



ਜਗਤ ਗੁਰੂ ਨਾਨਕ ਦੇਵ
ਪੰਜਾਬ ਸਟੇਟ ਓਪਨ ਯੂਨੀਵਰਸਿਟੀ
ਪਟਿਆਲਾ

**The Motto of Our University
(SEWA)**

SKILL ENHANCEMENT

EMPLOYABILITY

WISDOM

ACCESSIBILITY

JAGAT GURU NANAK DEV

PUNJAB STATE OPEN UNIVERSITY, PATIALA

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

Head Quarter: C/28, The Lower Mall, Patiala-147001

WEBSITE: www.psou.ac.in

SELF-INSTRUCTIONAL STUDY MATERIAL FOR JGND PSOU

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CONTENTS

SR. NO.	COURSE	COURSE NAME
1	Economics	Micro Economics
2	English Elective	Introduction to English Literature
3	History	History of India- Indus Civilization to c.1200 CE
4	Political Science	Principles of Political Science
5	Sociology	Introduction to Sociology
6	Punjabi Compulsory-1	-----
7	Effective Communication in English	-----



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BLAB31101T: MICRO ECONOMICS

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PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. Anita Gill
Dean Academic Affairs



BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE (CC): ECONOMICS

SEMESTER-I

BLAB31101T: MICRO ECONOMICS

MAX. MARKS: 100

INTERNAL: 30

PASS: 35%

EXTERNAL: 70

TOTAL CREDITS: 6

OBJECTIVE

This course acquaints the students with the basic principles of Microeconomics and economic activities. It will help the students to understand the subject by applying it to their day to day experiences.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

SECTION – A

Meaning, nature and scope of economics; Methodology of Economics. Role of Assumptions

Theory of Demand and Elasticity of Demand

Consumer Behaviour: Cardinal utility analysis; Indifference curve analysis

Production Function: Law of Variable Proportions and Returns to Scale

Concepts of Cost and Revenue: types, shapes of cost curves in short and long period; shapes of revenue curves in different market forms; relationship of AR, MR and Elasticity.

SECTION – B

Price and Output Determination of Firm and Industry under Perfect Competition

Imperfect Competition: Monopoly and Monopolistic Competition

Theories of Distribution: Marginal Productivity Theory and the Modern Theory

Theories of Rent and Profit: Ricardian and Modern Theories of Rent, Risk and Uncertainty theories of Profit

Theory of Interest: Classical and Loanable Funds theories.

RECOMMENDED READINGS:

1. A. Koutsoyiannis: Modern Microeconomics, Palgrave Macmillan.
2. N. Gregory Mankiw, Economics: Principles and Applications, India edition by South Western, a part of Cengage Learning, Cengage Learning India Private Limited, 4th edition, 2007.
3. Salvatore. D (2006) Theory and Problems of Microeconomic Theory. (3rd ed.) Tata McGraw-Hill Publishing Company Ltd.
4. Samuelson, Paul A and Nordhaus, William D : Economics, 18th Edition, Tata McGraw Hill Publishing Company Limited, New Delhi, 2006



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BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE (CC): ECONOMICS

SEMESTER -I

BLAB31101T: MICRO ECONOMICS

COURSE COORDINATOR AND EDITOR: DR. PINKY

SECTION A

UNIT NO:	UNIT NAME
Unit 1	Meaning, Nature and Scope of Economics; Methodology of Economics, Role of Assumptions
Unit 2	Theory of Demand and Elasticity of Demand
Unit 3	Consumer Behaviour: Cardinal Utility Analysis; Indifference Curve Analysis.
Unit 4	Production Function: Law of Variable Proportions and Returns to Scale
Unit 5	Concepts of Cost
Unit 5A	Concepts of Revenue

SECTION B

UNIT NO:	UNIT NAME
Unit 6	Price and Output Determination of Firm and Industry under Perfect Competition
Unit 7	Imperfect Competition: Monopoly and Monopolistic Competition
Unit 8	Theories of Distribution: Marginal Productivity Theory and the Modern Theory
Unit 9	Theories of Rent: Ricardian and Modern Theories of Rent
Unit 9A	Theories of Profit: Risk and Uncertainty theories of Profit
Unit 10	Theory of Interest: Classical and Loanable Funds theories

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

UNIT 1: MEANING, NATURE AND SCOPE OF ECONOMICS

STRUCTURE

1.0 Learning Objectives

1.1 Introduction

1.2 Meaning of Economics

1.3 Nature and Scope of Economics

1.3.1 Microeconomics

1.3.2 Macroeconomics

1.3.3 Economics as a Science

1.3.4 Economics as an Art

1.4 Basic Concepts of Economics

1.5 Basic Economic Problems of an Economy

1.5.1 The Problem of Allocation of Resources

1.5.2 Choice of Production Method

1.5.3 The Problem of Distribution of National Product

1.5.4 The Problem of Economic Efficiency

1.5.5 The Problem of Economic Growth

1.6 Methodology of Economics

1.6.1 Deductive Method

1.6.2 Inductive Method

1.7 Role of Assumptions in Economic Theory

1.8 Economic Models

1.9 Summary

1.10 Questions for Practice

1.11 Suggested Readings

1.0 Learning Objectives

After reading this unit, learner will be able to:

- Describe the nature and scope of economics
- Identify the basic problems of the economy
- Determine the methodology of economics
- Know about the role of assumptions in economic analysis.
- Interpret the economic models

1.1 Introduction

Economics is the study of how society manages its resources which are limited in nature. It also studies the economic activities of man. Everyone has to make a choice with regard to the use of scarce resources, so that they may get maximum satisfaction from them. Economists study how individuals, firms and other organisations make decisions about what commodities and quantities are produced, how these commodities are produced and who gets how much of the goods produced for consumption with the given limited resources.

1.2 Meaning of Economics

Economics, according to Adam Smith (1776), the father of economics, is "*an inquiry into the nature and causes of the wealth of a nation*". In his well-known work, "The Wealth of Nations", he expresses these views. According to him, economics enquires the factors that influence a country's wealth and growth. The subject matter of economics, according to this definition, is the production and expansion of wealth. Ricardo, on the other hand, moved the focus away from production of wealth to distribution of wealth.

According to him, "*The produce of the earth-all that is derived from its surface by the united application of labour, machinery and capital is divided among three classes of the community, namely, the proprietor of the land, the owner of the stock of capital necessary for its cultivation and the labourers by whose industry it is cultivated*". Thus, Adam Smith and Ricardo definition of economics considered economics as 'science of wealth'. However, according to Marshall, wealth is just a secondary consideration; the main focus of economic study is on man and his everyday activities. According to Alfred Marshall (1890), "*Economics is the study of mankind in*

the ordinary business of life; it examines that part of individual and social actions which is most closely connected with the attainment and with the use of material requisites of well-being”.

In his book "Principles of Economics", Marshall understood it in terms of "material welfare" material goods are those which can be touched and seen like chairs, books etc. and an analysis of man's behaviour in everyday life, but Robbins criticised Marshall's concept of economics. He believes that economics should not have any connection with material well-being. He emphasizes that we study not only material but also immaterial things in economics. He said under it we also investigate how the prices of immaterial services such as professional musicians, actors and actresses, dancers, and others are determined and these are important topics of price theory. As a result, Robbins not only criticised Marshall's idea of economics and other welfare definitions, but also proposed a new definition that he believed to be more scientific and correct. In 1931, he published “An Essay on the Nature and Significance of Economic Science,” which included this description. According to him, economics is the study of problems that occur as a result of resource scarcity. Nature has not supplied humanity with enough resources to meet all of its needs or wants. As a result, the people must decide how the money can be used and for what purposes.

According to Robbins, *“Economics is the science which studies human behaviour as a relationship between ends and scarce resources which have alternative uses.”*

This definition is based upon the following three facts:

- A. Man’s wants are unlimited and all are of not equal intensity. Some are more intense than others; therefore, one is compelled to choose between the more urgent and less urgent wants.
- B. Despite the fact that wants are unlimited, the resources to satisfy them are strictly limited. It is important to note here that if resources like wants are unlimited then there will be no possibility of any economic problem because all wants could have to be fulfilled. It should be carefully noted that according to this definition, resources here refer to natural productive resources, consumer goods, man-made capital goods, time available with man and financial resources, etc.
- C. The third fact is that scarce resources can be put to alternative uses. Here alternative uses have an example of milk. As milk used for different purposes such as curd, butter and cheese etc. These alternate uses are of varying significance, with some being more urgent than

others. It means we must choose the use to which resources have been employed. Thus, the problem of choice comes in.

It is observed from Robbins's definition of economics that economics is a science of choice. Although Robbin's definition of economics is considered superior because of above mentioned three facts, it should not be termed as perfect. It is criticised on the ground that it does not cover the theory of income and employment determination as well as the theory of economic growth. Thus, all three essential subjects of economics, namely the distribution of national income and production, the determination of national income and employment and the theory of economic growth, must be included in a proper definition of economics. Prof. Samuelson defines economics as, "*the study of how societies use scarce resources to provide valuable commodities and distribute them among different people*". Thus, according to this definition economics is the study of scarcity of resources and choice and distribution of national product among people of a society.

1.3 Nature and Scope of Economics

Economics as a subject is experiencing continuous growth. A discussion on the scope of economics includes the definition of economics, whether economics is an art or a science and whether it is a positive or a normative science.

There has been a lot of controversy among economists about the true scope of economic theory or its subject-matter. The subject matter of economics has been defined by various economists. Like Adam Smith defined it as, *economics inquiries into the nature and causes of the wealth of nations*. Ricardo defined economics as, "*how the produce of the earth is distributed*", that is economics deals with the distribution of income and wealth. A.C. Pigou says, "*Economics studies that part of social welfare which can be brought directly or indirectly into relationship with the measuring rod of money*". Whereas Gustav Cassel defined economics as dealing with markets, prices and market exchange. Robbins has defined economics as a study of the allocation of scarce resources among competing ends or uses. The scope of economics has been divided into the following fields: Microeconomics and Macroeconomics and Positive Science and Normative Science

It is evident from figure 1.1 that economics as a social science has two main branches.

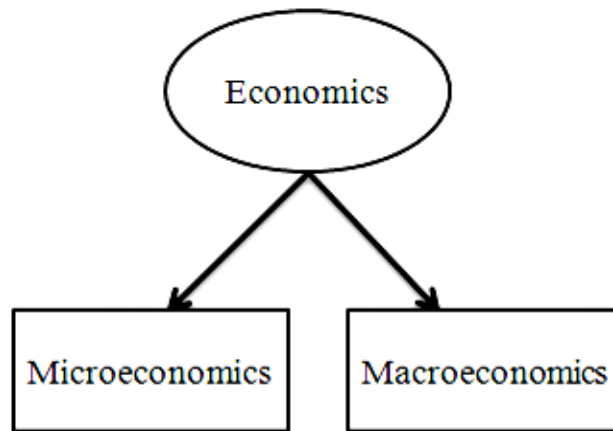


Figure 1.1

1.3.1 Microeconomics

The word micro comes from the Greek word *mikros*, which means “small”. As a result, it focuses on the study of small individual units of the economy such as individual consumers, individual firms and small groups of individual units like various industries and markets. To put it another way, microeconomics is the study of how individual consumers choose which goods and services they want to buy and how they share their limited income among those goods and services to maximise their overall welfare.

According to K.E. Boulding, “*Microeconomics is the study of particular firms, particular households, particular households, individual prices, wages, incomes, individual industries and particular commodities*”. According to Prof. Lerner, “*Microeconomics consists of looking at the economy through a microscope, as it were, to see how the millions of cells in the body economic-the individuals or households as consumers, and the individuals or firms as producers-play their part in the working of the whole economic organism.*”

The microeconomics has some important components:

- A. It analyses how a consumer allocates his income to different uses so that maximum satisfaction can be derived. Inverse price-demand relationship is the outcome of the theory of demand.
- B. It examines how a producer decides what to produce, how to produce and how much to produce. The main motive of a producer is profit maximization.
- C. It studies how prices of goods are determined in the market through the interaction of supply and demand forces.

Thus, microeconomics is helpful in the formulation of economic policies that will promote the welfare of the society. It tells us how goods and services produced are distributed among the different people for consumption through price or market mechanism.

1.3.2 Macroeconomics

The word macro comes from the Greek word *macros*, which means “large”. As a result, macroeconomics is concerned with the overall analysis of the economy. It studies the behaviour of the large aggregates such as total employment, the national product or income and the economy's overall price level. According to K.E. Boulding, “*Macroeconomics deals not with individual quantities as such but with the aggregates of these quantities; not with individual incomes but with the national income; not with individual prices but with the price level; not with individual output but with the national output*”.

It is important to mention here that each definition given above is incomplete and inadequate since they do not indicate the true scope and subject-matter of economics. It is a controversial subject whether economics is a science or an art or both.

1.3.3 Economics as a Science

Science refers to a systematised body of knowledge. It deals with the cause and effect relationship. It helps us in drawing generalisations in the form of principles or laws. Some of the economists believed economics as science because it is a systematised body of knowledge that studies and analyses economic data. The law of demand, for example, states that, all other factors being held constant, a decrease in price leads to a rise in demand and increase in price leads to decrease in demand. It can be understood from the law of demand that increase or decrease in price is the cause while the decrease or increase in demand is the effect of the same.

Economics is a science and its principles, such as the law of demand and the law of diminishing marginal utility, are universally true. Some argue that economics is not a science because in science we are doing experiments; however, in economics there is no scope of any kind of experiment. It means in science we are collecting facts and putting them to the test through experimentation. Statistical, quantitative and econometric methods for research are used in economics, but they are not always effective in determining the true validity of economic laws and theories. Consequently, precise quantitative forecasting is impractical. Economic phenomena

are complicated because they include man acting irrationally as a result of society's tastes, habits, social, and legal institutions. For example, an increase in price may not result in a decrease in demand, but rather an increase in demand because there are some other factors which affect the demand of the commodity like taste and preferences of the consumers and future expectations. If consumers are expecting that in future, there will be shortage of the commodity then in the present time period they will increase the demand. Thus, economic phenomenon's are complicated because consumers are behaving irrationally. However, from the above we cannot say that economics is not a science. It is a social science which deals with human beings.

Now an important question emerged from the above discussion, whether economics is a positive science or a normative science. Prof. Robbin's and Freight-men thought of economics as a positive science, while Prof. Pigou and Marshall thought of it as a normative science.

A. Positive Science: It may be defined as a body of systematized knowledge concerning what it is, what was and what ought to be. Thus, positive science deals with economic problems related to the past, present and future. We are analysing economic conditions with the help of facts and figures. Positive statements have a few distinguishing features like:

- (i) These statements highlight the nature and extent of economic problems.
- (ii) These are based on facts and figures related to the past, present or future.
- (iii) It is not necessary that these statements are based on truth. These may be true or false but are verifiable for truth.
- (iv) These do not reflect any value judgment or opinion of the economists.

Let us understand economics as positive science with the help of an example. If someone says that the population of India is more than China, it is a positive statement, but it is wrong as per population statistics.

B. Normative Science: It is concerned with economists' opinion or value judgments to understand the economic problem. Different economists have different opinions on how to solve any economic problem. These opinions are often based on value judgments. It is concerned with the question of '*what ought to be*'. As a result, when an economist suggests a solution to a problem in normative economics, they do it based on people's ethics and

beliefs rather than scientific rules and principles. The normative statements also have some essential characteristics:

- (i) These statements involve value judgment.
- (ii) These statements may create controversies and debates.
- (iii) Because these statements are based on opinions, it is impossible to verify the truth.
- (iv) These statements are related to ‘what ought to be’ as a solution to any economic issue.

For instance, if someone says that the government should spend more on health care. Then it is just an opinion or value judgment.

1.3.4 Economics as an Art

According to Prof. Pigou and Marshall, Economics is an art. Art is generally considered as practical implementation of knowledge for achieving particular goals. In other words, Art is an action and an art of application of scientific laws in practice. As a form of art, economics is useful in solving many of the economic issues that arise in the economy. Economics is considered as an art because in these different theories and laws are explained with the help of tables, graphs, statistics and equations. Besides this, assumptions are also used in economics which are helpful to describe the conditions under which theories, rules and relationships between economic variables can be applied.

Thus, from the above discussion we can say that economics is considered as a science (social science) as well as an art too.

Check Your Progress- I

Q.1 Define Robbin’s definition of economics. How is it superior to Marshall’s definition?

Ans -----

Q.2 Define Micro Economics.

Ans-----

1.4 Basic Economic Concepts of Economics

- A. Scarcity:** The existence of an economy is based on two fundamental facts. To begin with, human wants for goods and services are unlimited; nevertheless, resources to produce goods and services are scarce. As a result, the first economic lesson is scarcity. We can't satisfy all of our wants and desires by producing what we want because our wants are unlimited and resources are scarce. It means that one must decide how to utilize scarce resources in order to get maximize satisfaction.
- B. Choice:** Because it is impossible to satisfy all the desires with limited resources, each society must decide a method for determining which desire is to be satisfied. The necessity for economising arises because we have limited productive resources at our disposal, such as land, raw materials, skilled labour, capital equipment, and so on. Because these resources are in limited supply, the goods they may produce are also limited. As a result, goods are scarce due to a scarcity of productive resources. We should make the most of what we have because our resources are limited in comparison to our desires.

In economics, it is thought that man is rational in his decision-making; that is, if a man has to pick between two options, he will always pick the one that will provide the greatest satisfaction as compared to other available choices. Similarly, if a firm had to choose between producing one product or another, it would choose the product with the highest profit margin. The scale of choice displays a list of desires ranked from most urgent to least urgent, with the most urgent want listed first, followed by the second most urgent and so on.

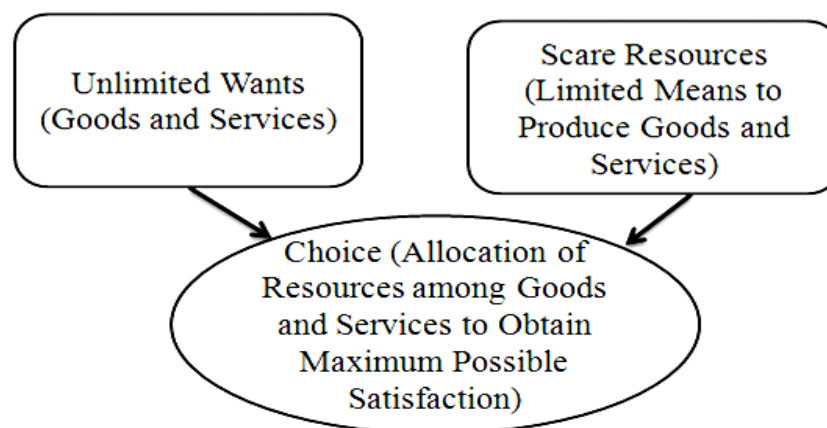


Figure 1.2 The Economic Problem

Figure 1.2 depicts the problem of choice that results from unlimited wants on the one side and limited resources on the other. The study of economics teaches us how to use and allocate limited resources to obtain maximum possible satisfaction for the people.

There are many types of resources that assist us in producing goods and services. They are called factors of production. Economists divide factors of production into four categories.

Figure 1.3 shows that there are four types of factors of production. The ability of all these factors is limited in supply. Thus, these limited means are put in a constraint on the amount of goods and services that can be produced.

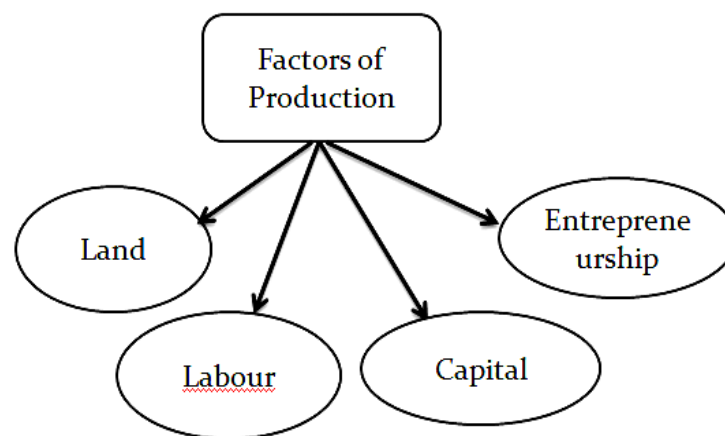


Figure 1.3 Kinds of Resources

- a. **Land:** It refers to all natural resources that are a free gift from nature. It includes not only agricultural soil, but also other natural resources like minerals, water, climate and forests.
- b. **Labour:** Both physical and mental skills that individuals can make available to produce goods and services are referred to as labour.
- c. **Capital:** It refers to man-made resources of production. This includes machinery, factory-buildings, various tools and devices, roads, dams, transport buses and trucks etc. These are often referred to as capital goods because they help in the production of additional goods and services.
- d. **Entrepreneurship:** Entrepreneurship denotes a unique human capital that possesses entrepreneurial potential. In a free market economy, entrepreneurs play an important role. By combining other tools such as labour, land and capital, he initiates and organises the production process. Entrepreneurs make a variety of corporate policy decisions and are exposed to the risk of failure as a result of their actions.

1.5 Basic Economic Problems of an Economy

As mentioned in the previous pages, a lack of resources in relation to human wants leads to various basic problems, concerns and questions that an economy must address if it is to achieve its goals. The basic economic problems are also called central problems of the economy. Many of these issues include societal decision-making. As a result, economic theory must respond to five basic questions. These are explained as follow:

1.5.1 The Problem of Allocation of Resources

The first and foremost basic problem confronting an economy is “what to produce” so as to satisfy the wants of the people. The problem of what goods are to be produced and in what quantities arises directly from the scarcity of resources. If the resources were unlimited, the problem of what goods are to be produced would not have arisen because in that case we should have been able to produce all goods we wanted and also in the desired quantities. But because resources are in fact scarce relative to human wants, an economy must choose among various goods and services. If the society decides to produce a particular good in a larger quantity, it will then have to withdraw some resources from the production of other goods and devote them to the production of the goods which are to be produced more.

1.5.2 Choice of a Production Method

It is related to the question ‘how to produce’ which means what technique or method will be used by society to produce goods. Here the problem is how to determine optimum combination of inputs i.e., labour and capital- so that production of goods and services is maximised. This problem too arises due to the scarcity of resources. Any quantity of labour and capital could be combined to produce a product if inputs (labour and capital) were available in unlimited amounts. Resources, on the other hand, are not available in unlimited quantities. As a result, selecting a technology that makes the most efficient use of resources becomes a necessity.

A number of alternative techniques are available with the help of which a given quantity of a commodity can be produced. As a result, the society must select between them which alternative methods should be used to produce goods. Each technology is using a different combination of resources such as labour and capital. For example, more labour and less capital is needed to produce cloth with handlooms whereas in automatic looms more capital and less labour is

needed. It means production of cloth with handlooms is a labour-intensive technique while with automatic looms is a capital-intensive technique. Thus, a society has to choose whether it wants to produce with labour intensive methods or capital-intensive methods of production. It is important to mention here that in the choice of a technique of production prices of different factors play an important role.

As a result, a society must decide whether it wants to produce the commodity by using labour-intensive or capital-intensive methods. It is important to note that prices of various factors play an important role in the selection of a technique of production.

1.5.3 The Problem of Distribution of National Product

This problem is related to the sharing of the national product. It means among the members of the society how the national product is to be distributed. Since the productive resources and the output obtained through these resources are scarce, we are unable to satisfy all the wants of all the people of a society. As a result, it should be decided by the society who should obtain how much from the total production of goods and services. Who gets how much of the national production in a free market economy is determined by the people's money income? The higher a person's money income, the more items he or she would be able to purchase from the market. As a result, people with higher incomes receive a larger share of the economy's production than those with lower incomes. More will be the equal distribution of income higher will be the possibility of equal distribution of national product.

It is important to keep in mind that an individual can earn money income in two ways. Firstly, it can be obtained by work, i.e., by selling its labour services. Income received through wages and salaries included under this. Secondly, property such as land, factories and other sources of capital can also make money income. Rent, interest and profits are all examples of income from property. In a free market economy, variations in ownership of property lead to differences in income from property.

The distribution of the national product in the economy has always been a hot topic of economics. According to Karl Marx, national product should be distributed on the basis of "from each according to his ability, to each according to his needs". Another significant viewpoint is that each individual should be compensated in proportion to his or her contribution to national production.

1.5.4 The Problem of Economic Efficiency

This is related to the problem of efficiency or welfare maximisation. Since the resources of an economy are limited, there will be no wastage of these resources. In the preceding pages, we have discussed what and how goods are produced in the economy. Apart from that we have also studied how national product is distributed. Now, the question which emerged is whether the production and distribution decisions made by an economy are efficient. If the productive resources are utilised in such a way that there will be no sacrifice of one good for producing more of another good, then we can say that production is efficient. For this, we have to do the cost benefit analysis when we are making any change. Thus, when there is a shifting of resources from one use to another use will take place in an economy then it will also involve some cost. If the involvement of cost is more than the benefits received from it then it is not worthwhile to shift the resources.

Since resources are limited, it is preferable to use them as effectively as possible.

1.5.5 The Problem of Economic Growth

If all the scarce resources of an economy are used for current consumption (for producing consumer goods) only then there will be no provision of resources for capital goods, therefore, the productive capacity of the economy will not increase in future. As a result, the living standard or income of the people will remain stagnant. To encourage economic growth, a part of resources should be allocated to the production of capital goods and for promotion of research and development activities that will bring technical advancement. The provision for capital accumulation and technological advancement, on the other hand, implies some sacrifice of current consumption. As a result, a society must decide how much saving and investment it can make for future economic progress.

From above, it is clear that when an economy's productive capacity is increasing, increasingly more goods and services will be produced, resulting in an increase in people's living standards.

Thus, we can say that it is only the scarcity of economic resources that lurks behind all of the above fundamental questions. These five questions are merely a breakdown of the basic economizing problem of scarce resources and unlimited wants. Also, the interrelation of these

questions is apparent, so they demand simultaneous treatment and we cannot treat them independently.

1.6 Methodology of Economics

Our findings must be logical, accurate and reliable based on appropriate methods of analysis to develop economics as an objective and impartial subject of research. We will discuss two methods in this section, namely the Deductive and Inductive methods.

1.6.1 Deductive Method

This approach was primarily used by classical economists. It is also known as a priori, hypothetical or an abstract approach of economic analysis. It is a method of reaching conclusions based on specified general axioms. In this method, we can derive conclusions from a collection of facts by applying logic, which establishes the relationship between causes and effects of a specific action. To be precise, deduction can be described as reasoning from general premises to specific conclusions. Premises are those statements which are assumed to be true and applicable to a particular issue. It is generally believed that right decisions will result from proper reasoning.

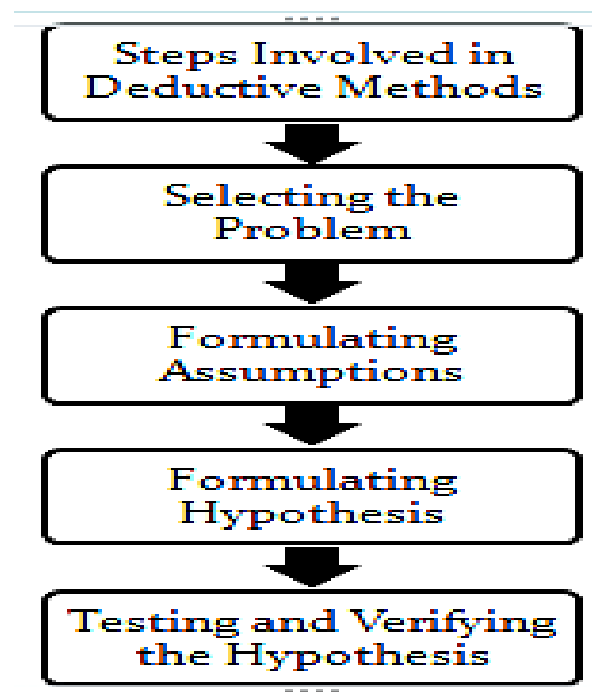


Figure 1.3

Merits of Deductive Method

The merits of the deductive method are as follows.

- A. It is based on general principles, such as the law of diminishing returns; therefore, this method is useful in drawing inferences which have universal validity.
- B. When used correctly, this method is the most effective technique of discovery. This approach is useful for obtaining critical outcomes.
- C. Principle of logic is applied here, and the results obtained by the deductive approach are simple, accurate and well established.
- D. This approach is easy to use because it does not necessitate a thorough examination of statistical evidence for a specific case. As a result, results obtained by using this approach are impartial since they are not influenced by the investigator's personal beliefs.
- E. This method can be used to predict economic trends.

Demerits of Deductive Method

There are several demerits of deductive method:

- A. The problem with the deductive approach becomes worse as laws based on unrealistic assumptions are assumed to be universal, since they are often based on unrealistic assumptions, such as perfect competition in the market. Thus, this method is considered as a static method.
- B. It is believed by some economists that the laws based on deduction are imaginary and unreal because they do not take into account the factors like technology, political system, social customs and religion etc. which are changeable in nature and highly influencing the economic facts.
- C. In economics, observation is used to verify theories, generalisations and laws. The proper observation necessitates accurate and sufficient data. If a hypothesis is derived from inaccurate or insufficient data, the theory will not match the fact and will be disproved.
- D. The deductive approach is very abstract, and it takes a lot of expertise to make inferences from different premises. Even in the possession of an experienced economist, using this approach is problematic due to the complexities of such economic issues.

1.6.2 Inductive Method

The method of reasoning from a part to the whole, from particulars to generals, or from the entity to the universal is known as induction. It's "an ascending operation," according to Bacon, in which facts are gathered, sorted, and then general conclusions are drawn.

In economics, the inductive approach was used by the German Historical School, which aimed to improve economics entirely through historical study. The historical or inductive approach assumes that the economist is essentially an economic historian who must first collect data, draw generalisations and then test the conclusions by using them to subsequent events. It means, we are using statistical methods to find out the actual solution to any economic issue. Since we draw the conclusions only after considering the changing circumstances in detail from all angles, this approach is called concrete, logical and functional.

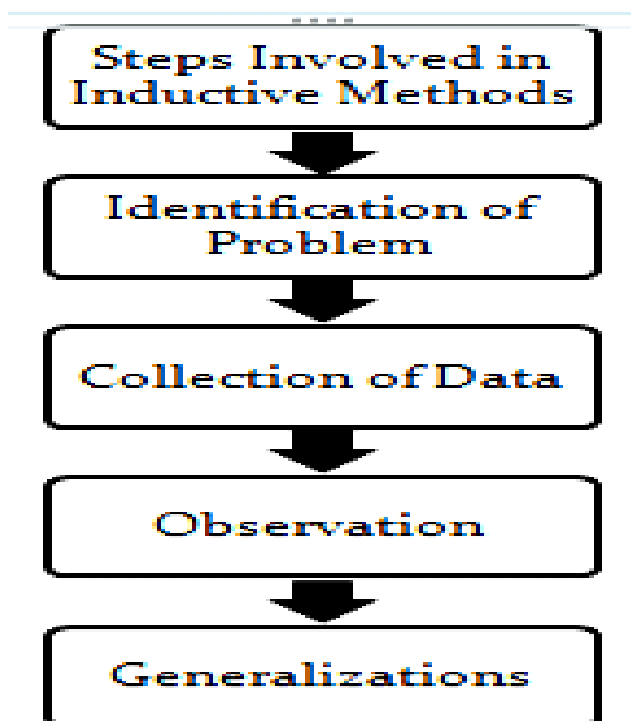


Figure 1.4

Merits of Inductive Method

Following are the merits of this method:

- 1) This method is considered as dynamic because in these changing economic phenomena can be analysed with proper experience, therefore, appropriate conclusions can be drawn which will be further useful to provide appropriate solutions to the economic problem.
- 2) As it is based on facts, so it is more realistic in nature.
- 3) This method is also useful in future enquiries.
- 4) Besides the above-mentioned merits, it is helpful for the government to formulate economic policies at the micro and macro level.

Demerits of Inductive Method

The demerits of inductive method are:

- 1) As compared to the deductive method, the implementation of this method is quite difficult. If a person is having adequate knowledge of statistical techniques, then he can use this method. It means vast knowledge of the investigator is needed in this method.
- 2) This method is very costly and time consuming.
- 3) To obtain precise results and make their use universal, the area of observation and experimentation must be broad, which is not the case with the inductive method.

From the above discussion, it can be said that these two methods are not contradictory to each other, however, to get appropriate results these two can be used as supplementary to each other. Economists use these methods singly or in combination when analysing problems, depending on the type of the problem to be analysed. As a result, inductive and deductive methods are equally important for economic analysis. Thus, a combination of both the methods will lead to true progress in economic enquiries.

Check Your Progress-II

Q.1 Scarcity is the mother of all economic problems. Discuss it.

Ans...-----

Q.1 Distinguish between Deductive and Inductive methods.

Ans...-----

1.7 Role of Assumptions in Economic Theory

In economic theory, however, the assumptions are always viewed negatively. But one cannot deny the role played by these assumptions. Let us discuss the numerous beneficial roles of these assumptions in economic theory:

- 1) Assumptions are a cost-effective way of describing or presenting an idea.
- 2) A number of people and a number of items are involved in economic analysis. Studying each and every man is a challenging task. So, after examining numerous types of men and various types of things, we form generalisations about the category as a whole. In our models, for example, we commonly state that only two items are produced. It does not imply that we

only produce two types of goods in the real world; rather, it means that we produce two types of goods such as capital goods or consumer goods. As a result, we can simplify our study by just establishing assumptions. As a result, we can conclude that assumptions result in simplification.

- 3) Assumptions are considered as a convenient way of stating the conditions under which the validity of a theory is tested.
- 4) Generally speaking, the real economic scene is not stable; it is changeable in nature. Because of this, we cannot make changes in our economic models so quickly which would make our analysis invalid. For example, in the theory of demand we take the example of 'ceteris paribus' (i.e., other thing remaining the same). This would simplify our study, and its validity could be evaluated using the assumptions provided.
- 5) In economics, we are commonly using the assumption of rationality of an individual. It is important to mention here that different people have different tastes and preferences, their own peculiarities and their own biases. They cannot all be treated separately. To do so, we must assume that economics is concerned with the average man rather than a specific individual. Due to this, an individual is commonly assumed to be a rational being. As a result, by assuming an average and rational man, we eliminate the possibility of exceptions to the provided economic laws.

In economics, every law and generalisation are based upon some assumptions. The concern now is whether these assumptions should be realistic or not to formulate proper economic laws. According to one viewpoint, economic laws, if they are to be valid and useful, must be based upon assumptions which are realistic. As a result, drawing unrealistic assumptions and establishing laws on their basis, according to this viewpoint, will make the laws invalid. Prof. Milton Friedman, on the other hand, argues the same in his well-known paper, "The Methodology of Positive Economics". He claims that the predictions of positive economics must be checked with empirical evidence, even though the assumptions taken might be unrealistic. Assumptions, he claims, cannot be realistic since they are created solely to simplify the analysis.

1.8 Economic Models

A model is a simplistic version of a theory. In other words, a model is a part of theory that represents a cause and effect relationship in a specific economic phenomenon. Words, diagrams,

and mathematical equations are often used to express these concepts. The terms model and theory are often used interchangeably since both are designed to describe the relationship between variables. An economic model, on the other hand, is a formal statement of a theory, commonly represented as a series of equations or graphs. When economic models merely define a general relationship between variables without specifying the exact relationship, they are said to be "general." A general model of demand, for example, is one that states that as the price of a good increase, the quantity demanded decreases. Quantitative models are those that explain a quantitative relationship between variables. Models are created by economists to analyse and forecast economic events. Economists have developed mathematical methods to analyse and forecast the behaviour of an individual consumer, producer or the economy as a whole. A model is made up of several assumptions that are used to draw conclusions or consequences.

There are two points to keep in mind about the analytical economic model. Firstly, a model should always abstract from reality. Secondly, an empirical economic model is made up of a collection of equations or graphs that depict the cause-and-effect relationship. Figure 1.5 shows these two important attributes of the economic model.

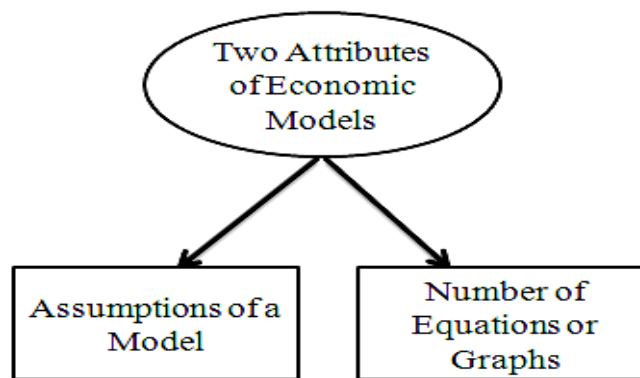


Figure1.5 Attributes of Economic Models

A. Assumptions of a Model: An economic model is often dependent on certain assumptions that do not accurately represent real-world economic conditions. While the assumptions used to construct a model must be related to the type of situation being analysed and explained, they do not have to be an exact replica of the real-world situation. Only the most important aspects of the modern economic world are represented in a model. In reality, the real world is so dynamic that understanding it necessitates abstraction and simplification. To bring out any useful and practical features of reality, one must abstract from it to some extent. However, in

several respects, a model is not a total abstraction from reality in order to concentrate certain aspects of reality that are important and useful for understanding the behaviour of an economic unit, consumer or producer.

However, caution should be taken in this respect. We should avoid oversimplifying so that the model we build does not provide a skewed representation of the real-world phenomena. As a result, economic models should be built in such a manner that only irrelevant and insignificant considerations and factors are ignored

B. Equations or Graphs and Economic Models: An economic model is usually made of a series of equations or graphs that express the relationship between variables related to the problem under investigation. Each equation tries to explain the behaviour of a single variable, attempting to create a cause and effect relationship for that variable.

A key question now is why economists are interested in developing models. Economic models are created for the purpose of analysis and prediction. Analysis implies how adequately we can explain the behaviour of an economic unit, consumers or producers. Prediction, on the other hand, refers to a model's ability to predict the effects of changes in some magnitudes in the economy. A model's usefulness may be determined by its explanatory or predictive power, the realism of its assumptions or the scope of its applicability. The most critical attribute of a model, according to Milton Friedman, is its predictive ability or how well it can forecast the behaviour of an economic unit. The critical characteristics of a valid and satisfactory model, according to Paul Samuelson, are realism of assumptions and analytical power of the model to describe the behaviour of economic agents, consumers or producers.

It should be remembered that economists generally believe that the most important attribute of a model is its purpose, that is, whether the model maker wishes to use it to forecast the effect of a change in a variable or to analyse and describe the particular behaviour of an economic agent.

Check Your Progress-III

Q.1 What are economic models? Why do economists build economic models?

Ans -----

Q.2 Write a note on the importance of assumptions in economic analysis?

Ans -----

1.9 Summary

In this unit, we have learned that economic theory is concerned with the laws and principles that regulate the operation of an economy and its numerous components. The existence of an economy is based on two fundamental facts. To begin with, human desires for goods and services are unlimited and productive resources with which to produce those desires are limited. Therefore, an economist must decide how to best allocate a few resources in order to maximise the satisfaction of the members of society. There are two major branches of economics that are micro economics and macro economics. Micro economics deals with an individual unit of the economy, whereas macro economics deals with economy as a whole. It considers two aspects i.e., positive science and normative science. Positive science is a systematic knowledge relating to criteria of what it is and normative science is a systematised knowledge relating to criteria of what ought to be. Economics also consider two methods of methodology, i.e. inductive method and deductive method. Inductive method is a system of reasoning from general conclusion to specific results and deductive method is a way of reasoning from specific facts to general conclusions.

1.10 Questions for Practice

A. Short Answer Type Questions

- Q1. What do you mean by economics?
- Q2. Discuss the problems of allocation of resources?
- Q3. Discuss the problems of choice of techniques?
- Q4. Discuss the nature and scope of economics.
- Q5. Distinguish between positive and normative economics.
- Q6. Explain deductive methods.
- Q7. Write a note on inductive methods?
- Q8. Explain the role of assumptions in economic theory

B. Long Answer Type Questions

- Q1. Define economics. Explain in detail the nature and scope of economics.

- Q2. Discuss the five fundamental problems of any economy.
- Q3. Explain inductive and deductive methods in economics. Also mention their merits and demerits.

1.11 Suggested Readings

- H. L. Ahuja, Principles of Microeconomics, S. Chand & Company Ltd. New Delhi
- D.N. Diwedi, Microeconomics, Theory and Application, Vikas Publishing House, New Delhi.
- Gregory, N. M, Principles of Microeconomics, second edition.
- Perloff, J. M, Microeconomics, Theory and Application with Calculus, Pearson Addison Wesley.
- Koutsoyiannis, A, Modern Microeconomics, The Macmillan Press Ltd.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

UNIT 2: THEORY OF DEMAND AND ELASTICITY OF DEMAND

STRUCTURE

2.0 Learning Objectives

2.1 Introduction

2.2 Meaning of Demand

2.3 Demand Function

2.3.1 Demand Schedule

2.3.2 Demand Curve

2.4 Law of Demand

2.4.1 Assumptions of Law of Demand

2.4.2 Why Does demand Curve Slope Downward

2.4.3 Exceptions to the Law of Demand

2.5 Factors Determining Demand Function

2.6 Movement along a Demand Curve and Shifts in Demand Curve

2.7 Elasticity of Demand

2.7.1 Types of Elasticity of Demand

2.7.2 Degrees of Price Elasticity of Demand

2.7.3 Measurement of Elasticity of Demand

2.7.4 Factors Affecting Elasticity of Demand

2.7.5 Importance of Elasticity of Demand

2.8 Summary

2.9 Questions for Practice

2.10 Suggested Readings

2.1 Learning Objectives

After completion of this, learner will be able to:

- Describe the consumer's behaviour towards a particular commodity
- Identify factors determining demand for a commodity
- Interpret the shifts in demand curve and movement along demand curve
- Discuss the concepts of elasticity of demand
- Explain the measurements of price elasticity of demand

2.1 Introduction

Demand is considered as the basis of all productive activities. For the determination of a firm's profitability demand plays a pivotal role. Therefore, estimates of future demand for a product is essential for planning production activity, its expansion and for marketing the product. Besides this, in this unit we will also study how much or to what extent the quantity demanded of a good will change in response to a change in its price. Individuals have a long list of wants. We need goods and services to fulfill these wants. This need makes us desire certain goods. In economics, however, mere desire for a product does not constitute demand. For instance, a man standing in front of a candy store may have a strong desire for the various flavors on display. However, if this man has money in his wallet and is willing to spend it on these candies, then his desire becomes demand. It is important to mention here that desire becomes demand when it is backed by the ability and willingness to pay for the things we want. A commodity is demanded because of the utility it possesses and it is paid for because it is in short supply.

2.2 Meaning of Demand

The demand for a good is the amount of it that a consumer can purchase at various given prices during a period of time. In economics, demand plays a vital role. Consumers' demand for goods and services is the driving force behind all economic activities. Producers tend to invest in production lines where demand for the output is not only high but also consistent so that they will make more profit.

According to Ferguson, "*Demand refers to the quantities of a commodity that the consumers are able and willing to buy at each possible price during a given period of time, other things being equal.*" According to Schiller, "*Demand is the ability and willingness to buy specific quantity of a good at alternative prices in a given time period, ceteris paribus.*"

In the context of Utility and Demand, goods are in demand because they satisfy people's wants. The amount of satisfaction derived by an individual from consuming a good is referred to as utility. It means the want-satisfying power of a commodity is called utility. The utility of a good is an essential determinant of a consumer's demand for it. A person's desire for a commodity is determined by the utility he intends to derive from it. Therefore, greater the expected utility derived from a commodity, greater the desire for it. Alcohol and cigarettes, for example, can be harmful to people, but they serve a purpose for those whose wants they satisfy.

Next, it is important to distinguish between the demand for a commodity and the quantity demanded. Demand refers to the quantities of a commodity that consumers plan to purchase at different prices of a commodity during a period of time whereas quantity demanded refers to the amount of a good or service that consumers plan to buy at a specific price. It should be carefully noted here that quantity demanded is not always the amount actually purchased by consumers. The quantity demanded is often greater than the quantity of the goods available, as a result, the quantity of the good actually purchased is less than the quantity demanded of it.

It is worth mentioning that demand for a good is determined by a number of factors like tastes and preferences of the consumer for a commodity, income of the consumer and the prices of related goods, etc. If change occurred in any of the above-mentioned factors, then demand of the consumer for a good will change.

2.3 Demand Function

The demand function for a commodity describes the relationship between the quantity demanded of that commodity and the factors that affect it. Individual demand for a commodity is determined by its price, his income, the prices of related goods, his tastes and preferences and the amount of advertising expenditure made by the producer on that commodity. Thus, individual demand function for a commodity can be expressed as:

$$Q_d = f(P_x, Y, P_r, T, A)$$

Here, P_x = Own price of the commodity X

Y = Income of the consumer

P_r = Prices of related commodities

T = Tastes and preferences of the individual consumer

A = Advertising expenditure made by the producers on that commodity.

For several purposes in economics, it is useful to concentrate on the relationship between the

quantity demanded of a commodity and its own price while keeping other factors such as the consumer's income, the prices of other commodities and his tastes and preferences. With this, we can write an individual's demand function as follows.

$$Q_d = f(P_x)$$

This means that the quantity demanded for a good X is a function of its own price, when all other determinants are held constant. Therefore, there is an inverse relationship between price and quantity demanded of a commodity.

2.3.1 Demand Schedule

A demand schedule shows the various amounts of a good that a buyer is willing to purchase at various possible prices of that good at a given time. It can be studied as:

A. Individual Demand Schedule

B. Market Demand Schedule

A. Individual Demand Schedule: An individual demand schedule is a table that shows the quantities of a given commodity that an individual consumer can purchase at all possible prices at a given time. The demand schedule of an individual consumer can be explained with the help of a table.

It will be seen from this demand schedule that as the price of a commodity rises, its quantity demanded will decline. When the price of a commodity is Rs. 10, the consumer purchases 50 units of the commodity and when price goes up to Rs. 50, the consumer has reduced the quantity demanded of the product i.e., 10 units.

Table 1 Individual Demand Schedule

Price (Rs.)	Quantity Demanded (Units)
10	50
20	40
30	30
40	20
50	10

B. Market Demand Schedule: For the determination of price of a commodity the information related to the size of total market demand for the commodity is very essential. Besides the factors which are affecting an individual's demand (price of a

product, his income, prices of related commodities, and individual's taste and preferences), market demand for a commodity depends on an additional factor i.e., the number of consumers. However, the number of consumers depends on the population of a region or city who consume that commodity. Thus, in every market there are a number of consumers of a commodity. The schedule which shows the quantity demanded by all the consumers of a commodity collectively at its different prices is called market demand schedule. Market demand schedule defined by Liebhafsky as, "*Market demand schedule is defined as the quantities of a given commodity which all consumers will buy at all possible prices at a given moment of time.*"

The market demand schedule of oranges can be shown with the help of a table 2. It describes that the market demand can be obtained by adding together the amounts of the commodity which individual consumers wish to buy at each price. Suppose, there are three consumers of a commodity in the market. Thus, at price Rs.5, individual A wishes to buy 100 units; individual B wishes to buy 75 units; individual C wishes to buy 25 units of the oranges. The total quantity of the oranges that the three individuals plan to buy at price Rs. 5 is therefore $100 + 75 + 25 = 200$. Now as the price decreased to Rs. 1, individual A wishes to buy 800 units; individual B wishes to buy 450 units; and individual C wishes to buy 250 units of the oranges. Thus, the total quantity of the oranges that the three individuals plan to buy at price Rs. 1 is therefore $800 + 450 + 250 = 1500$. Thus, market demand of a commodity is the total demand of all the individuals towards a particular commodity.

Table 2 Market Demand Schedule of Oranges

Price(Rs.)	Demand of A	Demand of B	Demand of C	Market Demand (Units) A+B+C
5	100	75	25	200
4	200	150	50	400
3	400	200	100	700
2	550	300	150	1,000
1	800	450	250	1,500

2.3.2 Demand Curve

A demand curve is a graph that shows the relationship between various quantities demanded at various possible prices for a commodity. According to Leftwitch, *"The demand curve represents the maximum quantities per unit of time that consumers will take at various prices"*. Like demand schedule, demand curve also has two aspects: Individual Demand Curve and Market Demand Curve

A. Individual Demand Curve: An individual demand curve shows various quantities of a good demanded by an individual consumer at different prices. The individual demand schedule can be shown with the help of a figure. In figure 1, on X-axis quantity demanded and on Y-axis, the price has been shown. DD is the demand curve.

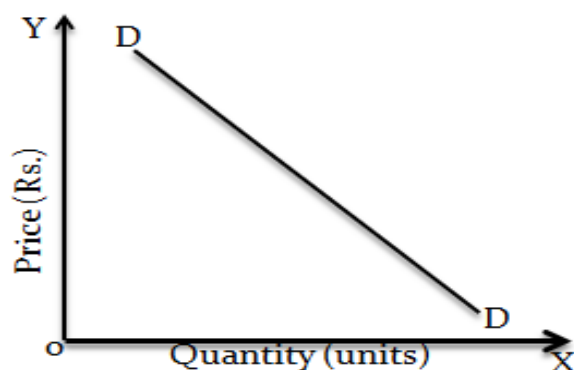


Figure 1

Each point on this demand curve shows the relationship between price and demand. The slope of the demand curve is downward sloping from left to right, which shows an inverse relationship between price and quantity demanded of the commodity.

B. Market Demand Curve: Market demand curve for the good can be obtained by joining all the points showing the amounts demanded of the good by all the individuals at various prices. If we assume that there are three individuals in the market for a good. Then the market demand curve can be a horizontal summation of demand curves of these three consumers. The market demand curve also slopes downward to the right. It is worth noting that when the price of a commodity falls, new consumers are more likely to join the market and will further increase the quantity demanded of the commodity.

The market demand curve can be shown with the help of a figure. In Fig. 2, quantity demanded of oranges has been shown on X-axis and price on Y-axis. Since the market demand curve is the horizontal summation of individual demand curves, it also slopes downwards.

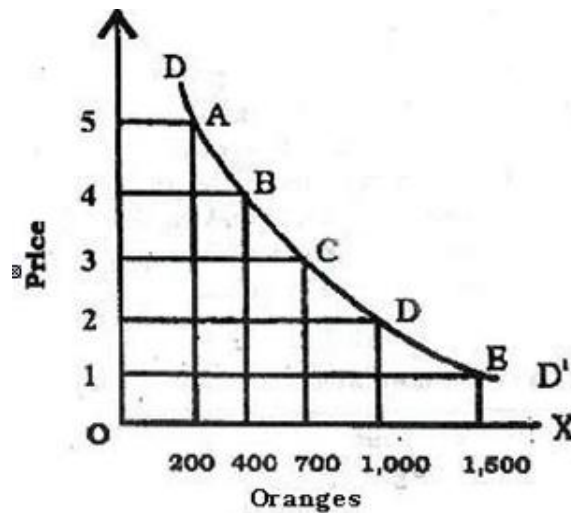


Figure 2

Check Your Progress-I

Q.1 What is the meaning of term demand in economic? How it is different from desire and quantity demanded of a commodity?

Ans: -----

Q2. Define Demand Function.

Ans. -----

2.4 The Law of Demand

The law of demand is the most important law of economics theory which provides important information about demand. The functional relationship between price and quantity demanded is expressed by this law of demand. According to the law of demand, other things being equal, if the price of a good falls, the quantity demanded of it will increase, and if the price of the commodity increases, its quantity demanded will decrease. As a result, the law of demand states that there is an inverse relationship between price and quantity demanded, all other things being equal. Other things that are assumed to be constant are the income of the consumer, tastes and preferences of the consumer and the prices of related goods. If any change occurred in above mentioned factors, then the inverse relationship between price and quantity demand may not hold good. The following demand function can be used to illustrate the law of demand:

$$D_x = f(P_x, P_r, Y, T, E)$$

Here, D_x = Demand for commodity-X, P_x = Own price of commodity-X,

P = Price of related commodities, Y = Income of the consumer,

T = Tastes and preferences of the consumers and E = Expectation of the consumer.

According to Prof. Samuelson, "Law of demand states that people will buy more at lower prices and buy less at higher prices, *ceteris paribus*, or other things remaining the same." According to Prof. Marshall, "The law of demand states that the amount demanded increases with a fall in price and diminishes when price increases, other things being equal."

2.4.1 Assumptions of Law of Demand

Law of demand holds good when "other things remain the same". It means factors influencing demand, other than the own price of the commodity are assumed to be constant.

- 1) No change in the price of related goods.
- 2) No change in the income of the consumer.
- 3) No change in the tastes and preferences of consumers.
- 4) The consumer does not expect any change in the price of the commodity in the near future.

According to the law of demand, there is an inverse relationship between a commodity's own price and its demand; however, this relationship is not proportional. It is important to note here that the law of demand

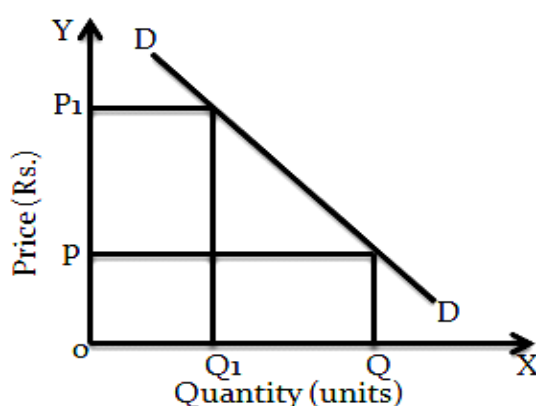


Figure 3

indicates only the direction of change in demand as a result of change in its own price. Inverse relationship between price and demand can be seen in the figure no. 3.

It is evident from the figure that on X-axis quantity demanded and on Y-axis price of the commodity has been taken. DD is the demand curve, which shows that there is an inverse

relationship between price and demand. When the price of the commodity is OP, quantity demanded of the commodity is OQ. Now, as the price increased to OP1, quantity demanded has reduced to OQ1.

2.4.2 Why Does Demand Curve Slope Downward

The law of demand shows an inverse relationship between price and demand of a commodity. It means when own price of the good decreases its quantity demand will increase and when it increases its demand will decrease. Following are the reasons for this:

- A. Law of Diminishing Marginal Utility:** Every commodity which is demanded by the consumer has utility. As the consumer consumes additional units of it, in a given time, the utility derived from each successive unit diminishes. We can say that the law of diminishing marginal utility applicable to his consumption. This Law states that marginal utility of any good diminishes as more and more of that commodity is purchased by the consumer. Therefore, a consumer will purchase more of a commodity when he has to pay fewer prices for it. According to the law of diminishing marginal utility, the consumer will stop his purchase at that point where the marginal utility of the commodity is equal to the price paid for it.
- B. Income Effect:** When the price of a commodity declines, the people who have used this commodity before will demand more units of that commodity because the price has fallen. With the fall in the price of a commodity there is an increase in the consumer's real income therefore, the consumer will demand more of that commodity. Real income is called the purchasing power of money income. In other words, money's purchasing power has increased, which allows consumers to purchase more of the same commodity for the same amount of money they previously spent.
- C. Substitution Effect:** When the price of a commodity decreases, it means that it has become less expensive in comparison to other commodities. In comparison to alternatives whose prices have not dropped, this decrease in price makes it more appealing. As a result, people substitute it for other things. For instance, tea and coffee are substitutes for each other. If the price of tea increased, the consumers may substitute coffee for tea, although the price of coffee remains the same. Thus, demand for tea declined as it is becoming more expensive because of a rise in its price. On the other hand, if the price of tea decreases, the consumer will substitute tea for coffee as it is becoming less expensive. Therefore, the demand for tea increased.

The substitution effect is the stronger out of the two effects because the buyer will often substitute the cheaper for the more expensive commodity. Furthermore, although the substitution effect is always positive, the income effect may be positive in some cases and negative in others. For example, the income effect is negative when the commodity is inferior. However, since a consumer spends only a small percentage of his income on a single commodity, the income effect is usually negligible, whereas the substitution effect is always so strong that the net result is positive.

2.4.3 Exceptions to the Law of Demand

It is generally believed that the law of demand is valid in most circumstances. The law of demand does, however, have several exceptions. It means that the market for certain goods grows when the price rises and contracts when the price falls. In the case of such goods, the demand curve slopes upwards from left to right.

- 1) When people expect that the price of a good will increase in the future, they will buy more of it, even at a higher price, in order to avoid a future price increase. This type of situation can be seen during wartime, particularly in case of basic necessities.
- 2) The Veblen Effect is a term used to describe a phenomenon that occurs with the name of the economist Thorstein Veblen, who proposed the theory of conspicuous consumption, is synonymous with one exception to the law of demand. According to Veblen, some consumers determine the utility of a commodity solely based on its price, i.e., the higher the price, the higher the utility. For example, the market demands for goods like diamond and jewellery, which are symbols of social status and confer a distinction on the holder, do not follow this rule. Since such goods are in high demand due to their high price, demand for them rises as their price rises.
- 3) Giffen goods (named after Sir Robert Giffen, a nineteenth-century economist) are inferior goods whose demand falls even though their price falls, defying the law of demand. For instance, poorer sections of society cannot afford to buy superior varieties of foodgrains such as wheat and they are forced to purchase the inferior varieties like maize. Therefore, when the price of maize falls, their real income rises. As a result, they don't buy as much maize as the law of demand will require. Rather, they will continue to demand superior varieties, such as wheat, to replace maize.
- 4) When something goes out of fashion, demand for it does not increase, even though the price decreases. In the opposite case, as a product's popularity grows, people will buy

more of it, even though its price rises. The rule of demand is broken in each of these situations.

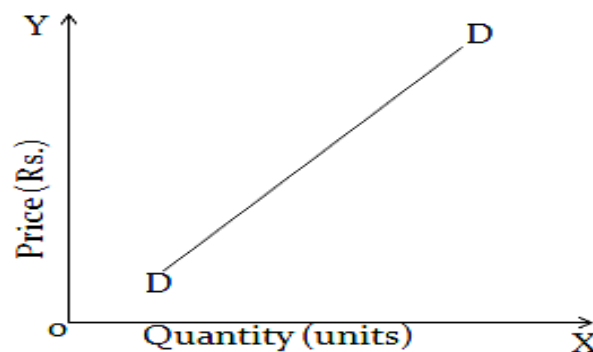


Figure 4

However, these exceptions do not invalidate the law of demand, which applies to the number of goods sold in the market. Though certain individuals do not behave in accordance with this law in some circumstances, it is noteworthy here that the law of demand operates in general.

2.5 Factors Determining Demand

Although stating the law of demand, we now come to the 'other things' that are assumed to remain constant. As a result, it is not necessary that only price will bring change in demand for a commodity. Changes in other factors, as discussed below, may have the same effect:

- 1) **Price of a Commodity:** The price of the commodity is the most important factor influencing the quantity demanded of that commodity. Normally, a rise in price is followed by a decrease in demand, and a decrease in price is followed by an increase in demand. The law of demand describes the functional relationship between price and demand.
- 2) **Change in Income:** This shift has a significant impact on demand because when a consumer's income rises, so does his willingness to pay and he can buy more goods than before. Changes in the distribution of income in favour of the poorer sections of the society increase their purchasing power, and their demand for commodities in general, and for necessities of life in particular, is bound to rise as a result.
- 3) **Change in Tastes and Fashion:** Demand is also affected by changes in tastes and fashions. The growing popularity of cotton clothing has decreased demand for synthetics. Tea's popularity has dwindled as coffee has grown in popularity.

- 4) **Change in Size and Composition of Population:** Increases in a country's population have a significant impact on demand because the greater the amount of mouths to feed, the greater the quantity of a commodity required. Not only the size of demand, but also the composition of demand, is influenced by the population's age structure.
- 5) **Prices of Substitutes:** A commodity's demand is often influenced by the availability and price of substitutes. People would use a substitute for a good that is available at a lower price if the price of the former rises. This would decrease demand for the former commodity while increasing demand for the substitute. For instance, people will start drinking coffee if the price of tea increases the demand for coffee. A decrease in the price of tea, on the other hand, may reduce coffee demand.
- 6) **Technical Progress:** Technical advancement allows for the production of a wider range of products, which reduces the demand for out-of-date products. The invention of television, for example, lowered the demand for radios.
- 7) **Expectation about Future Price:** If there is a general feeling among people that prices in future will go up, there will be a greater demand for goods and everyone will buy more than his normal requirement. If prices in future are expected to go down, people will try to postpone their purchases and wait for the fall in prices. This will reduce the present demand for goods to a considerable extent.
- 8) **Change in Season:** The demand for some goods can fluctuate as the season changes. In the winter, for example, demand for woollen clothes increases. Similarly, during the summer, cold beverages are in high demand.

Check Your Progress -II

Q.1 Why the demand curve is downward sloping?

Ans -----

Q.2 What are the factors which are determining the demand for a commodity?

Ans -----

2.6 Movement along a Demand Curve and Shifts in Demand Curve

A. Movement along a Demand Curve Extension and contraction in demand of a commodity is caused by change in its own price

- (i) **Extension of Demand:** The term "extension of demand" refers to an increase in quantity demanded as a result of a decrease in the commodity's own price when all other factors remain constant. Extension in demand can be explained with the help of a figure no 5. It is evident from the figure that when price is OP_1 demand is OQ_1 . Now a decline in price from OP_1 to OP will lead to an increase in quantity demanded from OQ_1 to OQ . This is called extension in demand.
- (ii) **Contraction of Demand:** Contraction of demand refers to a decrease in quantity demanded as a result of an increase in the commodity's own price when all other factors remain constant. In figure 5 when price is OP , quantity demanded of the commodity is OQ . Now there is an increase in price from OP to OP_1 , as a result, quantity demanded of the commodity will decrease from OQ to OQ_1 . This is known as contraction in demand.

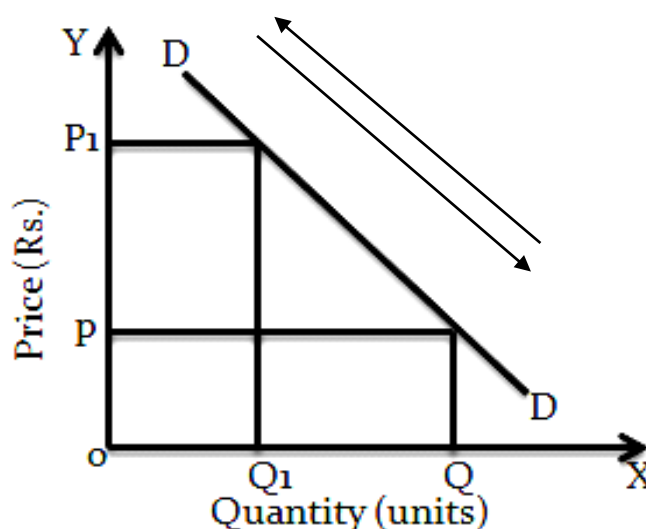


Figure 5

As we studied that demand of a commodity depends upon its price and some other factors like prices of related commodities, consumer's income and their tastes and preferences etc. When demand increases due to fall in price or decreases due to rise in price, this is called extension and contraction of demand respectively. There is a shift in the entire demand curve as demand changes due to factors other than price.

B. Shifts in Demand Curve

- (i) **Increase in Demand:** The demand for a commodity is influenced by the consumers' incomes, as well as their tastes and preferences for the commodity. As a result, any change in these variables would result in a shift in the demand curve. For illustration, if

consumers' incomes rise as a result of increase in wages and salaries, they would demand more of a good at each price. A rise in demand means that more of a good is being demanded at the same price, or the same quantity of the good is being demanded at a higher price. We are now on a new demand curve that is to the right of the old demand curve.

Causes of Increase in Demand

Following are the reasons for the same:

- a. When the income of the consumer increases.
- b. When the price of substitute goods rises.
- c. When the price of the complementary goods decreases.
- d. When tastes and preferences of the consumers shift in favor of the commodity.
- e. Expectation of rise in price in the near future.
- f. Increase in population.

(ii) Decrease in Demand: If the factors influencing demand change in a negative way, demand will fall, causing a shift in the demand curve to the left. For instance, if consumers' income declines as a result of increase in taxes, they would demand less of a commodity. A reduction in demand means that less units of a good are demanded at the same price, while more units are demanded at a lower price. We're on a new demand curve that's to the left of the old demand curve.

Causes of Decrease in Demand

Due to the following reasons the demand decreases or demand curve shifts backward

- a. When the income of the consumer declines.
- b. When the price of the substitute goods decreases.
- c. When the price of complementary goods rises.
- d. When tastes and preferences of the consumers shift against the commodity. It may be due to change in fashion or change in climate.
- e. Expectation of fall in price in the near future.
- f. Decrease in population.

Increase in demand and decrease in demand can be shown with the help of a figure. It will be seen from the figure 6 that at price OP, OQ quantity of a good is demanded. Curve D_1D_1 indicates an increase in demand because at the same price quantity demanded has increased

from OQ to OQ_1 . Curve D_2D_2 indicates decrease in demand because at the same price quantity demanded of the commodity has decreased from OQ to OQ_2 .

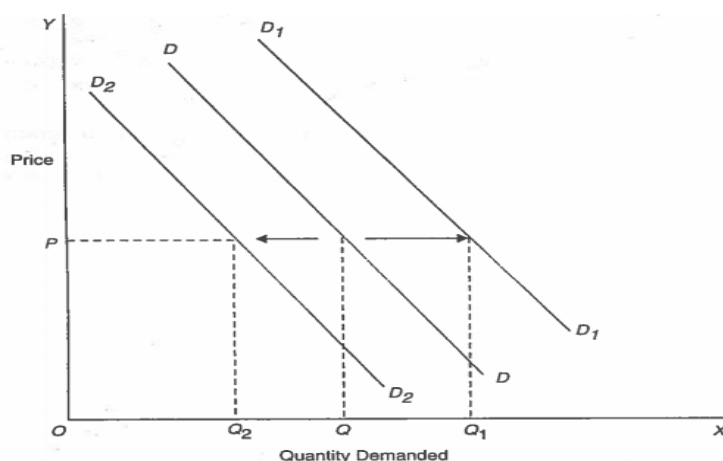


Figure 6

2.7 Elasticity of Demand

In the preceding pages, we have studied that when the price of a good falls, the quantity demanded rises and when the price rises, the quantity demanded decreases. This is referred to as the law of demand. Only the direction of change in quantity demanded of a product in response to a change in its price is indicated by this law of demand. Therefore, this law does not tell us by how much or to what extent the quantity demanded of a good will change in response to a change in its price. This information as to how much or to what extent the quantity demanded of a good will change as a result of a change in its price is provided by the concept of price elasticity of demand.

J.S. Mill and Cournot were the early economists who referred to elasticity of demand in economics. But this concept was developed by Dr. Marshall in his famous book "Principles of Economics". Elasticity of demand refers to the degree of responsiveness of quantity demanded of a commodity to a change in its price. There are three concepts of elasticity of demand: price elasticity, cross elasticity and income elasticity. The degree of responsiveness of the quantity demanded of a commodity to a change in its price is referred to as price elasticity of demand. The degree of responsiveness of a good's demand to a shift in the price of a related good, which may be a replacement or complementary to it, is referred to as cross elasticity of demand. The sensitivity of quantity demanded of a commodity to a shift in consumers' income is referred to as income elasticity of demand.

2.7.1 Types of Elasticity

There are three concepts of elasticity i.e., income elasticity, cross elasticity and price elasticity.

1. Income Elasticity of Demand

When all other factors remain constant, such as the price of the given commodity, the prices of related goods and the consumer's taste etc. the percentage change in the quantity demanded of a thing caused by a given percentage change in the consumer's income is referred to as income elasticity of demand. According to Watson, *"Income elasticity of demand means the ratio of the percentage change in the quantity demanded to the percentage change in income."*

Income elasticity can be measured by the following formula:

$$E_y = \frac{\text{Percentage change in quantity demanded}}{\text{Percentage change in income}}$$

Income elasticity varies in accordance with the nature of commodities. The income elasticity is positive for all normal goods, because with increase in income of the consumer, his demand for normal goods will increase. On the other hand, income elasticity is negative for inferior goods or Giffen goods. In the case of inferior goods, when income of the consumer will increase then quantity demanded of these goods will decline and when income of the consumer will decrease then quantity demanded of these goods will increase.

Importance of Income Elasticity of Demand

- A. Helpful in Business Decision Making:** It is useful for both business firms and industries in making decisions. If a company's product has high income elasticity, it has a lot of potential to develop in a growing economy. It is worth noting that the market for luxuries is extremely income elastic. As a result, demand for luxuries fluctuates greatly in different phases of business cycles. Therefore, demand for luxuries increases more during boom periods and declines sharply during recessionary periods.
- B. Helpful in Designing Marketing Strategies of a Firm:** It is also useful in designing marketing strategies of the firms. We learned in demand concepts that a person's income is a significant determinant of a product's demand; as a result, firms that produce goods with high income elasticity of demand try to locate their sales outlets in cities or regions where people's income is rapidly growing.
- C. Helpful to Understand the Plight of Farmers:** This concept is very useful to

demonstrate why farmers' income will not increase in the same way as the income of urban people who are working in manufacturing industries. The major cause behind this is that the income elasticity of demand for agricultural products such as food grains is less than one; as a result, it is very difficult that farmers' income from agriculture will increase in proportion to the growing national income.

2. Cross Elasticity of Demand

Changes in price and quantity demanded of two related goods have a mutual relationship. Therefore, when the price of one good change the demand for the related good will also change. For instance, tea and coffee are two related goods. Thus, when the price of tea changes the demand for coffee will also change.

In simple words, cross elasticity of demand is a measure of change in quantity demanded of good-Y, as a result of change in the price of good-X. According to Ferguson, "The cross elasticity of demand is the proportional change in the quantity of good-X demanded resulting from a given relative change in the price of the related good-Y."

It can be measured as:

$$E_c = \frac{\text{Percentage change in quantity demanded of good-X}}{\text{Percentage change in the price of good-Y}}$$

It is important to note here that when two goods are substitutes for each other, cross-elasticity of demand among them is positive like tea and coffee. Because increase in the price of tea, increases the demand for coffee. However, the cross-elasticity of demand for complementary goods like bread and butter is negative, because increase in the price of one decreases the demand of another.

Importance of Cross Elasticity of Demand

- A. For Formulating Price Strategy:** This concept is crucial in managerial decision-making when it comes to developing a proper pricing strategy. Multiproduct firms often use this method to measure the impact of a change in one product's price on demand for other products.
- B. For Defining the Boundaries of an Industry:** It can also be used to define an industry's boundaries and measure interrelationships between industries. It is worth noting that, due to the interdependence of firms and industries between which cross price-elasticity of demand is positive and strong; no one can increase the price of their product without

losing sales to other firms in similar industries.

3.Price Elasticity of Demand

Price elasticity of demand indicates the degree of responsiveness of quantity demanded of a commodity to the change in its price, other factors such as consumers' income, prices of related commodities that determine demand are held constant. It is defined as the ratio of the percentage change in quantity demanded of a commodity to a given percentage change in price. It is expressed by minus (-) sign like:

$$e_d = (-) \frac{\text{Percentage change in quantity demanded}}{\text{Percentage change in price}}$$

For example, 5 per cent fall in price of a commodity will lead to 10 per cent increase in demand then elasticity of demand will be

$$e_d = (-) \frac{10\%}{-5\%} = (-) \cdot -2 = 2$$

It is important to mention here that fall in price is indicated by minus (-) sign and due to multiplication, the negative signs turned to be positive.

According to Prof. Marshall, *"Elasticity of demand may be defined as the percentage change in the quantity demanded divided by the percentage change in the price."* According to A.L. Meyers, *"The elasticity of demand is a measure of the relative change in amount purchased in response to a relative change in price."*

2.7.2 Degrees of Price Elasticity of Demand

When it comes to the change in quantity demanded as a result of change in price, goods differ. In certain cases, this response is insignificant, while in others, it is considerable. As a result, demand elasticity ranges from 0 to infinity. However, the five most well-known categories are mentioned below.

- 1. Perfectly Elastic Demand Curve:** The demand for a commodity is said to be perfectly elastic, if at the same price, buyers can purchase as much as they can, while at a slightly higher price, they will buy none at all. It means demand is infinite at the prevailing price. The demand curve in this case is parallel to the X-axis as shown in figure.7

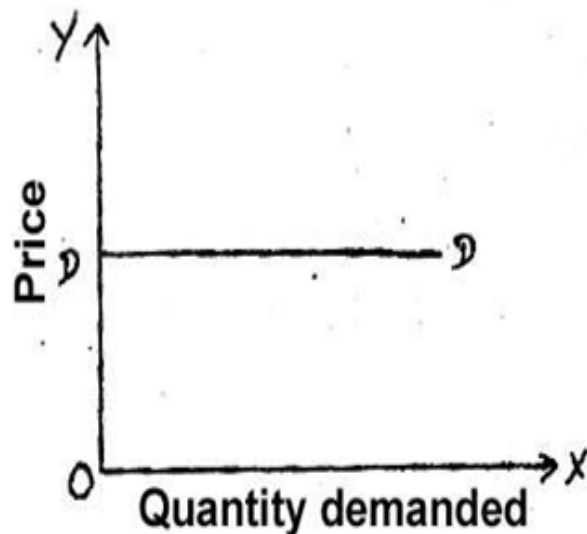


Figure 7

2. **Perfectly Inelastic Demand:** The quantity demanded is said to be perfectly inelastic when a significant increase or decrease in price is not accompanied by any change in the quantity demanded. The demand for insulin by the diabetic patient is the perfect example of perfectly inelastic demand. As shown in fig. no. 8, the demand curve in this case is a vertical straight line parallel to the Y-axis. Elasticity of demand in this case is zero.

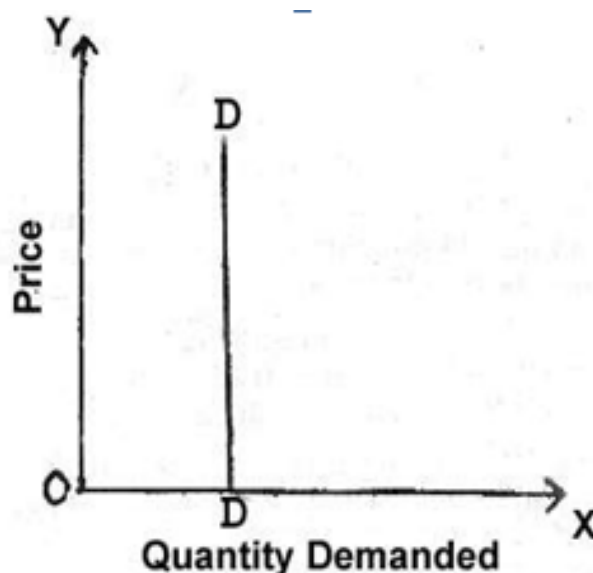


Figure 8

3. **Unitary Elastic Demand:** The elasticity of demand is said to be equal to unity when the percentage change in quantity demanded equals the percentage change in price. The elasticity of demand is equal to unity if the price of a good doubles and the quantity

demand is reduced to half of what it was previously demanded. Elasticity of demand in this case is one. This is depicted in figure 9.

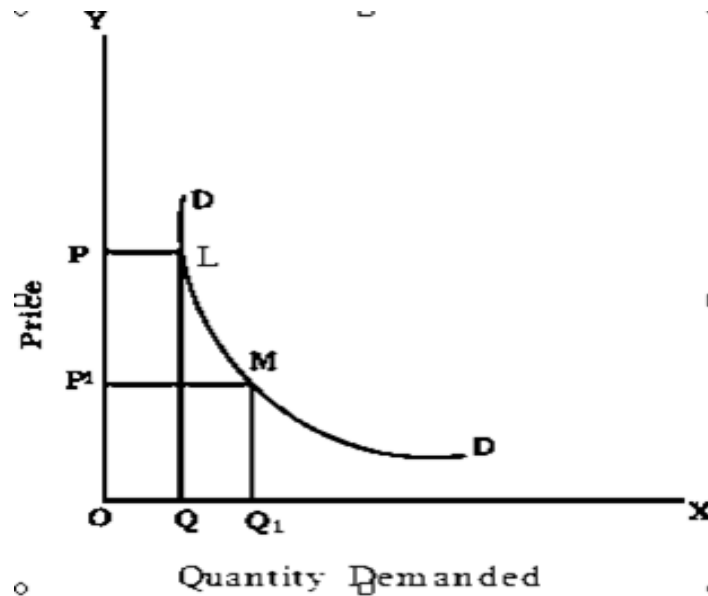


Figure 9

4. **Greater than Unitary Elastic Demand:** The elasticity of demand is greater than one when the percentage change in quantity demanded is greater than the percentage change in price. It is important to note that when change in quantity demanded is more in response to change in own price of the commodity then total expenditure on the commodity increases and vice-versa. For example, in the case of color televisions and air conditioners a significant increase in demand has been seen in response to a modest price reduction. This is depicted in figure 10.

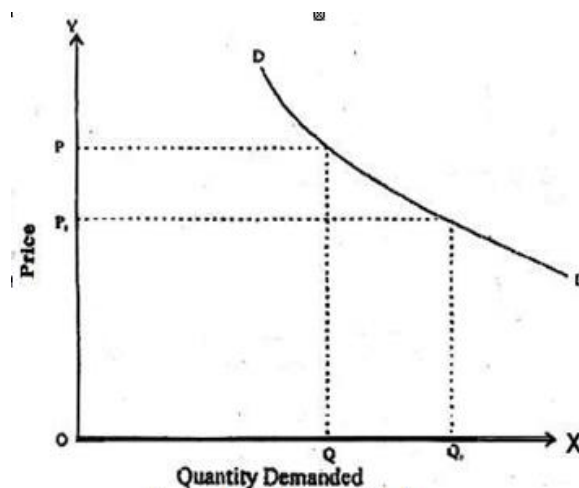


Figure 10

5. **Less than Unitary Elastic Demand:** The elasticity of demand is less than unity when the percentage change in quantity demanded is less than the percentage change in price. This case is prevalent in the majority of necessities of life, such as salt, wheat, rice and

sugar. In this case total expenditure on the commodity decreases when price falls and increases when price increases. This is depicted in figure 11.

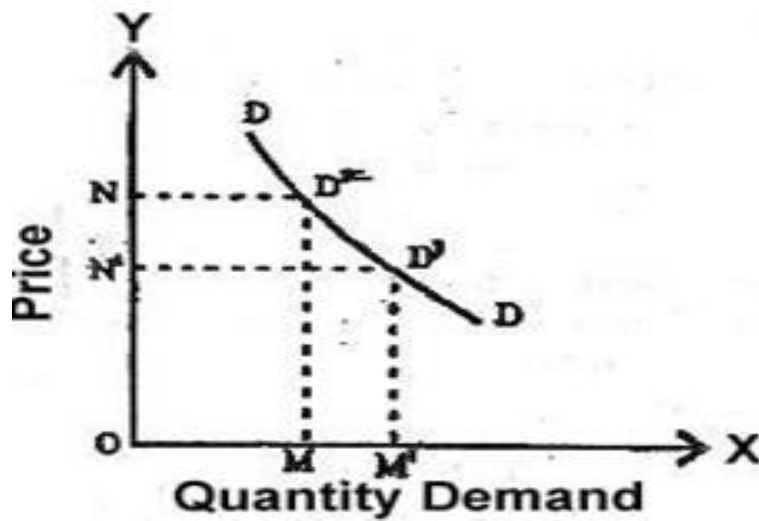


Figure 11

Check Your Progress -III

Q.1 Explain in detail the increase in demand and decrease in demand.

Ans -----

Q.2 What is meant by price elasticity of demand? What are different degrees of elasticity of demand?

Ans-----

2.7.3 Measurement of Price Elasticity of Demand

Elasticity of demand can be measured in various ways. The following commonly used methods are:

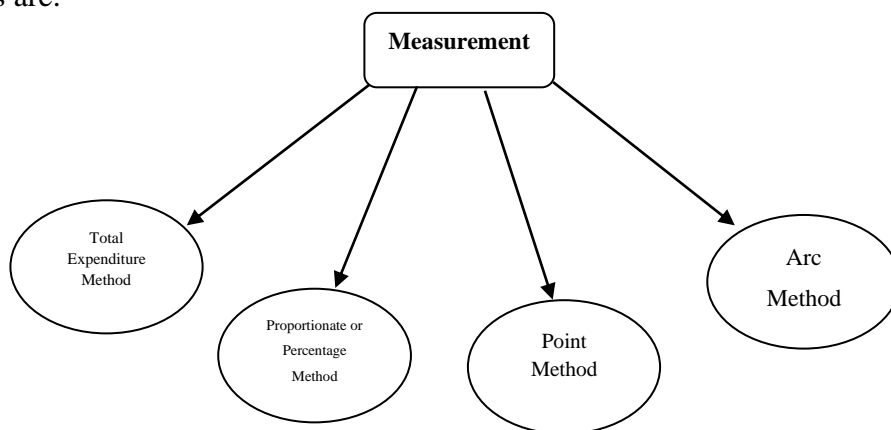


Figure 12

1. Total Outlay or Total Expenditure Method

Marshall first mentioned this method in his book "Principles of Economics." According to Marshall, if a decrease in price results in an increase in total outlay and increase in price results in a decrease in total outlay the elasticity of demand is more than unity. On the other hand, due to fall or rise in price, if the total outlay remains constant then the elasticity of demand is equal to unity. Apart from that, if a rise in price results in increased outlay and a fall in price results in decreased outlay, the elasticity of demand is less than unity. Note that, under this method we measure elasticity of demand by examining the change in total outlay due to change in price.

The relationship between price elasticity and total expenditure can also be explained with the help of the following table.

Table 3 Relationship between Price Elasticity and Total Expenditure

Price Change	Elasticity greater than one ($E_d > 1$)	Elasticity less than one ($E_d < 1$)	Elasticity equal to one ($E_d = 1$)
Price falls	TE increases	TE decreases	No change in TE
Price rises	TE decreases	TE increases	No change in TE

We can understand the above mentioned relationship with the help of the following figure. Consider Figure. 13. In this, total outlay is shown on X-axis and price on Y-axis. At OP price, the total outlay is PM, when price falls from OP to OP^1 the total outlay increases from PM to P_1M_1 , and elasticity of demand is more than unity. When the price decreases from OP^1 and OP^2 total outlay is P^2M^2 which is the same as P^1M^1 . Therefore, elasticity of demand is equal to unity. Similarly, when the price of a commodity decreases from OP^2 to OP^3 total outlay decreases from P^2M^2 to P_3M_3 . In this case, the elasticity of demand is less than unity.

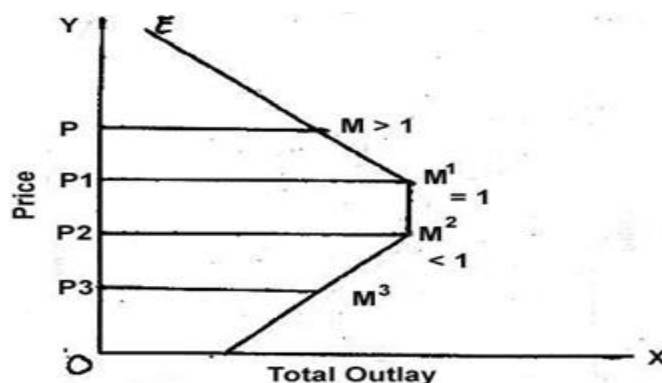


Figure 13

2. Percentage Method

This is the second method for calculating elasticity. According to this method elasticity of demand is calculated as the proportional change in quantity demanded divided by the proportional change in price. According to Prof. Marshall, if a given percentage fall or rise in price results in an equal percentage rise or fall in the quantity demanded, the elasticity of demand is equal to unity or in other words, if 5% falls or rise in price results to 5 % rise or fall in the quantity demanded, elasticity of demand is equal to unity. As a result, elasticity is defined as the proportion of a change in quantity demanded to a change in price paid.

$$e_d = \frac{\text{Percentage change in quantity demanded}}{\text{Percentage change in price}}$$

3. Point Method

We are occasionally interested in measuring elasticity of demand at a particular point since the degree of elasticity of demand can vary on different parts of a demand curve.

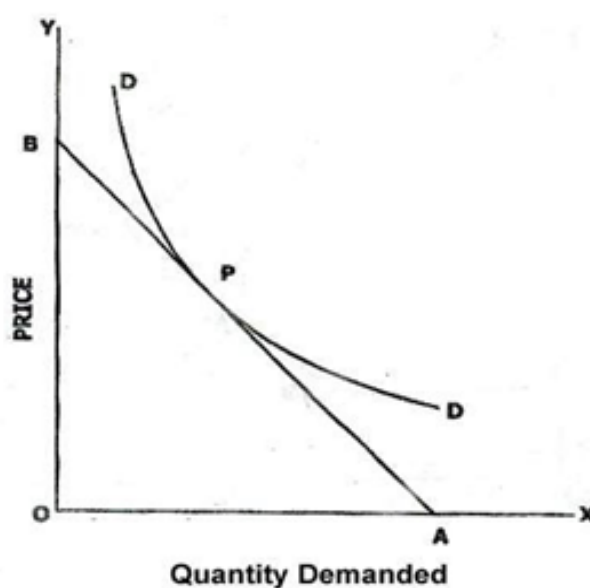


Figure 14

Figure 14 illustrates how to calculate elasticity of demand at a particular point on a demand curve. If P is any point on a demand curve DD. At P, a tangent is drawn to this curve, which touches the X-axis at A and Y-axis at B. The ratio PA/PB represents the elasticity of demand at P. Because PA is longer than PB, the demand elasticity at P is greater than one. The following formula is used to calculate demand elasticity at a given point:

$$e_d = \frac{\text{Lower Segment}}{\text{Upper Segment}}$$

It is worth mentioning here that if there is an infinitely small change in price and quantity demanded, the percentage method to calculate demand elasticity at a given point on the demand curve can be used; however, if the changes are considerable, this formula will be of little use.

4. Arc Elasticity Method

When using the percentage method to determine price elasticity of demand, we must decide whether to use the initial price as the base for calculating percent change in price or the initial quantity as the base for calculating percent change in quantity demanded in response to a given percent change in price. To avoid this difficulty, we calculate the percentage change in price or quantity demanded using the arc elasticity approach, which uses the midpoint of the initial and final price and quantity demanded respectively as the base. Thus, arc elasticity is the measurement of elasticity between two points on a demand curve. According to Watson, "Arc elasticity is the elasticity at the mid-point of an arc of a demand curve."

The portion of the demand curve DD shown in figure 15 between two points A and C is known as Arc. It will be seen from the figure that when price is OP, quantity demanded is OQ. When price falls to OP₁, quantity demanded will be OQ₁.

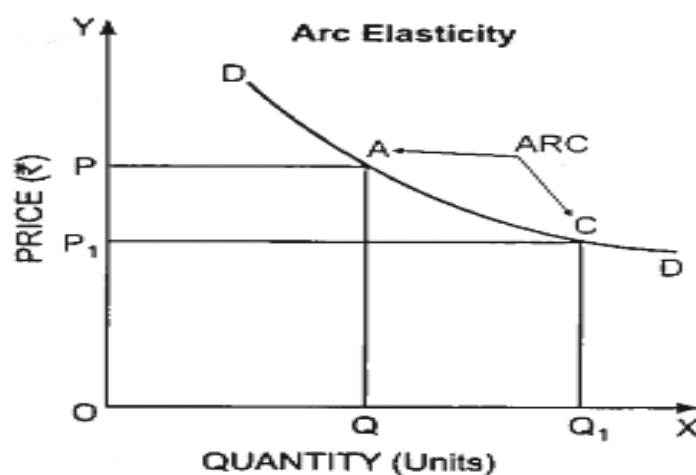


Figure 15

It should be emphasized that this method of measuring price elasticity of demand must be used for large price changes.

2.7.4 Factors Affecting Elasticity of Demand

We have studied from the above discussion that elasticity of demand is different for different goods. This is due to the following factors:

1. In general, demand for necessities of life (such as food, clothing, salt, kerosene and oil etc.) are inelastic, whereas demand for luxury products is elastic. This is due to the fact that the consumption of a certain minimum of these necessities is required for human survival. No one can live without these items, no matter how expensive they are. However, if the price of luxuries rises over a certain level, demand for them may be reduced. A necessity does not always imply a life-or-death situation. When a person becomes habituated to consuming a certain item, it becomes an indispensable part of his consumption pattern, and his demand for it becomes inelastic. For an addict, the elasticity of demand for alcohol is less than unity.
2. Elasticity of demand is also determined by the number of alternative uses to which a given commodity can be put. A good's demand will be elastic if it has multiple uses. Coal, for example, can be utilized in workshops, railways, factories and even in the home. If the price of coal declines, it will begin to be used in places where it was previously uneconomical to do so. It means goods which have specified use inelastic demand exists among their cases.
3. The goods in case of availability of substitutes are there, the elasticity of demand for such goods is elastic. If the price of coffee rises, for example, consumers would switch to tea, and coffee consumption will drop significantly.
4. Percentage of a consumer's income spent on the commodity also influenced the elasticity of demand. If a consumer spends only a small amount of his income on a particular commodity, a price change will have little effect on the quantity demanded. To put it another way, demand for such things is inelastic.
5. The possibility of the postponement of the use of a particular good also influenced the elasticity of demand. The demands for commodities, in case of which consumption can be postponed, have elastic demand. On the other hand, the demand for those commodities consumption of which cannot be postponed is inelastic.
6. Elasticity of demand is also determined by the level of price of the commodity. It is low when the price level of the commodity is low because with less price of the commodity the proportionate change in demand is insignificant.
7. Elasticity of demand is also affected by the income level of the consumer. If consumers have a high income, then they will not consider the price of the commodity. Therefore, in that case elasticity of demand is very low. On the other hand, if the income level of the consumers is low, then in that case elasticity of demand will be high.

2.7.5 Importance of Elasticity of Demand

The concept of elasticity of demand has a great significance in economics as discussed below:

1. The government will use this concept to frame its taxation policies. If the government wants to raise revenue from indirect taxes because these taxes can only be levied on those goods which have inelastic demand then elasticity of demand is an important tool.
2. Elasticity of demand is really helpful to guide the producer in different market structures. Under imperfect competition and monopolistic competition this concept guides producers while fixing prices of their products. When demand for a commodity is inelastic, a monopolist will set a high price because he is almost certain that his product will sell out. It is important to mention here that a monopolist while using price discrimination first look at the elasticity of demand for his product in different markets.
3. This is also useful to determine the extent to which a particular factor of production can get its remuneration raised. For instance, if in an industry demand for a particular type of labour is inelastic, then they can receive higher wages as compared to wages paid to other categories.
4. For the determination of terms of trade between two countries this concept is also very useful. Terms of trade will in favor of those countries whose demand for the product is comparatively more elastic.

Check Your Progress -IV

Q.1 How price elasticity of demand is measured?

Ans-----

Q.2 What are the determinants of price elasticity of demand?

2.8 Summary

In this unit, we discussed consumer behaviour towards a prevailing price of the commodity. It includes the individual consumer demand (which study the behaviour of individual person) as well as the market demand (which study the behaviour of two or more persons) and factors that are affecting the demand of a product. The law of demand states that there is an inverse relationship between price and quantity demanded, all other things being equal. Other things that are assumed to be constant are the income of the consumer, tastes and preferences of the

consumer and the prices of related goods etc. These aspects are considered important to determine the size of the market. Besides this, we have also studied another important aspect from a pricing-decision point of view i.e., how markets react to change in price of a product. That is called elasticity of demand. Three types of elasticity of demand have been discussed in this context i.e., price elasticity of demand, income elasticity of demand and cross elasticity of demand. Under this, the different concepts of elasticity and its degrees which includes perfectly elastic, perfectly inelastic, unitary elastic, greater than unitary elastic and less than unitary elastic. Measurement of elasticity of demand with various ways like total expenditure method, percentage method, point method and arc method.

2.9 Questions for Practice

A. Short Answer Type Questions

- Q1. What do you mean by demand in economics?
- Q2. What are the main determinants of demand for a commodity?
- Q3. With the help of a diagram explain the concepts of individual demand curve and market demand curve.
- Q4. What do you understand by law of demand?
- Q5. Why does demand curve slope downward?
- Q6. Mention the exceptions to the law of demand.
- Q7. Distinguish between extension of demand and contraction of demand.
- Q8. Distinguish between increase in demand and decrease in demand.
- Q9. What do you mean by elasticity of demand?
- Q10. Discuss the factors which affect the elasticity of demand.
- Q11. What do you mean by cross elasticity of demand?
- Q12. What is arc elasticity of demand?
- Q13. Discuss the concept of income elasticity of demand.

B. Long Answer Type Questions

- Q1. What is meant by demand? Mention the factors which influence the demand for a commodity.
- Q2. Distinguish between a demand curve and demand function. What are the factors that cause a shift in the demand curve?
- Q3. Explain the law of demand. Why does the demand curve slope downwards to the right?

- Q4. Explain the difference between
- Extension of demand and contraction of demand
 - Increase in demand and decrease demand.
- Q5. Critically evaluate the law of demand.
- Q6. Explain 'Veblen Effect' and Giffen Paradox. Does the usual law of demand apply in their case?
- Q7. Explain elasticity of demand. Mention the various factors which are affecting the elasticity of demand.
- Q8. What is price elasticity of demand? Explain its degrees and measurements.
- Q9. What is price elasticity of demand? Explain the arc and point method of measuring the elasticity of demand.
- Q10. Write a note on following:
- Price elasticity of demand
 - Income elasticity of demand
 - Cross elasticity of demand

2.10 Suggested Reading

- H. L. Ahuja, Principles of Microeconomics, S. Chand & Company Ltd. New Delhi
- D.N. Diwedi, Microeconomics, Theory and Application, Vikas Publishing House, New Delhi.
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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

UNIT 3: CONSUMER BEHAVIOUR: CARDINAL UTILITY ANALYSIS AND INDIFFERENCE CURVE ANALYSIS

STRUCTURE

3.0. Learning Objectives

3.1 Introduction

3.2 Cardinal Utility Analysis

3.2.1 Assumptions of Cardinal Utility Analysis

3.2.2 Laws of Cardinal Utility Analysis

3.2.2.1 Law of Diminishing Marginal Utility

3.2.2.2 Law of Equi-Marginal Utility

3.2.3 Consumer's Equilibrium through Cardinal Utility Analysis

3.2.3.1 Consumer's Equilibrium with Single Commodity

3.2.3.2 Consumer's Equilibrium with Two Commodities

3.2.4 Criticism of Cardinal Utility Analysis

3.3 Indifference Curve Analysis

3.3.1 Assumptions of Indifference Curve Analysis

3.3.2 Meaning of Indifference Curve

3.3.3 Indifference Map

3.3.4 Marginal Rate of Substitution

3.3.5 Properties of Indifference Curve

3.3.6 Price Line

3.3.7 Consumer Equilibrium

3.3.8 Criticism of Indifference Curve Analysis

3.4 Comparison of Cardinal Utility Analysis and Indifference Curve Analysis

3.5 Summary

3.6 Questions for Practice

3.7 Suggested Readings

3.0 Learning Objectives

At the end of this unit, learner will be able to:

- Develop relation between total utility and marginal utility
- Differentiate between ordinal and cardinal utility analysis
- Determine the consumer's equilibrium with single commodity and two commodities under cardinal utility analysis
- Derive the consumer's equilibrium under indifference curve analysis
- Explain the superiority of indifference curve analysis over cardinal utility analysis.

3.1 Introduction

The theory of consumer behaviour examines the relationship between quantity demanded of a commodity and its price by highlighting the reasons for the establishment of the relationship. A number of theories have been put forward by various economists to analyse consumer's demand for a commodity. The oldest theory of demand is the cardinal utility analysis which examines consumer's demand for a good and provides the law of demand which highlights that there is inverse relationship quantity demanded of a commodity and its price. As per the cardinal utility, it means the level of satisfaction of the consumer. As a result of the criticism of cardinal utility analysis, various theories have been established namely Indifference Curve Analysis, Samuelson's Revealed Preference Theory, and Hick's Logical Weak Ordering Theory. In this unit, cardinal utility analysis and indifference curve analysis have been explained.

3.2 Cardinal Utility Analysis

The cardinal utility analysis for explaining the concept of consumer behaviour has been favoured by classical economists namely Adam Smith, Gossen, Walras, Dupuit, Jevons, J.S. Mill as well as neo-classical economists i.e. Marshall and Pigou. According to this analysis, consumer purchases a certain good because of its utility. Utility can be measured in cardinal numbers i.e. 1, 2, 3, etc. Fisher has put forward the term 'Util' as a unit to measure utility. Basically, utility is that quality in a good with which our wants are fulfilled. According to Mrs. Joan Robinson, "Utility is the quality in commodities that makes individuals want to buy them." Utility is different from satisfaction. Utility is that quality of a good which fulfils the wants and satisfaction we get after the fulfilment of our wants. There are various features of utility.

1. Utility is subjective in nature as it deals with the mental satisfaction of a consumer. Different persons derive different utility from a same commodity.
2. Utility is relative as it never remains the same and varies with time and place.
3. It is not necessary that utility is always useful. Sometimes, a good having utility is not useful e.g., drugs are harmful for the health of human beings but these have utility for an addict for fulfilling his want.
4. There is no relationship between utility and morality. Both are independent of each other. Use of cigarette is not good from moral point of view but it has utility for smoker as it fulfils his want.

There are three concepts of utility i.e., initial utility, total utility and marginal utility. Initial utility is the utility derived from the consumption of first unit of a good which is always positive. Total utility is the summation of the utilities derived from the consumption of various units of a good.

$$TU_X = f(Q_X)$$

where TU_X = Total utility from good X and Q_X = Units of good X.

Table 1: Relation between Marginal Utility and Total Utility		
Units of Apples	Total Utility (in utils)	Marginal Utility (Utils)
1	12	12
2	20	8
3	24	4
4	24	0
5	20	-4

Marginal utility is the addition made to total utility by consuming one more unit of a commodity. The marginal utility can be measured as follows:

$$MU_n = TU_n - TU_{n-1}$$

where MU_n = Marginal utility of n^{th} unit, TU_n = Total utility of n units and TU_{n-1} = Total utility of (n-1) units.

If the total utility from 10 mangoes is 200 and from 9 mangoes is 192, then the marginal utility of the 10th mango is

$$MU_n = TU_n - TU_{n-1} = 200 - 192 = 8$$

Marginal utility is the rate of change of total utility due to a unit change in the quantity of a particular good. It measures the slope of total utility curve at a given point. Marginal utility can also be measured as follows:

$$MU = d(TU) / dQ$$

The relationship between total utility and marginal utility has been put forward by Jevons. Marginal utility can be positive, negative or zero. The marginal utility will be positive as total utility increases due to the consumption of additional units of a good. The marginal utility will be zero when total utility is maximum. As total utility falls by consuming additional units of a good, then marginal utility will be negative. The table 1 shows the relation between marginal utility and total utility. As first apple is consumed total utility is 12 utils.

Total utility increases to 20, when second apple is consumed. Total utility further increases to 24 by consuming third apple. As fourth apple is consumed total utility remains at 24 utils but declined to 20 utils, when fifth apple is consumed. Total utility goes on increasing as more and more units of a good are consumed but upto a limit. Marginal utility is positive and declining during the consumption of three apples when total utility is increasing. Marginal utility is zero during the consumption of fourth apple when total utility is maximum. By consuming fifth apple, total utility starts declining and marginal utility becomes negative i.e. -4. The figure 1 shows the relationship between total utility and marginal utility, part (A)

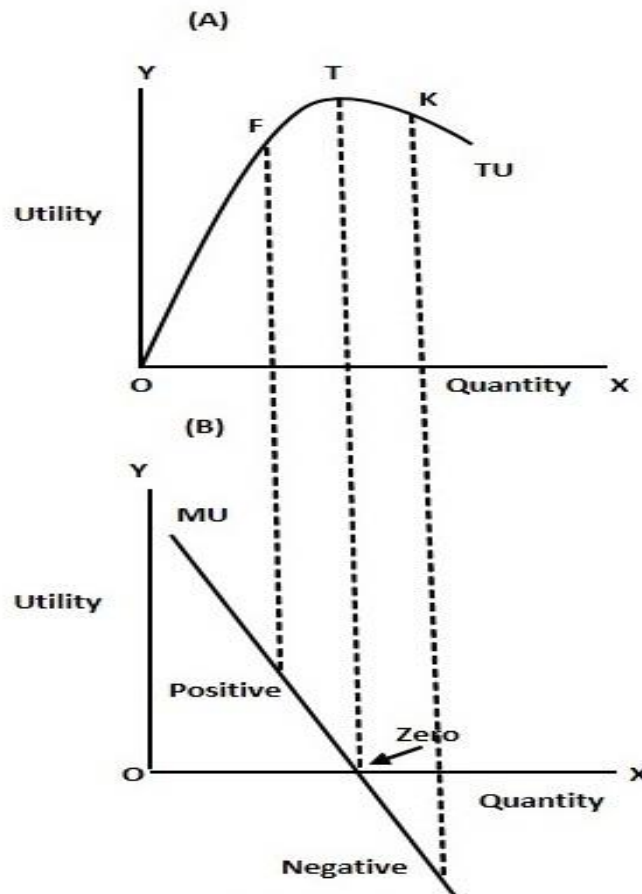


Figure 1: Relation between total utility and marginal utility

shows total utility curve i.e. TU and part (B) shows marginal utility curve i.e. MU. In part (A) and part (B), units of good are shown on OX axis and utility on OY axis. At point F, where total utility is increasing, marginal utility is positive and declining. At point T, total utility is maximum and marginal utility is zero. At point K, total utility is declining and marginal utility is negative.

3.2.1 Assumptions of Cardinal Utility Analysis

The cardinal utility analysis rests on some basic assumptions which are as follows:

- 1) The consumer is rational as he wants to maximise his satisfaction from the given income.
- 2) Utility can be measured in cardinal number system i.e., 1,2,3...
- 3) Marginal utility derived from each good is independent. Utility of a given good depends upon the quantity of that good only. The utility derived from other goods does not affect utility of the given good.
- 4) The marginal utility of money remains constant.
- 5) The marginal utility derived from the consumption of successive units of a commodity goes on diminishing.
- 6) Commodities are divisible into small units.
- 7) Consumption of different units of a good must be during the same time period.
- 8) The quality and size of different units of a good must be uniform.
- 9) There should be no change in the fashion, mental condition of consumer and price of the good or its substitutes.

3.2.2 Laws of Cardinal Utility Analysis

There are two main laws of cardinal utility analysis related to consumer behaviour. These are:

- a. Law of diminishing marginal utility
- b. Law of equi-marginal utility

3.2.2.1 Law of Diminishing Marginal Utility

The various economists like Gossen, Bentham, Walras, Jevons, Menger and Marshall have made significant contribution in developing Law of diminishing marginal utility. This law is also called “Gossen’s First Law”. According to Marshall, “The additional benefit which a person derives from a given stock of a thing diminishes with every increase in the stock that he already has.” According to Prof. Boulding, “*As a consumer increases the consumption of*

any one commodity, keeping constant the consumption of all other commodities, the marginal utility of the variable commodity must eventually decline.”

The law of diminishing marginal utility is based on the daily life experience of any consumer. The wants of human beings are unlimited but each particular want can be satisfied. The marginal utility derived from the consumption of additional units of a commodity goes on diminishing. A point comes when the consumer does not want to consume more units of a commodity as marginal utility derived from consumption of additional units of a commodity has become zero. This is the point at which consumer’s want is fully satisfied. If consumer still consumes more units of a commodity, marginal utility will become negative. According to this law, we obtain less and less utility from the successive units of a commodity as we consume more and more of it. The law of diminishing marginal utility can be explained with the help of table 2.

Table 2: Law of Diminishing Marginal Utility	
Cups of Tea	Marginal Utility
1	8
2	6
3	4
4	2
5	0
6	-2

The consumption of first cup of tea gives 8 utils of marginal utility followed by 6, 4 and 2 utils from second, third and fourth cup of tea, respectively. When fifth cup is consumed, marginal utility is zero which shows a point at which consumer demand is satisfied. If consumer consumes sixth unit of the commodity, marginal utility becomes negative i.e. -2. The law of

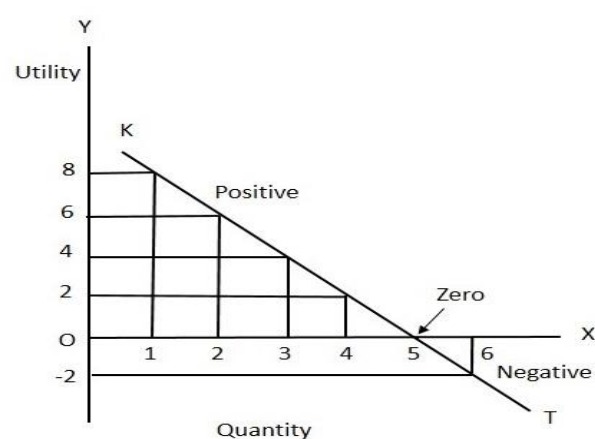


Figure 2: Diminishing Marginal Utility

diminishing marginal utility can be explained with the help of figure 2. The quantity i.e. cups of tea is measured on X axis and utility on Y axis. KT represents downward sloping marginal utility curve. The consumption of first cup of tea provides 8 utils of marginal utility. The second cup gives 6 utils, third cup provides 4 utils and fourth cup yields 2 utils of marginal utility. Marginal utility becomes zero with the consumption of fifth cup of tea and touches X axis. As sixth cup of tea is consumed marginal utility becomes -2 and marginal utility curve goes beyond the X axis.

There are several exceptions to the Law of Diminishing Marginal Utility. This includes rare and curious things, articles of distinction, poetry or good books, intoxicants, public goods and consumption of initial units of a commodity. The marginal utility derived from the consumption or collection of above-mentioned goods goes on increasing as their stock goes on increasing. This law has significant theoretical as well as practical importance.

This law provides the base for the three consumption laws i.e., law of demand, law of equi-marginal utility and consumer surplus. As this law states that when marginal utility derived from additional units of a commodity becomes zero, then consumer shifts to the other commodity so the producer has to produce different varieties of good. The difference between value-in-use and value-in-exchange has been explained with the help of law of diminishing marginal utility. The goods like water, air etc. have value-in-use and command low price. As these goods are available in large quantity and used on large scale, their marginal utility declines rapidly, consequently, their price also falls. The goods like diamond, gold etc. have value-in-exchange and command high price. As these goods are scarce in nature, their marginal utility declines slowly, consequently, their price remains high. This law helps consumers to attain maximum satisfaction. Consumer can purchase only that much quantity of a commodity where marginal utility is equal to the price of that commodity to get maximum satisfaction. Price determination of a commodity depends upon law of diminishing marginal utility. If seller wants to sell more units of a good, he will have to decline the price of that good because more units derive less marginal utility. Hence, consumers will buy more at less prices and vice-versa.

The law of diminishing marginal utility has been criticised on several points. Cardinal measurement of utility is not possible. The various assumptions like constant marginal utility of money and no change in the fashion, mental condition of consumer and price of the good or its substitutes are not realistic. Marginal utility can only be calculated in case of divisible commodities but in reality, most of the commodities are not divisible. Marginal utility

derived from each good is not independent rather marginal utility of a given good is affected by marginal utility derived from other goods.

3.2.2.2 Law of Equi-Marginal Utility

The second law of cardinal utility analysis is the law of equi-marginal utility. This law was first propounded by Gossen. Therefore, it is also called “Gossen’s Second Law.” Different economists have given different names to this law i.e. “Law of Maximum Satisfaction”, “Law of Rational Consumer”, “Law of Substitution” and “Law of Economics”.

According to Marshall, “If a person has a thing which he can put to several uses, he will distribute it among these uses in such a way that it has same marginal utility in all.” According to Prof. Lipsey, “The household maximising utility will so allocate its expenditure between commodities that the last penny spent on each is equal.” According to Prof. Samuelson, “A consumer gets maximum satisfaction when the ratio of marginal utilities of all commodities and their price is equal.”

This law states that to get maximum utility from the expenditure of his limited income, the consumer purchases such amount of each commodity that the last unit of money spent on each of them affords him the same marginal utility. According to this principal, the marginal utility of expenditure of the last unit of money spent on all of the commodities must be the same. Marginal utility of expenditure of a given commodity is the ratio of marginal utility of a commodity and its price. In case of commodity A, marginal utility of expenditure can be measured as:

$$MU_E = MU_A / P_A$$

In case of commodity B, marginal utility of expenditure can be measured as:

$$MU_E = MU_B / P_B$$

Therefore, to get maximum satisfaction, consumer equilibrium will be reached when

$$MU_E = MU_A / P_A = MU_B / P_B$$

If price of both the commodities becomes equal then the above equation can be written as:

$$MU_E = MU_A = MU_B$$

where MU_E = marginal utility of expenditure, MU_A = marginal utility of commodity A, MU_B = marginal utility of commodity B, P_A = price of commodity A and P_B = price of commodity B.

Table 3: Law of Equi-Marginal Utility				
Units of Goods	Marginal Utility of Apples (MU_A)	Marginal Utility of Bananas (MU_B)	MU_A/P_A P_A=6	MU_B/P_B P_B=4
1	48	24	8	6
2	42	20	7	5
3	36	16	6	4
4	30	12	5	3
5	24	8	4	2
6	18	4	3	1

The table 3 explains the law of equi-marginal utility. The consumer has Rs. 42 to spend. It is assumed that price of commodity A is Rs. 6 and price of commodity B is Rs. 4. If consumer purchases, 5 units of commodity A and 2 units of commodity B, marginal utility of expenditure will be equal to 4.

$$MU_E = MU_A/P_A = MU_B/P_B = 4$$

The law of equi-marginal utility can be explained with the help of figure 3. The part A of the figure shows marginal utility of expenditure in case of apples and part B shows, marginal utility of expenditure in case of Bananas. The units of commodities and marginal utility of expenditure have been measured on X axis and Y axis, respectively. The OQ₁ units of apples and OQ₄ units of bananas will be purchased by the consumer where $MU_E = U_1$. Here, $MU_E = MU_A/P_A = MU_B/P_B = U_1$, so, consumer will get maximum satisfaction. If consumer purchases more quantity of apples i.e., Q₁Q₂, he will decline quantity of banana by Q₃Q₄. He will gain Q₁Q₂K₂K₁ amount of utility by increase the quantity of apples and will lose Q₃Q₄T₄T₃ amount of utility. Loss of utility is more than the gain of utility. Hence, the rearrangement of the spending of consumer will result in net loss in utility. Now, it is clear that consumer's satisfaction is maximum when marginal utility of expenditure in case of all the goods is equal.

The law of equi-marginal utility is very significant in the fields of consumption, production, exchange, distribution and public finance. In case of consumption, consumer will get

maximum satisfaction when last unit of money spent on different commodities gives him equal marginal utility. In the field of production, producer will get maximum profit when marginal productivity of each factor is equal.

During exchange, consumer will go on substituting commodities having less utility with commodities having more utility till marginal utility of all commodities become equal.

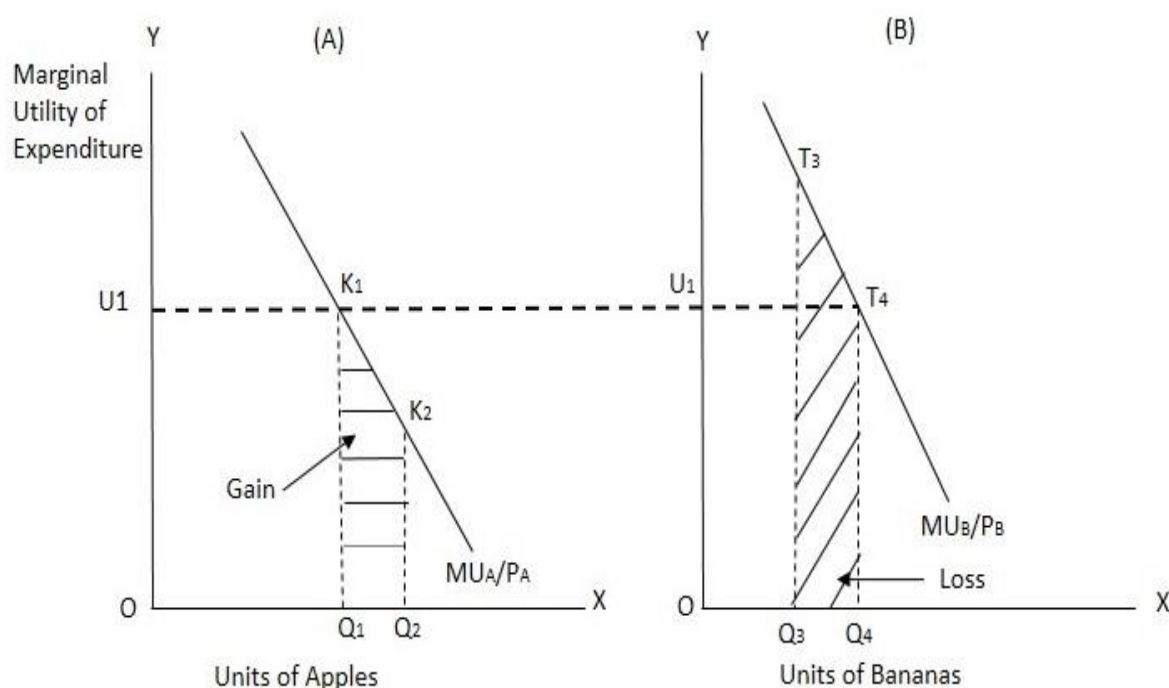


Figure 3: Law of Equi-Marginal Utility

The distribution of national income among the various factors of production should be such that each factor must get its share equal to its marginal productivity in the long run. In field of public finance, taxes are levied in such a manner that marginal sacrifice of all the tax payers becomes equal.

Criticisms:

1. Cardinal measurement of utility is not possible.
2. The various assumptions like constant marginal utility of money and no change in the fashion, mental condition of consumer and price of the good or its substitutes are not realistic.
3. Marginal utility can only be calculated in case of divisible commodities but in reality, most of the commodities are not divisible.

4. Marginal utility derived from each good is not independent rather marginal utility of a given good is affected by marginal utility derived from other goods.
5. This law assumes that consumer is rational in nature but consumers do not make such calculations to get maximum satisfaction in reality.
6. This law does not hold good in case of complementary goods as substitution does take place in case of these commodities.
7. This law is not applicable to durable goods.

3.2.3 Consumer's Equilibrium through Cardinal Utility Analysis

The consumer is said to be in equilibrium when he does not want to change his current expenditure as he is getting maximum satisfaction out of his limited income. According to Tiber Scitovsky, "A consumer is in equilibrium when he regards his actual behaviour as the best possible under the circumstances and feels no urge to change his behaviour as long as circumstances remain unchanged." Consumer's equilibrium through cardinal utility analysis can be attained under two different situations:

- a. Consumer's equilibrium with single commodity
- b. Consumer's equilibrium with two commodities

3.2.3.1 Consumer's Equilibrium with Single Commodity

The consumer is said to be in equilibrium if he does not want to purchase either more or less quantity of apples when whole income of the consumer is spent on single commodity i.e. apples. In case of single commodity, consumer's equilibrium will be attained at a point where marginal utility of commodity is equal to its price. The figure 4 explains consumer's equilibrium with single commodity in which units of apples are measured on X axis and price and marginal utility are measured on Y axis. TK is the marginal utility curve of apples. If price is OP, the consumer will purchase OQ_1 quantity of apples as at this point marginal utility of apples is equal to its price. Thus,

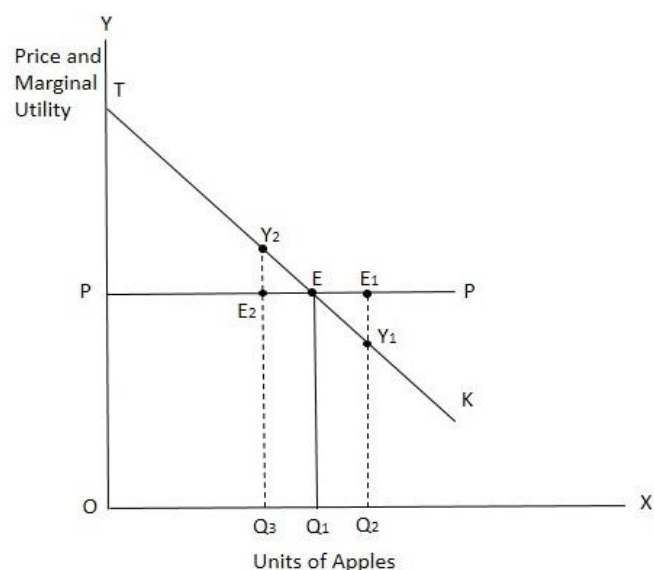


Figure 4: Consumer's Equilibrium with Single Commodity

marginal utility OQ_1ET derived from OQ_1 units of apples is maximum. If consumer purchases one more unit of apple, the marginal utility Y_1Q_2 is less than its price OP . So, he will reduce the quantity of apples to OQ_1 . If consumer purchases one less unit of apple, the marginal utility Y_2Q_3 is more than its price. Therefore, consumer will increase the quantity of apples to OQ_1 . Hence, consumer does not purchase either more or less quantity of apples than OQ_1 . At point E, condition for equilibrium $MU=Price$ is fulfilled and consumer is getting maximum satisfaction here.

3.2.3.2 Consumer's Equilibrium with Two Commodities

If consumer spends his entire income on two commodities i.e. commodity A and commodity B, he will act according to law of equi-marginal utility. The consumer will go on substituting the commodity giving low marginal utility with commodity giving high marginal utility till the marginal utilities of both the commodities become equal assuming that prices of both the commodities are same. Beyond this point, consumer does not want to make any change in his purchases. Hence, consumer's equilibrium is attained. If prices of both the commodities are same, equilibrium condition can be written as:

$$MU_A = MU_B$$

Consumer's equilibrium with two commodities can be explained with the help of figure 5. Units of money spent are measured on X axis and price and marginal utility are measured on Y axis. TT and KK are the marginal utility curves of commodity A and commodity B, respectively. Prices of both the commodities i.e. OP_1 and $O'P_1$ are equal. At given prices, the equilibrium is attained where marginal utility of each

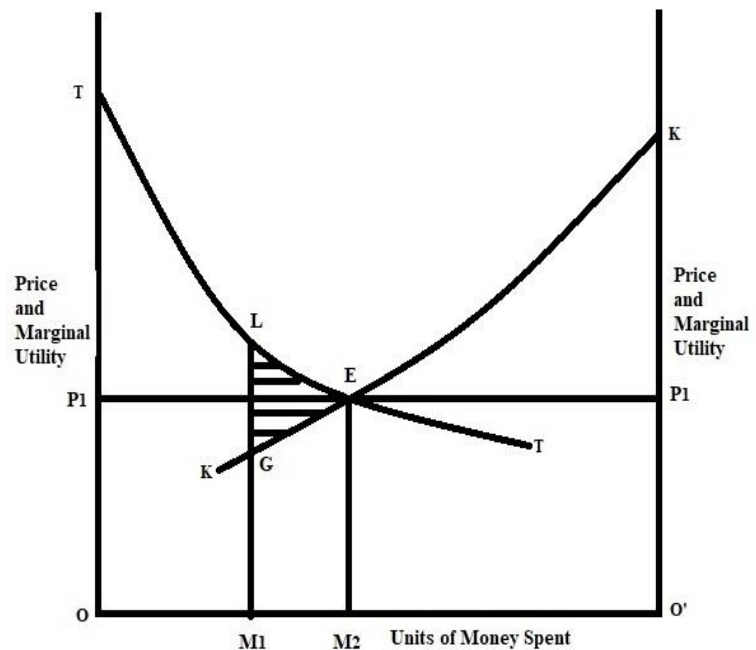


Figure 5: Consumer's Equilibrium with Two Commodities

commodity EM_2 is equal to its price i.e. $EM_2 = OP_1 = O'P_1$. At this point of equilibrium, consumer will spend OM_2 amount of money on commodity A and $O'M_2$ on commodity B.

Hence, total marginal utility $OM_2ET + O'M_2EK$ derived from both the commodities is the maximum. Any further change in the consumer spending will result in decline in the total utility. Suppose consumer will spend one more unit of money on commodity B and one less unit on commodity A. If consumer incurs OM_1 units of money on commodity A, it will result in loss of utility by M_1M_2EL . If consumer spends $O'M_1$ units of money on commodity B, he will gain utility by M_1M_2EG . The loss in utility is more than the gain in utility which results in net loss of utility by LGE . Therefore, once equilibrium is reached, consumer does not want to change his spending as at the point of equilibrium, he gets maximum utility.

3.3.4. Criticism of Cardinal Utility Analysis

The cardinal utility analysis has been criticised on several grounds. These are as follows:

- 1) The concept of utility is subjective in nature as it relates to psychology of human beings. But the consumer's demand analysis is based on the fact that utility is objective.
- 2) The cardinal measurement of utility is not possible i.e. 1, 2, 3 etc. It is not possible for the utility derived from different units of a commodity to be added or subtracted.
- 3) According to cardinal utility analysis, every commodity is independent in nature but in reality, utility of given commodity is dependent on the utility of other commodities.
- 4) The cardinal utility analysis is based on the concept of marginal utility but marginal utility can only be calculated in case of divisible goods. In real world, most of the commodities are non-divisible.
- 5) The marginal utility of money cannot be constant. If the amount of money with a person enhances, its marginal utility declines and if the amount of money declines, its marginal utility rises.
- 6) The various assumptions like no change in the fashion, mental condition of consumer and price of the goods or its substitutes are not realistic.
- 7) The cardinal utility analysis has failed to divide price effect into substitution effect and income effect. This analysis does not explain that if demand changes with change in price, then how much demand changes with change in real income and how much with substitution of cheap commodity for the expensive commodity.
- 8) The cardinal utility analysis has failed to explain the Giffen Paradox. This analysis does not provide any explanation that why demand rises with increase in price and why demand decreases with decline in price, in case of giffen goods.

Check Your Progress- I

Q1. Define Law of diminishing marginal utility.

Ans-----

Q2. Explain the Law of equi-marginal utility.

Ans-----

3.3 Indifference Curve Analysis

The cardinal utility analysis is based on several assumptions which have been criticized by various economists. It is due to the shortcomings of cardinal utility analysis that ordinal utility analysis or indifference curve analysis was developed. According to ordinal utility analysis, utility can be ranked like first, second, third etc. on the basis of preference of the consumer for various commodities. Indifference curve analysis was first of all developed by Edgeworth in 1881. Later on, this concept was developed by Pareto in 1906, W.E. Johnson in 1913 and Slutsky in 1915. The significant contribution has been made by Hicks and Allen towards the development of this analysis. J.R. Hicks in his book, “Value and Capital” has provided detailed analysis of ordinal utility in which he has explained behaviour of the consumer in scientific manner.

3.3.1 Assumptions of Indifference Curve Analysis

The indifference curve analysis is based on several assumptions. These are as follows:

1. The consumer is rational in nature as he wants to get maximum satisfaction out of his limited income.
2. Utility can be ranked in ordinal numbers like first, second, third etc. on the basis of preference of the consumer for various commodities.
3. This analysis is based on the assumption that marginal rate of substitution diminishes. If amount of any commodity increases with the consumer, then he will substitute that commodity with another at diminishing rate.
4. The consumer never reaches the level of satiety. He always wants more amount of a commodity to the lesser amount of it. For example, combination X includes 3 units of apples and 5 units of mangoes and combination Y includes 3 units of apples and 3 units of mangoes. The combination X is better than Y as X includes more units of mangoes.

5. This analysis is based on the assumption of consistency which means if consumer prefers combination X to Y in a given time period, he will not prefer Y to X in another time period rather will prefer X to Y only.
6. According to the assumption of transitivity of this analysis, if consumer prefers combination X to combination Y and combination Y to combination Z, he will surely prefer combination X to combination Z. Similarly, if consumer is indifferent among combinations X and Y as well as combinations Y and Z, he will surely be indifferent among combinations X and Z.
7. In this analysis, scale of preference will be independent of the income of consumer as well as price of commodity in the market. Moreover, scale of preference of one consumer will be independent of the scale of preference of another consumer.
8. Indifference curve analysis is based on the assumption of continuity. According to this assumption, indifference curve can provide various combinations of two commodities which gives equal level of satisfaction to the consumer and consumer is indifferent about these combinations.

3.3.2 Meaning of Indifference Curve

Table 4: Indifference Schedule			
Combinations	Mangoes	Kiwis	Marginal Rate of Substitution
V	1	20	-
W	2	14	6:1
X	3	9	5:1
Y	4	5	4:1
Z	5	2	3:1

An indifference curve is the locus of all those points representing various combinations of two commodities giving same level of satisfaction to the consumer. If all the combinations on given indifference curve provide same level of satisfaction to the consumer, then he will be indifferent among the available combinations. According to Leftwitch, “A single indifference

curve shows the different combinations of X and Y that yield equal satisfaction to the consumer.” Indifference Schedule is a table representing the various combinations of two goods which will give equal level of satisfaction to the consumer. Table 4 represents the indifference schedule in which five combinations of mangoes and kiwis have been shown. The five combinations V, W, X, Y and Z yields equal level of satisfaction to the consumer. The combination V includes 1 mango and 20 kiwis, combination W includes 2 mangoes and 14kiwis, combination X includes 3 mangoes and 9kiwis, combination Y includes 4 mangoes and 5kiwis and combination Z includes 5 mangoes and 2kiwis. Here, to get one more mango consumer is sacrificing some units of kiwi to remain at the same level of satisfaction. The figure 6 shows the indifference curve in which units of mangoes and units of kiwis have been measured on X axis and Y axis, respectively. IC is the indifference curve. The five combinations i.e., V (1 mango and 20 kiwis), W (2 mangoes and 14 kiwis), X (3 mangoes and 9 kiwis), Y (4 mangoes and 5 kiwis) and Z (5 mangoes and 2 kiwis) of mangoes and kiwis yields same level of satisfaction to the consumer. By joining these combinations, indifference curve can be drawn. Indifference curve is downward sloping from left to right and convex to the origin.

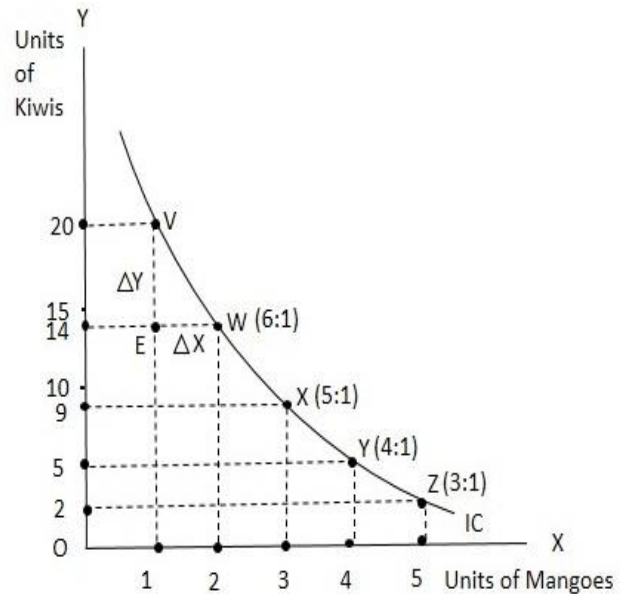


Figure 6: Indifference Curve

3.3.3 Indifference Map

Indifference curve shows the various combinations which provide same level of satisfaction to the consumer. So, consumer will be indifferent among these combinations. If consumer wants to attain higher level of satisfaction, then the combination providing higher level of satisfaction than the available combinations will not lie on the same indifference

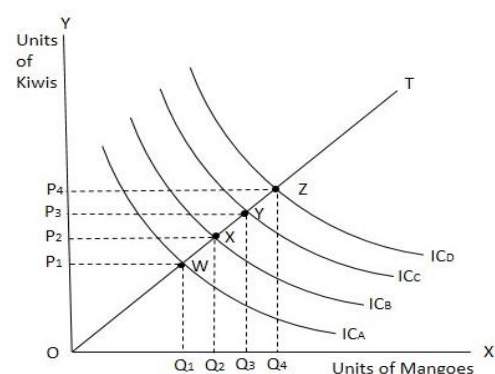


Figure 7: Indifference Map

curve rather it will lie on some higher indifference curve.

Similarly, if consumer wants to attain lower level of satisfaction, then the combination providing lower level of satisfaction than the available combinations will not lie on the same indifference curve rather it will lie on some lower indifference curve. Therefore, there can be different indifference curves showing different level of satisfaction. A set of indifference curves showing different levels of satisfaction obtainable from different schedules of indifference is called indifference map. Higher the indifference curve, higher will be the level of satisfaction. Lower the indifference curve, lower will be the level of satisfaction. The indifference map has been shown in figure 7.

In the figure, units of mangoes and units of kiwis have been measured on X axis and Y axis, respectively. The various indifference curves IC_A , IC_B , IC_C and IC_D represent indifference map. A straight-line OT passes through these indifference curves. Combinations W, X, Y and Z lie on indifference curves IC_A , IC_B , IC_C and IC_D , respectively. The combination W includes OQ_1 mangoes and OP_1 kiwis as well as combination X includes OQ_2 mangoes and OP_2 kiwis. As combination X includes more quantity of mangoes and kiwis than combination W, combination X will provide higher level of satisfaction to the consumer than W. The combination Y includes OQ_3 mangoes and OP_3 kiwis as well as combination Z includes OQ_4 mangoes and OP_4 kiwis. As combination Z includes more quantity of mangoes and kiwis than combination Y, combination Z will provide higher level of satisfaction to the consumer than Y. Hence, combination on the higher indifference curve gives higher level of satisfaction and combination on the lower indifference curve provides lower level of satisfaction.

3.3.4 Marginal Rate of Substitution

The consumer can get same level of satisfaction from alternative combinations if the rise in satisfaction due to increased quantity of mangoes is offset by the decline in satisfaction due to reduced quantity of kiwis. The marginal rate of substitution of X for Y is defined as the amount of Y the consumer is just willing to give up to get one more unit of X and maintain the same level of satisfaction. J.R. Hicks has defined marginal rate of substitution of X commodity for Y commodity as “the quantity of Y which would just compensate the consumer for the loss of marginal unit of X.” The table 4 explains the concept of marginal rate of substitution. The combination V (1 mango and 20 kiwis) provides same level of satisfaction as combination W (2 mangoes and 14 kiwis) gives. The consumer has substituted 6 kiwis with 1 mango. Hence, marginal rate of substitution of mangoes for kiwis will be 6:1.

There are 3 mangoes and 9 kiwis in combination X. The consumer has substituted 5 kiwis with 1 mango to remain on the same level of satisfaction as that of combination W. Therefore, the marginal rate of substitution of mangoes for kiwis will be 5:1. Similarly, marginal rate of substitution will be 4:1 and 3:1 for combinations Y and Z, respectively. Marginal rate of substitution of X for Y can be explained as the ratio of change in amount of Y to a change in amount of X.

$$MRS_{XY} = - \Delta Y / \Delta X$$

where MRS_{XY} = Marginal rate of substitution of X for Y, ΔY = Change in amount of Y and ΔX = Change in amount of X

The marginal rate of substitution is negative because the amount of Y is declined to get a marginal unit of X. The slope of indifference curve is measured by marginal rate of substitution so indifference curve slopes downwards. The figure 6 shows two combinations V and W of mangoes and kiwis on the given indifference curve IC. The consumer sacrifices VE amount of kiwis to get the marginal amount EW of mangoes.

$$MRS_{XY} = VE / EW$$

The law of diminishing marginal rate of substitution has been developed by Prof. Lerner. According to this law, the consumer will be willing to forgo smaller and smaller units of Y in order to have successive additional units of X. According to Ferguson, “The law of diminishing marginal rate of substitution states that as X is substituted for Y so as to leave the consumer on the same indifference curve, the marginal rate of substitution of X for Y diminishes.” The table 4 shows that consumer sacrifices 6 kiwis to get second mango, 5 kiwis to get third mango, 4 kiwis to get fourth mango and 3 kiwis to get fifth mango. This shows that marginal rate of substitution of mangoes for kiwis goes on diminishing. In figure 6, it has been shown that when consumer moves from combination V to W, he sacrifices 6 kiwis to get one more mango where marginal rate of substitution of mangoes for kiwis is 6:1. When consumer moves from combination W to X, he sacrifices 5 kiwis to get one more mango where marginal rate of substitution of mangoes for kiwis is 5:1. In case of two combinations i.e. Y and Z, the marginal rate of substitution of mangoes for kiwis is 4:1 and 3:1, respectively. Therefore, as consumer increases the consumption of mangoes then for getting every additional unit of mango he sacrifices less and less amount of kiwis i.e. 6:1, 5:1, 4:1 and 3:1, respectively. This is called diminishing marginal rate of substitution. The marginal rate of substitution diminishes due to two reasons. Firstly, particular want of consumer can be satisfied. As consumer has more and more units of a given good, his want to get more of its quantity becomes less intensive. So, consumer wants to sacrifice fewer units of other good to

get marginal unit of a given good. Secondly, goods are imperfect substitute of each other. The marginal rate of substitution of X for Y diminishes when the amount of X is increased as goods are imperfect substitute. If goods are perfect substitute for each other, these will be regarded as same. Any change in amount of one or the other good will be regarded as the changes in the quantity of same good. So, marginal rate of substitution will remain the same. Therefore, decline in marginal rate of substitution can be attributed to the commodities being imperfect substitutes of each other. The law of diminishing marginal rate of substitution is not applicable to perfect substitutes and perfect complimentary goods.

Check Your Progress- II

Q1. Define Indifference Curve?

Ans-----

Q2. Explain Marginal Rate of Substitution.

Ans-----

3.3.5 Properties of Indifference Curve

The properties of indifference curve are as follows:

- 1) **An indifference Curve Slopes Downwards from Left to Right:** The various combinations which lie on the same indifference curve give same level of satisfaction. This is possible only if increase in amount of commodity A is accompanied by reduction in amount of commodity B because rise in satisfaction of commodity A is offset by decline in satisfaction of commodity B. If Indifference curve slopes downwards from left to right, all the combinations on this curve will give same level of satisfaction. If the

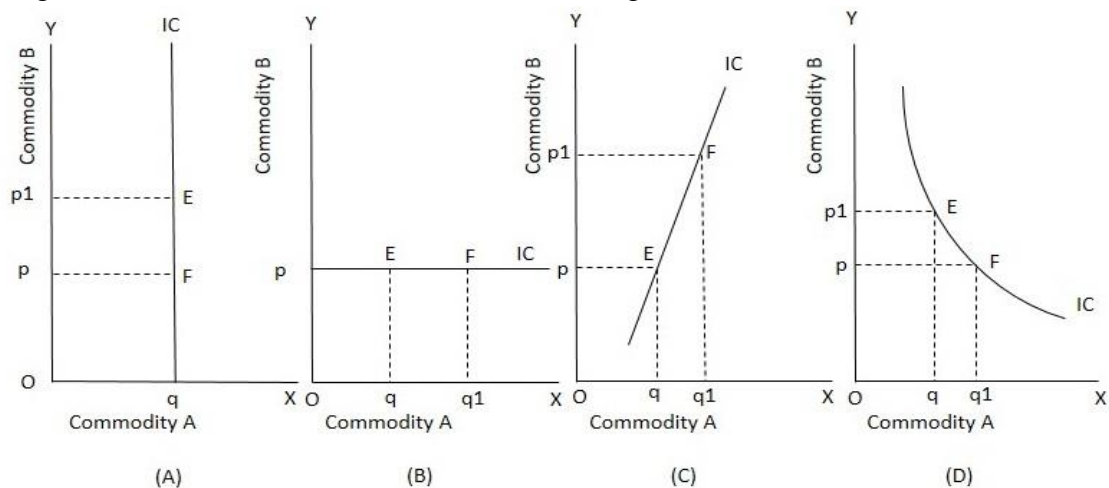


Figure 8: Slope of Indifference Curve

shape of indifference curve is a horizontal straight line, vertical straight line and upward sloping curve then compensating variations in satisfaction will not take place and consumer will not be indifferent among the various combinations lying on these curves.

In figure 8, slope of indifference curve has been analysed. In the various parts of this figure i.e. A, B, C and D, commodity A and commodity B have been measured on X axis and Y axis, respectively. In figure 8 (A), the two combinations E and F lie on the indifference curve IC. The combination E includes Oq of commodity A and Op_1 of commodity B. The combination F includes Oq of commodity A and Op of commodity B. Both the combinations E and F includes same quantity of commodity A. The combination E includes more quantity of commodity B than combination F. So, combination E gives more satisfaction to the consumer and he cannot be indifferent among combinations E and F. Hence, indifference curve cannot be a vertical straight line. In figure 8 (B), the two combinations E and F lie on the indifference curve IC. The combination E includes Oq of commodity A and Op of commodity B. The combination F includes Oq_1 of commodity A and Op of commodity B. Both the combinations E and F includes same quantity of commodity B. The combination F includes more quantity of commodity A than combination E. So, combination F gives more satisfaction to the consumer and he cannot be indifferent among combinations E and F. Hence, indifference curve cannot be a horizontal straight line.

In figure 8 (C), the two combinations E and F lie on the indifference curve IC. The combination E includes Oq of commodity A and Op of commodity B. The combination F includes Oq_1 of commodity A and Op_1 of commodity B. The combination F includes more quantity of commodity A and B than combination E. So, combination F gives more satisfaction to the consumer and he cannot be indifferent among combinations E and F. Hence, indifference curve cannot be an upward sloping curve.

In figure 8 (D), the two combinations E and F lie on the indifference curve IC. The combination E includes Oq of commodity A and Op_1 of commodity B. The combination F includes Oq_1 of commodity A and Op commodity B. The combination E includes more of commodity B and less of commodity A than combination F. Hence, gain in satisfaction of commodity B is offset by decline in satisfaction of commodity A. So, combinations E and F gives equal level of satisfaction to the consumer and he is indifferent among combinations E and F. Hence, indifference curve can only be a negatively sloping curve which slopes downward from left to right.

- 2) **An indifference is Convex to the Origin:** An Indifference curve is convex to the point of origin. This property of indifference curve is based on the law of diminishing marginal rate of substitution. According to law of diminishing marginal rate of substitution, indifference curve cannot be a straight line and concave to the origin rather it can only be

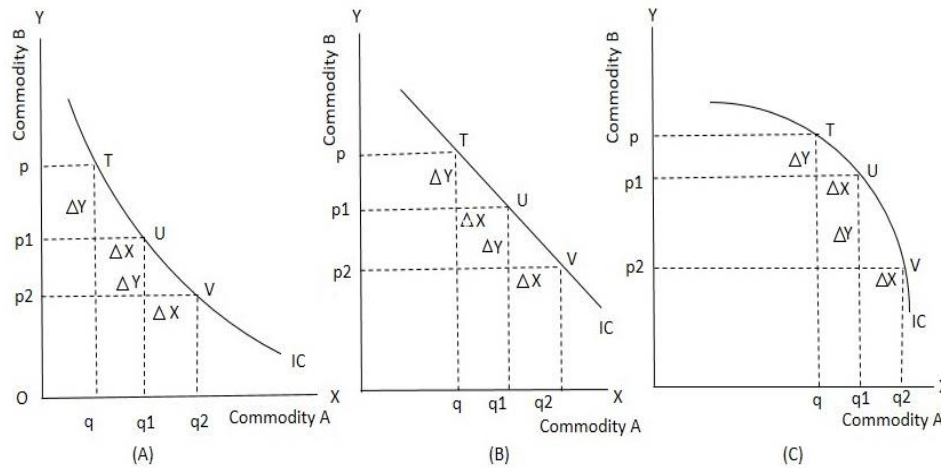


Figure 9: Shape of Indifference Curve

convex to the origin. This property of indifference curve can be explained with the help of figure 9. In the various parts of this figure i.e. A, B and C, commodity A and commodity B have been measured on X axis and Y axis, respectively. In figure 9 (B), indifference curve IC is a straight line which shows that marginal rate of substitution of commodity A for commodity B is constant. It is because, to increase q_1 amount of commodity A, consumer is sacrificing p_1 amount of commodity B. Further, to increase q_1 to q_2 amount of commodity A, consumer is reducing p_1 to p_2 amount of commodity B. To increase the amount of commodity A, consumer is sacrificing same amount of commodity B i.e. $p_1 = p_2$. This is possible only in case of perfect substitutes.

In figure 9 (C), indifference curve IC is concave to the origin which shows that marginal rate of substitution of commodity A for commodity B is increasing. It is because, to increase q_1 amount of commodity A, consumer is sacrificing p_1 amount of commodity B. Further, to increase q_1 to q_2 amount of commodity A, consumer is reducing p_1 to p_2 amount of commodity B. To increase the amount of commodity A, consumer is sacrificing more amount of commodity B i.e. $p_1 < p_2$. This shows that as the consumption of commodity A is increasing, its importance is also increasing which is not possible in reality. In figure 9 (A), indifference curve IC is convex to the origin which shows that marginal rate of substitution of commodity A for commodity B is diminishing. It is because, to increase q_1 amount of commodity A, consumer is sacrificing p_1 amount of commodity B. Further, to increase q_1 to q_2 amount of commodity

A, consumer is reducing p_1p_2 amount of commodity B. To increase the amount of commodity A, consumer is sacrificing less amount of commodity B i.e. $pp_1 > p_1p_2$. This shows that as the consumption of commodity A is increasing, its importance is declining which perfectly fits the real world. Hence, indifference curve is convex to the origin.

3) Higher the Indifference Curve, Higher is the Level of Satisfaction and Vice-Versa: In

Indifference map, all the combinations on higher indifference curve will provide higher

level of satisfaction than the combinations on the lower indifference curve. In figure 10, commodity A is measured on X axis and commodity B on Y axis. There are three combinations W, X and Y which lie on the different indifference curves IC_T , IC_S and IC_R , respectively. The combination W includes OQ_1 amount of commodity A and OP_1 amount of commodity B, X includes OQ_2 amount of commodity A and OP_1 amount of

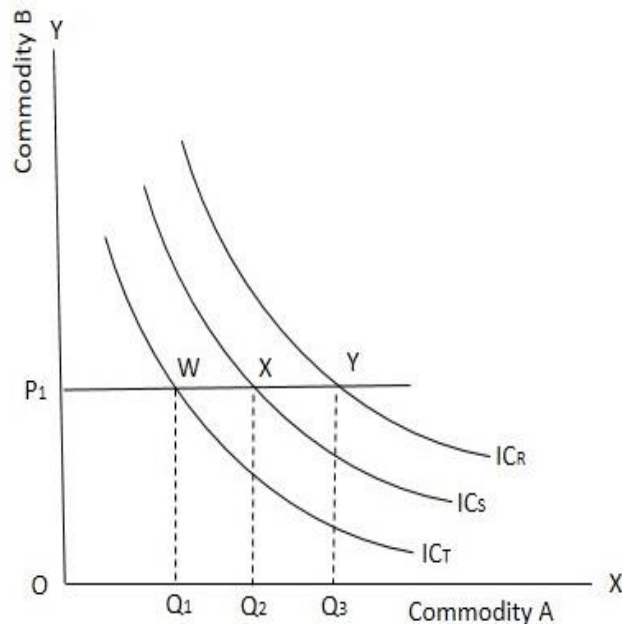


Figure 10: Indifference Map

commodity B and Y includes OQ_3 amount of commodity A and OP_1 amount of commodity B. All the combinations have same amount of commodity B. The combination Y has more amount of commodity A than X and combination X have more quantity of commodity A than W i.e. $OQ_3 > OQ_2 > OQ_1$. Hence, Combination Y gives more satisfaction than X and X gives more satisfaction than W. So, higher the indifference curve, higher will be the level of satisfaction and vice-versa.

4) Indifference Curves Cannot Intersect Each Other: Each indifference curve provides

different level of satisfaction. So, they cannot intersect each other. This property can be explained with the help of figure 11 in which two indifference curves are intersecting each other. The commodity A is measured on X axis and commodity B on Y axis. The combinations W and P lie on IC_S indifference curve which shows that both gives same level of satisfaction i.e. $W=P$. The combinations W and Q lie on IC_T indifference curve which means both gives equal level of satisfaction i.e. $W=Q$. Hence, combinations P and Q gives same level of satisfaction i.e. $P=Q$. But, it is not possible as P lies on higher

indifference curve and Q lies on lower indifference curve. Therefore, indifference curves cannot intersect each other.

5) Indifference Curve Can Neither Touch Horizontal Nor Vertical Axis:

Axis: An indifference curve can never touch X axis and Y axis. This property of indifference curve can be explained with the help of figure 12 in which commodity A is measured on X axis and

commodity B on Y axis. The indifference curve IC_T touches X axis at Q and at combination Q, consumer has OQ amount of commodity A and zero amount of commodity B which is not the proper combination. This shows that consumer is purchasing single commodity. So, indifference curve cannot touch X axis. The indifference curve IC_S touches Y axis at P and at combination P, consumer has OP amount of commodity B and zero amount of commodity A which is not the proper combination. This shows that consumer is purchasing single commodity. So, indifference curve cannot touch Y axis. Hence, indifference curve can neither touch horizontal nor vertical axis.

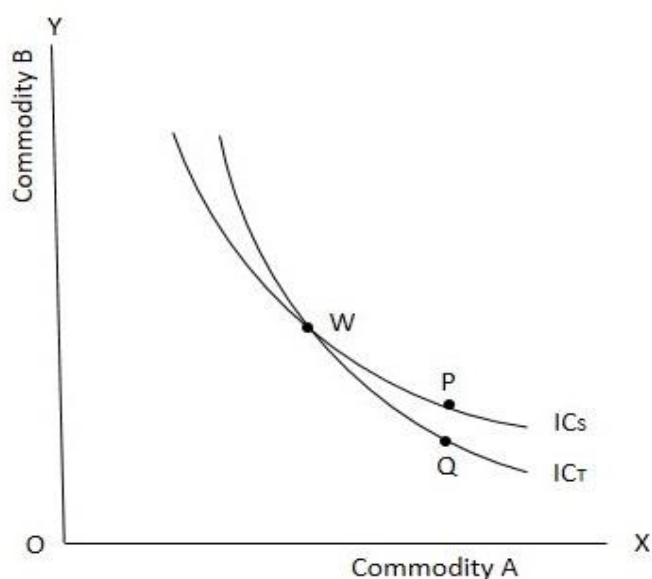


Figure 11: Indifference Curves

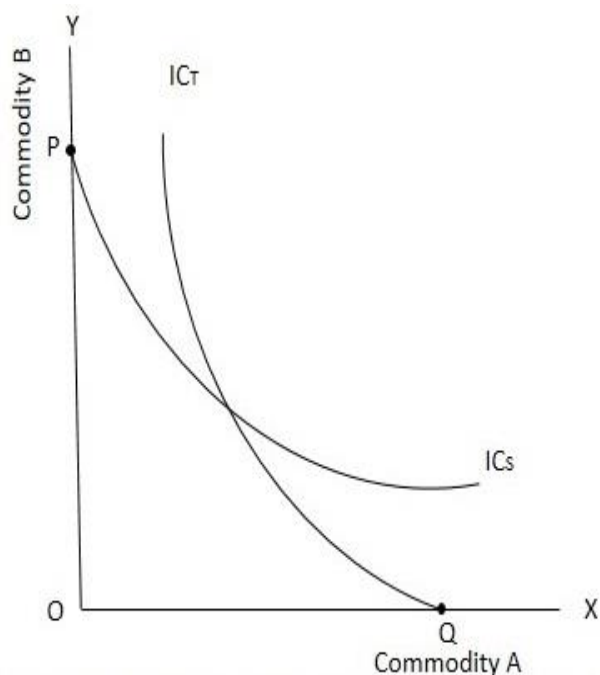


Figure 12: Indifference Curve never touches X axis and Y axis

- 6) Indifference Curves May or May Not be Parallel:** It is not necessary that indifference curves are parallel to each other rather they may or may not be parallel to each other. This property of indifference curve depends upon marginal rate of substitution of two curves. If marginal rate of substitution of different points on two curves declines at constant rate, then both the curves will be parallel to each other, otherwise, both will not be parallel.

7) Shapes of Indifference Curves in Case of Perfect Substitutes and Perfect Complements:

In case of perfect substitutes, indifference curve will be a downward sloping straight line from left to right and in case of perfect complements, indifference curve will be a right-angled curve. In figure 13 (A), indifference curve IC is a straight line which shows that marginal rate of substitution of commodity A for commodity B is constant. It is because, to purchase first unit of commodity A, consumer is sacrificing one unit of commodity B. Further, to purchase second of commodity A, consumer is sacrificing one more unit of commodity B. To increase the amount of commodity A, consumer is

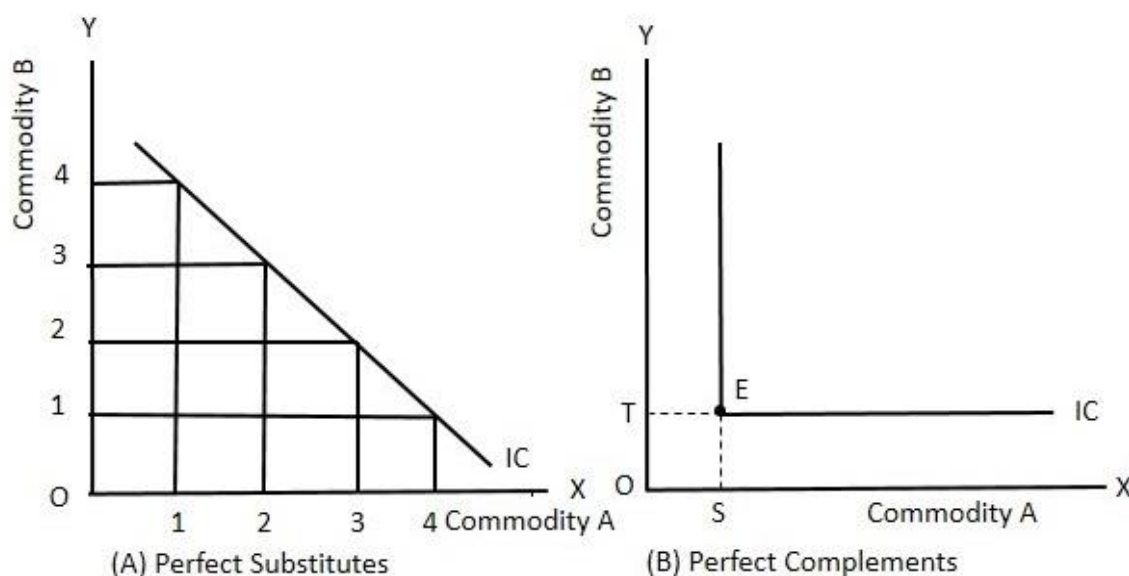


Figure 13: Shape of Indifference Curve

sacrificing same amount of commodity B. This is possible only in case of perfect substitutes. In figure 14 (B), indifference curve IC is a right angled curve which shows that both the commodities A and B are purchased in fixed proportion by the consumer. At point E, consumer has fixed proportion combination of OS of commodity A and OT of commodity B.

8) Indifference Curve Becomes Complex in Case of More than Two Commodities

When the consumer wants to have combinations of more than two commodities i.e., 3 commodities, 4 commodities etc., then we have to draw a three dimensional indifference curves which are very difficult to draw.

3.3.5. Price Line

Indifference curve is the locus of all those combinations of two commodities which give same level of satisfaction to the consumer. Now, the question arises whether the consumer can

purchase certain combinations or not.

Table 5: Possible Combinations of A and B		
Combinations	Commodity A (Rs.6)	Commodity B (Rs.3)
P	0	10
Q	1	8
R	2	6
S	3	4
T	4	2
U	5	0

This is determined by money income of the consumer as well as prices of two commodities. The price line shows all those combinations of two commodities which can be bought by the consumer with the given money income and given prices of two commodities. According to Ferguson, “The price line shows the combinations of goods that can be purchased if the entire money income is spent.” The price line is also known as budget line and opportunity line. The equation of the price line can be written as follows:

$$M = P_A \cdot A + P_B \cdot B$$

where M = Money Income, P_A = Price of Commodity A, A = Quantity of Commodity A, P_B = Price of Commodity B, B = Quantity of Commodity B.

The table 5 shows the possible combinations of commodities A and B which consumer can buy with given income and prices. Suppose consumer has Rs. 30 with him and the price of commodity A and B is Rs. 6 and Rs. 3, respectively. If consumer want to purchase only commodity A then he can buy 5 units, each

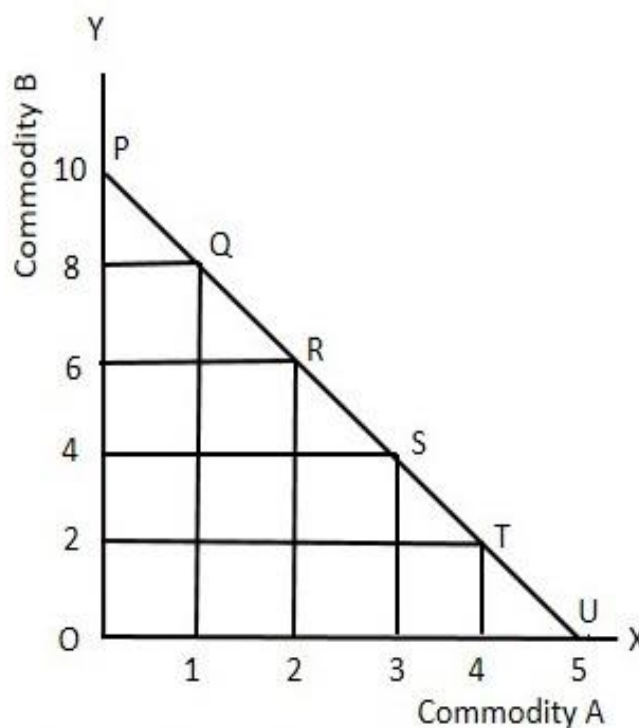


Figure 14: Price Line

costs Rs. 6, with entire income. Similarly, if consumer wants to purchase only commodity B then he can buy 10 units, each costs Rs. 3, with entire income. The other combinations available to consumer are Q (1 unit of commodity A + 8 units of commodity B), R (2 units of commodity A + 6 units of commodity B), S (3 units of commodity A + 4 units of commodity B) and T (4 units of commodity A + 2 units of commodity B) which he can buy with given income at given prices. Figure 14 shows the various combinations that lie on price line. The commodity A and commodity B have been measured on X axis and Y axis, respectively. PU is the price line which shows various combinations P, Q, R, S, T and U which he can buy with his given income at given prices. If there is any combination which is right to the price line, then consumer cannot buy that with given money income. If, there is any combination which is left to the price line, then consumer can buy that but his entire money income is not spent. The slope of price line refers to the ratio of prices of two commodities i.e. A and B.

$$\text{Slope of Price Line} = P_A/P_B$$

where P_A = Price of commodity A and P_B = Price of commodity B

The position and slope of price line depends upon two factors (i) income of the consumer (ii) prices of the two goods. These factors have been explained as follows:

I. Effects of Change in Income: If prices of the goods remain same but income of the consumer changes, it will only change the position of the price line not the slope. As income increases, the price line will shift to the right of the original price line and as income declines, price line will shift to the left of the original price line at given prices. The effects of change in income on price line has been shown in the figure 15. The original price line is PS. With increase in income, price line will shift from PS to P_1S_1 and with decline in income, price line shifts from PS to P_2S_2 .

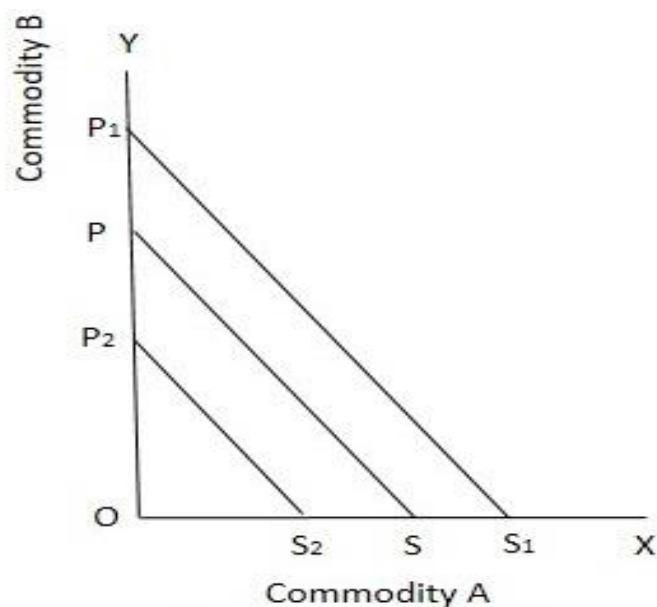


Figure 15: Effects of change in Income

At PS, the maximum amount that consumer can buy is OS amount of commodity A and OP amount of commodity B. At P_1S_1 , the maximum amount that consumer can buy is OS_1 amount of commodity A and OP_1 amount of commodity B which is higher than the

maximum amount of both the commodities on PS price line. At P_2S_2 , the maximum amount that consumer can buy is OS_2 amount of commodity A and OP_2 amount of commodity B which is lower than the maximum amount of both the commodities on PS price line.

II. Effects of change in Prices: If the income of the consumer is given, the proportionate change in all money prices will shift the price line to left of original price line with increase in prices and to right of original price line with decrease in prices. The figure 16 (A) shows the effects of proportionate change in prices. The original price line is PS. With decrease in prices, price line will shift from PS to P_1S_1 and with increase in prices, price line shifts from PS to P_2S_2 . At PS, the maximum amount that consumer can buy is OS amount of commodity A and OP amount of commodity B. At P_1S_1 , the maximum amount that consumer can buy is OS_1 amount of commodity A and OP_1 amount of commodity B which is higher than the maximum amount of both the commodities on PS price line. At P_2S_2 , the maximum amount that consumer can buy is OS_2 amount of commodity A and OP_2 amount of commodity B which is lower than the maximum amount of both the commodities on PS price line.

If the price of one commodity i.e. commodity A changes and price of commodity B as well as money income remain constant, the one end of price line where we measure commodity B will remain at same point and other end where we measure commodity A changes with change in price of commodity A. This can be explained with the help of figure 16 (B).

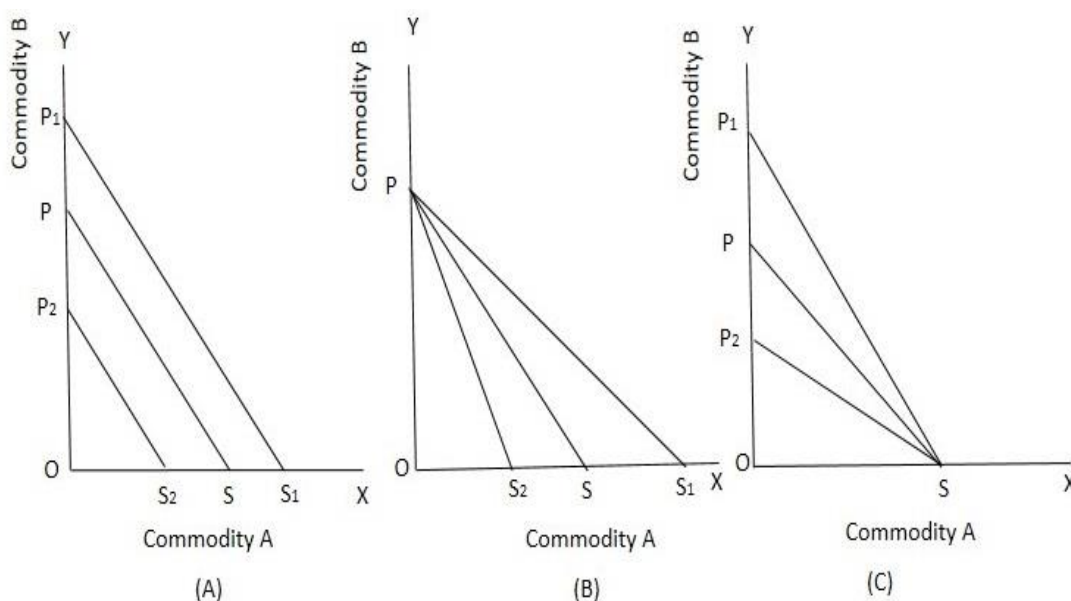


Figure 16: Effects of change in price

The original price line is PS. With decrease in prices, price line will shift from PS to PS_1 and with increase in prices, price line shifts from PS to PS_2 . At PS_1 , consumer can buy more quantity of commodity A than on price line PS i.e., $OS_1 > OS$. At PS_2 , consumer can buy less quantity of commodity A than on price line PS i.e., $OS_2 < OS$. If the price of one commodity i.e. commodity B changes and price of commodity A as well as money income remain constant, the one end of price line where we measure commodity A will remain at same point and other end where we measure commodity B changes with change in price of commodity B. This can be explained with the help of figure 16 (C). The original price line is PS. With decrease in prices, price line will shift from PS to P_1S and with increase in prices, price line shifts from PS to P_2S . At P_1S , consumer can buy more quantity of commodity B than on price line PS i.e. $OP_1 > OP$. At P_2S , consumer can buy less quantity of commodity B than on price line PS i.e. $OP_2 < OP$. Hence, slope of price line changes with change in price of one commodity, while the price of other commodity and money income remains the same.

3.3.6. Consumer Equilibrium

The consumer is said to be in equilibrium when consumer with given income and prices buys that combination of two commodities which yields him maximum satisfaction and he does not want to make any change in his spending.

Assumptions

The various assumptions of consumer's equilibrium under indifference curve analysis are as follows:

- 1) Consumer is rational in nature as he wants to maximise his utility.
- 2) The prices of the commodities will remain constant.
- 3) The money income of the consumer will be constant.
- 4) Consumer has knowledge about price of all the commodities.
- 5) There exists perfect competition in the market.
- 6) Commodities are divisible.
- 7) Consumer has complete knowledge about indifference map.
- 8) Income will be spent in small quantities by consumer.

There are two main conditions to attain equilibrium of consumer under indifference curve analysis. These are

- (i) The price line should be tangent to indifference curve.
- (ii) The indifference curve must be convex to the origin at the point of tangency.

The first condition for consumer's equilibrium is that price line should be tangent to indifference curve which has been shown in figure 17.

In figure 17, VD is the price line and IC_R , IC_S and IC_T are the indifference curves. The consumer can buy any combination i.e. E, W and K but he cannot buy any combination on IC_R because it is away from price line VD. Out of E, W and K, consumer will be in equilibrium at point E as at this point price line is tangent to the higher indifference curve IC_S . At point E, consumer will buy OQ amount of commodity A and OP amount of commodity B which yields maximum satisfaction to the consumer. At points W and K, consumer will not get maximum satisfaction as both the points lie on the lowest indifference curve IC_T . At equilibrium point E, slope of indifference curve and price line coincide. Slope of indifference curve shows marginal rate of substitution of commodity A for commodity B (MRS_{XY}) and slope of price line is the ratio of price of commodity A (P_X) and price of commodity B (P_Y). At the point of equilibrium, slope of indifference curve is equal to the slope of price line. It can be written as:

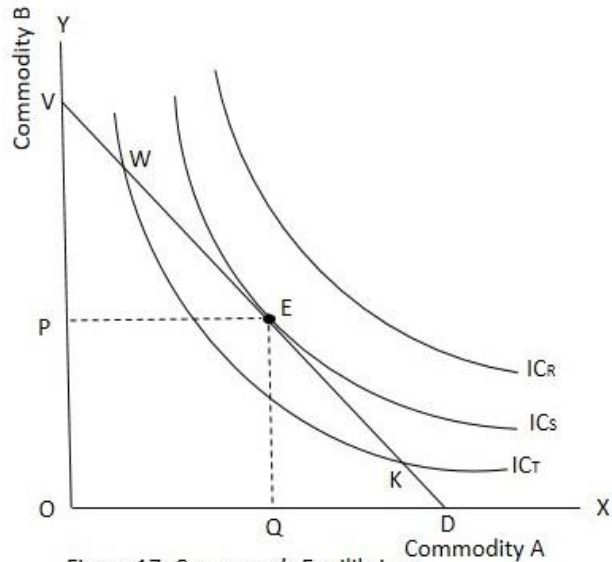


Figure 17: Consumer's Equilibrium

At equilibrium point E, slope of indifference curve and price line coincide. Slope of indifference curve shows marginal rate of substitution of commodity A for commodity B (MRS_{XY}) and slope of price line is the ratio of price of commodity A (P_X) and price of commodity B (P_Y). At the point of equilibrium, slope of indifference curve is equal to the slope of price line. It can be written as:

$$MRS_{XY} = P_X/P_Y$$

The second condition for consumer's equilibrium is that indifference curve should be convex to the origin at the point of tangency which has been shown in figure 18. In figure 18, VD is the price line and IC_S and IC_T are the indifference curves. The consumer can buy any combination i.e. E and E_1 . At E_1 , price line is tangent to indifference curve but indifference curve is concave to the origin at the point of tangency which shows that second condition for equilibrium is not fulfilled and also point E_1 lie on lower

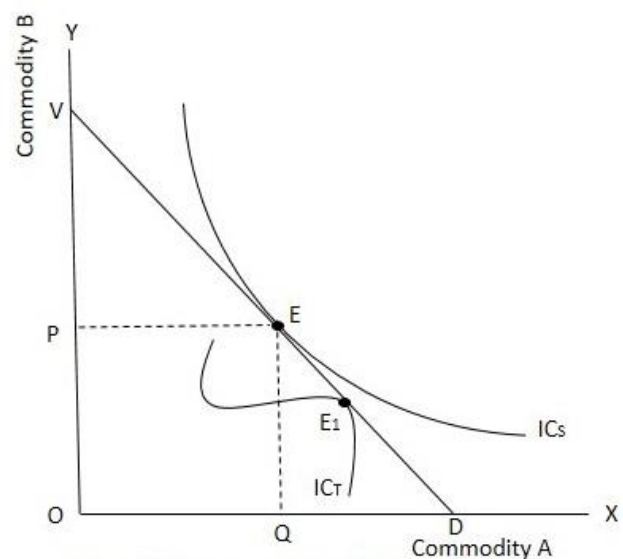


Figure 18: Consumer's Equilibrium

shows that second condition for equilibrium is not fulfilled and also point E_1 lie on lower

indifference curve IC_T . So, consumer will not be in equilibrium at point E_1 rather at point E. At point E, both the conditions for consumer's equilibrium are fulfilled. The consumer will buy OQ amount of commodity A and OP amount of commodity B which gives maximum satisfaction to the consumer.

3.3.8. Criticism of Indifference Curve Analysis

- 1) Indifference curve analysis is based on unrealistic assumptions i.e. rational consumer, perfect knowledge of scale, divisibility of goods and perfect competition. The spending of a consumer is generally based on habits, fashion and customs. Hence, a consumer does not always behave rationally. It is not possible that consumer has complete knowledge of his indifference map. Divisibility of goods is not possible in case of most of the goods and perfect completion is not a reality rather it's a myth.
- 2) Prof. D.H. Robertson has highlighted that the indifference curve analysis is only "An old wine in new bottle." This analysis is similar to the cardinal utility analysis as it has only given new names to old concepts. The term 'utility' has been replaced by scale of preference, law of diminishing marginal utility has been substituted with diminishing marginal rate of substitution and the concept of cardinal numbers i.e. 1, 2, 3 etc., has been labelled as ordinal numbers i.e. I, II, III, etc. In cardinal utility analysis, consumer is in equilibrium when ratio of marginal utilities of two commodities is equal to the ratio of price of two commodities i.e.

$$MU \text{ of A} / MU \text{ of B} = P_A / P_B$$

In indifference curve analysis, consumer is in equilibrium when marginal rate of substitution of A for B is equal to the ratio of prices of two commodities i.e.

$$MRS_{AB} = P_A / P_B$$

Marginal rate of substitution is the ratio of marginal utilities of two commodities

$$\text{i.e. } MRS_{AB} = MU_A / MU_B$$

Hence,

$$MU \text{ of A} / MU \text{ of B} = P_A / P_B$$

Therefore, conditions for consumer equilibrium are same in both the analysis.

- 3) According to Prof. W.E. Armstrong, a consumer is indifferent among close alternative combinations only as he cannot find the difference between the two. As the difference among various combinations rises, the difference in the satisfaction of alternative combinations become clear and, therefore, different combinations which lie on the same indifference curve do not provide equal level of satisfaction. If argument of Armstrong is

considered, different combinations on same indifference curve provide different level of satisfaction. Therefore, indifference curve will become non-transitive.

- 4) Indifference curve analysis fails to explain, how consumer behave when he has to make a choice among alternative combinations which involve risk or uncertainty of expectation. In order to choose among uncertain combinations, quantitative measurement of utility is required to determine whether the risk is worth taking. In these situations, cardinal measurement of utility can prove to be helpful to explain consumer behaviour.
- 5) Indifference curve analysis is based on absurd and unrealistic combinations. When consumer considers various combinations of two commodities, then some of the combinations are meaningless and it is not possible to apply these combinations in the real life.
- 6) Indifference curve analysis can easily explain consumer behaviour in respect of two commodities but when consumer considers more than two commodities, this analysis becomes complex in nature.
- 7) Schumpeter has said that indifference curve is not based on real life experiences rather on imaginary combinations. Every time, it is not possible for a consumer to do calculations and decide like a computer as to which combination of two commodities he would like.
- 8) The indifference map is considered to be hypothetical as is not based on observed market behaviour. It is not objective in nature rather subjective as it does not set up functions and curves in purely objective terms. Purely objective indifference curves can be possible only if it is possible to obtain quantitative data. The logical structure of indifference curve analysis is such that it is almost impossible to measure indifference curves in quantitative terms. Although efforts have been made to quantify indifference curve but not successful.
- 9) Indifference curve analysis is based on the weak ordering hypothesis i.e., a consumer can be indifferent among a large number of combinations. But, according to Prof. Samuelson, it is not possible to find many situations of indifference in real world. The weak ordering makes it subjective in nature. But ordinal analysis is certainly better than cardinal analysis as it is based on fewer assumptions.

3.4. Comparison of Cardinal Utility Analysis and Indifference Curve Analysis

The cardinal utility analysis and indifference curve analysis has many similarities as well as dissimilarities.

Similarities

- 1) The cardinal utility analysis as well as indifference curve analysis are based on the assumption that consumer is rational in nature as he wants to maximise his satisfaction.
- 2) Both the analysis are subjective in nature as these are based on the concept of utility. In cardinal utility analysis, total utility is the summation of all the marginal utilities that the consumer derives from the consumption of various units of the commodity. In indifference curve analysis, total utility derived from the consumption of a commodity is based on the marginal utilities that the consumer derives from the consumption of various units of commodity.
- 3) In cardinal utility analysis, consumer is in equilibrium when ratio of marginal utilities of two commodities is equal to the ratio of price of two commodities i.e.

$$\text{MU of A} / \text{MU of B} = P_A / P_B$$

In indifference curve analysis, consumer is in equilibrium when marginal rate of substitution of A for B is equal to the ratio of prices of two commodities i.e.

$$\text{MRS}_{AB} = P_A / P_B$$

Marginal rate of substitution is the ratio of marginal utilities of two commodities i.e.

$$\text{MRS}_{AB} = \text{MU}_A / \text{MU}_B$$

$$\text{Hence MU of A} / \text{MU of B} = P_A / P_B$$

Therefore, conditions for consumer equilibrium are same in both the analysis.

- 4) Both the analysis are based on the law of diminishing marginal utility. In cardinal utility analysis, law of diminishing marginal utility applies. In indifference curve analysis, second condition for equilibrium is that indifference curve must be convex to the origin at the point of tangency which shows that marginal rate of substitution is diminishing at the point of equilibrium.

Dissimilarities

- 1) Indifference curve analysis is more realistic in nature as it is based on the ordinal measurement of utility i.e. first, second etc. Cardinal utility analysis is based on the assumption of cardinal measurement of utility i.e. 1, 2, 3 etc. which is not possible in the real world.
- 2) Cardinal utility analysis is based on the assumption of constant marginal utility of money which is unrealistic in nature. Indifference curve is not based on this assumption.
- 3) Indifference curve analysis is based on less assumptions as compared to cardinal utility analysis. Hence, indifference curve analysis becomes more realistic in nature.

- 4) In cardinal utility analysis, marginal utility of money is assumed to be constant so it is not possible to divide price effect into income effect and substitution effect but in indifference curve analysis, it is possible to divide price effect into income effect and substitution effect. Indifference curve analysis provides more comprehensive explanation of theory of demand.
- 5) The Giffen's Paradox has been explained in indifference curve analysis but cardinal utility analysis failed to explain this concept.
- 6) The cardinal utility analysis has been based on the unrealistic assumption of independence of utilities but indifference curve analysis is free from this and has highlighted that substitute goods and complimentary goods are capable of influencing the utilities of each other.
- 7) Although both the analysis are based on the same equilibrium condition, yet indifference curve analysis is superior to cardinal utility analysis as it is based on less unrealistic assumptions.
- 8) Indifference curve analysis helps to highlight the effect of change in price on the welfare of consumer. If as a result of change in price, consumer moves from lower to higher indifference curve, his welfare is enhanced.
- 9) Both the analysis are subjective in nature but construction of preference schedule on the basis of changing physical quantities of two commodities and replacement of the law of diminishing marginal utility with diminishing marginal rate of substitution in case of indifference curve analysis indicates that this analysis is leading towards greater objectivity and behaviourism.

Check Your Progress -III

Q1. Why indifference curve slopes downwards from left to right?

Ans. -----

Q2. Give any two properties of indifference curve.

Ans. -----

3.6 Summary

In this lesson, the concept of consumer behaviour has been explained in respect of cardinal utility analysis as well as indifference curve analysis. In cardinal utility analysis, relation

between total utility and marginal utility has been highlighted. Further, law of diminishing marginal utility and law of equi-marginal utility have been explained. In case of cardinal utility, consumer equilibrium has been analysed with single commodity as well as two commodities. The consumer is said to be in equilibrium if he does not want to purchase either more or less quantity of a commodity when entire income of the consumer is spent on single commodity. If consumer spends his entire income on two commodities, he will go on substituting the commodity giving low marginal utility with commodity giving high marginal utility till the marginal utilities of both the commodities become equal assuming that prices of both the commodities are same. In indifference curve analysis, the concepts i.e., definition of indifference curve, marginal rate of substitution, budget line and consumer equilibrium have been examined. In indifference curve analysis, consumer is said to be in equilibrium when consumer buys that combination of two commodities which yields him maximum satisfaction with given income and prices. Moreover, he does not want to make any change in his current spending. Cardinal utility analysis as well as indifference curve analysis are of utmost importance in certain fields of real life but, at the same time, both the analysis suffers from various limitations also. According to various economists, although both the analysis has many similarities, yet indifference curve analysis is superior to cardinal utility analysis.

3.6. Questions for Practice

A. Short Answer Type Questions

- Q1. Explain the relationship between total and marginal utility with the help of diagram.
- Q2. List the assumptions of cardinal utility analysis.
- Q3. What do you mean by Law of diminishing marginal utility?
- Q4. Give example and draw a diagram for law of equi-marginal utility
- Q5. Explain Consumer's Equilibrium with Single Commodity through example.
- Q6. Discuss Consumer's Equilibrium of two Commodities with the help of suitable example.
- Q7. What do you mean by indifference curve?
- Q8. Explain the concept of Consumer Equilibrium.
- Q9. What is the meaning of price line under indifference curve?

B. Long Answer Type Questions

- Q1. What are the laws of cardinal utility? Give assumptions.

Q2. Discuss the consumer's equilibrium under cardinal utility analysis with the help of suitable diagrams.

Q3. Critically evaluate the Cardinal Utility Analysis.

Q4. Explain the effects of change in income and prices of commodities on budget line.

Q5. Explain the various properties of Indifference Curve Critically explain consumer's equilibrium determined under indifference curve analysis.

Q6. Why indifference curve analysis is superior to cardinal utility analysis?

3.7.Suggested Readings

- H.L. Ahuja: Advanced Economic Theory (Microeconomic Analysis).
- A. Koutsoyiannis: Modern Microeconomics.
- K.N. Verma: Micro Economic Theory.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER-I

COURSE: MICROECONOMICS

UNIT 4: PRODUCTION FUNCTION: LAW OF VARIABLE PROPORTIONS AND RETURNS TO SCALE

STRUCTURE

4.0 Learning Objectives

4.1 Introduction

4.2 Meaning of Production Function

4.3 Types of Production Function

4.4 Laws of Production Function

4.4.1 Law of Variable Proportion

4.4.1.1 Assumptions of the Law

4.4.1.2 Stages of Law of Variable Proportion

4.4.1.3 Causes of Increasing Marginal Returns to a Factor

4.4.1.4 Causes of Diminishing Marginal Returns to a Factor

4.4.1.5 Causes of Negative Marginal Returns

4.4.1.6 General Applicability of the Law of Diminishing Returns

4.4.1.7 Importance of the Law of Diminishing Marginal Return

4.4.1.8 Postponement of the Law of Diminishing Marginal Returns

4.4.2 Law of Returns to Scale

4.4.2.1 Increasing Returns to Scale

4.4.2.2 Constant Returns to Scale

4.4.2.3 decreasing Returns to Scale

4.5 Summary

4.6 Questions for Practice

4.7 Suggested Readings

4.0 Learning Objectives

After completion of this unit, learner will be able to:

- Describe the meaning of production function
- Identify different types of production function
- Differentiate between the law of variable proportion and law of returns to scale

4.1 Introduction

A product's supply depends upon its cost of production, which in turn depends upon the physical relationship between inputs and outputs as well as input prices. In deciding the cost of production, the physical relationship between inputs and outputs is crucial. Therefore, theory of production relates to the physical laws governing production of goods. The theory of production, like the theory of demand, examines how a producer or firm can use its capital effectively to maximize profit. They must make the following production decision:

- (a) What should be produced by a firm?
- (b) How should the firm produce?
- (c) How much and at what price does the firm sell?
- (d) What is the best way for the firm to market its product?

These decisions are critical in the production process because they determine the goals of the firm. In the forthcoming pages, we will thoroughly study these aspects of production.

4.2 Meaning of Production Function

Production function means transformation of physical inputs into physical outputs. The functional relationship between physical inputs and physical output of a firm is known as production function. Algebraically, it can be written as:

$$Y = f(N, K, L, E)$$

Basically, there are four factors of production i.e., land, labor, capital and entrepreneur. From the above equation it will be read as: Production (Y) is a function (f) of labour (N), capital (K), land (L) and entrepreneur (E). According to Koutsoyiannis, "The production is purely a technical relation which connects factor inputs and output." Watson defined production function as, "The

relation between a firm's physical production and the material factors of production is called as production function."

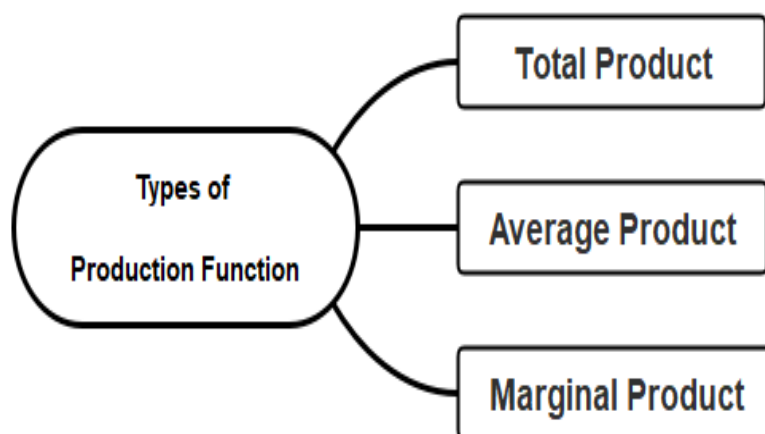
4.3 Types of Production Function

In economic theory, we are interested in two types of production functions. Firstly, when the quantities of some inputs are kept constant and the quantity of one input is varied. This kind of production function is called as the law of diminishing marginal returns or law of variable proportions and returns to a factor. It is important to note that returns to variable factors are relevant for the short run because in the short run some factors like, capital equipment, machines and land remained fixed and factors such as labour and raw material are increased to expand output. Secondly, the production functions with two or more than two variable factors which is called the law of returns to scale. The short run production function can be written as

$$Q = f(L, \bar{K})$$

In this, Q stands for output, L for labour and K for capital which is held constant in the short run. Thus, the concept of returns to a factor is concerned with the study of how output changes when the amount of variable factor, such as labour is increased.

To understand this, first we will study some concepts of physical products that are generally used for the study of returns to a variable factor. Regarding physical production of factors there are three concepts:



A. Total Product (TP): Total product of a variable factor is the amount of total output produced by a given quantity of the variable factor, keeping the quantity of other factors such as capital constant.

B. Average Product (AP): The average product of a variable factor (labour) is the total output divided by the amount of labour employed with a given quantity of fixed factors used to produce a commodity. Symbolically,

$$AP = \frac{Q}{L}$$

Here, AP = Average product, Q = Total output, L = Total units of variable factor (labour). It has been generally found that the average product is an indicator of productivity of the variable factor.

Table 1 Total Product, Marginal Product, and Average Product of Labour

Labour (No. of Workers)	Total Product (TP)	Average Product (AP = Q/L)	Marginal Product (MP = $\Delta Q/\Delta L$)
1	20	20	20
2	36	18	16
3	48	16	12
4	56	14	8
5	60	12	4
6	60	10	0
7	56	8	-4

C. Marginal Product (MP): Marginal product of a variable factor is the addition made to the total production by the employment of an extra unit of a factor.

Symbolically,

$$MP = \frac{\Delta Q}{\Delta L}$$

MP = marginal product of labour,

ΔQ = Change in total output,

ΔL = Change in = variable factor (labour).

It is important to note that the marginal product of a factor changes at different levels of employment of the factor. It has been found that the marginal product of a factor rises in the beginning and then falls as more of it is used for production. The concepts of Total Product (TP), Marginal Product (MP) and Average Product have been explained with the help of a Table 1.

Check Your Progress-I

Q1. What is meant by production function?

Ans. -----

Q2. Explain the types of production function.

Ans. -----

4.4 Laws of Production Function

In the preceding pages, we have studied that in the short run the output can be increased by increasing the amount of the variable factor. Therefore, the response of output to changes in the amount of a variable factor, while keeping the units of fixed factors constant, is referred to as returns to a factor. Besides this, output can be increased by increasing all the factors of production in the long run. The response of output to changes in the size or scale of all the factors is called as returns to scale. Thus, there are two laws of production:

Law of Variable Proportions or Returns to a Factor and Law of Returns to Scale.

4.4.1 Law of Variable Proportions

In economic theory, the law of variable proportion occupies an important place. This law examines the production function with one factor variable, keeping the quantities of other factors constant.

When one factor's quantity is increased while the quantity of other factors remains unchanged, the proportion between fixed and variable factors changes. The law of variable proportions states that as the proportion of factors is changed, the total production at first increases more than proportionately, then equi-proportionately and finally less than proportionately. The classical economists named it the law of diminishing returns. It is now

usually called the law of variable proportions. It can also be called the law of diminishing marginal product or diminishing marginal returns.

G.J. Stigler, writes, *“As equal increments of one input are added; the inputs of other productive services being held constant, beyond a certain point the resulting increments of product will decrease, i.e., the marginal product will diminish.”*

According to Leftwitch, *“The law of variable proportions states that if the input of one resource is increased by equal increments per unit of time while the inputs of other resources are held constant, total output will increase, but beyond some point the resulting output increases will become smaller and smaller.”*

According to Samuelson, *“An increase in some inputs relative to other fixed inputs will, in a given state of technology, causes output to increase; but after a point the extra output resulting from the same additions of extra inputs will become less and less”.*

4.4.1.1 Assumptions of the Law

The law of variable proportions holds good under the following assumptions:

- A. One of the factors is variable while all other factors are fixed.
- B. All units of the variable factor are homogeneous.
- C. The state of technology is assumed to be given and unchanged. If change in technology will occur then AP and MP may rise instead of diminishing.
- D. This law is based upon the possibility of varying the proportions in which the various factors can be combined to produce a product. For instance, 2 hectares of land with 1 labourer; or 2 hectares of land with 4 labourers. It is important to mention here that this law does not apply to those cases where the factors must be used in fixed proportions to yield a product.

4.4.1.2 Stages of Law of Variable Proportion

When a variable quantity of one factor is combined with a fixed quantity of the other, the production process can be divided into three stages, as shown in the table below.

Table 2 Three Stages of Production

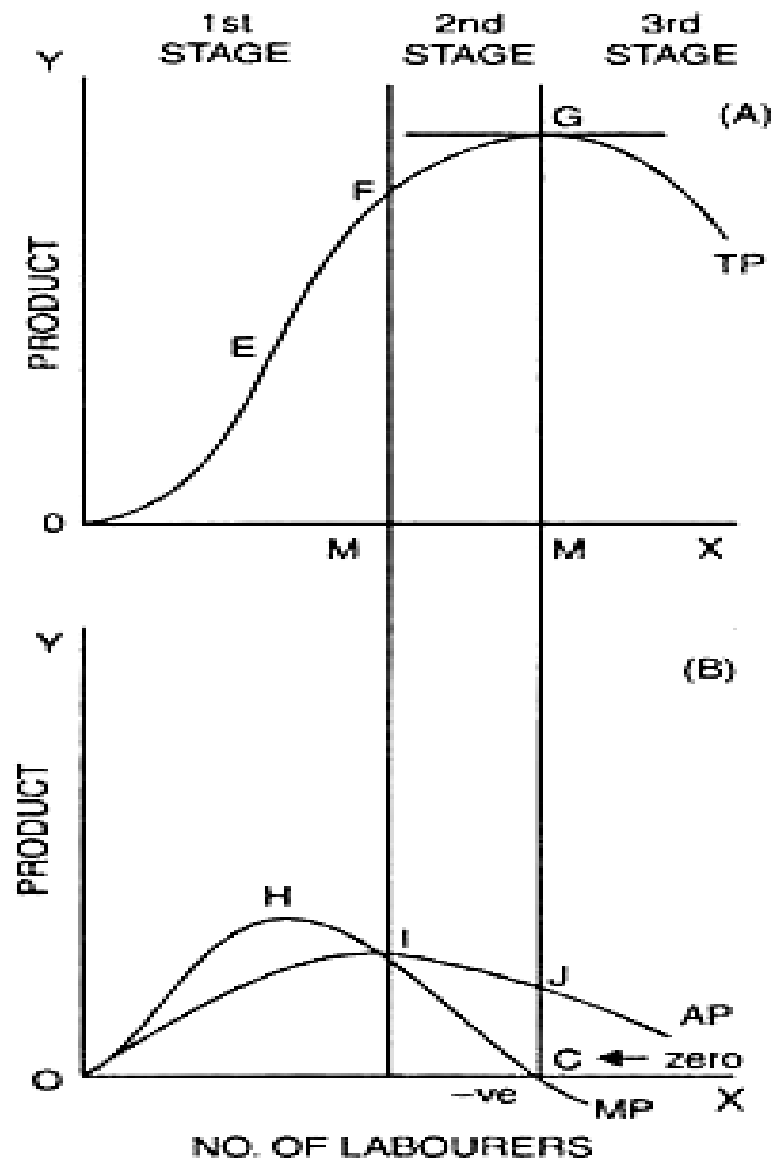
Units of Land (Hectare)	Labour (No. of Workers)	Total Product (TP)	Average Product (AP = Q/L)	Marginal Product (MP = $\Delta Q/\Delta L$)	Identification of Three Stages of Production
1	1	2	2	2	Stage 1 Increasing Returns to a Variable Factor
1	2	5	2.5	3	
1	3	9	3	4	
1	4	12	3	3	Stage 2 Diminishing Returns to a Variable Factor
1	5	14	2.8	2	
1	6	15	2.5	1	
1	7	15	2.1	0	Stage 3 Negative Returns to a Variable Factor
1	8	14	1.7	-1	

It will be seen from figure 1 that the behaviour of the variable factor's total, average and marginal products in response to an increase in its amount is typically divided into three stages.

A. Increasing Marginal Returns to a Factor (Stage 1): Total product rises at an increasing rate to a point in this stage. During stage 1, the total product continues to rise, but its slope is decreasing, implying that from point E to G, the total product rises at a diminishing rate (the total product curve is concave downwards at this level), i.e., the marginal product falls but remains positive. The point E where the total product stops increasing at an increasing rate and starts increasing at the diminishing rate is called the point of inflection. The average product curve reaches its maximum point at the end of stage 1. It is worth noting that the marginal product in this stage initially rises and then falls, but it remains higher than the average product during stage 1, implying that the average product continues to rise.

- B. Diminishing Marginal Returns to a Factor (Stage 2):** Total product continues to increase at a diminishing rate in this stage until it reaches its maximum point G, where the second stage ends. The variable product's AP and MP both are diminishing at this stage, but they have remained positive. The variable factor's marginal product is zero at the end of the second level, i.e. at point C.
- C. Negative Marginal Returns to a Factor (Stage 3):** Total product is declining in this stage, and the total product curve is sloping downward. As a result, the variable factor's marginal product is negative, and the marginal product curve goes below the X-axis.

Figure 1



From the above figure the relationship between AP and MP can be explained.

- a. AP is rising in Stage 1. MP rises at first, and then starts to fall. It's worth noting that as AP rises, MP must be greater than AP.
- b. AP decreases in Stage 2. MP continues to decrease until it reaches zero at point C. MP remains below AP as long as AP is declining.
- c. MP becomes negative in Stage 3. While AP continues to decline, it remains positive. It is important to remember that even if MP is negative, AP must remain positive.

The relationship between MP and TP can also be explained.

- a. TP increases at an increasing rate in Stage 1 as long as MP rises. However, as MP decreases, TP increases at a decreasing rate.
- b. During Stage 2, as MP begins to decline, TP rises at a diminishing rate. There is no rise in TP when $MP = 0$.
- c. When MP is negative in Stage 3, TP begins to decline.

The Stage of Rational Decisions

A key question now is in which stage a rational producer would seek to produce. A rational producer would never try to produce in stage 3, where the variable factor's marginal product is negative. He will stop at the end of stage 2, when the variable factor's marginal product is zero. The producer will maximize the total product and thus make maximum use of the variable factor at end point C of the second stage, where the marginal product of the variable factor is zero. According to Ferguson, "Even if units of the variable input were free, a rational producer would not employ the zero marginal products because their use entails a reduction in total output."

A rational producer will not want to produce in stage 1, where the fixed factor's marginal product is negative. It means he will not make the maximum use of the fixed factor in stage 1, and he will also not completely exploit the opportunities to increase output by raising the quantity of the variable factor, whose average product will continue to grow during stage 1. As a result, a reasonable producer will not stop at stage 1, but will expand further. From the above, it is clear that a rational producer can never be found producing in stages 1 and 3. As a result, stage

1 and 3 in the production function reflect non-economic regions. Therefore, a reasonable producer will often try to produce in stage 2, where the marginal and average product of the variable factor is decreasing.

4.4.1.2 Causes of Increasing Marginal Returns to a Variable Factor

- A. Effective utilization of the Fixed Factor:** In the beginning, the quantity of the fixed factor is abundant relative to the quantity of the variable factor. Therefore, when more and more units of the variable factor are added to the constant quantity of the fixed factor, then the fixed factor is more intensively and effectively utilised, that is, efficiency of the fixed factor increases as additional units of the variable factor are added to it. Due to this, initially production increases at an increasing rate. On the other side, some amount of the fixed factor remains unutilised because the variable factor is relatively smaller in quantity.
- B. Increase in Efficiency of the variable factor:** As more and more units of the variable factor are employed; the possibility of division of labour and specialisation increases. Thus, greater the quantity of the variable input, the greater the scope for specialisation which will further help to increase efficiency and productivity.
- C. Better Coordination between the factors:** So long as the fixed factor remains underutilized, additional application of the variable factor tends to improve the degree of co-ordination between the fixed and variable factors. As a result, total output increases at an increasing rate.

4.4.1.4 Causes of Diminishing Marginal Returns to a Factor

This is the most important stage of the law of diminishing returns. Following are the main causes for the operation of this law:

- 1) Scarcity of the Fixed Factor:** When with the increase in the variable factor the fixed factor becomes more and more scarce in relation to the variable factor so that as the units of the variable factor are increased, they receive less and less aid from the fixed factor. Hence, marginal and average products of the variable factor decline.
- 2) Imperfect Substitutability of the Factors:** Factors of production are imperfect substitutes of each other. More and more of labour, for example, cannot be continuously used in place of additional capital. Accordingly, diminishing returns to the factor becomes inevitable.

- 3) Indivisibility of the Fixed Factor:** If the factors were perfectly divisible, there would have been no necessity of taking the large quantity of the fixed factor in the beginning to combine with the varying quantities of the other factor. A significant point worth mentioning is that if factors were completely divisible, the issue of differing factor proportions would not have arisen and thus the phenomenon of increasing and decreasing marginal returns to a factor would not have occurred.
- 4) Poor Coordination between the factors:** Increasing the application of the variable factor along with the fixed factor(s) above a certain point crosses the ideal factor ratio limit. Consequently, the co-ordination between the fixed and the variable factor becomes poor.

4.4.1.5 Causes of Negative Marginal Returns

The total product declines and the marginal product become negative as the amount of the variable factor is increased to the constant quantity of the fixed factor. The phenomenon of negative marginal returns to the variable factor occurs when the amount of the variable factor increases too large in relation to the fixed factor, as they get in each other's way, causing total production to fall rather than rise. In short, just as the marginal product of the fixed factor was negative due to its abundance in the first stage, the marginal product of the variable factor is negative due to its excessiveness in the third stage.

4.4.1.6 General Applicability of the Law of Diminishing Returns

The law of diminishing returns, which states that marginal physical product ultimately diminishes, even though it increases at first, has been discussed previously. Until Marshall, it was assumed that three laws of production are distinct and different. Modern economists, on the other hand, believe that decreasing, constant and increasing returns are three phases of one general law i.e., law of variable proportions, rather than three different laws. Furthermore, before Marshall, it was assumed that the law of diminishing returns applied to agriculture and manufacturing industries was characterized by constant or increasing returns. However, this is no longer the case; the law of diminishing returns has a wide range of applications. This law covers industries as well as agriculture. In case of application to industries Factors of production must be increased in order to maximise the output of manufactured products. Labor and capital are more important in manufacturing industries than land and capital is usually fixed in supply during the short term. As a result, increasing the number of workers is pursued to increase

productivity. When more labour is used on a fixed amount of capital, the marginal product of labour must eventually decrease. Whereas in case of application to agriculture, labor and capital can be increased to the desired extent in order to increase agricultural output since these are variable factors, but not land, which is a fixed factor of production. As a result, when rising doses of labour or capital are added to a fixed amount of land, the variable factor's marginal return starts to decrease, and the law of diminishing returns becomes operative.

Causes for the Application of this Law to Agriculture Sector:

There are various reasons due to which this law is applicable to the agriculture sector.

- A. In agriculture, nature plays a significant role. Natural factors such as rainfall have a significant impact on agricultural production. However, there is a lot of concern about the supply of rainwater. As a result, the law of diminishing returns kicks in quickly.
- B. With continued agriculture, land fertility continues to decline. As a result, the marginal return decreases as more units of labour or capital are added to it.
- C. Agricultural activities are spread out over vast areas of land, requiring less supervision. As a result, it cannot be efficiently supervised. Consequently, the cost of production rises.
- D. Agriculture is considered as a seasonal occupation. The demand for labour in the agriculture sector is for some months only while the rest of the time they remain idle, which causes a rise in cost of production.
- E. Due to the lower degree of division of labour and specialisation, agriculture experiences a faster application of the law of diminishing returns.
- F. In addition to this, all pieces of land are not fertile in the same way. When demand for land rises, even less fertile land is cultivated. It translates to lower marginal returns and higher production costs.

Thus, the law of diminishing returns is considered universal since it applies to all fields of output.

4.4.1.7 Importance of the Law of Diminishing Marginal Returns

- A. Malthus based his population theory on this law. According to him, food grain production lags behind population growth because agriculture is subject to the law of diminishing returns.

- B. This law is the foundation for Ricardo's theory of rent. The first dose of labour and capital to land yields higher returns than the second. The difference between the first and second dose's returns is referred to as 'rent.
- C. This law is also considered as the basis of the theory of distribution. According to the marginal productivity theory of distribution, as more and more units of factor of production are employed its marginal productivity decreases. As a result, it's per unit share in total production decreases.

4.4.1.8 Postponement of the Law of Diminishing Marginal Returns

In the following two situations, the law of variable proportions can be postponed:

- A. If technological advancements occur, the application of the law of variable proportions can be delayed. Because, with the advancement in technology the law of variable proportions becomes ineffective, resulting in increased efficiency and lower cost.
- B. The operation of this law can also be postponed when the factors of production are perfect substitutes of each other.

Check Your Progress II

Q1. What is law of variable proportion?

Ans. -----

Q2. Define TP and MP.

4.4.2 Law of Returns to Scale

Next, the scale of production in the context of two factors of production means a given amount of labour and capital is used in the production process. Thus, the proportionate change in both the factors brings about a change in the scale. The behaviour of total output when all inputs are varied by the same proportion is called returns to scale as applicable in the long run. Long run is that production function in which all the factors of production are variable. Thus, in this type of production function we try to find out the behaviour of output when it is possible to change the size of all the factors. It means we tried to explain the behaviour of output in response

to changes in these scales. Any change in the scale means that all inputs or factors are changed in the same proportion. According to Koutsoyiannis, "The term returns to scale refers to the changes in output as all factors change by the same proportion."

In the long run, output can be increased by increasing all factors in the same proportion or different proportions. Ordinarily, law of returns to scale refers to increase in output as a result of increase in all factors in the same proportion. Such an increase in output is called returns to scale. In the long run output may be increased by changing all factors by the same proportion or by different proportions.

Let us start from an initial level of inputs and outputs:

$$P = f(L, K)$$

If both the factors of production, i.e., labour (L) and capital (K) are increased in the same proportion (k), then production function will be rewritten as:

$$P^* = f(kL, kK)$$

If P^* , increases in the same proportion as increase in factors of production, i.e., $\frac{P^*}{P} = m$, then we say that there are constant returns to scale.

If P^* , increases less than proportionate increase in factors of production, i.e., $\frac{P^*}{P} < m$, then we have decreasing returns to scale.

If P , increases more than proportionate increase in factors of production, i.e., $\frac{P^*}{P} > m$, we have increasing returns to scale.

4.4.2.1 Increasing Returns to Scale

Increasing returns to scale occurs when a given percentages increase in all factor inputs causes' proportionately greater increase in output. For example, if 100% increase in all factor inputs (labour and capital) causes 150% increase in output then returns to scale are called increasing. From above, it can be said that when output increases at a higher rate than the increase in factors of production employed.

Causes of Increasing Returns to Scale

There are numerous reasons due to which in the initial stage the firm is having increasing returns:

- A. Indivisibility of Factors:** Some factors are available in large and lumpy units and can therefore be utilised utmost efficiency at a large level of output. Therefore, in the case of some indivisible and lumpy factors, when output is increased from a small level to a large one, indivisible factors are better utilised and therefore increasing returns are obtained.
- B. Greater Possibilities of Specialisation of Labour and Machinery:** With the increase in the scale, returns to scale can occur because the firm can introduce greater degree of specialisation of labour and machinery and also because it can install technologically more efficient machinery.

As in the large scale of production, instead of being general, workers can specialize in performing a particular task in the production process.

Thus, it can be said that as the scale of production is increased, due to indivisibility of factors such as labour, machines, division of labour and specialisation and many types of economies are available to the firm. On account of these economies, proportional increase in returns is more than the proportionate increase in factors of production. All these economies are only internal economies as these are related to the scale of production of the concerned firm.

4.4.2.2 Constant Returns to Scale

Constant returns to scale occur when a given percentage increase in all factor inputs causes equal percentage increase in output. Therefore, if we are doubling or trebling all factors then output will also respond in the same proportion. For instance, if 100% increase in all factor inputs causes 100% increase in output, it is a case of constant returns to scale. In mathematics, the case of constant returns to scale is called as linear homogeneous production function or homogeneous production function of the first degree.

Thus, constant returns to scale occurred when total output increases at the same rate at which all the factors of production are increased. This situation arises, when after reaching a certain level of production, economies of scale are counter-balanced by diseconomies of scale. This function states that if labour and capital are increased in equal proportion then output will

also increase in the same proportion. Cobb and Douglas production function is based on this scale.

4.4.2.3 Decreasing Returns to Scale

Decreasing returns to scale occurs when a given percentage increase in all factor inputs causes proportionately lesser increase in output. If 100% increase in all factor inputs causes, say, only 80% increase in output, it is a case of decreasing returns to scale. The fundamental cause for the operation of decreasing returns to scale, according to some economists, is when diseconomies surpass economies of scale. For instance, indivisible factors becoming inefficient and less productive, difficulties of control and rigidities due to large managements, higher cost of skilled labour, higher price of raw material and high transport charges. Thus, as a company grows in size, its administrative structure becomes more complex. The management is likewise unable to adapt quickly to shifting demand and cost conditions. After a certain point in the expansion of the factors, diseconomies of scale occur, resulting in decreasing returns to scale. It is important to mention here that there is a difference between decreasing returns to scale and diminishing marginal returns.

Table 3 Returns to Scale

Units of all factor inputs used	Total Returns (quintals)	Average Returns (quintals)	Marginal Returns (quintals)	Scale
One	10	10	10	Increasing
Two	22	11	12	
Three	35	11.66	13	
Four	60	15	25	Constant
Five	85	17	25	
Six	102	17	17	Decreasing
Seven	114	16.28	12	

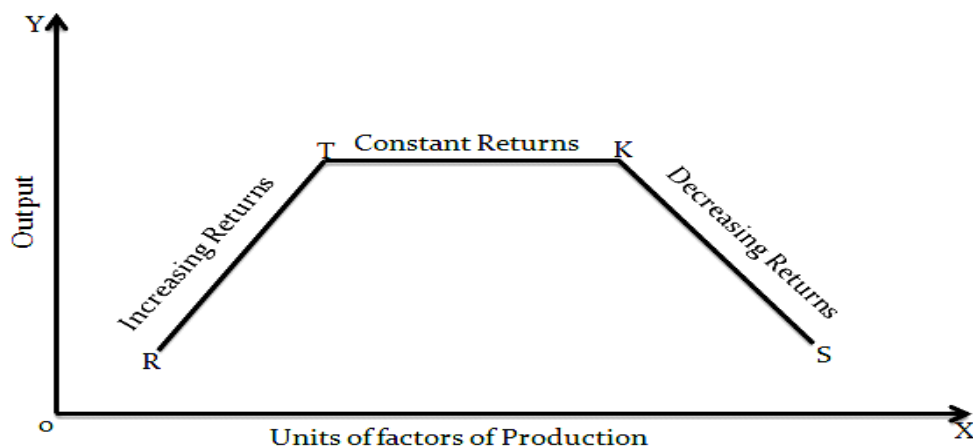
The former arises due to the increasing complexities of the organisation, while the latter is due to the application of increasing units of a variable factor to fixed factors. Table 3 explains the law of returns to scale, when the units of all factors are increased in the same proportion, the total output responds at different rates i.e., increasing, constant and decreasing.

The returns to scale can be explained with the help of a figure. It will be seen from figure 2 that when the units of factors of production are increased, the output increases at a higher scale initially.

As more and more units are put into the production process the marginal product becomes constant because the percentage increase in output is equal to the percentage increase in inputs. If we increase further the units of inputs the output will start declining.

In this figure, the product curve shows increasing returns from R to T, constant returns from T to K and diminishing returns from K to S.

Figure 2



From the above discussion, it is clear that when the units of all the factors are increased in the same proportion, total output increases at the different rates i.e., increasing, constant and decreasing.

Check Your Progress -III

Q.1 What is the law of returns to scale? Explain the different stages of this law.

Ans.-----

Q2. Which is the rational stage of production and why?

Ans. -----

4.5 Summary

In this unit, we discussed that the production function describes a physical relationship which must be combined with prices of inputs to determine the efficient resource combination of producing a specific level of output. There are two types of input-output relations or production functions. Firstly, the production function when the quantities of some inputs are kept constant and the quantity of one input are varied which is called the law of variable proportion. Secondly, the input-output relation by varying all inputs proportionally is called as returns to scale. Since in the long run all factors can be varied, thus law of returns to scale relates to long-run production function. The way resources are combined in a production process, the productivity of resources in various combinations and the prices of the resources involved in the production process all have a major role in determining the cost of production of a commodity. Thus, production is the most important activity taking place in an economy because the decisions about what to produce and how to produce are important to any economic system.

4.6 Questions for Practice

A. Short Answer Type Questions

- Q1. What is the production function?
- Q2. Distinguish between fixed and variable factors of production?
- Q3. Mention the assumptions of law of variable proportion.
- Q4. Explain the law of increasing returns to a factor.
- Q5. What do you understand about the law of returns to scale?
- Q6. Define long run production function.
- Q7. Define TP, AP and MP.
- Q8. Distinguish between fixed and variable factors of production.
- Q9. Mention the three stages of production.
- Q10. Will a producer ever stop in stage 1st and 3rd of production?
- Q11. Which is the rational stage of production?

Q12. What are diminishing returns and increasing returns to scale?

B. Long Answer Type Questions

- Q1. Explain the law of variable proportions. Explain various stages of this law with the help of a table and a diagram.
- Q2. State and explain the law of variable proportions. How does it differ from the law of returns to scale?
- Q3. Explain and illustrate the three stages of production with the help of law of variable proportions. In which stage a rational producer would like to operate?
- Q4. Explain and illustrate the law of diminishing returns. Why does this law operate? Does it apply to agriculture only?
- Q5. Explain the circumstances under which the increasing returns to a factor operate. Is it always applicable to industry?
- Q6. What do you understand by returns to scale? Explain the three types of returns to scale.

4.7 Suggested Readings

- L. Ahuja, Principles of Microeconomics, S. Chand & Company Ltd. New Delhi
- D.N. Diwedi, Microeconomics, Theory and Application, Vikas Publishing House, New Delhi.
- Perloff, J. M, Microeconomics, Theory and Application with Calculus, Pearson Addison Wesley.
- Koutsoyiannis, A, Modern Microeconomics, The Macmillan Press Ltd.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: MICRO ECONOMICS

UNIT 5: CONCEPTS OF COST

STRUCTURE

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5.4 Summary

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5.0 Learning Objectives

At the end of this unit, the learner will be able to:

- Determine the meaning of fixed and variable cost.
- Know the concept of short run cost curves under traditional theory of cost
- Define the concept of long run cost curves under traditional theory of cost.

- Describe the short run and long run cost curves under modern theory.

5.1 Introduction

The production is one of the important activities of any economy. There are four factors of production i.e., land, labour, capital and entrepreneurship. Production is mainly transformation of inputs into output. For production purpose, when these factors are used then some remuneration is given to these factors for their services, payment made to them is cost for the production unit. The payment made to the use of inputs is called cost. The importance of costs cannot be ignored especially in the modern world. Costs are one of the important factors that determine the size and quality of the product. The costs affect both the supply and demand in a society. The cost of production in relation to price advises a firm to produce or not to produce and determine the level of production or service to be provided to the customers.

5.2 Types of Costs

Cost of production is the most important force governing the supply of a product. It should be pointed out here that for each level of output, the firm chooses least cost combination of factors. Various concepts of costs as are used in modern economic theory are explained below and then we turn to study the derivation of short-run and long-run cost curves.

There are different types of costs used in price theory, these are money costs, explicit costs, implicit costs, real costs, opportunity costs, private and social costs etc.

- 1) **Money Cost:** It is the money outlays of a firm on the processes of production of its output. A producer considers only the money costs of procuring the inputs necessary for products. These are the payment made to buy raw material, rent, wages and salaries paid to its labour, buying and repairing of machinery, payment for electricity, fuel, transportation, insurance and tax payment etc. Money cost is the production cost expressed in monetary terms.
- 2) **Explicit Cost:** These refer to all those expenses made by firm to buy goods directly. These include purchase of raw material, depreciation charges, fuel, electricity bills, transportation cost etc. so directly made to the agents. These are also called accounting costs.
- 3) **Implicit Cost:** These refer to implied or unnoticed costs. Implicit costs are the costs of self-owned or self-employed resources. These include rent on his own land, interest paid on his own capital and salary to his own labour. The accounting costs or the contractual cash payment, which the firm makes to other factor owned for purchasing or hiring the

various factors are also known as explicit costs. The money rewards for other factors the entrepreneur himself owns and employs in the firm are known as implicit cost. The economists take into consideration both the explicit and implicit cost.

Economic cost = Accounting costs + Implicit costs

=Explicit cost + Implicit costs

- 4) **Real Cost:** The producer calculates his private cost of production only and he does not include those costs which are borne by the society is called real cost. A mill owner will count his money cost only and ignore the sufferings or sacrifices of the people living nearby, who have to pay in the form of increased medical bills due to smoke coming out of chimneys or water waste coming out of the mill.
- 5) **Opportunity Costs:** The concept of opportunity cost occupies a very important place in modern economic analysis. The opportunity cost of any commodity is the next best alternative that is sacrificed. Prof. Benham defines the opportunity cost as, “The opportunity cost of anything is the next best alternative that could be produced instead by the same factors or by an equivalent group of factors, costing the same amount of money.”

The concept of opportunity cost bears two important points first, the opportunity cost of anything is only the next best alternative foregone. Thus, opportunity cost producing a good is not any other alternative good that could be produced with the same factors, it is only the most valuable other good, which the same factors could produce. Second point worth noting is all the factors used in the production of one thing may not be the same as are required for the production of next best alternative good.

Therefore, the opportunity cost of a good should be viewed as the next-best alternative good that could be produced with the ‘same value’ of the factors which are more or less the same. It is the cost of production of any unit of commodity for the value of factors of production used in producing another unit. These are also known as the alternative costs or transfer costs. With the given resources in a factory washing machines and refrigerators can be produced, only washing machines are produced worth two lakhs so opportunity cost of refrigerators is two lakh rupees.

- 6) **Private and Social Costs:** There are certain costs which arise due to the function of the firm but do not normally figure in business decisions nor are such costs explicitly paid by the firms. Certain such costs are paid by the society. Thus, the total cost generated by the firm’s decision may be divided into two categories.
- a) Those paid out or provided by the firms and are known as ‘private costs’,

- b) Those not paid by the firms including use of resources freely available plus the disutility created in the process of production and are known as ‘Social costs’

Private costs are those which are actually incurred or provided for by an individual or a firm on the purchase of goods and services from the market. For a firm, all the actual costs, both explicit and implicit, are private costs. Private costs are internalised in the sense that ‘the firm must compensate the resources owned in order to acquire the right to use the resource.’ It is only the internalised cost that is incorporated in firm’s total cost to production.

Social cost, on the other hand, implies the cost which society bears on account of production of a commodity. Social cost includes both ‘private cost’ and ‘external cost’. External cost includes (a) the cost of ‘resources for which the firm is not compelled to pay a price’, e.g., atmosphere, rivers, lakes and also for the use of public utility services like roadways, drainage system etc. and (b) the cost in the form of disutility created through air, water and noise pollution’s etc. The cost of expenditure incurred to safeguard the individual and public against various kinds of health hazards created by production system and thus, is used in the estimation of social costs.

Check Your Progress- I

Q1. Differentiate between Explicit and Implicit costs.

Ans: -----

Q2. What is opportunity cost?

Ans. -----

5.3 Theories of Cost

Now, we will explain the shape of cost curves in short run and long run with the help of traditional and modern theories of costs.

5.3.2 Traditional Theory of Cost

There are some factors which can be readily adjusted with the changes in output level. These factors may be labour, raw material etc. On the other hand, there are some factors such as capital equipment, buildings etc. which can’t be so readily varied. It requires a comparatively longer time to make variations in them. The factors such as raw materials, labour etc., which can be readily varied with the change in the level are known as variable factors and the factor

such as capital equipment and buildings which cannot be so readily varied are called fixed factors.

Corresponding to this distinction between variable factor and fixed factors, economists distinguish between short run and long run. The short run is a period of time in which output can be increased or decreased by changing only the amount of variable factors such as labour, raw material etc. In the short run, quantities of the fixed factors such as capital equipment, factory building etc. cannot be varied, i.e. the quantities of fixed factors remain unaltered. On the other hand, the long run is defined as the period of time in which the quantities of all factors may be varied, all factors being variable in the long run.

In the short run, almost all the factors of production are fixed in quantity and the total fixed costs (TFC) include the expenditures of the firm per unit of time for all the fixed inputs. Similarly, the total variable costs (TVC) is the total expenditure incurred by the firm per unit of time for all variable inputs. Total cost equals total fixed cost plus total variable cost. Some other concepts of costs include explicit costs and implicit costs. Explicit cost includes the value of actual inputs used by the firm to produce the product. The value inputs owned by the firm should be estimated from what they could earn in their best alternative use.

5.3.1.1 Fixed Costs and Variable Costs

Fixed costs are those costs which are independent of output, that is they do not change with changes in output. These costs are a 'fixed' amount which must be incurred by a firm in the short run whether the output is large or small. Even if the firm closes for some time in the short run, these costs have to be borne by it. Fixed costs are also known 'as overhead costs' and include charges such as contractual rent, insurance fee, maintenance costs, interest on capital invested, property taxes minimum administrative expenses etc. Thus, fixed costs are those which are incurred in hiring the fixed factors of production whose amount cannot be altered in the short run.

Variable costs, on the other hand are those costs, which are incurred on the employment of variable factors of production, and their amount can be altered in the short run when output rises or falls. If the firm shuts down for some time in the short run, it will not use variable factors and will not, therefore, incur any variable costs. Variable costs are also called 'prime costs' or 'direct costs.' The sum of total fixed cost and total variable costs is called the total cost of production. The total fixed cost curve is horizontal straight line to the OX axis which shows that whatever the quantity of output the same i.e. constant. The total variable cost curve is sloping upward rising from zero output initially gradually and later at a fast speed. Besides

this, the total cost of the vertical addition of total fixed cost (TFC) and total variable cost (TVC). Since the TFC is constant the difference between TC and TFC will always continue to be the same.

Total cost of business is the sum of its total variable costs and total fixed costs.

$$TC = TFC + TVC$$

Where TC = Total costs

TFC = Total fixed costs

TVC = Total variable costs

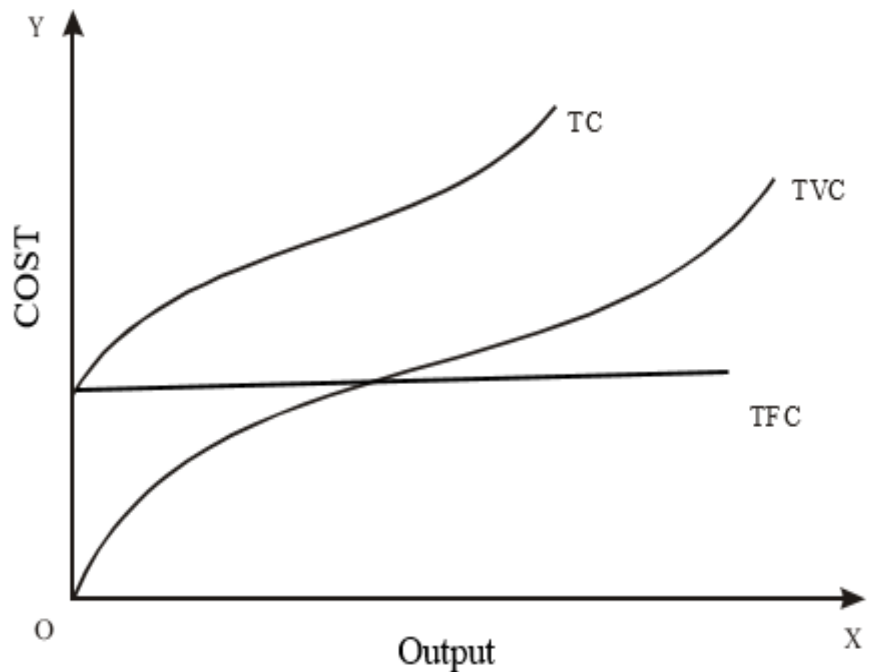


Figure 1

One or more factors of production are fixed quantity in the short run. Total fixed cost (TFC), total variable cost (TVC) and total cost (TC) have been shown in fig. no. 1

Since the total fixed cost remains constant whatever the level of output, the total fixed cost curve is parallel to the X-axis. It is seen in the fig. 1 that total fixed cost curve starts from a point on the Y-axis meaning thereby that total fixed cost will be incurred even if output is zero. On the other hand, the total variable cost curve (TVC) rises upward showing thereby that as the output is increased, the total variable costs also increases. The total variable cost curve TVC starts from the origin which shows that when output is zero, the variable costs are also nil. It is also noted that TC is a function of the total output.

$$TC = f(Q)$$

Total cost curve (TC) has been obtained by adding up vertically total fixed cost and total variable cost curve. Therefore, vertical distance between TVC and TC is constant throughout.

The total cost curve (TC) is exactly the same as that of the total cost (TVC) because the same vertical distance always separates the two cost curves.

5.3.1.2 Short-Run Average Cost Curve

The short run is a period of time in which output can be increased or decreased by changing only the amount of variable factors such as labour, raw material etc. In the short run, quantities of the fixed factors such as capital equipment, factory building etc. cannot be varied, i.e. the quantities of fixed factors remain unaltered.

The concept of average costs is more frequently used term in economic theory. Average cost is total cost divided by the number of units of total output produced.

$$AC = TC/TQ$$

A. **Average Fixed Cost (AFC)**

Average fixed cost is the total fixed cost divided by the number of units of total output produced. Therefore,

$$AFC = TFC/TQ$$

Where TQ is total output produced. It is seen from the figure 2 that the average fixed cost continuously falls throughout.

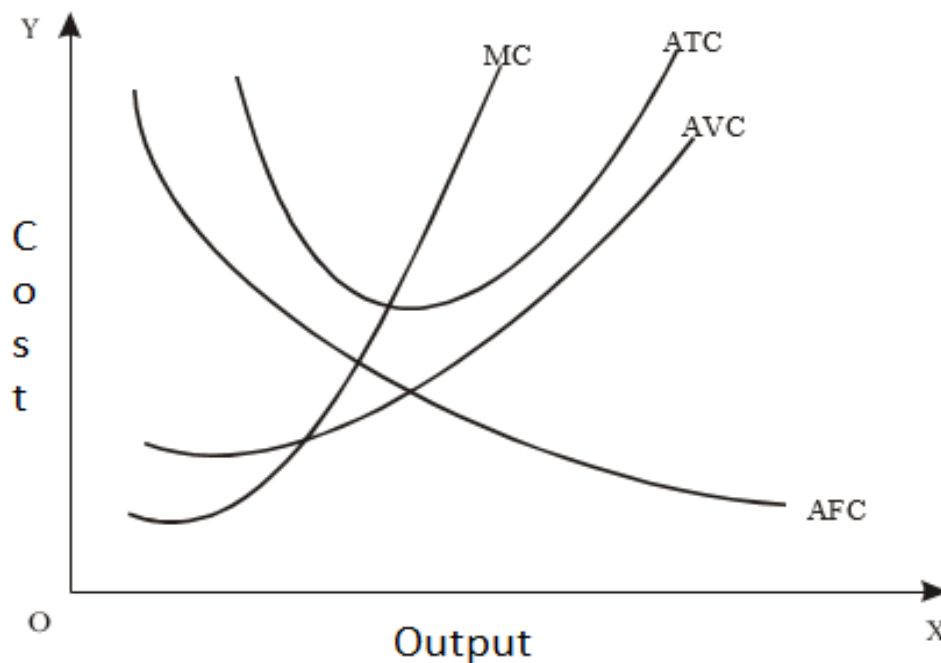


Figure 2

The average fixed cost curve possesses another property; if we pick up any point on the (AFC) curve and multiply it with the corresponding quantity of output produced, the product will be same because total fixed cost remains constant throughout.

B. Average Variable Costs (AVC)

Average variable cost is the total variable cost divided by the number of units of output produced. Therefore

$$AVC = TVC/TQ$$

Thus, average variable cost is variable cost per unit of output. The average variable cost will generally fall as the output increases from zero to the normal capacity output due to the occurrence of increasing returns. But beyond the normal capacity output the average variable cost will rise steeply because of the operation of diminishing returns.

Average Total Cost ATC or AC

Average total cost of what is simply known as average cost is the total cost divided by the number of units of output produced.

Average cost = Total Cost/Output

$$AC = TC/TQ$$

Since the total cost is the sum of total variable cost and total fixed cost, the average total cost is also the sum of average variable cost and average fixed cost.

$$TC = TVC + TFC$$

$$AC = AVC + AFC$$

The shape of average total cost will depend on average fixed cost and the average variable cost. We find in the Fig. 2 that in the beginning, both AVC and AFC curves fall, the ATC curve, therefore, falls sharply in the beginning. When AVC begins rising, but AFC curve is falling steeply, the ATC curve continues to fall. But as output increases further, there is a sharp rise in AVC which more than offsets the fall in AFC. Therefore, the ATC curve rises after a point. Therefore, the average cost curve (ACC) like the AVC curve first falls, reaches its minimum value and then rises. Average cost curve is therefore almost of a 'U' shape.

5.3.1.3 Short Run Marginal Cost Curve

The concept of marginal cost occupies an important place in economic theory. Marginal cost is 'addition' to the total cost caused by producing one more unit of output. In other words, marginal cost is the addition to total cost of producing n units instead of n-1 units where n is a given number.

$$MC = TC - TC_{n-1}$$

Since marginal cost is a change in total cost as a result of change in output, it can also be written as:

$$MC = \frac{\Delta TC}{\Delta TQ}$$

Where ΔTC is a change in Total cost and ΔTQ is a small change in output.

MC is independent of fixed cost. Since fixed costs do not change with output, there are no marginal fixed costs when output increases.

$$MC_n = TC_n - TC_{n-1}$$

$$TC = TVC + TFC$$

$$= TVC_n + TFC - TVC_{n-1} - TFC$$

$$= TVC_n - TVC_{n-1}$$

Marginal cost is independent of fixed cost and, thus, can be directly attributed to change in variable cost

$$MC = \frac{\Delta TVC}{\Delta TQ}$$

5.3.1.4 Relation Between Average and Marginal Cost Curves

The relationship between the marginal cost and average cost is same as that between any other marginal average quantities. It can be illustrated with the help of following example shown in table no. 1.

Table 1: Relationship Between Average and Marginal Cost

Units of Output	Fixed Cost (Rs.)	Variable Cost (Rs.)	Total Cost (Rs.)	Average Cost (Rs.)	Marginal Cost (Rs.)
1	42	60	102	102	
2	42	110	152	76	50
3	42	150	192	64	40
4	42	210	252	63	60
5	42	310	352	70.4	100
6	42	540	582	97	230

The relationship between average and marginal cost can be shown with the help of fig. 3 when marginal cost is above average cost, the average cost rises but when marginal cost is below the average cost, average cost falls. When marginal cost stands equal to the average cost, the average cost remains constant. The minimum point of marginal cost curve comes prior to the minimum point of average cost curve.

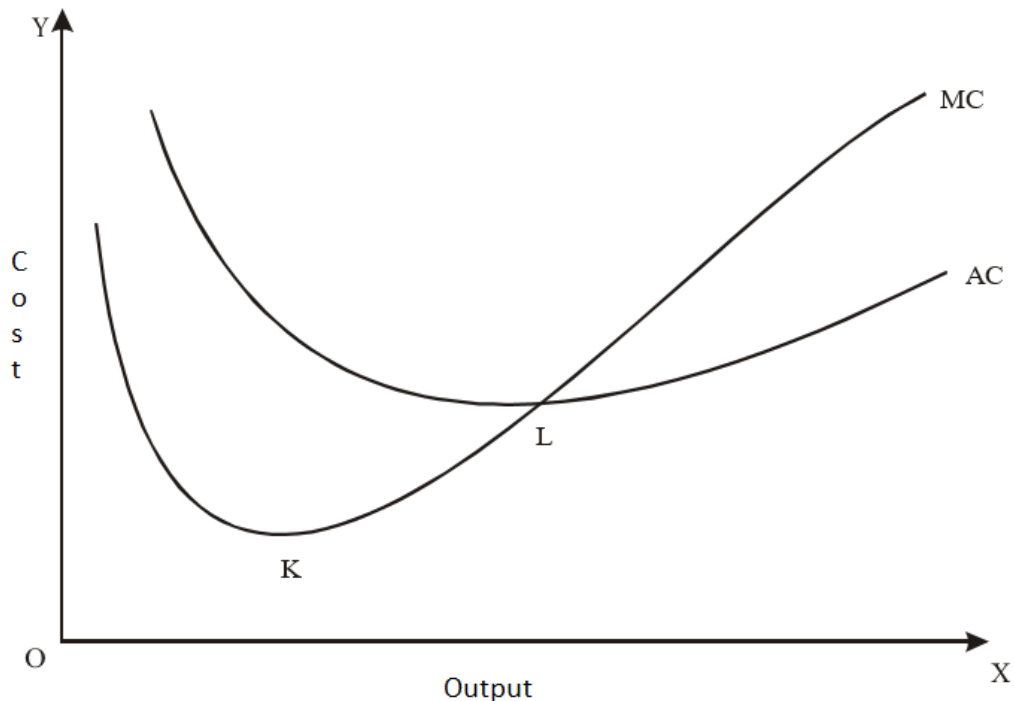


Figure 3: Relationship between Marginal Cost and Average Cost Curves

It is not necessary that when average cost curve is falling, marginal cost curve will also be falling what can be said definitely is that, when average cost curve is falling, marginal cost curve will be below the average cost curve.

Average Cost (AC) Curve U-shaped

Basically (AC) average cost curve gets its shape because of the operation of the law of variable proportions. In the beginning, the proportion of fixed factors is relatively large as these are under-utilised in the beginning. Therefore, AC will fall with increase in the amount of variable factors. When the proportion between fixed and variable factors is most desirable, AC touches its minimum. Later on, proportion of variable factors becomes relatively larger and, therefore, AC swings upward. In other words, we know that AC is the addition of AFC and AVC. In the beginning both AFC and AVC fall with increase in output, therefore, AC should decline as more is produced. AC does not necessarily go up as AVC begins to rise because during this period fall in AFC may be greater than rise in AVC only when increase in AVC is more than a decrease in AFC, that AC will move up. Thus, AC has a minimum point at a large output while AVC records a minimum at a lower output. The availability of internal economies and diseconomies also offer an explanation to the U-shape of average cost curve. It is because of due to the application of the law of the diminishing returns (or increasing costs) that the AVC curve rises. That is why it becomes U shaped.

Check Your Progress-II

Q1. Explain short run cost curves.

Ans. -----

Q2. Why is Average Cost (AC) Curve U-shaped?

Ans. -----

5.3.1.5 Long-run Average Cost Curve

All factor inputs are assumed to be freely variable in the long period. There is a view represented by economists like Knight, John Robinson and Kaldor that if all factors are freely variable and the commodity is perfectly divisible, a large firm has no advantage over a small firm under perfect competition. For this view inputs all economies and diseconomies in production to the existence of indivisible factors and assumes that there are no independent economies or diseconomies of scale. The scale of a firm is increased accordingly as it increases all of its factors inputs together in the same proportion so that the proportion in which they are combined remains the same. Naturally, then the long period cost curves of the firm (LAC and LMC) will be horizontal as shown in Fig. 4 below:

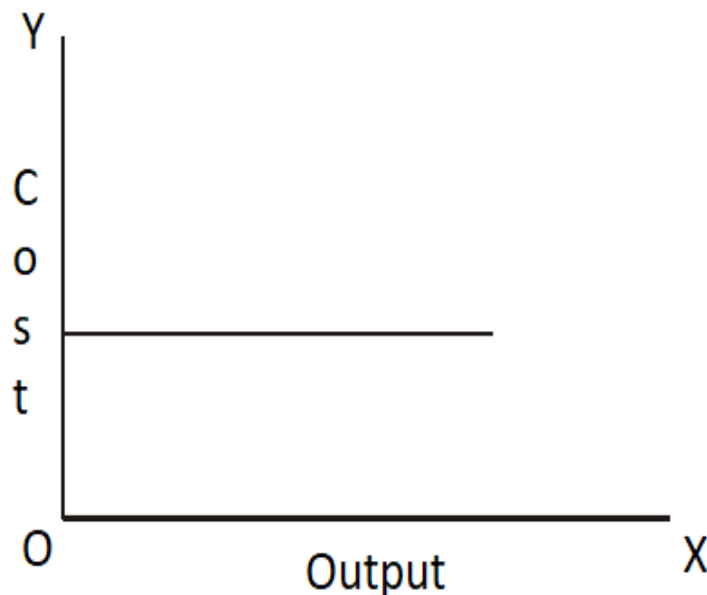


Figure 4

But there is an opposite view represented by Chamberlin, according to whom there are independent economies as well as diseconomies of scale. If we agree with this view, the long period cost curves will also be U-shaped as shown in Fig. 5 below:

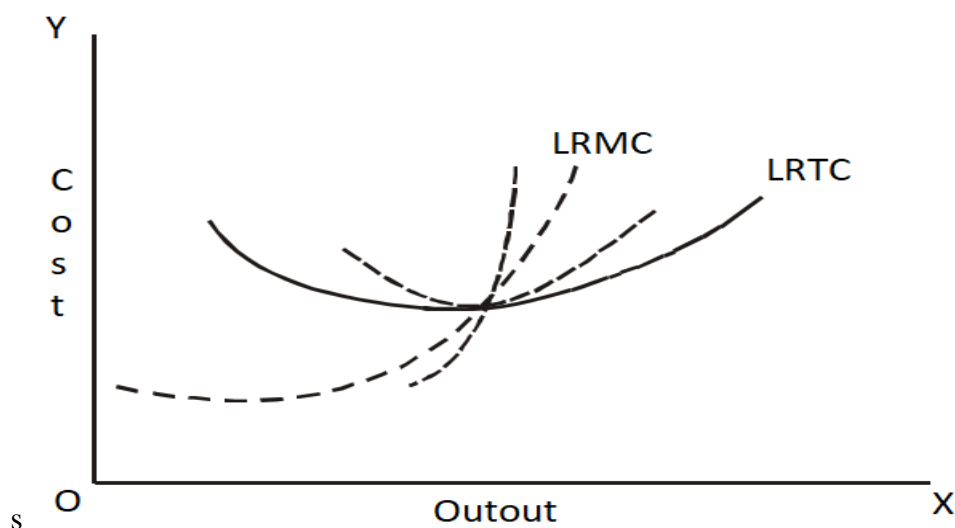


Figure 5

However, they will be flatter than the short-period cost curves for the obvious reason that in the long period it is possible to adjust the factor proportion adequately and thus to reduce the rate at which total cost tends to change in the firms's output.

In the long run, none of the factors is fixed and all can be varied to expand production and, therefore, the firm has no fixed costs in the long run. A long run cost curve depicts the functional relationship between output and long run cost of production. Long run average cost curve depicts the possible average cost of producing all possible level of output.

In order to understand the derivation of long run average cost curve, we consider the three short run average cost curves as shown in the figure 6. These short run average cost curves are also known as plant curves. In the short run, the firm can be operating on any short run average cost curve, given the size of the plant. It is seen that upto OB amount of output, the firm will operate on the short run average cost curve SAC_1 though it could also produce with short run.

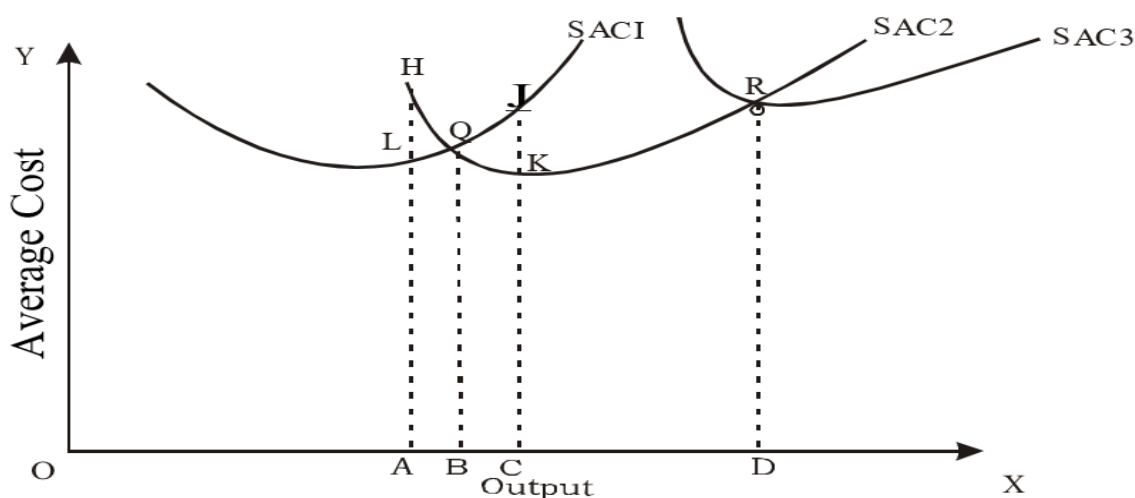


Figure 6

It is seen that upto OB amount of output, the firm will operate on the short run average cost curve SAC_1 though it could also produce with short run average cost curve SAC_2 because upto OB amount of output production on SAC_1 curve entails lower cost than on SAC_2 . For instance, if the level of output OA is produced with SAC_1 it will cost AL per unit and if it is produced with SAC_2 , it will cost AH per unit. It is clear from the figure that AL is smaller than AH. Similarly, all other output levels upto OB can be produced more economically with the smaller plant SAC_1 than with the larger plant SAC_2 . It is thus clear that in the long run the firm will produce an output which is larger than OB (but less than OD), than it will be economical to produce on SAC_1 . It will be seen from the figure that the output is larger than OB but less than OD, can be produced at a lower cost per unit on SAC_2 than on SAC_1 . Thus, the output OC if produced on SAC_2 costs CK per unit which is lower than. CJ which is the cost incurred when produced on SAC_1 .

Therefore, if the firm plans to produce between outputs OB and OD, it will employ the plant corresponding to short-run average cost curve SAC_2 . If the firm has to produce an output which exceeds OD, then the cost per unit will be lower on corresponding to the short-run average cost curve SAC_3 than on SAC_2 .

It is, thus, clear that in the long run the firm has a choice in the employment of a plant, and it will employ the plant which yields possible minimum unit cost for producing a given output. The long run average cost curve depicts the least possible average cost for producing various levels of output when all factors including the size of the plant have been adjusted.

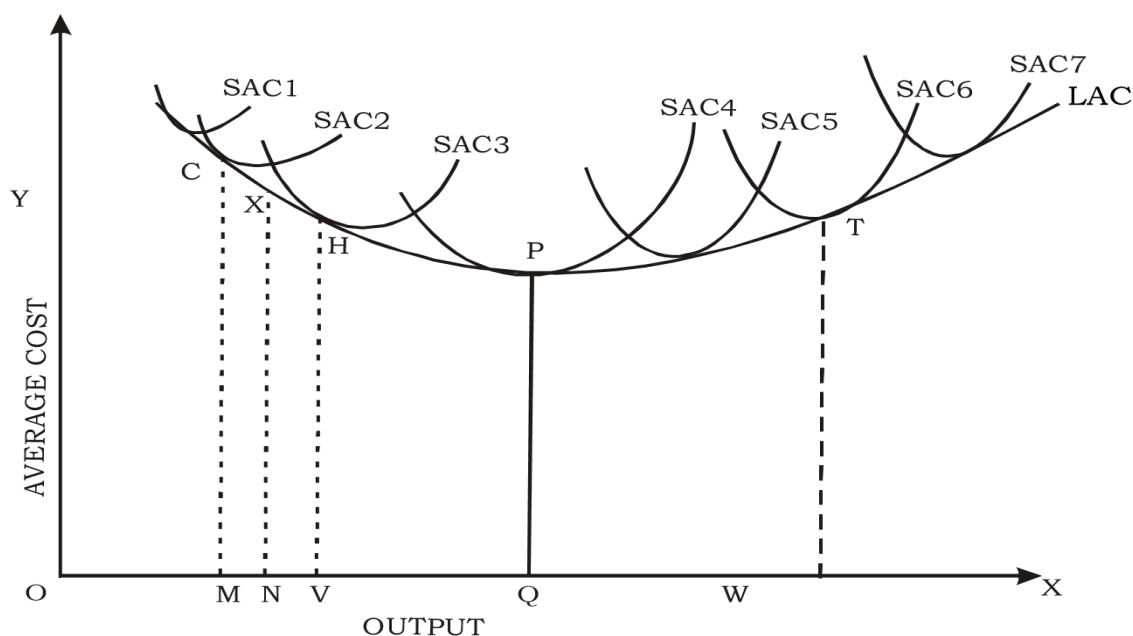


Figure 7: Long Run Average Cost Curves

Suppose now that the number of alternative plants that the firm can have are very large. Then instead of having a wide area for each short period AC, now the LAC will have one point from each SAC, the point of tangency LAC and the relevant SAC. The LAC then envelopes the SACs hence it is known as the ‘envelop curve’. As Leftwich writes ‘the point of tangency is taken to minimum cost for any given output, the firm should use the scale of plant whose short run average cost curve is tangent to the long-run average cost at that output.

The LAC is tangent to only the lowest SAC at the minimum point of the latter. In case of all those plants which come earlier the point of tangency is prior to the minimum point of SAC, indicating that a bigger plant reduces cost. But in the case of plants coming after the lower SAC, the points of tangency are to the right of the minimum of SACs implying that over utilisation of a smaller plant reduces cost rather than the construction of a bigger plant. Thus LAC is the locus of all those points which represent minima of cost of production for various output levels. LAC is also called envelope curve.

Long- Run Average Cost Curve in Constant Cost Case

If the production function is linear and homogeneous and also the prices of inputs remain constant, then the long run average cost will remain constant at all levels of output as depicted in fig. 8

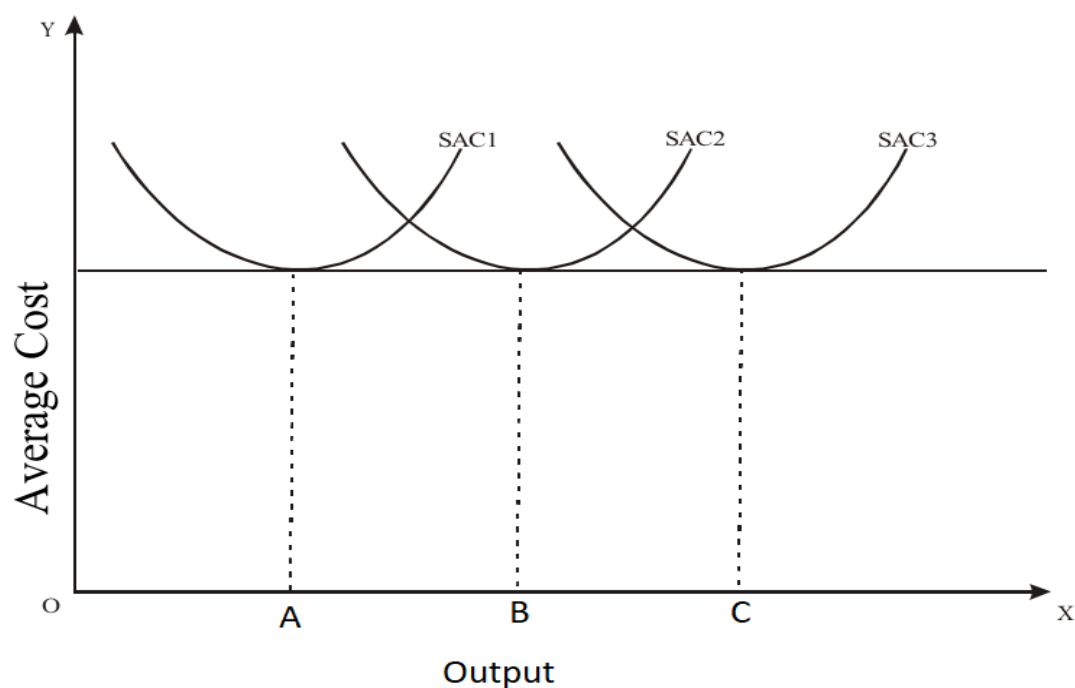


Figure 8: Long Run Average Cost Curve

It will be noticed that all the short run average cost curves such as SAC_1 , SAC_2 and SAC_3 have the same minimum average cost of production. This means that whatever the size of the plant, the minimum average cost of production is the same. This implies that all factors can be adjusted in the long run in such a way that the proportion between them always remains optimum.

5.3.1.6 Long-run Marginal Cost Curve

The long run marginal cost curve can be directly derived from the long run total cost curve, since the long-run marginal cost at a level of output is given by the slope of the total cost curve at the point corresponding to that level of output.

In the figure 9 long run marginal average cost curve which is U-shaped. It is noticeable that long run marginal cost (LMC) curve is flatter than the short-run marginal cost curves. The relationship between long run marginal cost curve and long run average cost curve is the same as that between short-run average and short-run marginal cost curve. It is also seen that at the level of output at which a particular SAC curve is tangent to the LAC curve the corresponding SMC curve intersects the LMC curve. In other words, at the level of output where the short-run average cost is equal to the long run cost, the corresponding short-run marginal cost is equal to long run marginal cost too.

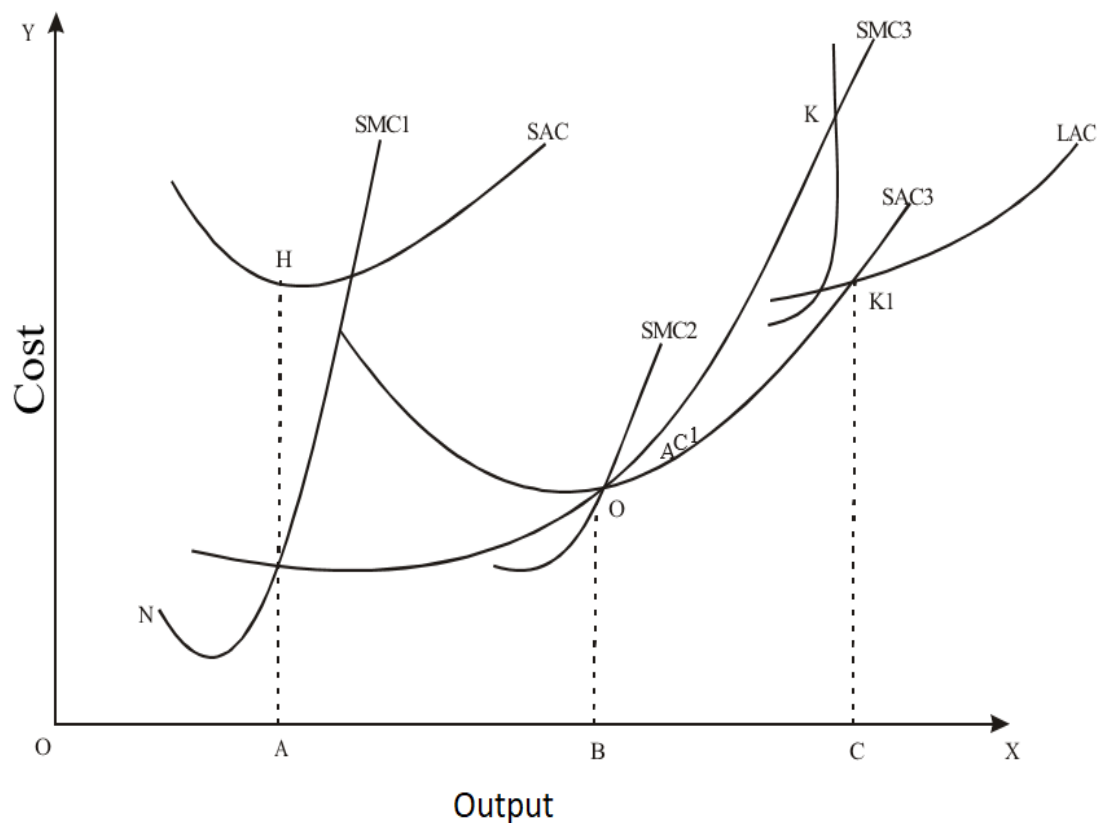


Figure 9 Long Run Marginal Cost Curve

Check Your Progress-III

Q1. Why long run cost curve is called envelope curve?

Ans. -----

Q2. Explain the long run cost curves in Traditional theory of costs?

Ans. -----

5.3.2 Modern Theory of Cost

The traditional theory of cost has been criticised by a number of scholars and they have given new theories of costs. The writers of this new approach were mainly G. Stigler, Sargent Florence, C.A. Smith, K.J. Arrow etc., It was in 1939 that G. Stigler advanced the idea that average variable cost in the short-run has a flat stretch over a period of time. It is also called saucer-shaped short run average variable cost (SAVC). It is also argued that this flatness is mainly due to the fact that firm helps some provision for additional productive capacity which is known as the 'reserve capacity' to increase the output in the context of abrupt demand of its product.

5.3.2.1 Short run Average Cost Curves

- A. Average Fixed Cost
- B. Average Variable cost
- C. Average Total Cost

A. Average Fixed Cost Curve: Some changes have been introduced regarding the average fixed cost (AFC). Basically, this cost comprises of the cost of physical and personal organisation of the firm i.e., the following one;

- a) The salaries of staff employed directly in production and paid on a fixed term basis.
- b) The wear and tear of machinery.
- c) The salaries and expenditures of administrative staff.
- d) The costs on maintenance/repair of buildings.
- e) Expenses on the maintenance of land.

The importance of AFC is that it mainly determines the size of the plant. The entrepreneur would like to plan the level of output that he can produce efficiently and flexibly. Moreover such a plant will have the capacity more than the 'expected average' level of sales. It is because of the businessman prefers to have some 'reserve capacity' due to some reasons. Actually, he

wants to meet seasonal and cyclical fluctuations in his demand. Secondly, the reserve capacity would provide more freedom to increase his output in case of abrupt increase in demand for his product. Thirdly, the reserve capacity is required to have time for repairs without affecting the running of the plant continuously. At fourth place, some kind of technology needs reserve capacity because it is very difficult to install and operate time and again. Even at the organisational and administrative level some reserve capacity is needed for employing the administrative staff to allow some increase in the production operations of the firm.

The figure 10 shows that the firm has some largest-capacity units of machinery which causes setting an absolute limit B in case of short run increase in output. Besides, the firm has small unit machinery which limit expansion of output to boundary (A) given in the diagram. But this is not an absolute boundary as the firm can expand its output in the short-run to absolute limit B. This can be done either by paying overtime to direct labour for working longer hours. In this context AFC is depicted by dotted line in the figure or this limit can be increased by purchasing some additional small units types of machinery. In this context AFC curve shifts upwards but starts declining again.

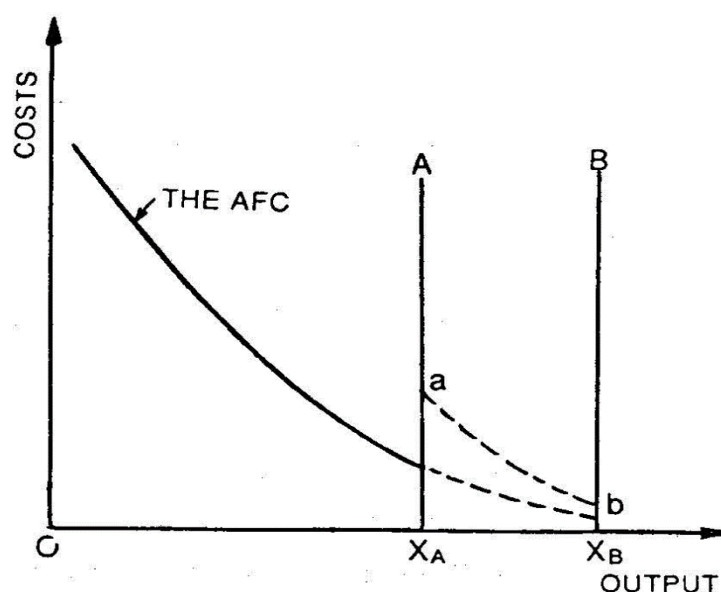


Figure 10

B. Average Variable Cost Curve

In the modern theories of cost, P.W.S. Androw's theory come to be one of the most recognised theories regarding average variable cost. In his theory cost consists of (i) raw materials (ii) direct labour that changes with output and (iii) running costs of machinery.

In the short run, average variable cost is almost like U shaped but having a flat stretch over reasonable range of production as is shown in the figure 6. This flat stretch shows that the SAVC coincides with MC which remains per unit of output. Whereas to the left of this range

of stretch MC remains below SAVC but on the right side MC remains above the SAVC. The declining portion of the SAVC indicates fall in costs because of better utilisation of the fixed factors. It is mainly because of this both skills and productivity increase of variable factor i.e. labour. This better skill further reduces the cost of production by making the proper use of raw materials etc.

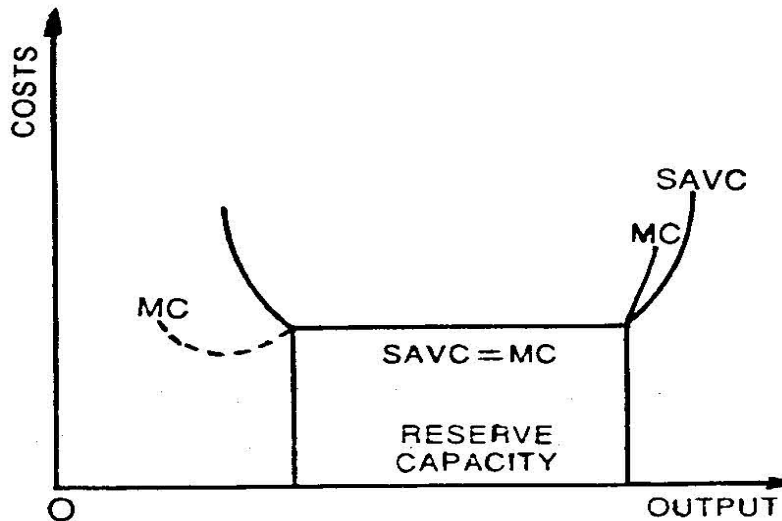


Figure 11

But the rising part of the SAVC indicates the declining productivity of labour due to frequent breakdown of machinery because of its over use, the increasing cost of labour due to overtime payments, etc. The importance of SAVC with having a certain as flat portion that represents a reserve capacity of the firm necessary for fulfilling the urgent demand of its product. The reserve capacity has been shown in figure 12

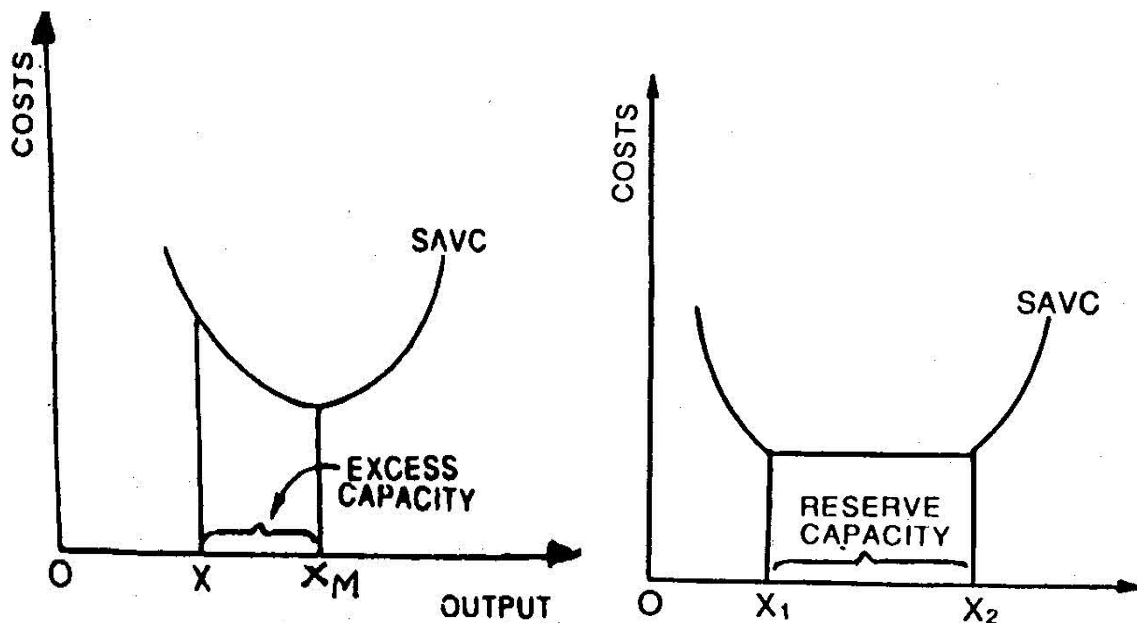


Figure 12

But it is different from the excess capacity that increases with the U shaped cost curves as given in the traditional theory of firms. This traditional theory in a way takes the assumption that each plant is designed without any flexibility. It is designed in such a way that optimal production take place only in a single level of output (x_m in the figure 12). If a firm produces output x which is smaller than x_m there is excess capacity i.e. equal to the difference between $x - x_1$. This excess capacity is considered undesirable as it leads to higher units costs.

In the modern theory of costs, the range of output x_1x_2 as shown in figure 12 reflects the planned reserve capacity which does not lead to increase in costs. The firm anticipates using its plant sometimes closer to x_1 and other closer to x_2 . Usually on an average an entrepreneur wants to operate his plant within the range of x_1x_2 . It is said that generally firms consider the 'normal' level of utilization of the plant which may be somewhere between two-third and three-quarters of their capacity. It has been shown at a point closer to X_2 and X_1 .

C. Average Total Cost Curve

In the modern theory, it becomes desirable to know the shape of the average total cost curve especially when the variable cost curve has a saucer type shape. This has been depicted in figure no. 13

5.3.2.2 Short run Marginal Cost Curve

The ATC curve continues to decline up to certain level of output (X_A) and at this point the reserve capacity ends. At this level of output the MC intersects the average total cost curve at its minimum level. This takes place to the right of the level of output X_A , where the flat portion of SAVC comes to its end.

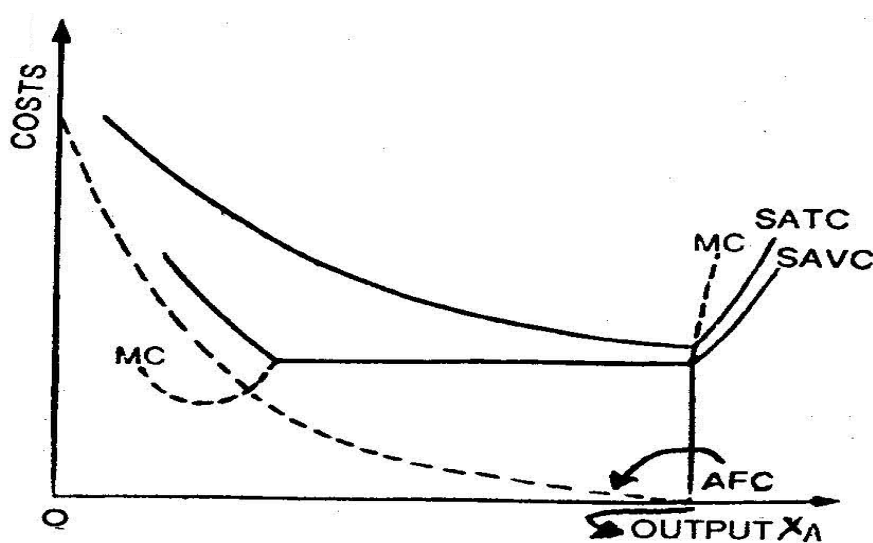


Figure 13

5.3.2.3 Long Run Average Costs Curve (L-Shaped Cost Curve)

In the long-run all costs are considered variable costs and these costs make the long-run cost L-shaped. These costs have been further divided into production costs and managerial costs. At the large scale of production, managerial costs may increase but on the other hand, the production costs decline more than the increase in managerial costs. It is due to this fact that the total LAC curve declines with the increase in scale.

Production costs decline steeply in the beginning and then gradually. As the scale of production increases, the L-shape of the production cost curve is described by the technical economies of the large-scale production. If the large firms introduce new techniques, they must be cheaper to operate. Anyhow, even with the existing known technology some economies can always be achieved at the larger output. It may be because of further decentralisation, skill improvement, secondly, less repair costs as firm reaches a certain size, and thirdly a multiproduct firm may well undertake itself in the production of some of the material or equipment, which it requires rather buying from other firm's managerial costs. There exists various level of management each with its appropriate kind of management techniques. There are small scale and large-scale organisational techniques, having different techniques of management that fall up to certain plant size but at very large scale of production managerial costs may rise but at a very slow rate.

In brief, production cost falls smoothly at large scales but managerial cost may rise at a slow rate at very large scale.

Today, modern scholars seem to accept the decline in technical costs more than that of the probable rise of managerial costs, that is why the LRAC curve falls smoothly or remains constant at a very large-scale output. LAC may be drawn implying that each short period SRAC which includes production costs, administrative costs, other fixed costs and an allowance for normal profit. LAC curve may be drawn by joining the points on the SATC curve corresponding to the two thirds of the full capacity of every plant size. This has been shown in figure 14

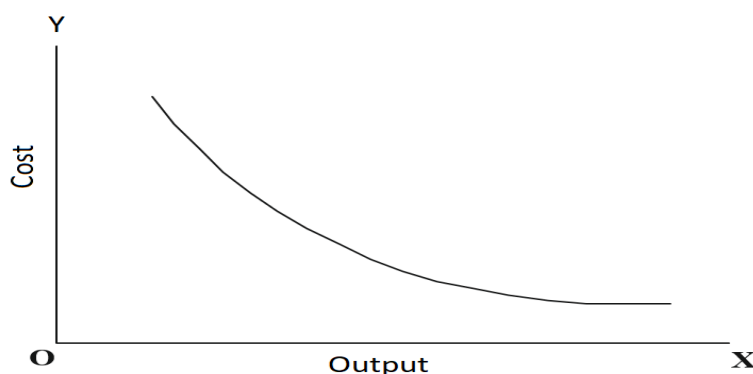


Figure. 14

5.3.2.4 Long Run Marginal Cost Curve

If LAC declines continuously the LMC will be below the LAC at all scales as have been shown in figure 15.

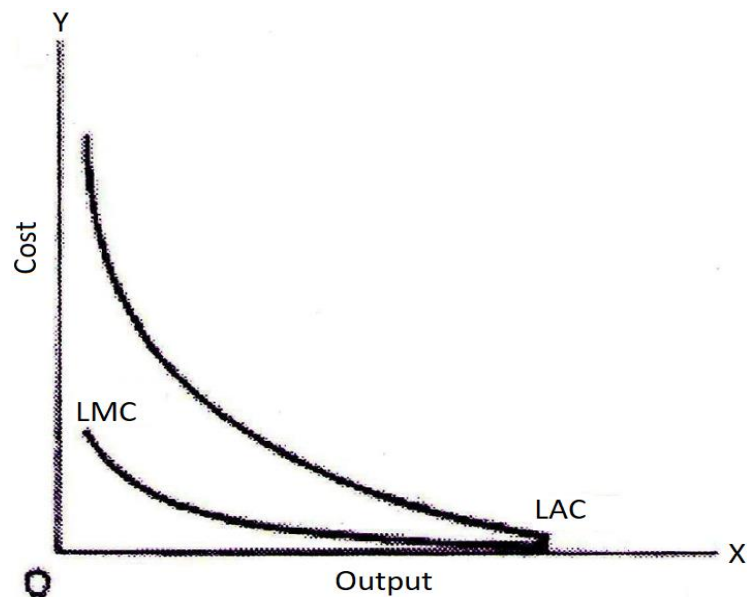


Figure 15

There is a minimum optimal scale of plant (in figure 15) at which all possible scales of economies are enjoyed, but beyond those scales the LAC remains constant. Here the LMC lies below the LAC until the minimum optimal scale is been achieved and coincides with the LAC beyond that level of output as shown in figure 16.

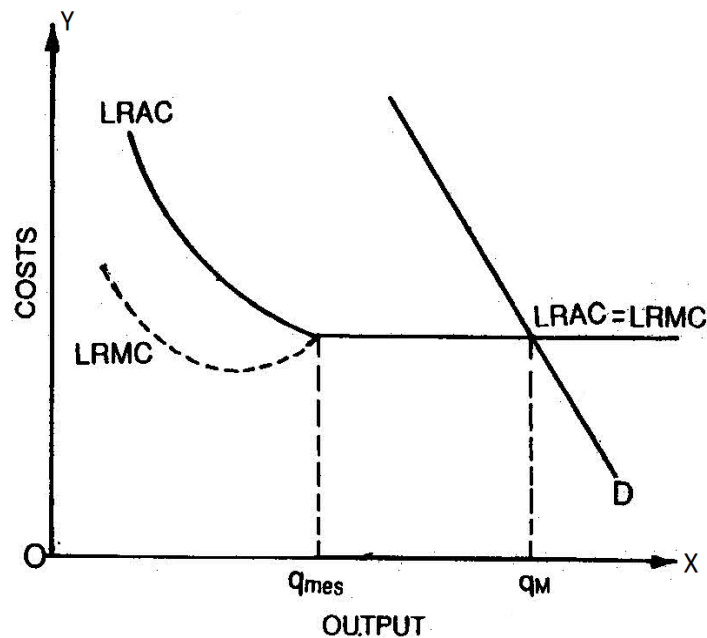


Figure 16

The above shapes of costs are more realistic than the traditional theory using U shaped cost curves.

Check Your Progress-IV

Q1. Explain average variable cost of short run of modern theory of cost?

Ans. -----

Q2. What do you mean by average total cost of short run?

Ans. -----

Q3. Explain long run cost curves.

Ans. -----

5.4 Summary

In the short run, almost all the factors of production are fixed in quantity and the total fixed costs (TFC) include the expenditures of the firm per unit of time for all the fixed inputs. Similarly, the total variable costs (TVC) is the total expenditure incurred by the firm per unit of time for all variable inputs. Total cost equals total fixed cost plus total variable cost. Some other concepts of costs include explicit costs and implicit costs. Explicit cost includes the value of actual inputs used by the firm to produce the product. The value inputs owned by the firm should be estimated from what they could earn in their best alternative use. Cost curves are a useful tool to analyse firm behaviour. In most cases, we can observe three properties of cost curves. The marginal cost curve eventually rises as output increases, the average total cost curve is U-shaped, and the marginal cost curve intersects the average total curve at its bottom.

5.5 Questions for Practice

A. Short Answer Type Questions

Q1. What do you mean by Private and Social Costs?

Q2. Write a short note on:

- Explicit cost
- Opportunity cost
- Money cost

Q3. Explain the concept of fixed and variable cost of traditional theory of cost.

Q4. Define short run average cost curve under traditional theory of cost

Q5. Explain the relationship between AC and MC under short period of traditional cost.

Q6. Discuss short run marginal cost curve under traditional theory of cost

Q7. Explain long run cost curve under modern theory.

B. Long Answer Type Questions

Q1. Explain the relationship among average cost and marginal cost. Why average cost curve is U-shaped?

Q2. Explain short run cost curves in detail under traditional theory of cost.

Q3. Why LAC curve is also called envelop curve and why it is U-shaped under traditional theory of cost?

Q4. Discuss the concept of short run cost curves of modern theory of cost with the help of diagrams.

5.6 Suggested Readings

- Baumol, W.J.: Economic Theory and Operations, Analysis
- Hicks, J.R: Value and Capital, 2nd Edition, Oxford University Press
- Koutsoyiannis: Modern Microeconomics
- Robinson, Joan: The Production Functions
- Samuelson, P.A: Foundation of Economic Analysis
- Stonier A.W. and D.C. Hague: A Text Book of Economic Theory

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER- I

COURSE: MICRO ECONOMICS

UNIT 5A: CONCEPTS OF REVENUE

STRUCTURE

5A.0 Learning Objectives

5A.1 Introduction

5A.2 Revenue concepts

5A.2.1 Total Revenue (TR)

5A.2.2 Average Revenue (AR)

5A.2.3 Marginal Revenue (MR)

5A.3 Relationship between AR and MR

5A.4 Relationship between AR, MR and TR

5A.5 Relationship between AR, MR, TR and Elasticity of Demand

5A.6 Revenue curves under

5A.6.1 Perfect Competition

5A.6.2 Imperfect Competition

5A.6.3 Monopoly

5A.6.4 Monopolistic Competition

5A.7 Significance of Revenue Curves

5A.8 Summary

5A.9 Questions for Practice

5A.10 Suggested Readings

5A.0 Learning Objectives

After reading of this, learner will be able to:

- Learn about the concepts and shapes of revenue curves
- Describe the relationship between AR, MR and TR

- Elaborate the difference between the shapes of AR and MR curves under perfect competition, monopoly and monopolistic competition

5A.1 Introduction

Every producer, after producing a product is interested to sell his product in the market. The revenue of a firm, together with its cost, determines profit. In this chapter, we study the concept of revenue. The term 'revenue' refers to the receipt obtained by a firm from the sale of certain quantities of a commodity at various prices. There are three main types of revenue i.e., total revenue, average revenue and marginal revenue. The revenue is required for determination of price. Without revenue profit cannot be found out. Even in market forms equilibrium can be found out with the help of revenue.

5A.2 Revenue Concepts

The three basic revenue concepts are: Total Revenue, Average Revenue and Marginal Revenue.

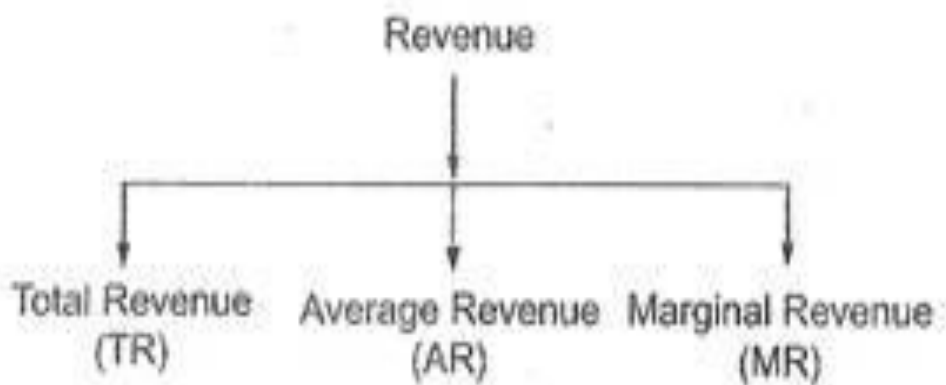


Figure 1

5A.2.1 Total Revenue (TR)

Total revenue is the amount of income received by the firm from the sale of its products. It is obtained by multiplying the price of the commodity by the number of units sold. The income which a firm receives after selling its output in the market is known as total revenue.

Total Revenue = Price x quantity sold

$$TR = P \times Q$$

where, TR denotes Total Revenue, P denotes Price and Q denotes Quantity sold.

For example, a calculator company sold 100 calculators at the price of Rs. 500 each. TR is Rs. 50,000. ($TR = 500 \times 100 = 50,000$).

Table 1: Total Revenue at Constant Price

Quantity sold (Q)	Price (P)	Total Revenue (TR)
1	5	5
2	5	10
3	5	15
4	5	20
5	5	25
6	5	30

When price is constant, the behaviour of TR is shown in table 1, assuming $P=5$.

When $P = 5$;

$$TR = PQ \text{ and } TR = 5 \times 1 = 5$$

When price is declining with increase in quantity sold. (eg. Imperfect Competition on the goods market) the behaviour of TR is shown in table 2 and figure 2.

Table 2: Total Revenue when Price is Declining

Quantity sold (Q)	Price (P)	Total Revenue (TR)
1	10	10
2	9	18
3	8	24
4	7	28
5	6	30
6	5	30
7	4	28
8	3	24
9	2	18
10	1	10

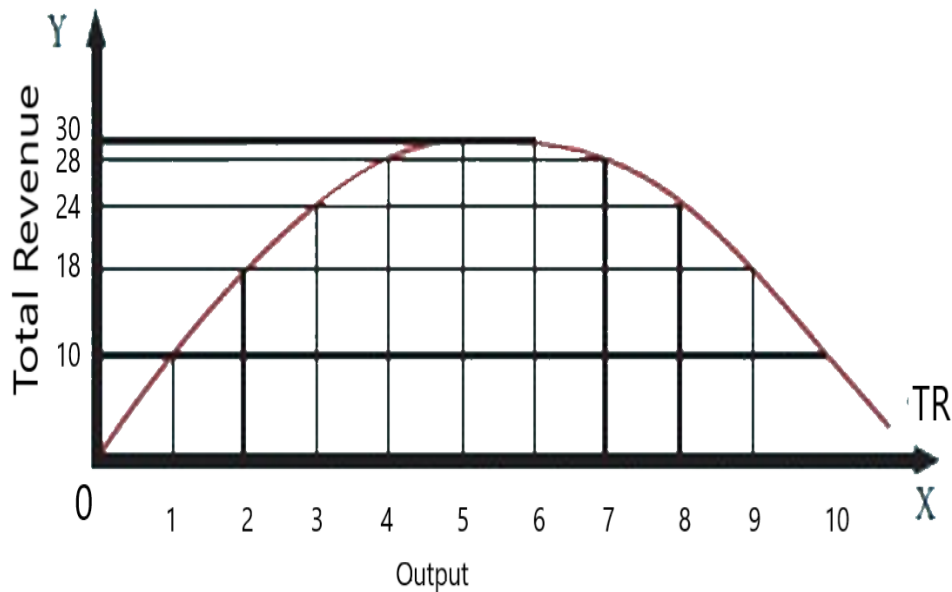


Figure 2

$$TR = PQ$$

When $P = 1$, $Q = 10$, $TR = 1 \times 10 = 10$

When $P = 3$, $Q = 8$, $TR = 24$

When $P = 10$, $Q = 1$, $TR = 10$

5A.2.2 Average Revenue (AR)

Average Revenue is the revenue per unit of output sold, found by dividing total revenue by the number of units sold. In the words of Prof. Liebhafsky, “Average revenue is defined as total revenue divided by the number of units sold. Average revenue is, thus, merely another term meaning price of the product.”

$$\text{Average Revenue (AR)} = \frac{\text{Total Revenue}}{\text{No. of units sold}}$$

Average revenue is the revenue per unit of the commodity sold. It is calculated by dividing the Total Revenue (TR) by the number of units sold (Q)

$$AR = \frac{TR}{Q};$$

$$\text{if } TR = PQ,$$

$$AR = \frac{PQ}{Q} = P$$

AR denotes Average Revenue; TR denotes Total Revenue and Q denotes Quantity of unit sold.

For example, if the Total Revenue from the sale of 5 units is Rs 30, the Average Revenue is (AR= 30/5 =6)

It is to be noted that AR is equal to Price.

$$AR = TR/Q = PQ/Q = P$$

In other words, average revenue means price. As consumer's demand curve illustrates the relationship between price and quantity demanded, it also represents the average revenue or the price at which various units of the commodity are being sold, since price paid by a buyer constitutes the revenue from the seller's point of view. One man's expenditure is other person's income.

5A.2.3 Marginal Revenue (MR)

Marginal revenue is addition made to the total revenue by the sale of an additional unit of the same commodity. In the words of MC Connel, "Marginal revenue is the addition to total revenue which results from the sale of one more unit of output." Marginal revenue can be expressed as

$$\begin{aligned} MR &= TR_n - TR_{n-1} \\ \text{Here, MR} &= \text{Marginal Revenue} \\ TR_n &= \text{Total Revenue of } n \text{ Units} \\ TR_{n-1} &= \text{Total Revenue of } (n - 1) \text{ Units} \end{aligned}$$

To illustrate the concept of marginal revenue, it by sale of 10 units total revenue (TR) equals Rs. 1000 and by the sale of 11 units, total revenue (TR_{n-1}) increases to Rs. 1100, then marginal revenue is Rs. 100 (being the difference between Rs. 1100 and Rs. 1000).

5A.3 Relationship between AR and MR

If a firm is able to sell additional units at the same price, then AR and MR will be constant and equal. If the firm is able to sell additional units only by reducing the price, then both AR and MR will fall and be different.

A. Constant AR and MR (at constant Price)

When price remains constant or fixed, the MR will be also constant and will coincide with AR. Under perfect competition as the price is uniform and fixed, AR is equal to MR and their shape will be a straight line horizontal to X-axis. The AR and MR Schedule under constant price is given in Table 3 and in the figure 3.

Table 3: TR, AR, MR at Constant Price

Quantity sold (Q)	Price (P)	Total Revenue (TR)	Average Revenue (AR)	Marginal Revenue (MR)
1	5	5	5	5
2	5	10	5	5
3	5	15	5	5
4	5	20	5	5
5	5	25	5	5
6	5	30	5	5

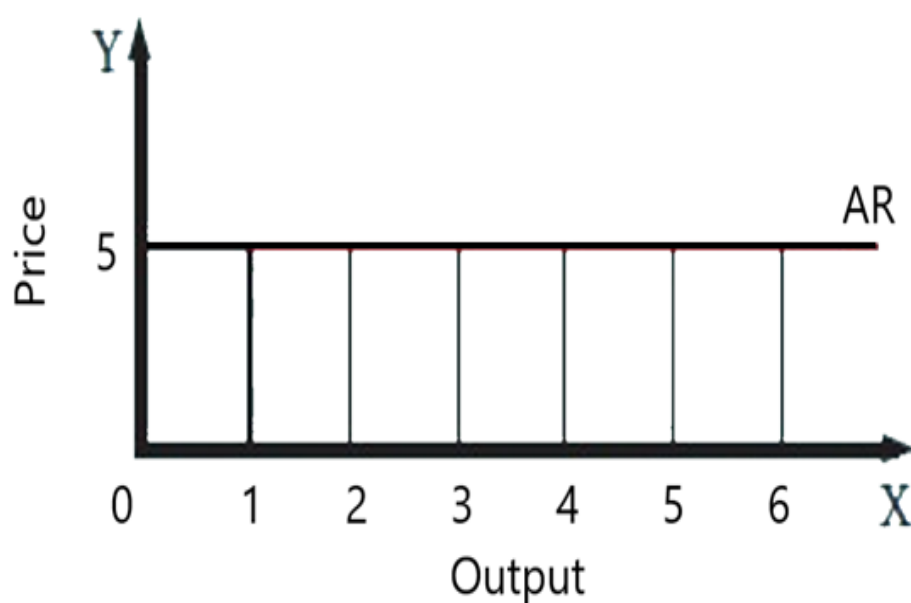


Figure 3

B. Declining AR and MR (at Declining Price)

When a firm sells large quantities at lower prices both AR and MR will fall but the fall in MR will be more steeper than the fall in the AR. It is to be noted in table 4 and fig. 4 that MR will be lower than AR. Both AR and MR will be sloping downwards straight from left to right. The MR curve divides the distance between AR Curve and Y axis into two equal parts. The decline in AR need not be a straight line or linear. If the prices are

declining with the increase in quantity sold, the AR can be non-linear, taking a shape of concave or convex to the origin.

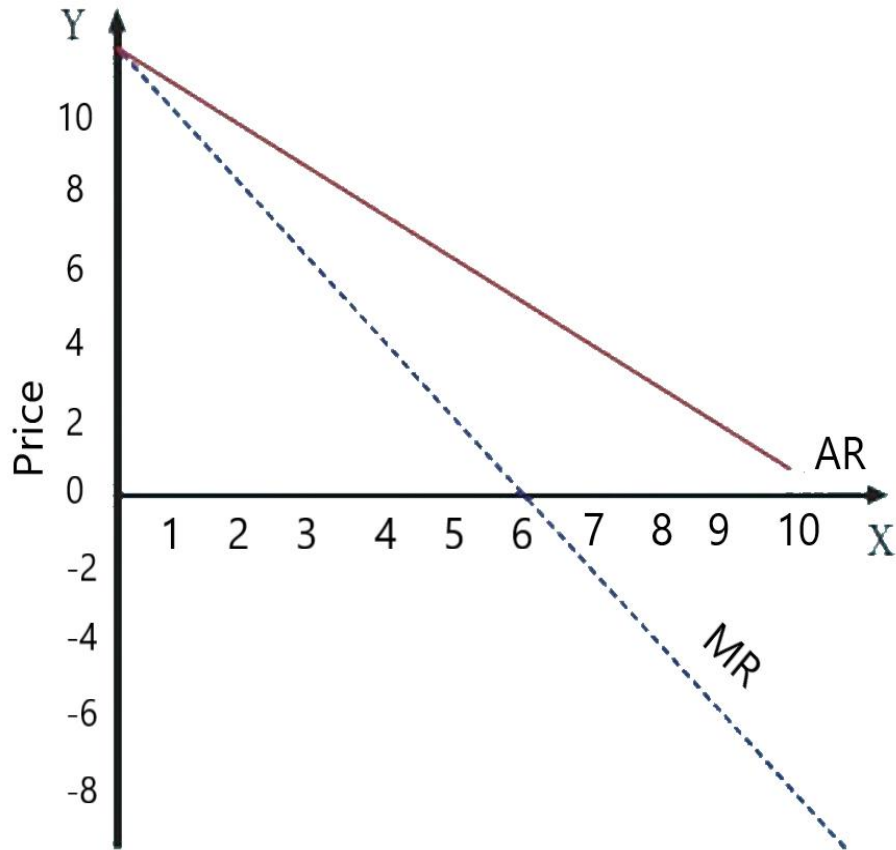


Figure 4

Table 4: AR, TR, MR at declining price

Quantity sold (Q)	Price (P)/ Average Revenue (AR)	Total Revenue (TR)	Marginal Revenue (MR)
1	10	10	-
2	9	18	8
3	8	24	6
4	7	28	4
5	6	30	2
6	5	30	0
7	4	28	-2
8	3	24	-4
9	2	18	-6
10	1	10	-8

Relationship between AR and MR can be explained as:

- a) **If AR Curve is rising upward from Left to Right:** Then MR curve will also rise upward. This means that MR will be greater than AR. And the revenue curves drawn will show that MR curve is above AR curve (Fig. 5)

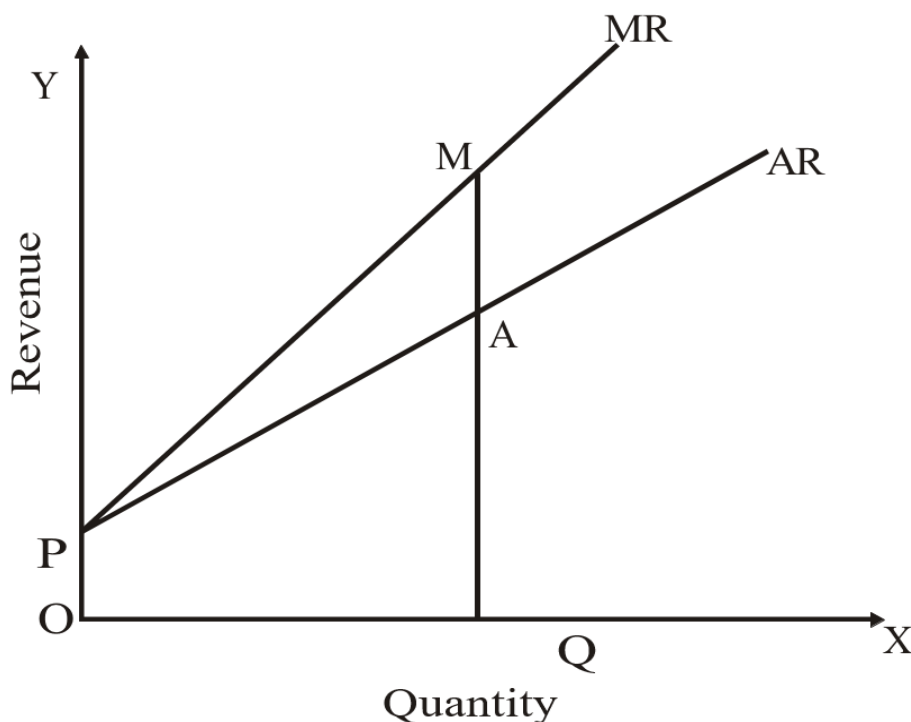


Figure 5

In the above figure, we find that AR and MR starts from the same point P. AR rises upwards from left to right. The MR curve also rises upward and MR curve is above AR curve. It shows

- a. $MQ > AQ$
 - b. Or $MR > AR$
- b. **If AR Curve is a Straight-Line Downward Sloping:** Then MR curve will pass through middle of any perpendicular drawn to the Y-axis.
- c. **If AR Curve is Convex to the Origin:** It means, as more and more of commodities are sold, convexity of the AR shows that AR falls but at a slower rate. In case of MR, the curve will be again convex to the origin. The convexity of the curve shows that MR falls but at a slower speed. When we compare convex AR with convex MR, MR will be falling faster than AR and MR will be below AR.
- d. **If AR Curve is Concave to the Origin:** In that case MR is also concave to the origin. AR curve is concave to the origin, when the curve is sloping downward from left to right,

means that AR is falling at a higher rate for additional units, the MR curve will also fall at a higher rate for additional units.

5A.4 Relationship between AR, MR and TR

To understand the relationship between AR and MR, let us understand these concepts with the help of a table 5 and figure6.

Table 5: Relationship between AR, MR and TR

Units Sold (q)	AR(P) (TR/q)	TR (Pq)	MR (TR _n – TR _{n-1})
1	10	10	10
2	9	18	8
3	8	24	6
4	7	28	4
5	6	30	2
6	5	30	0
7	4	28	– 2
8	3	24	– 4
9	2	18	– 6
10	1	10	– 8

he table shows that as price falls from Rs. 10 to Rs. 1, the output sold increases from 1 to 10. TR increase from 10 to 30, then remains 30 and ultimately falls from 30 to 10. We find that when AR falls, MR falls more than that, i.e., from Rs. 10 to 0 and then becomes negative. TR increases initially at a diminishing rate, it reaches maximum and then starts falling.

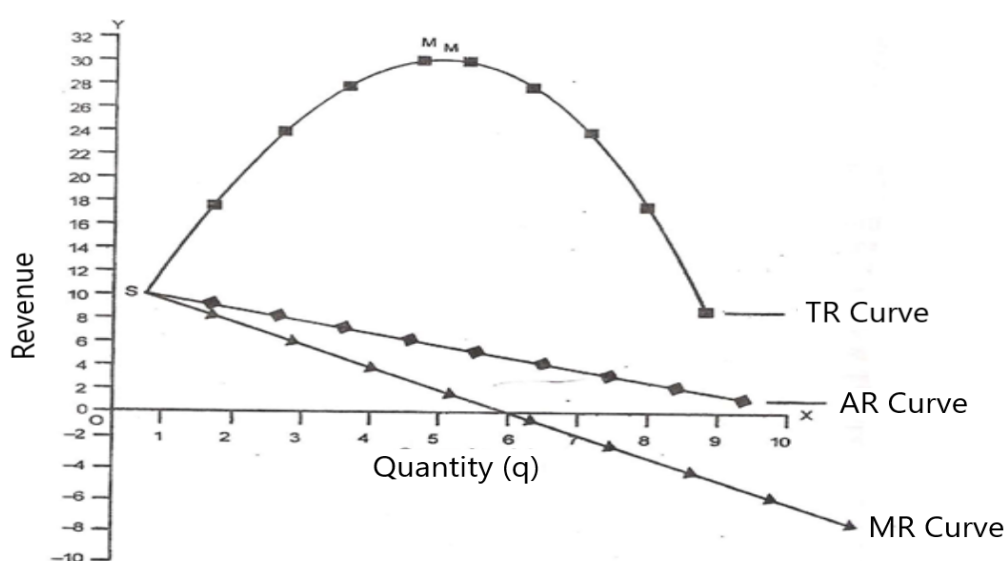


Figure 6

The Fig. 1 shows that TR curves starts from S. It is known as initial total revenue.

The TR rises from S to M. At M, TR is maximum. After that, it falls. Thus, TR rises, reaches maximum and then falls. In the same figure, AR and MR start from point S. AR falls, MR also falls but MR is much below AR. MR falls, reaches zero and then it becomes negative. AR falls but remains positive throughout. When average revenue functions are linear (straight lines), the rate of fall of marginal revenue is double the rate of fall of average revenue.

When marginal revenue is positive, total revenue rises, when MR is zero the total revenue becomes maximum. When marginal revenue becomes negative total revenue starts falling. When AR and MR both are falling, then MR falls at a faster rate than AR.

5A.5 Relationship between AR, MR, TR and Elasticity of Demand

The relationship among AR, MR and elasticity of demand (e) is stated as follows.

$$MR = AR (e-1/e)$$

The relationship between the AR curve and MR curve depends upon the elasticity of AR curve (AR = DD = Price).

- a. When price elasticity of demand is greater than one, MR is positive and TR is increasing.
- b. When price elasticity of demand is less than one, MR is negative and TR is decreasing.
- c. When price elasticity of demand is equal to one, MR is equal to zero and TR is maximum and constant.

It is to be noted that, at the output range of 1 to 5 units, the price elasticity of demand is greater than one according to total outlay method. Hence, TR is increasing and MR is positive (Table 6, Fig 7).

At the output range of 5 to 6 units, the price elasticity of demand is equal to one.

Hence, TR is maximum and MR equals to zero.

At the output range of 6 units to 10 units, the price elasticity of demand is less than unity. Hence, TR is decreasing and MR is negative.

Table 6: TR, AR, MR and Elasticity

Quantity (Q)	Price (P)	TR	AR	MR	Elasticity
0	11	0	11	-	$e > 1$
1	10	10	10	10	
2	9	18	9	8	
3	8	24	8	6	
4	7	28	7	4	
5	6	30	6	2	
6	5	30	5	0	$e = 1$
7	4	28	4	-2	$e < 1$
8	3	24	3	-4	
9	2	18	2	-6	
10	1	10	1	-8	
11	0	0	0	-10	

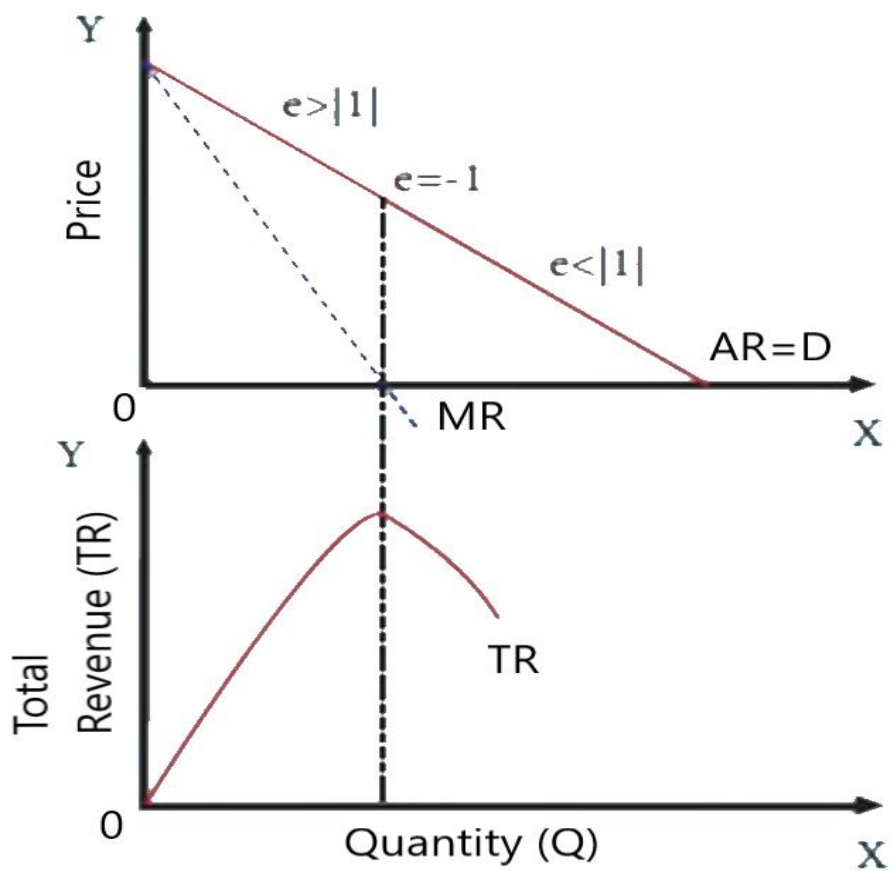


Figure 7

The exception occurs under conditions of perfect competition wherein demand is perfectly elastic because the coefficient of elasticity is infinitely large and the term to be subtracted is infinitely small and may be taken as zero.

Through the application of this formula, it can be seen that MR is always positive at any point where elasticity of AR or demand curve is greater than unity and MR is always negative where elasticity of the AR curve or the demand curve is less than unity.

From this relationship, we can maintain that MR equals price minus the ratio of price to elasticity of demand. It is evident from this relationship that MR is always less than price, with one exception, because it is calculated by subtracting some value, represented by P/E from price.

Check Your Progress-I

Q1. Define AR and MR?

Ans. -----

Q2. Explain the terms between AR and TR

Ans. -----

5A.6 Revenue Curves

Now we will discuss shape of the revenue curves and their relationship in different market forms.

5A.6.1 Revenue Curves Under Perfect Competition

Under perfect competition or a Perfectly competitive market, the firm is a price taker. It cannot change the market price as it has to sell its products at the price prevailing in the market. If a firm tries to sell its products at a price above the market price, it can lose its customers in the market. It is because there would be other firms in the market which sell the same products at the price prevailing in the market or at a lower price than the firm's price.

Therefore, under perfect competition, the firm has to accept the price prevailing in the market-determined by market forces such as demand and supply. Hence, it means that the average revenue or the price would remain constant for the firm. Furthermore, constant AR implies constant MR. Thus, it means that under perfect competition, $AR=MR=Price$.

If AR is constant, MR will also be constant. In this case AR and MR will be equal. It happens under perfect competition where AR curve and MR curve of the firm will coincide. The curves drawn will be horizontal i.e., parallel to X-axis. Now, we can show with the help of following table 7 and fig8. As we increase output, price or AR remains the same, i.e. Rs. 10. TR increases but at a constant rate.

MR is also constant i.e., Rs. 10 and it is equal to AR.

Table 7: Relationship between TR, AR and MR

Units Sold	Price (AR)	TR	MR
1	10	10	10
2	10	20	10
3	10	30	10
4	10	40	10
5	10	50	10

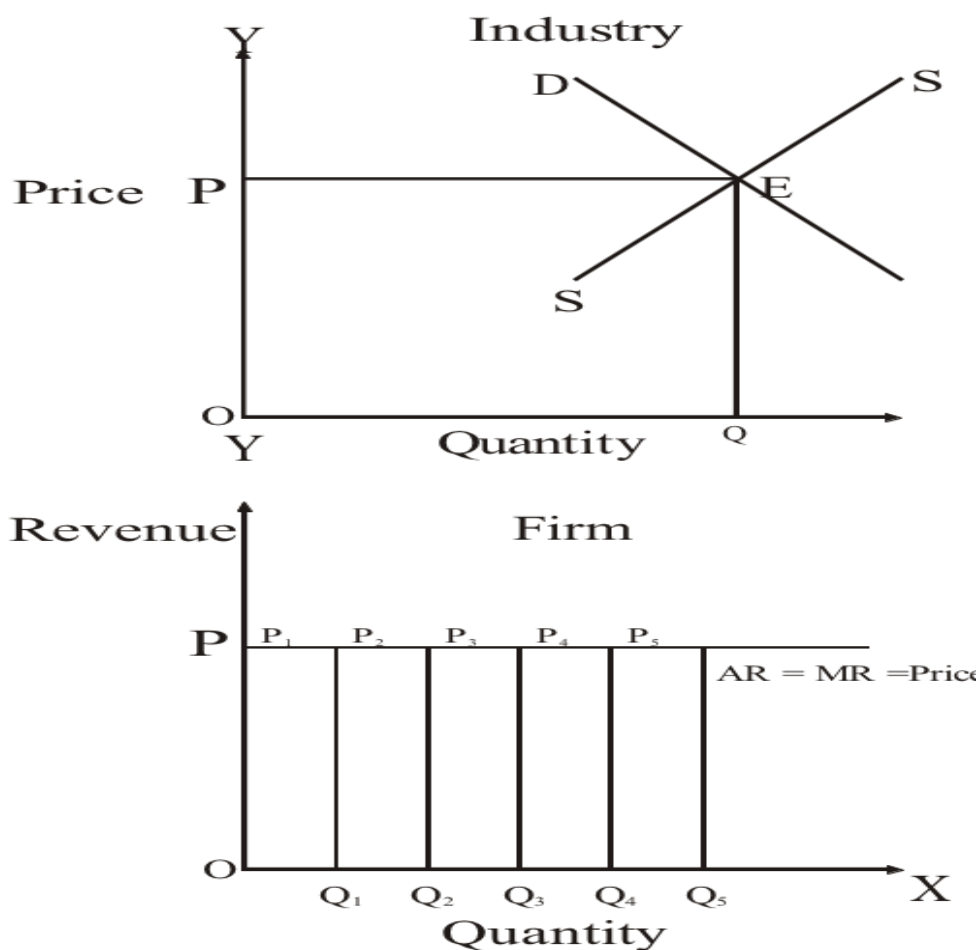


Figure 8

In fig, X-axis shows the output sold and the Y-axis shows the revenue. As shown in Fig. at price, OP, the seller can sell any amount of the commodity. In this case the AR curve is the horizontal line. The MR curve coincides with the AR. It is so because additional units are sold at the same price as before. In that case $AR = MR$. A noteworthy point is that OP price is determined by Demand and Supply of industry and the firm only follow.

Here, the horizontal straight line indicates the firm's revenue curve(price line or demand curve). It implies that at Rs.10 per unit, the seller or firm can sell any quantity of output. Therefore, the firm's AR curve is perfectly elastic under perfect competition.

5A.6.2 Behaviour of AR and MR under Imperfect Competition

If AR falls, MR also and MR falls faster than the AR. In that case MR is below AR. The downward slopping of AR and MR curves is actually found in case of a firm. It can be shown with the help of a table 8 and fig 9.

Table 8: Relationship between AR, MR and TR

Units Sold Price (AR)	Price	TR (pxq)	AR (TR/q)	MR ($TR_n - TR_{n-1}$)
1	10	10	10	10
2	9	18	9	8
3	8	24	8	6
4	7	28	7	4
5	6	30	6	2

The above table shows that as AR or price falls from Rs. 10 to Rs. 6, the TR increases from Rs. 10 to Rs. 30 at a diminishing rate. MR in this case falls from Rs. 10 to Rs. 2. MR is the rate at which TR changes. When we compare AR with MR, we find that AR falls at a slow rate whereas MR falls at a faster rate.

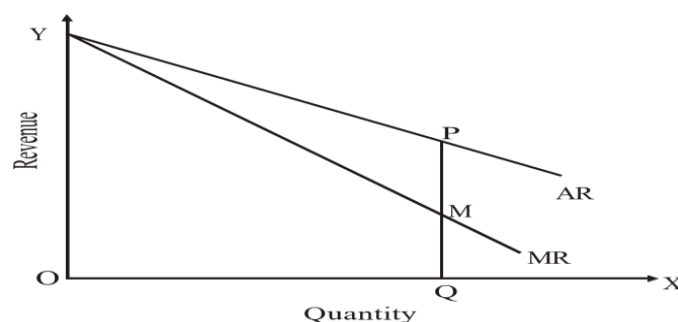


Figure 9

AT OQ output, AR is PQ whereas MR is MQ.

$$PQ > MQ$$

$$AR > MR \text{ (Since } AR = P \text{) or } P > MR$$

5A.6.3 Revenue Curve Under Monopoly

Under the Monopoly market, there is a single seller in the market. Thus, a monopolist is a price maker. It implies that if a monopolist firm wants to sell more in the market, it can reduce the price of the product. The demand curve for the monopolist's product is also market demand curve for the product since by definition the monopolist is the only supplier in the industry. As the demand curve of the consumers for a product slope downwards, the monopolist faces a downward sloping demand curve. It thus implies that the monopolist can expand the demand for his product by lowering the price. The market demand curve facing downward the monopolist can expand the demand for his product curve since price is identical with average revenue. Unlike perfect competition, where average revenue curve is a horizontal straight line, average revenue curve of the monopolist is downward sloping. It shows the sales he would be able to have at different prices. Since average revenue curve slopes downwards. Throughout its length marginal revenue curve will also slope downward and lie below average revenue curve. It because marginal revenue falls at a much faster rate than the average revenue. It implies that whenever the monopolist sells a large quantity, the price of his product falls, hence marginal revenue must be less than the price.

Under this type of market, the firm's average revenue curve slopes downward from left to right. Accordingly, the firm's AR curve or demand curve or price line slopes downward. Also, if the AR curve slopes downward, the MR curve also slopes downward, and faster than the AR curve. So that $MR < AR$.

The average revenue and marginal revenue are related to each other through elasticity of AR curve, MR can be known with the help of the following formula:

$$MR = AR[e/e-1]$$

Here AR stands for average revenue and e for elasticity AR can also be known by the following formula:

$$\text{Price} = AR = MR[e-1/e]$$

Since elasticity will be less than unity, MR will be less than price. The extent to which MR lies below AR depends upon the value of the fraction

It becomes evident from the fig 10 (a) that where elasticity of AR curve is greater than unity, MR is always positive. Where it is equal to unity, MR is always Zero. In case the elasticity of AR curve is unit throughout its length like a rectangular hyperbola, the MR curve will coincide with X- axis as shown with dotted line in Figure 10 (b).

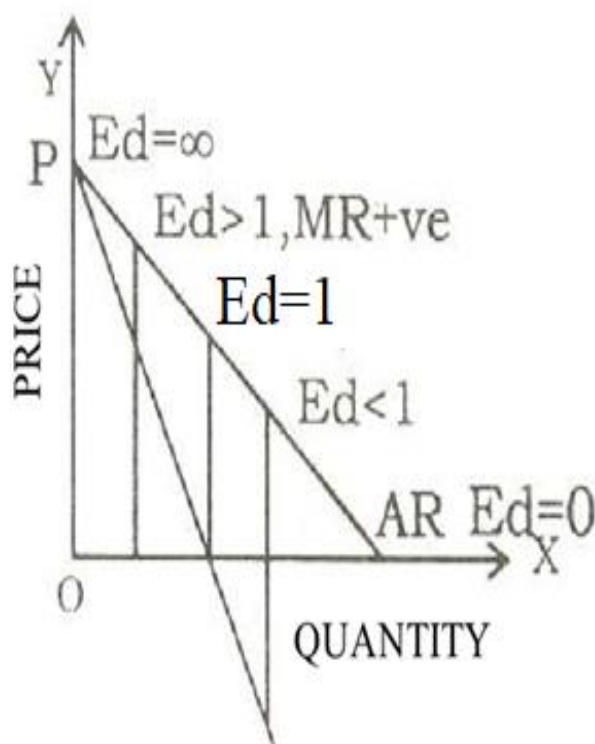


Fig. 10(a)

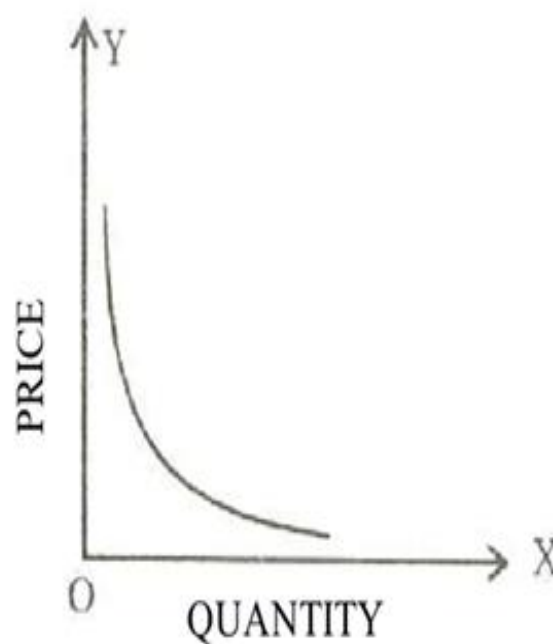


Fig. 10 (b)

The following schedule illustrates the behaviour of AR, MR and TR in a monopoly market:

Table 9: Relationship between AR, MR and TR

Output/Sales Q (In units)	Average Revenue AR = TR/Q = Price (in Rs.)	Total Revenue TR = AR*Q (In Rs)	Marginal Revenue MR = TR _n – TR _{n-1} (In Rs.)
1	20	1*20=20	20
2	18	2*18=36	16
3	16	3*16=48	12

4	14	$4 \times 14 = 56$	8
5	12	$5 \times 12 = 60$	4

The above table 9 shows that the monopolist sells 5 units of a product when the price is Rs.12 per unit. If it increases its price to Rs.14, he can sell only 4 units. Similarly, as he tries to increase the price, the demand for the same would decline.

On the other side, in a monopoly market, if a firm wants to sell more units, it will lower the price of the product. In the table, it is evident that if the firm increases the sales from 1 unit to 2 units, the price would be reduced to Rs.18 from Rs.20. Likewise, the increment in sales to 3,4 and 5 units results in a reduction in prices to Rs.16, Rs.14 and Rs.12 respectively.

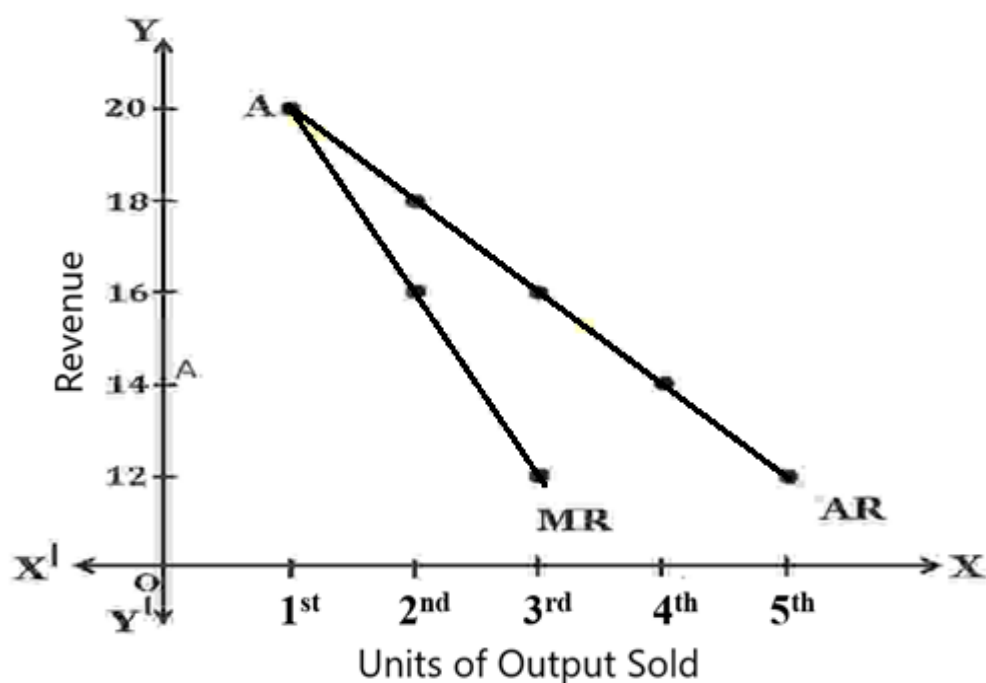


Figure 11

In fig 11, X-axis shows the output and Y-axis shows the average revenue and marginal revenue. Here, AR shows the average revenue curve and MR shows the marginal revenue curve. The point A indicates equal AR and MR. Furthermore, the AR curve slopes downward showing less price with an increase in sales of output. It represents that a monopoly firm must lower the price or AR of product to sell more of it. Also, If AR falls, MR would also fall but faster than the AR resulting in $MR < AR$.

5A.6.4 Revenue Curve under Monopolistic Competition

Under Monopolistic competition, the market involves features of both perfect competition and monopoly. It is more common than in the other two markets. Furthermore, in this type of market, there are a large number of sellers having products with some differentiation to create a monopoly in the market. As a result, there wouldn't be more close substitute and competitive product in the market. It implies that if a monopolist firm wants to sell more in the market, it can reduce the price of the product. Under this type of market, the firm's average revenue curve slopes downward from left to right.

Table 10: Relationship between AR, MR and TR

Output/Sales	Average Revenue	Total Revenue	Marginal Revenue
Q	AR = TR/Q = Price	TR = AR*Q	MR = TR_n– TR_{n-1}
(In units)	(in Rs.)	(In Rs)	(In Rs.)
1	20	1*20=20	20
2	19	2*19=38	18
3	18	3*18=54	16
4	17	4*17=68	14
5	16	5*16=80	12

The above table 10 shows that the monopolistic firm sells 5 units of a product when the price is Rs.16 per unit. If it increases its price to Rs.17, he can sell only 4 units. Similarly, as he tries to increase the price, the demand for the same would decline.

On the other side, in a monopolistic market, if a firm wants to sell more units, it will lower the price of the product. In the table, it is evident that if the firm increases the sales from 1 unit to 2 units, the price would be reduced to Rs.19 from Rs.20. Likewise, the increment in sales to 3,4 and 5 units results in a reduction in prices to Rs.18, Rs.17 and Rs.16 respectively.

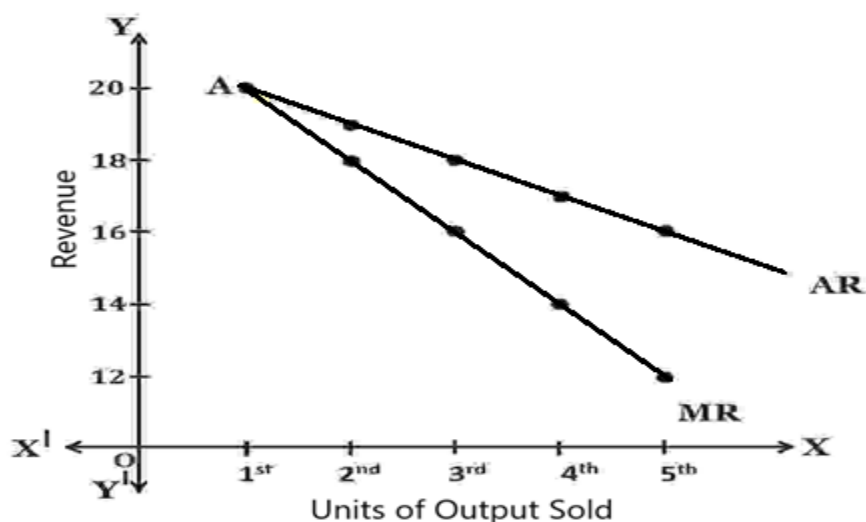


Figure 12

In fig 12, X-axis shows the output and Y-axis shows the average revenue and marginal revenue. Here, AR shows the average revenue curve and MR shows the marginal revenue curve. The point A indicates equal AR and MR. Furthermore, the AR curve slopes downward showing less price with an increase in sales of output. It represents that a monopolistic firm must lower the price or AR of product to sell more of it. Also, If AR falls, MR would also fall but faster than the AR resulting in $MR < AR$.

The difference between the monopoly and monopolistic competition is that under monopolistic competition, the AR curve is more elastic. It means that in response to a given change in price, the change in demand will be relatively more for a monopolistic competitive firm than monopoly firm. It is because of the availability of close substitutes in monopolistic competition and there is no close substitute in monopoly.

5A.7 Significance of Revenue Curves

The main points of the significance of AR and MR curves are as under:

A. Estimation of Profits and Losses: A producer finds out whether he is making supernormal profits, normal profits or sustaining losses. For this purpose, he compares AR with AC:

IF $AR > AC$, the firm makes the supernormal profits.

IF $AR = AC$, the firm earns normal profits.

IF $AR < AC$, the firm sustains losses.

- B. Equilibrium:** The other point of importance of AR and MR curves is to know how much a producer should produce. The firm will be in equilibrium at that point where $MR = MC$. This is a general condition for the firm under all market situations.
- C. Capacity Utilisation:** It is through revenue curves that we come to know whether a firm is producing to its full capacity or not e.g. under perfect competition, if AR curves are tangent to AC curve at its minimum point, the firm will be producing at its full capacity.
- D. Price Changes:** The concepts of AR and MR are also useful to the factor services (such as rent, wages, interest and profits) in determining their prices. In factor pricing, they become inverted U-shaped. The AR and MR curves become ARP and MRP (Average Revenue Productivity and Marginal Revenue Productivity).

Check Your Progress-II

Q1. Explain the shape of revenue curves in perfect competition.

Ans. -----

Q2. Explain the shape of revenue curves in imperfect competition?

Ans. -----

Q3. Why AR curve slopes downward in monopoly?

Ans. -----

5A.8 Summary

Revenue refers to the amount received by a firm from the sale of a given quantity of a commodity in the market. Revenue is a very important concept in economic analysis. It is directly influenced by sales level, i.e., as sales increases, revenue also increases. The revenue concepts are concerned with total revenue, average revenue and marginal revenue. When MR falls but is positive, TR increases at a diminishing rate. When MR is zero, TR is at its maximum point. When MR falls and becomes negative, TR starts falling. Revenue curves have different shapes in different market forms. Revenue curves are important for price as well as for profit determination.

5A.9 Questions for Practice

A. Short Answer Questions

Q1. Define the terms

- a. Total Revenue
- b. Marginal Revenue

Q2. Discuss the relationship between TR, AR and MR with the help of suitable diagram.

Q3. Why elasticity of AR curve is greater than unity, MR is always positive and where it is equal to unity?

Q4. Explain the short run curves under monopoly.

B. Long Answer Questions

Q1. Explain the types of revenue curves with the help of table and diagrams.

Q2. Discuss the relationship between TR, AR, MR and elasticity of demand with the help of suitable table and diagram.

Q3. Explain the behaviour of AR and MR under monopoly and monopolistic competition.

Q4. What are the shapes of AR and MR under perfect and imperfect competition and why?

Q5. What is the effect of elasticity on shape of revenue curves under monopolistic competition?

5A. 10 Suggested Readings

- Koutsoyiannis: Modern Microeconomics
- Baumol, W.J. Economic Theory and Operations, Analysis, 4th Edn., Chapter-II Ferguson, C.E. Micro Economic Theory, 1972,
- Hicks, J.R., Value and Capital, 2nd Edn., Oxford University Press
- Robinson, Joan, The Production Functions Eco. II, 1955.
- Samuelson, P.A. Foundation of Economic Analysis, Cambridge, Harvard University Press, 1974.
- Stonier A.W. and D.C. Hague, A Text Book of Economic Theory, John Wilcy and Sons
- H.L. Ahuja: Principles of Microeconomics

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

**UNIT 6: PRICE AND OUTPUT DETERMINATION OF FIRM AND INDUSTRY
UNDER PERFECT COMPETITION**

STRUCTURE

6.0 Learning Objectives

6.1 Introduction

6.2 Perfect Competition and its Features

6.3 Price Determination under Perfect Competition

6.3.1 Effects of Changes in Supply and Demand on Price

6.3.2 Price Determination under Different Time Periods

6.3.2.1 Determination of Very Short Period (Market Price)

6.3.2.2 Determination of Short-run Price

6.3.2.3 Determination of Long-run Price

6.4 Equilibrium of Firm and Industry under Perfect Competition

6.4.1 Conditions for the Equilibrium of Firm

6.4.2 Equilibrium of Firm and Industry under Identical Cost Conditions

6.4.2.1 Short-run Equilibrium of Firm

6.4.2.2 Short-run Equilibrium of Industry

6.4.2.3 Long-run Equilibrium of Firm and Industry

6.4.3 Equilibrium of Firm and Industry under Different Cost Conditions

6.4.3.1 Short-run Equilibrium of Firm

6.4.3.2 Short-run Equilibrium of Industry

6.4.3.3 Long-run Equilibrium of Firm and Industry under

6.5 Summary

6.6 Questions for Practice

6.7 Suggested Readings

6.0 Learning Objectives

At the end of this unit, learner will be able to:

- Explain the concept of perfect competition and its features.
- Identify the effects of changes in demand and supply on price.
- Discuss price determination in market time period, short time period and long time period.
- Determine equilibrium of firm and industry under identical cost conditions.
- Analyse equilibrium of firm and industry under different cost conditions.

6.1 Introduction

The term ‘market’ is defined as a place where buyers and sellers meet each other for the sale and purchase of commodity. According to Cournot, “Economists understand by the term market not any particular market place in which things are bought and sold but the whole of any region in which buyers and sellers are in such free intercourse with each other that the price of same good tends to equality easily and quickly”. Markets can be divided into two broad parts on the basis of competition i.e. perfect competition and imperfect competition. Further, imperfect competition is divided into four parts i.e. monopoly, monopolistic competition, duopoly and oligopoly. In this unit, perfect competition, its features, price and output determination of firm and industry have been analysed.

6.2 Perfect Competition and its Features

Perfect competition is a market form in which there exists large number of buyers and sellers selling homogenous products. According to Chong Yah, “Perfect competition is a market situation where there is a large number of sellers and buyers, a homogeneous product, free entry of firms into the industry, perfect knowledge among buyers and sellers of existing market conditions and free mobility of factors of production among alternative uses.” The various characteristics or assumptions of perfect competition are as follows:

- A. Large Number of Sellers and Buyers:** In perfect competition, the number of sellers as well as buyers is infinitely large. The presence of large number of buyers implies that demand for various commodities is continuous and intense in nature. The presence of large number of sellers implies that cut throat competition exists between sellers and buyers. Under perfect competition, presence of large number of sellers indicates that individual seller sells only a small amount of the total demand of the product. Hence,

individual seller does not have control over the supply of the given product and cannot influence the price of the same. Therefore, individual firm is considered to be price taker not the price maker. The market forces of demand and supply help to determine the price of the product in this market situation, moreover these conditions are given for an individual firm. An individual firm has to decide whether it wants to sell larger amount or the smaller of the product at given prices. Therefore, average revenue curve or demand curve for an individual firm is perfectly elastic i.e. parallel to X axis and marginal revenue curve is also a straight line parallel to X axis which coincides with average revenue curve. Marginal as well as average revenue curves have been shown in figure 1. The quantity and price have been measured on X

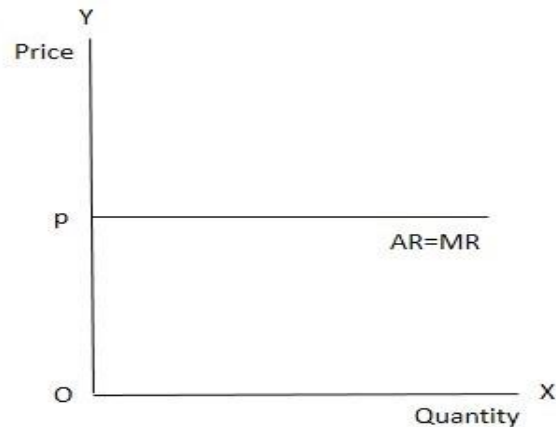


Figure 1: Average Revenue and Marginal Revenue Curves

axis and Y axis, respectively. O_p is the given price for the individual firm and at this price firm can sell any amount of the commodity. Therefore, average revenue (AR) curve is perfectly elastic i.e., parallel to X axis and marginal revenue (MR) curve coincides with AR curve.

- B. Homogenous Products:** The products are homogenous in nature in perfect competition. Homogenous means same in quality, size, colour, form etc. In the market, products are perfect substitutes for each other and cross elasticity of demand is infinite in case of such products. The price of every unit of product is same as products are identical. If any firm charges slightly higher price for the given product, whole of the demand will shift to the other producers and consequently, firm will have to reduce the price to the original level and vice-versa.
- C. Free Entry and Exit of Firms:** In perfectly competitive market, firms are allowed to freely enter and exit the industry. If there exists supernormal profit in any industry, firm can independently choose to enter the industry but if there exists situation of losses in the industry, firm can leave the industry freely. The free entry and exit of firms imply that there is slight possibility of the emergence of monopoly and single firm cannot control the price and supply of the product.

- D. Perfect Knowledge:** In perfect competition, sellers as well as buyers have perfect knowledge of market conditions i.e. price, demand and supply. If buyers have perfect knowledge of price and supply conditions then it is not possible for sellers to charge higher price from buyers. Hence, same price will be charged for a certain product throughout the market. If sellers have perfect knowledge of demand conditions, then possibility of over-production or shortage does not exist. Moreover, there is no need for the sellers to advertise their products due to homogenous products and perfect knowledge of market conditions.
- E. Perfect Mobility of Factors of Production:** There exists perfect mobility of all the factors of production in the perfectly competitive market. A slight increase in the price of a certain factor will allow the movement of that factor units from other firms or industries to the specific firm or industry. As a result, the price of that factor will come down to the original level in the specific firm or industry. Hence, prices of various factors of production also remain same in the perfect competition.
- F. Absence of Controls:** The controls on the free choice of producers and consumers in form of price controls, rationing etc. do not exist in perfect competition. If government imposes restrictions, then forces of competition cannot perform their work i.e. free and continuous adjustments in the market, efficiently.
- G. Absence of Transport Cost:** In perfect competition, cost for moving the product from one place to another is assumed to be constant. In this market situation, transportation of the products is not required as number of sellers is large, products are homogenous in nature and every commodity is easily available in every locality, village, town and city.

6.3 Price Determination under Perfect Competition

In perfectly competitive market, individual firm is not a price maker rather a price taker. Now the question arises, how the price is being determined under perfect competition. Different economists have given different views regarding this issue. According to Jevons and his followers, price of a commodity is always equal to its marginal utility (MU) i.e. $MU = \text{Price}$. If price is more than the marginal utility i.e. $\text{Price} > MU$, consumer will reduce the purchase of the commodity. Consequently, demand of the commodity will decline which will further reduce the price of the commodity and it will become equal to the marginal utility of the commodity. If price is less than the marginal utility i.e. $\text{Price} < MU$, consumer will increase the purchase of the commodity. Consequently, demand of the commodity will increase which

will further increase the price of the commodity and it will become equal to the marginal utility of the commodity. Hence, Jevons and his followers has analysed that price of a good is determined by its demand alone. Higher the demand of a commodity, higher will its price and vice-versa. On the other hand, Ricardo, Mill and other economists have propounded the idea that price of a commodity is determined by the supply force only. In short time period, supply curve of the firm is its marginal cost curve. The force behind the supply curve is marginal cost. According to this view, price of a product is equal to its marginal cost (MC) i.e. $\text{Price} = \text{MC}$. If $\text{MC} > \text{Price}$, then firm will be incurring losses. Hence, the supply of the product will be reduced which further increases the price of the product and it will become equal to its marginal cost. If $\text{MC} < \text{Price}$, then firm will be earning profits. Hence, the supply of the product will be increased which further declines the price of the product and it will become equal to the marginal cost. Therefore, price of a commodity is determined by its supply only. Higher the supply of a commodity, lower will be its price and vice-versa.

Table 1: Price Determination under Perfect Competition			
Price of Apples (in Rs. per Kilogram)	Demand for Apples (in Kilograms)	Supply of Apples (in Kilograms)	Changes in Price
20	120	40	D > S, Increase in Price
30	100	60	
40	80	80	D=S, Equilibrium Price
50	60	100	D < S, Decline in Price
60	40	120	

According to Marshall, views of Jevons and his followers as well as Ricardo and his followers are not completely right as price of a commodity is determined neither by its demand only nor by its supply alone. The price of a commodity is determined by both its demand as well as supply. This concept has been explained by Marshall with the help of an example of a pair of scissors. Whenever, a cloth piece is cut by scissors, it seems that only one blade cuts the cloth piece and other remains fixed. If we conclude that one blade of scissors is enough to cut a cloth piece that is totally wrong. If a person is given one blade of scissors to cut a cloth piece then he will not be able to do this. Therefore, both the blades is significant to cut a cloth piece. Hence, price of a commodity cannot be determined either by its demand alone or by its supply alone rather both demand and supply is needed to determine

price. If the demand for a product is more than its supply, then it will intensify competition among buyers. Therefore, price has tendency to increase. If the supply of a product is more than its demand, then it will intensify competition among sellers. Therefore, price has tendency to decline. If supply of a commodity is exactly equal to its demand then there will be no competition among buyers as well as sellers.

Hence, there is no tendency for the price of a commodity to rise or fall. Therefore, equilibrium price will be determined at a point where there is equality between the demand for and supply of a commodity. This concept has been explained with the help of a table 1. At price Rs. 20, the demand for apples is 120 kg and supply is 40 kg. Excess of demand over supply will intensify competition among buyers which pushes the price to

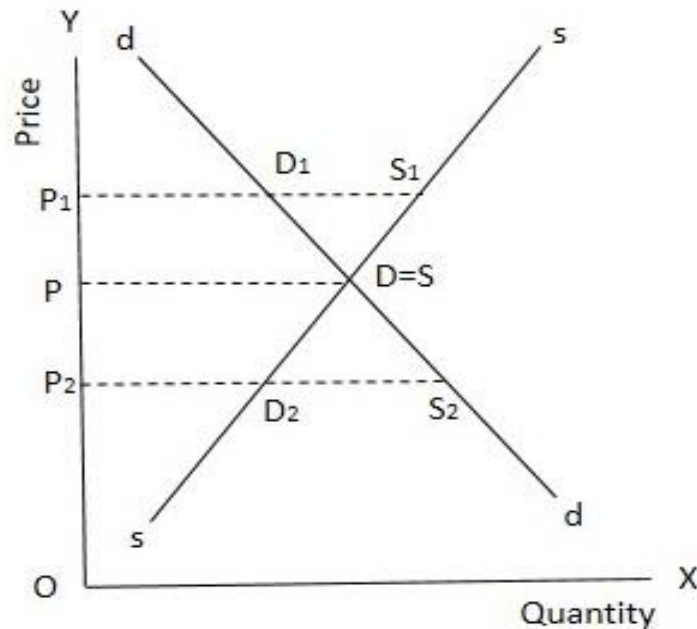


Figure 2: Price Determination

Rs. 30. At price Rs. 30, the demand for apples is 100 kg and supply is 60 kg. Competition among buyers will continue due to excess of demand over supply which further pushes the price to Rs. 40. At price Rs. 60, the demand for apples is 40 kg and supply is 120 kg. Excess of supply over demand will intensify competition among sellers which reduces the price to Rs. 50. At price Rs. 50, the demand for apples is 60 kg and supply is 100 kg. Competition among sellers will continue due to excess of supply over demand which further reduces the price to Rs. 40. At price Rs. 40, demand for and supply of apples are equal to each other i.e. 80 kg. At this price, there will no competition among buyers as well as sellers and price has no tendency to increase or decrease. Therefore, Rs. 40 is the equilibrium price which is determined by the equality between supply of and demand for apples. The determination of price under perfect competition has been explained with the help of figure 2. In this figure, dd is the demand curve and ss is the supply curve. At price OP_1 , supply is more than demand i.e. $P_1S_1 > P_1D_1$. Excess of supply over demand will reduce the price to OP . At price OP_2 , demand is more than supply i.e. $P_2S_2 > P_2D_2$. Excess of demand over supply will increase the price to OP . At price OP , demand is exactly equal to supply i.e. $PD = PS$. At this price, there will be

no competition among buyers or sellers and price has no tendency to increase or decrease. Therefore, equilibrium price is determined by equality between supply of and demand for a commodity.

6.3.1 Effects of Changes in Supply and Demand on Price

The effects of changes in supply and demand on price can be divided into three parts i.e. effects of changes in demand on price, effects of changes in supply on price and effects of simultaneous changes in supply and demand on price.

A. Effects of Changes in Demand on Price

If supply of a commodity is given, increase in demand for a commodity will cause the price to rise due to excess of demand over supply. If supply of a commodity is given, decrease in demand for a commodity will cause the price to decline due to excess of supply over demand. This phenomenon has been explained with the help of figure 3. In this figure, price is measured on Y axis as well as quantity demanded and supplied on X

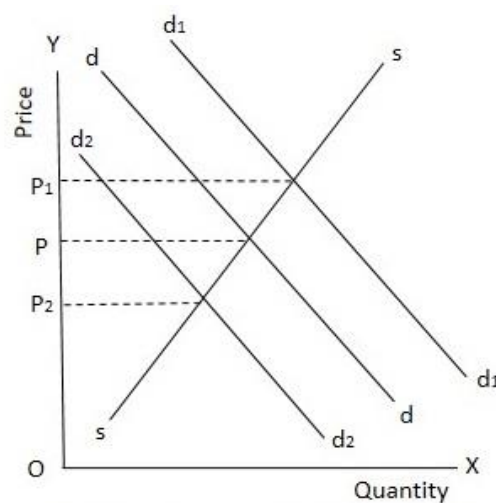


Figure 3: Effects of Change in Demand on Price

axis. ss is the supply curve and dd is the demand curve. By the intersection of demand curve dd and supply curve ss, OP price is determined. If supply is given but demand increases to d_1d_1 , there will be intense competition among buyers on price OP. Therefore, price rises to OP_1 with increase in demand. The price OP_1 is determined by the intersection of demand curve d_1d_1 and supply curve ss. If supply is given but demand decreases to d_2d_2 , there will be intense competition among sellers on price OP. Therefore, price declines to OP_2 with decrease in demand. The price OP_2 is determined by the intersection of demand curve d_2d_2 and supply curve ss.

B. Effects of Changes in Supply on Price

If demand for a commodity is given, increase in supply of a commodity will cause the price to decline due to excess of supply over demand. If demand for a commodity is given, decrease in supply of a commodity will cause the price to increase due to excess of demand

over supply. This phenomenon has been explained with the help of figure 4. In this figure, price is measured on Y axis as well as quantity demanded and supplied on X axis. ss is the supply curve and dd is the demand curve. By the intersection of demand curve dd and supply curve ss , OP price is determined. If demand is given but

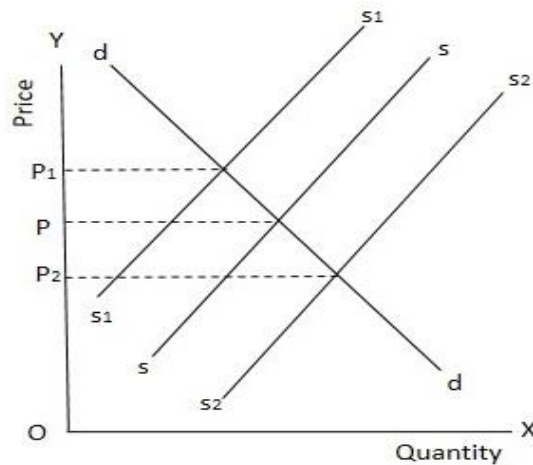


Figure 4: Effects of Change in Supply on Price

supply increases to s_2s_2 , there will be intense competition among sellers on price OP . Therefore, price declines to OP_2 with increase in supply. The price OP_2 is determined by the intersection of demand curve dd and supply curve s_2s_2 . If demand is given but supply decreases to s_1s_1 , there will be intense competition among buyers on price OP . Therefore, price increases to OP_1 with decrease in supply. The price OP_1 is determined by the intersection of demand curve dd and supply curve s_1s_1 .

C. Effects of Simultaneous Changes in Supply and Demand on Price

If demand for a commodity rises but its supply declines at the same time, the price of a commodity will increase. If demand for a commodity declines but its supply increases at the same time, the price of a commodity will decrease. This concept has been explained with the help of figure 5 (A). In this figure, price is measured on Y axis as well as quantity demanded and supplied on X axis. ss is the supply curve and dd is the demand curve. By the intersection of demand curve dd and supply curve ss , OP price is determined. If demand for a commodity rises to d_1d_1 but its supply declines to s_2s_2 at the same time, the price of a commodity will

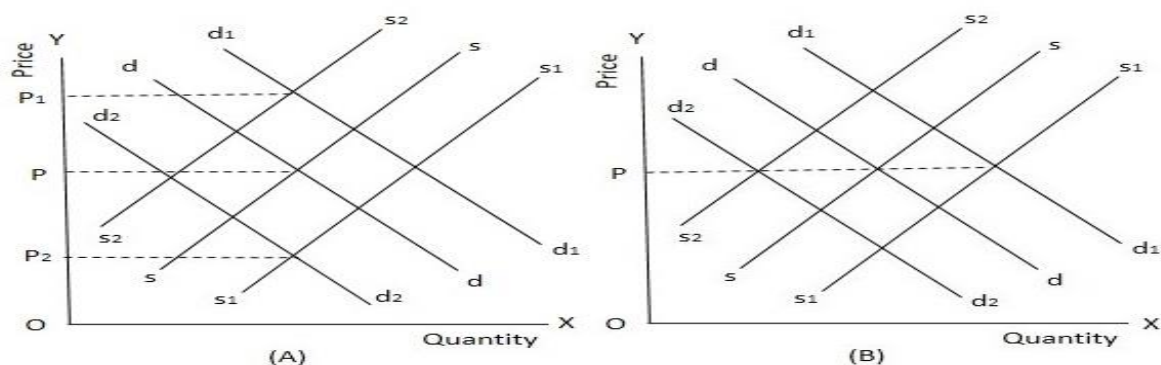
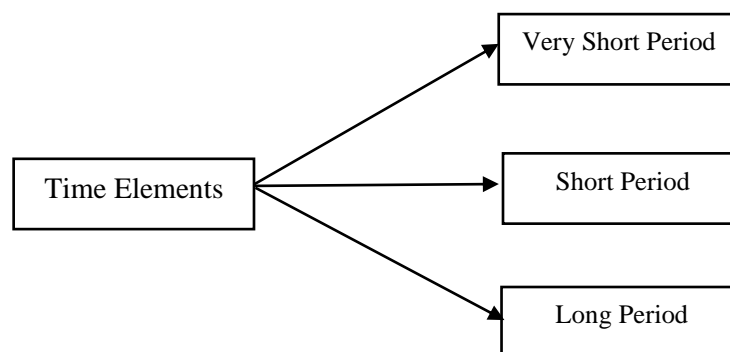


Figure 5: Effects of Simultaneous Changes in Demand and Supply on Price

increase to OP_1 . The price OP_1 is determined by the intersection of demand curve d_1d_1 and supply curve s_2s_2 . If demand for a commodity declines to d_2d_2 but its supply increases to s_1s_1 at the same time, the price of a commodity will decrease to OP_2 . The price OP_2 is determined by the intersection of demand curve d_2d_2 and supply curve s_1s_1 . If demand for and supply of a commodity, changes in the same direction and in equal proportion, the equilibrium will remain unchanged. This concept has been explained with the help of figure 5 (B). In this figure, price is measured on Y axis as well as quantity demanded and supplied on X axis. ss is the supply curve and dd is the demand curve. By the intersection of demand curve dd and supply curve ss , OP price is determined. If demand increases to d_1d_1 and supply increases to s_1s_1 , price will remain unchanged at OP . If demand declines to d_2d_2 and supply decreases to s_2s_2 , price will remain unchanged at OP . If the rise in demand is more than the rise in supply, the equilibrium price will increase. If the rise in supply is more than the rise in demand, the equilibrium price will decline. It is not only the relative magnitudes of changes in supply and demand which affect the changes in equilibrium prices but relative magnitudes of the elasticities of supply and demand also affect the equilibrium price.

6.3.2 Price Determination under Different Time Periods

According to Marshall, price of a commodity is determined by its demand as well as supply under perfect competition. Now the question arises, is it demand or supply which has greater impact on price of a commodity. Marshall has given answer to this question. According to Marshall, “As a general rule, the shorter the period which we are considering the greater must be the share of our attention which is given to the influence of demand on value, and longer the period, the more important will be the influence of cost of production on value.”



The price of a commodity is affected more by demand or supply is determined by the time element. In short time period, it is very difficult for the sellers to adjust supply in accordance with demand. In long time period, sellers can easily adjust supply in accordance with demand. Therefore, in short time period, the influence of demand is more on price and in

long time period, the impact of supply is more on price. To study price determination under perfect competition, time element has been divided into three parts i.e. market time period, short time period and long time period.

6.3.2.1 Determination of Very Short Period (Market Price)

The market time period is that time period in which supply of a commodity is perfectly inelastic as it is almost impossible to adjust supply according to the demand for a commodity. The market time period is also known as very short time period. Suppose, there is supply of 100 kg apples at a given place on a particular day. Suddenly, the demand for apples increases to 200 kg. It is not possible to increase supply of apples in very short time period. Increase in demand for apples will rise competition among buyers, consequently there will be increase in the price of apples. The market price is that price which actually prevails in the market at a particular point of time. If there is sudden increase in demand, the market price will also rise instantly. If there is sudden decrease in demand, the market price will also fall instantly. The determination of market price can be discussed in case of perishable goods and non-perishable goods.

(A) Determination of Market Price in case of Perishable Goods

The perishable commodities are those commodities whose quality deteriorates within market time period or very short time period e.g. milk and milk products, fruits, vegetables etc. The producers want to sell these commodities immediately after their production as it is not possible to store these commodities for longer time period. Therefore, entire production of these commodities is supplied in the market immediately to avoid deterioration in the quality of these commodities. If demand for these commodities increases, it will lead to rise in price as supply of these goods is fixed in market time period. Contrary to it, if demand for these commodities decreases, supply will be more than its demand which will cause the price to decline in order to sell entire stock of these commodities. Therefore, increase in demand will lead to rise in prices and decrease in demand will lead to fall in prices in case of perishable commodities. This phenomenon has been explained with the help of figure 6 (A). In this figure, price is measured on Y axis as well as quantity demanded and supplied on X axis. s_{q_0} is the supply curve and dd is the demand curve. By the intersection of demand curve dd and supply curve s_{q_0} , OP price is determined. If demand for a commodity rises to d_1d_1 but its supply remains fixed at s_{q_0} , the price of a commodity will instantly increase to OP_1 . The price OP_1 is determined by the intersection of demand curve d_1d_1 and supply curve s_{q_0} . If demand

for a commodity declines to d_2d_2 but again its supply remains fixed at sq_0 , the price of a commodity will instantly decrease to OP_2 . The price OP_2 is determined by the intersection of demand curve d_2d_2 and supply curve sq_0 .

(B) Determination of Market Price in case of Non-perishable Goods

The non-perishable commodities are those commodities which can be stored for a considerable period of time as their quality does not deteriorate within market time period or very short time period e.g. household furniture, shoes, toys, motor cars, cloth etc. In case of non-perishable commodities, the concept of reserve price exists in the mind of producers.

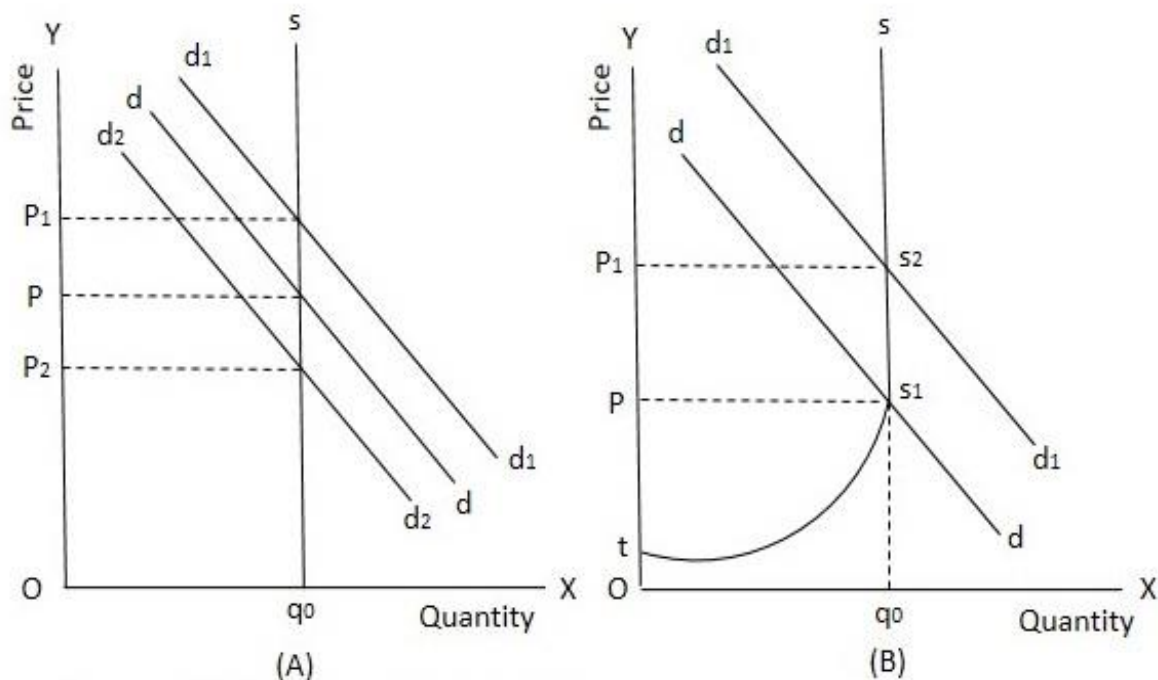


Figure 6: Determination of Market Price

Reserve price is the minimum price at which producer does not want to sell any amount of the good. If market price of non-perishable commodities declines to reserve price or below it, producer will not sell any amount of the good rather he will store the commodity until price increases more than its reserve price. If price increases above the reserve price, producer will try to sell more and more amount of commodity. The producer is willing to sell the entire existing stock of the commodity at certain maximum level of price. If there is rise in demand after this maximum level, the supply becomes perfectly inelastic. The supply curve of non-perishable commodities in market time period is partly more elastic and partly perfectly inelastic. This concept has been explained with the help of figure 6 (B). In this figure, price is measured on Y axis as well as quantity demanded and supplied on X axis. Ot is the reserve price at which producer is not willing to sell any amount of a commodity. ts_1s is the supply

curve and dd is the demand curve. The ts_1 part of supply curve is more elastic and s_1s part of supply curve is perfectly inelastic. At price OP , entire existing stock of a good i.e. Oq_0 is available for sale. Beyond this point, supply is perfectly inelastic. If demand increases to d_1d_1 , supply will remain fixed at Oq_0 but price will rise to OP_1 instantly. OP_1 price is determined by the intersection of demand curve d_1d_1 and inelastic part of supply curve s_1s .

6.3.2.2 Determination of Short-run Price

Short time period is that time period in which some factors of production are fixed and others are variable in nature. This time period is longer than the market time period. Hence, supply of a commodity can be increased to some extent by increasing the units of variable factors of production i.e. labour and raw material. Therefore, short run supply curve is more elastic than perfectly inelastic supply curve of market time period. The supply curve of an industry in short time period is upward sloping from left to right. If there is rise in demand for a commodity, price will increase but remains lower than the market price and higher than the original price. It is lower than

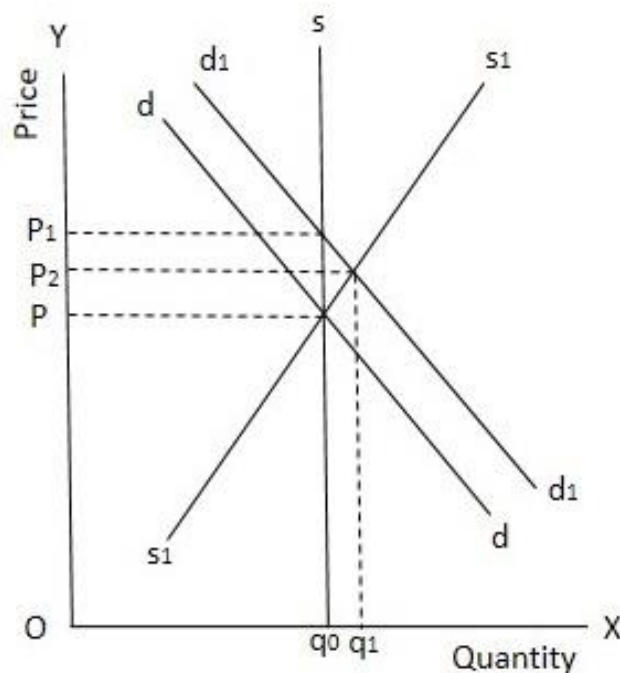
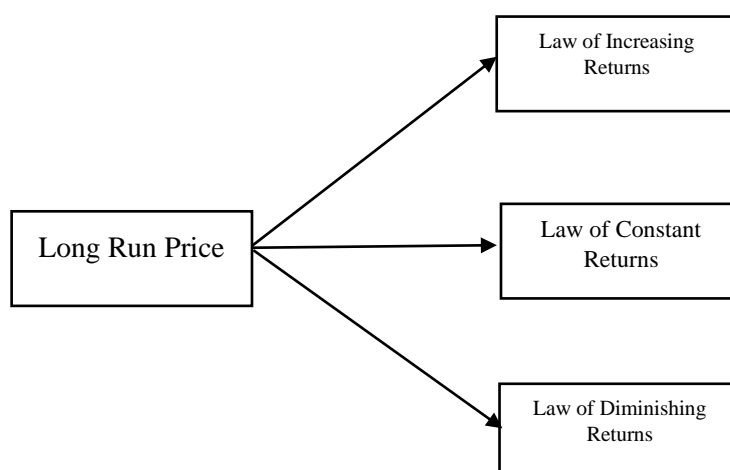


Figure 7: Determination of Short-run Price

market price as supply can be increased to a limited amount in short run. It is higher than the original price as complete adjustment of supply and demand is not possible in short run. The determination of short run price has been shown in the figure 7. In this figure, price is measured on Y axis as well as quantity demanded and supplied on X axis. dd is original demand curve, ss is supply curve in market time period, Oq_0 is the quantity supplied and OP is the market price. If demand increases to d_1d_1 , the intersection of d_1d_1 and ss will determine price at higher level OP_1 but quantity supplied will remain fixed at Oq_0 . s_1s_1 is the short run supply curve which is more elastic than ss . The intersection between s_1s_1 and d_1d_1 determines short run supply at Oq_1 and short run price at OP_2 . Hence, price OP_2 is higher than original price OP and lower than market price OP_1 .

6.3.2.3 Determination of Long-run Price

The long time period is not a specific time period. This time period varies from industry to industry. In case of transport industry, iron and steel industry and engineering goods industry, the long time period is of ten years but in case of cotton textile, it is of one year only. The long time period is that time period in which all the factors of production are variable in nature. According to Bober, long time period is “long enough to enable the firm to make adjustment to a changed demand by varying the size of the plant and equipment.”



The long run price has been called normal price by Marshall and natural price by Adam Smith. The normal price is that price which prevails in long time period in the market, when there is complete adjustment among demand for and supply of commodity. Now the basic question is whether the long run price will become equal to original price or not. The answer to this question is that long run price can be more than, equal to and less than the original price based on the law of returns, operative in the given industry. Therefore, long run price can be determined in case of increasing costs industry, constant costs industry and decreasing costs industry.

A. Determination of Normal Price in Increasing Costs Industry

If the production is governed by law of increasing costs in a given industry, then diseconomies are more than the internal and external economies. In this phase, industry's long run supply curve will be more elastic than short run supply curve. The long run supply curve will slope upward from left to right. In this situation, normal price will be less than market price as well as short run price but more than the original price. This concept has been explained in the figure 8 (A).

In this figure, d is original demand curve, s_0 is supply curve in market period and the intersection of these two curves determine the market price at OP and market period supply at Oq_0 . If demand rises to d_1d_1 , its intersection with s_0 will determine market price at higher level OP_1 . s_1s_1 is the short run supply curve, its intersection with d_1d_1 will determine short run supply at Oq_1 which is higher than market period supply Oq_0 and short run price at OP_2 which is lower than market price OP_1 . s_2s_2 is the long run supply curve, its intersection with d_1d_1 will determine long run supply at Oq_2 and long run price at OP_3 . The long run supply Oq_2 is higher than market period supply Oq_0 as well as short run supply Oq_1 . The long run price OP_3 is lower than market price OP_1 as well as short run price OP_2 but higher than original price OP .

B. Determination of Normal Price in Constant Costs Industry

If the production is governed by law of constant costs in a given industry, then diseconomies are exactly equal to the internal and external economies. In this phase,

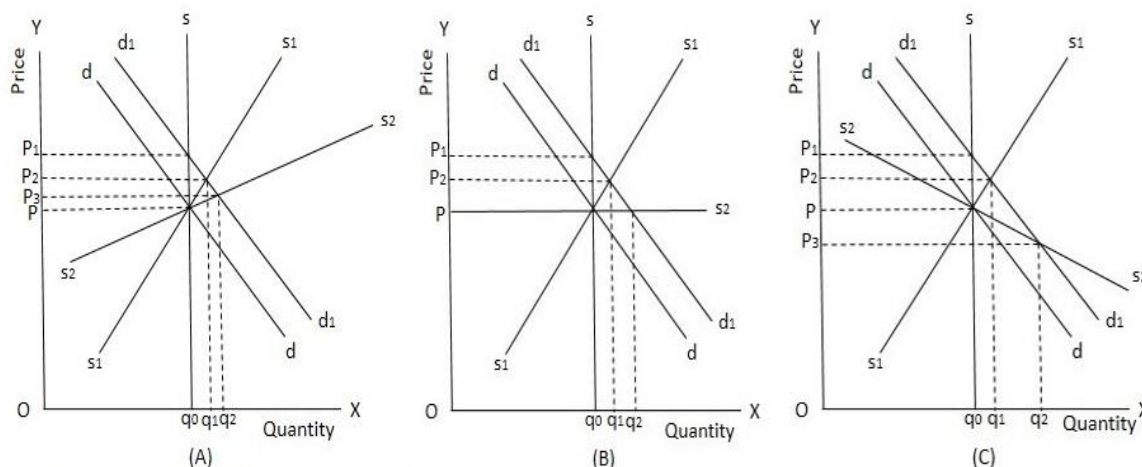


Figure 8: Determination of Long-run Normal Price

industry's long run supply curve will be a straight line parallel to X axis. In this situation, normal price will be less than market price as well as short run price but equal to the original price. This concept has been explained in the figure 8 (B). In this figure, dd is original demand curve, s_0 is supply curve in market period and the intersection of these two curves determine the market price at OP and market period supply at Oq_0 . If demand rises to d_1d_1 , its intersection with s_0 will determine market price at higher level OP_1 . s_1s_1 is the short run supply curve, its intersection with d_1d_1 will determine short run supply at Oq_1 which is higher than market period supply Oq_0 and short run price at OP_2 which is lower than market price OP_1 . P_{s_2} is the long run supply curve, its intersection with d_1d_1 will determine long run supply at Oq_2 and long run price at OP . The long run supply Oq_2 is higher than market period

supply Oq_0 as well as short run supply Oq_1 . The long run price OP is lower than market price OP_1 as well as short run price OP_2 but equal to original price OP .

C. Determination of Normal Price in Decreasing Costs Industry

If the production is governed by law of decreasing costs in a given industry then diseconomies are less than the internal and external economies. In this phase, industry's long run supply curve will slope downward from left to right. In this situation, normal price will be less than market price, short run price and original price. This concept has been explained in the figure 8 (C). In this figure, dd is original demand curve, sq_0 is supply curve in market period and the intersection of these two curves determine the market price at OP and market period supply at Oq_0 . If demand rises to d_1d_1 , its intersection with sq_0 will determine market price at higher level OP_1 . s_1s_1 is the short run supply curve, its intersection with d_1d_1 will determine short run supply at Oq_1 which is higher than market period supply Oq_0 and short run price at OP_2 which is lower than market price OP_1 . s_2s_2 is the long run supply curve, its intersection with d_1d_1 will determine long run supply at Oq_2 and long run price at OP_3 . The long run supply Oq_2 is higher than market period supply Oq_0 as well as short run supply Oq_1 . The long run price OP_3 is lower than market price OP_1 , short run price OP_2 and original price OP .

Therefore, it can be said that shorter the time period, more is the influence of demand on price. Longer the time period, more is the influence of supply on price.

Check Your Progress-I

Q1: Explain the concept of perfect competition.

Ans: -----

Q2: Define Market price and Normal price.

Ans: -----

Q3: Discuss the effects of change in demand on price when supply remains the same.

Ans: -----

6.4 Equilibrium of Firm and Industry under Perfect Competition

An Industry is a collection of various firms producing identical products. A firm is a single unit engaged in production for sale at a profit and with an aim of maximising profit. A firm is

in equilibrium when there is no tendency to increase or decrease the output. According to Koutsoyiannis, "A firm is in equilibrium when it maximises its profit." A profit maximising firm will go on increasing its output as long as rise in output provides larger profit to the firm. If a firm knows that reducing the output will provide larger profits, it will tend to reduce its output. If firm is already earning maximum profit, any increase or decrease in output may lead to decline in profit. In this phase, there is no tendency to expand or contract the output and this state is called the state of equilibrium. When the firm is incurring losses, its main aim is to minimise losses. The firm may increase or decrease its output as long as there is possibility of further decline in loss of the firm. The firm is in state of equilibrium when its losses are minimum. When the position of equilibrium is attained, firm has no tendency to change the level of output.

6.4.1 Conditions for the Equilibrium of Firm

In perfect competition, equilibrium of an individual firm can be explained with the help of two approaches. Firstly, total revenue and total cost approach. Secondly, marginal revenue and marginal cost approach. Both the approaches have been explained as below:

A. Total Revenue and Total Cost Approach

In total revenue and total cost approach, there are two possibilities for the firm to attain equilibrium i.e. either to earn maximum profit or to incur minimum losses. The firm will be earning profit, if total revenue is more than total cost. The profit will be maximum at a point where the gap between total revenue and total cost is maximum. At this stage, firm has no tendency to increase or decrease its output. Therefore, required condition for attaining equilibrium is firm must earn maximum amount of profit. If firm is incurring losses, its main aim is to minimise losses. The firm will be incurring losses, if total cost is more than total revenue. The losses will be minimum at a point where the gap between total cost and total revenue is minimum. At this stage, firm has no tendency to increase or decrease its output. Therefore, if firm is incurring losses, required condition for attaining equilibrium is firm must incur minimum amount of losses.

B. Marginal Revenue and Marginal Cost Approach

According to marginal revenue and marginal cost approach, two necessary conditions must be fulfilled by the firm to attain equilibrium level. Firstly, marginal cost (MC) must be equal

to marginal revenue (MR). Secondly, marginal cost curve must cut the marginal revenue curve from below.

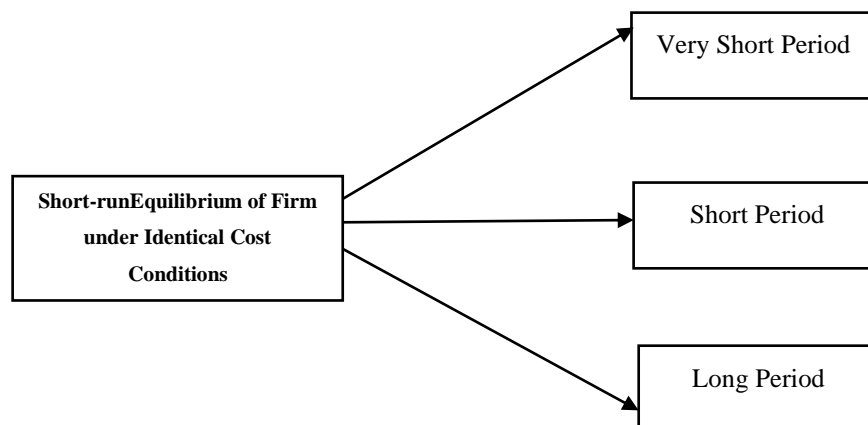
The equilibrium of firm as well as industry can be studied under two different conditions i.e., identical cost conditions and different cost conditions

6.4.2 Equilibrium of Firm and Industry under Identical Cost Conditions

Equilibrium of firm and industry under identical cost conditions can be studied under short time period as well as long time period.

6.4.2.1 Short-run Equilibrium of Firm

The short time period is that time period in which some factors of production are fixed and others are variable in nature. During such a short span of time, it is not possible to establish new firms in the industry. It is also not possible for new firms to enter the industry and old firms to leave the industry within such a limited time. Hence, the number of firms remain fixed during short run. The product as well as factor units are assumed to be homogenous and their price remains same throughout the market under perfect competition. This states that all firms in the industry work under identical cost conditions in which cost curves of all the firms are of same level and shape. In such a situation, price of a commodity is given for an individual firm and equilibrium of every firm will be determined at the same level of output.



The equilibrium of a firm in short time period can be attained by fulfilling following two necessary conditions:

- (i) $MC = MR$
- (ii) MC curve must cut marginal revenue curve from below.

Three situations can exist while attaining short-run equilibrium of a firm under identical cost conditions i.e., super-normal profits, losses and normal profits.

A. Firm's Equilibrium with Super-normal Profits

In short-run, firm's equilibrium with super-normal profits has been shown in figure 9. SMC and SAC are the short-run marginal cost and average cost curves, respectively. The average variable cost curve is AVC. All the three curves i.e. SMC, SAC and AVC are U-shaped. AR is average revenue curve and MR is marginal revenue curve at given price OP. The firm is in equilibrium at point E as at point E, $MR=MC$ and MC curve cuts MR curve from below. OQ is the equilibrium level of output. The total revenue is $OP \times OQ = OPEQ$. The total cost is $LQ \times OQ = LQOK$. The firm will be earning super-normal profits as total revenue is more than total cost i.e. $OPEQ > LQOK$. The difference between total revenue and total cost is super-normal profit i.e. $OPEQ - LQOK = KLEP$. At output OQ, LQ is the average cost out of which MQ is average variable cost and LM is average fixed cost. The price OP or EQ is more than short run average cost LQ by EL. Hence, EL is profit per unit. At the point of equilibrium, total profit will be $EL \times LK (OQ) = ELKP$.

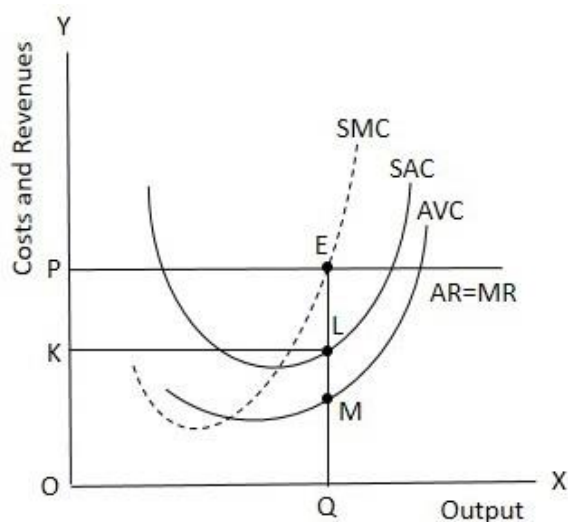


Figure 9: Equilibrium with Super-normal Profits

B. Firm's Equilibrium with Normal Profits

The firm will be earning normal profits if total revenue is equal to total cost. The firm's equilibrium with normal profits has been explained in figure 11. The firm is in equilibrium at point E as at point E, $MR=MC$ and MC curve cuts MR curve from below. OQ is the equilibrium level of output. The total revenue is $OP \times OQ = OPEQ$. The total cost is $EQ \times OQ = OPEQ$.

The firm will be earning normal profits when total cost is equal to total revenue i.e. $OPEQ$. At output OQ, EQ is the average cost out of which MQ is average variable cost and EM is

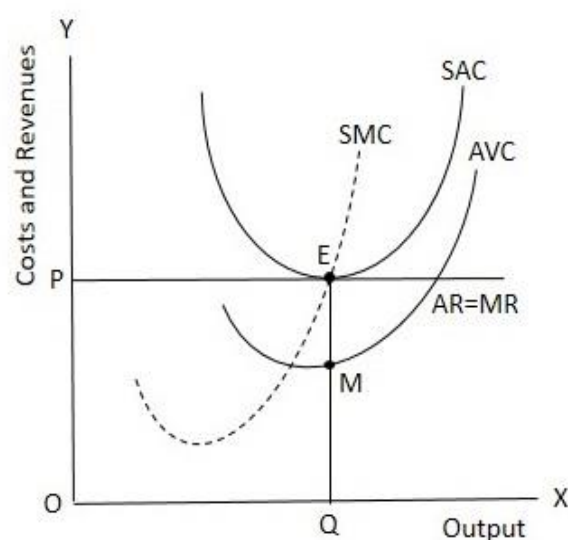


Figure 11: Equilibrium with Normal Profits

average fixed cost. The price OP or EQ is equal to average cost which covers both average variable cost MQ and average fixed cost EM . In this phase, firm is in equilibrium with normal profits.

C. Firm's Equilibrium with Losses

In short-run, firm's equilibrium with losses has been shown in figure 10. The firm is in equilibrium at point E as at point E , $MR=MC$ and MC curve cuts MR curve from below. OQ is the equilibrium level of output. The total revenue is $OP \times OQ = OPEQ$. The total cost is $LQ \times OQ = LQOK$. The firm will be incurring losses as total cost is more than total revenue i.e. $LQOK > OPEQ$. The difference between total cost and total revenue is losses i.e. $LQOK -$

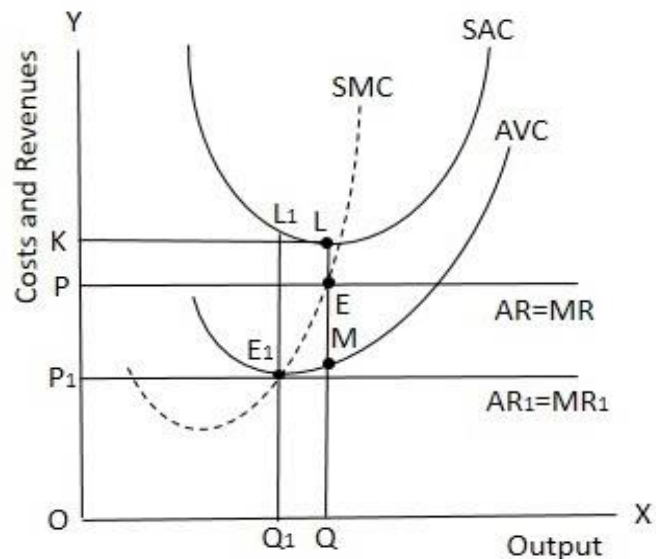


Figure 10: Equilibrium with Losses

$OPEQ = KLEP$. At output OQ , LQ is the average cost out of which MQ is average variable cost and LM is average fixed cost. The price OP or EQ is less than short run average cost LQ by EL . Hence, EL is loss per unit. At the point of equilibrium, total loss will be $EL \times EP (OQ) = ELKP$. If the firm is incurring losses, the question arises whether the producer will continue production or shut down the firm. In this situation, firm's main aim is to minimise losses. Firm will not be shut down as long as firm is able to minimise its loss by continuing production. In figure 10, firm is incurring losses at equilibrium point E but firm will not be shut down as firm is able to minimise losses at this point. At equilibrium point E , OP is equilibrium price and OQ is equilibrium output. With equilibrium price OP , firm is able to cover entire average variable cost MQ and some part of average fixed cost EM . If firm has been shut down at this point, the entire average fixed cost must have converted into losses. At this point, firm is able to minimise losses by continuing production. Suppose price has declined to OP_1 then firm will be in equilibrium at E_1 . At E_1 , L_1Q_1 is average cost out of which E_1Q_1 is average variable cost and E_1L_1 is average fixed cost. The price OP_1 covers only average variable cost E_1Q_1 . No part of average fixed cost is being covered. Hence, there is no possibility of minimisation of losses in future. So, firm will be shut down at point E_1 . In short

time period, the condition for firm's shut down point is price should be equal to minimum average variable cost i.e. $\text{Price} = \text{minimum AVC}$. In figure 10, the condition for firm's shut down point is fulfilled at point E_1 . Therefore, E_1 is the shut-down point of the firm in short-run.

6.4.2.2 Short-run Equilibrium of Industry

During short time period, it is not possible to establish new firms in the industry. It is also not possible for new firms to enter the industry and old firms to leave the industry within such a limited time. Hence, the number of firms remains fixed during short run. The cost conditions for all the firm are identical and price of product is given. If all the firms of an industry are in equilibrium, then industry will also be in equilibrium. If one firm is in equilibrium with super-normal profits then all the other firms and industry will be in equilibrium with super-normal profits. If a single firm's equilibrium is determined with losses then other firms as well as entire industry will in equilibrium with losses. If an individual firm's equilibrium is attained with normal profits, then all other firms and whole of the industry will be in equilibrium with normal profits. In short time period, there is very less possibility that industry is in equilibrium with normal profits as the adjustments that are needed to attain normal profits cannot take place within short span of time. Therefore, short-run equilibrium of industry can take place either with super-normal profits or losses.

6.4.2.3 Long-run Equilibrium of Firm and Industry

In long run, industry will be in equilibrium when there is no possibility either to expand or contract its output. The changes in the output of an industry can take place because of two reasons. Firstly, when existing firms of an industry either increase or decrease their output. Secondly, the entry of new firms may expand the output of an industry and industry's output may contract because some firms have left the industry. In long-run, for an industry to be in equilibrium, all the existing firms should be in equilibrium. As all the firms have identical cost conditions so if one firm is in equilibrium then all other firms will also be in equilibrium. In long-run, the conditions for firm's equilibrium are:

(i) $MC=MR$ and

(ii) MC must cut MR curve from below.

If firm is in equilibrium with super-normal profits in short-run, new firms will enter into the industry which will expand the output of an industry. In this situation, firms are in

equilibrium but industry is not in equilibrium. Similarly, if firm is in equilibrium with losses in short-run, some existing firms will leave the industry which will contract the output of an industry. In this situation, firms are in equilibrium but industry is not in equilibrium.

For an industry to be in equilibrium in long-run, there are two conditions. Firstly, all the firms of an industry must be in equilibrium. Secondly, the firms must not enter or leave the industry. For existing firms to be in equilibrium, marginal cost must be equal to marginal revenue i.e. $MR=MC$. If firms earn normal profit then no firm can enter or leave the industry. For a firm to earn normal profits, average cost must be equal to average revenue i.e. $AC=AR$. Therefore, two conditions for long-run equilibrium of firm and industry are

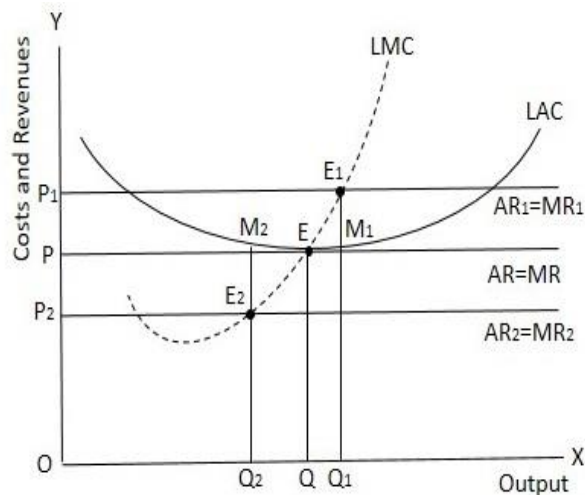


Figure 12: Long-run Equilibrium under Identical Cost Conditions

- (i) $MR=MC$ and
- (ii) $AC=AR$. In perfect competition, $AR=MR$,

so, condition can be written as:

$$\text{Price (AR)} = MR = MC = AC$$

Marginal cost curve cuts the average revenue curve at lowest point. Therefore, above condition can be restated as:

$$\text{Price (AR)} = MR = MC = \text{Minimum AC}$$

The equilibrium of firm as well as industry in long-run under identical cost conditions has been explained in figure 12. LAC is long-run average cost curve and LMC is long-run marginal cost curve. At price OP_1 , AR_1 and MR_1 are average revenue and marginal revenue curves, respectively. Equilibrium is attained at E_1 where $MC=MR$ and OQ_1 is output. At E_1 , price OP_1 is higher than average cost M_1Q_1 by E_1M_1 . E_1M_1 is super-normal profit per unit which leads to entry of new firms in the industry. At E_1 , firms are in equilibrium but industry is not in equilibrium as $AR>AC$. At price OP_2 , AR_2 and MR_2 are average revenue and marginal revenue curves, respectively. Equilibrium is attained at E_2 where $MC=MR$ and OQ_2 is output. At E_2 , price OP_2 is lower than average cost M_2Q_2 by E_2M_2 . E_2M_2 is per unit loss

which will induce some firms to leave the industry. At E_2 , firms are in equilibrium but industry is not in equilibrium as $AC > AR$. At price OP , AR and MR are average revenue and marginal revenue curves, respectively. Equilibrium is attained at E where $MC = MR$ and OQ is output. At E , price OP is equal to average cost EQ i.e., $AR = AC$. At E , firms as well as industry are in equilibrium as $MC = MR = AR = \text{minimum } AC$.

6.4.3 Equilibrium of Firm and Industry under Different Cost Conditions

The equilibrium of firm and industry under different cost conditions can be studied under short time period as well as long time period.

6.4.3.1 Short-run Equilibrium of Firm

In perfect competition, all the firms may not have same cost conditions rather there can be difference in cost conditions of various firms because of heterogeneity of different factors of production. If all the units of factors of production are homogenous, still the difference in cost conditions exists due to heterogeneity of entrepreneurs. Therefore, some firms will have lower costs as they are more efficient than other firms. With given price and different cost conditions, some firms will be in equilibrium with super-normal profits and other firms will either be having losses or normal profit at the point of equilibrium. In case of different cost conditions, equilibrium of firm in short time period can be attained by fulfilling following two necessary conditions:

- (i) $MC = MR$
- (ii) MC curve must cut marginal revenue curve from below.

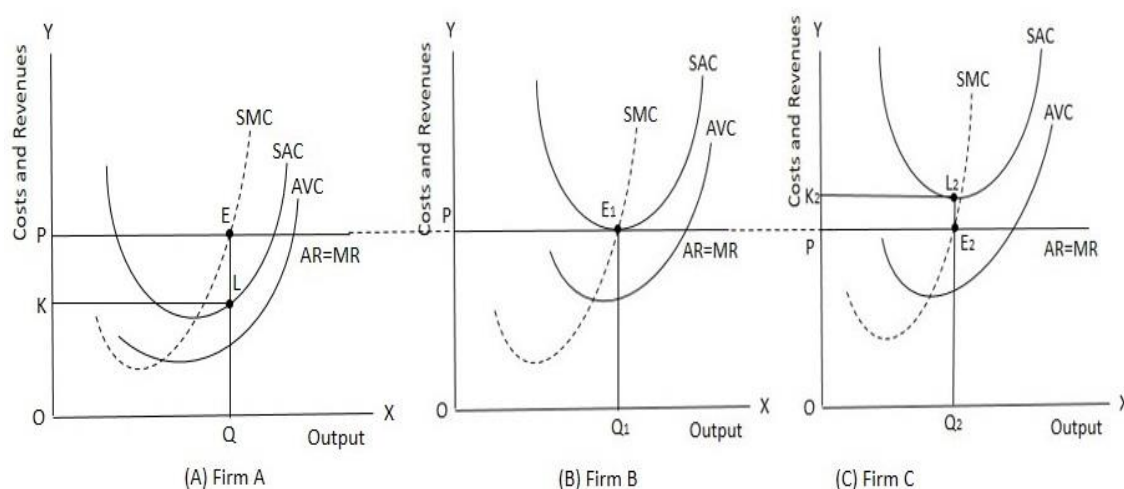


Figure 13: Short-run Equilibrium under Different Cost Conditions

There are three firms in the industry i.e. Firm A, Firm B and Firm C. In short run, there is no tendency for entry and exit of the firms. The most efficient firm is Firm A which has the lowest costs. Firm B is less efficient than Firm A and more efficient than Firm C. The costs of Firm B is higher than Firm A and lower than Firm C. The Firm C is the least efficient and has the highest costs. The short-run equilibrium of firm under different cost conditions has been explained in figure 13. In this figure, output is measured on X axis and costs and revenues on Y-axis. SAC, SMC and AVC are short-run average cost, short-run marginal cost and average variable cost curves, respectively. AR is average revenue curve and MR is marginal revenue curve.

In figure 13 (A), Firm A is most efficient and has the lowest costs. The firm is in equilibrium at point E as at point E, $MR=MC$ and MC curve cuts MR curve from below. OQ is the equilibrium level of output. The total revenue is $OP \times OQ = OPEQ$. The total cost is $LQ \times OQ = LQOK$. The firm will be earning super-normal profits as total revenue is more than total cost i.e. $OPEQ > LQOK$. The difference between total revenue and total cost is super-normal profit i.e. $OPEQ - LQOK = KLEP$. In figure 13 (B), Firm B is less efficient than Firm A and has costs higher than Firm A. The firm is in equilibrium at point E_1 as at point E_1 , $MR=MC$ and MC curve cuts MR curve from below. OQ_1 is the equilibrium level of output. The total revenue is $OP \times OQ_1 = OPE_1Q_1$. The total cost is $E_1Q_1 \times OQ_1 = OPE_1Q_1$. The firm will be earning normal profits when total cost is equal to total revenue i.e. OPE_1Q_1 . In figure 13 (C), Firm C is less efficient than Firm B and has costs higher than Firm B. The firm is in equilibrium at point E_2 as at point E_2 , $MR=MC$ and MC curve cuts MR curve from below. OQ_2 is the equilibrium level of output. The total revenue is $OP \times OQ_2 = OPE_2Q_2$. The total cost is $L_2Q_2 \times OQ_2 = L_2Q_2OK_2$. The firm will be incurring losses as total cost is more than total revenue i.e. $L_2Q_2OK_2 > OPE_2Q_2$. The difference between total cost and total revenue is losses i.e. $L_2Q_2OK_2 - OPE_2Q_2 = K_2L_2E_2P$.

Therefore, some firms earn super-normal profit, some other earn normal profits and still others incur losses while attaining short-run equilibrium under different cost conditions.

6.4.3.2 Short-run Equilibrium of Industry

The industry will be in equilibrium in short-run under different cost conditions if all the existing firms of an industry are in equilibrium. In figure 13, at given price OP, the equilibrium outputs of Firm A, Firm B and Firm Care OQ, OQ_1 and OQ_2 , respectively. The industry's equilibrium output will be the summation of output of all the three firms. As

different firms earn super-normal profit, normal profit and incur losses, their summation will decide whether industry will be in equilibrium with super-normal profits or losses. Therefore, short-run equilibrium of industry under different cost conditions exists either with super-normal profit or losses.

6.4.3.3 Long-run Equilibrium of Firm and Industry

The various firms operate under different cost conditions in long-run due to heterogeneity of various factors of production. To discuss long-run equilibrium of firm and industry under different cost conditions, the concept of marginal firm is of utmost importance. Marginal firm is the firm which is the least efficient and has the highest costs. This firm will be earning

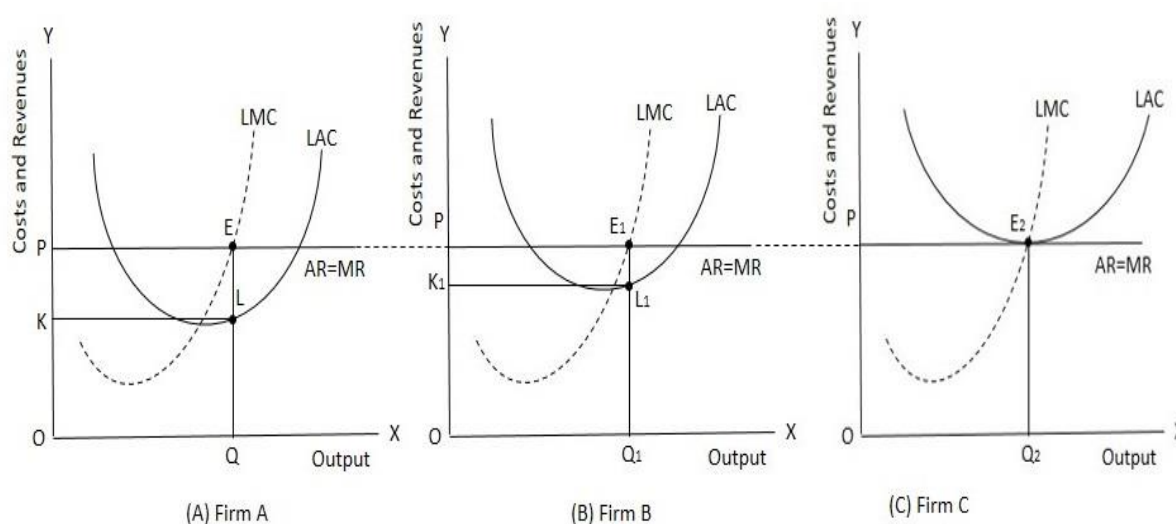


Figure 14: Long-run Equilibrium under Different Cost Conditions

normal profits so whenever there is decline in price, marginal firm will be the first firm to leave the industry. Those firms which are more efficient than marginal firm are regarded as intra marginal firms and will be earning super-normal profit. The two necessary conditions for long-run equilibrium of firm and industry under different cost conditions are (i) $MR=MC$ of all the firms and (ii) $Price (AR) = AC$ of the marginal firm. There are three firms i.e. Firm A, Firm B and Firm C in a specific industry. Firm A is the most efficient and has the lowest costs. Firm B is less efficient than Firm A and has higher costs than Firm A. Both Firms A and B are regarded as intra marginal firms and earning super-normal profits. The Firm C is the least efficient and has the highest costs. Firm C is regarded as marginal firm and earning normal profit. If there is slight decline in the price, Firm C will be the first to leave the industry. The long-run equilibrium of firm and industry under different cost conditions has been explained in figure 14. In this figure, at price OP, AR is average revenue curve and MR is marginal revenue curve for all the firms. LAC and LMC are long-run average cost and long-run marginal cost

curves, respectively. Firm A is the most efficient and has the lowest costs. Firm B is less efficient than Firm A and has higher costs than Firm A. The Firm C is the least efficient and has the highest costs. Firm C is regarded as marginal firm and earning normal profit. In case of Firm C, price is exactly equal to long-run average cost E_2Q_2 . If price declines slightly below OP then Firm C will be the first to leave the industry. Both Firms A and B are regarded as intra marginal firms and earning super-normal profits. In case of Firm A and Firm B, equilibrium is attained at E and E_1 , respectively as at these points $MC=MR$. In figure 14 (A), Firm A is most efficient and has the lowest costs. The firm is in equilibrium at point E and OQ is the equilibrium level of output. The total revenue is $OP \times OQ = OPEQ$. The total cost is $LQ \times OQ = LQOK$. The firm will be earning super-normal profits as total revenue is more than total cost i.e. $OPEQ > LQOK$. The difference between total revenue and total cost is super-normal profit i.e. $OPEQ - LQOK = KLEP$. In figure 14 (B), the Firm B is in equilibrium at point E_1 and OQ_1 is the equilibrium level of output. The total revenue is $OP \times OQ_1 = OPE_1Q_1$. The total cost is $L_1Q_1 \times OQ_1 = L_1Q_1OK_1$. The firm will be earning super-normal profits as total revenue is more than total cost i.e. $OPE_1Q_1 > L_1Q_1OK_1$. The difference between total revenue and total cost is super-normal profit i.e. $OPE_1Q_1 - L_1Q_1OK_1 = K_1L_1E_1P$. In figure 14 (C), Firm C is marginal firm. This firm is in equilibrium at point E_2 and OQ_2 is the equilibrium level of output. The total revenue is $OP \times OQ_2 = OPE_2Q_2$. The total cost is $E_2Q_2 \times OQ_2 = OPE_2Q_2$. The firm will be earning normal profits as total revenue is equal to total cost i.e. OPE_2Q_2 . Firm A and Firm B, both are earning super-normal profits but super-normal profit is higher in case of more efficient firm i.e. Firm A. Figure 14 has shown that all the firms are in equilibrium. The marginal firm is earning normal profit so there is no tendency for other firms to enter or leave the industry. Therefore, if all the firms i.e. Firm A, Firm B and Firm C are in equilibrium then industry is also in equilibrium. As intra-marginal firms are in equilibrium with super-normal profit then long-run equilibrium of industry under different cost conditions is also attained with super-normal profits.

Check Your Progress-II

Q1. Mention the conditions necessary to attain short-run equilibrium of a firm.

Ans-----

Q2. List the necessary conditions to attain long-run equilibrium of firm and industry.

Ans.-----

6.5 Summary

In this unit, the concept of perfect competition, its features and effects of changes in demand and supply on price have been discussed. The price determination in market time period, short time period and long time period have also been explained. Moreover, the equilibrium of firm and industry under identical as well as different cost conditions have been analysed. Perfect competition is a market situation in which there exists large number of buyers and sellers selling identical products. In this market form, there is free entry and exit of firms, absence of transportation cost, perfect mobility of factors of production and perfect knowledge among buyers and sellers. The two necessary conditions to attain short-run equilibrium of an individual firm are (i) $MC=MR$ (ii) MC must cut MR curve from below. The two necessary conditions to attain long-run equilibrium of firm and industry are (i) $MC=MR$ (ii) $AC=AR$. In short time period, firm can earn super-normal profits, normal profits and incur losses. Super-normal profit exists if firm's average revenue is more than average cost. When average revenue is exactly equal to average cost then firm is earning normal profits. If average cost is more than average revenue then firm must be incurring losses. Under identical cost conditions, industry will be in equilibrium with normal profits in long-run.

6.6 Questions for Practice

A. Short Answer Type Questions

- Q1. Explain the various features of perfect competition.
- Q2. Describe the effects of simultaneous changes in demand and supply on price.
- Q3. Discuss the price determination in market time period with the help of suitable diagrams.
- Q4. Explain long-run equilibrium of firm and industry under identical cost conditions.
- Q5. Discuss short-run equilibrium of firm and industry under different cost conditions.

B. Long Answer Type Questions

- Q1. Give the meaning of perfect competition. How is price determining under perfect competition?
- Q2. How price and output of a firm is determined in perfect competition.

- Q3. Discuss the price determination in short and long run under perfect competition.
- Q4. Explain Long-run Equilibrium of Firm and Industry under different cost conditions with the help of diagram.
- Q5. Discuss equilibrium of Firm and Industry under Different Cost Conditions for short period.
- Q6. Explain equilibrium of Firm and Industry under Identical Cost Conditions for short and long period.

6.7 Suggested Readings

- H.L. Ahuja: Advanced Economic Theory (Microeconomic Analysis)
- A. Koutsoyiannis: Modern Microeconomics
- K.N. Verma : Micro Economic Theory

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

UNIT 7: IMPERFECT COMPETITION: MONOPOLY AND MONOPOLISTIC COMPETITION

STRUCTURE

7.0 Learning Objectives

7.1 Introduction

7.2 Monopoly: Meaning and Features

7.2.1 Nature of Demand and Revenue Under Monopoly

7.2.2 Determination of Price and Equilibrium Under Monopoly

7.2.2.1 Total Revenue and Total Cost Approach

7.2.2.2 Marginal Revenue and Marginal Cost Approach

7.2.3 Price and Output Equilibrium in Short Run Period

7.2.4 Price and Output Equilibrium in Long Run Period

7.2.5 Monopoly Equilibrium and Laws of Cost

7.2.6 Degree of Monopoly Power

7.2.7 Price Discrimination/Discrimination Monopoly: Meaning and Types

7.2.7.1 Degrees and Conditions for Price Discrimination

7.2.7.2 Price and Output Determination under Price Discrimination

7.2.7.3 Price Discrimination under Dumping

7.3 Monopolistic Competition: Meaning and Features

7.3.1 Nature of Demand and Cost Curves under Monopolistic Competition

7.3.2 Price and Output under Monopolistic Competition (Individual Equilibrium)

7.3.3 Price and Output under Monopolistic Competition (Group Equilibrium)

7.3.4 Selling Cost

7.3.5 Excess Capacity

7.4 Comparison between Monopoly and Monopolistic Competition

7.5 Summary

7.6 Questions for Practice

7.7 Suggested Readings

7.0 Learning Objectives

After the completion of this unit, learner will be able to:

- Define the Monopoly and Monopolistic Competition.
- Determine the price and equilibrium under Monopoly and Monopolistic Competition.
- Measure the Monopoly Power
- Determine the price under discriminating Monopoly
- Understand the selling cost and excess capacity
- Compare the Monopoly competition and Monopolistic Competition

7.1 Introduction

In economic terms, imperfect competition is a market situation under which the conditions necessary for perfect competition are not satisfied. The concept of imperfect competition was firstly explained by the Economist Mrs. Joan Robinson in 1933 in her book “Economics of Imperfect Competition”. There are four types of imperfect markets. These markets are: Monopoly (only one seller), Oligopoly (few sellers of goods), Monopolistic competition (many sellers with highly differentiated product) and Monopsony (only one buyer of a product).

7.2 Monopoly: Meaning and Features

The word Monopoly is the combination of two words: Mono (single) and Poly (Control). It means Monopoly is that competition where there is only one or a single/producer seller of the commodity in the market and there is no close substitution of that commodity. For example, in Punjab, there is only one seller of electricity i.e., Punjab State Electricity Board and electricity has no close substitution in the market. In monopoly, difference between firm and industry does not exist.

According to Koutsoyiannis, “Monopoly is a market situation in which there is a single seller. There are no close substitutes of the commodity it produces, there are barriers to entry”. As per Ferguson, “A pure monopoly exists when there is only one producer in the market. There are no dire competitions.”

Features/Assumptions

Following are the main features of monopoly competition:

1. Under monopoly, there is a single seller or producer of the commodity but has large number of buyers.
2. There no close substitution of the produced commodity in the market.
3. There are some restrictions on the entry of the new firm. These restrictions can be in the form of natural or artificial.
4. Monopolist is the price maker and has full control on the supply of product. He can charge different price from different buyer for the same product.
5. There is only one firm and difference between firm and industry does not exist.

7.2.1 Nature of Demand and Revenue Under Monopoly Competition

Under Monopoly, firm's demand curve constitutes the industry's demand curve because there no difference between firm and the industry. In this market, both average revenue (AR) as well as marginal revenue (MR) curves slopes downward from left to right. AR slopes downward, it means if producer fixes high price, then demand will decrease and vice-versa.

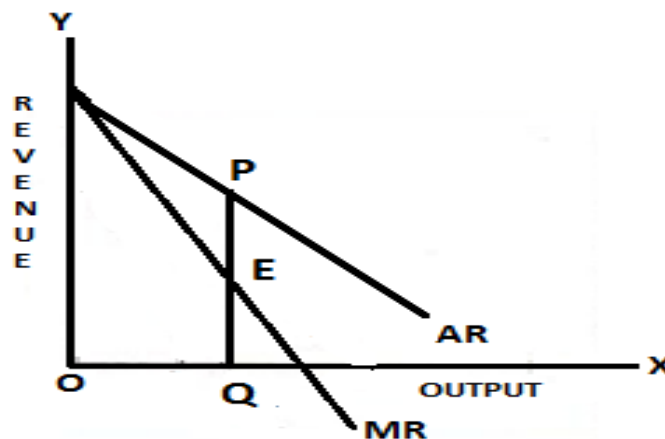


Fig 1

In Fig. 1, on the X-axis, output and on Y-axis, revenue has been measured. AR is average revenue curve and MR is marginal revenue curve. Both are sloping downward from left to right whereas MR is below the AR curve showing that at OQ output, average revenue (AR) or Price is PQ and marginal revenue (MR) is EQ. In other words,

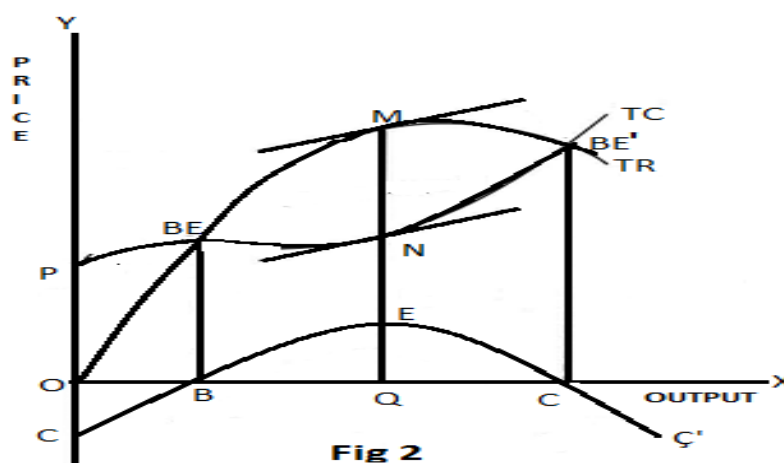
$$AR > MR \text{ or } PQ > EQ.$$

7.2.2 Determination of Price and Equilibrium Under Monopoly

Following are the two approaches to determine the price and equilibrium under monopoly competition:

7.2.2.1 Total Revenue and Total Cost Approach

With total revenue and total cost approach, monopolist will get maximum profit where the difference between the TR and TC is maximum and this is an equilibrium situation for him. This approach can be explained the help of figure 2. This shows that TC is total cost curve, TR is total revenue curve and CC' is profit curve. TR curve starts from the origin O (indicates that when output is zero, then TR is also zero) and TC starts from P (indicates that TC includes both FC and VC and if producer discontinues its output, he has to bear the loss of fixed cost). CC' starts from C showing initially producer bears the losses but when producer starts production, TR increases. However, in the beginning, the rate of increase in TR is less than TC. Therefore, BC part of CC' curve shows that producer is incurring losses. At the point BE, total revenue is equal to total cost, it means producer is working on break-even point (Break-even point is that situation where producer has no profit no loss, here his $TR=TC$). When producer increases his output more than BE point, TR will be more than TC and CC'' slopes upward. It shows that firm is earning profit. When CC' curve will reach its highest point E, then the producer will be earning maximum profits. The amount of output i.e OQ will be called equilibrium output. If the producer will produce the output after equilibrium output, then his profits will go on diminishing and again he will reach at break-even point i.e. BE'. If the producer produces more than BE', then TR will be less than TC and producer will incur loss.



7.2.2.2 Marginal Revenue and Marginal Cost

According to this approach, monopolist will be in equilibrium and earn maximum profits when $MC=MR$ and MC curve cuts MR from below. It can be explained with the help of diagram:

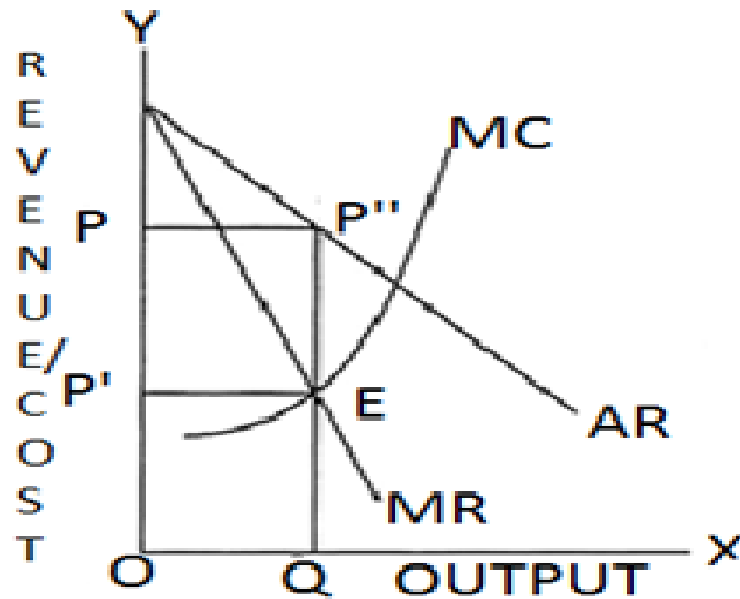


Fig 3

In fig 3, output is shown on X-axis and revenue/cost on Y-axis. MC is marginal cost, AR average revenue and MR is marginal revenue curves. At the point E, $MC=MR$ and MC curve cuts MR curve from below so this point is an equilibrium point and OQ is the equilibrium output.

Check Your Progress - I

Q1. Define Monopoly.

Ans. _____

Q2. Give any two features of monopoly.

Ans. _____

7.2.3 Price and Output Equilibrium in Short-run Period

Short run is that period of time when monopolist/producer cannot change the fixed factors like land, building etc but can change the output with the help of variable factor like labour. Under short run period, monopolist can face following three situations:

A. Super Normal Profit: If the price/Average Revenue (AR) of the product is more than its Average Cost (AC), then monopolist will get the super normal profits. In other words: super normal profit = $AR > AC$. The producer will produce upto the level where MR (at this point he will be in equilibrium situation).

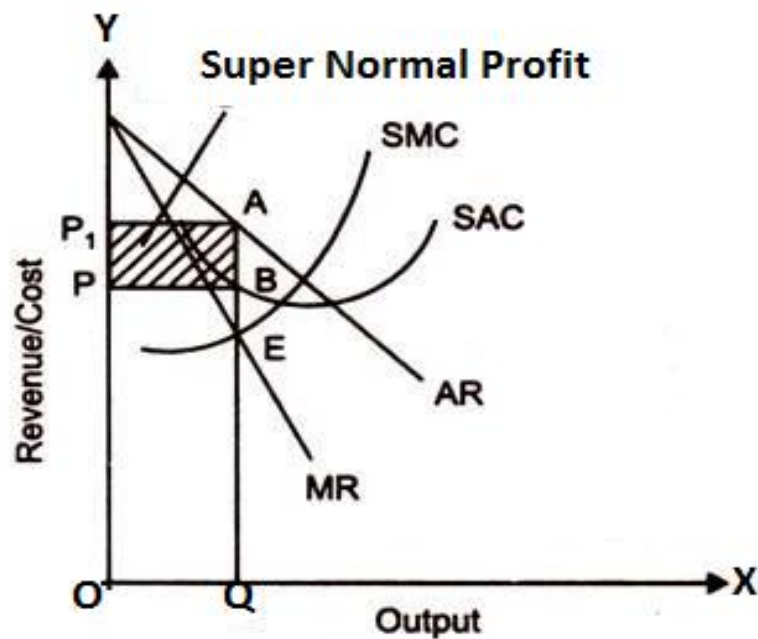


Fig 4

In fig 4, output is measured on X-axis and revenue/price is on Y-axis. SAC and SMC are short run average cost and short run marginal cost curves whereas AR and MR are average revenue and marginal revenue curves respectively. The monopolist is in equilibrium at the point E where $MC=MR$ and MC cuts MR from below (at this point both conditions are fulfilled so this is an equilibrium point). At this level, monopolist produces OQ output and sells it at AB price which is more than average cost BQ by AB (AQ-BQ). Thus, in this situation monopolist will earn super normal profits i.e. ABPP'.

B. Normal Profit: If the price/Average Revenue (AR) of the product is equal to its Average Cost (AC), then monopolist will get the normal profits. In other words: normal profit= $AR=AC$.

In fig 5, output is measured on X-axis and revenue/price is on Y-axis. SAC and SMC are short run average cost and short run marginal cost curves whereas AR and MR are average revenue and marginal revenue curves respectively. The monopolist is in equilibrium at the point E where $MC=MR$ and MC cuts MR from below (at this point both conditions are fulfilled so this is an equilibrium point). At this level, monopolist produces OQ output. At this level of output, average cost touches average revenue curve at the point A (it means price OP is equal to the average cost AQ. Therefore, monopolist will earn normal profit at the point.

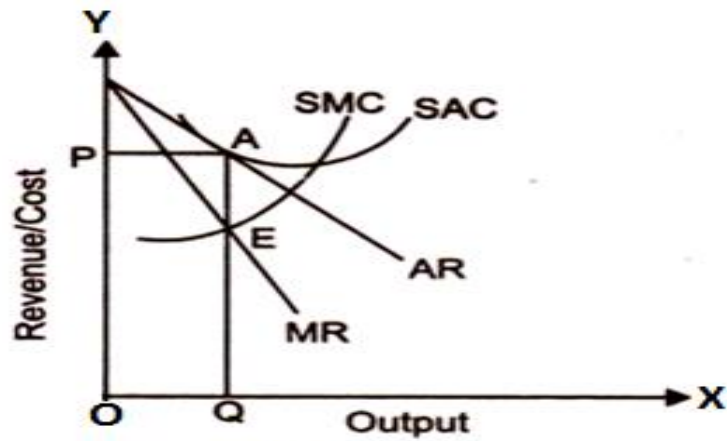


Fig 5

C. Losses: The monopolist may have to bear losses in the short run period if the price/Average Revenue (AR) of the product is less than its Average Variable Cost (AVC). Once the price falls below the AVC, monopolist will stop the production.

In fig 6, output is measured on X-axis and revenue/price is on Y-axis. SAC and SMC are short run average cost and short run marginal cost curves whereas AR and MR are average revenue and marginal revenue curves respectively. The monopolist is in equilibrium at the point E where $MC=MR$ and MC cuts MR from below. The monopolist will produce OQ level of output and sells it at OP. At OP price, AVC touches the AR curve at point B. It shows that producer will cover only AVC from the prevailing price. At OP point, he will bear loss of fixed cost i.e. AB per unit and total loss ABPP'. If the price decreases below OP, the producer will stop the production.

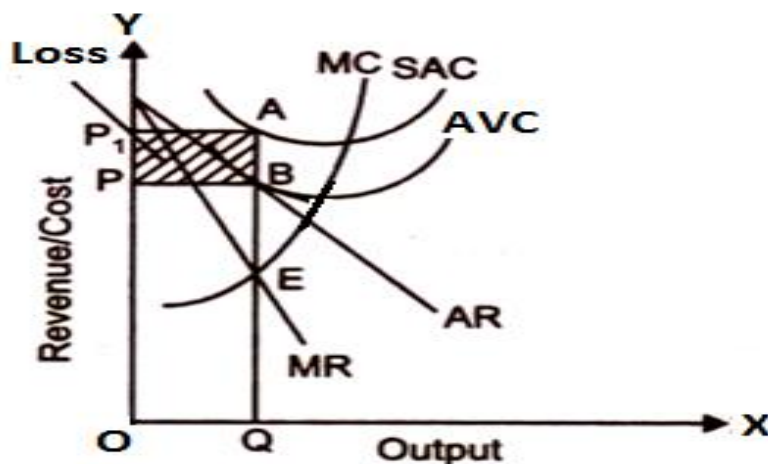


Fig 6

7.2.4 Price and Output Equilibrium in Long Run Period

In long run, monopolist will be in equilibrium when long run marginal cost is equal to marginal revenue. In this situation, he will try to earn super normal profit and fix the price to get it. In other words: Super Normal Profit (Long run)= $AR > LAC$.

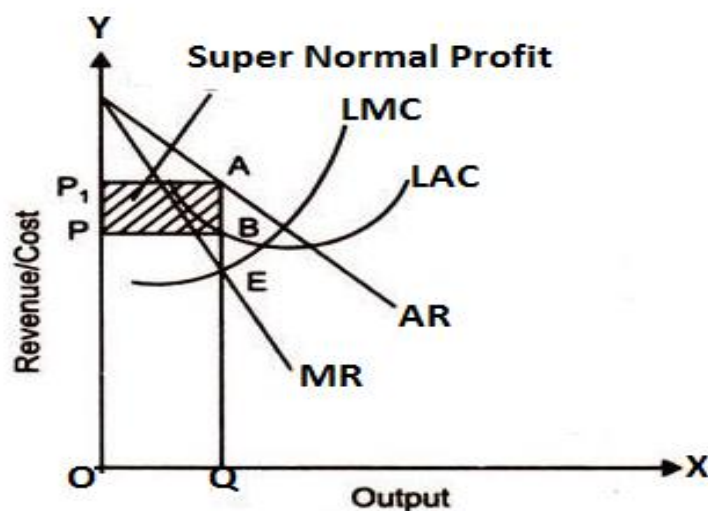


Fig 7

In fig 7, output is measured on X-axis and revenue/price is on Y-axis. LAC and LMC are long run average cost and long run marginal cost curves whereas AR and MR are average revenue and marginal revenue curves respectively. The monopolist is in equilibrium at the point E where $MC=MR$ and MC cuts MR from below (at this point both conditions are fulfilled so this is an equilibrium point). At this level, monopolist produces OQ output and sells it at AB price which is more than average cost BQ by AB (AQ-BQ). Thus, in this situation monopolist will earn super normal profits i.e. ABPP'.

7.2.5 Monopoly equilibrium and Laws of Cost

There are three laws of cost i.e., law of diminishing cost, increasing cost and constant cost which effect the price of the product:

- A. Diminishing Cost:** This law is also known as law of increasing return. According to this law, production increases and cost per unit declines. In this situation, producer must sell his product at low price to increase its sales. In Fig 8 AC and MC are falling. The MC and MR cut each other at point E. So, the monopolist will produce OT units of commodity and sell the same at QT Price and gets PQRS profit.

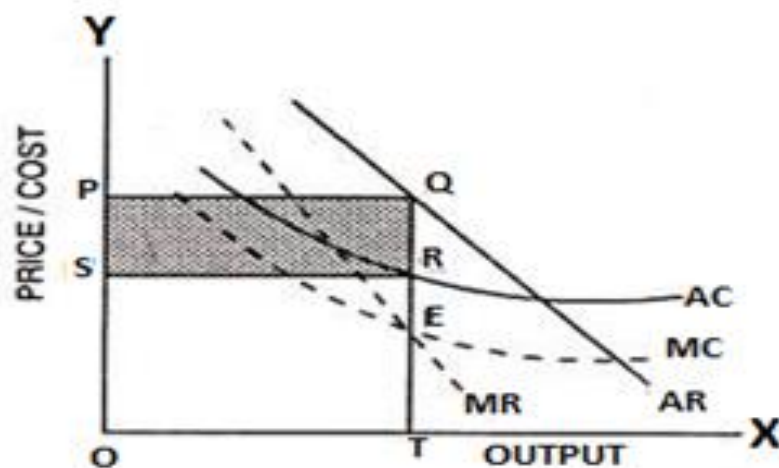


Fig 8

B. Increasing Costs: This law is also known as decreasing return to scale, under this situation producer will get the maximum profit at point E (indicated in the fig 9), where marginal revenue marginal costs are equal to each other ($MR=MC$). The producer will produce OT units of the commodity at QT price and will get profits of PQRS.

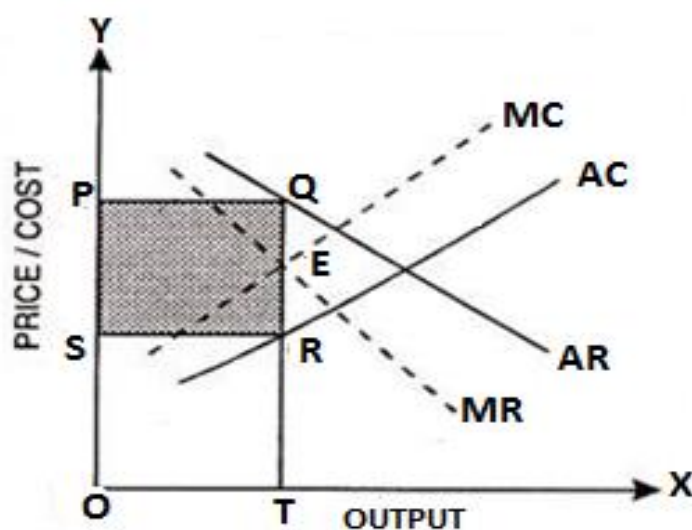


Fig 9

C. Constant Costs: In this situation, cost will remain the same whether production is less or more. In the fig 10, the AC curve will be parallel to OX and for all the levels of output AC will be equal to MC. AR and MR represent the average revenue curve and marginal revenue curve respectively. The equilibrium of firm is at point E where $MC=MR$ and OT is the equilibrium output with QT Price. The monopoly profit will be equal to PQRE.

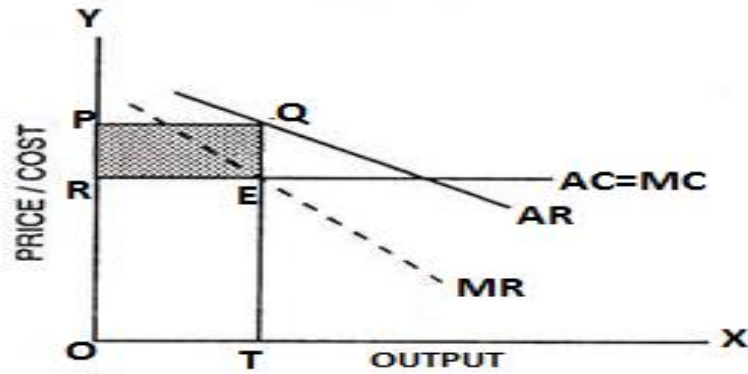


Fig 10

7.2.6 Degree of Monopoly Power

Measurement of monopoly power depends upon various factors but commonly there are two methods for measuring it:

A. Lerner's Measure: According to this, monopoly power is the difference between the price and the marginal cost. It means larger the difference between these two, larger the monopoly power and less the difference between these two, less the monopoly power.

Following is the formula for measuring the monopoly power:

$$MP = \frac{\text{Price-Marginal Cost}}{\text{Price}}$$

B. J.S.Bain: According Prof J.S.Bain, monopoly power is the difference between the price and average cost.

Check Your Progress - II

Q1. Discuss the determination of price and output under monopoly long period.

Ans. -----

Q2. Define Monopoly Power?

Ans. -----

7.2.7 Price Discrimination/Discrimination Monopoly:Meaning and Types

Price discrimination refers to selling the same commodity or product at different prices to different buyers. In other words, if a monopolist charges different price from different consumers for the same commodity is called price discrimination or discriminating

monopoly. For example, when a producer charges Rs. 1,000 for a chair from X customer and Rs. 800 from customer Y for the same chair, then producer is practicing price discrimination.

According to Robinson, “Price discrimination is charging different prices for the same product or same price for the differentiated product.”

According to Stigler, “Price discrimination is the sale of various products at prices which are not proportional to their marginal costs.” In the words of Dooley, “Discriminatory monopoly means charging different rates from different customers for the same good or service.”

Types: Price discrimination is of the following kinds:

- A. Personal Price Discrimination:** It refers to charging of different prices from different customers for the same product. For example, if a doctor charges different price/fee of his services from rich and poor patients then it is called personal price discrimination.
- B. According to use:** When different prices are charged for different uses to which the commodity is put, for example, rate of electricity for domestic use is costly than for commercial purposes.
- C. Area-wise Discrimination:** when the monopolist charges different prices at different places for the same product, it is called as area-wise or geographical discrimination. This type of discrimination is also called dumping.

7.2.7.1 Degrees and Conditions of Price Discrimination

Prof. Pigou has divided the degrees of price discrimination into three categories:

- A. First Degrees:** In the first degree of price discrimination, the monopolist is able to sell each separate unit of product at a different price. The seller charges exactly the price the buyer wants to pay. This means that the seller does not leave a discount/surplus to the consumer. This type of price discrimination is called perfect discrimination. This is the ‘take-it-or-leave-it’ price discrimination.
- B. Second Degree:** In this degree, the buyers are divided into different categories and from different categories different price is charged which is the lowest demand price of that group.
- C. Third Degree:** In this degree, the market is divided into several smaller markets or sub markets, and from each market different price is charged. The price charged in a small market or sub market depends on production and the conditions of demand for that small market.

Price discrimination is possible when following conditions exist in the market:

1. **Single Seller or Producer of a Commodity:** Price discrimination is only possible under the monopoly market structure where there is a single seller or producer of a commodity or service. In other types of market structure, it is not possible.
2. **Two Separate Markets:** There should be two or more than two separate markets in which product or commodity is being sold. They shouldn't be close to each other.
3. **Different Elasticity of Demand:** The price difference indicates that the demand for goods is different in the two markets. The monopolist can set the highest market price where flexibility is less and also the lowest market price where flexibility is more elastic.
4. **Nature of the Product:** The nature of the product or service must be such that it cannot be resold. Otherwise, you cannot discriminate on the basis of price.
5. **Ignorance of Buyers:** Price discrimination is possible if the buyer is lazy and does not know the market conditions, the monopolist will charge different buyers different prices for their products or services. Sometimes customers are lazy and don't care about the slightest difference in product and service offerings.
6. **Sale on Order:** Price discrimination is also possible when a single seller sells his product on order.
7. **Legal Acceptance:** When a monopolist has legal sanction from the government to sell its product at different prices then the price discrimination is possible. For example, PSEB has legal sanction from the government to charge different prices for the use of electricity in agricultural sector and industrial sector.
8. **Various uses:** Price differences can also occur when users of a service or product have different uses. For example, Indian Railways charge different freight rates for coal and silver.

7.2.7.2 Price and Output Determination Under Price Discrimination

We know that under price discrimination, monopolist charges the different prices from different consumer for the same product. For that purpose, he will divide the entire market into sub-markets on the basis of the elasticity of demand for the product. Only if the elasticity of demand is different, price discrimination will be profitable. After dividing the market, the monopolist has to decide: (1) how much the total output should be produced? (2) How the total output should be distributed between the sub-markets? And (3) what prices should be charged in each of sub-market? In order to explain it, suppose there are two different markets i.e A and B having different elasticity of demand.

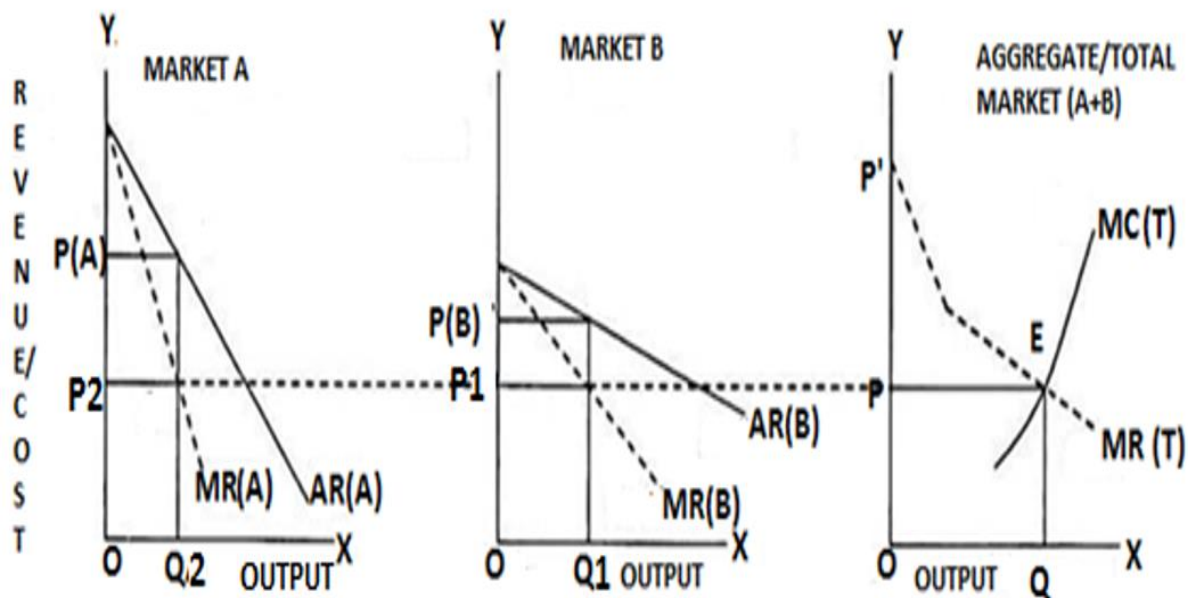


Fig 11

The monopolist has to decide at what level of output he should produce to get maximum profit, hence, he will be in equilibrium at output at which $MR=MC$ and MC curve cuts the MR curve from below. It is assumed that the product is homogenous. In the above fig 11, marginal revenue curve of A market and of B market is expressed by $MR(A)$ and $MR(B)$ whereas average revenue curve of A market and of B market is expressed by $AR(A)$ and $AR(B)$ respectively. The total marginal revenue ($MC(T)$) curve includes marginal cost of market A and market B whereas $MR(T)$ is the combination of marginal revenue of both A and B markets. Thus, the total output is fixed at that point where $MC(T)=MR(T)$ and $MC(T)$ cuts $MR(T)$ from below. Therefore, the equilibrium of the discriminating monopolist is established at output OQ at which $MC(T)$ cuts $MR(T)$. In other words, he will produce OQ output. For dividing the total output (OQ) into two markets, the discriminating monopolist will distribute it in such a way that marginal revenue in each is equal to the marginal cost of whole output (which is equal to OP). Therefore, he will sell output OQ_2 in market A and OQ_1 in market B.

The elasticity of demand is different in each market, so monopolist will charge different prices in both the markets. It is also shown that in Market B in which elasticity of demand is greater, the price charged is lower than that in Market A where the elasticity of demand is less. So OQ_2 output will be sold at price $OP(A)$ in market A and OQ_1 output at $OP(B)$ in market B.

7.2.7.3 Price Determination Under Dumping

Dumping occurs when monopolist sells his product in domestic country at high price and in foreign country at low price. In other words, in this case of price discrimination, producer charges lower price in the foreign market and high price in the domestic country as he enjoys monopoly in domestic country and faces perfect competition in foreign market. The demand curve for the product will be perfectly elastic for him where he faces perfect competition, while demand curve will be sloping downward where he enjoys monopoly. This can be explained with the help of figure 12.

In the domestic market in which the producer has a monopoly, average revenue curve $AR(D)$ as well as marginal revenue curve $MR(D)$ are sloping downward. In the foreign market, producer faces perfect competition so $AR(F)$ curve will be a horizontal straight line and the $MR(F)$ curve will coincide with the $AR(F)$ curve. MC is the marginal cost curve of output and the aggregate marginal revenue curve is represented as QRS .

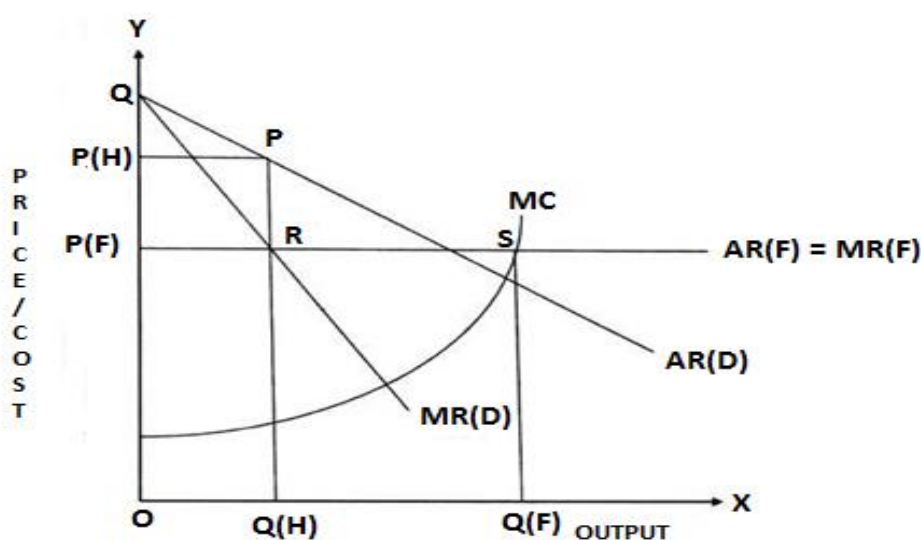


Fig 12

The fig shows that the marginal cost curve MC intersects the MR curve at point S . Therefore, an equilibrium output $OQ(F)$ is determined. The total $OQ(F)$ output is distributed between the foreign and the domestic market in such a manner that the Marginal revenue in each market is equal to each other. The producer will sell $OQ(H)$ output at $OP(H)$ price in domestic country and $Q(H)Q(F)$ output at $OP(F)$ price in foreign country. Here $OP(H) > OP(F)$ but marginal revenue in both countries are equal.

Check Your Progress – III

Q1. Define dumping.

Ans. -----

Q2. What do you mean by price discrimination?

Ans. -----

7.3 Monopolistic Competition: Meaning and Features

The term monopolistic competition was given by Prof Edward H. Chamberlin of Harvard University in 1933 in his book Theory of Monopolistic Competition. The term monopolistic competition represents the combination of monopoly and perfect competition. Monopolistic competition refers to a market situation in which there are a large number of buyers and sellers of products. However, the product of each seller is different in one aspect or the other and these products have close substitutes. For example, there are many well-known brands in soap like Lux, Rexona, Dettol, Dove, Pears, etc.

According to J.S. Bains, “Monopolistic competition is market structure where there is a large number of small sellers, selling differentiated but close substitute products.”

According to Baumol, “The term monopolistic competition refers to the market structure in which the sellers do have a monopoly (they are the only sellers) of their own product, but they are also subject to substantial competitive pressures from sellers of substitute products.”

Features: Following are the features of monopolistic competition:

- 1. Large Number of Sellers and Buyers:** The size of sellers and buyers is large in monopolistic competition. Each firm follows the independent price policy. The buyers do not have perfect knowledge about all the products, their qualities and prices.
- 2. Differentiated Products:** Under monopolistic competition, the products of sellers are different in many respects, like difference in brand, shape, colour, style, trademarks, durability, and quality. Therefore, buyers can easily differentiate among the available products in more than one way. However, under monopolistic competition, products are close substitutes of each other.
- 3. Free Entry and Exit:** Under monopolistic competition, there are no restrictions imposed on firm for their entry and exit from the market. This is the same condition as prevailing under perfect competition.

4. **Restricted Mobility of Factors of Production:** Under monopolistic competition, the factors of production as well as goods and services are not perfectly mobile. This is because if a firm/producer is willing to move its factors of production or goods and services, it has to pay heavy transportation cost. This leads to difference in the prices of products.
5. **Price Policy:** Similar to monopoly, average and marginal revenue curves of an organization also slope downward in case of monopolistic competition. This implies that a firm can sell more only if the prices are low of those products. On the other hand, under monopolistic competition, if the prices of products are higher, then the buyers would switch to other sellers due to close substitutability of products.
6. **Selling cost:** Each and every firm tries to promote their product by spending on advertisements and publicity. The purpose of this cost is to maximise their profits.

7.3.1 Nature of Demand and Cost Curves Under Monopolistic Competition

Under monopolistic competition due to product differentiation, a firm faces a downward sloping demand curve. It is highly elastic but not perfectly elastic. The reason is that if the firm increases price of their product, then buyer will stop buying their product and shift to another firm who has not changed his price. On the other hand, if firm decreases the price of product, then he will attract new buyers. Under monopolistic competition, average cost, average variable cost, marginal cost and selling cost are of U-shaped. Due to differences in product, supply curve cannot be drawn. Fig 13 shows average revenue and marginal revenue curve under monopolistic competition.

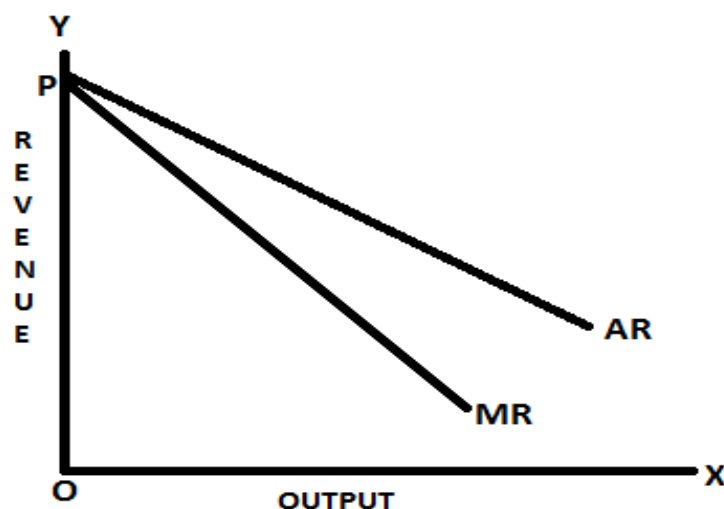


Fig 13

Check Your Progress – IV

Q1. Define monopolistic competition.

Ans. -----

Q2. Give any two features of monopolistic competition.

Ans. -----

7.3.2 Price and Output Determination Under Monopolistic Competition (Individual Equilibrium)

A. Short Run: The short-run equilibrium of a monopolistic competitive organization is the same as under monopoly. The firm will be in equilibrium at that point where marginal revenue equals marginal cost and MC cuts MR from below. In short run, a firm can get super normal profits, normal profits and losses:

- i. **Super Normal Profit:** Under monopolistic competition, a firm will enjoy the super normal profits where $MC=MR$ and MC cuts MR from below.

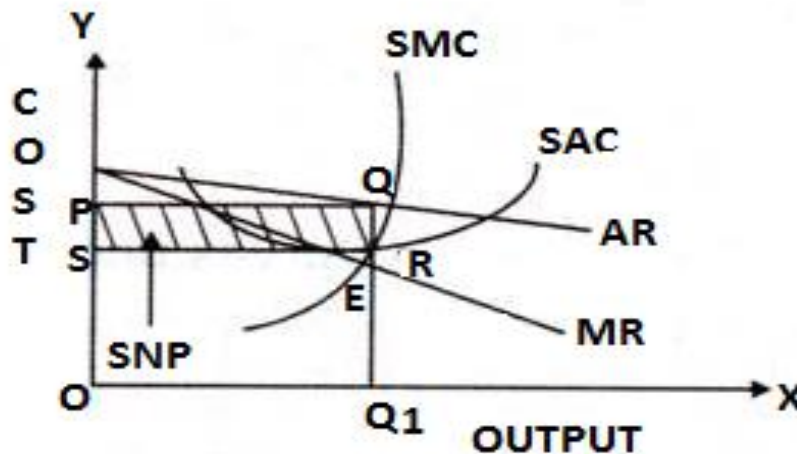


Fig 14

In Figure 14, output is measured on X-axis and cost/revenue/price is on Y-axis. AR is the average revenue curve, MR represents the marginal revenue curve, and SAC curve represents the short run average cost curve, while SMC signifies the short run marginal cost. It can be seen that MR intersects SMC at point E (E point is equilibrium point where $MR=MC$ and MC cut MR from below) which showed output OQ_1 and price is OP (which is equal to QQ_1). Therefore, QR is the supernormal profit per unit of output

as supernormal profit per unit of output is the difference between the average revenue and average cost. And supernormal profit would be measured by the area of rectangle PQRS.

- ii. **Normal Profit:** A firm will earn normal profits when the price of product is equal to average cost of the same product.

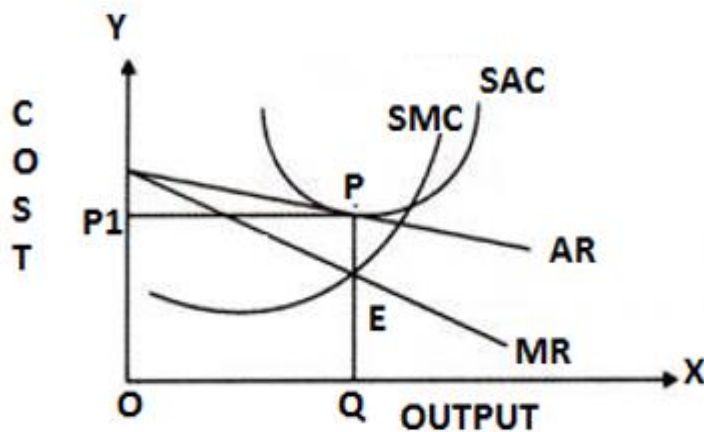


Fig 15

In Figure 15, output is estimated on X-axis and cost/revenue on Y-axis. SMC indicates short run marginal cost whereas SAC short run average cost. E is the equilibrium point where SMC intersects MR from below and $SMC=MR$. At this equilibrium point, the equilibrium output is OQ and price OP1. The curve AR touches SAC at point P ($AR=SAC$), thus this P point is normal profit earning point for a firm.

- iii. **Losses:** In short run period when short run average cost is greater than average revenue, a firm will incur losses, as shown in figure 16.

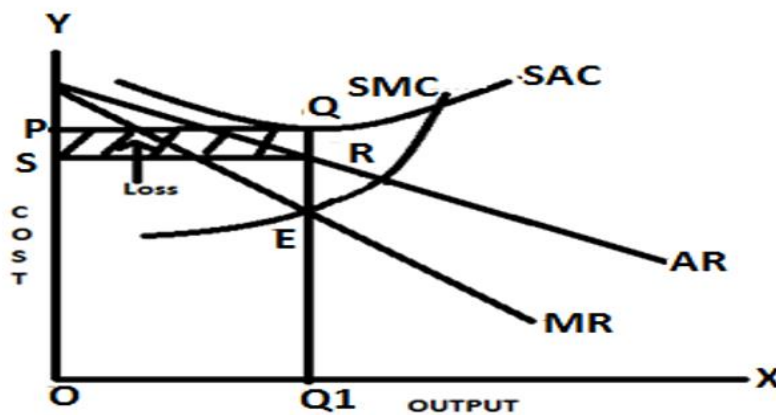


Fig 16

Figure 16, output is measured on X-axis and cost/revenue/price is on Y-axis. The firm is in equilibrium at point E, where $MC=MR$. At this equilibrium level the output is OQ_1 at price OP . Corresponding to this, the average cost QQ_1 is greater than average revenue RQ_1 . Hence revenue is less than cost; the firm will incur loss which is $PQRS$.

B. Long Run: Under monopolistic competition, in long run if existing firms are earning super normal profits, then new firms will enter in the industry. With the entering of new firms, production will increase as a result price will decline. Hence each and every firm will earn normal profit in long run period instead of super normal profits. Now profits are normal only when $AR = LAC$. It is further explained with the figure 17:

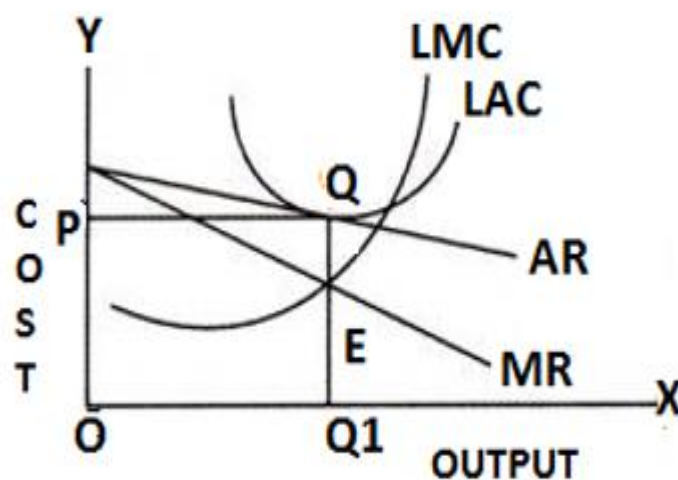


Fig 17

In Figure 17, output is estimated on X-axis and cost/revenue on Y-axis. LMC indicates long run marginal cost whereas LAC long run average cost. E is the equilibrium point where LMC intersects MR from below and $LMC=MR$. At this equilibrium point, the equilibrium output is OQ_1 and price OP . The curve AR touches LAC at point P ($AR=LAC$), thus this Q point is normal profit earning point for a firm.

7.3.3 Price and Output Determination Under Monopolistic Competition (Group Equilibrium)

Generally, group is related with the industry. The industry includes all firms which are producing homogenous product. Whereas under monopolistic competition, group consists of a firm producing differentiated product and have close substitute. For instance, soap making firms like Lux, Dove, and Pears are a group. Following are the assumption of group equilibrium:

- A. Demand and cost curve of all the firms are identical.
- B. No firm will affect the price and output of another competitive firm.

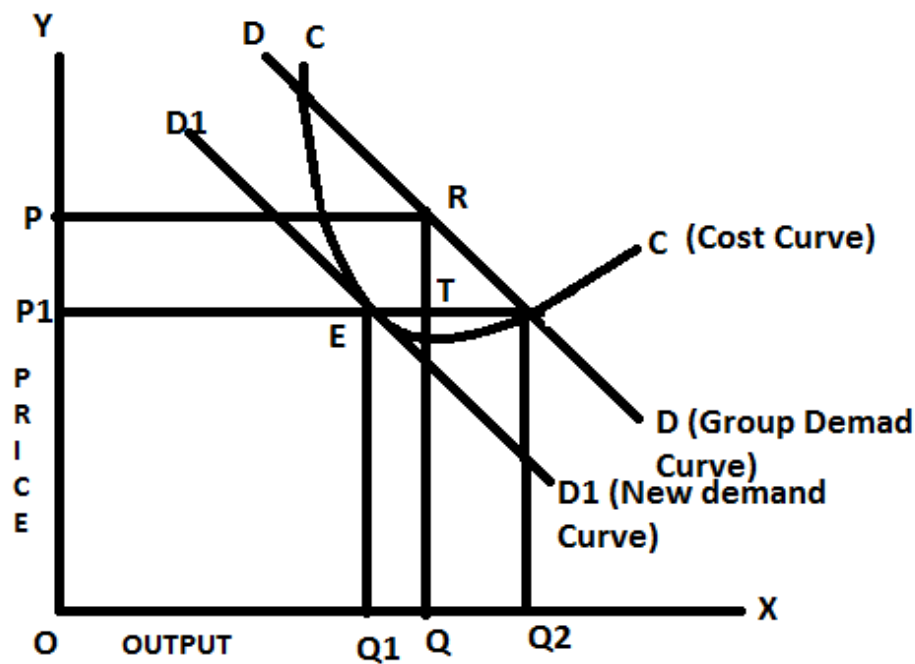


Fig 18

Figure 18, shows output is measured on X-axis and price is on Y-axis. If all firms fix OP price of the product, then they will earn supernormal profit i.e. PRTP1. This supernormal profit will attract the other firms to enter into the market. Then new firms will also start the output as a result production will increase in the market and the firm's new demand curve will be shifted to D1D1. The demand curve is tangent to the cost curve at E point (which is equilibrium point) and all firms will earn normal profits at this situation. Hence the equilibrium price is OP1 and output is OQ1.

7.3.4 Selling Cost

The curve of selling costs was propounded by Prof. Chamberlin. Under monopolistic competition, products are differentiated; therefore, producers have to push up the sales of their product. For this purpose, producers do the publicity regarding the products or try to promote their product. Such a sales promotion expenses are known as selling cost. This cost includes all the promotion expenses like advertisement on television, newspapers, radio and salaries of salespersons incurred by the producers to increase the demand of their product. The selling cost is different from production cost because production cost is related with the

expenses incurred by the producer for the production of a product. The production cost includes all the expenses on manufacturing of a product like raw material, electricity, wages of labours and transportation cost (not included in selling cost as this cost do not increase the demand of a product) etc. Like the cost curves, selling cost curve is also U- shaped under the influence of the law of variable proportions.

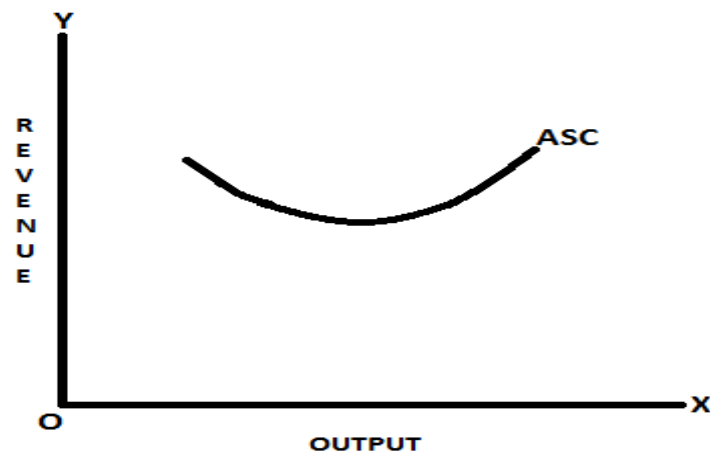


Fig 19

Figure 19, shows the slopes of ASC is average selling cost. In the initial stage, it falls because proportionate increase in sale is more than the increase in selling cost. Later, it starts rising as it indicates that after a point proportionate increase in sale is less than the selling cost.

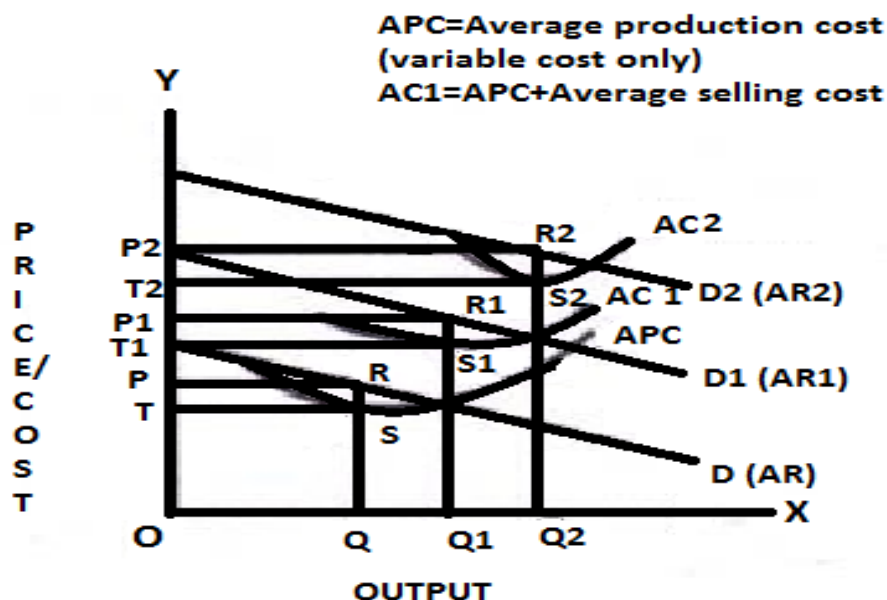


Fig 20

Under monopolistic competition, the selling cost also effect the price-output of a firm. Figure 20 show that output is measured on X-axis and cost/revenue is on Y-axis. APC is initially

average production cost and AC1 (average composite curve) includes average production cost and average selling cost whereas AC2 includes average composite cost and additional average selling cost. The initially equilibrium position is when OQ output is sold at OP price. The firm earns PRST super-normal profits. Now, when selling costs are incurred in the first instance, the new equilibrium position brings T1S1R1P1 profits (after selling cost demand will also increase and new demand curve will be D1 (AR1)) by selling OQ1 output at OP₁ price. Again, if firm increases the selling cost, then demand curve will shift to D2 (AR) and firm will get P2R2S2T2 super normal profits by selling OQ2 output at P2 price. The firm will, however, continue to increase the selling cost to maximise their profits. If the firm spends more on advertisement beyond this level, the addition to revenue will be less than costs.

7.3.5 Excess Capacity

Initially, the excess capacity was outlined by Wicksell and Cairnes but later on it was propounded by Chamberlin in a systematic way. The doctrine of excess capacity is concerned with monopolistic competition in the long-run. It is defined as “the difference between ideal (optimum) output and the output actually attained in the long-run.”

Under perfect competition, average revenue/demand curve touches long-run average cost curve (LAC) at its minimum point and two conditions i. e.

- (i) $LMC = MR$ and
- (ii) $AR (\text{price}) = \text{Minimum LAC}$ are fulfilled.

This means that in the long-run the entry of new firms forces the existing firms to make the best use of their resources to produce at the lowest point of average total costs. Figure 21 show the firm will be in equilibrium situation at the point E (at this point conditions are where OQ is the ideal or optimum output and enjoys profits in long run.

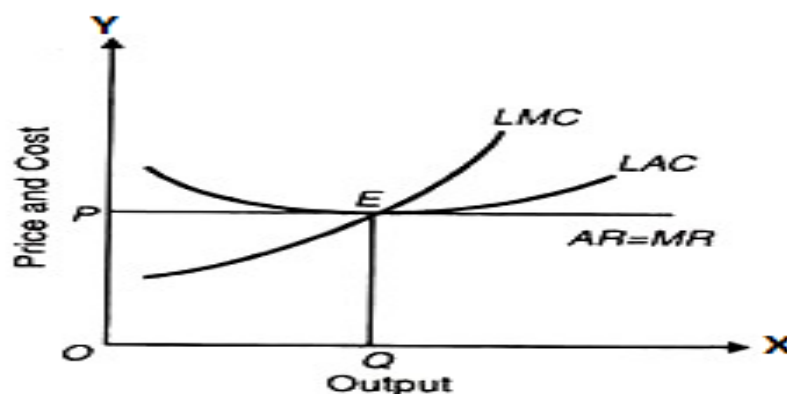


Fig 21

Under monopolistic competition, average revenue or demand curve slopes downward and two conditions i. e. (i) $LMC = MR$ and (ii) AR (price) = Minimum LAC are not fulfilled. Thus, under this competition, firms work under excess capacity means they are not producing optimum output.

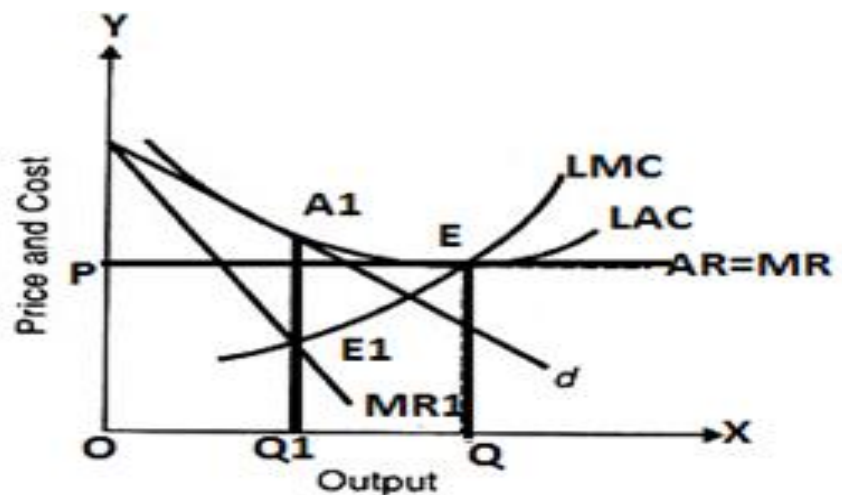


Fig 22

Figure 22 shows that output is measured on X-axis and price/cost is measured on Y-axis. AR is average revenue, MR is marginal revenue, LAC is long run average cost and LMC is long run marginal cost. The demand curve is indicated by d and firm is in equilibrium at the point $E1$ and output is $OQ1$ but this is not the ideal output because d is tangent to LAC at $A1$ to the left of E . If firm wants to produce beyond $OQ1$ then it will incur losses as $LMC > MR1$. Hence, excess capacity ($QQ1$) under monopolistic competition cannot be utilised.

Chamberlin's Excess Capacity: In previous concepts of excess capacity, it is discussed that under perfect competition, each firm produces at the minimum point on its long run average cost curve and demand curve is tangent to it at that point.

This will be the ideal output and no excess capacity exists in perfect competition. Whereas under monopolistic competition, in long run demand curve slopes downward and equilibrium of the firm is to the left of the minimum point on long run average cost curve. Thus, firm cannot utilise its excess capacity. But according to Prof. Chamberlin under monopolistic competition there is a freedom of entry and price competition, the tangency point between the firm's demand curve and the long run average cost curve would lead to be the "ideal output" and no excess capacity. Prof. Chamberlin assumes (1) there is a large number of firms. (2) Each

firm produces similar product (3) there is a freedom to enter in the production process. (4) Long run cost curves are of U-shaped.

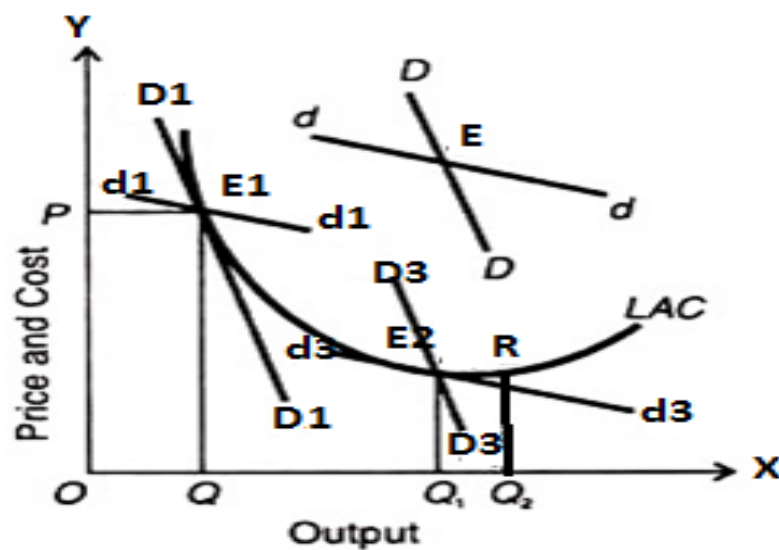


Fig 23

Figure 23 show due to no price competition dd curve has not any importance whereas DD is a group demand curve. Further, this fig shows that at E point firms are earning super normal profits in short run period. The super normal profits attract new firm to enter in the market resulting DD shifted to D1D1 where it is touches the LAC at the point E1. At the point E1, firms earn normal profit without price competition and selling OQ output at price OP. According to Chamberlin due to non-price competition under monopolistic competition each firm in the group producing OQ output but OQ1 is the ideal output or the excess capacity.

7.4 Comparison Between Monopoly and Monopolistic Competition

Following are the main point which shows there is difference between these two competitions:

- 1) **Number of buyers and sellers:** Under monopoly there is only single producer/seller whereas in monopolistic competition, there are many sellers/producers. Both competitions have many buyers.
- 2) **Product:** Product may or may not be homogenous under monopoly on the other hand; there is always a product differentiation.
- 3) **Barriers to entry:** Monopoly is characterized by the existence of barriers to entry. There are no barriers to entry in monopolistic competition.

- 4) **Degree of knowledge:** The buyers and sellers have perfect knowledge about market; on the other hand, under monopolistic competition the sellers and buyers have not perfect knowledge about market.
- 5) **Revenue curves:** Under monopoly AR and MR curves are less elastic whereas these are more elastic in monopolistic competition.
- 6) **Profits:** Under both competitions in short run period, a firm can earn super normal profits, normal profits and losses whereas in long run period, under monopolistic competition, a firm can earn normal profits and monopolist earn super normal profits.

Check Your Progress – V

Q1. Define selling cost.

Ans. -----

Q2. Define Excess capacity

Ans. -----

7.5 Summary

In this Unit, monopoly competition as well as monopolistic competition is discussed. Here, Monopoly competition is that competition where there is single producer of the product and product has no close substitution; on the other hand, in Monopolistic competition there are many sellers but product differentiation exists. The monopolist will be in equilibrium and earn maximum profits when two conditions are fulfilled. These conditions are (1) $MC=MR$ and (2) MC curve cuts MR from below. In short run, monopolistic earns super normal profit, normal profit and losses where are in long run, he enjoys super normal profits. Monopolist can charge different price for the same product from different consumers under discriminating monopoly. It may be due to personal, geographical or different uses of product. Price discrimination is possible only if the elasticity of demand in one market is different from elasticity of demand in other market. Dumping is a special case of price discrimination where monopolistic charge high price in domestic country and low price in foreign country for the same product. The reason behind it is that in domestic country monopolist enjoys monopoly and in foreign country he faces perfect competition. Under monopolistic competition, average cost, average variable cost, marginal cost and selling cost are of U-shaped. Due to differences in product, supply curve cannot be drawn. A firm can earn supernormal profits, normal

profits and losses in short run period whereas in long run period, it can earn normal profits only.

7.6 Questions for Practice

A. Short Answer Type Questions

- Q1. Define Monopoly. Give its assumptions
- Q2. Explain the term Monopolist is a price maker.
- Q3. Explain the concept of total revenue and total cost under monopoly.
- Q4. What do you mean by price discrimination? Give example
- Q5. Explain the shapes of AR and MR under monopoly and why?
- Q6. Discuss the degrees of Price Discrimination.
- Q7. Explain the concept of excess capacity in detail.
- Q8. Discuss Price and Output Determination Under Monopolistic Competition (Group Equilibrium)
- Q9. Explain the nature of Demand and Cost Curves Under Monopolistic Competition.

B. Long Answer Type Questions

- Q1. Explain the term monopoly and how price determination under short and long period.
- Q2. What is price discrimination? Explain its degrees and conditions.
- Q3. Explain the price and output determination under price discrimination.
- Q4. Explain the meaning and features of monopolistic competition.
- Q5. Explain price and Output Determination Under Monopolistic Competition (Individual Equilibrium).
- Q6. Compare and contrast monopoly and monopolistic competition.

7.7 Suggested Readings

- H.L. Ahuja: Advanced Economic Theory (Microeconomic Analysis)
- Koutsoyiannis: Modern Microeconomics
- K.N. Verma: Micro Economic Theory

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

UNIT 8: THEORIES OF DISTRIBUTION: MARGINAL PRODUCTIVITY THEORY AND THE MODERN THEORY

STRUCTURE

8.0 Learning Objectives

8.1 Introduction

8.2 Meaning and Types of Distribution

8.3 Theory of Factor Pricing and Need of Separate Study of Factor Pricing

8.4 Productivity of the Factor

8.4.1 Marginal Productivity

8.4.2 Average Productivity

8.4.3 Cost of the Factor

8.5 Theories of Distribution or Factor Pricing

8.5.1 Marginal Productivity Theory Under Perfect Competition

8.5.2 Marginal Productivity Theory Under Imperfect Competition

8.5.3 Modern Theory of Factor Pricing

8.6 Summary

8.7 Questions for Practice

8.8 Suggested Readings

8.0 Learning Objectives

After studying this unit, Learner will be able to:

- Describe the meaning, types and aspects of distribution of income
- Know about the marginal and average productivity
- Understand the various basic concepts related to the theory of distribution
- Explain the theories of distribution

8.1 Introduction

For the production of goods, various types of factors of production like land, labour and capital are used. In other words, output is the result of coordination of these factors of production. As a result, what is so ever is produced that is distributed among different factors of production in the shape of rent, interest and wages as a reward of their services or contribution in the production? Thus, theory of distribution in economics is related with the allocation of total production among various factors of production. In this Unit, we will discuss about theories of distribution and the purpose of this Unit is to make you understand the concepts and theories of distribution.

8.2 Meaning and Types of Distribution

In simple words, distribution means giving each person a portion of their work. The theory of distribution deals with the pricing of factors of production. Production materials such as land, labour, capital, buildings and entrepreneur are used to produce certain goods and services. As a result of these factors, the product is distributed to these production factors. For example, workers receive wages, landlords receive rent, and entrepreneurs receive profit. Thus, distribution in the economy refers to activities related to the distribution of production between production factors over a period of time. In other words, the theory of distribution means division of income among the factors of production in terms of rent to landlords, wage to labourer, interest to capital and profit to entrepreneurs.

According to Professor Chapman has defined, “The economics of distribution accounts for the sharing of wealth produced by a community among the agents or the owners of the agents which have been active in its production.” As per Professor Seligman, “All wealth that is created in society finds its way to the final disposition of the individuals through certain channels or sources of income. This process is known as distribution.”

Types of Distribution

There are two types of distribution:

A. Personal Distribution: It refers to the income sharing between different people or individuals in the country. It's not about income sources for different people in the country, but about their size. It only means questions about inequality in the distribution of income and wealth and how to reduce inequality?

B. Functional Distribution: This means dividing national income between various factors of production, such as land, labour, and capital, depending on the contribution of production. It is concerned with the problem of pricing of the productive factors.

Aspects of the Price of Each Factor

In general, the price of each item has two sides:

- A. Price Aspect:** Price aspect refers to the amount paid by the company or firm for the services of different factors of production used in the production process. For example, payment of wages to labours, interest to capital, rent to land is related with price aspect.
- B. Income Aspect:** Income aspect is related with the income of each and every factor of production for their services. For example, labour gets wages, employee gets salaries etc.

8.3 Theory of Factor Pricing and Need of Separate Study of Factor Pricing

Theory of factor pricing is concerned with the determination of prices of the services of different factors of production. These factors are known as inputs like labour, land, capital etc. In other words, the theory of factor pricing is known as theory of distribution. But factor pricing theory is separate from product pricing. The prices of a commodity are determined by the interaction of supply and demand but this interaction is not applicable on the factors of production. The reason behind it is that the nature of demand and supply of factor services in the factor market is entirely different from the nature of demand and supply in the commodity market. Professor Alfred Marshall has emphasised that there is a need for a separate theory of factor pricing because the characteristics of commodities and factors of production are different:

- 1) The demand for a factor of production is not a direct demand as it depends on the demand for the goods and services in which they are employed. Whereas, the demand for a commodity is a direct demand because it directly satisfies the want of a consumer.
- 2) The demand for a factor of production is a joint demand because two or more than two factors are jointly demanded for production.
- 3) The factors of production like labour, entrepreneur etc are affected by the economic factors as well as the non-economic factors.

Thus, we come to the conclusion that though the value of the commodities and the prices of the factors of production are determined by demand and supply yet, due to some differences of the factors of production on the side of supply, there is a need for a separate theory of distribution.

8.4 Productivity of the Factor: Productivity means contribution of a factor in the total output.

8.4.1 Marginal Productivity

Marginal productivity of a factor refers to additional product as a result of applying additional unit of a factor, keeping other factors as constant. It can be used as:

A. Marginal Physical Productivity: It may be defined as the addition to the total production resulting from employing one more unit of a factor of production. It refers to the difference made to total product by applying one additional unit of input.

$$MPP_n = TP_n - TP_{n-1}$$

MPP_n:- Marginal physical productivity of n unit

TP_n:- Total physical productivity of n units.

TP_{n-1}:- Total physical productivity of n-1 units.

B. Marginal Revenue Productivity: It is defined as the addition to total revenue resulting from the applying of one more unit of a factor of production. It is calculated by multiplying the marginal physical productivity with marginal revenue.

$$MRP = MPP * MR$$

C. Value of Marginal Physical Productivity: It is calculated by multiplying MPP with average revenue.

$$VMP = MPP * AR$$

8.4.2 Average Productivity

It refers to per unit productivity of a variable factor. Average physical productivity is measured by dividing total physical product by the number of units of the variable factor.

$$APP = \text{Total Physical Product} / \text{Units of the variable factor.}$$

Average revenue productivity is calculated by dividing total revenue product by the number of units of the variable factor.

$$ARP = \text{Total Revenue Product} / \text{Units of the variable factor.}$$

8.4.3 Cost of the Factor

It refers to expenses incurred on hiring the factor of production. It has two aspects:

A. Average factor cost: It refers to per unit cost of the factor.

$AFC = \text{Total factor cost} / \text{Units of the factor employed}$

B. Marginal factor cost: It refers to additional cost of hiring one more unit of factor of production.

Check Your Progress I

Q1. What is the meaning of marginal productivity?

Ans.-----

Q2. What do you mean by average productivity?

Ans.-----

8.5 Theories of Distribution or Factor Pricing

8.5.1 Marginal Productivity Theory (Under Perfect Competition)

Marginal productivity theory is the oldest theory of distribution or factor pricing. It was developed by German economist T.H. Von Thunen in 1826. But later on, many economists like Walras, Edgeworth and Clark contributed for the development of this significant theory of distribution. According to this theory every factor of production gets remuneration equal to its marginal revenue productivity. This theory shows that how the prices of different factors of production are determined. According to this theory every factor of production gets remuneration equal to its marginal revenue productivity.

A. Assumptions

The marginal productivity theory under perfect competition is based on the following assumptions:

- 1) There is perfect competition both in the factor market and product market.
- 2) All units of the factor are homogenous and factors of production are perfectly mobile.
- 3) Every entrepreneur aims at maximising the profits.
- 4) The law of variable proportions is applicable in the economy. It means output can be changed by changing the proportion of factors.
- 5) Factors of production can be substituted for each other. It means capital can be used in place of labour.

- 6) There is full employment of factors.
- 7) There is no change in technique of production.
- 8) This theory is applicable only in the long-run.

B. Explanation of the Theory

Every producer uses factors of production like labour, land, capital due to their productive in nature. The producer pay for the factor depends upon its productivity. The greater the productivity of a factor, the higher will be its reward. If the price of a factor of production is less than its marginal revenue product, the producer will use more of this factor. When more of a factor is employed, its marginal revenue product diminishes. The producer will stop giving further employment as soon as the marginal revenue product of the factor is equal to its price. This theory can be explained:

From the View Point of the Industry

Under the perfect completion from the view point of an industry, marginal productivity theory studies the price of each factor of production is determined by the equality of demand and supply. But according to this theory, it of assumed that there is full employment in the economy, therefore the supply of the factor is constant. Hence, price of factor is determined by its demand only.

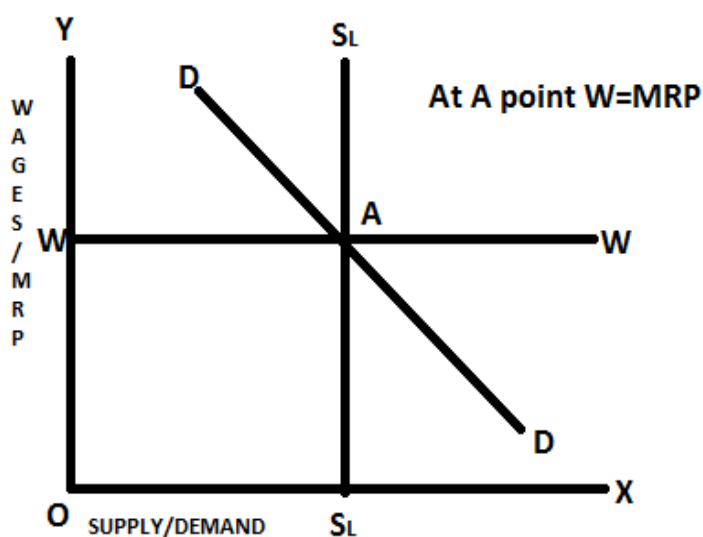


Fig 1

In fig 1, supply and demand of labour is measured on X-axis whereas wages and MRP is measured on Y-axis. The supply of labour is shown by SL which is constant and parallel to OY, on the other hand WW indicates the wages of the labour and DD is the demand curve of

labour. The equilibrium point is A where supply and demand curve of labour cuts each other and price of factor is determined by OW.

From the View Point of Firm (Perfect Competition)

Under perfect competition, in order to get maximum profits, the firm will employ that number of factors where marginal factor cost is equal to marginal revenue product ($MFC=MRP$). If the MRP is less than their price, the firm will bear the losses. It can be explained with help of following table:

Table 1:Factor Demand by a Firm

Units of a factor	MPP	Price/AR=MR (₹)	MRP=MPP*MR (₹)	Price of factor (₹)
1	8	4	32	16
2	6	4	24	16
3	4	4	16	16
4	2	4	8	16

Table no 1 showed that factor cost is ₹ 16 and price/AR of produced product is ₹ 4. When firm increased units of a factor, the Marginal revenue productivity (MRP) of factor is declining. Marginal revenue productivity of first unit is ₹ 32, second of ₹ 24, third of ₹ 16 and fourth of ₹ 8. Thus, to earn maximum profit, the firm use a factor up to the point where its MRP is equal to marginal factor cost. Hence, the firm is in equilibrium stage when it employs 3rd unit of factor where factor cost (₹ 16) is equal to MRP (₹ 16).

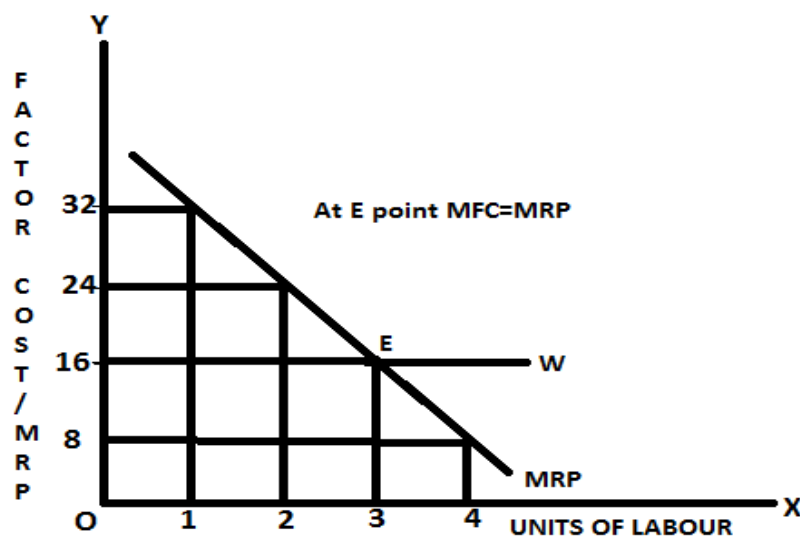


Fig 2

In fig 2, units of a factor are measured on X-axis and factor cost/ MRP are shown on Y-axis. MRP is marginal revenue productivity curve and W indicates price of a factor. At point E, W line cuts MRP so this point is equilibrium as $MRP=W$.

C. Criticisms: Marginal productivity theory has the following drawbacks

- 1) **Unrealistic assumptions:** This theory is based on many assumptions like perfect competition, homogenous factor, perfect substitutability, perfect mobility etc. But in reality, these assumptions do not exist. Because imperfect competition exists in reality, full employment is a rare phenomenon, all the factors of production are heterogeneous and it is difficult to move factors from one place to another.
- 2) **Constant technology:** This theory assumes that there is no change in technology of production but in reality, it is not constant as we face dynamic changes in an economy.
- 3) **One sided:** This marginal productivity theory is one sided theory as it takes into consideration only the demand side and ignores supply. This theory assumes supply is constant but supply can be changed in long period.
- 4) **Based on long period:** This theory is based on long run period and ignores short run period. But Lord Keynes stated that in long period we all are dead. So problems of short period are important than that of long run period.
- 5) **Difficult to measure MPP:** According to Hobson it is difficult to measure the MPP of a labour. Because if producer wants to measure the MPP of labour then he has to increase the units of labour along with other factors like raw material, machinery etc.
- 6) **Difficult to measure marginal productivity of one factor:** The producer uses various factors of production like land, labour, capital etc to produce the goods and services and it's difficult to find out the contribution of a single factor in the process of production.

8.5.2 Marginal Productivity Theory (Under Imperfect Competition)

There is a drawback of marginal productivity theory as it assumes perfect competition, but in reality, it is unrealistic and imaginary. Economists like Robinson, Chamberlin analysed the determination of factor pricing under imperfect competition. There are many types of imperfect competition like monopolistic, oligopoly, monopsony etc, but here only monopsony is analysed. A monopsony is a market in which there is only one buyer. In monopsony market, there is perfect competition in product market (means $MRP=VMP$) and

imperfect competition in factor market (means one buyer of the factors). In this market, the payment paid to a factor of production will be less than its marginal revenue productivity ($W < MRP$). So, there will be exploitation of the factors of production.

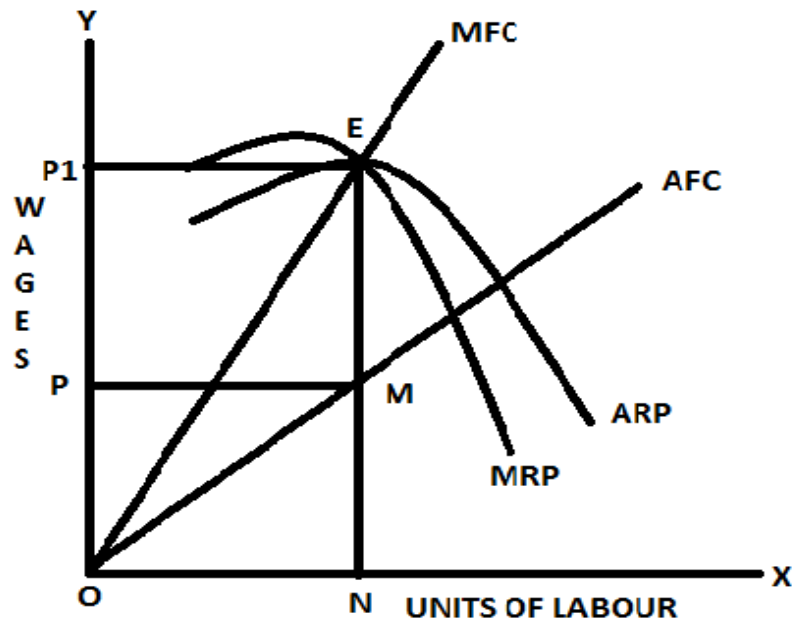


Fig 3

In fig 3, units of labour are measured on X-axis and wages on Y-axis. AFC is Average Factor Cost curve and MFC is marginal factor cost. Both AFC and MFC are rising, but MFC lies above AFC. At the point E, $MFC = MRP$ so at this equilibrium point, producer will employ ON units of labour and OP wages. But wages are less than MRP, it means there is exploitation of labour and producer is earning super normal profits i.e. PP1EM.

8.5.3 Modern Theory of Factor Pricing

The marginal productivity theory is defective because it deals only with demand side of the factor and ignores the supply side of the factor. The modern theory of distribution also known as the supply and demand theory of distribution states that the price of the factor is determined by the interaction of the forces of demand and supply of the concerned factor. Prices paid for factors of production are basically determined by demand and supply conditions.

A. Assumptions: Following are the assumptions of modern theory of factor pricing:

- 1) Every producer tries to maximize their profits.
- 2) The producers have perfect knowledge about MRP.
- 3) Competition exists in factor market and in different units of factors.

B. Demand for Factors of Production

The demand for factors of production and demand for goods are different because the demand for goods is direct and the demand for factors of production is derived demand as their services are required for the production of other goods and services. The demand for the factor is determined by its marginal revenue productivity. Following are the factors which affecting demands:

- 1) If a factor of production has substitute in the market, then its demand will be fairly elastic. But if substitute is not available, the demand will be inelastic.
- 2) If the demand for final product is expected to be high, then the demand for all the factors which produce the product will also increase.
- 3) If a factor of production is very important in the production of a commodity, then its demand will be high.

C. Supply of Factors of Production

Supply of factors of production also differs from the supply of goods. There is a direct relationship between the supply and price of good. In other words, the supply of goods increases with the increase in price on the other hand there is not direct relation between the prices of services offered by the factors of production and their cost of production. But it is assumed that there is a positive relation between supply and price. It cannot be unrealistic because higher the price of a factor of production, other things remaining the same, higher will be its supply and if price declined then supply also declined. The supply curve of a factor of production is positively inclined, i.e., its slopes upward from left to right.

In a perfect competition, there are large number of firms which demand the services of a factor of production and large number of buyers. In such a factor market, the price of a factor (like labour) is determined where demand and supply of labour is equal to each other. In other words, it can be stated in long period labour will get the payment/wages equal to its MRP.

Supply depends upon the following factors:

- 1) For a country, supply of land is perfectly inelastic but if the opportunity cost of it increases then its supply curve will be upward sloping.
- 2) There is no relation between supply of labour and wage rate.
- 3) There is a direct relation between rate of interest and supply of saving.
- 4) Supply of entrepreneur depends upon many non-economics factors.

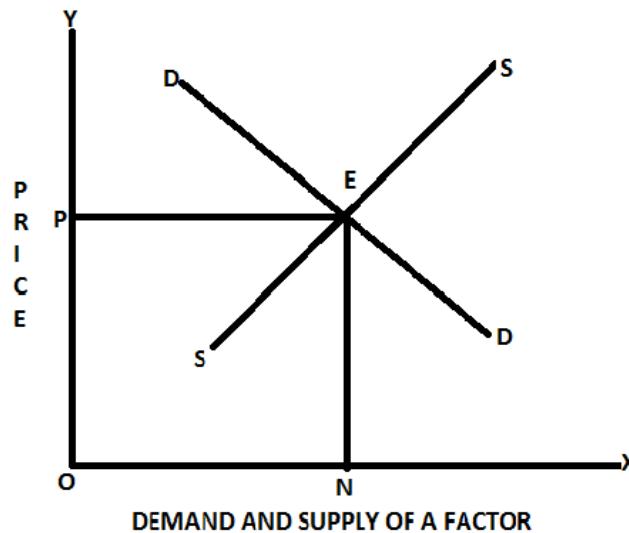


Fig 4

In this fig 4, DD is the demand curve and SS is the supply curve of a factor, the demand and supply curves intersect at point E. The equilibrium factor price is OP. The price of a factor cannot be stable at the level higher than or lower than OP. For example, the price is more than OP, then the supply will be greater than the quantity demand therefore, the competition between the owners of the factor will force down the price to OP level. Similarly, the price of factor cannot be determined below the OP because at lower price, the supply of a factor is less than demand. The competition among the producers demanding the factor of production will push the price to OP level. Hence, the price of a factor of production is determined by the interaction of the forces of demand and supply.

D. Criticism: This theory is criticised on the basis of following points

- 1) The theory is based on the assumption of perfect competition in both the product and factor markets. But in reality, imperfect competition exists in both the markets.
- 2) The theory assumes that all the unit of a factor are homogenous. But in reality factors are heterogeneous.
- 3) It assumes that producer's main motive is to maximise their profit, but sometimes their motive can be to increase the sales not to increase the profit.

Check Your Progress II

Q1. Give any two assumptions of marginal productivity under perfect competition

Ans.-----

Q2. At what point equilibrium factor price exist?

Ans.-----

8.6 Summary

In this Unit we have discussed various aspects of distribution including theories. The theory of distribution in economics is related with the allocation of total production among various factors of production. There are two types of distribution which are Personal Distribution and Functional Distribution. The value of the commodities and the prices of the factors of production are determined by demand and supply yet, due to some differences of the factors of production on the side of supply, there is a need for a separate theory of distribution. However, productivity means contribution of a factor in the total output. It has two aspects i.e., marginal productivity and average productivity. According to Marginal Productivity theory every factor of production gets remuneration equal to its marginal revenue productivity. The marginal productivity theory is defective because it deals only with demand side of the factor and ignores the supply side of the factor. The modern theory of distribution also known as the supply and demand theory of distribution which states that the price of the factor is determined by the interaction of the forces of demand and supply of the concerned factor.

8.7 Questions for Practice

A. Short Answer Type Questions

Q1. What do you mean by the term productivity, give example?

Q2. Explain the concepts of

- a. Marginal Physical Productivity
- b. Marginal Revenue Productivity

Q3. Define marginal productivity under imperfect competition.

Q4. Explain the theory of marginal productivity under perfect competition from the point of view of industry.

Q5. What are the assumptions of modern theory of factor pricing?

B. Long Answer Type Questions

Q1. State and explain the marginal productivity theories of distribution.

- Q2.Explain the theory of marginal productivity under perfect competition from the point of view of firm and industry.
- Q3.Explain the modern theory of distribution in detail.
- Q4.Critically evaluate marginal productivity theory of perfect competition.
- Q5.Critically evaluate modern theory of factor pricing.

8.8 Suggested Readings

- H.L. Ahuja: Advanced Economic Theory (Microeconomic Analysis)
- Koutsoyiannis: Modern Microeconomics
- K.N. Verma: Micro Economic Theory

BACHELOR OF LIBERAL ARTS

SEMESTER – I

COURSE: MICRO ECONOMICS

UNIT 9: THEORIES OF RENT

STRUCTURE

9.0 Learning Objectives

9.1 Introduction

9.2 Meaning of Rent

9.2.1 Economic Rent

9.2.2 Contract Rent

9.3 Ricardian theory of Rent

9.3.1 Assumptions of the Theory

9.3.2 Explanation of the Theory

9.3.2.1 Rent Under Extensive Cultivation

9.3.2.2 Rent Under Intensive Cultivation

9.3.3 Criticism of the Theory

9.4 Modern Theory of Rent

9.4.1 Features of Modern Rent Theory

9.4.2 Demand and Supply Analysis

9.4.3 Rent is a Surplus Return

9.4.4 Economic Rent and Elasticity of Supply

9.5 Rent and Price

9.6 Quasi Rent

9.7 Distinction between Rent, Quasi-Rent and Interest

9.8 Important Differences between Ricardian Theory and Modern Theory of Rent

9.9 Summary

9.10 Questions for Practice

9.10 Suggested Readings

9.0 Learning Objectives

At the end of this unit, learner will be able to:

- Define the meaning of rent
- Describe the types of rent
- Determination of rent under Ricardian theory of rent and modern theory of rent
- Know the meaning of Quasi rent

9.1 Introduction

The services of factors of production are needed to produce goods required for the satisfaction of human wants. No entrepreneur possesses all these factors in requisite quantities. He has, therefore, to hire them. Since the persons supplying these factors are themselves consumers and, thus, have to spend on goods and services, they will not supply these factors free of charge. Each factor, therefore, expects a price for the services that it will render like rent for the land, wages for labour, interest for use of capital and entrepreneur wants profit. In this lesson remuneration given for the use of land i.e., rent will be studied.

9.2 Meaning of Rent

Rent is the price of the services or use of the land. e.g., rent of house, a machine, a car, etc. But in economics, it refers to the price paid for the uses/services of land and other free gifts of nature. According to classical economics, the only land is paid the rent which is the payment for an original productivity of the soil. The modern economics says that other factors like labour, capital and organization are also paid the rent based on their scarce supply.

9.2.1 Economic Rent

Economic rent is the minimum amount of money that an owner of land, labour or capital must receive in order to let someone else use that land, labour or capital. In economics, the rent under discussion is always the economic rent. It is defined on the basis of the minimum amount of return that the owner of the factors expects from its use.

According to the classical economists, economic rent is that payment which is made for the use of land alone. It is determined by the fertility of the land. It is also called net rent. Modern economist uses the term rent as payment made on land and free gift of nature which are scarce in

the short run. Many factors earn some income over and above their minimum earning in the short period which is rent. Economic rent is the positive difference between the actual payment made for a factor of production (such as land, labour or capital) to its owner and the payment level expected by the owner, due to its exclusivity or scarcity.

9.2.2 Contract Rent

It is the total lease amount, which tenant is ready to pay for the property as per his agreement. It includes the minimum opportunity cost of the owner along with all the other payments like tax, insurance, maintenance, utilities and other service charges which otherwise are paid by all owner. The tenant pays the amount as specified in the written agreement. It is also called gross rent. Contract rent refers to that rent which is agreed upon between the landowner and the user of the land. It is the payment done according to the contract to the landlord. It is determined by the forces of demand and supply of assets in the market. In economic, it includes the interest on the capital invested and labour charges wages.

Contract rent means the total rent that is or is anticipated to be, specified in the rental contract as payable by the tenant to the owner for rental of a dwelling unit, including fees or charges for management and maintenance services and those utility charges that are included in the rental contract. In determining contract rent, contract rent is not decreased by any rent concessions.

In everyday usage, the term rent is used to denote any periodic payment made for the use of a house, a machine or a transport vehicle, say a taxi. In that sense, this term is synonymous with a hiring charge. The payments made by tenants to the landlord are also usually termed as rent. But this is not rent in the economic sense. Since this payment includes a payment for the use of land, a return on the capital invested on the land, a payment for the risk borne by the landlord which is made for the use of land only. When a farmer hires a piece of land, he usually settles the payment which he would make to the landlord. This amount is known as contract rent and depending on competition for land.

Contract rent may be higher or lower than economic rent. It must, however, be remembered that whereas the contract rent involves the payer and the payee, the economic rent need not necessarily be paid to someone else, e.g., if a farmer cultivates his own land. Economic rent may emerge due to reason to be studied later on, but there is no question of any contract rent in this case. In this lesson, the term rent will be used in the sense of economic rent, though the adjective 'economic' may often be dropped in the next part of the lesson.

Since economic rent does not result from any effort on the part of the landlord, it is also called producer's surplus. This view that rent is reward for the mere ownership of a factor of production, and not a payment for efforts spent on it is quite important in economics. Following this idea, the concept of economic rent may be widened to include any surplus (of return over cost) obtained by any factor of production if its supply is less than perfectly elastic and this is the case with most of the factors with land as the main example.

9.3 Ricardian Theory of Rent

Ricardo was among the pioneers of modern economics; he presented the theory of rent in 1817 in the aftermath of the high rise of corn and land prices after the Napoleonic wars. He analyzed the increase in both land and corn price and interrelated the both in his theory as, “Rent is a portion of the produce of the earth that is paid to the landlord for the use of the original and indestructible powers of the soil”.

The land rent arises because of the soil fertility ratio or the location of a piece of land. Ricardo considered land as a gift of nature, all the earnings from it are surplus revenues as it has no supply price or cost of production. Also, Ricardo stated that the land price increases with the scarcity factor that is inversely proportional to the cost of land. The second important point was the degree of productive capacity or fertility of the land, some lands are more productive than others hence cost more.

In very simple words we can say Ricardo defined rent as that portion of the produce of the earth which is paid to the landlord for the use of the original and indestructible powers of the soil. He based his theory on these points that Land is heterogeneous in quality i.e., all plots of land are not equal in fertility; the differences in fertility of land are due to original and indestructible powers of the soil and there exists no-rent land which just meets the cost of cultivation.

9.3.1 Assumptions of the Theory

Ricardian Theory of rent is based on certain assumptions which are as follows:

1. The land has no alternative use as it is used only for farming.
2. Fertility of land differs from land to land so, some pieces of land are more fertile while comparing.
3. Law of diminishing returns applied in agriculture. Therefore, the output will not increase at the same rate at which labour and capital have been increased.

4. The population of the country rises continuously in geometrical progression.
5. The Ricardian theory of rent is based upon a long term.
6. The Ricardian theory assumes the existence of no-rent land which does not enjoy any rent.
7. The Ricardian theory assumes that the supply of superior grade of land is limited.
8. The Ricardian theory rests upon the fundamental assumption that land possesses some original and indestructible powers.
9. The theory assumes the existence of perfect competition in the market.
10. The theory assumes that the most fertile and most favourably situated land will be first cultivated.

Now the question arises how does rent arise

The farmer has only two ways of increasing production to meet the rising of demand. i.e., extensive cultivation and intensive Cultivation.

In both these cases, as he uses more and more labour and capital, output increases but less than proportionately. Different piece of land produces different amount of production due to difference in level of fertility. Farmers will prefer to cultivate the most fertile lands first, production as well as income will be more than that of less fertile land. The difference in production of a piece of land over the less fertile land brought under cultivation is rent. Similarly rent arises on the intensive cultivation side also. As more and more units of labour and capital are applied to a land, law of diminishing returns will be applied. Initial units of labour and capital will produce more than the marginal units, earlier units will earn surplus which is rent.

9.3.2 Explanation of the Theory

Keeping the basic point in mind, the Ricardian theory can be easily understood by taking a simple, but hypothetical example.

9.3.2.1 Rent under Extensive Cultivation

Extensive cultivation is the type of farming under which production is increased by using more of land. With the help of given assumptions, Ricardo has taken example of an island, where people go to settle, nobody is living there before that. Land is in abundance, free gift of nature so nothing has to pay for the use of land. There are four grades of land in the country and that each

grade differs from the other in fertility. The area covered by each grade is fixed. The land is best suited for the production of a particular crop say, wheat.

According to Ricardo, in a civilization when there is less population, the food requirements can be met by the cultivation at only the superior grade land. As the population increases people will be forced to take up the cultivation of second grade or less fertile pieces of land. Similarly, as the number of people increase the grade of the land decreases for the cultivation of food production. There are four grades of land i.e. A, B, C and D in diminishing order of their fertility means A is more productive and D is least productive. People will use A grade land which produces 50 quintals of foodgrains per acre. When demand for food grains will rise due to rise in population, all the grade A land is fully utilised, people will move to grade B land which produces 40 qts of food grains. Ricardo calls it marginal land as it is the last to be used and generates rent of 10 qts (50qts-40 qts).

Land A is called intra-marginal land, difference of produce between intra- marginal and marginal and is called rent. For the same reason now land C has been used which produce 30 qts and rent will be calculated from C because it is marginal land and A and B are intra- marginal land. With increasing demand of food grains now land D will be used and produces 20 qts, as now this is last land so it is marginal land, rent will be calculated from D as other lands are intra marginal lands.

Table 1 Rent under Extensive Cultivation

Grade of Land	Production in qts	Rent in qts
A	50	$50-20=30$
B	40	$40-20=20$
C	30	$30-20=10$
D	20	$20-20=0$

Table 1 shows grade A, B and C will earn rent 30,20 and 10 respectively. The land D will earn no rent i.e., zero. It is called marginal land

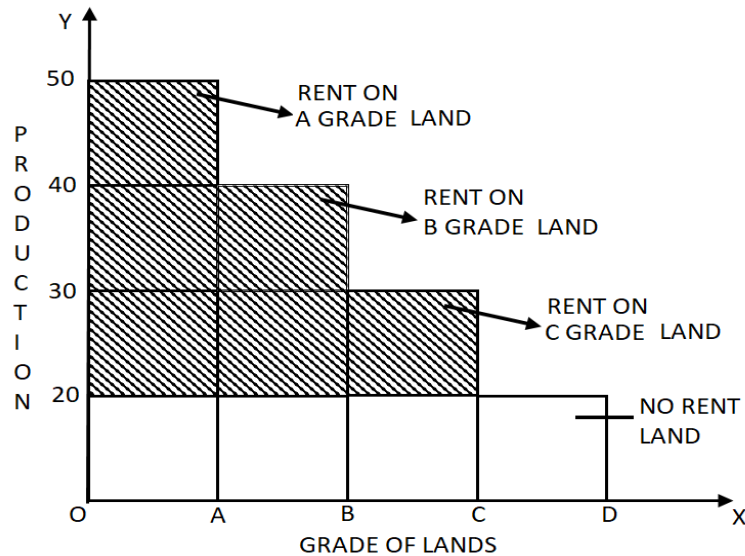


Figure 1

9.3.2.2 Rent under Intensive Cultivation

This is second type of farming where on the same piece of land more and more units of labour and capital is used for cultivation. Law of diminishing returns will operate so less rise in production with more units of labour and capital. Four units of labour and capital are there. The supply of labour and capital is variable and comes in units which cost Rs. 500 each, the law of diminishing returns operates on each grade of land as indicated in the table below.

Table 2: Rent under Intensive Cultivation

Unit of Labour and Capital	Grades			
	A	B	C	D
1	25	20	15	10
2	20	15	10	5
3	15	10	5	0
4	10	5	0	-5

New settlers in this country will find A grade land freely available. Since one unit of labour and capital yields 25 qts of wheat, it must sell at Rs. 20 per qt, to cover expenses of production. Clearly there is no surplus here. Receipts from sale of wheat are just equal to cost of cultivation.

When demand for wheat increases, say due to increase in population, and if the whole of A grade land has already been brought under cultivation, supply of wheat cannot be increased unless the price rises sufficiently to make cultivation of inferior grade land worthwhile.

Rise in price will provide the incentive and cultivators can either turn to B grade land or cultivate the A grade land more intensively, neither of the two alternatives will be possible unless the price has risen to Rs. 25 per unit. For only then value of the marginal product in each case covers the cost of labour and capital. If the decision is to use B grade land, this is the extensive margin of cultivation because cultivation cannot be extended to the C grade and B grade land is no rent land. If it is decided to apply another unit of labour and capital to A grade land then we can say that the intensive margin of cultivation has been reached because it is not worthwhile to apply the third unit to labour and capital even to the A grade land. In either case there will be a surplus of Rs. 125 on A grade land. In the same manner, we can calculate that neither C grade will be used nor A and B grades will be used more intensively unless the price of wheat rises to Rs. 5 per unit.

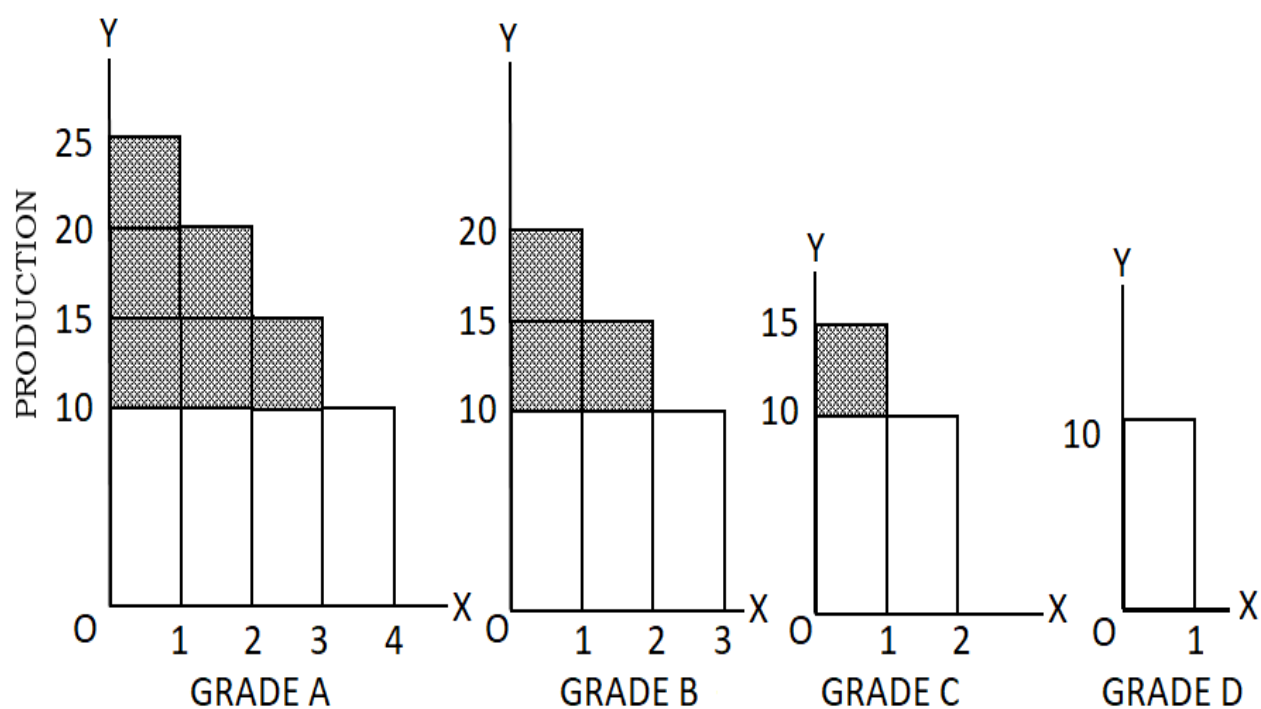


Figure 2

The situation can be illustrated by Fig. 2. Each diagram indicates the yield expected from application of various units of labour and capital to one of the four grades of land. In a populous country all type of land is used and the best ones will be utilised more intensively. Thus, on the

A grade four units of labour and capital are used and the successive increments of yield resulting there from are shown by the blocks of decreasing size. As is clear from the figure three units of labour and capital on B grade, two on C grade, only one on D grade lands are used. In each the total area of the block represents the total yield which, multiplied by price gives the total value product obtained. Now the cost of applying four units of labour and capital on A grade land is Rs. $500 \times 4 = \text{Rs. } 2000$. The total value of product resulting from these units is $(25+20+15+10) = 70 \text{ qt}$

$70 \text{ qts} \times \text{Rs. } 50 \text{ per qt} = \text{Rs. } 3500$. Total cost is 2000. Thus, economic rent on this is equal to Rs. $3500 - 2000 = \text{Rs. } 1500$.

Similarly, on B $(20+15+10) = 45$ is equal to Rs. $2250 - \text{Rs. } 1500 = \text{Rs. } 750$

Production on C is $25 \times 50 = 1250$, Cost is 1000 units so rent is Rs. 250

9.3.3 Criticisms

1. **Fertility of Land Is Not Original:** It has been pointed out that there are no "original and indestructible powers of the soil." Even good lands, after they have constantly been cultivated, lose fertility to a considerable extent. If farmers continue to manure their land to save them from complete exhaustion, it becomes difficult to decide which powers of the land are 'original' and which are not. This is what makes Stonier to say, "the concept of the original power of the land is to say the least nebulous." Coming to indestructible powers, he says, "in these days of nuclear physics and atomic energy it is very dangerous to assert that anything is indestructible." Ricardo was not altogether wrong because certain factors like the climate, sunshine, rainfall, situation etc. associated with a particular piece of land are in fact fixed by the nature and man cannot alter them.
2. **Use of Land in Order:** Carey and Roscher have pointed out that people do not always cultivate the best land first and hence the order of cultivation laid down by Ricardo is wrong. They have argued that which is most conveniently accessible are the first to be cultivated. This criticism can also be considered irrelevant because the necessary point in the Ricardian theory is that there must be differences in the yield from different lands and not the order of cultivation.
3. **Wrong Assumption of no Rent Land:** The Ricardian theory, as pointed out in the beginning assures that there exists no rent land, which just repays the cost of cultivation.

The critics say that land has a variety of uses. If a plot of land does not yield any rent when wheat is sown, it may do so when jute or some other crop is sown. Further, if that plot is put to some other use, say for constructing a building it may yield still higher earning.

4. **Neglects the Scarcity Principle:** Another charge levelled against this theory is that even if all lands were equally fertile, rent will be paid so long as the total supply of land falls short of demand for it. This rent is known as scarcity rent.
5. **Rent Enters into the Price:** Ricardo was of the view that, since rise in price proceeds emergence of rent, it does not enter into price, this is not always acceptable as a valid proposition.
6. **Wrong Assumption of No Rent Land:** Ricardo's opinion that the marginal land, which just meets the cost of cultivation, is no rent land. However, modern economics say that even the marginal land is paid rent because it can give more productivity in case if alternative crops are cultivated.
7. **Rent for Different Fertility of Soil:** According to Ricardo rent is paid in relation to the difference in fertility of the soil. The modern economist says that the rent will arise even if the land has same fertility.

Check Your Progress- I

Q1. Explain Ricardian theory of rent.

Ans. -----

Q2. Differentiate between rent under extensive and intensive cultivation.

Ans. -----

Q3. Critically examine Ricardian theory of rent.

Ans. -----

9.4 Modern Theory of Rent

The modern theory of rent is the concept of lending a piece of land for the sake of production of anything like goods and services or for residential purposes. The payments are made in return for the allotment of land, it is the surplus payment made by the borrower in return of rented property.

The theory of rent dates back to 1817. The modern economists Joan Robinson, Stigler, and Pareto in succession later refined his views and definitions on the rents and payments. The Ricardian theory was developed with the addition of other important factors other than a mere piece of land.

Before taking up Ricardian theory we noted the reason why rent is usually associated with land and all that rent can be earned by any other factor of production, if its supply is less than perfectly elastic. We come back again to this point in order to understand the modern theory of rent.

As the theory of Ricardo was related to a piece of land, which too was free of cost and was considered a gift of nature ignoring the fact of its value over the period of time, capital spent on shaping the land, labour, and other factors of production applied to it. Mrs. Joan Robinson redefined the economic rent from an industrial perspective.

She said that from an industrial point of view, when an industry is manufacturing a product relates to the land acquired for the production facility and the difference between earnings actually received and its price is called its rent from an industrial point of view.

Benham defined rent as the sum paid to the factors that need not be paid in order to retain the factors in the industry. Stigler defined it as the excess of its return in the best use over its possible return in other uses as a modern theory of rent. All the above-stated theories defined rent as not merely a surplus payment factor but a combinational payment made in return for labour, capital, entrepreneurial idea, and production factor.

9.4.1 Features of Modern Rent Theory

Some of the major features of modern rent theories are:

- 1) Rent is a type of income produced through a difference in actual earnings and transfer earning.
- 2) Rent comes from the income of all the production factors.
- 3) Rent is increased due to the scarcity of land in a particular area; the demand also increases due to labour and overall economic conditions. Rent arises when the supply of the factor is inelastic or partially elastic. More land means lesser rent and vice versa; if an industry needs more land, it will have to pay lesser rent compared to the already acquired space.

Urban land is most expensive due to the scarcity factors i.e., lesser land available in a locality. Here, the term commercial rent is introduced along with rent for residence. The competition is tougher and the land is scarce for homes, offices, industry so the best available option is to erect multi-story buildings in a smaller piece of land to meet the needs. The rents are higher, multi-fold times higher than agricultural lands in competitive commercial and residential urban areas.

Definition and Explanation

The modern economists like Pareto, Mrs. Joan Robinson, Boulding, Sligler, Shepherd, have tried to simplify and generalize the Ricardian theory. According to them, the Ricardian theory of rent is too closely related to land. This creates an impression that rent is a peculiar earning of land only. The fact, however, is that other factors of production i.e., labour, capital and entrepreneurship may also be earning economic rent. The modern economists say, rent can be determined in the same manner as the reward of other factors, i.e., by demand and supply forces.

9.4.2 Demand and Supply Analysis

- A. Demand for a Factor:** The demand for a factor which may be land, labour or capital is a derived demand. Land, say for instance, is demanded for its produce. The higher the produce, the greater is the demand for land. A firm will pay rent equal to the marginal revenue productively of land. The rent diminishes as more land is used due to the operation of law of diminishing returns. The demand curve of a factor is, therefore, negatively sloped which means more land will be used only at lower rents, other things of course remaining the same.
- B. Supply of a Factor:** The supply of land to a particular use (say industry) is quite elastic. It can be shifted to other uses by offering higher rent than that being earned by it now. The supply of a factor (to an industry) is, therefore, rent elastic. If higher rent is paid, the supply of a factor can be increased by withdrawing it from other uses. The supply curve of a factor (industry) slopes upward to the right.
- A. Determination of Rent:** The economic rent is determined by the intersection of demand and supply curves for a factor. In this figure 3, the demand curve for a factor say labour in a particular industry is DD' and the supply curve of workers is SS' . The wage rate or factor price of labour as determined by the market forces is OW . The total workers employed in a particular industry at OW wage rate is OL . The total earning of the workers employed is

equal to the area OWEL. At wage rate OW, there are workers who would work, at lower pay but they are also paid at OW wage rate. Those workers whose transfer earnings are less than this wage rate will be getting economic rent. The total economic rent earned by all the intra marginal workers is equal in the area WES. The marginal worker i.e., Lth worker is not obtaining any rent or surplus.

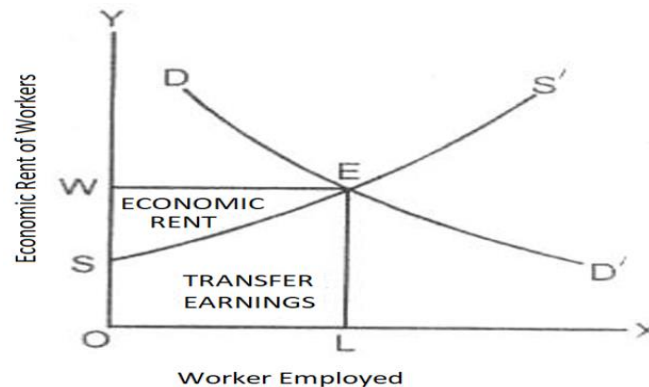


Figure 3

9.4.3 Rent is a Surplus Return

The modern economists are also of the view that rent as a surplus can be earned by other factors also. It is not peculiar to land alone as explained by Ricardo. The *modern theory of rent* is that it is the difference between the actual earning of a factor unit over its transfer earnings. The transfer earnings of a factor of production is the minimum payment required for preventing that factor for transferring it to some other use. It is called the factor supply price in its present occupation.

For example, a worker earns Rs. 6000 per month in a factory. In the next best employment, he can get Rs. 5000 only per month. The surplus or excess of Rs. 1000, which a worker is earning over and above the minimum payment necessary for inducing him to work in the present occupation is the economic rent.

The proposition that rent is a differential advantage, enjoyed by superior land over the marginal land due to some factors like fertility and location, ignores the fact that the same plot may have alternative uses and some of these may be more paying than others and fluctuations in prices of different crops may make the cultivation of one crop more profitable than that of another. There will, thus, be a tendency of land be transferred from one use to another in search of higher earning. However, this is true not only for land, but for other factors of production also. Thus, in order to retain a factor (or a unit of it) in a particular use, we must pay it at least that much as it

would get in its next best use. This brings out to us the concept of transfer earnings, which Lipsey defines as any payment which must be made to a factor to keep it in its present use i.e., a payment necessary to prevent the factor from transferring to some alternative employment.

The concept of transfer earnings has a close bearing on the theory of economic rent because modern economists define economic rent as the difference between a factor's actual earnings and its transfer earning. Benham says, "In general excess of what unit gets over its transfer earning is the nature of rent." Thus, we can say that:

$$\text{Actual earning of factor} = \text{Its transfer earning} + \text{Economic rent}$$

But in limited cases this equation gives rise to two equations, viz.

$$\text{Actual earning} = \text{Transfer earnings}$$

$$\text{And; Actual earning} = \text{Economic rent.}$$

9.4.3 Economic Rent and Elasticity of Supply

Economic Rent Depends on the Elasticity of Supply of the Factor of Production. The proportion of the income of a factor that consists of economic rent depends on the elasticity of supply of the factor of production which may be

- A. perfectly elastic supply
- B. perfectly inelastic supply and
- C. less than perfectly elastic supply

A. Perfectly Elastic Supply:

The first of these equations holds when the supply curve of a factor of production is perfectly elastic, i.e., horizontal in shape as indicated in Fig 4. and industry using this factor can take any number of units of this factor at the going price. When the supply of a factor of production is perfectly elastic, then none of its income is economic rent. Its entire income is transfer earnings.

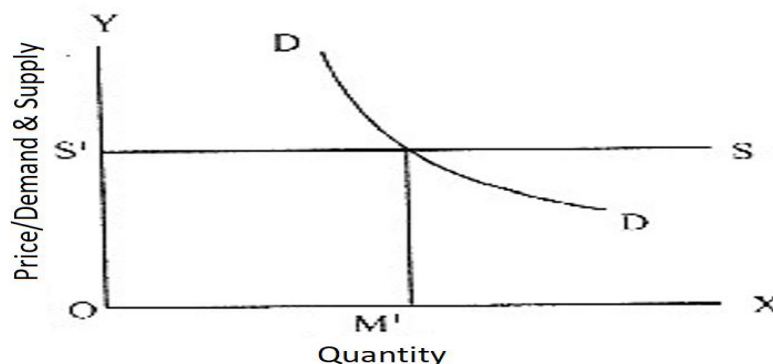


Figure 4

B. Perfectly Inelastic Supply:

The second equation signifies a situation, where the supply curve of factor is perfectly inelastic i.e., vertical in shape, as indicated in Fig. 5. This diagram shows that the factor is fixed in supply. The first equation represents the general situation between the two extremes, with a supply curve neither completely horizontal nor completely vertical in shape, as is shown in Figure 5. When the supply of a factor is totally inelastic, then its transfer earnings is zero. The entire income is economic rent.

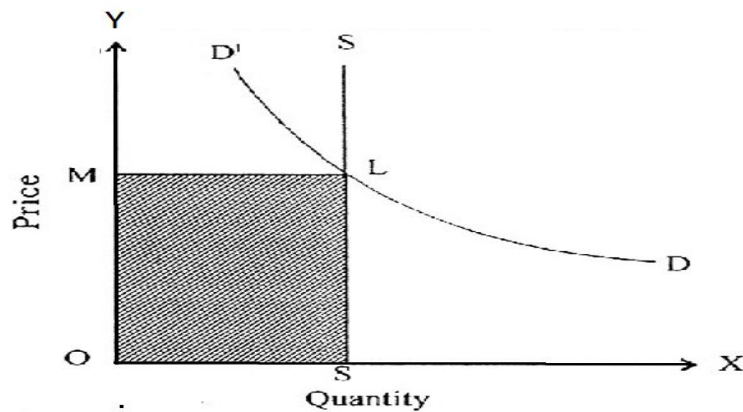


Figure 5

The figure indicates the equilibrium price will be OM.

C. Less Than Perfectly Elastic Supply

If the supply of a factor of production is neither perfectly elastic nor perfectly inelastic as illustrated in fig.6, then some part of the factor income is economic rent and the other part is transfer earnings.

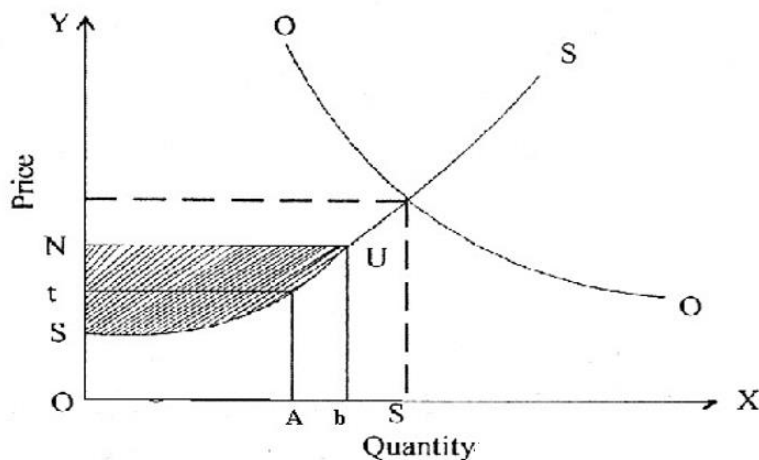


Figure 6

If only OA units of a factor were needed, they will be available at price Ot. If this price rises to ON additional Ob units will be available for use. Thus, each point of the supply curve indicates the price that must be paid in order to keep the corresponding units in use i.e., its transfer earnings. If it is decided to employ of units of a factor, the total earnings of the units are ObUN, But the area of this rectangle consists of two parts i.e., white and black parts. The white part indicates the transfer earnings and the black part indicates the economic rent earned by these units. We can, thus, conclude this section by emphasizing the point that the more elastic the supply curve of a factor, the more will be element of transfer earning in the payments made to it and hence, the less will be element of rent included in these payments.

Ricardo expressed rent in too simple way and if all lands were equally fertile (and equally favourably situated), obviously there would be no economic rent. The differential principle can explain only why a more fertile plot of land commands higher rent than a less fertile land, it does not explain how rent arises. This theory simply ignored the existence of scarcity rent.

Modern economists define economic rent in a wider sense to denote producer's income i.e., all income earned by a factor in excess of income necessary to keep it in its present use (or its transfer earnings). Looking from the point of view of an entrepreneur, the income earned by a factor is the price paid by the former. Now at the particular price only a limited supply of a factor is available. If more units of this factor are required, they will be available either at the same or at a higher price depending on whether the supply of that factor is perfectly elastic or relatively inelastic. We have already noted that if the supply curve of a factor is horizontal in shape, i.e., perfectly elastic, an increase in demand for it will not lead to any increase in its price. We can simply recollect that price paid for various units of such a factor does not include rent. If, however, additional units of a factor can be had only at an enhanced price, all units of the factor under competitive conditions will have to be paid the same price. The units already in use will now earn more than their transfer earnings and this excess is nothing but rent.

Some writers are of the view that mere inelasticity of a factor is not enough to entitle it to this surplus. Another point emphasized by them is that this factor should be indispensable i.e., it should not be replaced by some other factors.

Now the question arises: Can we explain rent of land by this more general approach? The answer is yes. From the point of view of the economy as a whole, the supply of land is perfectly inelastic

and hence the transfer earning of land from the point of view of the economy as a whole will be zero and all earnings of land are rent.

Since the inelastic supply of land reflects its scarcity, the rent earned in this situation is often known as scarcity rent. From the point of view of a particular industry; the supply of land may be perfectly elastic and as already shown in Fig. 2; land in such cases may get a price just equal to its transfer earnings i.e., rent in this case will be equal to zero. There is, thus, no justification in treating rent of land by a special theory not applicable to the case of other factors which may also earn more than their transfer earnings and, if they do, wages, profits and interest may also contain element of rent.

Check Your Progress- II

Q1. What are the features of modern rent theory?

Ans. -----

Q2. Explain rent is a surplus return.

Ans. -----

9.5 Rent and Price

The relation between rent and price must be clearly understood because it often causes a confusion. According to Ricardo, rent of land is a surplus above the cost of production and does not, therefore, enter into price of the produce of land. The logic offered in support of this argument is simple. Since the price of the agricultural produce tends to be equal to the cost of production of the marginal or no rent land, rent does not enter into the price of the produce. Again, since the price of the produce in question must rise to make cultivation of the inferior grade land possible, rent is the result of price. Rent is, therefore, price determined and not price determining. This is why we come across the statement; "Corn is not high because rent is high, but rent is paid because corn is high." This was the view held by Ricardo and this still holds so long as land, regarded as a free gift of nature, requires no payment to maintain its total supply.

Most of the land is capable of being put to alternative uses, if more of it is required for one use, less of it will be available for other uses. In order to attract more land for one particular use, people will have to offer at least the amount which a plot of land would have earned in its most

profitable alternative use. This price is called the 'transfer price' or 'transfer cost' of land. Now the transfer cost will constitute a part of the cost of produce raised on that plot of land. Thus, from the point of view of the supply of land for any particular use rent to be paid is not surplus, but a part of the cost of cultivation of a particular crop and hence it does enter into price.

Davenport, however, has settled this controversy by arguing that rent neither determines price nor is determined by price and that both of them are governed by the relative scarcities of the produce of land.

9.6 Quasi Rent

Ricardo associated rent only with land. The peculiarities possessed by land that are responsible for emergence of rent are possessed by some other factors also, temporarily at least; if not permanently. One important characteristic of land is that its total supply is almost fixed i.e., almost inelastic. The case is similar with other instruments of production like machines, buildings and means of transport. For example, if demand for buildings in a particular town goes up, it will take a number of months if not years to construct new buildings in a particular town. In the meanwhile, the existing buildings will enjoy a kind of surplus income, due to the fact that their rent will exceed the returns expected on their investment. Marshall attached a great importance to the analysis of such man-made durable goods and appliances of production. He coined special term known as Quasi Rent to denote such earnings. Since then, this term has been used in a variety of related but not identical senses. Such earnings are called rent because supply of such goods is fixed, but at the same time is quasi because their supply is only temporarily fixed. Whereas Marshall, called the whole of such income, quasi rent, while Flux and others, used the term to mean income in excess of the normal earnings. Samuelson says, "The return to any factor in temporarily fixed supply, is sometimes called quasi-rent."

Quasi-rent can be earned by human beings also. For example, if demand for doctors increases say during a war, their supply cannot be immediately increased. Hence their earnings will be of the nature of quasi-rent. In the long-run, however; when the supply of doctors increases, quasi-rent will disappear.

9.7 Distinction between Rent, Quasi-Rent and Interest

The rent is usually related to land and quasi-rent to manmade assets. Interest is associated with loanable funds. Evidently all the three terms denote a return on assets the elasticity through time

in case of which is different. The supply of land is fairly inelastic, both in the short period and in the long period. Manmade machines have a more elastic supply in the long period, but a less elastic one in the short period. Loanable funds can be quickly increased or decreased, whereas the supply of fixed assets is fairly inelastic in the short period. Thus, the difference between rent, quasi-rent and interest is a matter of degree and not that of kind.

9.8 Important difference between the Ricardian Theory of Rent and the Modern Theory of Rent are as follows

- 1) Ricardian theory of rent is the return for the original and indestructible powers of the soil. The modern theory of rent is surplus earned by any factor of production not necessarily land, over and above the minimum earnings necessary to induce it to do its work.
- 2) In Ricardian theory, rent is due to differences in fertility and situation. While in modern theory it is due to scarcity or specificity.
- 3) In Ricardian theory, Rent is a surplus above the marginal or no rent-land. While in modern theory it is the difference of actual earnings and transfer earnings.
- 4) Ricardo says, rent does not enter into price while modern economists are of this opinion that rent enter into price.
- 5) In Ricardian theory, production of land is the important basis of determination of rent while in modern theory power of demand and supply plays an important role.
- 6) Ricardo theory is based on various assumptions while modern theory is not based on any assumptions.

Check Your Progress- III

Q1. Define Quasi Rent.

Ans. -----

Q2. What is the relation between Rent and Price?

Ans. -----

9.9 Summary

Ricardo expressed rent in a simple way and if all lands were equally fertile (and equally favourably situated), obviously there would be no economic rent. The differential principle can

explain only why a more fertile plot of land commands higher rent than a less fertile one, it does not explain how rent arises. This theory simply ignored the existence of scarcity rent. Modern economists define economic rent in a wider sense to denote producer's income i.e., all income earned by a factor in excess of income necessary to keep it in its present use (or its transfer earnings). In spite of the various shortcomings of the Ricardian theory, it cannot be discarded as Stonier and Hague remarked "The concept of transfer earnings helps to bring the simple Ricardian theory of rent into closer relation with reality."

9.10 Questions for Practice

A. Short Answer Type Questions

- Q1. What is rent? Explain its types
- Q2. Discuss the features of Ricardian theory of rent
- Q3. Briefly explain the concept of rent under extensive and intensive cultivation.
 - a) Quasi-rent
 - b) Interest
- Q4. Discuss demand and supply analysis under modern theory
- Q5. Explain the term rent is a surplus return.

B. Long Answer Type Questions

- Q1. Explain the determination of rent under Ricardian theory.
- Q2. Critically evaluate Ricardian theory of rent.
- Q3. Explain the features determination of rent under modern theory.
- Q4. Define economic rent and elasticity of supply under modern theory.
- Q5. Discuss the concept of rent under Ricardian Theory of Rent and the Modern Theory of Rent. Also, explain the important difference between both.

9.11 Suggested Readings

- Koutsoyiannis: Modern Microeconomics
- H.L. Ahuja: Principles of Microeconomics
- Baumol, W.J.: Economic Theory and Operations, Analysis
- Samuelson, P.A.: Foundation of Economic Analysis
- Stonier A.W. and D.C. Hague: A Text Book of Economic Theory

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

UNIT 9 A: THEORIES OF PROFIT

STRUCTURE

9A.0 Learning Objectives

9A.1 Introduction

9A.2 Nature of Profit

9A.2.1 Pure and Gross profit

9A.2.2 Net Profit

9A.3 Determination of Profit under Different Theories

9A.3.1 Risk-Taking Theory of Profit

9A.3.2 Uncertainty-Bearing Theory of Profit

9A.3.3 Clark's Dynamic Theory of Profit

9A.3.4 Schumpeter's Innovation Theory of Profit

9A.3.5 Rent Theory of Profit

9A.3.6 Monopoly Power Theory of Profit

9A.3.7 Labour Exploitation Theory of Profit

9A.3.8 Marginal Productivity Theory of Profit

9A.4 Functions of Profit

9A.5 Summary

9A.6 Questions for Practice

9A.7 Suggested Readings

9A.0 Learning Objectives

After studying this unit, learner will be able to:

- Know about the nature of Profit
- Understand the determination of Profit under different theories

- Describe the Functions of profit

9A.1 Introduction

There are four factors of production i.e., land, labour, capital and organisation. The fourth factor i.e., organisation plays a significant role in the production of goods and services. In the present-day industrial set up, an overwhelming importance has been assigned to the entrepreneur. He is expected to play an important role in modern production. The entrepreneur pioneers the project, organises the productive effort, hires other factors of production and mixes them in the most profitable way, coordinates their activities and also undertakes the most vital responsibility of risk taking and uncertainty bearing. For all these functions, he expects a reward from the society. Whatever the society pays him, in return for his services, comprises his profits, gross profits.

In simple words, profits constitute for his services comprises his profits, gross profits are entrepreneur's reward for the functions performed by him for the society. It may be mentioned in the very beginning that the whole of his share may be called gross profits. Pure (or net) profits are strictly the reward for risk-taking and uncertainty-bearing (More of this distribution shall be explained subsequently).

9A.2 Nature of Profit

9A.2.1 Pure and Gross Profit

As already mentioned above, total receipts of an entrepreneur, in lieu of his total services rendered to the society, constitute his gross profits. The surplus of total sale receipts over the total cost of production represents his gross profits. Pure or net profit is the amount that occurs to the entrepreneur for assuming the risk which is inseparable from all business under the system of production in anticipation of demand. Pure profits are, thus, the payment exclusively for the bearing of the risk which cannot be shifted to any other factor of production. This distribution between the two terms could be clearer by stressing the constituents of gross profits. The following elements which constitute the gross profits are given below:

A. Pure Profit: Pure profits constitute receipts which are for the entrepreneur's unique function of risk-taking. This is an important ingredient of gross profits.

- B. Element of Wages:** Besides the function of risk-taking the entrepreneur might be managing the business and putting in a lot of labour. All these duties could have been performed by a paid manager, had he employed him or had he himself got employment somewhere else, he would have got wages as a manager. These wages, thus, appear to the part of profits.
- C. Element of Rent:** Similarly, the building where the project is located might be his own. In case it had been rented to some other concern, it might have fetched him some rent. But now the gains on this property are included in his gross profits.
- D. Monopoly Gains:** Gross profits may also include certain gains to the entrepreneur as he happens to enjoy monopoly right in a market. Chance occurrence of monopoly markets swells his profits.
- E. Windfall Gains:** Sometimes unexpected events may multiply his profits. For instance, outbreak of a war, sudden changes in demand and supply and some fiscal measures adopted by the Government may increase his gross profits.

These gains influence the gross profit. Thus, all such factors influence the gross profits. Pure profits could be measured if all these elements are excluded from gross profits.

9A.2.2 Net Profit

The balance which remains after deducting the above three items from gross profit is called Net profit. This includes rewards for three important functions performed by the entrepreneur:

- A. Reward for Coordination:** The entrepreneur not only organises but also coordinates between activities, departments and factors of production in his business.
- B. Reward for Risk Taking:** The entrepreneur takes all types of foreseeable and unforeseeable risks in business.
- C. Reward for Innovation:** The entrepreneur may introduce a new production technique or a new product and earn huge profits.

Hence, we can say that Net profit is only one of the constituents of gross profit. It may be defined as the excess of an entrepreneur's receipts over his total costs including both explicit as well as implicit costs.

Profit is the only reward of a factor of production which can be negative, where it is called 'loss' while rewards of other factor of production like rent, wages and interest are always positive.

Check Your Progress- I

Q1. Define Net Profit.

Ans. -----

Q2. What are the elements of gross profit?

Ans. -----

9A.3 Determination of Profit under Different Theories

It may be mentioned at the very outset that various economists have explained these theories. For instance, Mr. Hawley and the uncertainty-bearing theory by F.H. Knight have given Risk-taking theory of profit. Innovation theory by Schumpeter, Rent theory of profit by Walker. Dynamic theory of profit by Clark, Monopoly power theory of profit, Labour exploitation theory of profit by Karl Marx and Marginal productivity theory of profit. Let us examine these theories one by one.

9A.3.1 Risk Taking Theory of Profits

According to Hawley, risk-taking is the special function of an entrepreneur and is the basis of profits. The expectations of profits will lure the entrepreneurs to venture into new field and start new projects. Some of the businesses are speculative and uncertain to a great extent, the new ones are even more so. Only the cost adventurous entrepreneurs would dare to take risk in such lines. Greater the risk, according to Hawley, greater would be the margin of profit. In case the line of production is old and long-exploited by all types of entrepreneurs, risks, being eliminated to almost zero level, the profits would be less. Thus, the degree of risk inherent in a market project would determine the rate of profits. Implicitly, according to Hawley, the degree of risk influencing the supply of entrepreneurs, would determine the profits. Further, Hawley maintains that assumption of risk and risk alone ensures a margin of profits to the entrepreneurs.

Though this theory underlines the most important factor that gives profit and also explains the profit differentials in various industries; yet the theory is not free from many objections, some of which are given below:

- A. Profits arise not because the risks are undertaken, but because efficient entrepreneurs reduce the risks.
- B. Like other theories this theory, too, ignores important factors viz. productivity innovations, dynamic factors etc. which influence the rate of profits.
- C. According to Knight, not all risks give rise to profits. There are certain risks, which can be easily insured and are, thus, borne by the insurance companies. Such risks do not entitle the entrepreneur to profits. Only those risks, which are economic uncertainties such as changes in demand and supply, give rise to profits.
- D. The entrepreneurs are never the risk-bearers. They are rather the innovators; risks being borne mostly by the capitalist.

Thus, the theory fails on more than one count. Knight tried to modify the theory by introducing the idea of uncertainty - bearing in place of risk-taking.

9A.3.2 Uncertainty Bearing Theory of Profit

As already mentioned above, Knight divides the risk into two types:

- (i) Risks which are certain and known and could be insured against,
- (ii) Risks which are unknown and uncertain and could not be insured against, as no insurance company insures them.

Knight calls the latter risks economic uncertainties and they are caused by changes in the techniques of production, changes in demand etc. The former risks, on the other hand, are insurable and easily ascertainable, for instance, loss of property on account of fire, theft or dishonesty. The expenses on the insurance of these risks make an important part of the cost of production.

According to Knight, only the non-insurable risks of modern business, which are difficult to ascertain and calculate, give rise to profit. When these risks are borne by them, only then they are rewarded. Thus, profit is a payment of uncertainty bearing and not for risk-taking. Further, Knight categorised these non-insurable risks i.e., uncertainties into the following groups:

- A. Competition risks which arise from the development of some new products.
- B. Technical risks, which arise from the possibility of machines becoming obsolete;

- C. Risks of government action arising from frequent changes in the policies viz., fiscal and monetary, which alter the costs and prices, and
- D. Business cycle, which simply reduce effective demand etc.

Thus, these uncertainties borne by the entrepreneurs lead to profit. The theory brings out the truth that profit is the result of uncertainties. So far, the explanation is valid. The theory is inadequate on many points, which need clarification and hence expose this theory to criticism.

Criticisms

1. Economic uncertainty is not the one factor that gives rise to profits. Many other factors that limit the supply to entrepreneur may also be responsible for profits.
2. Uncertainty bearing is not the only function of the entrepreneurs. They might be rewarded for many more functions e.g., pioneering, initiating and coordination the business etc.
3. Like many other theories, this theory seems to be one sided. It elevates the uncertainty to the status of factor of production, which is something unwarranted.

Check Your Progress- II

Q1. Explain the risk bearing and uncertainty theory of profit. How far this theory explains the profit determination?

Ans.-----

Q2."An entrepreneur's role is limited to the extent that he faces the non-insurable risks and uncertainty." Explain this statement.

Ans.-----

9A.3.3 Clark's Dynamic Theory of Profit

According to J.B. Clark "Profits arise in a dynamic economy and not in static economy." The static economy is one in which the things do not change significantly or remains unchanged. Such as, the population and capital remain stationary, goods continue to be homogeneous, production process remains unchanged, and the factors of production enjoy freedom but does not

move because the marginal product in each industry remains the same. Also, there is no uncertainty and risk.

On the contrary, the dynamic economy is characterized by the generic changes such as an increase in population, improvement in production techniques, change and increase in the consumer demands, changes in the organizational forms, increase in capital. The major function of an entrepreneur is to work in a dynamic economy to take the advantage of these changes and promote his business, reduce costs, and expand sales.

Clark believed that those entrepreneurs who successfully takes the advantage of these changes in the dynamic economy make the pure profit, which is in addition to the normal profit. Pure profits are short lived because, in the long run, the competitors imitate the changes initiated by the leader. As a result, the demand for the factors of production increases, thereby increasing the factor prices and the overall cost of production. On the other hand, with an increase in the output, the price of a product declines for a given level of demand as a result of which the pure profits disappear.

A static economy and the firms under it, has the following features:

1. Absolute freedom of competition.
2. Population and capital are stationary.
3. Production process remains unchanged over time.
4. Homogeneous goods.
5. Factors of production enjoy freedom of mobility but do not move because their marginal product in very industry is the same.
6. There is no uncertainty and risk. If there is any risk, it is insurable
7. All firms make only normal profit.
8. The following features characterize a dynamic economy:
9. Increase in population.
10. Increase in capital.
11. Improvement in production techniques.
12. Changes in the forms of business organization.

According to J.B. Clark, The major function of entrepreneurs or managers in a dynamic economy is to take the advantage of all of the above features and promote their business by

expanding their sales and reducing their costs of production. “Profit is an elusive sum, which entrepreneurs grasp but cannot hold. It slips through their fingers and bestows itself on all members of the society”. This results in a rise in demand for factors of production and therefore rises in factor prices and subsequent rise in the cost of production. On the other hand, because of rise in cost of production and the subsequent fall in selling price of the commodities, the profit disappears. Disappearance of profit does not mean that profit arises in a dynamic economy once only, but it means that the managers take the advantage of the changes taking place in the economy and thereby making profits. The Clark’s dynamic theory of profit is based on a notion that emergence, disappearance, and re-emergence of profits is a continuous process.

Criticism

The dynamism is urgently necessary for the social and economic progress of a society. If the society is dynamic, the entrepreneurs would earn profit and, if they can earn profit, the supply of entrepreneurship increases and, consequently, production in the society increases. The dynamic theory of profit is also not a complete theory. Because, this theory does not explain all the causes of the emergence of profit. This theory does not mention that profit may also arise due to other factors as well.

9A.3.4 Schumpeter’s Innovation Theory of Profit

Prof. Schumpeter propounds this theory. This theory is more or less similar to that of J.B.Clark’s Dynamic theory of profit. Instead of five changes mentioned by Clark, Schumpeter explains the change caused by innovations in the production process. According to this theory, profit is the reward for innovations. He uses the term innovation in a sense wider than that of the changes mentioned by Clark.

Innovation refers to all those changes, in the production process with an objective of reducing the cost of commodity so as to create a gap between the existing price of the commodity and its new cost. Innovation may take any shape like introduction of a new technique or a new plant, a change in the internal structure or organizational set up of the firm or change in the quality of raw material, a new form of energy, better method of salesmanship, etc.

Schumpeter makes a distinction between invention and innovation. Innovation is brought about mainly for reducing the cost of production and it is a cost reducing agent. Profit is the reward for

this strategic role. Innovations are not possible by all entrepreneurs. Only exceptional entrepreneurs can innovate. They are capable of tapping new resources, technical knowledge and reduce the cost of production. Thus, the main motive for introducing innovation is the desire to earn profit. Profit is therefore the cause of innovation.

Profits are of temporary nature. The pioneer who innovates earns abnormal profit for a short period. Soon other entrepreneurs, “swarm in clusters”, compete for profit in the same manner. The pioneer will make another innovation. In a dynamic world innovation in one field may induce other innovations in related fields.

The emergence of motor car industry may in turn stimulate new investments in the construction of highways, rubber tyres and petroleum products. Profits are thus causes and effects of innovation. The interest of profit leads entrepreneur to innovate and innovation leads to profit. Thus, profit has a tendency to appear, disappear and reappear.

Profits are caused by innovation and disappear by imitation. Innovational profit is thus, never permanent, in the opinion of Schumpeter. Therefore, it is different from other incomes, such as rent, wages and interest. These are regular and permanent incomes arising under all circumstances. Profit on the other hand is a temporary surplus resulting from innovation.

Prof. Schumpeter also explained his views on the functions of the entrepreneur. The entrepreneur organizes the business and combines the various factors of production. But this is not his real function and this will not yield him profit. The real function of the entrepreneur is to introduce innovations in business, which yield him profit.

Criticisms of the Theory

This theory has criticized on the following grounds:

1. This theory concentrates only on innovation, which is only one of the many functions of the entrepreneur and not the only factor.
2. This theory does not consider profit as the reward for risk-taking. According to Schumpeter it is the capitalist not the entrepreneur who undertakes risk.
3. This theory has ignored the importance of uncertainty bearing which is one of the factors that determines profit.
4. This theory attributes profit only to innovation ignoring other functions of entrepreneur.

5. Monopoly profits are permanent in nature while Schumpeter says that profits (resulting due to innovation) occur temporarily.
6. This theory has presented a very narrow view of the functions of the entrepreneur. He not only introduces innovation but he is equally responsible for proper organisation of the business. As such profit is not merely due to innovation. It is also due to organizational work performed by the entrepreneur. As it is well known, not every entrepreneur innovates and yet he must earn profit, if he is to stay in business.
7. It is an incomplete theory because it has failed to explain all the factors that influence profit. 'Innovation' is an important element and determinant of profit. Prof. Schumpeter's theory, like the other theories of profit, does not provide a comprehensive explanation of emergence of profit and hence it is also an inadequate theory of profit.

Check Your Progress- III

Q1. 'Innovation' is an important element and determinant of profit." comment.

Ans. -----

Q2. Critically evaluate dynamic theory of profit.

Ans. -----

9A.3.5 Rent Theory of Profit

An American economist, Francis A. Walker (1840-97), is the exponent of the rent theory of profit. Walker says that an entrepreneur acquires profit because of his ability to perform. Walker argues like this. In a certain production process, if an entrepreneur uses land, labour and capital owned by his own self, then the residual part of his revenue, after payment is made to all these factors of production, is profit.

Now, at any particular price of the product, some entrepreneurs may have this profit equal to zero. They are called the marginal entrepreneurs. Any such marginal entrepreneur can have nothing in excess of the wage, interest and rent earned by his own labour, capital and land.

Therefore, if an entrepreneur's ability to perform is more than that of a marginal entrepreneur, then his cost of production would be smaller, and he would be able to earn a positive profit. In

fact, the greater the efficiency of a particular entrepreneur than that of a marginal entrepreneur, the more would be the amount of profit earned by him.

There is some similarity between profit and rent. For, in the Ricardian theory of rent also, we have seen that rent is zero on marginal land and the less the cost of production and more the productivity on a plot of land, the more would be the rent enjoyed by its owners. Due to this similarity between profit and rent, Walker's theory is called the rent theory of profit.

Criticisms

Like the other theories of profit, Walker's theory cannot satisfactorily explain as to why the firm and its entrepreneur should get profit. However, the theory attracts our attention to the similarity between profit and rent. It should be remembered that rent is not the only element of profit. Walker has argued that profit of the marginal entrepreneur is zero and the profits earned by an intra-marginal entrepreneur are all rent.

This contention of Walker may be correct if:

- (i) An entrepreneur may supply his services only in his present business and he has no alternative employment to go to; and
- (ii) The supply of entrepreneurial services or the number of entrepreneurs is completely fixed.

However, in the real world, we always see that the entrepreneurs can supply their services to many alternative areas and from the point of view of a particular business, supply of entrepreneurial services is not completely fixed—the supply can increase if the reward increases. Therefore, in any particular business, the minimum supply price of entrepreneurial services is not zero. Loosely speaking, the minimum supply price of an entrepreneur in his present business would be equal to the maximum amount of reward that he may avail of in an alternative field of engagement, other things (i.e., risk or harassment factors) remaining the same. The minimum supply price of the entrepreneur's services in his present engagement is called his normal profit.

If an entrepreneur is able to earn profits in excess of his normal profit, then this excess is a surplus and this surplus is called pure or economic profit. The amount of pure profit an entrepreneur may earn would depend upon the efficiency of his performance. The more his efficiency, the more he would be able to earn as pure profit. Therefore, pure profit which is the excess over normal profit, is of the nature of the rent of ability. However, we have to remember here that the

profit of a firm also includes what is known as windfall or chance income. Therefore, the pure profit is a surplus, which includes the rental surplus as also the surplus due to the windfall or chance factors. Therefore, pure profit is a mixed surplus.

9A.3.6 Monopoly Power Theory of Profit

If there is perfect competition in the markets, there cannot be any profit, because absence of competition creates opportunities in the markets to acquire profit, many economists are of this view. As we know, under perfect competition, the buyers and sellers are assumed to possess full knowledge about the conditions prevailing in the markets.

That is why if the firms in an industry happen to earn more than normal profit in the short run, then in the long run, number of firms will enter into industry. The supply of the product would be increasing and the price of the product would be decreasing till all the existing firms would earn just the amount of normal profit. A firm under perfect competition is one of a large number of firms. That is why it can sell more or less any amount of its product at the market-determined price. The entrepreneur, here, is not required to take an individual initiative to increase the demand for his product and his sales. Therefore, here the entrepreneur performs his routine activities and for this he gets no more than the normal profit.

On the other hand, if the entrepreneur possesses monopoly power in the market, then he would have to exert individual initiative in giving leadership in the market. He will act as price maker as well as price taker. Now, in order to maintain his monopoly power and to increase this power, he would have to exercise necessary efforts. The entrepreneur here has to bear risk and uncertainty, and he would have to expand the dominance of his firm in the market through innovations. If the entrepreneur can perform his job successfully, then he can increase the demand for his product and get a higher price. Consequently, the amount of pure profit earned by him may increase.

Criticisms

This theory has rightly emphasised the role of monopoly power in the emergence of profit. But this also cannot be a complete theory of profit, as a monopolistic firm can earn less than normal profit or negative pure profit, i.e., we may have $p < AC$ at his $MR = MC$ point. Therefore, the existence of monopoly elements in the market may be a necessary condition for the emergence

of profit but it is not a sufficient condition, as monopoly cannot be found in all production processes.

9A.3.7 Labour Exploitation Theory of Profit

According to the great philosopher and classical economist, Karl Marx (1818-1883), labour is the only factor of production, which can produce surplus value. The capitalists acquire profit by expropriating this surplus value. Marx has said that labour is the only productive factor. Labour is given a rate of wage which is much smaller than the net value produced by it with the help of machines, raw materials, etc. The capital surplus value is defined as the difference between the net value produced by labour and what it actually gets as wage.

This surplus value is the profit of the entrepreneur who represents the capitalists. There would be an increase in the productivity of labour when this profit is converted into capital and reinvested for now the labour would be able to use more of capital goods or machines.

As the productivity of labour increases, the capitalist surplus created by labour also increases for the rate of wage of the workers generally does not increase, or, increases at a much smaller rate. Thus, exploitation of labour goes on increasing at an increasing rate and, along with it, the stock of capital also increases.

Criticisms

In the labour exploitation theory of profit, the role of labour in the creation of surplus value and the subject of labour exploitation have taken into consideration. Many economists think that, like labour, the other factors of production, like land and capital, are also productive.

Besides, Marx has said, that it is the capitalists that acquire profit, i.e., he thinks that capitalists are identical with entrepreneurs, although, in modern economic system, entrepreneurs and capitalists may be separate persons. Marx does not consider the fact that sometimes the entrepreneurs may have to bear risks and uncertainties. Therefore, Marx's theory, too, cannot be considered as a complete theory of profit.

9A.3.8 Marginal Productivity Theory of Profit

Marginal Productivity theory is a bold attempt to explain the determination of rewards of various factors of production. The marginal productivity (MP) theory of factor pricing may be applied to the determination of the rates of wage and interest. We shall now see how far the theory is

relevant in determining the rate of profit. The MP theory says that the price of a factor would be equal to the value of its marginal product (VMP).

Assumptions of the Theory:

- 1) All the factor units are identical.
- 2) Perfect competition in the factor market.
- 3) Variable input coefficients means that the proportion in which different factors are combined to produce a commodity can be changed.
- 4) Given stock of each factor and their full employment (called stationary condition).
- 5) Given state of technology (called stationary condition).
- 6) This theory holds good in the long run.

Therefore, according to the MP theory, the rate of profit would be equal to the VMP of entrepreneurship or entrepreneurial services. According to definition, the MP of entrepreneurship is the increment in total output obtained as a result of use of the marginal unit of entrepreneurial services.

It may be noted here that if we talk of one marginal unit of entrepreneur in place of one marginal unit of entrepreneurial services, then there would be confusion since a business firm may have one, or, at best, a few entrepreneurs, and entrepreneur is not a continuous variable. Therefore, while examining the relevance of the MP theory in the area of profit, we should talk not of entrepreneurs, but of entrepreneurial services, the quantity used of which may be measured, say, in units of time as quantity used of labour is expressed in hours.

Then we would be able to say: if the VMP of entrepreneurial services is greater than the rate of profit determined in the market, then the entrepreneur would go on increasing the amount of entrepreneurial services used till the VMP of these services diminishes owing to the law of diminishing returns, to become equal to the rate of profit.

Criticisms

In the above discussion, we have seen that the MP theory may be applied to the determination of the rate of profit (of course, the demand side). But this theory also has defects like those of the other theories. Some of these defects we shall mention below. The MP theory, in general, assumes that there is perfect competition in both the product and the factor markets. Therefore,

the theory assumes that there is perfect competition in the market for entrepreneurial services. That is, the buyers and sellers of these services are large in number and the sellers are selling homogeneous entrepreneurial services.

However, this assumption is not realistic at all. First, services of all the entrepreneurs cannot be homogeneous. Some of the entrepreneurs may be more efficient and some may be less. Second, the sellers of these services are not large in number in the real world. Also, the existence of perfect competition in the market for these services implies that the price or the rate of profits determined by the market forces of demand and supply. But, by definition, there is nothing like a predetermined rate of pure or economic profit. This profit is a residual earning. A major defect of the MP theory is that it does not determine the price of a factor. It only analyses the demand side of the market and enables us to obtain only the demand curve for the concerned factor of production. This defect of the theory does equally apply in the case of profit also. That is, the theory explains the demand side of the market for entrepreneurial services, not the supply side.

Lastly, another defect of the MP theory as applied to profit is that the theory cannot explain all the elements of profit. For example, windfall profit, as we know, is an element of profit. Since the windfall profit has no relation whatsoever with the productivity of entrepreneurial services, this element of profit is beyond the scope of the MP theory to explain.

9A.4 Functions of Profit

As already stressed above, profits are assigned an important role to play in the various economies. Sometimes, it is said that profits arise at the expense of consumers of society even though they benefit the entrepreneurs. A conflict is said to exist between private and social ends. This may be particularly true. But generally; the two may coincide and benefit the private and the social interests alike. For instance, proper allocation of resources and their optimum utilisation by the entrepreneurs may not only benefit the entrepreneur, but also the society. In the pursuit of successful new ventures, the entrepreneurs also develop the economy. In short, whatever, may be the form of economy, profits discharge the following function.

1. In their battle for survival, it is the duty of the entrepreneurs to cover current costs of business.
2. To cover the future costs of staying in the market arising out of risks, uncertainty, obsolescence and replacement etc.

3. To cover the losses of unsuccessful ventures by the efficient management of other ventures;
4. To cover the costs of certain social services such as education, medical and sanitation facilities through contribution to tax-receipts of Government.
5. To provide a ready basis for allocation of productive resources in various industries and sectors. Magnitude of profit in the various sectors of economy would indicate the need for inflow and outflow of productive resources in these avenues. A rising rate of profit indicates the need for large allocation and a declining rate the need for withdrawal of resources from a particular use.

Therefore, Profits perform all these functions and have come to be relied upon increasingly for realising the ideal allocation of resources. But to set the record in correct perspective it may be added that profits, particularly for personal gains at the cost of society should be controlled. A regulated profit policy on the part of the government may go a long way in harmonizing the private and social end in allocating the resources on an optimum basis and curbing the wrong tendencies toward inequitable distribution of wealth and income.

Check Your Progress- IV

Q1. Write short notes on monopoly power theory of profit.

Ans. -----

Q2. Give any two functions of Profit.

Ans. -----

9A.5 Summary

Profit is the amount of factor earning enjoyed by the entrepreneur class. Hawley is of the view that entrepreneur's profit is reward of risk taken by him, higher the risk under taken, the more will be the profit earned. Prof. Knight develops the uncertainty bearing theory of profit and according to that profit is the reward for bearing uncertainty. This non-insurable risk triggers uncertainty and the entrepreneur receives profit as reward for undertaking this uncertainty. J. B. Clark suggests that profit is generated in a society which is dynamic in nature. According to the innovation theory the innovator derives profit by utilizing commercially the newly invented products. The profit earned by the entrepreneur is considered as a reward for his efficiency and

ability according to the rent theory of profit. Marginal productivity theory suggests that any factor input is paid according to their marginal revenue productivity, it may be stated that profit determination is yet an unexplored field. No complete explanation for determining profit has been given so far. Only this much could be said that all these theories provide us the knowledge about the nature of profit and they collectively explain the factor which determine profits.

9A.6 Questions for Practice

A. Short Answer Type Questions

- Q1.Explain the nature of profit.
- Q2.Discuss the functions of profit.
- Q3.Briefly explain Risk-taking theory of profit.
- Q4.Explain the criticisms of uncertainty bearing theory of profit.
- Q5.What are the features of dynamic economy?
- Q6.Innovation is an important element of profit. Comment it.
- Q7. Explain labour exploitation theory of profit.

B. Long Answer Type Questions

- Q1.Explain the risk bearing and uncertainty theory of profit. How far this explains the profit determination.
- Q2.Critically explain the dynamic theory of profit.
- Q3. Explain the determination of profit under innovation theory. Give criticisms too.
- Q4. Discuss the rent theory of profit and monopoly power theory.
- Q5. Explain the marginal productivity theory of profit in detail.
- Q6. What are the types and functions of profit?

9A.7 Suggested Readings

- Koutsoyiannis: Modern Microeconomics
- Baumol, W.J. Economic Theory and Operations, Analysis
- Hicks, J.R., Value and Capital, 2nd Edition., Oxford University Press
- Robinson, Joan, The Production Functions Eco. II, 1955.
- Samuelson, P.A. Foundation of Economic Analysis, Cambridge, Harvard University Press, 1974.

- Stonier A.W. and D.C. Hague, A Text Book of Economic Theory, John Wilcy and Sons Inc. 1972.
- H.L. Ahuja: Principles of Microeconomics

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER –I

COURSE: MICRO ECONOMICS

UNIT 10: THEORY OF INTEREST: CLASSICAL AND LOANABLE FUNDS THEORIES

STRUCTURE

10.0 Learning Objectives

10.1 Introduction

10.2 Meaning of Interest

10.3 Types of Interest

10.3.1 Net Interest

10.3.2 Gross Interest

10.3.3 Main Elements of Gross Interest

10.4 Factors Influencing the Rate of Interest

10.5 Classical Theory of Interest

10.5.1 Demand for Capital

10.5.2 Supply of Capital

10.5.3 Determination of Rate of Interest

10.5.4 Criticism of the Classical Theory of Interest

10.6 Loanable Funds Theory of Interest

10.6.1 Demand for Loanable Funds

10.6.2 Supply of Loanable Funds

10.6.3 Determination of Rate of Interest

10.6.4 Criticism of Loanable Funds Theory

10.7 Superiority of Loanable Funds Theory over Classical Theory

10.8 Summary

10.9 Questions for Practice

10.10 Suggested Readings

10.0 Learning Objectives

After studying this unit, learner will be able to:

- Identify the significant role of interest rate in the economy.
- Interpret the meaning of interest rate and its types.
- Learn the various factors influencing rate of interest.
- Explore the important ideas about what determines the level of interest rates within the financial system.
- Know about the classical and loanable funds theory of interest.

10.1 Introduction

Consumers often come across hoardings by the street side or commercial advertisements across internet about banks and other financial institutions (FIs) offering loans/credits at different interest rate. In an economy, basically there are two classes of people, one who have excess funds as savings from their current income and the other one who needs these funds to meet their requirements like to initiate a business, to purchase a house, car, or for funding their education, etc. These surplus funds when kept in banks or invested in financial companies are transferred to those who need them, however a price is charged for lending these funds.

An interest rate is the charge of borrowing money. Or on the other hand, it is the reimbursement for the service and risk of lending money. Without this incentive individuals would be reluctant to take risk and might be unwilling to lend or save money. Since interest rate is cost to the borrower and get back to the lender, it affects the investment & saving, borrowing & lending, selection of projects and their lives, capital-intensity of production techniques chosen, international capital flows, and distribution of income. The classical theory argues that the interest rate is determined by two forces: the supply of savings, derived mainly from households, and the demand for investment capital, coming mainly from the business sector. However, the popular loanable funds theory argues that the risk-free rate of interest is determined by the interplay of two forces: the demand for credit (loanable funds) by domestic business houses, buyers, governments, as well as foreign borrowers and the supply of loanable funds from domestic savings, dishoarding of money balances, money creation by the banking system, as well as foreign lending.

10.2 Meaning of Interest

Interest is the payment made by a borrower to the lender for the money borrowed. It is usually expressed as an annual rate in terms of money and is calculated on the principal amount of the loan. In simple words, interest is the price paid for the use of other's capital fund for a certain period of time. In the words of Prof. Marshall, "The payment made by borrower for the use of a loan is called Interest." According to Prof. Keynes, "Interest is the reward of parting with liquidity for a specified period." Like, if you borrow Rs. 2000 and promise to pay back Rs. 2100 at the end of the twelve months, then it implies you are promising to pay the rate of interest at the rate 5 percent per annum. Now, the question arises why interest is paid or charged. There are two viewpoints which explain why rate of interest is paid or charged i.e. from debtor's point of view and from creditor's point of view. From debtor's point of view, debtors pay interest on capital because he is aware that capital has productivity and if it could be utilized in manufacturing there may be boom in profits. Thus, out of the earned income, a part of the income is paid to the creditor or a lender from whom an amount of money has been taken as loan is called interest. Following are the key reasons for giving interest:

1. **Utilization of Capital:** Whatever amount is paid to the owner of the capital for the use of the capital is known as interest. Here, the capital is used in further production and whatever he earns; he pays a part of his earnings to the proprietor of the capital or the lender of the money.
2. **Reward for Risk:** Loan giving is a kind of risk which lender takes at the time of giving loan or advancing cash. Lender exposes himself to risk when he lends money and occasionally the loan become horrific-debts. Thus, it has been said that interest is the reward for risk taking.
3. **Interest is Reward for Inconvenience:** When a lender offers loan of money he forgets its use for the duration of the loan, if a lender wishes this amount of money for his personal use, he will have to undergo the inconvenience of arranging it from a few different sources. Thus, the lender feels inconvenience.
4. **Expenses Relating to Managing Business:** For setting up and running the commercial enterprise, businessman needs money. Money taken as mortgage for running and managing enterprise, keeping accounts, maintaining standard of business etc. one has to arrange funds and for that has to pay interest over the money.

From creditor's point of view, creditors of money need interest because he has taken pains in saving money, has suffered inconveniences in suspending his needs and has taken threat of bad debts. If he will not get interest, he may lose interest in saving money or he may not be ready to bear inconveniences. Then, the formation of capital within the marketplace will stop. Therefore, it could be stated that the debtors deliver interest to lenders or creditors as capital has productivity and lenders demand interest because the lender of money has taken risks and has confronted inconveniences, so he should get a few rewards for the pains of risks and inconvenience.

10.3 Types of Interest

There are two different types of interest i.e., net interest and gross interest. These two types have been explained in detail as follows:

10.3.1 Net Interest

The payment made exclusively for the utilization of capital is viewed as net or pure interest. In the words of Prof. Chapman- "Net Interest is the payment for the loan of capital when no risk, no inconveniences (apart from that involved in saving) and no work is entailed on the lender." As indicated by Prof. Marshall, "Net Interest is the earnings of capital simply or the reward of waiting simply." Therefore,

$$\text{Net Interest} = \text{Gross Interest} - (\text{payment for risk} + \text{payment for inconvenience} + \text{cost of administering credit})$$

i.e., Net Interest = Net Payment for the utilization of capital.

10.3.2 Gross Interest

As indicated by Briggs and Jordan- "Gross Interest is the payment made by the borrowers to the lenders." Gross interest is also called Composite interest. It covers payments or installments for the loan of capital payment to cover risks for misfortune which might be: an individual risks or business risks, payment for inconveniences of the investment as well as payment for the work and stress associated with watching investments, calling them in and investing.

In the words of Prof. Marshall, Gross Interest is that "Interest of which we speak when we say that interest is the earning of capital simply or the reward of waiting simply, is net Interest but what commonly passes by the name of interest, includes other elements besides this and may be

called gross interest.” By seeing the above definitions when we add components of payment for risk, payment for inconvenience and the expense of administering credit to the net interest, it becomes gross interest. Therefore,

$$\text{Gross Interest} = \text{net interest} + \text{payment of risks} + \text{payment for inconvenience} + \text{cost/expense of administering credit}$$

10.3.3 Main Elements of Gross Interest

As we have seen before that the actual amount paid by the borrower to the capitalist or industrialist as the price of capital fund borrowed is called gross interest. Gross interest includes, besides net interest, the following elements:

- 1) Compensation for Risk:** The lender has consistently to bear the risk, the risk that the credit may not be repaid. Other than this, borrower takes the credit/loan at the time when his requirement is urgent but when he returns it, it is conceivable that the time may not be appropriate from lender's point of view. To cover this risk, the bank charges more, in addition to the net interest. Therefore, when loans/advances are made without sufficient security, they involve a high element of risk, so a high rate of interest is charged.
- 2) Compensation for Inconvenience:** When someone lends the money, he has to bear inconveniences till the time when he gets back the sum, i.e., a money lender lends only by saving that is by confining consumption out of his income which clearly elaborate some inconveniences which is to be compensated. A similar inconvenience is that the lender might have the option to get his money back as and when he may require it for his own use. Subsequently, a payment to compensate this kind of inconvenience might be charged by the lender. Thus, the more the degree of inconvenience caused to the bank/lender, higher will be the rate of interest charged.
- 3) Payment for Management Services or Cost of Administering the Credit:** A lender/bank of capital funds has to spend money and effort in the administration of credit. For instance, in the lending business, certain legal formalities must be satisfied, say charges for acquiring money-lender's license, stamp duties etc. Appropriate accounts must be maintained. He has to maintain a staff as well. For all these kinds of services, reward must be paid by the

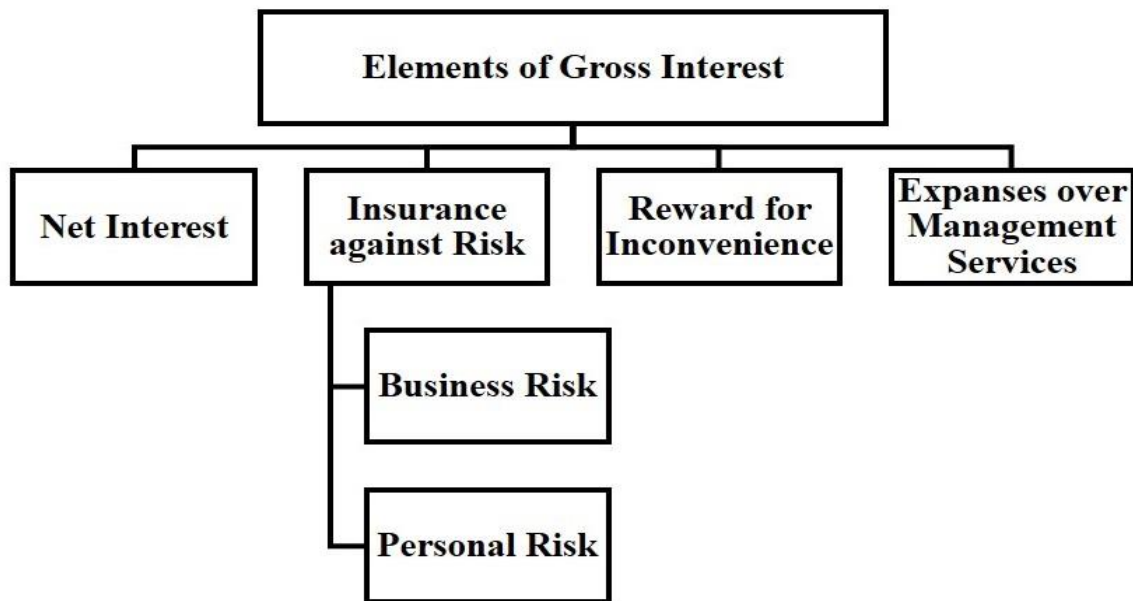
borrower to the bank/lender. Thus, gross interest additionally includes payment for management expenses.

- 4) **Compensation for the Changing Worth of Money:** When prices are rising, the buying power of money decays over a period of time and the creditor loses. To stay away from such loss and high rate of interest may be demanded by the lender.

In this way,

$$\text{Gross Interest} = \text{Net interest} + \text{Payment for risk} + \text{Payment for management services} + \text{Compensation for the changing worth of money.}$$

In economic equilibrium, the demand and supply for capital decides the net rate of interest. But in actual practice, gross interest rate is charged. Gross interest rates are distinctive in various cases at different places and different times and for various people.



10.4 Factors Influencing the Rate of Interest

Interest rates vary from one individual to another and from place to place. There are numerous factors which cause variations in interest rates which are as follows:

- 1) **Different Kinds of Borrowers:** There are different kinds of borrowers in the market place. They offer various kinds of securities. Their borrowing motives and urgency are

different. In this manner, the risk elements differ in various cases, which have to be compensated for.

- 2) **Differences in Gross Interest:** Variations in the interest rate are due to differences in gross interest, for example, inconveniences and risk involved, cost of keeping records and collection of loans etc. The more the risk and inconvenience and the cost of management of loans, the higher will be the interest rate and vice-versa.
- 3) **Money Market is not Homogeneous:** There are various kinds of money lenders and institutions, specializing in different sorts of loans and the loanable funds are not freely mobile between them. The ideals of these institutions are also different. Again, there are lenders and indigenous bankers in the unorganized sector of the currency market who follow their particular lending policies and charge different rates of interest.
- 4) **Duration of Loan:** The rate of interest also relies on the duration or time of credit. Larger term loans carry higher interest rate than short-term loans. In a long-term loan, the money gets secured for a longer period of time. Normally, the lender wants to be compensated by a higher interest rate.
- 5) **Nature of Security:** The rate of interest differs with the type of security. Loans against the security of gold carry less rate of interest than loans against the security of immovable property like house or land. The more liquid are the assets the lower is the rate of interest and vice-versa.
- 6) **Goodwill or Credit of the Borrower:** Interest rate also depends upon the goodwill or credit of the borrower. People of better goodwill and known integrity as well as credibility can get loans or advances on easy terms.
- 7) **Amount of Credit:** The more the amount of credit, the lower is the interest rate and vice-versa.
- 8) **Interest Policy of the Monetary Authorities:** Money related policy of the authorities may also lead to differences in rates of interest, e.g., the Reserve Bank of India has assumed differential rates of interest policy for the deployment of credit to the priority areas.

9) Difference due to Distance: The distance between the banker/lender and the borrower also causes differences between rates of interest. People are ready to lend at a lower interest rate nearer home than at a significant distance.

10) Market Imperfections: The differences in rates of interest are also due to market imperfections that might be found in a credit market. Money-lenders indigenous banks, mutual funds, commercial banks and so on follow different lending policies and charge various rates of interest.

11) Differences in Productivity: The productivity of capital varies from work to work or from project to project. Individuals are willing to borrow at a higher interest rate for productive purposes or productive ventures and vice-versa.

10.5 Classical Theory of Interest

The classical theory of interest was propounded and originated by classical economists, namely, Marshall, Cassels, Pigou, Walras, Tausing & Knight. This theory is also known as saving and investment theory of interest or demand and supply theory of interest. According to this theory, rate of interest is determined by an equality between the demand for and supply of capital. This theory is called real theory as it considers the real factors i.e. savings and investment in the determination of interest rate.

10.5.1 Demand for Capital

The demand for capital depends on its productivity. The demand consists of consumption as well as productive purposes. Capital is generally demanded because of its productivity. Marginal productivity of capital continues diminishing due to operation of law of variable proportions. A manufacturer demands for capital or saving and reward is paid for the utilization of capital or saving as interest.

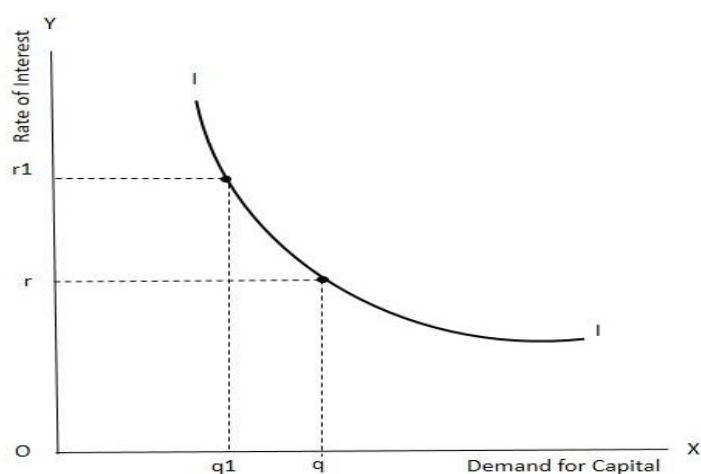


Figure 1: Demand for Capital (Investment Schedule)

A businessman employs capital to the point where the rate of interest is equal to the productivity/efficiency of capital. There is an inverse relationship between the demand for capital and rates of interest. The higher the interest rate lower will be the demand for capital and lower the interest rate higher will be the demand for capital. Therefore, Investment (I) is an inverse function of rate of interest (r).

$$I = f(r)$$

Figure 1 shows the investment schedule or demand for capital. The interest rate and demand for capital are appeared on OY-axis and OX-axis respectively. II curve shows demand for capital or investment schedule. This curve is downward sloping from left to right which shows that there is negative relation between demand for capital and rate of interest. If interest rate is O_r then demand for capital is O_q . If rate of interest increases from r to r_1 , the demand for capital decreases from O_q to O_{q_1} . Therefore, there is an inverse relationship between the interest rate and the demand for capital.

10.5.2 Supply of Capital

The supply of capital relies upon the savings in the general public. Savings are from people, business firms and government. Savings are influenced by a number of factors, namely, income level, attachment to family, standard of living, law and order, security of property and life, political stability, and so on. There is a direct connection between the interest rate and supply of saving or capital. Higher the interest rate higher will be the rate of supply of capital and lower the interest rate lower will be the supply of capital.

Therefore, saving (S) is a direct function of rate of interest (r).

$$S = f(r)$$

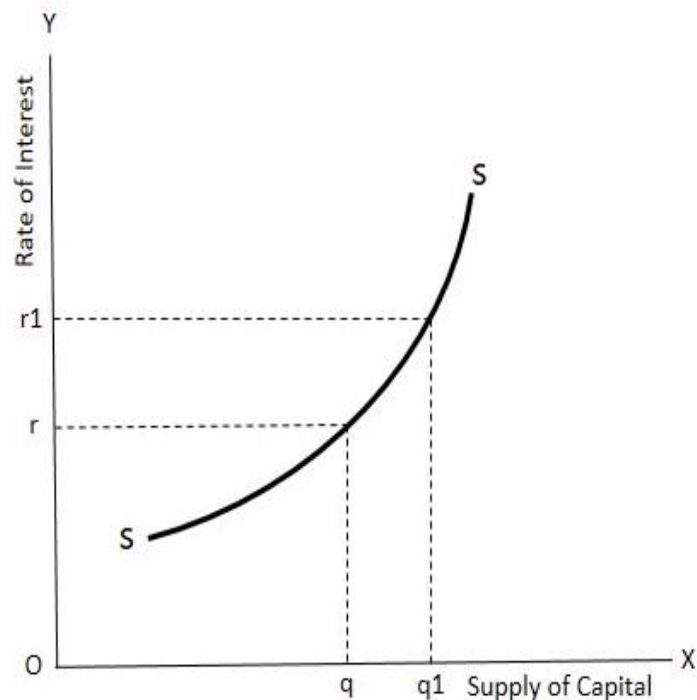


Figure 2: Supply of Capital (Saving Schedule)

The relation between supply of capital or saving schedule and interest rate can be seen in figure 2. The rate of interest is shown on OY-axis and supply of savings or capital on OX-axis respectively. SS curve represents the saving schedule or supply of capital. This curve is upward sloping from left to right which shows that there is positive relation between supply of capital and rate of interest. If interest rate is O_r then supply of capital is O_q . If rate of interest increases from r to r_1 , the supply of capital increases from O_q to O_{q_1} . Therefore, there is direct relationship between the interest rate and the demand for capital.

10.5.3 Determination of Rate of Interest

If the demand for capital or investment is more than supply of capital or savings i.e. $I > S$, the rate of interest will increase. If supply of capital or savings is more than demand for capital i.e. $S > I$, rate of interest will decline. If demand for capital and supply of capital are equal i.e., $S = I$, then rate of interest will neither increase nor decrease. This rate of interest will be the equilibrium rate of interest. Determination of interest rate has been explained with the help of Table 1.

Table 1: Determination of Rate of Interest		
Rate of Interest (in percent)	Demand for Capital (Investment) (in lakh of Rs.)	Supply of Capital (Savings) (in lakh of Rs.)
13	900	500
14	800	600
15	700	700
16	600	800
17	500	900

At 13 percent rate of interest, investment is Rs. 900 lakh and savings is Rs 500 lakh i.e. investment is higher than savings. This will cause interest rate to rise. At 14 percent rate of interest, investment is Rs. 800 lakh and savings are Rs 600 lakh, again investment is higher than savings which will cause interest rate to rise further. At 17 percent rate of interest, investment is

Rs. 500 lakh and savings are Rs 900 lakh i.e., saving is higher than investment. This will cause interest rate to fall. At 16 percent rate of interest, investment is Rs. 600 lakh and savings are Rs 800 lakh, again saving is higher than investment which will cause interest rate to fall further. At 15 percent rate of interest, investment is exactly equal to savings i.e., Rs. 700 lakh. Therefore, there is no tendency for interest rate to increase or decrease. The equilibrium rate of interest is 15 percent.

As indicated by the classical theory of interest, the rate of interest will be determined at the point where the supply schedule (SS) and investment schedule (II) intersects each other. This equality between supply schedule and investment schedule has been shown in the figure 3. In this figure, demand for and supply of capital is measured on X-axis and rate of interest on Y-axis. At interest rate Or_1 , r_1S_1 saving is higher than investment r_1I_1 by I_1S_1 . This will cause interest rate to decline. At interest rate Or_2 , r_2I_2

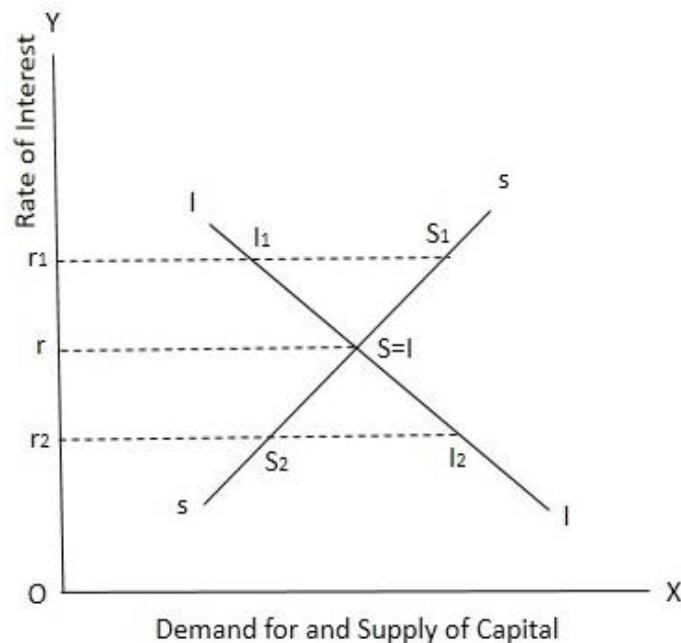


Figure 3: Determination of Rate of Interest

investment is higher than savings r_2S_2 by S_2I_2 . This will cause interest rate to rise. At interest rate Or , investment is equal to savings i.e., $rI = rS$. Therefore, interest rate Or is the equilibrium interest rate as at this point demand for capital and supply of capital are equal.

10.5.4 Criticism of the Classical Theory of Interest

The classical theory of interest has been criticized on the following grounds:

- 1) This theory assumes that savings and investment are brought in equilibrium through interest rate. However, in real practice we see that it is not the rate of interest but it is the income level which brings equilibrium between investment and saving.
- 2) Both savings and investment are not interest elastic. Professor Keynes has criticized that savings and investment are not so interest elastic as assumed by the classical economists.

Savings depend upon the income level and the investment depends on the usefulness or productivity of capital. If the marginal productivity of capital is high, then the demand for capital will be high even at a higher interest rate.

- 3) This theory ignores the effects of investment on the level of income. Classical economists have assumed that the degree of pay remains constant however in real practice we see that the change in investment also affects the income level. Expansion in investment increases employment and income in the society will additionally increase savings. Decrease in investment will also decrease employment and income and thereby savings will likewise diminish.
- 4) This theory is based on unrealistic assumptions. Full employment, perfect competition and supply create its own demand. Such assumptions are not found in real world.
- 5) This theory also ignores monetary components while determining the interest rate. It focuses on the marginal productivity and economy while deciding the rate of interest which are real variables. The theory has ignored the money and credit factors which also play significant role in interest determination.
- 6) Savings depend on current income, bank credit, dishoarding and disinvestment. These elements have not been talked about by the theory.
- 7) There is no uniformity between natural rate of interest and market interest rate. According to J.M. Keynes, the expansion or contraction of credit can bring the change in market interest rate and in this way the natural rate of interest is also affected.
- 8) Saving and investment plans have been assumed to be independent by this theory. However, in real practice we see that they are not independent. As indicated by Professor Keynes, when the rate of interest influences investment it will also influence income level and thereby savings are also affected. Therefore, the explanation of the theory is not correct and reasonable.

Check Your Progress- I

Q1. Define interest.

Ans.-----

Q2. Distinguish between gross interest and net interest.

Ans.-----

Q3. List the two factors affecting rate of interest.

Ans.-----

10.6 Loanable Funds Theory of Interest

The loanable funds theory of interest was propounded by Wicksell, Ohlin Robinson and A.C. Pigou. It is an improvement over the classical theory of interest and is known as neo-classical theory of interest. According to this theory, the interest rate is determined by the demand for loanable funds and the supply of loanable funds. There are a few factors influencing the demand for and supply of loanable funds.

10.6.1 Demand for Loanable Funds

The business firms and individuals arise demand for loanable funds. There are three important factors for which loanable funds are demanded. These are as follows:

A. Investment Demand (I): One of the significant factors for the demand for loanable funds is investment. Investment is required for capital goods and other infrastructure developments. Interest is the expense or cost for the demand for loanable funds. A businessman invests capital to that point where the interest rate is equal to the marginal productivity of capital as with the increase in capital investment the marginal productivity of capital declines.

B. Dissaving (DS): At the point when expenditure is more than the present income then it is called dissaving. More expenditure on consumption is done than the current income by the individuals will lead to negative savings. Loanable funds are usually demanded by such consumers who are spending more than their present incomes. Durable items like car, scooter, T.V., refrigerator and construction of houses are required for which such funds are demanded. Lower the interest rate higher will be the demand for loanable funds and in opposition to it, with higher interest rate they will be discouraged to borrow.

C. Demand for Hoarding (H): Individuals might like to hoard money or wealth so they demand for loanable funds. Such hoardings can be utilized for investment in shares and debentures. Lower the interest rate higher will be the demand for such loanable funds and vice versa.

In general, the demand for loanable funds on the part of customers is for the purchase of durable goods like bikes, scooters, houses, and so on. The individual borrowings are also interest elastic. The tendency to borrow is more at a lower interest rate than at a higher rate in order to make the most of their consumption soon. Since this demand for funds is mostly met out of past savings or through dis-saving, as represented by the curve DS in Figure 4. The demand curve for investment funds, both for the government and the businessmen is shown as curve I in figure 4. This curve slopes downward showing that less funds are borrowed at a higher rate and more at a lower interest rate. In the last, funds are demanded for the reason of hoarding them in liquid form. They are also interest elastic and are shown in the figure 4 by curve H. The lateral summation of these curves H, DS and I provides the aggregate demand curve for loanable funds i.e. D_L . It can be written as follows:

$$D_L = I + H + DS$$

10.6.2 Supply of Loanable Funds

There are different sources of supply of loanable funds as discussed below:

A. Saving (S): The most vital source of supply of loanable funds is saving. Saving is calculated by difference between the income and consumption. Saving depends on the level of income of individuals, families and the government. There is direct relationship between the rate of interest and rate of savings. Higher the interest rate people will save more and vice versa. Savings are shown as curve S in the Figure 4.

B. Dishoarding (DH): At the point when hoarded money or wealth is utilized for the consumption and investment purposes it is known as dishoarding. When interest rate is high, individuals will be encouraged to dishoard their savings and it will expand the supply of loanable funds. Contrary to it, if individuals won't utilize dishoarding, the supply of loanable funds won't increase. These funds are represented by the curve DH in the figure 4.

C. Disinvestment (DI): Disinvestment refers to the withdrawal of the sum invested by the entrepreneurs and investors. When the disinvestment takes place, the supply of loanable funds will increase and it will be only possible when the interest rate is high. But if the rate of return on investment is low then the invested capital is withdrawn and it will increase the supply of loanable funds. Therefore, the supply of loanable funds and the rate of interest have direct relationship. Disinvestment curve is DI in the figure 4.

D. Bank Credit (M): The supply of loanable funds is likewise increased or decreased by expansion or contraction of bank credit. The higher the rate of interest more will be the bank credit available and loanable funds will increase in supply. The bank credit is indicated by the curve M in the figure 4.

If the curves S, DH, DI and M are laterally added up, we will have the aggregate supply curve S_L of loanable funds. This can be written as follows:

$$S_L = S + DH + DI + M$$

10.6.3 Determination of Rate of Interest

According to loanable funds theory of interest, interest rate will be determined at a point where demand for loanable funds (D_L) and supply of loanable funds (S_L) are equal. It can be written as follows:

$$D_L = S_L$$

$$I + H + DS = S + DH + DI + M$$

The interest rate determination has been shown in the figure 4. In figure 4 (A), H, DS and I are hoarding, dis-savings and investment. These curves slope downwards from left to right.

In figure 4 (A), DI, DH, S and M are dis-investment, dis-hoarding, savings and bank money. In figure 4 (B), D_L is demand curve for loanable funds which is the summation of H, DS

and I. S_L is the supply curve of loanable funds which is the summation of S, M, DH and DI. The total demand curve for loanable funds D_L and the total supply curve of loanable funds S_L intersects at E and gives O_r as equilibrium rate of interest. At this rate, O_q amount of funds are borrowed and lent.

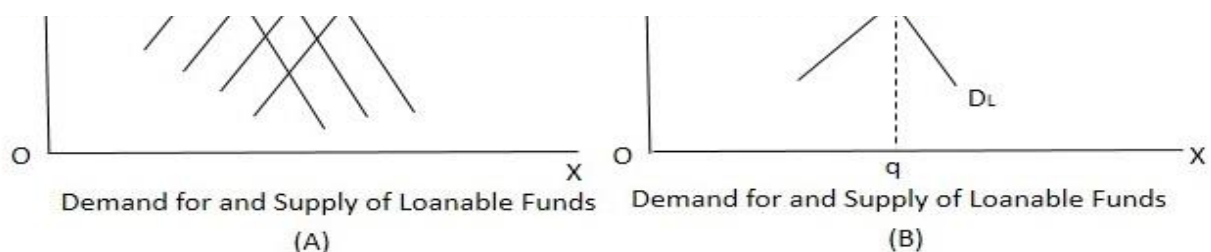


Figure 4: Interest Rate Determination

10.6.4 Criticisms of Loanable Funds Theory

The loanable funds theory of interest has been criticized on the following grounds:

- 1) **Wrong and Unrealistic Concepts:** This theory has taken a wrong and unrealistic idea of hoarding. The amount of money does not decrease or increase through the hoarding process as indicated and pointed out by Professor J.M. Keynes.
- 2) **Saving are not Highly Interest Elastic:** This theory clarifies that savings are highly interest elastic. However, in actual practice we see that without any change in the interest rate individuals save more on account of family attachment, foresightedness and high-income levels.
- 3) **The Level of Income:** The income level does not remain constant as assumed by the theory. There is always change in the income level on account of change in investment and savings. Lower interest rate encourages investment and it increases income of the individuals in the society.
- 4) **Combination of Monetary and Non-Monetary Factor:** The theory of loanable funds has combined monetary and non-monetary factors while determining the interest rate. Saving and investment are the real factors while bank credit and dishoarding are monetary factors. They have been combined without changing the income level. This kind of combination makes the theory more unrealistic, unreasonable and imaginary.

10.7 Superiority of Loanable Funds Theory Over Classical Theory

The loanable fund theory is superior to classical theory of interest on the basis of the following factors:

- A. **Integration of Monetary and Real Factors:** Classical theory of interest has taken into consideration real factors i.e. savings and investment for interest rate determination. On the other hand, loanable funds theory has combined both real and monetary factors for determination of rate of interest. Monetary factors are money hoarding and bank money.
- B. **Liquidity Preference:** The neo-classical theory has regarded liquidity preference or hoarding of money as an important component of demand for loanable funds. The classical

theory of interest has ignored liquidity preference or hoarding of money while discussing the demand for capital.

- C. Bank Money:** The loanable funds theory has regarded bank money as an important determinant of rate of interest. The classical theory of interest has failed to consider bank money as important determinant of interest rate.

Check Your Progress- II

Q1. Explain factors affecting demand for loanable funds.

Ans.-----

Q2. Mention the factors on which supply of loanable funds depends.

Ans.-----

10.8 Summary

In this unit, meaning of interest, its types and factors affecting interest have been analyzed. Moreover, classical theory as well as loanable fund theories have been explained. Interest is the price paid for the use of other's capital fund for a certain period of time. Interest is of two types i.e., net interest and gross interest. The payment made exclusively for the utilization of capital is known as net interest. Gross Interest is the payment made by the borrowers to the lenders which includes net interest, insurance against risk, reward for inconvenience and expenses over management services. According to classical theory of interest, the rate of interest is determined at a point where demand for capital and supply of capital are equal to each other. As per to loanable funds theory, rate of interest is determined at a point where demand for loanable funds and the supply of loanable funds are equal to each other.

10.9 Questions for Practice

A. Short Answer Type Questions

- Q1. What do you mean by interest?
Q2. Mention the types of interest.
Q3. What are the types of gross interest?
Q4. Explain the demand and supply for capital as per classical theory of interest.

- Q5. Mention the sources of supply of loanable funds.
- Q6. Discuss the determination of rate of interest under loanable funds.
- Q7. Superiority of loanable funds theory over classical theory.

B. Long Answer Type Questions

- Q1. Explain the meaning and factors influencing the rate of interest.
- Q2. Discuss the determination of rate of interest under classical theory in detail.
- Q3. Critically evaluate the theory of interest under classical theory.
- Q4. 'Interest brings equilibrium between supply of savings and demand for savings.'
Examine the statement.
- Q5. Briefly explain the theories of interest and why loanable funds theory is superior to classical theory of interest?

10.10 Suggested Readings

- H.L. Ahuja: Advanced Economic Theory (Microeconomic Analysis)
- A. Koutsoyiannis: Modern Microeconomics
- K.N. Verma: Micro Economic Theory



**The Motto of Our University
(SEWA)**

SKILL ENHANCEMENT

EMPLOYABILITY

WISDOM

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**JAGAT GURU NANAK DEV
PUNJAB STATE OPEN UNIVERSITY, PATIALA**

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE (CC): ENGLISH ELECTIVE

SEMESTER-I

BLAB31102T

AN INTRODUCTION TO ENGLISH LITERATURE

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JAGAT GURU NANAK DEV PUNJAB STATE OPEN UNIVERSITY, PATIALA

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. Anita Gill
Dean Academic Affairs



B.A (Liberal Arts)
CORE COURSE (CC): ENGLISH ELECTIVE

SEMESTER-1
(BLAB31102T): AN INTRODUCTION TO ENGLISH LITERATURE

MAX.MARKS: 100

EXTERNAL: 70

INTERNAL: 30

PASS: 35%

Credits: 6

Objective:

The course aims to migrate the learners to the wonderful world of English language and literature enriched by the variety of literary genres. By dealing with the engaging issues of universal relevance, they will understand certain basic features of the modes of expression associated with each genre as a reflection of cultural, historical and socio-political developments of the corresponding age.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A and B of the question paper and any ten short questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

Section-A

Introduction to Literature: Defining Literature, Genres of literature, Literature and Society

Important Trends and Movements in the History of English Literature: Greek Classical Literature, Renaissance and Reformation, Introduction to the chief characteristics of:

- The Elizabethan Age
- The Neo-Classical Period
- The Romantic Period
- The Victorian Period
- The Modern Period

Section-B

Prescribed text:The following Units from Fluency in English Ed., Promodini Verma, Mukti Sanyal, Tulika Prasad, New Delhi: Macmillan India, 2009 are recommended:

Chapter 1- Reading Strategies
Chapter 3- Telling Stories
Chapter 5- Understanding Poetry I
Chapter 7- Understanding Values
Chapter 8- Understanding Poetry II
Chapter 10-Understanding Humour
Chapter 14- Understanding Narrative
Chapter 16-Reading Between the lines

Suggested Readings:

- Hudson, W.H. An Outline History of English Literature. Maple Press, 2012.
- Carter, Ronald and Peter Stockwell, eds., The Language and Literature Reader, New York: Routledge 2008.
- Miller, J. Hillis. On Literature: Thinking in Action, London: Routledge, 2002.
- Thornborrow, Joanna and Shan Wareing, Patterns in Language: An Introduction to Language and Literary Style, London: Routledge, 1998.
- Rees, R.J. English Literature: An Introduction for Foreign Readers, Delhi: Macmillan, 2004.



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BACHELOR OF ARTS (LIBERAL ARTS)

Semester –I

BLAB31102T: AN INTRODUCTION TO ENGLISH LITERATURE
COURSE COORDINATOR AND EDITOR: DR. GURLEEN AHLUWALIA

SECTION- A

UNIT NO:	UNIT NAME
UNIT 1	Introduction to Literature: Defining Literature, Genres of literature, Literature and Society
UNIT 2	Important Trends and Movements in the History of English Literature: Greek Classical Literature
UNIT 3	Renaissance and Reformation, Introduction to the chief characteristics of The Elizabethan Age
UNIT 4	Important Trends and Movements in The Neo-Classical Period
UNIT 5	Important Trends and Movements in The Romantic Period and The Victorian Age
UNIT 6	Important Trends and Movements in The Modern Age

SECTION B

Prescribed text: Fluency in English Ed., Promodini Verma, Mukti Sanyal, Tulika Prasad, New Delhi:
Macmillan India, 2009

UNIT No.:	UNIT NAME
UNIT 7	Chapter 1- Reading Strategies Chapter 3- Telling Stories
UNIT 8	Chapter 5- Understanding Poetry I Chapter 7- Understanding Values
UNIT 9	Chapter 8- Understanding Poetry II Chapter 10-Understanding Humour
UNIT 10	Chapter 14- Understanding Narrative Chapter 16-Reading Between the lines

BACHELOR OF ARTS (LIBERAL ARTS)
SEMESTER-I
COURSE: AN INTRODUCTION TO ENGLISH LITERATURE

UNIT-I INTRODUCTION TO LITERATURE

STRUCTURE

- 1.0 Objectives
- 1.1 Introduction
 - 1.1.1 What is Literature
 - 1.1.2 Non-Imaginative Literature
 - 1.1.3 Imaginative Literature
 - 1.1.4 Main Points
 - 1.1.5 Activity I
 - 1.1.6 Why do we study Literature
 - 1.1.7 Main Points
 - 1.1.8 Activity II
- 1.2 Genres of Literature
 - 1.2.1 Poetry
 - 1.2.2 Sub-genres of Poetry
 - 1.2.3 Prose
 - 1.2.4 Sub-genres of Fiction
 - 1.2.5 Sub-genres of Non-Fiction
 - 1.2.6 Main Points
- 1.3 Literature and Society
- 1.4 Summing Up
- 1.5 Questions for practice
- 1.6 Suggested Reading

1.0 OBJECTIVES

This lesson will introduce you to the following concepts:

- What is literature?

- What is the difference between Imaginative Literature and Non-Imaginative Literature?
- Why do we read Literature?
- What are the different literary genres and sub-genres of English literature?
- How does Literature Impact Society?

1.1 INTRODUCTION

In the objectives stated above I have used terms such as literature, non-imaginative literature, imaginative literature, genres etc. Before I start explaining these terms, I will request you to think on your own and analyse what do these words mean or signify? It is quite possible that what I tell you and what you think or know about it, may differ. It does not matter. But try you must.

1.1.1 What is Literature

The word literature derives from a Latin word "Littera" - a letter of the alphabet.

Literature means, "writing formed with letters including learning, a writing, grammar. Literature in the common early spelling was defined "... in effect a condition of reading, of being able to read and of having read." The common adjective associated with literature was "literate." **Francis Bacon**, one of the famous 17th century essayists uses the term "literature" as "learned in all literature and erudition-divine and humane."

Till 17th century literature was a category of use and condition. It signified "polite" or "humane" learning and specified a particular social distinction.

By the 18th century the word literature acquired a generalised social connotation. The revised alternative definition of literature was "printed books."

In broad terms literature can be defined as any written printed matter on any subject. This verbal material is intended for the public or of interest to the public.

Accordingly we can say that all writings such as private correspondence, journals, diaries, or anything written for one's own self or for a small group of friends or for a larger audience is literature. According to this definition we can also admit phrases like 'literature of medicine', 'literature of science', 'literature of mathematics' or 'literature related to history, philosophy or any branch of study and knowledge'.

The term literature is also used more narrowly for writings specifically considered to be an art form especially prose, fiction, drama, poetry. Oral literature can also be included in this category. From Renaissance onwards we see that there is an increasing tendency for specialization of literature to "creative" and "imaginative" literature. It has come to be seen over the times that there is a shift from learning to "taste and sensibility" as a criterion for defining the literary quality of any work.

Since all literature makes use of language, based on this particular use of language, it is possible to define literature as non-imaginative literature and imaginative literature.

1.1.2 Non-Imaginative Literature

Non-Imaginative literature primarily attempts historical, scientific or philosophical accuracy even though it may have stylistic grace and humanistic relevance. It may give pleasure too. The language of this kind of literature is "denotative". Manuals, advertisements, diaries, historical documents, philosophical and religious treatises come in the category of non-imaginative or non-literary texts.

1.1.3 Imaginative Literature

The primary aim of imaginative literature is to produce a structure of words for its own sake. Language is charged with meaning. This kind of literature deals with events which are fictive or if they deal with actual events they deal in a way that accuracy may not be chiefly relevant but pleasure remains the basic principle.

Northrop Frye- a Canadian literary critic and theorist says "In literature, question of fact or truth are subordinated to the primary literary aim of producing a structure of words for its own sake, and the sign values of the symbols are subordinated to their importance as a structure of interconnected motives. Wherever we have autonomous verbal structure of this kind, we have literature." The world created by the literary artist is complete, real and autonomous but fictive. In this fictive world most of the statements about experience are made not by logical propositions but by presenting the experience itself, so that the reader can sense its meaning directly as precepts.

1.1.4 Main Points

- All literature is a linguistic construct it makes use of verbal material.
- All literature is for the public or of interest to public.
- Based on the particular use of language literature can be classified as Non-imaginative/ Non-literary literature or Imaginative/Literary/Creative literature.

1.1.5 Check Your Progress-I

On the basis of what you have learnt so far, try to answer the following questions:

1. What is creative literature? Name two creative works you have read.
2. Can we say that all printed books are literature?

The title, "**An Advance Course in English Grammar**" is an example of which kind of literature? Try to give a reasoned answer.

1.1.6 Why do We Study Literature?

I have told you earlier in this lesson that imaginative literature is fictive. Literature begins with the telling of a tale. The writer creates certain events by means of auditory and

visual signs. The writer creates these events in his/her mind/imagination. These events may be true or may not be true.

But there is no denying the fact that fiction imitates real life. Greeks had a word to describe the imitation of real life in art and works of fiction. They called it **mimesis**. Fiction imitates real life in such a way that we can react to fiction with the same range of emotional responses we would feel in real life and we can feel a strong emotional connection with a character in a book although we know that his or her character is not a real person. This phenomenon is called the **Paradox of Fiction**.

We read literature to search for meaning. In literary works readers usually find deeper meaning and more carefully crafted devices. The literary text sometimes does something more than simply entertain.

Tolstoy believes that art, should be defined not through the pleasure it may give but through the purpose it may serve. Great masters of literature have laid bare the complexities of human mind, the deviant human behaviour and harsh and gruesome realities of life, the insidious ways various institutions have robbed human beings of respect and dignity. They have also portrayed the sublime aspects of life - the yearnings of human soul for higher consciousness. **Shelley** the famous Romantic Poet in his *A Defense of Poetry* says, "A poem is the very image of life expressed in its eternal truth". **Iris Murdoch** one of the distinguished twentieth century novelists says, "Art is by far the most educational thing we have, far more than its rivals, philosophy, theology and science. Art is a great international human language, it is for all." **Shelley** believes, "Poets are the unacknowledged legislators of the world." **Balzac** took pride in calling himself "the secretary of the society". We learn more from great works of literature, about men and manners, about people and societies than from other academic sources. The works of **Henry Fielding**, **Jane Austen**, **Charles Dickens** and all other creative writers tell us more about the ways of the world, about men and manners, than any other form of writings do.

Studying literature enables one to better understand the social situations, history, one's own emotions and various cultural practices. It narrates the stories of peoples' lives. It is for us to hear the voices of the past and work with the present. It is a way for the present to connect with possible future. We learn history we didn't experience, customs we are not familiar with, we hear the voices of those who have been silenced, marginalized-women, hapless children, slaves, aliens, it sets us thinking, it sensitises us, it sparks our imagination. All good books have one thing in common they are truer than if "they had really happened."

Fiction imitates reality and that can help us have a better understanding of the real world. We also enjoy literature/fiction because it helps us to escape from reality in order to clear our heads of what is going on in our life. It is possible to purge or cleanse ourselves of our emotions through art. **Aristotle** called this **Catharsis**.

1.1.7 Main Points

- Writer has an important message about the meaning of life which he/she wishes to communicate.
- It is the reader who searches for the meaning.
- The writer tells a story he/she thinks needs to be told and readers often talk about what it really means.
- Reading of literature entertains us
- Literature enriches our linguistic experience, we learn how to use words in different contexts, we learn how to play with words to convey complex thoughts
- Literature educates us, instructs us, teaches us, ennobles us
- Literature heals us and purges us

1.1.8 Check Your Progress-II

1. From what you have learnt so far, try to explain the terms: fiction, imitation, mimesis, paradox of fiction, catharsis.
2. Cite one novel you have read which told you about an event/person more than what you had earlier known.

1.2 GENRES OF LITERATURE

When you begin to study literature, you are told by your teacher that this particular work is a poem or a drama, a novel or a short story or an essay. The literary works are written in these forms. Genre means a type of art, literature or music characterized by a specific form, context and style. Literature has four main genres - poetry, drama, fiction and non-fiction.

All these genres have particular features and functions that distinguish them from one another. We can enjoy, understand and appreciate a work better if we know which category of genre we are reading.

Genres may be determined by setting, subject, style, time, literary technique, tone, content or length. The distinctions between genres and categories are flexible and loosely defined and even the rules designating genres were widely thought to be 18th century, the various genres were widely thought to be fixed artistic types. Since the middle of the 18th century new literary forms developed. By the 19th and 20th century new genres were added to the existing ones that it becomes difficult to categorise new works into the already existing generic frame work.

We need to be clear that genre is a category of composition. We can classify these categories as prose, poetry, fiction. These categories should not be confused with basic modes of literary art. e.g. lyric, narrative, dramatic categories of composition which can be defined according to several different criteria such as:

Formal Structure

Length

Intention

Origin

Subject Matter

There can be more limited sub genres also

Different genres have different roles. Poetry attempts to stir our imagination and enhances our imaginative or emotional power. The poet does this by carefully choosing and arranging language for its meaning, sound and rhythm. Fiction and drama help us to improve our communication skills. Non-fictional works help readers cultivate their analytical and persuasive skills.

I will now discuss the basic characteristics and principles of some of the major genres.

1.2.1 Poetry

Poetry is the most intense form of writing. The writer expresses his/her feelings, emotions and thoughts in a very personal way. Language used is rhythmical, figurative and metaphorical.

1.2.2 Sub Genres of Poetry Are

Songs or Ballads: Language used in these poems is simple. There is a set rhyme scheme and a set rhythm. There is repetition of lines. Sometimes it is accompanied by musical instruments. '*The Rime of the Ancient Mariner*' by **S.T. Coleridge**, '*La Belle Dame Sans Merci*' by **John Keats** fall in the category of ballads.

I have given only two examples, look for some more, go through them; read them loudly; try to find their meaning. You will enjoy the experience.

Lyric: This allows the poet/speaker to express his/her feeling on a particular subject. **Odes, Sonnets, Haikus** are its various forms.

Shakespeare's Sonnets, Odes of Wordsworth, Shelley, Keats, are famous for their lyrical quality and intense themes.

Haiku originally a Japanese form has been adapted in English also. One noun and a connective phrase with five syllables consists of the traditional haiku poems eg.

An old silent pond...

A frog jumps into

The pond, Splash! Silence again.

These poems are simple and to the point. They easily explain the idea/moment in simple lines.

Epic: Epic is a long narrative poem. The main characters are gods/heroes. Style is elevated, and ample use of heroic similes is made. There are wide ranging allusions. The poem begins with an invocation. **John Milton's** *The Paradise Lost*, **Dante's** *Inferno* are the most famous **Epics**.

Narrative: It is a poem that tells a story. It is written in traditional form. It is structured in metered verse.

The Canterbury Tales written by **Chaucer** is a fine example of Narrative Poetry.

Dramatic: It is a narrative poem that uses invented characters. It includes dialogue, multiple characters and can be spoken or sung eg. **Coleridge's** *Rime of the Ancient Mariner*, **William Blakes's** *Songs of Innocence and Experience*.

I have cited one or two examples of each category of the poetic sub-genres. Read as many poems as you can. You can read these poems written in your own language. Just enjoy these, appreciate these. It is an experience worth having.

1.2.3 Prose

Let me now explain what is prose writing and how it differs from poetry. Prose is the first major literary genre. It does not have formal metrical structure and is not organised according to the finer patterns of poetry. It closely resembles every day speech. It is usually straight forward and may utilise figurative language. Prose has its minimum requirements - there must be some degree of continuity, coherence and logic.

Prose writing is often divided into two primary sub categories - fiction and non-fiction.

Fiction: Fiction is a narrative writing that originates from the author's imagination. Though it is designed to entertain but great works of fiction, inspire us to reflect, to examine and in the process these works inform us, educate us, persuade us.

1.2.4 Sub genres of Fiction

Novel: Novel is a lengthy narrative with plot, setting, character and conflict that imitates real life or situations. It encompasses all kinds of subject matter, including history, adventure, mysteries, romance, etc. **Jane Austen, Walter Scott, Charles Dickens, Joseph Conrad, Graham Greene** are some of the famous English novelists.

Allegory: Allegory is a story, play, poem in which characters and events represent particular qualities or ideas that relate to morals, religion or politics. **George Orwell's** *Animal Farm* is a political allegory.

Novella: Novella is shorter than a novel with a more simplified plot. However, the themes and characters are developed fully. **Albert Camus's** *The Stranger*, **Joseph Conrad's** *Heart*

of *Darkness*, Ernest **Hemingway's**, *The Old Man and The Sea* are some of the notable novellas.

Short Story: Short Story is a short prose narrative, very limited in plot. There are few characters. In the novel the characters get developed but in short story characters are revealed. **Katherine Mansfield, Charles Dickens, Oscar Wilde, H.G. Wells** are some of the renowned short story writers.

Fables and Parables: A fable is a short narrative that imparts a moral or a lesson. Fable/Parable revolves around a general truth about life. Often times the characters are animals. Parables are allegorical. Many modern writers such as **Orwell, Kafka, Dr. Seuss** use aspects of fables in their work. **Orwell's** *Animal Farm* is one of the most famous fables in English literature. **Aesop's** *The Boy who Cried Wolf*, is a fine example of a Parable.

Myths and Legends: Myths have a great influence on literary works. A myth narrates a legendary story that usually concerns an event or a hero. A legend is a narrative that explains the origin of life, the occurrences in nature or the deeds of a figure of folklore. The story is often rooted in facts but is presented as fiction. The most famous legends of all times are *Lady Godiva, Robin Hood, El Dorado, King Arthur*.

John Milton in his *Paradise Lost* plays out the Genesis myth about the fall of man, **T.S. Eliot** in his *The Waste Land* uses the myth of Grail Quest and the Fisher King to highlight the hollowness of the modern life.

Non-fiction:

Non-fiction is any content, written in prose. Its aim is to present only truth and accuracy related to the subject. The content can be presented either objectively or subjectively.

1.2.5 Sub Genres of Non-Fiction:

Autobiography: Autobiography is a narrative about one's life, written by that person himself/herself. It differs from a **Memoir** in that it usually covers the entire scope of the author's life, rather than focusing on a single period of his/her life. **Mahatma Gandhi's** Autobiography: *My Experiments with Truth* gives an account of his entire life.

Narrative Non-Fiction: Prose written about a series of true events, usually connected fall in the category of narrative non-fiction. Narrative non-fiction includes travelogues, histories, reports, articles, newspaper articles etc.

Biography: Biography is written account of a character's personality and accomplishments of a person's life. I will suggest you to read the biography of *Steve Jobs* written by **Walter Isaacson**.

Diaries and Journals: Diaries and journals record personal often daily experiences, reflections and events. Diaries focus more on emotions and personal accounts whereas journals tend to be logs of events. These often describe the experiences of a group of people. Famous novelist **Virginia Woolf's** *Diary* entries reveal a lot about the novelist, her inner scape. Journal entries of **Martin Luther King** highlight the tribulations of the times, he was living in.

Essay: Essay is a narrative about a theme or a topic. Essay can be written in a formal or informal style. It often incorporates opinion of the author. Essays of **Francis Bacon, Charles Lamb, William Hazlitt** cover varied subjects from social to political to philosophical.

Speech: Speech is not one of the primary genres of literature but these are important historical documents. Speeches can be found in prose, drama and poetry and their primary goal is to persuade, inform, demonstrate or entertain a reader, an audience or other characters. They can also be used in non-fiction or fiction depending on their purpose and use.

I will recommend you to listen to **Martin Luther King's** 1963 Speech *I have a Dream*. One of the most iconic speeches, it tells us much more about American history than the history books do. Also try to listen to **Jawahar Lal Nehru's** "*Tryst-with Destiny*" speech delivered on 14th August 1947 which touches aspects that transcend India's history.

1.2.6 Main Points

In this lesson I have told you that:

- Literary creations have been divided into various types of forms which we call genres.
- The knowledge of the generic type helps us to understand a literary work of art better.
- Classification of literary works into sub-genres also helps us to understand the nuances of a work art better. These help us to appreciate form, structure, texture, subject and theme in a proper context.
- But we have to keep in mind that generic parameters do not remain fixed. A work of art has its own individual status, worth and merit which ought not be overlooked.

1.3 LITERATURE AND SOCIETY

No literature is written in a vacuum. It needs a referent, a background. The ideas thoughts, feeling, and vision stem from an encounter/experience with life. Even the medium- the language that the writer uses is a social and cultural construct. It cannot be denied that the age, the period and the society has an essential role to play in any creative process. Literature as an expression of an artist sensitivity can only find fulfillment in the social and cultural set up. No art can grow out of the sole attempt of a writer. The activity of writing is a corporate activity belonging not only to one human being but to a community. The writer and his work stand in a collaborative relation with the entire social and cultural background.

The writer is both a mediator and an individual. He is a product of a culture and also a recipient of its literary and intellectual heritage. It should be obvious, then, that all literature

is rooted in the age. Each work of art is the creation of innumerable processes of consciousness in which history, culture and art play a significance role.

All literature has deep rooted impression of the age in which it is created. A writer's world has its roots in the lived reality. Intentionally or unintentionally the writer is bound to reflect his age and society. The most valuable works of art so often carry an implication about the society they are written for.

Literature has played an important role in projecting the features of every age. **Geoffrey Chaucer** in his *The Canterbury Tales* describes his characters to paint an ironic and critical portrait of English society of the then times particularly of the Church. Although the characters are fictional they still offer a variety of insights into customs and practices of the time.

Shakespeare's plays reveal the extent of influence Elizabethan era has infused into his works. The events and personalities of the Elizabethan age helped **Shakespeare** create a vivid and colourful world to build his plays on and in return **Shakespeare's** genius helped to define this pinnacle of English history. To best understand **Shakespeare** it is critical to understand the age in which he lived and worked. Writers of the Augustan Age all grappled with the immediate social concerns and their ideals of moderation, decorum and urbanity made the literature of this period leave a heavy stress on the social aspects.

The romantic poets of the 19th century were rather subjective and introvert but they did belong to a particular society and their interaction among themselves. They were affected by life around them. Their work is not outside the realm of human realities. **Wordsworth** did write about the solitary reaper, an idiot boy, Lucy Grey, Michael. **John Keats** - dejected and despondent - escaped into world of imagination but could not keep himself removed from the life that he had left behind and kept returning to the world of reality as a changed man but he returned any way. **P.B. Shelley** rebelled against the world, the world he was born in and bred.

The Victorian writers - **Thomas Hardy, George Eliot, Browning, Tennyson** ridiculed and satirised the vices of society. They dealt with social problems as reformers. *Great Expectations* written by **Charles Dickens**, represents the reality of the Victorian age. Other novelists of this age too described in their works squalor, mental turmoil, the predominance of materialistic values. These works gave a message for the need of love, understanding and companionship. **T.S. Eliot** depicting isolation, meaninglessness of life and the consequent frustration in his *The Waste Land* delineates the picture of 20th century waste land.

In the global world of 21st century with **World Wide Web** and interaction of social media in our lives, creative artists have either appropriated existing technology or created new technology to suit their particular needs.

The result has been new cultural forms that have called into question the nature of the fields within which they are created as well as the nature of the artists themselves and the

roles and responsibilities of their audience. The traditional novelist's digital counter-part in the 21st century is **hypertext fiction**. *Victory Garden* written by **Stuart Moulthrop** uses **hypertext** to allow readers to choose their own path through the story, thus, empowering the reader in a way never before. By empowering the readers in such a manner, the 21st century authors have expanded the possibilities of literary creation. One can see that technology enhances creativity. **Richard Florida** argues in *The Rise of the Creative Class*, "creativity is becoming an intrinsic part of working life. As we become a more technological society, we also become a more creative society because of many of the rote tasks that used to take up a lot of our time and effort, have become automated." What is more, technology increases our potential to engage in the types of experiences that lead to greater creativity. The fact that everyone has access to a wealth and diversity of ideas and the means to actualize intent, means that we all can be more creative. As **Jaron Lanier** puts it "in a virtual world of infinite abundance only creativity could ever be in short supply."

Having said so, I want to highlight one significant aspect of this issue. Computer Technologies have transformed the way we live, the ways we think and react to situations around us. This definitely opens new vistas both for new forms, new literary techniques, to come up. So far as the content of any literary creation is concerned it is the basic human emotions and frailties. Literary artist and his background are intertwined. A literary artist reflects what he sees - technology or not technology.

1.4 SUMMING UP

In this lesson, I have tried to explain

- What literature is
- What is the value of literature
- What do we learn from studying the literary texts
- How society impacts a literary artist and vice-versa

To conclude, I will say that literature stands as a voice that expresses values and beliefs and shows how people live as individual or as group, what their culture and tradition used to be. Reading literature gives us a great opportunity to increase our knowledge of the world. We acquire effective linguistic and cultural competence because the study of language is closely related to its literature. "Art, especially literature, is a great hall of reflection where we can all meet and where everything under the sun can be examined and considered." (**Iris Murdoch**)

1.5 QUESTIONS FOR PRACTICE

1. Literature has got a permanent value, critically analyse this statement.
2. All art is the expression of life. Try to correlate this statement to a literary text you have read and explain its meaning
3. Define Genre Explain the major generic categories by citing examples

1.6 SUGGESTED READING

There is no better way to understand what literature is, how it influences our values and way of life than by reading original works written by creative writers. Read as many poems, plays, novels, essays as you can. Study these, reflect on these, analyse these and note down how a particular work has impacted you. You will soon end up getting addicted to the habit of reading. I am sure, the kind of pleasure and learning you will experience is going to be unique. To begin with I can suggest the following: Read sonnets of **Shakespeare, Milton**, Poems of **Robert Burns, Thomas Gray**, Novel is written by **Oliver Goldsmith, Sheridan, Henry Fielding Jane Austen, D.H. Lawrence**.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER-I

COURSE: AN INTRODUCTION TO ENGLISH LITERATURE

UNIT 2: GREEK CLASSICAL LITERATURE

STRUCTURE

- 2.0 Objectives
- 2.1 Introduction
- 2.2 What is Classics?
- 2.3 Epic
- 2.4 Poetry
- 2.5 Drama
- 2.6 Literary Criticism
- 2.7 Bullets to Remember
- 2.8 Summary
- 2.9 Check Your Progress
- 2.10 References and Further Readings
- 2.11 Model Questions

2.0 OBJECTIVES

This lesson will help you to:

- Enlist various genres in the classical period
- Discuss what is a classic
- Illustrate examples of various genres
- Distinguish various kinds of poetry
- Appraise various classical masterpieces
- Arrange various writings in your learning chart and plan to read any classical text

2.1 INTRODUCTION

Dear learners, in this lesson we introduce you to the Greek and Classical literature and its masterpieces. The lesson aims to make you understand the definition of classics and throw

light on various genres of Greek classical literature. This brief lesson has an objective to encourage our learners to study in more depth what Thomas Jefferson called a “sublime luxury,” the ancient Greek and Latin languages and literatures.

2.2 WHAT IS CLASSICS?

Classics is the discipline that studies the language, literature, history, and civilizations of ancient Greece and Rome, two cultures that gave to the West the greater part of its intellectual, political, and artistic heritage. For centuries Western education comprised the study of Greek and Latin and their surviving literary masterpieces. Most of the English vocabulary that we use have their roots and attached meanings in Latin roots/morphs.

Times have changed, and the study of Greek and Latin no longer occupies the central place it once held in the curriculum. Classics today is a small, shrinking university discipline kept alive. But the classical writings are still the foundation of many of our institutions and their ethos. To remap and to graph our lives in a better way we do need to get back to classical literature in the present times too. Classical literature has come to us through translations of classical texts as well as popular films like *Troy* and *Gladiator* that is a testimony to our enduring fascination with the ancient Greeks and Romans.

The difference between classics and other disciplines in the humanities is that classics teach languages in a way that also introduces learners to the culture, history, philosophy, and literature of Greece and Rome. The possible areas of concentration in classics thus include the whole gamut of the humanities and social sciences: history, philosophy, art, architecture, literary criticism, grammar, rhetoric, archaeology, geography, political science, and the histories of science, medicine, engineering, war, mathematics, and geometry. Apart from these areas that are part of our humanities and social sciences studies and curriculum till date, classics also introduce one to more technical foundational disciplines like epigraphy (study of inscriptions engraved on stone, pottery, and sometimes wood), papyrology (study of writing on papyrus (paper made from reed) and also fragments of pottery and wooden tablets), palaeography (study of how words and letters are written on papyrus), textual criticism (study to establish as correct a version of an ancient text as possible based on all surviving manuscripts).

It is important to note that today we experience literature mostly by reading books silently by ourselves, in the ancient world literature was much more an oral and public experience. Thus, literature was necessarily social and political, rather than just a private taste or pastime. In other words, literature was taken much more seriously, its moral, political, and social implications more clearly accepted and recognized. Second, we possess only a fraction of all the ancient Greek and Latin literature that once existed, and much of what we do have exists only in fragmentary form. If we take the example of tragedy: we have thirty-three complete Greek plays from three playwrights. But in roughly a century of tragic performances (about 500-400 B. C.) there were probably a thousand plays produced, written by scores of poets which now exist only as names or in form of phrases and snippets of text.

2.3 EPIC

The term epic refers to a long narrative poem that focuses on a heroic figure or group, and on events that form the cultural history of a nation or tribe. The epic hero undergoes a series of adventures that test his valour, intellect, and character. Among the conventions of the epic are the author's invocations to the muse, the opening of the action in the middle of things and the long lists, or catalogues, of ships or armies.

The earliest surviving literature of the West can be found in the two epics attributed to Homer (c. 750 B. C.) the *Iliad* and the *Odyssey*. Homer lived in the eighth century B. C. The *Iliad* and the *Odyssey* are written in dactylic hexameters, a metrical pattern consisting of six feet of dactyls (a long syllable followed by two short ones) or spondees (two long syllables), with the fifth foot always a dactyl, and the sixth foot consisting of two syllables, the last either long or short. Originally epic was performed by a bard who had memorized thousands of traditional "formulae," whole lines or set phrases such as "long-haired Achaians [Greeks]" or "rosy-fingered dawn," which he then combined into a coherent story as he was performing.

Homer's epics are concerned with the period of the Trojan War and its aftermath (the hero's return home or *nostos*), i.e., the twelfth century B. C. Homer's epics reflect the period of the ninth to eighth century B. C., when the power of aristocratic clans was being challenged by the rise of the city-states and consensual governments. The *Iliad*, the longer and probably the earlier of the two Homeric epics, covers a few weeks in the tenth year of the fighting at Troy. It focuses on the character of Achilles, the "best of the Achaians," who becomes enraged after a quarrel with Agamemnon, the leader of the Greek expedition and the brother of Menelaus, whose wife Helen ran off with the Trojan Paris and started the war. Homer traces the effects of Achilles' wrath, which include the death of his best friend Patroclus and the Trojan champion Hector, whose death at Achilles' hands signals the fall of Troy.

In this epical story Homer brilliantly reveals the destructive effects of the aristocratic hero's code of honour and vengeance, which in the end sacrifices the community to the hero's personal quest for glory. Homer shows us that a political community cannot exist when ideals are based on personal honour achieved through violence, that our humanity depends on the "ties that bind," or our obligations to other humans, obligations that the hero, by contrast, will sacrifice to achieve glory.

The *Odyssey* tells of the hero Odysseus's adventures on his return home after the fall of Troy. The story is full of fabulous locales, seductive temptresses, and fearsome monsters. But the *Odyssey* also movingly details the effects on the home front of a warrior's prolonged absence. Odysseus is a much more attractive character than the brooding, egocentric idealist Achilles. For one thing Odysseus is older, with a wife and son, and he displays a practical realism and an acceptance of those tragic limitations of life against which Achilles fails.

Besides the wily Odysseus, the *Odyssey* contains several remarkable female characters, particularly Odysseus's wife Penelope, whose tricky ways are the equal of her

husband's. The marriage of Penelope and Odysseus, based on similarities of character, virtues, and values, demonstrates the central role social institutions play in making human identity and a stable social order possible. The natural world is a harsh and dangerous place, but humans can flourish because they have minds like Odysseus's that can think up various strategies that allow life to be successfully navigated, and also because they live in communities whose shared values, institutions, and codes lessen the destructive effects of nature's forces and our own equally destructive appetites and passions. In both epics Homer describes an impressive depth and range of human behaviour and motivation. He also recognizes the contradictions and complexities of the soul and the tragic limitations of human existence.

After Homer other epics were composed on various subjects, including the Trojan War and its origins, the wars fought over the city of Thebes by Oedipus's sons and the return home of various Greek heroes. The collection of these stories is called the "Epic Cycle," and it has survived only in fragments and later summaries. In the third century A. D. Quintus of Smyrna picked up where Homer left off in the Iliad to tell the story of Achilles' death, the Trojan horse, and the sack of Troy, among other adventures. Another important collection of hexameter poetry once attributed to Homer and written in the epic style comprises the "Homeric Hymns," which date from the eighth to the sixth centuries B. C. These are thirty-three poems of various lengths describing the adventures and attributes of the gods. The most interesting is the one which tells the story of Demeter and her daughter

Persephone, who is kidnapped by Hades, king of the underworld, and the fifth, which describes Aphrodite's liaison with the mortal Anchises.

Among the Greeks, Homer's literary and cultural authority was similar to that of Shakespeare among the English-speaking peoples: he was a master impossible to imitate. Yet in the early third century B. C. Apollonius of Rhodes published amidst much controversy the *Argonautica* (c. 270-45 B. C.), a hexameter poem about the voyage of Jason and the Argonauts in search of the Golden Fleece. The *Argonautica* is on one level a reworking of Homer, repeating many of epic's conventions and stylistic elements, such as the "extended simile," a detailed comparison that goes on for several lines. Yet at the same time the *Argonautica* reflects more contemporary concerns, such as the psychology of sexual passion, magic and fantasy, science and geography, and a learned interest in the origins of cult and ritual.

The *Argonautica* was very popular among the Romans, and its influence can be seen in the *Aeneid* of Virgil (70-19 B. C.). Before Virgil, the *Annales* (c. 169 B. C.) of Ennius (239-169 B. C.) had used Latin hexameters to portray Roman history as a Homeric epic, but only fragments of the *Annales* have survived (Ennius also was inspired by the traditional Roman practice of making a yearly public record of events, which was called the *annales maximi*). Virgil's *Aeneid*, however, was for centuries arguably the most influential work of classical literature in the West (Homer's epics were lost to Europe for centuries). Virgil (Publius Vergilius Maro, 70-19 B. C.) came from a village near Mantua and was educated in Milan, which suggests that his family was fairly wealthy. He lived for a while in Naples as a

follower of the Greek philosopher Epicurus, who counselled retreat from the world into a community of like-minded friends. The Aeneid tells the story of “pious Aeneas,” the Trojan who flees the fall of Troy to found the city of Rome, experiencing along the way Odyssean adventures and then having to fight Iliadic battles with the Latins once he reaches Italy. But the Aeneid is much more than just a Romanization of Homer. Virgil created a masterpiece that examines the possibilities of order on the divine, natural, psychological, artistic, ethical, and political levels.

Virgil recognizes the necessity of order, including the political, yet at the same time he acknowledges the terrible price that often must be paid to achieve that order. He sees a cosmos riven from top to bottom by the intimate interplay of order and chaos, a vast conflict in which struggling mortals have a role to play and a burden to bear, often at great personal cost. This combination of optimism and pessimism, hope and despair, idealism and grim realism gives the Aeneid its distinct character.

Another influential Latin work usually classified as an epic, since it is written in dactylic hexameters, is the *Metamorphoses* (c. A. D. 8) of Ovid (43 B. C.-A. D. 17). Ovid (Publius Ovidius Naso, 43 B. C.-A. D. 17) came from the Abruzzi, or the “heel” of Italy. His father was descended from an old equestrian or “knightly” family. Ovid went to Rome for his education and toured Greece, as was usual for a young man of his social class. But the twelve books of Ovid’s poem do not address the usual epic subjects of warrior heroism and battle. Instead, starting with the creation of the world and ending with Julius Caesar’s transformation into a god, Ovid intricately interlocks scores of short tales whose common thread is change of bodily form. The *Metamorphoses* was an important influence on Renaissance literature, its tales providing the subjects for numerous paintings, sculptures, and literary works.

2.4 POETRY

Hesiod (c. 700 B. C.) was a near contemporary of Homer and wrote didactic poetry, or poetry that teaches. He is often categorized as an epic poet, since he writes in the hexameters and style of Homer. His subject matter, however, is very different. Hesiod’s *Theogony* describes the creation of the cosmos and the birth and genealogies of the gods; especially important is the story of Prometheus, who steals fire from heaven and saves the race of mortals from extinction. The *Works and Days*, also written in hexameters, is a mix of maxims, proverbs, fables, parables, and myths. A moral treatise on the importance of hard work and the dangers of idleness, the poem is addressed to the poet’s brother Persis,

who apparently cheated Hesiod out of some of his inheritance and then squandered it.

Philosophers such as Empedocles (c. 492-432 B. C.) and Parmenides (c. 450 B. C.) set out their ideas in poems that addressed issues such as how the world works (physics), the nature of existence or being (ontology), and the means of gaining knowledge (epistemology). Later during the Hellenistic period (c. 300-100 B. C.) more specialized topics turn up in didactic poetry, such as Nicander’s (c. 130 B. C.) work on snakes, spiders, and poisonous

insects (*Theriaca*), his treatise on poisons (*Alexipharmaca*), and Aratus's (c. 315 B. C. - c. 240 B. C.) *Phaenomena*, which concerns the constellations.

The lyric genre of poetry comprised poems that were sung to the accompaniment of a lyre; this poetry is sometimes called melic, from the Greek word for "song." The solo performance of lyric was called monody, in contrast to choral songs performed by a group of singers who also danced in costume. The earliest lyric poetry dates to the seventh century B. C., and even in fragmentary form the influence of Homer is evident in its imagery and phrasing. In subject matter, however, lyric frequently focuses on the personal experiences of the poet, illustrated with traditional myths and covering themes such as love, politics, war, friendship, drinking, and settling scores with enemies.

Two important monodic poets came from the island of Lesbos. Alcaeus (born c. 625-620 B. C.) in his surviving fragments writes about friendship, the political struggles on Lesbos against various tyrants, exile, shipwreck, and drinking, all developed with vigorous descriptions and mythic exemplars. It is in Alcaeus that we find the earliest use of the "ship of state" metaphor. The most influential female poet of the times was Sappho (born c. 650 B. C.), known in ancient times as the "tenth muse." Sappho was born on Lesbos, an island near the coast of modern-day northern Turkey. Only two of her complete poems survive, along with numerous fragments, but in them we see a wide variety of subjects, including Sappho's brother and daughter, poetry, beauty, marriage, hymns to gods, myth, and political struggles on Lesbos. Sappho is most famous for her poems describing her powerful sexual attraction to girls, in which her emotions are vividly rendered with striking imagery, yet always poetically controlled. By the 8th or 9th century CE, Sappho was represented only by quotations in other authors' works. Only one poem, 28 lines long, was complete.

Choral lyric poetry was usually part of a public ritual or celebration. Examples include hymns to gods, including the "paean" for Apollo and the "dithyramb" for Dionysus, the maiden-song (*partheneion*), sung by a chorus of girls, and the wedding-song (*hymenaios*) among others. By the sixth century B. C. secular subjects appear in choral lyric: "panegyrics" to rulers and aristocrats who were the poets' patrons, and "victory odes" (*epinicia*) commissioned by aristocratic victors in public games such as the Olympics. These choral songs, often performed at competitions, were composed in elaborate metrical patterns and linked the occasion or subject to more generalized human experience. Two choral poets particularly noteworthy are Simonides (born c. 556 B. C.) and Pindar (c. 518-430 B. C.). Simonides composed, among many other genres of poems, victory odes and dithyrambs, the latter winning some fifty-seven competitions. Unfortunately, none of these poems survive intact.

Another influential genre of poetry is called elegiac, after the meter of the same name. This metrical pattern consists of couplets that alternate a dactylic hexameter line with a second made up of a dactylic pentameter. Elegiac poetry covers a wide range of subjects and lengths; its use in funeral laments and epitaphs gives us our modern sombre meaning of the word elegiac. The Athenian politician Solon (died c. 560 B. C.), whose reforms of the

Athenian constitution were important developments in creating Athenian democracy, wrote elegiac poems explaining and defending his political reforms.

The epigram is another important poetic genre, one that is sometimes confused with elegy because epigrams were also written in elegiac couplets. Originally epigrams were written as inscriptions on objects such as tombs, and many early epigrams are anonymous. An early writer associated with epigrams is Simonides. Epigrams were stylized and self-conscious while emphasizing on brevity and wit. Hellenistic writers of epigrams worth noting are Asclepiades, Callimachus, and Theocritus.

2.5 DRAMA

The most influential art forms invented by the Greeks have been tragedy and comedy, which originated in Athens around the late sixth century B. C. In that city both were produced as events in civic religious festivals, tragedy at the City Dionysia in the spring, and comedy at the Lenaea in winter, though tragedies were produced at the latter festival as well.

As a civic-religious ritual, Athenian drama was literally “political,” the business of the polis or city-state, which managed the production of the plays performed in an open-air theatre on the slope of the Acropolis before some fifteen thousand citizens, whose elected representatives chose the prize winners. Hence, tragedy confronted issues important to the whole community. It raised questions about the fundamental conditions and limitations of human existence and the conflicted relationship of individuals and the state, the family and political power, passion and reason and law. It is important to note as well that the playwrights enjoyed a remarkable freedom of subject matter and theme, which resulted in drama being an important vehicle of political criticism and commentary.

As an art form tragedy combined the grandeur of epic’s towering heroes and gods with the music, dance, and complex metrical patterns of choral lyric. Typically, each of the three playwrights chosen to compete would produce three tragedies and a “satyr” play, a sort of comic-obscene interlude centred on the adventures of satyrs- lusty woodland wild men addicted to sex and wine and their father Silenus. In the early fifth century the three tragedies themselves formed a trilogy tracing a single story. Later, the three plays told independent stories. After the production, a panel of ten citizens would award first, second, and third prizes. The communal importance of tragedy can also be seen in the chorus, which frequently functions as the audience’s representative on stage, both in its reaction to and commentary on the action and in its interactions with the characters.

The earliest tragedian whose work survives intact is Aeschylus (c. 525-456 B. C.), who composed between seventy and ninety tragedies and won first prize thirteen times. Seven of his tragedies have survived, along with fragments of others. In Aeschylus’s plays, terrible suffering results from a human nature driven by its passions and appetites into arrogance and excess (“hubris”), which bring down the retributive justice of the gods. This is the tragic vision: we live in a world defined by absolute limits that we attempt to transcend only at our peril. Yet Aeschylus also sees hope in the community and its political values,

which can create a more stable order and minimize the disorder created by the passions. In the *Oresteia* (458 B. C.), the only surviving complete trilogy from Greek tragedy, Aeschylus traces the development of Athenian democracy from the dark Mycenaean world of domestic violence, betrayal, blood-guilt, and vengeance in the household of the king Agamemnon to the sunlit world of democratic Athens and its institutions.

The next tragic poet whose work has survived is Sophocles (c. 496-406 B. C.), who wrote more than 120 plays and won some twenty first prizes. We have seven of these plays, including perhaps the most famous of Greek tragedies, *Oedipus Tyrannos* or *Oedipus Rex* (date unknown), which Sigmund Freud misread spectacularly. Rather than a drama of the “family romance,” as Freud thought, the *Oedipus* is really about the limits of reason to acquire sure knowledge in a world made uncertain by our own passions and the vagaries of time and chance. This theme is related to a representative feature of Sophocles’ drama that Aristotle called “recognition” (*anagnorisis*): that moment when the protagonist realizes he has misjudged and misunderstood reality and now must pay for his mistake in suffering. Yet

Sophocles acknowledges that despite our limitations, the need to search out the truth of the human condition is the driving force of human life, one admirable even if it leads to disaster.

The last tragedian whose work has survived is Euripides (c. 480 s - 407/6 B. C.). He wrote about ninety plays, nineteen of which have come down to us (though a few of these might not actually be by Euripides). Substantial fragments of nine other plays have survived as well. Euripides won only four victories, but later he became the most popular of the fifth-century tragedians. Euripides is thought of today as more of a “realist” than Aeschylus or Sophocles; the way in which he explores the darker psychological complexities of characters buffeted by their passions and desires makes him, and them, more accessible to us moderns. He is particularly interested, in characters like Phaedra from the *Hippolytus* or Medea from the play of that name, in the destructive effects of sexual passion on the psyche. His plays detailing the ravaging effects of war, such as the *Trojan Women* and the *Hecuba*, testify to the remarkable freedom dramatic artists enjoyed in Athens, as these plays were produced during the Peloponnesian War with Sparta and were intended as pointed commentaries on Athens’s sometimes brutal behaviour during that conflict. In addition to these thirty-three tragedies, hundreds of fragments from many other playwrights have survived, offering a tantalizing glimpse into a dramatic world of which we know only a fraction.

With comedy, the accident of survival has left us even less than what we have from the tragedians: only eleven plays from one dramatist have survived, though numerous fragments of others are also extant. The plays of Aristophanes (c. 450 - c. 386 B. C.) come at the end of what is known as “old comedy,” a term used to distinguish the genre from its later evolution. In Aristophanes’ comedies the political dimension of ancient drama is most obvious, for the fantastic plots, gross humour, obscenity, parody, satire, and outsized characters are all written with the explicit intention of commenting on and criticizing the Athenian democracy and its politicians, leaders, and philosophers, who are named and pilloried on stage in full view of their fellow citizens.

In his comedies, Aristophanes shows how the passions and appetites of humans, particularly the sexual, can be powerful forces of social and political disorder, and so require greater supervision and control than that provided by radical democracy. Yet like Athenian democracy, his comedies are in some senses egalitarian, in that he presents all humans, regardless of their wealth or rank or prestige, as

subject to the same limitations and weaknesses. The subversive nature of Aristophanes' comedy is perhaps most obvious in the *Lysistrata*, in which the Greek women go on a sex-strike to force their husbands to end the war between Athens and Sparta.

The last two plays of Aristophanes, the *Wealth* and the *Women at Assembly*, are considered to be early examples of "middle comedy," a new style of comic drama that predominated during the fourth century B. C. Since no other examples from some eight hundred plays have survived, it is difficult to pin down precisely what characterized middle comedy. Judging by Aristophanes' last two plays, it seems that the role of the chorus was lessened and songs written specifically for it were eliminated.

From the genre of "new comedy," which dominated the third century, we are fortunate to have one play, the *Dyskolos* or *Grumpy Old Man*, and substantial portions of several others by Menander (c. 344-292 B. C.), who wrote around one hundred comedies. In Menander's plays the political criticism, obscenity, and fantastic plots have disappeared, and the chorus performs only between the acts. His plots involve the adventures of various stock characters such as the boastful soldier, the parasite, the misanthrope, the clever slave, and the handsome but slow-witted young man in love.

2.6 LITERARY CRITICISM

The widespread role of poetry in ancient public life ensured that thinking critically and systematically about the mechanics and purpose of poetry became an important intellectual activity. A long-lived critical concept that first appears in the work of Plato (c. 429-347 B. C.) is that of imitation ("mimesis"), the idea that poetry creates imitations of situations and emotions. Plato thought this was a bad thing, for he believed that witnessing certain sorts of feelings created them in the viewer and made them more acceptable. Thus art, for Plato, has a moral and practical effect, helping to create the right and wrong sorts of people through what it imitates.

The *Poetics* of Aristotle (384-322 B. C.) established several ideas about literature and particularly theatre that would later influence the Renaissance. We have already encountered his idea that tragedy's imitation of events arouses "pity and fear" in the spectator and leads to the catharsis of these emotions. Thus, contrary to Plato, who distrusts the depiction of such emotions because they will inspire the real thing, Aristotle sees a therapeutic value in the arousal and vicarious discharge of these emotions. Other important ideas from the *Poetics* include that of *hamartia*, the tragic flaw or error that inflicts a reversal ("peripetia") of fortune on a basically good person, and Aristotle's proposition that poetry is more philosophical than

history, since the former is more universal and treats of things that could be rather than merely those things that are.

Another Greek treatise of lasting influence is *On the Sublime*, which is attributed to Longinus (c. first century A. D.). Longinus goes beyond the discussion of mechanical correctness in writing to explore the “sublime,” the experience of delight and awe that overcomes a reader in the presence of genius. Thus Longinus gives its due to the emotional experience of literary beauty, which he illustrates with analyses of passages of Greek poetry and prose. After the publication of a French translation of Longinus’s work by Nicolas Despréaux-Boileau in the seventeenth century, the sublime became an important concept both in literary appreciation and in philosophy.

Perhaps the most influential work of ancient literary criticism is the *Ars poetica* of Horace, a verse letter addressed to two brothers named Piso. In this poem Horace sets out with wit and charms the rules for good poetry. That a poem must be a unified whole, its language appropriate to its theme, and its style suited to its subject matter are just a few of Horace’s rules that influenced later poets such as Alexander Pope. The influence of the *Ars poetica* can be seen in the many now-famous terms and phrases it contains: the “purple patch,” a phrase that is unnecessarily florid; *in medias res*, the need to start a story in the “middle” rather than all the way back at the beginning; “even Homer nods,” the acknowledgment that even a master will sometimes make a mistake; and most importantly, the idea that literature should “delight and instruct,” that is, please us aesthetically as well as provide philosophical or moral insight.

Unfortunately, we have only a small portion of all the literary scholarship that flourished in the ancient world. We can only imagine the value of lost works like Aristotle’s treatise on comedy, Eratosthenes’ work on the same subject, or the Epicurean Philodemus’s *On Poems*, to mention a few. And we should note as well the many scholars and grammarians who studied literary texts, most of whose work is lost or survives only in fragments. These scholars tried to establish correct texts, compiled bibliographies and dictionaries, produced commentaries on authors, and devised principles of interpretation. But enough ancient literary criticism and scholarship has survived to indicate that among

the ancients the study of literature and language was a complex and sophisticated discipline, one that set the terms for the subsequent study of literature in Western culture.

2.7 BULLETS TO REMEMBER

1. Classics

- Language, literature, history, and civilizations of ancient Greece and Rome
- Moral, political, and social implications of literature
- Literature and classical studies also taught skills
- Oral literature and public experience

2. Epic

- Long narrative poem that focuses on a heroic figure or group
- Epic is about the cultural history of a nation or tribe
- Characteristics: author's invocation to the muse, the opening of the action in the middle of things (in medias res), and the long lists/catalogues of ships or armies
- Mostly written in hexameters
- Homer- Iliad and Odyssey
- Major themes included the story of Achilles' death, the Trojan horse, and the sack of Troy, among other adventures
- Virgil- Aeneid
- Ovid- Metamorphoses

3. Poetry

- Didactic poetry- poetry that teaches or prescribes
- Hesiod- Theogony
- Lyric poetry sung with the accompaniment of musical instrument lyre and is a short song
- Lyric was based on the personal experiences of the poet covering themes such as love, politics, war, friendship, drinking, and settling scores with enemies
- Monody meant solo performance of lyric (poets Alcaeus and Sappho)
- Choral songs were lyrics performed by a group of singers at a public ritual or celebration (poets Simonides and Pindar)
- Elegiac poetry used in funeral laments and epitaphs (poet Solon)
- Epigrams were written as inscriptions on tombs (poets Simonides, Asclepiades, Callimachus, and Theocritus)
- Epigrams were mostly anonymous and known for brevity and wit

4. Drama

- Athenian drama was mostly political
- Tragedy was performed at the City Dionysia in the spring
- Comedy was performed at the Lenaea in winter
- Tragedy writers (Aeschylus's Oresteia, Sophocles Oedipus Rex, Euripides)
- Comedy writers (Aristophanes Wealth and the Women at Assembly)

- New comedy (Grumpy Old Man and plays by Menander)

5. Literary Criticism

- Plato's mimesis- poetry creates imitations of situations and emotions
- Aristotle's Poetics- theory of literature especially drama- tragedy and related terms hubris, anagnorisis, hamartia, catharsis, peripetia
- Longinus- On the Sublime
- Horace -Ars Poetica

2.8 SUMMARY

Dear learners this lesson magnifies the importance of reading classics in the whole gamut of production of large amount of literature in various periods. You have learnt how classical age its attributes and literature was holistic in its approach to not only portray but handle human life. The writings were an able guide to mark the way and answer right from wrong or even endow skill into a human being who savoured this literature. The lesson has helped you to not only enlist various genres and canonical authors but also relate their works to the age as well as your life as a human within the social boundaries and constructions.

2.9 CHECK YOUR PROGRESS

1. Which playwright was the chief exponent of Old Comedy in ancient Greece?

- (a) Aeschylus
- (b) Diogenes
- (c) Sophocles
- (d) **Aristophanes**

2. Which playwright is best known for his play Oedipus the King?

- (a) Aristotle
- (b) Aristophanes
- (c) **Sophocles**
- (d) Euripides

3. Who was the first of Classical Athens' great tragic dramatists?

- (a) **Aeschylus**
- (b) Aristophanes
- (c) Euripides

(d) Sophocles

4. What ancient Greek poet is known chiefly by quotations in other authors' works?

(a) **Sappho**

(b) Homer

(c) Hesiod

(d) Pindar

5. Who wrote The Illiad and The Odyssey?

(a) Hesiod

(b) **Homer**

(c) Aristophanes

(d) Sophocles

6. Who was against mimesis?

(a) Aristotle

(b) Horace

(c) **Plato**

(d) Jung

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2.11 MODEL QUESTIONS

1. What do you mean by classics?
2. Why is it important to read classics when we have our own contemporary literature?

3. Enlist and give examples of various kinds of poetry from Greek classical literature.
4. What is an epic? What are its constituents? Give to story of any one classical epic.
5. How was drama an important vehicle of political criticism and commentary in the classical times?
6. Throw light on literary criticism from the classical ages.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER-I

COURSE: INTRODUCTION TO ENGLISH LITERATURE

UNIT 3: ELIZABETHAN AGE: RENAISSANCE AND REFORMATION

STRUCTURE

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Renaissance
- 3.3 Reformation
- 3.4 Characteristics of the Age of Elizabeth or Age of Shakespeare
- 3.5 Literary Features of Elizabethan Age
- 3.6 Elizabethan Age in a Capsule
- 3.7 Bullets to Remember
- 3.8 Summary
- 3.9 Check Your Progress
- 3.10 References and Further Readings
- 3.11 Model Questions

3.0 OBJECTIVES

This lesson will help you to:

- Enlist literary features of Elizabethan Age
- Describe the characteristics of the Elizabethan Period
- Discuss what is Renaissance and Reformation
- Illustrate examples of various genres
- Distinguish various kinds of poetry
- Appraise various classical masterpiece
- Arrange various writings in your learning chart and plan to read any text of the period.

3.1 INTRODUCTION

Dear learners, in this lesson we introduce you to the Elizabethan Age. The lesson aims to make you understand the definition of Renaissance and Reformation. This brief lesson has an objective to encourage our learners to study the literature of 45-year reign of Queen Elizabeth I (1558–1603) and savour sonnets and drama that were the highlights of this period. It is important to note that at times the post Elizabethan Age including the reign of James I (Jacobean Era) is also counted as Elizabethan Age (1558-1616).

3.2 RENAISSANCE

The English Renaissance was a cultural and artistic movement in England dating from the early 16th century to the early 17th century. It is associated with the pan-European Renaissance that many cultural historians believe originated in northern Italy in the 14th century. This era in English cultural history is sometimes referred to as “the age of Shakespeare” or “The Elizabethan era.”

Thus, Renaissance is the period from approximately 1400 to 1650 when Western Europe underwent a series of radical changes in art, literature, religion, and politics. In the 19th century, under the influence of the historian Jacob Burckhardt’s *The Civilization of the Renaissance in Italy* (1860), the era was regarded as one in which a miraculous “rebirth” took place. From Burckhardt’s perspective, it was a time when the religious trappings of the Middle Ages were discarded and “modern man” came into existence.

The term was first used to describe the rediscovery of the classics of Greece and Rome associated with the 15th-century movement known as Humanism. Humanist movement laid emphasis on individual as opposed to collective identity. One major evidence of the focus on individual and treating man as the crown of creation was the Protestant emphasis on the individual interpretation of the Bible. Apart from discoveries and inventions in the field of art, the discovery of perspectivism (the representation of three-dimensional objects on a flat surface), also led to an emphasis on the individual human form.

Apart from the quest of human body and mind all over Europe, people were writing courtesy books, which told people how to behave (etiquette). Civility was supposed to be the mark of the cultured man, who begins to be called a ‘gentleman.’ The gentleman was brave, interested in the arts, always courteous and graceful, knew Latin, and was a brilliant conversationalist. Thus, ‘Civility’, ‘courtesy’ and ‘manners’ were key words in Renaissance culture.

Man being the centre of creation or treated as important gave individualistic colour to the Renaissance times. It is important to note how in Europe, Martin Luther (1483–1546) and later John Calvin (1509–64) led a Reformation of Christianity. The individual’s experience of faith and God became more important than the church’s rituals or priests’ role. Next Christopher Columbus’ discovery of America marked an important change in European life. More commercial transactions across the seas began. Travellers sent back reports of the new

sights they saw and the new people they met. Europe's idea of the world changed drastically because it came in contact with other cultures and new ways of thinking.

The Renaissance rejected religious and superstitious beliefs in favour of actual scientific experiments and logical/rational thinking. In 1543, Copernicus argued that the sun is at the centre of the universe as opposed to the Ptolemaic theory which argued that the earth is at the centre of the universe: a theory endorsed by the church. This meant that the earth was not the most important unit of the universe. Discoveries of planets and heavenly bodies by Kepler and Galileo changed European visions of creation. Astronomical images fill John Donne's metaphysical poetry, for instance. Francis Bacon encouraged experiments in science. Rene Descartes explored the forms and processes of human thinking.

To sum up Renaissance meant 'rebirth,' its major implications were new discoveries and inventions, quest for knowledge, civility, travel and new world, new religion, individualism, and human as the most important being on earth.

3.3 REFORMATION

Reformation was the 16th-century religious movement that rejected the authority of the Roman Catholic Church. Its religious consequences, the establishment of Protestantism, led to a series of important political and social changes in the history of England. In 1517 Martin Luther, protesting against the unprincipled and flippant practices that were disgracing religion, began the breach between Catholicism, with its insistence on the supremacy of the Church, and Protestantism, asserting the independence of the individual judgment. In England Luther's action revived the spirit of Lollardism, which had nearly been crushed out, and in spite of a minority devoted to the older system, the nation as a whole began to move rapidly toward change. Advocates of radical revolution thrust themselves forward in large numbers, while cultured and thoughtful men, including the Oxford Group, indulged the too ideal hope of a gradual and peaceful reform.

Drawing upon the Reformation Movement in Europe, monasteries were dissolved and traditional religious communities were destroyed. With this, England moved away from Rome and the Roman Catholic Church. This meant that all the tenets of the Catholic Church were rejected. Reformation also meant that the King of England was all-powerful. Dissent was often brutally suppressed. As a result, the literature of the time, from early Tudor to Jacobean, often reflected the elite opinions of the members of the court. This also led to the Bible becoming a common text in the hands of the people to read in the vernaculars to directly communicate with the God. The consequences produced by the conjunction of the Renaissance and the Reformation resulted in the growth of a new spirit of nationalism, repudiation of Pan-European Papal authority, the growth and development of national languages, and ultimately the growth and development of Puritanism. Puritanism which came to England at a later date implied a strict ethical life in conformity with the teachings of the Bible; and the theology of Puritans was mainly derived from the philosophy of John Calvin (1509-64) known as Calvinism.

3.4 CHARACTERISTICS OF THE AGE OF ELIZABETH OR AGE OF SHAKESPEARE

1. Political Peace and Stability: Elizabeth was a wise and sagacious Queen who followed the policy of balance and moderation both inside and outside the country. A working compromise was reached with Scotland and the rebellious Northern barons were kept in check. So, she could successfully establish peace in the traditionally disturbed border areas.
2. Social Contentment: Increasing trade and commerce enriched England, and for the first time, systematic care was taken of the poor and the needy. The wealthy were taxed to support the poor or to give them employment. Social contentment and the improvement in living greatly contributed to the development of literary activity.
3. Religious Tolerance: The Queen, who followed a wise policy of moderation and compromise, affected religious tolerance and peace. Upon her accession she found the whole nation divided against itself. The North was largely Catholic, and the South was strongly Protestant. Scotland followed the Reformation intensely, and Ireland zealously pursued its old religious traditions. Elizabeth favoured both religious parties and the Catholics and the Protestants acted together as followers of the Queen. People were granted full religious freedom. Anglicanism was a compromise between Catholicism and Protestantism, and the Queen made Anglican church a reality in England. Further, the defeat of Spanish Armada established Reformation in England.
4. The Queen's Popularity and the Upsurge of Patriotism: Elizabeth loved England ardently and made her court one of the most brilliant courts in Europe. The splendour of her court dazzled the eyes of the people, and combined with her policies did much to increase her popularity and prestige. Worshipping the Queen became the order of the day. She was Spenser's Gloriana, Raleigh's Cynthia, and Shakespeare's "fair vestal throned by the West."
5. Expansion: In English history this is the most remarkable period for the expansion of both mental and geographical horizons. It was an age of great thought and great action, an age which appeals to the eye, imagination and the intellect. New knowledge was pouring in from all the directions. The great voyagers Hawkins, Forbisher, Raleigh and Drake brought home both material and intellectual treasures from the East and the West. Renaissance and its spirit of adventure and exploration fired the imagination of writers. The spirit of action and adventure paved the way for the unusual development of dramatic literature. There was a great liberty given to men to live and do as they pleased, provided the queen was worshipped and there was no conspiracy against the state. In this age anything and everything was tried, especially the drama.
6. Foreign Travels and Fashions: Italy the home of Renaissance fascinated the Elizabethans. All liked to visit Italy and stay there for some time. People were fond not only of Italian

books and literature, but also of Italian morals and manners. The Elizabethan literature was immensely influenced by contemporary Italian literary activities.

7. **Backwardness of the Age:** It was an age of great diversity and contradictions. It was an age of light and darkness, the age of reason and unreason, the age of wisdom and the age of foolishness, the age of hope and of despair. The barbarity and backwardness, the ignorance and superstition of the Middle Ages still persisted. Disorder, violence, bloodshed and tavern brawls still prevailed. The barbarity of the age is seen in such brutal sports as bear baiting, cock fighting and bull fighting, to which numerous references are found in the plays of Shakespeare. Despite the advance of science and learning people still believed in superstitions, ghosts, witches, fairies, charms and omens of all sorts. Supernaturalism was thus an important feature of Shakespearean drama.

3.5 LITERARY FEATURES OF ELIZABETHAN AGE

1. **The New Classicism:** By the time of Elizabeth the Renaissance, as it was called, had made itself strongly felt in England. In particular, there was an ardent revival in the study of Greek. The new passion for classical learning, in itself a rich and worthy enthusiasm, became quite a danger to the language. In all branches of literature Greek and Latin usages began to force themselves upon English. The new classical influences were a great benefit: they tempered and polished the earlier rudeness of English literature.
2. **Abundance of Output:** The interest shown in literary subjects encouraged a healthy production. Pamphlets and treatises were freely written: the topics were either of a personal and scurrilous character or related to literary questions that became almost of national importance. Books played a central role in the rise and spread of humanistic thought during the Renaissance, especially with the reprinting of Greek and Latin texts on politics, philosophy and ethics and rhetoric. Printing thus helped disperse a wide variety of ideas and was a crucial factor in the 'evolution' of the Renaissance in Elizabethan Age.
3. **The New Romanticism:** The romantic quest is for the remote, the wonderful, and the beautiful. In the Elizabethan age there was a daring and resolute spirit of adventure in literary as well as in other regions; and there was an unmistakable buoyancy and freshness in the strong wind of the Renaissance spirit. Elizabeth Age idealized the women; love and loss were the major themes in the literature of the period.<
4. **The Drama:** The bold and critical attitude of the time was in keeping with the dramatic instinct, which is analytic and observant. The actors themselves were at variance, so much so that outrageous brawls were frequent. On more than one occasion between 1590 and 1593 the theatres were closed owing to disturbances caused by the actors. In 1594 the problem was solved by the licensing of two troupes of players, the Lord Chamberlain's (among who was Shakespeare) and the Lord Admiral's. Another early difficulty the drama had to face was its fondness for taking part in the quarrels of the

time, for example, in the burning 'Marprelate' controversy. Owing to this meddling the theatres were closed in 1589. Already, also, a considerable amount of Puritanical opposition was declaring itself. In spite of such early difficulties, the drama reached the splendid consummation of Shakespeare's art; but before the period closed decline was apparent.

5. Poetry: Though the poetical production was not quite equal to the dramatic, it was nevertheless of great and original beauty. As can be observed from the disputes of the time, the passion for poetry was absorbing, and the outcome of it was equal to expectation.
6. Prose: For the first time prose rises to a position of first-rate importance. The dead weight of the Latin tradition was passing away and English prose was acquiring a tradition and a universal application.
7. Scottish Literature: A curious minor feature of the age was the disappearance of Scottish literature after its brief but remarkable appearance in the previous age. At this point it took to ground, and did not reappear till late in the eighteenth century.

3.6 ELIZABETHAN AGE IN A CAPSULE

The literature of the 45-year reign of Queen Elizabeth I (1558–1603) is largely known as Elizabethan Age and encompasses of two literary periods: the end of the Early Tudor era in the 1560s and the Elizabethan Age. Though the term Elizabethan involves literary activity up to the death of Shakespeare (1616), but the latter part of Shakespeare's career properly belongs to the Jacobean era.

Elizabethan literature is characterized by an intense national pride and a sense of optimism expressed in rich and ornate language. England during this time was isolated from the rest of Europe even as it set about creating an individual identity for itself, especially under Elizabeth I. This took the form of elaborate ideas of 'Englishness,' the creation of a whole new iconography, mapping, civic rituals and the beginnings of overseas exploration. Reigning for about 45 years, Elizabeth I gave stability to England. After the 1588 victory over the Spanish fleet (known in history as the Spanish Armada), England became the most powerful force on the seas and her navy began travelling and conquering huge areas of the globe. With the extensive use of improved magnetic compasses, the astrolabe and maps, sailors could travel further into the unknown and eventually made the Renaissance the great age of exploration and travel.

It was a period of linguistic experimentation and discovery, reflected in the magisterial **prose** of Richard Hooker's *The Laws of Ecclesiastical Polity* (1594) and the mannered experiments of John Lyly's euphuism on account of Renaissance. After Reformation in 1611, also came the Authorized Version of Bible as a work done by 47 scholars nominated by James I as a religious prose. Sidney is responsible for *An Apologie* for

Poetrie (1595), a defence of literature from Puritan attack and an early example of literary criticism in English. In this light Stephen Gosson's *The School of Abuse* (1579), William Webb's *Discourse of English Poetry* (1586), and George Rutenham's *Art of Poesie* (1589) were other remarkable works in the field of literary criticism. Character writing was another form of prose at this time which focussed on the virtues and vices of the individuals. The famous character writings were by Thomas Dekker (*Bellman of London* 1608 and *A Strange Horse-Race* 1613), Joseph Hall (*Virtues and Vices*), and George Herbert (*A Priest to the Temple*). Sir Francis Bacon who wrote both in Latin and English was famous for writing essays, scientific and philosophical prose (*The Advancement of Learning* 1605), historical prose (*History of Henry VII* 1622). The prose romances were developed during this period which later anticipated novel in the eighteenth century. Bacon (*The New Atlantis* 1626 that remained unfinished), George Gascoigne (*The Adventures of Master F. J.* 1573), John Lyly (*Euphues the Anatomy of Wit* 1578 and *Euphues and His England* 1580), Sir Philip Sidney (*Arcadia* 1590), Robert Greene and Thomas Nashe were famous prose romance writers of the time.

This Age was more popular because of its **drama**. Among the early Elizabethans the outstanding playwrights are Christopher Marlowe, Thomas Kyd, John Lyly, George Pele, Robert Greene, Thomas Lodge and Thomas Lodge who were called as University Wits. Marlowe, who died at age 29, produced two of the greatest plays in the language, *Doctor Faustus* (1588-92) and *Edward II* (1592-93). Kyd wrote *The Spanish Tragedy* (1578), a very successful tragedy of revenge and a play. Among the later Elizabethans, the works of Thomas Dekker (*The Shoemaker's Holiday*, 1599), George Chapman (*Bussy D'Ambois*, 1603), and Thomas Heywood (*A Woman Killed with Kindness*, 1603) are notable. Following earlier Elizabethan plays such as *Gorboduc* by Sackville & Norton and *The Spanish Tragedy* by Kyd provided much material for *Hamlet* by William Shakespeare. Though most dramas met with great success, it is in his later years (marked by the early reign of James I) that he wrote his greatest plays: *Hamlet*, *Romeo and Juliet*, *Othello*, *King Lear*, *Macbeth*, *Antony and Cleopatra*, and *The Tempest*, a tragicomedy that inscribes within the main drama a brilliant pageant to the new king. This 'play within a play' takes the form of a masque, an interlude with music and dance coloured by the novel special effects of the new indoor theatres. William Shakespeare had written 37 plays in all out of which one was a fragment. Post Shakespearean drama we witness another new kind of drama *The Comedy of Humours* by Ben Jonson that was based on the four humours in medieval medicine and their respective proportion in human body according to which a character's temperament, complexion or constitution was decided. Ben Jonson came out with his first plays *The Case is Altered* and *Every Man in His Humour* in 1598. His later comedies were *Every Man Out of His Humour* (1599), *Volpone* (1605), *Epicoene* (1609), and *The Alchemist* (1610). In the later part of the period John Webster was famous for his revenge-horror tradition and wrote his best tragedies *The White Devil* (1609-12) and *The Duchess of Malfi* (1613-14).

Shakespeare also popularized the English sonnet (a poem of 14 lines) which made significant changes to Petrarch's model of writing sonnet **poetry**. In 1609 his collection of 154 sonnets was published. The sonnet was introduced into English by Italian sonneteers

Thomas Wyatt and Surrey in the early 16th century. Variety of poetical forms- lyrics, elegy, eclogue, ode, sonnet, madrigal etc. were written successfully in this age. The period was marked by love poetry (Sidney's *Astrophel and Stella*, Spenser's *Amoretti*, Marlowe's *Hero and Leander* and Shakespeare's *Venus and Adonis*), patriotic poems (Warner's *Abion's England*, Daniel's *Civil Wars of York and Lancaster*, Drayton's *The Barons War* and the *Ballad of Agincourt*), philosophical poetry (Brooke's poems on *Human Learning*, *On Wars*, *On Monarchy* and *On Religion*) and satirical poems (John Donne's *Satires* and Drummond's *Sonnets*). In poetry the age witnessed the epic achievement of Edmund Spenser's *The Faerie Queene* (1590-96) and the flowering of the Elizabethan sonnet, particularly those written by Edmund Spenser, Sir Philip Sidney, and Shakespeare. Elizabeth herself, a product of Renaissance humanism, produced occasional poems such as *On Monsieur's Departure*.

The death of the 70-year-old queen in 1603 ushered in a new royal family, the Stuarts, a new century, and a new tone in literature. James I ruled over England and the period was known as Jacobean Period that is sometimes marked as the later part of Elizabethan Age. After the Queen's death the earlier ardour and easy enjoyment of colours and words was on the decline. Under the reign of James I life's gaiety was lost and sadness began to prevail and ushered in an era of more serious literature that was self-conscious, moral or religious without any light hearted joy.

3.7 BULLETS TO REMEMBER

1. Renaissance Elizabethan Poetry

- Idealization of women
- Classical allusions and European Renaissance references
- Individualist, but with some contemporary themes
- Upper-class, elite and aristocratic in tone and style
- Love and loss are the central themes
- The focus is almost entirely on the emotional state of the speaker in the poem
- In the love lyric, the melancholic lover pleads for his mistress' attention and the poem takes the form of a complaint about his lady's indifference or cruelty
- The lady is often portrayed as fickle and this fickleness is the cause of the gentleman's pain
- Constant merging of the poet and lover and the invocation of a close link between the poet's mood and the seasons
- Elizabethan poets, while continuing to be under the influence of Homer,
- 'Time' both past and present was a constant theme
- Mutability, transience and change become central concerns
- Many poets made use of religious allegory

- The use of myth to express contemporary political concerns was common (the most famous poem of this category being Spenser's *The Faerie Queene*)
- Metaphysical poetry used unusual logic and images which were exaggerated and not always easy to understand mixing wit and seriousness
- The metaphors were strange and artificial, and were called 'conceits'
- Metaphysical poetry combines both great religious fervour and human love/sensuality (e.g. John Donne)
- The use of irony and paradox, which makes it difficult to decide whether the poet is being serious or casual

2. Elizabethan Non-Fiction

- Used the pamphlet form
- Polemical and political in theme
- Instructional pamphlets and courtesy books on etiquette and morals were a common form
- Also discussed social issues such as the suitability of the forms of entertainment and morality on the stage
- Several of the pamphlets were satiric in tone
- Religious writing, works of criticism and rhetoric appeared in large numbers

3. Fiction of the Age

- Love, marriage and courtship remained the main themes in fiction
- There were many satires on London life, its corruption, moral depravity and lack of faith
- There was a variety of romances: pastoral, courtly, middle-class, etc.
- In some cases, the fiction dealt with lower and working class life. Every day, working-class language and speech were used in several novels
- The trickster or the cheat was a central figure
- Themes of honour and chivalry, courage and fidelity were important
- Genres included love and romance tales, adventure, courtly fiction and what may be called 'intrigues.'

4. Elizabethan Drama

- The comedies used Italian or Latin comedies as source
- Comedies were often romances or congratulatory works in praise of a patron or monarch

- Love and its tribulations were the main theme, as seen in Shakespeare's comedies
- History plays and chronicles were common
- Tragedy used Seneca as a model
- Tragedies were melodramatic, full of emotional speeches and scenes, and used a great deal of stage spectacles
- Tragedies were concerned with the darker side of human characters: immorality, greed and cruelty. They also touched upon the melancholic aspect of human life (a theme shared with Jacobean drama)
- Politics and history interested almost all the playwrights.

3.8 SUMMARY

Dear Learners keep in mind the approximate timelines: Elizabethan Age 1558-1616, Renaissance 1400-1650, and Reformation 16th century. Elizabethan Age was also known as the Age of Shakespeare or even the golden age of literature that extends from the accession of Elizabeth in 1558 to the death of James I in 1625. Renaissance and Reformation were important movements of this age. It was an era of peace, of economic prosperity, of stability, of liberty, and of great explorations. The lesson also explains how it was an age of contemplation and action, an era which led to the efflorescence of various genres of literature, especially poetry and drama.

3.9 CHECK YOUR PROGRESS

1. Elizabethan Era is named after?
 - (a) Elizabeth Taylor
 - (b) Queen Elizabeth I**
 - (c) Elizabeth Arden
 - (d) Elizabeth Barrett Browning
2. Which famous writer from the Elizabethan Era is considered by many to be the greatest writer of the English language?
 - (a) Christopher Marlowe
 - (b) Thomas Kyd
 - (c) Chaucer
 - (d) William Shakespeare**
3. What pair of author wrote the first English tragedy Gorboduc or Ferrex and Porrex?
 - (a) Thomas Sackville and Thomas Norton**
 - (b) Thomas Sackville and Nicholas Udall

- (c) Nicholas Udall and Thomas Norton
- (d) Thomas Sackville and John Heywood
4. Sonnet is a poem of how many lines?
- (a) 10
- (b) 12
- (c) 10 and a half
- (d) 14**
5. Which Period in the history of English Literature is known as the “Golden Age of English Poetry”?
- (a) Jacobean Period
- (b) Anglo Saxon Period
- (c) Elizabethan Period**
- (d) Victorian Period
6. The victory of which fleet in 1558 made England powerful?
- (a) Spanish Armada**
- (b) Tirpitz
- (c) Titanic
- (d) Suez fleet

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3.11 MODEL QUESTIONS

1. What do you understand by Reformation?
2. Give a brief of Elizabethan period pointing out the major characteristics of literature of this period and important works.
3. What do you understand by the 'Revival of Learning'? Discuss in the light of Elizabethan age.
4. Write an essay on the influence of Humanism on English literature.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER-I

COURSE: AN INTRODUCTION TO ENGLISH LITERATURE

UNIT 4: THE NEOCLASSICAL AGE

STRUCTURE

4.0 Objectives

4.1 Introduction

4.2 The Enlightenment

4.3 Augustan Age/ Age of Enlightenment/ Long Eighteenth Century/ Age of Sensibility/ Neo Classical Age

4.4 Historical Background and Characteristics of the Age

4.5 Literary Characteristics of the Age

4.6 Neo-Classical Age in a Capsule

4.7 Bullets to Remember

4.8 Summary

4.9 Check Your Progress

4.10 References and Further Readings

4.11 Model Questions

4.0 OBJECTIVES

This lesson will help you to:

- Enlist characteristics and literary features of the Neo-Classical Age
- Describe Neo-classical
- Discuss what is Enlightenment
- Illustrate examples of various genres
- Appraise the prose writing of the period
- Arrange various writings in your learning chart and plan to read any text of the period

4.1 INTRODUCTION

Dear learners, in this lesson we introduce you to the literature of the post-1700 period. It marks the departure from the Restoration period of 1660-1700 which embodied many of the intellectual concerns of the Enlightenment. Hence, the 18th century Augustan Age or the Neo-Classical period (1700-1750) was marked by reason, rationality, empiricism, and scientism which informed the thinking of many authors of the time. It is also famously called as 'Age of Pope' since Alexander Pope was a famous author who wrote in this age.

4.2 THE ENLIGHTENMENT

The Enlightenment refers to the rise and growth of modern rational and scientific thought in Europe from the last years of the 17th century through the 18th century. It was marked by a rigorous mathematical and scientific approach. Experimentation and logic were revered. The discovery of other worlds and races helped Europe to rationalize and classify human beings along a scale. This led to the rise of ethnography as the study of the earth and its people. The knowledge was largely organized and classified.

4.3 AUGUSTAN AGE/ AGE OF ENLIGHTENMENT/ LONG EIGHTEENTH CENTURY/ AGE OF SENSIBILITY/ NEO-CLASSICAL AGE

'Augustan' was a term derived from the name of the Roman Emperor Augustus (27 BC-14 AD). In the Roman age, it marked the flourishing of literature and poetry, with the three great Roman writers: Virgil, Horace, and Ovid. The term is also used to describe the early to mid-18th century in English literature, when writers like Addison, Pope, Swift and Steele imitated the works of the Roman writers. Further, the term 'Age of Enlightenment' indicates the intellectual changes that mark this period. The rise of rationalism is the key feature of the Enlightenment. In this age everything from plants to words was tabulated, organized and classified hence it is often called as the 'long eighteenth century.' This is the period of the dictionary, the encyclopaedia and other such classificatory systems which sought to provide models and paradigms for knowledge.

The term 'Age of Sensibility' gestures at the renewed interest in the senses, and the tensions that characterize debates about the supremacy of reason versus the primacy of 'feeling.'

'Neoclassical' is used to describe this period because many of the writers and artists had an interest in the classical Greek, Roman and Latin literatures and arts. The revival of 'classical' forms of art is termed 'neoclassical.' John Milton, Ben Jonson and Francis Bacon in England and Jean Racine in France were admirers of classical art. An interest in the classical ages and ancient civilizations was revived with the archaeological re-discovery of the Pompeii ruins. During the post-Restoration period, figures such as Dryden and Pope also sought models in Homer and adapted ideas about art from Plato, Aristotle, Horace and Cicero. Pope's famous Essay on Criticism revived neo-classical principles of clarity, order and logic, harmony, control and decorum (which often meant a proper choice of subject

matter). The emphasis was more on pragmatism and reason than on the emotions and was clearly a reaction against the exuberance of the Renaissance humanist view of man. The Augustan age, with its emphasis on form (a feature of ancient art), is thus known as the Neoclassical Age. In the 20th century, there was a revival of interest in classical authors with Ezra Pound and T. S. Eliot.

4.4 HISTORICAL BACKGROUND AND CHARACTERISTICS OF THE AGE

1. The Rise of the Political Parties: In the reign of Charles II the two different parties 'Whig' and 'Tory' came to emerge into the domestic political scene. The Whig party stood for the pre-eminence of personal freedom as opposed to the Tory view of royal divine right. Hence the Whigs supported the Hanoverian succession, whereas the Tories were Jacobites. The Tories, whose numbers were recruited chiefly from the landed classes, objected to the foreign war upon the score that they had to pay taxes to prolong it; and the Whigs, representing the trading classes generally, were alleged to be anxious to continue the war, as it brought them increased prosperity. In the matter of religion the Whigs were Low
2. Churchmen and the Tories were High Churchmen. In order to propagate their ideologies and programs both the political parties used the services of authors and bribed them. Literature in this period was not honoured for itself but for the sake of party. This led to emergence of lot of political pamphleteering and periodicals that became the mouthpieces of their political opinions.
3. The Foreign War: The War of the Spanish Succession was successful under the leadership of Marlborough, who besides being a great general was a prominent Tory politician. The Tories, as the war seemed to be indefinitely prolonged, supplanted (1710) the Whigs, with whom they had been cooperating in the earlier stages of the war, and in 1713 they concluded the war by the unfortunate Treaty of Utrecht. Contemporary literature is much concerned both with the war and the peace.
4. The Succession: When Anne ascended the throne the succession seemed to be safe enough, for she had a numerous family. Nevertheless, her children all died before her and in 1701 it became necessary to pass the Act of Settlement, a Whig measure by which the succession was settled upon the House of Hanover. On the death of Anne, in the year 1714, the succession took effect, in spite of the efforts of the Tories, who were anxious to restore the Stuarts. The events of this year 1714 deeply influenced the lives of Addison, Steele, Swift, and many other writers.
5. The Spirit of the Age. After the succession of the House of Hanover the first half of the eighteenth century was a period of stabilization and steadily growing wealth and prosperity. The evils of the approaching Industrial Revolution had not yet been realized, and the country was still free from any kind of class consciousness. It was an age of tolerance, moderation, and common sense, which, in cultured circles at least, sought to refine manners and introduce into life the rule of sweet reasonableness. The Established

Church pursued a placid middle way and all religion was free from strife over dogma and the fanaticism which it called 'enthusiasm' until Wesley and Whitefield began the Evangelical Revival. This middle way of control and reason, and the distrust of 'enthusiasm,' are faithfully reflected in the literature of the period.

6. Clubs and Coffee Houses: People began to take great interest in political activity. So, there was a great addition to the number of political clubs and coffee houses, which became the centres of fashionable and public life. These coffee houses were entirely dominated by the party and a Tory would never go to a Whig coffee house and vice versa. The coffee house gave rise to purely literary associations, such as the famous Scriblerns and kit-cat clubs. The Tatler by Steele was a Journal that was based upon the clubs, accounts of Gallantry, pleasure, and entertainment. This was another impact that the good manners and "good form" came to be highly valued. Thus, urbanity, polish, refinement, elegance, lucidity and matter-of-factness became the well-recognised qualities of style both in prose and poetry in this period.
7. The New Publishing Houses: The rising interest in politics coupled with the decline of drama, resulted in a remarkable increase in the size of the reading public. Consequently, a large number of men took interest in publishing translations, adaptations and other popular works of the time. They opened their publishing houses and employed cheap writers of the period, who lived in miserably in Grub Street.
8. Rise of the Middle Class and the New Morality: It was a period of comfortable aristocratic rule in which the middle classes, especially the rich merchant cooperated with the aristocratic rulers. The predominance of the middle class made it an age of tolerance, moderation and common sense. The Church also pursued middle way and the religious life was free from strife and fanaticism. The middle class thus lived in a moralizing atmosphere even if not totally unblemished in order to be at peace with conscience and feel secure from divine retribution.

4.5 LITERARY CHARACTERISTICS OF THE AGE

1. An Age of Prose and Reason: The new social and political conditions demanded expression not simply in books, but especially in pamphlets, magazines, and newspapers. Poetry was inadequate for such a task still it was used to meet the same end and had become prosaic just like the prose. Eighteenth century celebrated the terse vigour of Swift's satires, artistic finish of Fielding's novels, sonorous eloquence of Gibbon's history and Burke's oration. The poetry of the first half, as represented by the work of Pope was polished and witty but lacked fire, fine feeling, enthusiasm and imaginative appeal. The poetry in this period was surely a study of life but failed to delight or inspire. Matthew Arnold called eighteenth century as "an age of prose."

2. Satire: Nearly every writer of the first half of the eighteenth century was used and rewarded by Whigs or Tories for satirising their enemies and for advancing their special political interests. Satire is a literary work which searches out the faults of men or institutions in order to hold them up to ridicule is at best a destructive kind of criticism. The satires of Pope, Swift and Addison were doubtlessly the best in English language.
3. The Classic Age: The Age of Pope is often named the Classic Age or Neo-Classical Age. The writers of this age regarded the old English authors with contempt and indifference. These writers claimed the formal classical qualities of moderation, tolerance, and good sense. They were guided by reason, good sense and wit and wanted order and balance, every kind of excess and irregularity was abhorrent to them.
4. Literature of the Town: The literature of this period is based on town and the fashionable upper circles of the city of London. Almost all the authors deal with urban themes and were urban in outlook and temperament and had shown interest in the middle class.

4.6 NEO-CLASSICAL AGE IN A CAPSULE

The period between 1660 and 1780 is known variously as the Age of Enlightenment, the Age of Sensibility, the Neoclassical Age, the Augustan Age or the 'long eighteenth century.' After the Civil War and the Restoration of Charles II to the throne of England, an event commonly known as the 'Restoration,' England sought stability in society, politics, and religion. Early victories in the Anglo-Dutch wars (1665-67) were later negated by heavy losses. Peace was restored after King Charles signed the Treaty of Breda (1667). The Parliamentary system was now in place and two parties, the Tories and the Whigs, emerged. In 1688, James II was replaced by William of Orange in a coup that was almost entirely peaceful and is known in history as 'the Glorious Revolution' or 'Bloodless Revolution.' Commerce became even more important during the period and it was greatly facilitated by the founding of the Bank of England in 1694.

In terms of intellectual contexts, 'reason' and 'rationality' replaced speculation and abstract reasoning. The age rejected a mere passive acceptance of handed-down truths, preferring empirically verifiable and studied ideas. The founding of the Royal Society of London in 1662-63 marked the start of a scientific enterprise that facilitated the rise of an Enlightenment sensibility in England. The Society was a step in the institutionalization of scientific enquiry and was frequented by scientists and natural philosophers. The increasing use of the telescope and microscope revealed worlds too distant and/or too small to be seen by the naked eye. Further, travellers' accounts from their journeys to various parts of the world proved that there were other people, cultures and civilizations (Jonathan Swift's 1726 novel *Gulliver's Travels* is a mocking account of such journeys to different parts of the earth). A new theory of the cosmos and a new vision of the world had to be created. The

‘Plurality of Worlds’ theory, propagated by Giordano Bruno (for which he was eventually burnt at the stake as a heretic), proposed that there are several worlds other than the earth. Fontenelle’s *Conversations on the Plurality of Worlds* (1686), originally in French, was translated and became very popular. England entered the slave trade in 1660, though Portugal and Spain had indulged in it for a long time. Other people and races began to be seen as primitives and, therefore, suitable to be slaves to the superior European races. The 18th century is actually the period of the founding of European colonialism in Asian and South American countries. In India, with the Battle of Plassey (1757) and Buxar (1764), the English East India Company would establish itself as a ‘political’ power.

The Act of Union in 1707 joined Scotland to England and Wales. Minor resistance to the Hanoverian dynasty came in the form of James II’s grandson: Bonnie Prince Charlie. Called the ‘Young Pretender’, Bonnie Prince Charlie led the rebellion against the Hanoverians in 1745. In the Battle of Culloden (1746), he was defeated, thus marking the end of Stuart attempts to regain the throne of England. However, ‘revolution’ continued to trouble the British imagination in the form of the American Revolution of 1776 and the French one of 1789. Other disturbances that shook the country’s peace during the period included the two Jacobite Rebellions of 1715 and 1745, the ‘Porteous Riots’ of 1736 in Edinburgh and the Gordon Riots of 1780 in London. These disturbances indicated public anger at London’s governance and authoritarianism. It also gestured at the Scottish dissatisfaction with England’s regime (England feared that the Scots would take French help to rebel against England). Thus the 18th century, in the aftermath of the Restoration and the Bloodless Revolution, was not really a peaceful period. The mass of the people remained unmoved by London’s attempts to impose social order. Rapid changes in urban life upset established rhythms and caused anxiety.

London became the centre of England, as commercial enterprises, banking and the arts began to be concentrated in the city. The result was a large-scale migration of job-seekers and workers from country to city. William Hogarth (1697-1764) captured some of the frightening and ugly aspects of London’s city life - especially its suffering, poverty, cruelty and hypocrisy - in paintings like ‘Beer Street’ and ‘Gin Lane.’ Hogarth’s work best illustrates the disrupted social order of the age. The coffee house culture, for which the period is famous, took culture out of drawing rooms and into the streets. Men - they were invariably men - sipped coffee and discussed current events, politics and literature. These meetings eventually resulted in long-lasting and influential relationships and friendships in English literature.

There was a pronounced enthusiasm for Greek and Latin literature as evidenced by the numerous translations, and this interest gives the age its name ‘Neoclassical.’ It is significant that many 17th century authors like Isaac Newton wrote in Latin - the language of respectability and erudition. Literary figures like Alexander Pope turned to Greek and Latin texts, translating and adapting them into English. The publication of an *Essay on Criticism* and his mock-heroic **poetry** *The Rape of the Lock* stormed him into popularity. Pope used heroic couplets that consisted of two iambic pentameters (lines of ten syllables) rhyming

together. It was called heroic as it was used to write epic verse that celebrated heroic feats. Pope made an innovation in the heroic couplet by introducing a pause at the end of every line to complete the sense at the end of the couplet. The poets usually looked the world in a hierarchy of 'The Great Chain of Being.' Matthew Prior, John Gay, Edward Young and Samuel Garth were some other poets of the time who wrote in artificial and conventional style.

The Age of Pope was also known as the Age of **Prose**. Dryden was the first great pioneer of modern prose who wrote *Essay on Dramatic Poesy*. Daniel Defoe was born a journalist and pamphleteer who was moral and social reformer of his age. He was a great pioneer of the periodical essay and influences *The Tatler* and *The Spectator*. Jonathan Swift was known for *The Journal of Stella* and his *Drapier's Letters* (1724). His prose satires *The Battle of Books* (1704) and *A Tale of a Tub* (1704) were the finest in English Literature. Their style was terse, lucid, simple, direct, vigorous, and suggestive. Sir Richard Steele founded *The Tatler* on April 12, 1709 which was inspired by Defoe's *The Review*. *The Tatler* appeared three times a week and Steele wrote under the pseudonym of Bickerstaff. The general purpose of this paper was to expose the false arts of life, pulling off the disguises of cunningness, vanity, and affectations and recommend general simplicity in dress, discourse, and behaviour. Joseph Addison contributed to the periodical *The Spectator* that he founded in collaboration with Sir Richard Steele.

The Spectator was called as the forerunner of **novel**. There was no novelist in the Age of Pope. Richardson, Smollet, Sterne, and Fielding were known as the four wheels of novel who were in their infancy. *The Spectator* contained all the elements of social comedy except a harmonious plot. The material for the novels of manner or the social comedy was found in *The Coverly Papers*. These events were more casual and of every day. Both Addison and Steele had shown their sense of characterization in *The Spectator*, which is essential for novel writing. The characters were named and individualised. The character of Sir Roger is both type and an individual. Will Honeycomb was a middle-aged beau, Sir Andrew Freeport a city merchant, Captain Sentry a soldier, and Mr. Spectator a shy, reticent person who resembled to Addison himself. This prose exposed both the minor and the major lapses in the English society of that time with a view to reform it. Daniel Defoe was another author who in his later part of life wrote fiction. His works were called as fictitious biographies. His fictional works include *Robinson Crusoe* (1719), *Moll Flanders*, *A Journal of Plague Year* (1722), and *Roxana* (1724). Swift came out with his famous satire in form of allegory with his work *Gulliver's Travels*. The voyage to Lilliput and Brobdingnag satirised the politics and manners of England and Europe, that to Laputa mocked the philosophers, and the last country of Houyhnhnms defiled and satirised the whole human race.

The production of **drama** in this age was almost nil. Addison's *Cato* was the only noteworthy work in form of tragedy. Steele's *The Constant Lover* was comedy that didn't amuse but preaches. So he became the founder of highly genteel, didactic and vapid kind of play known as Sentimental Comedy which became popular in the Age of Johnson which

marked the transition to the Romantic Age in the late 18th century. George Lillo wrote domestic dramas like *London Merchant* and *Fatal Curiosity*.

Class consciousness was very strong. This is the age when sensibility and taste become key words. Taste, the age believed could not be acquired and was something obtained by virtue of birth in the correct family or class. Men were ‘gentlemen’ and women, ‘ladies’ because of their class and taste. The very idea of a ‘gentleman’ gets further established during the Augustan age and the long 18th century. Hence, manners and mannerisms and the appropriate taste in the arts were central to social status in 18th century English society.

The neoclassical reverence for classical texts established the “Ancients” as the norms against which all other writing was to be tested. Among classical authors, none wielded greater authority than Aristotle. Neoclassical critics transformed Aristotle’s observations on Greek tragedy into prescriptions for all plays, and his comments on unity of action into rules governing the ‘unities,’ which all plays were exhorted to imitate. Despite the rigidity of this format, French drama flourished during this period, which saw the great tragedies of Pierre Corneille and Jean Racine and the comic masterpieces of Jean-Baptiste Molière.

Age of Johnson or Transitional Age (1750-1798) is also counted under the Neo-Classical Age according to some historians. This Age ends with the publication of *Lyrical Ballads* in 1798. This Age was marked by the end of rivalry between the Whigs and Tories and the hence there was a decline in political pamphleteering and satires. The French Revolution of 1798 led to the birth of revolutionary ideas of democracy, equality, and fraternity. Another Renaissance came to this age with re-reading of old English authors especially the genre of ballads. Apart from the Augustan poets Samuel Johnson and Churchill we find poets returning to nature, revolting against the conventional literary techniques and writing about death and melancholy. This gave rise to Graveyard poetry and Scottish **poetry**. James Thomson wrote *The Castle of Indolence*, Oliver Goldsmith came up with *The Traveller* and *Elegy on the Death of a Mad Dog*, Thomas Gray’s *The Elegy Written in a Country Churchyard* was quite popular, William Collins penned *Oriental Eclogues* and *Ode to the Popular Superstitions of the Highlands*, William Cowper wrote *Table Talk* and George Crabbe came up with poetical works *The Library*, and *The Village*. Robert Burns and William Blake are early representatives of Romantic Age. Burns famous poems are *The Cotter’s Saturday Night* and *Tam O’ Shanter* and Blake wrote *Poetical Sketches* and *Songs of Innocence and Songs of Experience*.

This age also had remarkable development of **prose**. Dr. Johnson worked on *Dictionary of the English Language* and wrote *Rasselas, Prince of Abyssinia*, a philosophical novel in 1759. Oliver Goldsmith wrote essays *On the English Clergy* and *The Popular Preachers*. Edward Gibbon who wrote *History of the Decline and Fall of the Roman Empire* (1776) was the greatest historian of the time. David Hume’s *History of England* in 6 volumes appeared between 1754-1761. The age was also marked by philosophical writings by Edmund Burke who wrote *A Vindication of Natural Society* (1756) and *A Philosophical Inquiry into the Origin of Our Ideas of the Sublime and Beautiful* (1756). Adam Smith wrote

The Wealth of Nations (1776) a fine work on history of economics and William Godwin wrote Political Justice and expressed revolutionary ideas.

The new prose style, spread of education, democratic movement, decline of drama and new reading public led to the rise of the **novel**. Samuel Richardson wrote his first novel Pamela (1740-41) in form of letters called as epistolary novel. Henry Fielding another from the four wheels of the novel wrote Joseph Andrews (1742), Tom Jones and Amelia. He was the first novelist who formulated the theory of novel in the prefaces of Joseph Andrews and Tom Jones. Tobias Smollet was a novelist of sea and sailors. His novels were called as episodic or panoramic as they were different strings of adventures attached together e.g. The Adventures of Roderick Random (1748) and The Adventures of Peregrine Pickle (1750). He picaresque tradition was influenced by Le Sage's Gil Blas. Laurence Sterne became famous for his The Life and Opinions of Tristram Shandy (1760) and A Sentimental Journey Through France and Italy (1768). Though the novels were written on the realistic lines but the interest in nature, scenic descriptions, and Middle Ages in the later part of 18th century led to a new type of Gothic fiction in prevalence. Horace Walpole's Castle of Otranto (1764), Mrs. Anne Radcliffe's The Mysteries of Udolpho (1794), William Beckford's The History of the Caliph Vathek (1786) and Matthew Lewis's The Monk belonged to the Gothic tradition.

The Age marked a reaction to the previous sentimental comedies and Oliver Goldsmith (She Stoops to Conquer (1773)) and R. B. Sheridan (Rivals (1774) and The Scheming Lieutenant (1775)) pioneered the anti-sentimental movement in terms of **drama**. Tragedy comes off worst of all in this age. Johnson's Irene (1749) and John Home's Douglas (1756) were the tragedies of the time.

In English literature neoclassical principles triumphed during the Augustan Age, particularly in poetry where Alexander Pope's masterly employment of Heroic Couplets constituted the standard until the first stirrings of Romantic Movement in the last decades of the 18th century. The neoclassical period is frequently identified with the Enlightenment in its emphasis on the principles of rationality, order, and logic. It celebrated the development of reason as the ultimate human achievement in art as well as in life, a position that the Romantic emphasis on imagination later challenged.

4.7 BULLETS TO REMEMBER

1. 18th Century Non-fiction/Prose

- Influenced by Montaigne and Francis Bacon
- Dealt mostly with morals and manners
- Often served the purpose of social commentary
- Used everyday life as theme
- Aim was to amuse while also providing information and advice

2. 18th Century Fiction

- Emphasis on sentiments and manners
- Satiric exploration of human follies and vices
- The ‘growing up’ or bildungsroman narrative
- Some experimentation in structure by Sterne
- Comic effects normally produced by the idiosyncratic character
- Social commentaries were popular, especially those that discussed virtues and moral failings
- Rise of the picaresque tradition
- The origins of a Gothic sensibility derived from medievalism

3. Augustan Poetry

- Satire was a predominant form, often using specific public and literary figures as the subjects of criticism and mockery, especially in Pope
- Highly self-conscious, crafted and metrical, but used simple, unassuming language
- Poets who were less satiric used wit and gentle irony rather than caustic mockery
- A deep sense of humanism in the writings of Goldsmith, Gray, and Pope
- Classical authors and learning figured prominently in the works and hence the age was called as ‘neoclassical’
- The ‘graveyard school’ was obsessed with decay and death
- A deep sense of humanism in the writings of Goldsmith, Gray, and Pope

4. Augustan drama

- Satires, especially political ones, continued to be common
- Some sentimental comedy
- More emphasis on plot
- Wit continued to be the key element

4.8 SUMMARY

Dear Learners this lesson helped you pave the change in social and political history of England from the Renaissance to Reformation and the Neo-Classical Age. We have read how the political and social changes exhibited good sense, rationality, and avoidance of enthusiasm that had left an indelible mark on the literature of the period. It marked the emergence of heroic couplet in poetry and satires in prose. This witty, serious and lucid prose gave birth to the seeds of the novel that was yet to bloom in the Age of Johnson.

4.9 CHECK YOUR PROGRESS

1. The Neoclassical era was so named because _____.
 - (a) people loved classical music
 - (b) it was a time where writers imitated the classical structures of the Romans and the Greeks**
 - (c) new social classes were created
 - (d) it was a time when people were very classy
2. Most neoclassical poets viewed the world in terms of a strictly ordered hierarchy. What was this hierarchy called?
 - (a) The Foundational Ladder
 - (b) The Way of the World
 - (c) The Great Chain of Being**
 - (d) The Order of Angels
3. Which mock epic begins: “What dire offence from am’rous causes springs, / What mighty contests rise from trivial things?”
 - (a) Dryden’s Mac Flecknoe
 - (b) Pope’s The Rape of the Lock**
 - (c) Pope’s The Dunciad
 - (d) Dryden’s Absalom and Achitophel
4. The Neoclassical period in literature ended in 1798 when _____.
 - (a) people were recovering from the shock of the French Revolution
 - (b) people tired of wit and satire
 - (c) people wanted to start writing poetry with emotion
 - (d) Wordsworth published Lyrical Ballads**
5. Which Act was passed to unite England and Scotland to form Great Britain?
 - (a) The Act of Union**
 - (b) The Act of Settlement
 - (c) The Middle Act
 - (d) Blue Laws
6. This famous neoclassical poet wrote on profound themes such as death, but he also had a lighter side. He once wrote an ode to a cat drowned in a tub of gold fishes.

(a) **Thomas Gray**

(b) Ben Jonson

(c) William Collins

(d) Alexander Pope

7. Samuel Richardson's Pamela was which kind of a novel?

(a) Dark novel

(b) Copied novel

(c) Stream of Consciousness novel

(d) **Epistolary novel**

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4.11 MODEL QUESTIONS

1. Why is 18th century called as neo-classical age?
2. 'The Age of Pope is an age of prose, reason and good sense.' Discuss and illustrate.
3. Assess Pope's contribution to English poetry.
4. Discuss the causes which contributed to the rise of periodicals and pamphlets in this age.
5. Can you anticipate the rise of novel from the 18th century prose? Comment.
6. Describe the transitional age of the late 18th century.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER-I

COURSE: AN INTRODUCTION TO ENGLISH LITERATURE

UNIT 5: IMPORTANT TRENDS AND MOVEMENTS IN THE HISTORY OF ENGLISH LITERATURE- ROMANTIC PERIOD; VICTORIAN PERIOD

STRUCTURE

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Definition of 'Romantic'
- 5.3 Romantic Period
- 5.4 Romanticism: its Nature and Definition
- 5.5 The Rise of Romanticism
- 5.6 Romanticism: A Revolt against New-Classicism
- 5.7 Romantic Revival
- 5.8 Main Points
- 5.9 Chief Characteristics of Romantic Poetry
- 5.10 Main Points
- 5.11 Chief characteristics of Romantic Prose
- 5.12 Summing Up
- 5.13 Questions
- 5.14 Suggested Reading
- 5.15 Objectives
- 5.16 Introduction
- 5.17 Victorian Poetry
- 5.18 Major Victorian Poets
- 5.19 The Pre Raphaelite-Movement
- 5.20 Major Pre Raphaelite-Poets
- 5.21 Victorian Prose: Fiction
- 5.22 Characteristics of the Victorian Novel
- 5.23 Major Victorian Novelists
- 5.24 Victorian Prose: Non-Fiction

5.25 Summing Up

5.26 Questions

5.27 Suggested Reading

5.0 OBJECTIVES

In this unit I propose to discuss two significant periods of English literature. First, I will introduce you to the literature written and produced between 1798-1832 known as the Romantic period. In the second part of the unit, I will focus on the literature written between 1837-1901- literature we classify as Victorian. I will focus on the historical background of these two periods, their chief literary characteristics and the major literary figures.

5.1 INTRODUCTION

Before I go on to discuss in detail these two literary periods, I want to share with you, why it is important for us to study literary periods, movements and trends. When it comes to studying English Literature it is about 1500 years of it to study. We know that literature holds mirror to the society, to the values of the time it is written in so it is important to know about people who created it as well as those who consumed it. In the process we get to know some facts that anthropology or history might have missed.

Moreover, situating a text in a certain period gives us basically an easy interpretive in - how does the author we are studying, reflect the tropes of his/her time, how does he/she assimilate them, how does he/she reject them, is he/she looking forward, is he/she looking backward, is he/she presenting a critique of the society, is he/she creating the next movement? We also come to know how a particular work of art was received by the audience, in what way a particular text influenced its readers.

Before I try to explain the Romantic Period in literature and what caused Romantic Revival, and what was the contribution of the Romanticists to English literature, let me try to explain the meaning of this word.

5.2 DEFINITION OF ROMANTIC

- When we say or hear the word ‘romantic’ immediately what comes to mind is that it has something to do with love or a close loving relationship. Yes, this is the correct meaning. However this word has an extended meaning also.
- The word also refers to someone who is not practical and has a lot of ideas that are not related to life. Something which is exciting, mysterious and has a strong emotional appeal, is also said to be ‘romantic’.

- When we use 'romantic' in relation to art and literature, it means a style of art, music and literature. This style of art was popular in Europe in the late 18th century that dealt with beauty of nature and human emotions.

If we go to the history of the word, the use of 'romantic' in English goes back to the 17th century when it was used to describe imagination and inventiveness in story-telling.

In the last years of the 18th Century Romanticists were those who were dissatisfied with the then existing culture and who were enthusiastic about new art forms

5.3 THE ROMANTIC PERIOD

Having explained the meaning of the word 'Romantic', let me now tell you about The Romantic period in English Literature.

There is difference of opinion among the literary historians about the beginning date for the Romantic period. Some believe that it started in 1785, immediately following the Age of Sensibility. Others say it began in 1789 with the start of the French Revolution and still others believe that 1798, the year **Wordsworth** and **Coleridge** jointly published their *Lyrical Ballads* is its true beginning. I will start my discussion about – The Romantic Period from the publication of the *Lyrical Ballads*.

The publication of *Lyrical Ballads* by **Wordsworth** and **Coleridge** opened a new chapter in the history of English Romanticism. Until now the movement had no unity, no fixed programme and no aim. It was not a conscious movement at all. **Wordsworth** and **Coleridge** emphasized the aims and objectives of the new poetry. **Coleridge** wrote about objects and incidents unfamiliar and supernatural. He made them look natural and familiar. **Wordsworth** on the other hand was to write about subjects taken from ordinary and common place life and make them look unfamiliar. In this way they enunciated the theory and methods of the new poetry and gave it a new consciousness and purpose and opened a new chapter in the history of Romanticism. **Shelley, Byron, Keats, Walpole, Jane Austen, Walter Scott** are notable Romantic writers.

The Romantic Period is said to come to an end with the passage of **Reform Bill** in 1832.

5.4 ROMANTICISM: ITS NATURE AND DEFINITIONS

Romanticism is “a movement in the arts and literature that originated in the late 18th century.”

The term "Romanticism" has been variously defined by various writers. **Walter Pater** defines it as "addition of strangeness to beauty". **Watts Dunton** defines it as "*The Renaissance of Wonder*"

There are some theorists who stress the subjective element of romanticism. These writers define Romanticism "as a withdrawal from outer experience to concentrate upon inner experience". Some other theorists like to emphasise the emotional aspect also. They like to emphasise the "accentuated predominance of emotional life, provoked and directed by the exercise of imaginative vision."

Some important words in the definition cited above are **beauty, wonder, subjectivity, inner experience, emotion, imagination.**

Taking clue from these words, we can say that Romanticism is an expression of heightened imaginative feelings. Since imagination has no bounds, romanticism also denotes unfettered freedom from all bondages of rules and regulations.

It leaves its pursuers in free delights of their romantic fancy. It paves the way for wonder and delight. It ushers in new attitudes and a new way of looking at life, a way of exuberance and emotional enthusiasm. Romanticism thrives on the impulse to confront life and nature, with the eyes of inquiry and wonder.

5.5 THE RISE OF ROMANTICISM

The romantic movement is the result of long and gradual growth and development.. Romantic literature is essentially characterized by romantic spirit. **Romantic spirit** is marked by exuberance, vitality, sense of wonder, mystery, love of daring and adventure, curiosity, restlessness, nature, free flow of imagination and feeling.

The poets of the romantic age were not the first romantics. The romantic spirit was evident in the literature during the "Renaissance" also. The Renaissance widened man's intellectual, spiritual and physical horizons and all Renaissance literature is characterized by love for learning, beauty and imagination. In the Elizabethan age, the great works of dramatists like **Marlowe** and **Shakespeare** and of poets like **Spenser** were inspired by the Renaissance

In literature Romanticism stands for liberalism, beauty and curiosity. The romanticists have no interest in objective rationality. These writers trust their heart over their head. They believe that knowledge is gained through intuition. They rely on imagination. These writers try to escape from the harsh conditions of life and escape to the beauties of nature.

The Romantic spirit suffered a total eclipse and decline during the **New-Classical age**, only to find its revival in Romantic literature.

English Romanticism is said to be both a **revolt** and a **revival**.

It is a revolt against 18th century conventions and traditions.

It is a revival of old English mastery of poetry.

5.6 ROMANTICISM : A REVOLT AGAINST NEO-CLASSICISM

In the history of English literature, the period of over one hundred years from 1660 to 1789 is known as the **Classical age** or the **Pseudo Classical** age or the age of **Neo-Classicism**. The literature of this age was mainly intellectual and rational. It was deficient in emotion and imagination. It dealt exclusively with artificial life of the upper classes of the city of London. Its form and diction were as artificial as its theme. Nature did not find any place in the literary works of this age. There was no feeling for those who lived outside the confines of fashionable London society. The eighteenth century attitudes propagated reason, judgment and rationality. The Romanticists revolted against these attitudes with emphasis on inquiry and wonder.

5.7 ROMANTIC REVIVAL

Romantic Revival was prompted by an intellectual and imaginative curiosity. The power of imagination and return to nature played a prominent part in the revival of romanticism. A poet named **James Thomson** wrote a poem "*The Seasons*" which was published in 1730. It's "*The Seasons*" is a series of four poems about the four seasons – winter, summer, spring, autumn. It took the poet four year to complete it. Written in Blank Verse the poem gives a meditative feeling. This is the first really important poem in which nature instead of remaining subordinate to man is taken as the central theme. Poets such as **Thomas Gray, Williams Collins, Robert Burns, William Cowper** and **Thomas Crabbe** followed the trend set by **James Thomson**. Poets such as **Bishop Percy, Chatterton, James Macpherson** turned back to middle ages for theme and inspiration. These poets, we may call them "Pre-Romantics" played historically a significant role in the Romantic Revival.

5.8 MAIN POINTS

Let me briefly sum up the points I have discussed so far:

- Majority of literary historians believe that the romantic period begins from 1798 and continues till 1832.
- Romanticism begins as a revolt against Neo-Classical attitudes to life and literature. It revives the medieval and Elizabethan spirit in literature.
- Romantic Spirit is characterised by imagination, passion, curiosity and beauty.
- The Revival of Romanticism, in fact, is Return to Nature.
- The works of some major poets like **Thomson, Gray, Collins, Burns, Cowper** and **Crabbe** mark the revival of romanticism.
- The publication of the Lyrical *Ballads* in 1798 is a long step forward in the history of Romanticism.
- The movement ended in the year 1832.

5.9 CHIEF CHARACTERISTICS OF ROMANTIC POETRY

The Romantic period in English literature is chiefly known for its Poetry. Poetry written during this period has a unique flavor. There is endless variety in Romantic poetry.

Reading poetry of this age is "like passing through a new village, meeting a score different human types and finding in each one something to love and to remember."

Romantic poetry is a poetry of escape. Many of the romantics escaped from reality, from the life of sorrows, cares and miseries, to the past, especially back to the middle ages. **Coleridge, Scott, Keats** deal with the past and the middle ages. **Byron** presented the romance and enchantment of the East. The Romantics believed that there are more things in heaven and earth than are ordinarily perceived in life by common people. This feeling arouses their curiosity in the unearthly and the supernatural. Supernaturalism is a unique quality of romantic poetry.

Subjectivity is an important feature of the Romantic poetry. The Romantic poets liked to vent out their personal feelings and emotions. **Wordsworth** claimed that poetry is the "The spontaneous overflow of powerful feelings". These poets did not describe external facts of life. They interpreted and expressed their personal feelings and emotions. The lyrical beauty and strength of their craft has become the treasure of English literature.

The Romantic poetry is marked by humanitarianism, love, sympathy and understanding of the human heart. They described the lives of common men and women. They were votaries of freedom and rebelled against tyranny and inhuman laws. Except **John Keats** all romantic poets were filled with revolutionary ardour and cried for equality, liberty and fraternity.

In the poetry of the Romantics, focus of attention shifted from town to country life and from the artificial decorations of drawing rooms to the beauty and loveliness of nature. They adored nature for her own sake. They minutely observed all her aspects and expressed these in a lyrical and musical language. Glamours of artificial life were discarded. They were close to the elemental simplicities of life and nature.

Poetic style practised by the romantic poets had a different flavour. In the 18th century Neo-Classical poets had adopted **Heroic Couplet** to express their thoughts. But the Romantic poets experimented with different varieties of stanza forms. Their focus was on simplicity. Unlike the classical poets who used the inflated and artificial mode of expression Romantic poets adopted a more natural and spontaneous diction. The variety of metrical forms created a new melody in English poetry.

Wordsworth, Coleridge, Shelley Byron, Keats and **Scott** are some major Romantic poets. I will be briefly mentioning the contribution of these poets. I will recommend that you must go through some of these poems to fully understand and appreciate the poetic creed and style of these poets.

Wordsworth was the first romantic poet to discover a new wonder of nature. Nature in all its forms was the source of his poetic inspiration. In one of his poems he says

"To me the meanest flower can give

Thoughts that do often lie too deep for tears"

‘*The Lines written above Tintern Abbey*’ and ‘*Ode*’: The Intimations of Immortality, clearly reveal that nature was for Wordsworth the embodiment of the Divine Spirit. The fundamental principle of his philosophy rests on the belief that, nature is the greatest of all teachers. Spiritual communication is possible only through nature. Though an ardent lover of nature he is not a lesser poet of man. His poems like ‘*Idiot Boy*’, ‘*Michael*’, ‘*The Solitary Reaper*’, reveal his hold on life and human isolation and suffering.

Coleridge known for his poems such as “*Kubla Khan*” “*Christabel*” “*The Rime of the Ancient Mariner*” took to the supernatural as his province and treated it in a purely poetic way. We can see that **Wordsworth** saved naturalism from the hard liberalism and Coleridge saved supernaturalism from a coarse sensationalism by linking it with psychological truths.

Keats is a unique phenomenon in the history of English Romanticism. He represents a unique balance of Classicism and Romanticism. Highly imaginative and emotional matter is enclosed in forms of perfect beauty. His most distinctive poetic achievement is his **Odes**. The internal debates in the **Odes** center on the dichotomy of eternal transcendent ideals and the transience and change of the physical world.

Byron is regarded as one of greatest English Poets. He is known for his brilliant use of the English language. A leading figure of the Romantic Movement he is recognised for a massive amount of emotionally stirring literary works. One of his most famous works ‘*Childe Harold's Pilgrimage*’ records a young man's travels in foreign land. Though **Byron** stands apart from other romantic poets philosophically and stylistically, yet the core of his thinking and the basis of his poetry is romantic aspiration and “he evidences a romantic zeal for life and experience.”

Shelley: Major themes of Romantic Poetry - restlessness, brooding, defiance of any kind of authoritarianism, power of the visionary imagination and of poetry, the pursuit of ideal love, the search for freedom get revealed in his works. “*The Spirit of Solitude: and Other Poems*” is Shelley's public initiation into the Romantic idiom of poetry pioneered by **Wordsworth**. His Odes “*Ode to the West Wind*”, “*The Cloud*”, “*To a Skylark*” and “*Ode to Liberty*” are the finest examples of his poetic genius.

Scott : Romanticism found a less subtle but far more popular and influential interpreter in **Walter Scott**. The whole movement for the revival of the romantic past culminated in his work. **Scott** rejected the classic epic and his “*Romantic Tales in Verse*” as he called them, represent a natural development of the old ballad and medieval romance. In style he is vigorous, free and rapid but often careless, diffused and common place.

5.10 MAIN POINTS

Let us try to recapitulate the main characteristics of the Romantic Poetry.

- Protest against the rigidity of rules

- Return to nature and human hearts
- Interest in old sagas and medieval romances
- Sympathy with the toilers of the world
- Emphasis on individual genius
- Return to the Renaissance Spirit and the Elizabethans instead of **Pope** and **Dryden** as literary models.
- Variety of metrical and poetic forms – revival of **The Spenserian Stanza**, **The Ballad**, meters like **The Blank Verse**, **The Lyric**, **The Ode** and **The Sonnet**.

5.11 CHIEF CHARACTERISTICS OF ROMANTIC PROSE

Though Romantic literature is best known for its poetry, a few prose writers also have made significant contribution. The romantic poets had revolted against the 18th century rigidities of poetic style. The prose-writer had no such agenda to propagate. Many 18th Century prose writers were concerned about the suitability of various prose styles for various purposes. Prose writers in the Romantic period were rather more concerned with subject matter and emotional expression than with the appropriate style. There was a decline of the 'grand' style and most form of contrived prose was written for didactic purposes. Romantic Prose writers preferred spontaneity rather than formality and contrivance. The prose works of the Romantic age reveal that there is focus on the individual. They write primarily about rights and freedom of an individual and their ability to exert will even against what might necessarily be logical. Many novels have been written on the theme of rebellion in the face of oppression and characters doing things that might seem irrational because it is really what they wanted to do.

Some outstanding prose writers are **Charles Lamb**, **Hazlitt** and **De Quincey** who wrote prose for its own sake in the form of **Essays** and attained excellence. Some romantic poets **Coleridge**, **Shelley**, **Keats**, **Byron**, too wrote excellent prose in their critical writings, letters and journals. But the grand masters of the prose style were novelists like **Scott** and **Jane Austen**.

Let me briefly discuss the contribution of some prose writers who are primarily famous for their essays.

Charles Lamb - a well known literary figure in the 19th Century is known for his *Essays of Elia* and *Last Essays of Elia*. These essays are famous for his wit and ironic treatment of everyday subjects. He brought a new kind of warmth to English prose writing which has been called "The Personal Essay", he talks intimately to the reader, about himself, his own personality, his whims and experiences and cheerful and heroic struggle against his misfortunes. **Lamb's** contribution to the English essay lies in transforming the tone from formality to familiarity.

William Hazlitt: "The radical conscience of Romanticism" Hazlitt is celebrated for his brilliant prose. He remains one of the English language's most outstanding and prolific authors. His remarkable essays fill 20 volumes. **Hazlitt** is considered one of the greatest

exponents of the personal essay - the essay - written in the first person which is more discursive and is free to wander away from the cultural theme. "*The Role of Laughter*", "*Hate*", "*The Idea of Meeting Yourself*" are some of his essays a student of literature must read.

Thomas De Quincy is best known for his "*Confessions of an English Opium Eater*". He is a versatile essayist and an accomplished critic. His essays display an acute psychological awareness. Writing somewhat in a new kind of prose, which was ornate and impassioned he rivaled Romantic poetry in his intensity and evocation.

Any discussion related to the Romantic prose remains incomplete without discussing the contribution of the novelists. In this section, I am going to tell you about how the Romantic movement impacted the novelists.

The 18th century novelists **Defoe, Fielding, Richardson** and others had attempted to portray real life and deal with things as they saw. By the end of the 18th century there came to be seen a shift in this trend. The novelists writing in the Romantic period drifted away from the mundane realities of life and introduced romantic aroma in their works. This particular kind of writing came to be known as **Gothic Romances**.

Gothic Romances included as their subject:

- Nature
- Mysteries and magic
- Supernatural elements
- Past Events and Life of the Middle Ages
- Haunted and Supernatural landscape.

Because of these characteristics, the novel of this time also came to be termed as "**The Novel of Terror**." Some major practitioners of this genre were **Horace Walpole, Clara Reeve, Ann Radcliff, Maria Edgeworth**. The "**Novel of Terror**" brought a great disrepute to novel as the reading public found the themes repulsive.

It was **Sir Walter Scott** who set the novel on its feet again. He delved into the past, romanticised it with his splendid gifts of imagination, and developed an almost new genre **The Historical Novel**.

Chief Characteristics of the **Historical Novel** are:

- An imaginative but a realistic construction of the past.
- A realistic picture of the life of that period as well as of making use of the language of that period

Important Historical novelists are **Maria Edgeworth, Sir Walter Scott**. Scott's *Waverly* remains the most remarkable contribution to the genre of **Historical Novel**.

Jane Austen was doing something new with the novel. She admitted that she could not sit down to write a serious Romance. She professed : “I must keep to my style and go on in my own way.” She was using this art form to describe desirable probable reality and the kind of people one felt one already knew. **Austen** used fiction to describe social reality within her own time and class - the gentry and impersonal classes of Southern England in the early 19th century. By doing so she was able to introduce something closer to real morality in describing the range of human relationships that we all are likely to encounter in ordinary life. Her plots play within the "realms of the possible" This was the beginning of the **Social Novel**. In her six major novels "*Sense and Sensibility*", "*Pride and Prejudice*", "*Mansfield Park*" "*Emma*", "*Northanger Abbey*" and "*Persuasion*" **Austen** created a comedy of manners of middle class life in England of her time. Her distinctive literary style rests on mainly on blend of parody, free indirect speech, irony and literary realism. Her masterpieces provide the principles for the writers of succeeding generations. She successfully documented her ideas about marriage, power and love in her writings. Even today she is considered one of the best authors.

CHECK YOUR PROGRESS

Answer the following in one word:

- a. The author of *Kubla Khan* was
- b. Novel *Sense and Sensibility* was written by.....
- c. Sir Walter Scott was a Psychological Novelist: Yes or No
- d. A Collection of Poems under the title ‘Songs of Innocence’ was penned by.....

5.12 SUMMING UP

In this part of the lesson I have introduced you to the Romantic period in English literature. I have given you

- The definition of Romanticism
- Romanticism as a revolt against Neo-Classicism
- Romanticism as a revival of the Romantic Spirit
- Characteristics of the Romantic Poetry and prose
- Contribution of some major poets, prose writers and novelists.

To conclude, I will say that Romanticism stands apart from other literary epochs because it asserted, the importance of individualism, therefore, romantic writer had the liberty to conform to the ideals of the movement. Romantics focused on many themes - idealism, imagination, religion, utopia, memory, heroism, nature, sentimentalism and adopted techniques which characterised their works and the movement.

5.13 QUESTIONS

1. Mention in detail the basic tenets of Romanticism
2. What are the Chief Characteristics of Romantic Poetry?
3. Discuss the contribution of Sir Walter Scott and Jane Austen to the English novel?

5.14 SUGGESTED READING

- A Critical History of English Literature ed., by David Daiches.
- The Oxford Companion to English Literature ed. by Margret Drabble.
- An Outline History of English Literature by W.H. Long.

5.15 OBJECTIVES

In this lesson I want to continue with the discussion about Victorian literature. I will focus on the chief characteristics of the Victorian Poetry and the literary contribution of some of the Major Poets.

I will also discuss the Pre-Raphaelite Movement and the contribution of some Pre-Raphaelite poets. I propose to acquaint you with the chief characteristics of the Victorian Prose-Fiction as well as Non-Fiction. I intend to introduce you to the major Victorian novelists as well non-fiction prose writers

5.16 INTRODUCTION

After 'Romantic Revival' English Literature entered a new period. With the advancement in science and technology, with expansion and progress, the literary trends started witnessing a change. There was greater emphasis on '**Realism**' Victorian literature marks the fusion of romantic and realist style of writing.

In this section I propose, to talk about

- Victorian Poetry
- Pre-Raphaelite Poetry
- Victorian Prose

5.17 VICTORIAN POETRY

Victorian Poetry marks an important era in the history of poetry providing the link between Romantic movement and the modernist movement. Victorian era lasted about sixty years. **Tennyson** stands at one end of the era and **Hardy** who lived up to 1928, at the other end. Poetry written during this long span was influenced by several social, political and cultural factors, as was literature written in general. However, if we try to make an effort to underline some common strands running consistently we can see its feeling for nature, its

idealism, its subjectivity and its variety of nature. What sets them apart from the Romantics is that the Victorians possess the Romantic sensibility but they do not possess that Romantic belief. The new findings of science deprived the Victorians of the romantic creed of nature.

Victorian Poetry can be studied by dividing it into two main groups: The High Victorian Poetry and the Pre Raphaelite Poetry

Among the high Victorian poets some of the outstanding names are those of **Tennyson, Browning, Arnold, Hardy** and **Hopkins**. From the poems written by these poets we can identify some salient characteristics.

We can see the poets focused on masses. The themes pertained to the city life. These poets took responsibility of reforming society and gave voice to the commoners. Confronted with the consequences of the Industrial revolution there is sometimes a sense of pessimism which pervades their work. Victorian poets were enthralled with classical and medieval literature. They loved the heroic stories and courtly attitudes.

The Victorians worked in many genres and metrical forms. **Browning's Dramatic Lyrics** and **Monologues** are highly characteristic of his age as well as being significant for the future. Equally important are **Hardy's** ironic Lyrics.

To sum up the characteristics of the Victorian poetry, I would say that on the one hand traditional poetry got reformed in the hand of high Victorian poets and on the other hand, stage was being set for more innovations to come in the form of Modernism.

5.18 MAJOR VICTORIAN POETS

The Victorian giants are **Alfred Tennyson, Robert Browning, Matthew Arnold** and **Thomas Hardy**.

Tennyson famous for his *Poems: Chiefly Lyrical, Poems, In Memoriam* are some of his memorable poems. *The Lady of Shalott* and *Lotos Eaters* are fine examples of artistic workmanship. **Tennyson** became the voice of people, expressing in exquisite melody their doubts and their faith, their griefs and their triumphs. It was in recognition of his work that he was appointed the Poet Laureate.

Robert Browning famous for his poems remains one of the most remarkable poets. His Most acclaimed poems include the monologues *Fra Lippo Lippi, My Last Duchess*,

Andrea Del Sarto. His reputation rests mainly on his dramatic monologues. In order to appreciate his poems we need to be familiar with the technique of **Dramatic Monologue**.

Dramatic Monologue is a type of poetry written in the form of a speech of an individual character. M.H. Abrams identifies the following three features of the **dramatic monologue** as it applies to poetry.

- The single person who is patently not the poet utters the speech that makes up the whole of the poem in a specific situation, at a critical moment.
- This person addresses and interacts with one or more other people, but we know of the auditor's presence and what they say and do only from clues in the discourse of the single speaker.
- The main principle controlling the poet's choice and formulation of what the lyric speaker says is to reveal to the reader in a way that it enhances its interest, the speaker's temperament and character.

What we infer from M.H. Abram's explanation of the term is that only the word and thoughts of the speaker are relayed. This means that the other side of the conversation, if there is one, is left to the reader's imagination.

Mathew Arnold: Arnold's contribution to the Victorian Poetry is best summed up in his letter which he wrote to his mother in 1869. I quote from his letter: "My poems represent on the whole, the main movement of mind of the last quarter of a century and thus they will probably have their day as people become conscious to themselves of what that movement of mind is, and, interested in the literary productions which reflect it. It might be fairly argued that I have less poetic sentiment than **Tennyson** and less intellectual, vigor and abundance than **Browning**, yet because I have perhaps more of a fusion of the two than either of them and have more regularly applied that fusion to the main line of development and likely enough to have my turn as they have had theirs."

Arnold may, as he himself admits or as literary critics also agree, not be as remarkable as **Tennyson** or **Browning** but he cannot be written off as an indistinct poet. His poem, "*Dover Beach*" has drawn the attention of the critics for its careful diction, spell binding rhythm and cadence.

I have very briefly mentioned the contribution of some of the major poets. I strongly recommend that you read the poems, I have mentioned, try to relate these to the time there

were written in, try to compare them with some of the poems written by the Romantic poets. Can these poems be said to be the fusion of imagination - a romantic trait and realism – a victorian trait? Make your own opinion. There are some other poets like **Hopkins, Hardy, Elizabeth Barret- Browning**. Make an effort to go through the poems written by them also. I also recommend you to read **Hardy's** '*Your Last Drive*' and '*The Darkling Thrush*'; **Hopkins's** '*The Wind Hover*' and '*The Wreck of Deutschland*'. Also read the **Sonnets** written by **Elizabeth Barret Browning**.

5.19 THE PRE-RAPHAELITE MOVEMENT

The Pre-Raphaelite Movement flourished in the late Victorian Period. It was originally not a literary movement but an artistic movement. In 1848, Pre-Raphaelite brotherhood was founded in England by three young painters **Dante Gabriel Rossetti, Millais and W.H. Hunt**. **D.G.R. Rossetti** turned to poetry from painting. Rossetti and many others were gifted writers. Their work gave rise to **Pre-Raphaelite Literary Movement**. In poetry movement came in the shape of a revolt against contemporary main-stream Victorian Poetry.

The Pre-Raphaelites were influenced by middle ages. They were inspired by romance, chivalry and superstition of the middle ages. Art was everything for these poets. They had no morality to teach, no reforms to introduce through their poems. Love of beauty was their creed. They created beauty for its own sake. The only belief they had was **Art for Art's Sake**. **Art for Art's Sake** expresses the philosophy that "the intrinsic value of art is that it is divorced from any didactic, moral, political or utilitarian function." Art is created for its own sake. It has no social or moral purpose.

5.20 MAJOR PRE-RAPHAELITE POETS

Dante Gabriel Rossetti, Christina Rossetti, John Everett Millais and William Holman Hunt and Morris are important Pre-Raphaelite poets.

Gabriel Rossetti's '*Wood Spurge*', **Christina Rossetti's** '*Dream Land*', "*In the Artist's Studio*" highlight the poetic creed with its commitment to sincerity, simplicity and moral seriousness. Love for the Middle Ages surfaces in the poems of **Rossetti** and **Morris**. Many of **Rossetti's** poems like "*The Blessed Damozel*", "*Sister Helen*" go back to the Middle Ages. Similarly most of **Morris's** work like *Guinever and other poems, The Haystack in the Flood*, are steeped in the medieval spirit.

Swinburne another important Pre-Raphaelite poet is rather boldly sensuous in his poems. His poem "*Tristram of Lyonesse*" is often cited as an example of "fleshly", sensuous and over musical work.

Christina Rossetti - the only Pre-Raphaelite woman poet is famous for her sonnet "*An Artist's Studio*."

The Pre-Raphaelites did not recognise any boundaries. In their bold experiments with material, form and technique, their poetry is quite innovative.

Summing Up:

To conclude, I will say that after the Romantic Poetry, the Victorian poetry may appear static, repetitive and didactic. Yet split between conventionality and anti-conventionality, doubt and faith, adaptation and intellectual reforms, it makes an important and significant contribution.

5.21 VICTORIAN PROSE: FICTION

In this part of the lesson, I will introduce you to the Victorian Prose - both fiction and non-fiction.

The Novel became the leading literary genre of the Victorian age. As we know the Victorian age is a complex and critical age. The middle class rose in power and importance. With the spread of education the number of reading public increased. The middle class reader wanted to read about the identifiable, known and recognizable experience of life. The novel with its flexibility and adaptability was the best art form suited to mirror immense social changes taking place. The Victorian novel with its emphasis on realism presented a picture of life and people who were like the people encountered by readers and this was kind of life people wanted to read about.

5.22 CHARACTERISTICS OF THE VICTORIAN NOVEL

The novel as a 'genre' rose in the 18th century. **Daniel Defoe, Henry Fielding Lawrence Sterne, Samuel Richardson**, wrote some brilliant novels. But it was in the Victorian period that the novel got mass acceptance and readership.

The Victorian novel adhered to the philosophy of realism. It held up mirror to the society. There was an attempt to describe daily struggles of ordinary men that the middle class reading public could associate with. The writer and their reader shared a sense of belief values and ideals because they belonged to the same middle class.

The novel asserted a belief in the innate goodness of human nature. The moral angle allowed for inclusion of larger debates related to questions of moral degradation prevalent in society then, to the questions related to women, to child abuse, to religion and faith.

But we have to remember that presentations of the real world are not mere photographs but pictures coloured by their individual imagination and idiosyncrasies. "Often the picture presented is fanciful and romantic." The Victorians are all able to make their characters live. "The Characters may not be real, there may be much in them that is improbable and false, but they are amazingly and indomitably alive" It is a crowded space inhabited by energetic, vital, living, breathing individuals.

5.23 MAJOR VICTORIAN NOVELISTS

Charles Dickens is the most famous Victorian novelist. Famous for his novels like *Pick Wick Papers*, *Oliver Twist*, *David Copperfield*, *Hard Times*, *Little Dorrit*, *Great Expectations*, *A Tale of Two Cities*, **Dickens** presents a wide range of characters - eccentrics, villains, unfortunates, hypocrites, social-climbers, nouveaux- rich, criminals, self-deceivers- placed against social background. His novels offer commentary on social problems and the plight of the poor and the oppressed.

George Eliot an "intellectual" novelist is famous for her novels like *Adam Bede*, *The Mill on the Floss*, *Romola*, *Middle March*. She presents wide range of characters - shallow, insincere, mystics, cultured free thinkers. She definitely enlarged the scope of the novel.

William Thackeray - a prominent Victorian novelist famous for his works *The Luck of Barry Lyndon*, *The Book of Snobs*, *Vanity Fair*, *Pen Dennis*, *The History of Henry Esmond*, has a keen eye for social pretension. A moral realist he brought to the surface the hypocrisies, vanities, snobberies and all prevailing selfishness which lay behind the mask of the socially successful.

Bronte Sisters-Ann, Charlotte and Emily produced notable works of the period. *Wuthering Heights* by **Emily Bornte** is written in the tradition of *Gothic Romance* from a woman's perspective. *Jane Eyre* written by **Charlotte** also has a Gothic novel flavor. **Ann Bronte's** *The "Tenant of Wildfell Hell"* is written in the realistic style and is regarded "The first sustained feminist novel."

Thomas Hardy is an important novelist of the later decades of the Victorian era. He wrote novels which came to symbolise the Victorian age. His novels "*Under the Greenwood Tree*" "*Far from the Madding Crowd*" "*The Mayor of Casterbridge*" "*Tess of the*

d'urbervilles" and "*Jude the Obscure*", need a special mention for portraying the plight of the rural folk. His works epitomise the social contradictions which plagued the Victorian society in the wake of large scale industrialisation and consequent urbanisation.

Other significant novelists of this era were **Elizabeth Gaskell, Anthony Trollope, George Meredith** and **George Gissing**.

5.24 VICTORIAN PROSE (NON-FICTION)

Another important feature characterising Victorian literature is in the variety of non-fictional prose. **Thomas Carlyle, John Ruskin, Macaulay, Arnold** are some important prose writers known for their prolific output. They focus on the matters of immediate public concern and on society while also encompassing within its realm – theology, histories, scientific endeavours, biographies, ethical, and philosophical treatises, literary and art-criticism and so on. Their prose was inventive, it had vitality and variety. It was interesting and edifying.

Thomas Carlyle is one the most representative prose writers of the Victorian age. Famous for his books "*Sartor Resartus*" on "*Heros, Hero Worship and Heroic*" in History, "*The French Revolution -A History*" he is also famous for his scathing criticism of Victorian society. He developed a writing style so distinct that it has been referred to as "Carlylese". The prose and the content of his work continue to fascinate the reader.

John Ruskin: John Ruskin is a leading Victorian prose writer. He wrote essays treatises, poetry, travel guides, manuals and letters covering a variety of subjects. "*Unto This Last*" which he himself proclaimed to be the "central work of my life", his Essays on "*Political Economy*", "*Time and Tide*", "*Fiction Fair and Foul*" are some of his acclaimed works. His prose is varied, his style with vast range of allusions, colloquialisms, rhetorical flight, juxtaposition of the ridiculous and the sublime, continues to baffle the reading public.

CHECK YOUR PROGRESS

Answer the following in one word:

- a. The author of *Far from the Madding Crowd* was
- b. The Pre-Raphaelites did not recognise any boundaries: Yes or No.....
- c. His novels offer commentary on social problems and the plight of the poor and the oppressed.....
- d. Who was the main exponent of Dramatic Monologue?

5.25 SUMMING UP

I have briefly touched upon the contribution of two very important prose writers of this era. To sum up this discussion I want to once again emphasise that "the thematic and stylistic range of prose extends from the poetic raptures of **Thomas Carlyle** to the scientific jargon of **Charles Darwin**, from the exquisite discoveries of **John Ruskin** to the precise political judgement of **John Stuart Mill**.

I would like to conclude this section with a comment that novel was rapidly establishing itself as a dominant literary form. The majority of the novels of this age continued to handle the problem of men in society and to deal with moral situations as these emerged in a specific social world with specific social and economic characteristics. The same trend we witnessed in the work of prose writers.

5.26 QUESTIONS FOR PRACTICE

Q1. Write notes on

1. Pre Raphaelite Movement
2. Dramatic Monologue
3. John Ruskin

Q2. Discuss the characteristics of Victorian Poetry.

How is it different from Romantic Poetry?

Q3. What was the impact of Industrialization on Victorian Society and Literature?

5.27 SUGGESTED READING

1. A Short History of English Literature, Cambridge University Press.
2. English Social History by G.M. Trevelyan.
3. A Critical History of English Literature by David Daiches.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER: I

COURSE: INTRODUCTION TO ENGLISH LITERATURE

UNIT-VI: THE MODERN PERIOD

Structure

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6.0 OBJECTIVES

In this section, I will introduce you to the Modern Period in English Literature – literature written between 1901 to 1950. I propose to discuss the background and the time around which changes in the social and intellectual background came to be seen, what were the influences which caused those changes and how literature of the age was influenced, what caused artistic experimentation. I will also discuss some of the important literary movements. I will explain the characteristics of Modern English Poetry and Drama. I will conclude the discussion by exploring the characteristics of Modern English Novel.

6.1 INTRODUCTION

I would like to say that the period of modern literature is one of the most volatile periods when society witnessed rapid transformation of institutions and values. The society saw an abrupt break away from the old traditions. Science, technology, innovations, research, knowledge, two world wars, global political strife, brought in its wake disintegration, disillusionment, anxiety. The old beliefs and structures came to be examined and interrogated. Modernism began as a revolt against Victorian attitudes. In the Victorian age we see that the voice of authority is accepted in family, in politics, in literature. The Victorian temper was characterised by acceptance and desire to affirm and conform, however, there came to be seen an abrupt break in the established institutions and values.

6.2 BACKGROUND

The world started witnessing winds of change around 1870. I will like to quote **Raymond Williams**, "The temper which the adjective Victorian is useful to describe is virtually finished in 1880's. The new men who appeared in the decade and who have left their mark, are recognizably different in tone."

Let us first examine what was the social and political scene after the death of Queen Victoria.

After Queen Victoria her son Edward VII ascended the throne. "**The Edwardian Era**" (1901-1910) usually includes some years before and after his reign.

In 1910, King George V ascended the throne and continued upto 1936. From 1936-1952, King George VI ruled over England. It was a period of great political tribulation with huge economic impact.

During the time of King George V, the world witnessed the **First World War** (1914-18). It was the time of the rise of Socialism, Communism, Fascism, and Indian Independence movement. During the time of King George VI the world had to suffer the deadliest ever war-the **Second World War**. It was during this time that India attained its independence.

Till Queen Victoria's time England was the most powerful imperial world power. It exerted a huge political influence across the world. After the two world wars, its global reach

was weakened. The cultural environment could not remain unaffected. Writers examined the world around them and tried to express it through their writings.

The three things that weave a common thread though out the 20th century English Literature are

- Effects of Colonial Expansion
- Global War Fare
- Artistic Experimentation

The British policy of Colonial expansion was at its peak during the 19th Century. Bulk of Victorian literature was influenced by Colonial ideology. Literary critics have explored the pervasive influence of Colonial ideology throughout the 19th and 20th century on British culture and society.

The two World Wars shook the foundations of the Western world causing a wave of social and artistic change.

The First World War fought between 1914-1918 hastened the dissolution of familiar boundaries. **D.H. Lawrence** succinctly expresses what in essence had died. "It was in 1915 the Old World ended. In the winter 1915-16 the spirit of the old London collapsed, the city in some way perished from being the heart of the world and become a vortex of broken, passions, lusts, hopes, fears and horrors. The integrity of London collapsed and genuine debasement began."

After the **First World War** tensions started growing. During 1920-1930, the world saw economic conflict and an increased competition among Western Colonial Powers. In 1930 there was World Wide Economic Depression. **The Second World War** fought between 1939-1945 proved a "global night mare of devastation, suffering, death. Art and literature was in crisis."

6.3 MAJOR INFLUENCES

With the growth of new ideas in politics, invention of new theories in Science and Technology, Philosophy and Psychology, there was virtually an explosion of knowledge in the world impacting every aspect of life including art and literature.

The most pervasive influence on literature of the modern age is that of **Sigmund Freud** (1856-1939). **Freud** was an Austrian neurologist. He was the founder of Psychoanalysis. His theory of Subconscious proved that there lay a swamp of irrational motives, involving sex, parental authority, fixation and sexual repression. The whole paraphernalia of the unconscious gave freedom to the literary artist in his search for new ways of describing human behaviour. Freud's theory of the Sub-conscious paved way for The Stream-of –Consciousness novel.

Another important influence was that of **Carl Gustav Jung** (1875-1961) He was a Swiss Psychiatrist and Psychoanalyst. **Jung** propounded the theory of **Collective Unconscious**. He believed that the modern man is related to the primitive man by a common cultural tie. The influence of his theories on modern novel is immense. The novelists dredged up old myths and reinterpreted them in the light of modern experience.

Henri Bergson left a profound influence on the ways in which modernist literature represented time and consciousness. **Bergson** maintained that all the past is always present in the mind along with the present with its interpenetration into the future. This is what one critic has called "one concentrated now". Further more, **Bergson** believed that all time is relative, all reality is relative, even the nature of human experience is relative. To attain a complete picture of reality another faculty of mind i.e. intuition, is necessary. His theories nourished the Symbolist Doctrine which created the atmosphere for much of the modernist literature.

Modernist literature follows the maxim as **Ezra Pound** – an eminent poet put "Make It New". There was a conscious effort to part ways with traditional ways of writing poetry fiction and prose. Modernist writers experimented with literary form and expression. Their search for newer modes of expression set way for many literary movements.

6.4 LITERARY MOVEMENTS

The task of the literary writer became extremely difficult. Post-Victorian, Post World War world had become a disturbing enigma. Nothing was constant, Nothing was fixed. Everything was held open to interrogation. The principle of selection which the Victorian writers applied could not hold good in the context of myriad realities and experiences and emotions. New techniques had to be devised. "The Social aspect of the world changed so much" as e.g. **E.M. Forster** put it. "The New World - its horrors and uncertainties and anxieties created a void which was partially filled with literary experimentation."

And the writers who took up the challenge were known as **Avant Garde** writers. These Avant Garde writers revolted against the photographic representation of life and reality. They experimented with new modes and methods.

6.5 THE BLOOMSBURY GROUP

The Bloomsbury Group was formed in first half of the 20th Century by a group of friends including English writers, intellectuals, philosophers and artists. The best known members of the group include **Virginia Woolf**, **John Maynard Keynes**- an Economist, **E. M. Forster** and **John Strachey**.

The formation of the **Bloomsbury Group** ushered in an era of Intellectual Liberalism. In the first half of the century Intellectual Liberalism was a dominant trend of fiction. Their works and outlook deeply influenced literature, aesthetics, criticism, and economics as well as attitudes towards feminism, sexuality.

The Bloomsbury Group has had its critics too. They were criticized for their elitist life styles and liberal ideas. Yet it is important to remember that these thinkers and innovators did much to shape the development of Modernism.

6.6 SYMBOLIST MOVEMENT

Symbolist movement ushered in the Modernist Revolution in literature.

The Symbolist Movement originated in 1857. The chief inspiration was a French poet **Charles Baudelaire**. The movement was a reaction against a type of language that says rather than subjects. One of the important beliefs of the symbolist literature artist was "Poetry should not inform but suggest and evoke, not name things but create their atmosphere." **Arthur Symonds** whose book *The Symbolist Movement* advocated "to name is to destroy to suggest is to create", **Joseph Conrad, Aldous Huxley, D.H. Lawrence, Virginia Woolf, James Joyce** are some of important novelists who made extensive use of symbols in their works.

6.7 IMAGISM

Imagism is considered to be the first organised modernist literary movement in the English Language which gave modernism its start. Imagists rejected contemporary poetic traditions. They called for a return to classical values. They advocated directness of presentation, experimented with non-traditional verse forms. They used free verse. Some important Imagist poets were **Ezra Pound, D.H. Lawrence, James Joyce, Amy Lowell, T.S. Eliot**.

The movement though had a short life it deeply influenced the course of modernist poetry in English.

6.8 IMPRESSIONISM

Impressionism was an art movement started by a group of French Painters. Their aim was to render the effects of light on objects rather than the objects themselves. In the literary sense Impressionism applied to work with passages that concentrated on the subjective reception of impressions. The impressionists sought to escape from the world of reality to their own created imaginary world. We can see the impressionist influence in the works of **W.B. Yeats** and **J.M. Synge**.

6.9 EXPRESSIONISM

Expressionist Movement originated in Germany as a reaction against **Naturalism**. The author undertakes to express inner experience by representing the world as it appears to his/her state of mind or to that of one of his/her characters. Expressionist Literature was not concerned with society but man. It made use of the Sub-conscious. The expressionist discarded conventional restrictive method in favour of unrestricted freedom. **T.S. Eliot's** *The*

Waste Land may be considered expressionist in its fragmentary rendering of Post-War desolation.

6.10 SURREALISM

Surrealism is the by product of many experiments which the writers have been making in order to explore the most appropriate ways/technique for the expression of their experience. Surrealism drew heavily on **Freud's** work. It may be said to be an outgrowth of the **Symbolist Movement** and **Dadism**. During the First World War **Dadism** had arisen as a protest, advocating the use of infantile language against all established language, against all established logic, institutions and values. **Andre Breton**, an important member of **Dadism** movement broke away from **Dadism** and founded a new school with his **First Surrealistic Manifesto** in 1924.

"Surrealism seeks to break down the boundaries between rationality and irrationality exploring the resources and revolutionary energies of dreams, hallucinations, and sexual desire. Influenced both by the **Symbolists** and by **Sigmund Freud's** theories of unconscious the Surrealists experimented with automatic writing and with the free association of random images brought together in surprising juxtaposition." (**The Concise Oxford Dictionary of Literary Terms**)

6.11 MAIN POINTS

- Modernist literature developed in the early twentieth century.
- Literary Modernism developed because of general sense of disillusionment with the Victorian attitudes
- **Charles Darwin, Sigmund Freud, Carl Jung, Henri Bergson**, influenced the modern sensibility.
- The two World Wars shattered man's belief in all established structures.
- The anxiety and void created by Wars was filled by literary experimentation.
- **Avant Garde** writers experimented with new Literary Forms.
- All literary forms came to be influenced by explosion of knowledge and literary experimentation.

6.12 MODERN POETRY: THEMES

I have already explained how new studies in the field of psychology, anthropology and political ideology, have changed the outlook of the modern man. Modern Poetry too had to cope with these new themes of knowledge and science.

I will like to begin this discussion with a quote from **A.C. Ward**. **A.C. Ward** in his book *Twentieth Century Literature* opines "When the Twentieth century opened Tennyson had been dead nine years and there was a wide spread impression that English poetry had

died with him... The poetry of the period shows a general decline not in general level of execution but in genius and breath of range." At the same time **Ward** admits "there has been no dearth of great poets or poems that will stand the test of time and become a part of an imperishable literary heritage of England." There is no doubt that the modern poets have responded to the changed social reality. Their poetry reflects a great variety in the choice of themes. There is a thematic revolution- prostitution, war, slum-dwellers and other such unpoetic themes find adequate treatment in their poetry. The poets were not concerned only with creating "beauty". Realism has taken over escapism and romanticism. **Ronald Bottrall** in one of his poems says:

Nightingales sunset or the meanest flower
Were formerly the potentialities of poetry
But now what have they to do with one another
With Dionysus or with me?

T.S. Eliot's view sums up how the modern poets responded to new reality they had to face. "The essential advantage of a poet is not to have a beautiful world with which to deal: it is to be able to see beneath both beauty and ugliness, to see the boredom and the horror and the glory". **T.S. Eliot's** statement makes it clear that the modern poet is not an escapist. They have responded to the peculiarities of the age itself. Some poems have been written on pretty, uncompromising subjects which are peculiar to the modern age. **Kenneth Ashely's** "*Goods Train at Night*", **Sheila Smith's** "*The Ballad of Motor Bus*", and **Sir Edmund Gosse's** "*The Character Burner*" can be cited as examples.

The two global wars had terrible consequences, socially, politically economically and psychologically. The war poets **Siegfried Sassoon** and **Wilfred Owen** wrote about the terror, ugliness and brutality of war. **Rupert Brooke** another war poet glorified war as a test of their valiance and patriotism.

The two wars had cast a gloomy shadow on society. Tension, anxiety, disillusionment became an inseparable feature of modern living. The vacuity, hollowness and the feeling of ennui is reflected in the works of many poets. Poets like **Houseman, Hardy, Huxley, Eliot.** have written extensively about the hollowness of the modern society. There is a note of pessimism in their works. **T.S. Eliot's** "*The Hollow Men*" and "*The Waste Land*" sum up the reaction of the poets to the age they were living in.

I am quoting a few lines from **Eliot's** "*The Hollow Men*"

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw, Alas!

Our dried voices when
We whisper together
Are quiet and meaningless
As wind in dry glass
Or rat's feet over broken glass
In our dry cellar

The lines are neither melancholic, nor elegiac, nor self-pitying. Reaction is pessimistic though but response is more intellectual and more impersonal.

Some modern poets have voiced indignation against social repression. Some Victorian poets also demanded justice for the marginalised. But some of these modern poets have aligned themselves to radical socialism, even communism. Poets like **Gibson, Galsworthy, Mansfield** have written about grim struggle for existence.

Though modernists were opposed to Romanticism still there are few modern poets who manifest romantic tendencies. Among these **Walter D La Mare, W. B. Yeats, John Mansfield** may be mentioned. Poets like **Robert Bridges, W.E. Davies, Edmond Blunder** are charmed by the beauties of nature.

Another important theme in Modern poetry relates to religion and mysticism. **Francis Thompson, Alice Meynell, Ralph Hodgson** are some poets whose poems pulsate with religious feeling. In the poetry of **Hopkins** we do have echoes of religious themes. In the poetry of **W.B. Yeats** there are mystical strains.

In the works of **T.S. Eliot, Ezra Pound**, who are the most representative modern poets, we find a lot of psychological complexity.

6.13 MODERN POETRY: TECHNIQUE

There is lot of experimentation and innovation in modern poetry. It has responded to the changing times. In the early years of the century some poets, like **Robert Bridges, William Watson**, and **Sir Henry Newbolt** followed the traditions set by **Tennyson, Browning** and **Arnold**.

There were others who combined tradition with innovation. **A.E. Houseman** for example, is one such poet. **T. S. Eliot** looked back to the metaphysical poets and he presented the sordidness and ugliness of modern life using metaphors, symbols, imagery, internal monologue, complex diction. Ideas, themes and techniques of his poetry reflect the modernist perspective.

With imagism came a poetic revolution **Moody and Lovett** have appropriately pointed out "Imagism did modern poetry a tremendous service by pointing the way to a renovation of the vocabulary of poetry and the necessity of ridding poetic technique of vague

and empty verbiage and dishonest and windy generalities." A language with the flow and turns of common speech is mostly employed. Free verse is the most usual mode of all serious poetry. The **Dramatic Lyric** became the norm and the longer narrative and reflective poems largely disaffirmed. **W.H Auden** and some other have made use of **verse epistle**.

Before I conclude my discussion of modern poetry I would like to draw your attention to the trends which came to be observed around 1930's. After the twenties, we can see new forces and trends in English poetry. Around 1930's there was an expansion of higher education. One can observe a new outlook and a new interest among those who were writing literature as well as those who were reading it.

Literature should be "intelligent and common-sensical" became an accepted view. The most important of these new forces, trends and movements were the **Oxford Poets, Left Wing intellectuals, Poets of the Apocalypse or Movement Poets**.

The Oxford Poets - **W.H. Auden, Stephen Spender, Cecil Day-Lewis, Louis Mac Niece** were committed leftists and advocated communist ideology. These poets followed **Pound** and **Eliot** in their satire and terse colloquialism for the most part. They did not continue the symbolist side of their work.

This partial lack of continuity was an indication of the new social and political conditions which preceded the Second World War. **The Political Poets of 1930s** were more concerned about their political beliefs and the relationship they had with their reading public. They were more interested in content and wide readership.

New Apocalypse was the most powerful movement of the forties which was started by **Dylan Thomas**. The movement was carried on into the fifties by his disciple **W.S.Graham**. Like the earlier Romantic movement of **Wordsworth** and **Coleridge**, it was both a revolt and revival. It revolted against symbolist poetry as written by **Eliot** and **Pound** as well as the propagandist poetry of **Auden** and **Spender**. The poets of Apocalypse aimed to restore passion and emotion to poetry.

The Movement Poets: In 1950s the Movement Poets came to reject the new Romanticism of the new Apocalypse . The Movement poets **Kingsley Amis, D.J. Enright, Roy Fuller, Donald Davie, Philip Larkin**, went back to their Classicist predecessors like Eliot and Pound and even farther back to the English Augustans like **Pope** and **Jonson**.

6.14 MAIN POINTS

- Poetry written in the beginning of the 20th century continues in the Victorian tradition.
- It is easy, simple.
- The poets writing at this time write about nature, love, leisure, old age, childhood, animal, sleep, unemotional subjects.
- Their poetry was criticised for lacking in depth and originality.

- Then started the Modernist revolution in poetry. It started as a reaction to the Victorian Poetry.
- New theories of science, psychology, anthropology, had a great influence on modern poetry.
- Two World Wars had set in a mood of disillusionment and despair.
- Most of the poems deal with the theme of anguish, grief, despair and disillusionment.
- There was a search for new modes of expressions.
- There were new experiments in form and style.
- Poetry of thirties is socially and ideologically committed.
- Poetry of forties goes back to the Romantic traditions.
- Poetry of the fifties rejects Romanticism and reverts to Augustans.

6.15 MODERN DRAMA

In the Victorian age many poets had tried their hand at drama but without any success. However, popular forms of drama like melodrama, farces and sentimental comedies did come up. These had no literary qualities, they were poor in dialogue and characterisation. They relied for success upon sensation, rapid action and spectacle. Around middle of the century with **T.W. Robertson's** comedies there came to be seen some seriousness and with that started the **Revival of Modern English Drama**. Other dramatists like **Henry Arthur Jones** and **A.W. Pinero** did make an effort to introduce naturalism into English drama in the tradition of **Comedy of Manners** - a genre which had languished since the days of **Sheridan**.

When we talk of the Twentieth Century modern Drama one name which comes to mind is that of **Henrik Ibsen**. Around nineties the influence of **Ibsen** and **Irish** Playwrights came to be strongly felt. **Bernard Shaw**, **John Galsworthy** and **Granville Barker** wrote serious drama with social, domestic and personal themes. The realistic drama came to be known as **The Theater of Ideas**.

6.16 POETIC DRAMA

The most prominent trend in the development of Modern Drama in the twentieth century is The **Rise of the Poetic Drama**. (**Poetic Drama is composed in Poetic form**)

The Poetic Drama owes its revival to **W.B. Yeats**, and some of his contemporaries who aimed at producing national drama. The creation of **Iris National Theatre** and **Abbey Theater** gave impetus to their efforts. **Yeats**, **Synge** and **Lady Gregory** were the Directors at these theaters. They also wrote for these theatres.

Yeats and **Synge** were opposed to realism. They chose themes from legends, folklore and peasantry of Ireland. The playwrights of this school sought to revive the true essence of poetry, imagination, passion on the stage. Though verse was the natural medium of expression of many of the dramatists who were poets also, there were others who wrote in poetic prose.

It was **T.S. Eliot** who brought in kind of "*Renaissance of Imagination*". His plays represent an attempt to restore ritual to drama. In his essay "*Three Voices of Poetry*" **Eliot** elaborates the nature and function of poetic drama.

"*The Murder in The Cathedral*" is his first full length poetic play. "*The Family Reunion*", "*The Cocktail Party*", "*The Confidential Clerk*" and "*The Elder Statesman*" are his other important plays. Through these plays he evolved a befitting poetic mode of expression for the poetic drama. In these plays **Eliot** explored the dramatic possibility of verse and extended the scope of poetic drama.

Christopher Isher wood, W.H Auden, Stephen Spender, Christopher Fry, are some of the other important poetic dramatists.

6.17 MAIN POINTS

- Modern English drama can be studied in there phases.
- First phase is marked by the plays of **Shaw, Galsworthy**. This phase came to be known as **The Theater of Ideas**.
- Second phase comprises the plays of **Irish Movement**. **Yeats** and **Synge** are the most prominent names in this phase.
- **Poetic Drama** characterizes the third phase. **T.S. Eliot, Isher Wood** are the chief contributors.

6.18 MODERN NOVEL

Novel which had a rather late flowering (around 18th century) became the most popular literary form. An important feature of the 18th and 19th century novel was the way the novelist directly addressed the reader. When we read the novels of 18th century novelists like **Henry Fielding, Samuel Richardson** and **Charles Dickens** we can see how these novelists interrupted the narrative to pass a judgment on a character, or pity or praise another. Sometimes the narrative took a discursive turn to inform or remind the reader of some other relevant issue. Committed to realism, reason, intellect, creativeness and satirical spirit were the other chief characteristic of the 18th and 19th century novel.

E.M Forster, John Galsworthy, H.G Wells followed the Victorian tradition. **H.G. Wells** fully exploited modern science in his scientific romances. **John Galsworthy** used the novel form as a platform for discussion of serious socio economic problems of the day. **P.G. Woodhouse** continued to entertain people with his novels of humor. They followed their predecessors' technique.

Some other modern novelists continued to write in the Realistic tradition. **Joseph Conrad** made realism the basis of his romantic tales. **E.M. Forster** was unsparing in his attack on Post war Industrialised England. **Aldous Huxley** analysed the consequences of modern civilisation.

Around 1910 there was to be seen a change in direction. **Virginia Woolf** in her Essay "*Mr. Bennet and Mrs. Brown*" points out "On or about December 1910 human nature changed". The provocative and 'hyperbolic' statement pinpoints the change in thought, behavior and cultural production.

Novels written between 1910-1960 represent a reaction against the well-made novel of the 19th century. Novelist writing at this time were actually conscious of unstable modern world, diminishing belief in the idea of progress, radical subjectivity of the self. Consequently modernist fiction speaks of not-nature and being, but of inner self and consciousness. Modern novelists were preoccupied with the need to present reality from multiple perspectives. They were concerned with the question of how the world is perceived. They relied on "*Stream of Consciousness*" narrators and even unreliable witnesses to the present and the past.

6.19 STREAM OF CONSCIOUSNESS NOVEL

Stream of Consciousness is a narrative device that attempts to record and describe the character's thought processes. Philosopher and Psychologist **William James** used this term in his book "*The Principles of Psychology*" published in 1890. To quote William James "Consciousness then does not appear to itself as chopped up in bits... it is nothing joined; it flows. A 'river' or a 'stream' are the metaphors by which it is most naturally described. In talking of it hereafter, let's call it the stream-of-consciousness or subjective life", Many use the terms stream of consciousness and interior monologue as synonyms. However the two terms are different. The elucidation of these two terms as given in **Oxford Dictionary of Literary Terms** is quite illuminating. **The Oxford Dictionary of Literary Terms** states that stream-of-consciousness "...can also be distinguished psychologically and literally. In a psychological sense stream of consciousness is the subject matter while interior monologue is the technique for presenting it."

The modern novelists have made consciousness the central subject of their novels. By consciousness they meant the entire area of higher awareness Basic emphasis in such novels is placed on the exploration of the pre-speech levels of consciousness for the purpose of revealing the psychic beings of the characters. This helps the novelists to escape the limitations of the plot, character and time. **James Joyce** and **Virginia Woolf** two chief practitioners of this kind of novel concentrate on the particular psychological incidents of a character rather than telling the whole story of their life. The unity of time and place has no relevance in such writing.

I will give here the example of **Mrs. Dalloway** – a novel written by **Virginia Woolf**. **Mrs. Dalloway** is a stream-of-consciousness novel. **Virginia Woolf** tells the story of one day in the life of the heroine Mrs. Clarissa Dalloway The novelist records her thoughts as Clarissa Dalloway travels around London preparing for a party she is throwing that night. We come to know about Clarissa Dalloway not through the omniscient narration of the novelist but what-Clarissa Dalloway herself thinks, sees and perceives.

I will recommend that you first read *Tom Jones* by **Henry Fielding**, *Pride and Prejudice* by **Jane Austen**, *David Copperfield* by **Dickens**, *Tess of the d'urbervilles* by **Hardy**. Try to analyse how these novelists present the story of the lives of their characters, what role as novelists, as story-tellers they perform. Then read *To the Light House*, *Mrs. Dalloway* by **Virginia Woolf**, *The Sound The Fury* by **William Faulkner**. Now try to see the difference. How these modern novelists differ from their predecessors in presenting the life story of their characters' lives.

6.20 MAIN POINTS

- Novel in the beginning of the twentieth century started in the Romantic and the Victorian Tradition.
- Two World wars and the consequent disillusionment changed the ethos.
- There are new directions in novel writing - writers are in search of great freedom of expression.
- Freud's theory of unconscious helped the novelist to delve deep into their characters' thought and emotions through the stream-of-consciousness technique.
- The focus shifted from portrayal of outer reality to inner reality.

6.21 SUMMING UP

My objective in this section of the lesson has been to familiarise you with the background of the modern twentieth century literature. The period discussed is 1901-1950. In the process I have discussed some major influences which shaped the modern literature. I have also discussed the social context after two wars. Starting in the tradition of Victorians literary practices we see greater innovation and variety after 1910. Unprecedented literary experimentation brought a different flavor to the literature written. I have cited examples from the works of modern poets and novelists. I will suggest that taking clue from what I have discussed, try to read as many poems and novels as you can. This is the only way we can enjoy and appreciate great works of literature.

CHECK YOUR PROGRESS

- a. Freud's helped the novelist to delve deep into their characters' thought and emotions.
- b. Who was the author of *Mrs. Dalloway*
- c. "The Murder in The Cathedral" is his first full length.....
- d. Avant Garde writers experimented with

6.22 QUESTIONS

1. What are the major influences on the modern Twentieth Century Literature?
2. Write brief notes on the following:
 - Poetic Drama
 - Literary Experimentation

- Stream-of-Consciousness novel
3. How does the Modern Novel differ from the Victorian novel?

6.23 SUGGESTED READINGS

1. The Cambridge History of Twentieth Century Literature.
2. Margaret Drabble: The Oxford Companion to English Literature.
3. A.C. Ward: Twentieth Century Literature.

BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

COURSE: AN INTRODUCTION TO ENGLISH LITERATURE

UNIT 7:

CHAPTER 1- READING STRATEGIES: INZY LETS THINGS FLOW OVER HIM

CHAPTER 3- TELLING STORIES: HAROUN AND THE SEA OF STORIES

STRUCTURE:

7.0 Objectives

7.1 Introduction

7.2 Overview: Chapter I- Inzy Lets Things Flow over Him

7.3 About the Author

7.4 About Inzamam-ul-Haq

7.5 Detailed Summary

7.6 Questions for Practice

7.7 Check your Progress

7.8 Introduction

7.9 Overview: Chapter 3: Haroun and The Sea of Stories by Salman Rushdie

7.10 Detailed Summary

7.11 Check your Progress

7.12 Questions for Practice

7.13 Suggested Readings

7.0 OBJECTIVES:

This unit looks at reading strategies through the first chapter of the text book titled, “INZY LETS THINGS FLOW OVER HIM BY KADAMBARI MURALI”. It helps us answer certain questions about the very act of reading. Questions like why we read, what we read, and how we read are what come to mind.

The aim of Chapter 3 is to look at things from a story-telling and fairy-tale perspective. It will enable giving in to one’s imagination, and not link the fantastical elements with reality.

The overall objective of reading this unit is to gauge and discern different types of reading, and understand various concepts like tone, mood and setting.

7.1 INTRODUCTION

Everyday, we consume a variety of content. We read a multitude of things. We read newspapers, magazines, text messages, billboards, and so on and so forth. We read accompanying graphs and captions along with these things. We read for knowledge, for pleasure, for communication, for inspiration, for understanding the world around us, among other things.

There are various ways in which a text can be read, depending on your intention. Linguists have classified reading strategies into four major kinds.

Scanning

This reading mode is aimed only at finding the necessary information in the text. It does not mean a complete immersion in the text and a deep comprehension of the facts, analysis of grammatical constructions. Often in this mode, the text is viewed for the presence of unfamiliar words, so that after their translation it will be more easy to read the text fully. This type of reading is also called diagonal reading.

Skimming

This reading mode is used to get to know and understand if this information is useful to you (you are viewing a book in a store or a magazine on the shelf before buying it). In this case, the text is also viewed quickly, but not as carefully as in the previous case. The goal is not to search for specific facts, but to evaluate the text for complexity, interest and a general storyline.

Extensive reading

The purpose of this type of reading is to get acquainted with new information. In this mode, people read art or scientific literature, without being distracted by new, unfamiliar words, if their meaning can be approximately understood from the context. This type of reading implies the mastering of the general image and the receipt of new, unfamiliar information. It will be necessary to form and express your opinion about what you read or answer the questions.

Intensive reading

Typically, this type of reading is used in the study of English in order to intensively parse the proposed short, teaching text. With this type of reading, grammatical constructions, unfamiliar words and phrases are intensively examined.

(Four types of reading taken from <https://tv-english.club/articles-en/education-en-2/what-are-the-types-of-reading-in-english-2/#:~:text=Those%20are%20scanning%2C%20skimming%20eyes%2C%20extensive%20reading%20and%20intensive%20reading.>)

While reading, we have to look at the tone, the intention, the flow of speech or conversation, and then make our own inferences about the text. We have to understand the finer nuances of both understanding and writing. Chapter 1, which is the written transcript of an interview between a renowned sports journalist Kadambari Murali, and the childhood friend, of one of Pakistan's best known cricketers- Inzamam –Ul-Haq. Ghulam Mujtaba, flows naturally and easily. There is no strain or too much formality. This conversational tone comes across in the text. It also makes for interesting reading, because in a country like India, where cricket is followed religiously, an insight into the

personal life of a famous cricket player will generally be of interest to and appreciated by people of almost all ages.

7.2 OVERVIEW:

Chapter 1: Reading Strategies: *Inzy Lets Things Flow Over Him* by Kadambari Murali

Written by Kadambari Murali, who is a well-known-sports journalist and former editor of Sports Illustrated India, and published in the Hindustan Times on 27th March, 2004, this unit details a personal account of a life-long friendship between the then Pakistan cricket team captain Inzamam-ul-Haq and Ghulam Mujtaba. Making good use of her extensive sports knowledge, and versatile work experience at places like the Indian express and the wall street Journal, Murali paints a vivid picture of the life of Inzamam Ul Haq in his biography. This unit is an extract from the same biography, and touches upon the friendship between Inzamam and Mujtaba. As opposed to a professional understanding of Inzamam's life, this unit is more personal and revelatory in nature. We see Inzamam not through the reverent eyes of millions of fans, or through the clinical lens of a sports writer, but rather through the fond gaze of his childhood friend, Mujtaba.

7.3 ABOUT THE AUTHOR:

Kadambari Murali Wade (born 9 August 1975) the former sports journalist and former Editor-in-Chief of Sports Illustrated India, is the only woman to have held that post at the Hindustan Times. She joined SI India in November 2010, to direct the revamp of the monthly magazine beginning with its January 2011 issue. Her articles largely focus on cricket. She is the youngest national editor of a major news outlet, the first ever winner of the Sports Journalists Federation of India's Cricket Writer of the Year award in 2006, in August 2007. She also broke the story of the formation of the Indian cricket board's (BCCI) plans to create what would later be called the Indian Premier League (IPL) for cricket.

7.4 ABOUT INZAMAM-UL-HAQ

Syed Inzamam-ul-Haq , born 3 March 1970 also known as **Inzy**, is a Pakistani cricket coach and former Pakistan cricketer.

He was the leading run scorer for Pakistan in one-day internationals, and the third-highest run scorer for Pakistan in Test cricket. He is the only Pakistani batsman to score 20,000 runs in international cricket arena. He was the captain of the Pakistan national cricket team from 2003–07. As well as being a prolific batsman, he also occasionally bowled gentle left-arm spin.

Inzamam rose to fame in the semi-final of the 1992 Cricket World Cup. He remained one of the team's leading batsmen throughout the decade in both Test and ODI cricket. In 2003, he was appointed captain of the team. His tenure as captain ended after Pakistan's early exit from the 2007 Cricket World Cup. Inzamam retired from international cricket in 2007, following the second Test match against South Africa, falling three runs short of Javed Miandad as Pakistan's leading run scorer in Test cricket at the time. Following his retirement, he joined the Indian Cricket League, captaining the Hyderabad Heroes in the inaugural edition of the Twenty20 competition. In the

ICL's second edition, he captained the [Lahore Badshahs](#), a team composed entirely of Pakistani cricketers.

In April 2016, he was appointed the chief selector of the Pakistan national cricket team.

7.5 DETAILED SUMMARY:

“This is not just the story of a man who has risen to be one of Pakistan's icons. It is also a more human tale, one of two friends and a friendship that has stood for nearly 20 years, despite the differences caused by distance, status and money.”

The very first line of the chapter gives us the essence of the story. Kadambari Murali, while interviewing Inzamam Ul Haq's childhood friend Ghulam Mujtaba, makes it abundantly clear at the very outset of the transcript of the interview that this is more than a story detailing the professional rise of Inzamam. It is actually a tale that reinforces our belief in human values and friendships that can withstand anything, ranging from things like distance and status to money and fame.

The interview takes place on a busy Thursday evening, at an upscale hotel in Multan. The primary focus is on the Indian cricket team, and not the Pakistani cricket team, for the organizers are trying to make sure that no questions can be raised about their hospitality and arrangements for the guest Indian cricket team. However, in the midst of all this hustle-bustle and complete focus on the Indian cricket team, Murali paints a vivid picture of a man who is running about excitedly, trying to get everything in order for his friend's visit. This man is Ghulam Mujtaba, childhood friend and confidant of Inzamam-Ul-Haq, the captain of the Pakistani cricket team. In his bid to make everything perfect for his friend, Mujtaba is trying to find the ideal spot to put up a huge picture of Inzamam, while carefully going over a banner written in English, that is welcoming Inzamam home. He turns to Murali and asks if the English written on the banner is correct. From Murali's tone here, ... "More or less," one smiles apologetically. ", we can infer that perhaps the English on the banner is not fully correct, but Murali does not want to dampen Mujtaba's enthusiasm for his friend's visit by correcting it.

Murali then goes on to write that Mujtaba, childhood friend of Inzamam, is almost as much of a legend and tradition in Multan as the cricketing star himself. Another man in the vicinity, who has been watching Mujtaba's efforts says that people never used to talk of one without mentioning the other. Mujtaba, however, brushes this off, and says that those days are long gone now, and that Inzamam has moved far ahead, while he cheers him on from the side, and watches and celebrates his friend's success with pride.

As the conversation between Mujtaba and Murali flows, we learn that Inzamam and Mujtaba met in their childhood, through Inzamam's older brother Intezaar. Intezaar brought Inzamam to Mujtaba's father's barber shop one day, which is where this lifelong friendship started. Mujtaba was about sixteen or seventeen years old, while Inzamam was a bit younger.

Mujtaba recollects that Inzamam was an introvert since childhood itself. They were a group of four friends, Generally speaking, Inzamam was either to be found at his only sister's house, or spending time with Mujtaba at the latter's house. Deep late night

conversations were common between Mujtaba and Inzamam. Inzamam would make the omelettes and Mujtaba would make the rotis, and they would “just talk and talk.”

Mujtaba recalls how they would often not sleep at all, just wash up and go straight for the first namaaz of the day and be there even before Inzamam's father, Pir Intizam-ul-Haq, one of Multan's biggest spiritual leaders, who would ask the two boys how they had reached the mosque so early. They never told him the truth. The difference in their social status is highlighted by the difference in their fathers' professions. While Inzamam's father was a highly revered spiritual leader, Mutaba's father was a humble barber. However, this did not come in the way of the two young boys forming a lifelong bond, and the difference in their social status continued to be of little consequence, as the story ahead will tell us.

Mujtaba recalls that most of Inzamam's time was spent at the old Multan stadium, with a bat in hand. It was there that Imran Khan saw Inzamam's talent, and convinced him to go to Lahore. While Inzamam's leaving caused a lot of heartbreak for him and Mujtaba, it was the best thing for him to do at that point of time, so he went and joined the Lahore Cricket Club.

Next, Mujtaba remembers when Inzamam was selected for the 1992 World Cup. Here, Mujtaba pays homage to Inzamam's fighting spirit. The latter had suffered a bad bout of food poisoning during the series, and went on to play the semi-final match against New Zealand, just a few hours after getting off the drip, and getting permission to play the match. This did not deter him in the slightest and he went on to deliver a brilliant match winning performance that ultimately paved the way for Pakistan to bring the World Cup home.

When Pakistan won the World Cup in 1992, all of Multan came out to celebrate the man who was instrumental in bringing the cup home- Inzamam Ul Haq. Mujtaba says that when the entire city went out to hail their hero, he did not go, because he felt out of place in Inzamam's new life. He felt that his humble background did not have a place in Inzamam's superstar life now. However, Inzamam had clearly not let stardom get to his head. When the motorcade carrying the young star was passing the barber shop owned by Mujtaba's father, Inzamam got down, and made Mujtaba come with him the rest of the way. From a side note here, we learn that there are pictures of the two friends from this celebratory convoy. Mujtaba, now overwhelmed by emotions, tearfully tells Murali that, “He has always been that kind of person.”, while talking about Inzamam.

Pondering over the relationship he shares with his friend, Mujtaba says that fame has not changed Inzamam very much. He does however, say that Inzamam has become slightly more assertive in the last few years. Circumstances like accusations of match fixing levied against him, the responsibility of captaining the Pakistan side, and a few other things, all made Inzamam react a little. Despite this, Mujtaba asserts that Inzamam is still just as laidback as he was before. He says that this both the best and the worst thing about Inzamam- his tendency to “let things flow over him.”

Those days, however, are long gone, when this interview takes place. The time frame when this text was written, had a different sort of excitement and pleasure. The next morning, a Friday, we learn that Inzamam comes down to breakfast, followed shortly by Mujtaba, and the two embrace. A short while later, Inzamam leaves to practice nets

with the Pakistani cricket team, leaving his wife and child in Mujtaba's care. As Mujtaba prepares to take Inzamam's wife and son back home, it is clear that this is not something unusual for Inzamam's family, and they are obviously very familiar and comfortable with Mujtaba.

Mujtaba introduces Inzamam's beautiful wife to Murali and then, beaming with pride, gestures to Inzamam's son Ehtesham, who is wearing a mini Pakistan cricket team uniform. From Mujtaba we learn that Ehtesham wants to grow up and become a cricketer, like his father. Mujtaba says that as a friend, there can be no better dream for him to see that his friend's son wants to grow up and become like his father. After this conversation, Mujtaba bids farewell to Murali, and walks off in a hurry. Here, we learn that Mujtaba runs the barber's shop at the upscale hotel where the interview took place. This concluding interaction shows us that Mujtaba and Inzamam, while coming from very different backgrounds, have not let factors like distance, time, social status, or money come in the way of true, genuine, lifelong friendship.

7.6 QUESTIONS FOR PRACTICE

Reading Comprehension

Q1. Is this article easy to understand or difficult? Why?

Ans This article is easy to understand because it is written in a simple, straightforward style. The article on Inzamam-ul-Haq is written by Kadambari Murali, well known sports journalist. She is currently the sports editor of the 'Hindustan Times.'

As the first paragraph ends we know that this article is based on a conversation between the journalist Kadambari Murali and Ghulam Mujtaba, close friend of Inzamam-ul-Haq or Inzy, as he is known by his friends. The conversation takes place in the lobby of a hotel in Multan where Mujtaba is busy preparing for Inzy's return home. Mujtaba and Inzy have been close friends for twenty years and Mujtaba narrates old incidents to Kadambari, telling her how Inzy and he would spend whole nights chatting with each other. He also tells Kadambari about Inzamam's early cricketing career, his rise to become a cricket sports star, his success and his problems. We get to know that Inzamam has never been assertive and only recently started to assert himself.

Q2. Who does the article tell us more about Inzamam or Mujtaba? Who are you more interested in? Why?

Ans. This article tells us more about Inzamam, though it is based on a conversation between the journalist and Mujtaba. The reader would naturally be more interested in learning about Inzamam as he is a sports icon. Inzamam was captain of the Pakistan cricket team from 2003-7. In the Indian subcontinent cricket is a religion and fans love to read about their favourite players.

Q3. On reading a passage, it is important to be able to tell about its style. From the following words decided which word/s describe this passage best:

Ans. The style of the article is *informal* and *conversational* Kadambari Murali does not go into details of Inzamam's career or his achievements as a cricketer. Instead she adopts the

human approach and focuses on Mujtaba's reflections (*reflective*) on Inzamam's personality and his narration (*narrative*) of the early days of their friendship.

Q4. Through it is spoken language that is marked by informality, there can be levels of formality in written language too. Some typical features of formal and informal language are given below.

Ans. The main features of formal and informal styles are:

Formal	Informal
complete and grammatically accurate sentences	hesitations, false starts, and interruptions
well organized and well-structured paragraphs	short and often incomplete sentences
precise and accurate use of words	contractions or short forms
simple and compound sentences	greater frequency of complex sentence structure
use of jargon or technical terms	clichés, repetitive use of words

Examples of formal and informal writing

Informal writing:

Silena Beauregard, one of the nicer girls from Aphrodite's cabin, gave me my first riding lesson on a pegasus. She explained that there was only one immortal winged horse named Pegasus, who still wandered free somewhere in the skies, but over the eons he'd sired a lot of children, none quite so fast or heroic, but all named after the first and greatest.

Being the son of the sea god, I never liked going into the air. My dad had this rivalry with Zeus, so I tried to stay out of the lord of the sky's domain as much as possible. But riding a winged horse felt different. It didn't make me nearly as nervous as being in an airplane. Maybe that was because my dad had created horses out of sea foam, so the pegasi were sort of . . . neutral territory. I could understand their thoughts. I wasn't surprised when my pegasus went galloping over the treetops or chased a flock of seagulls into a cloud.

The problem was that Tyson wanted to ride the "chicken ponies", too, but the pegasi got skittish whenever he approached. I told them telepathically that Tyson wouldn't hurt them, but they didn't seem to believe me. That was what made Tyson cry.

(Taken from *Percy Jackson and the Sea of Monsters* by Rick Riordan)

Formal Writing:

Progress in almost every field of science depends on the contributions made by systematic research; thus research is often viewed as the cornerstone of scientific progress. Broadly defined, the purpose of research is to answer questions and acquire new knowledge. Research is the primary tool used in virtually all areas of science to expand the frontiers of knowledge. For example, research is used in such diverse scientific fields as psychology,

biology, medicine, physics, and botany, to name just a few of the areas in which research makes valuable contributions to what we know and how we think about things. Among other things, by conducting research, researchers attempt to reduce the complexity of problems, discover the relationship between seemingly unrelated events, and ultimately improve the way we live.

Although research studies are conducted in many diverse fields of science, the general goals and defining characteristics of research are typically the same across disciplines. For example, across all types of science, research is frequently used for describing a thing or event, discovering the relationship between phenomena, or making predictions about future events. In short, research can be used for the purposes of description, explanation, and prediction, all of which make important and valuable contributions to the expansion of what we know and how we live our lives. In addition to sharing similar broad goals, scientific research in virtually all fields of study shares certain defining characteristics, including testing hypotheses, careful observation and measurement, systematic evaluation of data, and drawing valid conclusions.

(Taken from *Essentials of Research Design and Methodology* by David De Matteo and David Festinger)

7.7 CHECK YOUR PROGRESS

1. Who does the chapter one tell us more about, Inzamam or Mujtaba? Who are you more interested in? Why?
2. Given below are adjectives and adjectival phrases that could be used to describe Inzamam. Decide which of them fit Inzamam and why. Justify your choice on the basis of the information/ suggestions given in the article:

Loyal, hard-working, dedicated, ambitious, religious, shy, reserved, requires little sleep, dependent upon his friends, close to his family, a man who hides things about himself, emotional, assertive, relaxed, reacts easily, responsible, like showy welcomes, not status conscious, big eater, does not make friends easily

3. Now write a short paragraph describing Inzamam in your own words. Make a list of qualities (like the ones given above) that you think could be used to describe Mujtaba, based on information/suggestions given in the article. Do you find some qualities are contradictory? How can you reconcile them? Write a short paragraph describing Mujtaba, as you did for Inzamam.

4. Some of the sentences used in the article are given in column A Match them with their formal versions in Column B.

Column A : Informal Style	Column B: Formal Style
1. Now he has <u>gone far ahead</u>	1. He manages the barber's shop in the hotel.
2. We <u>hit it off</u> immediately.	2. I would feel out of place in his new lifestyle.
3. He would <i>hang out</i> at my home.	3. He would spend a lot of time with me at my home.
4. He played that match <i>coming straight off the drip</i> .	4. He has greatly improved his position and status in life.
5. I wouldn't <i>fit in with</i> his new life now.	5. He remains unaffected by criticism or praise.
6. He just <i>lets things flow over</i> him	6. We soon developed a warm, friendly relationship.
7. He <i>runs</i> the barber's shop in the hotel.	7. Immediately after being discharged from the hospital, he played that match.

Ans:

Informal Style	Formal Style
Now he has <i>gone far ahead</i> .	He has greatly improved his position and status in life.
We <i>hit it off</i> immediately.	We soon developed a warm, friendly relationship.
He would <i>hang out</i> at my home.	He would spend a lot of time with me at my home.
He played that match <i>coming straight off the drip</i> .	Immediately after being discharged from the hospital, he played that match.
I wouldn't <i>fit in with</i> his new life now.	I would feel out of place in his new lifestyle.
He just <i>lets things flow over</i> him	He remains unaffected by criticism or praise.
He <i>runs</i> the barber's shop in the hotel.	He manages the barber's shop in the hotel.

7.8 INTRODUCTION:

Chapter 3: Telling Stories : **Haroun and The Sea of Stories by Salman Rushdie**

“In several ways, Haroun is close to the heart of Rushdie as man and as writer. He said: 'I began to devise the yarn that eventually became Haroun, and felt strongly that if I could strike the right note it should be possible ... to make it of interest to adults as well as children. The world of books has become a severely categorized and demarcated affair, in which children's fiction is not only a kind of ghetto but one subdivided into writing for a number of different age groups. The cinema, however, has regularly risen above such

categories But of all the movies, the one that helped me most as I tried to find the right voice for Haroun was *The Wizard of Oz*,⁶ (my emphasis).

Rushdie's main characters, Rashid Khalifa and Haroun, his son, are introduced in medias res from the beginning. Their very names are signs that it will be a story of wonders and fantastic happenings. The Haroun and the Sea of Stories 109 names are extracted from that of Haroun-al-Rashid, the fifth Abbasid Caliph (or Khalifa), during whose magnificent reign Baghdad reached its cultural peak, and whose court is associated with the tales of *The Arabian Nights*. Their origin suggests that these two characters can be regarded, from one perspective, as two aspects of a single role: the father as the creator of artistic works and the son as the preserver of these works. This reflects Rushdie's own relation to Anis, father and storyteller, underlined by the fact that 'Rashid' alludes to the writer's own name too. Moreover, the connection to *The Arabian Nights* (unmistakable when the reader learns that the houseboat in which Rashid and Haroun are to stay on Lake Dull is called *Arabian Nights Plus One*) intimates another dimension in the story: the context in which Rushdie was placed while writing it, under a death threat. As Foucault has observed, 'the motivation, as well as the theme and the pretext of Arabian narratives - such as *The Thousand and One Nights* ... was the eluding of death'. The simplicity of Haroun is, then, deceptive. Rather, it is complex and multi-layered. Medieval allegory, as in *Piers Plowman* or Dante, operates on three levels - the literal narrative, the moral and the spiritual or mystic. Spenser's *Faerie Queene* works on the levels of the fairy story, the political and the moral. Swift's *A Tale of a Tub* (1704) is a comic religious allegory. *The Lord of the Rings* (1954- 55) by J. R. R. Tolkien, a cult figure in the 1970s, functions as a literal story, on a moral level as the epic confrontation between Good and Evil, and on a political level, as a self-glorifying account of little England defeating Hitler. Rushdie, self-consciously postmodern, appears to hark back to medieval, later and recent allegory, and he substitutes his own levels - children's story, the political, the mystique of art and the personal.

As appropriate in a children's story, the hero is a child, Haroun. Read at this level, the book is an entertaining mix of fantasy and the everyday world, with such characters as the reckless bus driver, politicians, the (harmless) gangsters and the flying bird. The immediate starting-point of the story is a domestic catastrophe. Haroun loses his mother, Soraya. Mr Sengupta who lives upstairs, seduces her. Rashid Khalifa's livelihood and motivation for living was in his gift for storytelling, and Sengupta makes Soraya lose faith in him by undermining his position as storyteller. Sengupta is the first to ask the most important question in the book: 'What's the use of stories that aren't even true?' Rushdie's portrayal of Sengupta and his wife Salman Rushdie is important. 'Mr Sengupta was a clerk at the offices of the City Corporation and he was as sticky-thin and whiny-voiced and mingy as his wife Oneeta was generous and loud and wobbly-fat' Western cartoon presentation is basic to Rushdie's technique in the book and Rushdie's sympathies are suggested clearly. Sengupta hated stories and storytellers, and has no imagination; this in itself is a significant criticism of the man. The key question he puts to Soraya, is italicised soon after and Rushdie adds that Haroun was haunted by what he considered 'the terrible question'. Soraya elopes at eleven a.m. and Rashid smashes all the clocks in the house, which thus remain halted at eleven, an episode recalling James Thurber's story 'The 13 Clocks'. Eleven is an interesting number because it consists of a doubling of the same digit and it is the first of such numbers. It becomes a sort of magic number because Haroun finds that thereafter he cannot concentrate on anything for more than eleven minutes. Faced with the elopement and his father's pathetic response, Haroun angrily asked Rashid

Sengupta's question Haroun is penitent as he recalls this soon after but the damage has been done. Rashid loses his ability to tell stories. (From one perspective, Haroun is about writer's block and the freeing of the imagination.) The shortcomings of his parents compel the son to try to rectify matters. The influence of *The Wizard of Oz* is potent here and a parallel to the film evident. Rushdie wrote: 'The Wizard of Oz is a film whose driving force is the inadequacy of adults, even of good adults, and how the weakness of grown-ups forces children to take control of their own destinies. One of the answers to the central question of the book is given by the politicians. They found that Rashid's stories were useful, not despite their falseness, but because of it. The action of the story takes place near election time and the politicians need Rashid's help to win votes. 'Nobody ever believed anything a politico said, even though they pretended as hard as they could that they were telling the truth. (In fact, this was how everyone knew they were lying.) But everyone had complete faith in Rashid, because he always admitted that everything he told them was completely untrue and made up out of his own head.' The suggestion, then, is that one of the uses of the storyteller is as a propagandist. In the very first sentence of the book, the name of the country in which the story occurs is stated - Alifbay, important because it comes from the Hindustani word for 'alphabet'. It puts the focus on Haroun and the Sea of Stories language and writing. Soon after the reader is told that Haroun often thought of Rashid as a juggler 'because his stories were really lots of different tales juggled together, and Rashid kept them going in a sort of dizzy whirl'. This seems to apply to Rushdie's own technique in *Haroun*; it is not inapposite to compare it to Shakespeare's handling of a multiplicity of characters and plotlines in *King Lear* or Conrad's in *Nostromo*.

(Introduction by D.C.R.A Goonetilleke, 'Macmillan Modern Novelists- Salman Rushdie.', 2008, Macmillan Press Ltd.)

7.9 OVERVIEW:

Chapter 3: Telling Stories : ***Haroun and The Sea of Stories* by Salman Rushdie**

Rushdie wrote this novel after a long gap when his ten year old son Zafar complained to him that he never wrote anything for children. Rushdie wrote 'The Satanic Verses' in 1988, which was considered blasphemous for its ironic vision of Islam and Ayatollah Khomeini, Supreme Leader of Iran, had issued a death warrant or fatwa against him. As a result the British government provided him protection and he remained underground for nearly ten years. 'Haroun and the Sea of Stories', published in 1990, was the first book that he published after going into hiding and it was dedicated to his son.

It is written in the fairy tale tradition but there are autobiographical elements in the troubled relationship between Rashid and Soraya, the love between father and son, and the writer's/ storyteller's predicament when faced with the loss of his freedom to tell stories. The extract is from the beginning of the novel, from the chapter titled 'Shah of Blah'. It is a brilliant illustration of Rushdie's ability to create a magical world and his rich, innovative language

7.10 DETAILED SUMMARY:

The extract starts off in the typical storytelling tradition of "Once Upon a Time" We learn that once upon a time, there existed a very sad city , in the country of Alifbay. The word

‘Alifbay’ is the Hindustani word for ‘alphabet’, which is in consonance with the primary theme of the extract. Through Rushdie’s dexterous use of different adjectives, metaphors, similes, and synonyms to convey sadness, we are convinced that the city is indeed, extremely sad. The descriptions of this terribly sad city include imagery like, a *mournful* sea, full of *glumfish*, which were so *miserable* to eat that they made people belch with *melancholy*, mighty factories in the north of the city where *sadness* was actually manufactured, packaged and sent all over the world, which ironically, never seemed to get enough of it, and black smoke pouring out of the chimneys of the factories, hanging like *bad news*.

In stark contrast to this description of the sad city, we have the description of the Khalifas, their house, and Rashid Khalifa himself, in particular. Rashid Khalifa, a storyteller, was known far and wide for his wonderful and exciting stories. To his admirers, he was the Ocean of Notions. To those who were his rivals and resented him, he was the Shah of Blah. Rashid’s wife Soraya had a cheerful disposition, and was a very good singer. Rashid and Soraya, along with their son, made up the small family unit of the Khalifas.

The Khalifas lived in the poor part of the city, and their house was painted brightly, as opposed to all the other dull, gray houses that were to be found in the city of sadness. The rich lived in skyscrapers and mansions. While the poorest of the poor did not have homes to live in at all and were pavement dwellers, and the other poor people lived in lived in tumbledown shacks made of old cardboard boxes and plastic sheeting, which were glued together by *despair*, the Khalifas lived in the downstairs part of a small concrete house with pink walls, lime-green windows and blue-painted balconies with squiggly metal railings, all of which made it look, In Haroun’s view at least, more like a cake than a building. The emphasis on the storytelling style is evident here too, with the example of Haroun’s childish imagination comparing their brightly painted house to a cake.

In the midst of all the sadness and despair that surrounded them, the Khalifas lived a happy life. Haroun was brought up in a home that was not just bright and cheery on the outside, but also happy and vivacious on the inside. Rashid’s ready laughter and Soraya’s sweet voice were found in abundance at the home of the Khalifas.

However, all good things must come to an end, and the Khalifas’ happiness too, was short-lived. Perhaps the sadness of the city had finally made its way into their formerly happy home. One fine day, Soraya stopped singing and all music left the household of the Khalifas. Haroun deduced that something was wrong, but could not put his finger on what it was exactly that went wrong. Rashid Khalifa, on the other hand, was so busy living in his world of make believe, and telling his jokes and stories, that he failed to see that something was hugely amiss in his own home. While he was out enchanting people with his stories, Soraya stayed home, and became gloomy and miserable, and even very angry (thunderous) at times.

Haroun went with his father whenever he could. To Haroun’s youthful, childish mind, Rashid often seemed like a juggler or magician because so many of the stories he told were different stories juggled and juxtaposed together. The skill with which he juggled and combined all the stories so effortlessly was something that never ceased to amaze Haroun. Haroun often wondered about the source from which all his father’s wonderful stories stemmed. It seemed that all Rashid had to do was part his lips and smile, and the stories would come flowing out. The stories were full of sorcery, romantic tales,

princesses, wicked uncles, fat aunts, heroes, knights in shining armour, and so on and so forth. Whenever Haroun asked his father about where he got his stories from, Rashid would reply that he got them from the Great Sea of Stories. Haroun would insist that there was no such thing. (This claim however is disproved if one reads the full novel, and we read about Haroun going to the great Sea of Kahaani and renewing his father's subscription) Whenever Haroun would ply his father with numerous questions, Rashid would tell him to simply enjoy the fantastic stories and not ask too many questions. This statement by Rashid came as a forewarning of sorts, for one day, Haroun asked one question too many, which caused his life to turn upside down.

At this point in the story, we are introduced to the Khalifas' neighbours, the Senguptas. The Khalifas lived on the lower floor of a two storey house that is described as a cake in the text, while the Senguptas lived upstairs. Mr Sengupta was a clerk at the offices of the city corporation and he is described as "sticky-thin" and whiny-voiced and "mingy" in stark contrast to his wife Oneeta, who is described as "generous", "loud and" "wobbly-fat." The Senguptas were a childless couple and because of this, Oneeta Sengupta paid a lot of attention to Haroun. She brought him sweetmeats, which was fine by Haroun, and ruffled his hair, which Haroun was not too fond of, but tolerated for the sake of the sweetmeats. Whenever she would hug Haroun, he would get alarmed because her flesh seemed to cascade about her when she moved, and completely enveloped him in its folds.

While Haroun was tolerant of Oneeta Sengupta because of the sweets she gave him, he did not much care for or like Mr Sengupta, because the latter did not give Haroun any attention at all, and was always talking to Soraya, filling her ears with nasty, malicious gossip. Mr Sengupta was always particularly critical of Haroun's father and would lecture Soraya that life was not a story-book or joke shop. He would also ask, very condescendingly, that was the point of stories that were not even true.

This question about the point of stories that were not even true lodged itself firmly into Haroun's brain. He could not stop thinking about it. While pondering over it, he came to the conclusion that while Rashid's stories were not true, there were several people who liked and valued Rashid's stories. During election time, politicians would beg Rashid to come and tell stories at their Rallies. It was a universally well-known fact that if a politician could get Rashid on his side, half the battle was won. Rashid had some sort of magic and enchantment. People listened to his stories, because he never claimed that any of them were true, which was in direct contrast to the silver-tongued politicians, who fabricated false tales, and convinced people that these false tales were true. Rashid, because of his disarming honesty, and storytelling expertise, was in great demand. He could pick and choose out of all the politicians who would line up at his door during election time.

One day, however, the Khalifas' fortune changed, and whatever could go wrong, went wrong. everything went wrong. Haroun was on his way back home from school He was caught in the first showers of rain during the rainy season. When it rained, it brought some relief to the sad city. There was better fish available to eat. Haroun liked to get wet in the rain. So when he reached home, he was quite drenched. Mrs Oneeta was standing on her balcony. She was crying, and shaking like a jelly, because of her considerable weight. Initially, Haroun did not realize that she was crying. He thought her tears were the raindrops falling down on her face. However, when went indoors, he found that his father too had wet eyes, although his clothes were dry. The reason that both Mrs Sengupta and

Rashid were crying was that Soraya had run away with Mr. Sengupta. At 11:00 a.m. she had sent Rashid into Haroun's room to search for some missing socks. While he was busy searching for the socks, he heard the front door slam. Rashid rushed to the living room. He found his wife gone. An instant later, he heard the sound of a taxi and saw his wife getting into it. The taxi sped away very fast. In a fit of anger Rashid broke down all the clocks in the house, when the clocks read 11:00 A.M. (If you read the story beyond the extract that is part of the syllabus, you will realize that this affects Haroun profoundly, and he can only retain his concentration for eleven minutes.)

Soraya had left a note for Rashid. It was bitter and caustic, and exemplified all the nasty and vicious things Mr Sengupta had filled her head with. In the note, Soraya had written that Rashid was interested only in stories while a proper man would know that life is a serious business. She had also written that Mr Sengupta had no imagination and so she liked him, because this was in direct contrast to Rashid, who had too much imagination. In the postscript, she addressed Haroun and told him that while she loved him, but could not help doing what she did.

Rashid was a broken man. Helpless and defeated, he told Haroun that story-telling was the only thing he knew. Haroun, already overwhelmed by the circumstances, lost his temper, and shouted at his father, yelling, "What's the point of it? What's the use of stories that aren't even true?" To this question, poor Rashid had no answer, and he hid his face in his hands and wept.

Once he'd asked it, Haroun immediately wished that he could take back and swallow the question, but he knew that was one thing which was not possible. He felt sorry immediately, and wanted to retract his horrible question. Then the unthinkable happened. Rashid Khalifa, the legendary storyteller, stood up before a huge audience. He opened his mouth to tell a story, but he could not say even a single word. He had run out of stories to tell.

8 7.11 CHECK YOUR PROGRESS

Reading Comprehension

Q1 : Haroun asks his father three questions. What are the questions?

1. Haroun was curious to know where the fantastic stories his father told came from. When Rashid, his father, told him that the stories came from the Great Story Sea, Haroun wanted to know where his father kept the hot water from the Great Story Sea. Another time Haroun wanted his father to tell him why he didn't have any sisters or brothers but Rashid did not give a straight answer and told him that since Haroun was as good as four or five children they could not have more.
The third question that Haroun asks his father is when his mother Soraya runs away with Mr. Sengupta, their neighbour. Haroun is upset and angrily asks his father, "What's the use of stories that aren't even true?"

Q2 : From the answers Haroun got from his father, would you say that straight answers were beyond Rashid Khalifa?

2. Rashid Khalifa is a storyteller and he is used to creating imaginary worlds. It is not surprising then that he does not give straight answers to any of Haroun's questions. Rashid is the Shah of Blah.

Q3 : What was so terrible about the third question that Haroun 'wanted to get those words back....into his own mouth'? Does it prove to be a terrible question after all?

3. Haroun feels terrible after asking his father what use it was telling stories that were not true. He realizes that it is precisely what Soraya has written in the note that she has left for Rashid. Soraya has run away with Mr. Sengupta because she wanted to be with a man who was practical, not like Rashid whose head was full of make believe. As soon as he asks this question Haroun regrets hurting his father. After this Rashid loses his powers and cannot tell fantastic tales.

Q4: Why do you think Soraya runs away with Mr. Sengupta?

4. Soraya is tired of her husband who lives in a make-believe world. Maybe she feels that her husband is not practical enough or neglecting her but there is a hint that she feels unhappy. During the early years of her marriage she sings sweetly all-the time but then one day she stops singing all of a sudden.

Q5: Are stories always lies? What is the difference between the stories that politics tell and those that Rashid tells?

5. Politicians pretend that they are telling the truth but the public could understand that they are lying. Rashid's stories interested people because he would insist that they were his creation and they trusted him.

Q 6: In this lesson you have been given an extract from a long story. Can you guess how the story will continue or end? Which words/sentences can help you predict this?

6. The story comes to an end when Rashid loses his capacity to tell stories. If we read the story further we realise that Haroun goes to the great Sea of Kahani to restore his father's subscription to storytelling.

Q7: Is there a fundamental contradiction between 'stories' and 'truth'? Can stories help us understand the truth? What 'truth' do films like Sholay or Mother India help us understand?

7. There is no fundamental contradiction between stories' truth. In fact, stories are sometimes a means to arrive at the truth. A film like Sholay shows how revenge is a strong feeling. A film like Mother India shows how a woman can fight against odds.

7.12 QUESTIONS FOR PRACTICE:

Read the following comprehension passages and answer the questions below:

- I. Comprehension passage

There was once in the country of Alifbay a sad city, the saddest of cities, a city so ruinously sad that it had forgotten its name. It stood by a mournful sea full of glumfish, which were so miserable to eat that they made people belch with melancholy even though the skies were blue. In the north of the sad city stood mighty factories in which (So I'm told) sadness was actually manufactured, packaged and sent all over the world, which never seemed to get enough of it. Black smoke poured out of the chimneys of the sadness factories and hung over the city like bad news.

Questions:

1. What was the name of the sad city?
2. Where was the sad city situated?
3. What was the quality of glumfish?
4. What did the factories manufacture?
5. What was the colour of the skies over the sad city?

II. Comprehension passage

The Khalifas lived in the downstairs part of a small concrete house with pink walls, lime-green windows and blue-painted balconies with squiggly metal railings, all of which made it look (in Haroun's view) more like a cake than a building. It wasn't a grand house, like the skyscrapers where the super-rich folks lived; then it was nothing like the dwellings of the poor, either. The poor lived in tumbledown shacks made of old cardboard boxes and plastic sheeting, and these shacks were glue together by despair. And then there were the super-poor, who had no homes at all. They slept on pavements and in the doorways of shops, and had to pay rent to local gangsters for doing even that. So the truth is that Haroun was lucky; but luck has a way of running out without the slightest warning. One minute you've got a lucky star watching over you and the next instant it's done a bunk.

Questions:

1. Where did the Khalifas live?
2. How did the house look like according to Haroun?
3. Where did the super-rich folks live?
4. Where did the poor live?
5. What were the local gangsters doing?

III. Comprehension passage

The Senguptas lived upstairs. Mr.Sengupta was a clerk at the offices of the city corporation and he was as sticky-thin and whiny-voiced and mingy as his wife Oneeta was generous and loud and wobbly-fat. They had no children at all, and as a result Oneeta Sengupta paid more attention to Haroun than he really cared for. She brought him sweetmeats (which was fine), and ruffled his hair (which wasn't), and when she hugged him the great cascades of her flesh seemed to surround him completely, to his considerable alarm.

Questions:

1. What was Mr.Sengupta's profession?
2. Was Mr.Sengupta a generous person?
3. How many children did the Senguptas have?

4. Did Mr.Sengupta pay attention to Haroun?
5. How did Oneeta look after Haroun?

IV. Comprehension passage

What's the use of stories that aren't even true? Haroun couldn't get the terrible question out of his head. However, there were people who thought Rashid's stories were useful. In those days it was almost election time, and the grand panjandrums of various political parties all came to Rashid, smiling their fat-cat smiles, to beg him to tell his stories at their rallies and nobody else's. It was well known that if you could get Rashid's magic tongue on your side then your troubles were over. Nobody ever believed anything politico said, even though they pretended as hard as they could that they were telling the truth. (In fact, this was how everyone knew they were lying.) But everyone had complete faith in Rashid, because he always admitted that everything he told them was completely untrue and made up out of his own head. So the politicians needed Rashid to help them win the people's votes. They lined up outside his door with their shiny faces and fake smiles and bags of hard cash. Rashid could pick and choose.

Questions:

1. What was the question that troubled Haroun?
2. What was the opinion of the people about Rashid's stories?
3. Who begged Rashid to tell stories?
4. Why did everyone have complete faith in Rashid?
5. How did the politicians approach Rashid?

V. Comprehension passage

On the day that everything went wrong, Haroun was on his way home from school when he was caught in the first downpour of the rainy season.

Now, when the rains came to the sad city, life became a little easier to bear. There were delicious pomfret in the sea at that time of year, so people could have a break from the glumfish; and the air was cool and clean, because the rain washed away most of the black smoke billowing out of the sadness factories. Haroun Khalifa loved the feeling of getting soaked to the skin in the first rain of the year, so he skipped about and got a wonderful warm drenching, and opened his mouth to let the raindrops plop on to his tongue. He arrived home looking as wet and shiny as a pomfret in the sea.

Miss Oneeta was standing on her upstairs balcony, shaking like a jelly; and if it hadn't been raining, Haroun might have noticed that she was crying. He went indoors and found Rashid the storyteller looking as if he'd stuck his face out of the window because his eyes and cheeks were soaking wet, even though his cloths were dry.

Questions:

1. Name the different kinds of fish mentioned here.
2. Which fish did the people prefer?
3. What did the rain do on the factories?
4. How did Haroun enjoy the rain?
5. How did Haroun look like when he arrived home?

7.13 SUGGESTED READING

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

COURSE: AN INTRODUCTION TO ENGLISH LITERATURE

UNIT 8:

CHAPTER 5- UNDERSTANDING POETRY 1: SISTERS

CHAPTER 7- UNDERSTANDING VALUES: GO KISS THE WORLD

STRUCTURE

8.0 Objectives

8.1 Introduction: **Chapter 5-Understanding poetry I- Sisters**

8.2 An Insight into Sibling Rivalry

8.3 About the Poet

8.4 Overview

8.5 Detailed Summary

8.6 Critical Commentary

8.7 Questions for Practice

8.8 Check your Progress-1

8.9 Introduction: **Chapter 7: Understanding Values: Go Kiss the World by Subroto**

Bagchi

8.10 About the Author

8.11 Detailed Summary

8.12 Questions for Practice

8.13 Check your Progress-II

8.14 Comparison with Another Famous Speech

8.15 Suggested Readings

8.0 OBJECTIVES:

Literature is, and has always been, the sharing of experience, the pooling of human understanding about living, loving, and dying. Successful poems welcome you in, revealing ideas that may not have been foremost in the writer's mind in the moment of composition. The best poetry has a magical quality—a sense of being more than the sum of its parts—and even when it's impossible to articulate this sense, this something more, the power of the poem is left undiminished.

Poems speak to us in many ways. Though their forms may not always be direct or narrative, keep in mind that a real person formed the moment of the poem, and it's wise to seek an understanding of that moment. Sometimes the job of the poem is to come closer to saying

what cannot be said in other forms of writing, to suggest an experience, idea, or feeling that you can know but not entirely express in any direct or literal way. The techniques of word and line arrangement, sound and rhythm, add to—and in some cases, multiply—the meaning of words to go beyond the literal, giving you an impression of an idea or feeling, an experience that you can't quite put into words but that you know is real.

In this text, we will be able to analyze the differential treatment meted out by parents to children, which causes sibling rivalry. However, this poem will also show us that while parents might treat their kids differently, internally, they are also proud of their children for standing up to injustice.

The second chapter in this unit, 'Go Kiss The World' helps us to identify certain core values and beliefs that will help us on the path to success. What are the foundational values that we need to build on, in order to emerge triumphant? In this text, through the lens of a successful entrepreneur, we analyze certain belief systems that can go a long way in shaping a person.

8.1 INTRODUCTION: CHAPTER 5-UNDERSTANDING POETRY I- SISTERS

"Sisters" by Saleem Peeradina is a persona poem wherein a father speaks fondly of his two daughters. The characteristic and physical differences between them, and his own behavior towards them are being reflected through this poem. Through this text, Saleem Peeradina touches upon the complexities of parenthood, the competition among siblings, the differential impact it can have on children, and the importance of self-assurance in young women.

8.2 AN INSIGHT INTO SIBLING RIVALRY:

According to Jeanine Vivona, a professor of psychology at the College of New Jersey who has studied sibling rivalry, "competition with siblings is just a fact of life. And we, as people with siblings and people with children, can just try to manage it as best we can." Observational studies have shown that sibling conflict may happen up to eight times an hour.

Other research finds that pairs of sisters tend to be the closest, and that sibling dyads that include a brother have the most conflict. "Conflict does decrease into adolescence; it sort of levels off," said Mark Ethan Feinberg, a research professor of health and human development at Pennsylvania State University. "Early and middle childhood are particularly difficult times for sibling aggression."

As a study that Feinberg co-authored notes, the book of Genesis, which includes the "founding stories of the Western psyche," is dripping with tales of murderous and covetous siblings, like Cain and Abel and Jacob and Esau. And these stories unfurl "themes researchers are exploring today: dastardly deeds, conflict over parental love and resources, and triangulation of children into parental conflicts."

Sibling rivalry is so profound that hundreds of years ago, when child mortality was much higher, children under 5 with close-in-age siblings were more likely to die. These deaths were likely "related to increased prevalence of childhood infectious disease in such households, and lower levels of maternal nutrition, and perhaps more general competition for parental attention," said Sarah Walters, an associate professor of demography at the London School of Hygiene and Tropical Medicine and the co-author of a study on siblings and mortality

clustering in 19th-century Belgium. This knowledge certainly puts my kids' fights over who got more ice cream into perspective.

While most siblings aren't fighting for actual scraps, psychologically, sibling rivalry serves a developmental purpose: It helps children figure out what is unique and special about themselves, otherwise known as "differentiation." Children want to be seen as the most special by their parents, so they're "always going to push for preferential treatment," over their siblings, Vivona said. But they may also shape their interests and personalities around their siblings' skills and desires.

(Taken from The New York Times, 13/01/2021

<https://www.nytimes.com/2021/01/13/parenting/sibling-rivalry-fights-kids.html>)

8.3 ABOUT THE POET:

Saleem Peeradina was born in Mumbai, India in 1944. He is the author of five collections of poetry, and a prose memoir of growing up in Bombay, *The Ocean in My Yard* (Penguin, 2005). He was editor of *Contemporary Indian Poetry in English* (Macmillan, 1972), one of the earliest and most widely used texts in courses on South Asian literature. He currently lives in Michigan, and is Emeritus Professor of English at Siena Heights University. His fifth poetry collection, *Final Cut*, was published by Valley Press in June 2016.

8.4 OVERVIEW:

The poem is about two sisters described fondly by their father, who is the "I" persona of the poem. The daughters are five years apart. The older one is nearly ten, and the younger one is five. Through his words, the speaker presents a clear picture of the younger daughter. However, a thorough reading will help us see that subtly, we are also being told about the characteristics of the older daughter, who knows that the father is "unfair" and "moralizing." While the father chides the older daughter, he also is secretly proud of his daughter for not accepting injustice. Even when she withdraws into silence, she still believes and knows, deep down, that what is happening, is unfair.

8.5 DETAILED SUMMARY :

"One, not quite ten
but ahead of the other, younger
whose five plus will never catch up
with the big one's lead
no matter how good she acts.
or how hard she cheats."

Here, the author, a father to two young girls, talks about the difference in their ages, and how that difference alone shapes their general demeanor. The elder of the two is a notch under ten years of age, and the other, a little over five. The younger sister sees her lack of years as a disadvantage, and knows that it's a gap she cannot close. Meanwhile, the father keenly observes the younger sister make attempts at closing that gap through the pretense of good behavior, or even by resorting to cheating. This unilateral competition, in the form of a sibling-rivalry, between his two daughters seems to amuse the father.

“Like any disadvantaged species
she has turned the handicap
in her favour: she’s bolder,
sneakier, sweeter than honey,
obeyer of commands, underminer of rules,
producer of tears, yeller, complete
turnaround”

Continuing in her attempts to overcome the handicap that she perceives her younger age to be, she has an arsenal of tools at her disposal, continually strategizing to gain an upper hand over her sibling. The father then goes on to admire his younger daughter’s singularly turncoat ability to sweet talk and put on a farcical display of obedience, while sneakily undermining rules and throwing tantrums. In his observations, the father brands this variety of behavior in his younger daughter as being “complete.”

“The older one gets
the tough end of it. Most times
blames end up in her sullen face.
Fighting back, she argues, attacks
me for taking the wrong side.
I sweet talk her the way all parents”

In stark contrast to his treatment of the otherwise deceitful younger daughter, the father acknowledges that his elder daughter is most often left to draw the short straw in situations where the two might quarrel with each other. In becoming the sole target of her sister’s manipulative behavior and her father’s reproof, the elder sister has learnt to fend for herself. She admonishes her father for his conspicuous bias and questions his decision to side with her sibling. At the tender age of ten, she has already begun to develop a sense of morality and justice, that her father perhaps lacks, and instead chooses to whisper sweet nothings to pacify her.

“At all times have tried explaining
to the elder child. Living up
to her inheritance, she blazes back
at my moralizing. On bad days
I shout her down, immediately
regretting my words.”

The author notes that he too, like all parents, always tries placating his daughter through sweet talk. However, this often tends to miscarry, and he finds himself having to quell yet another rebellion against his own unfair behavior. The father admits to the folly of his ways, especially when in a bad mood, he ends up shouting at her – regretting doing so almost immediately.

“But even as she retreats
into simmering silence, she stands her ground
knowing me to be unfair. Secretly,
I rejoice at the lesson never intended
but so well learnt: how to overcome

fathers, real and imaginary.”

Upon being rebuked by her father, the elder sister, helpless, recedes into silence as she continues to fume at the unjust treatment meted out to her. The father, while cognizant of his wrongful treatment of the elder daughter, claims to secretly enjoy having been able to teach his daughter something about the authoritarian and arbitrary ways of the world. In doing so, he offers himself reassurance that his methods, though unfair, are enabling his elder daughter to learn to choose between right and wrong. The reference “fathers...imaginary”, alludes to similar people and situations that she must face in the real world, for which he has inadvertently prepared his elder daughter.

8.6 CRITICAL COMMENTARY:

Bijay Kant Dubey: Sisters by Saleem Peeradina is one of those poems which deal with family and relationship, more specially brotherly and sisterly relations, growing in a big household with so many family members growing in rivalry and complexes, drawing from sociology, psychology and so on. Peeradina as a poet is one from Bombay, but settled in the States, an Emeritus Professor of English. To read him is to place him in betwixt India and America, an Indo-American writing in English. One among the non-resident Indians, Peeradina is like Vijay Seshadri, Tabish Khair, Vikram Seth, Meena Alexander and so on. But here he has chosen to take up sisters, family rules and regulations and systems to dwell upon personally. Sociologically, it is about the family and sisterly relationship. Psychologically, it is about the mind-set. Tennyson’s ‘The old order changeth yielding place to new’ flashes upon the mind’s eye. There is something of generation gap in the poem. A conflict between conventionalism and modernity can be seen in contrast. In the persona of the eldest sister lies in the voice of his father, but in the younger sibling the tone of modernity. Pretense and hypocrisy cannot be called aristocracy. In want of resources, shortage of food, prestige cannot stake a claim over. There are complexes too to be grappled, the inferiority complex and the superiority complex as the brothers quarrel it not, even the mother-in-law and the daughter-in-law quarrel for holding the keys of the house. Saleem has said what it has not been. This happens it in our society of ghettos and taboos inside our house, behind the curtain. The eldest sister appears to be in monitory which is perhaps not acceptable to all. There is something of A.K.Ramanujan’s The Last of the Princes in it. A.K.Ramanujan too describes his family in terms of a dead father, left-out sisters as debts and family conditions ironically what the others have left, have not taken sociologically.

Dr. Anil Aneja, Delhi University: The poem ‘Sisters’ deals with sibling rivalry and with the question of one’s response to injustice. The elder daughter is expected to be docile, and submit to authority, and mould herself on the role of a traditional female figure. But even at a young age, she is conscious of her rights as a child, and, by rebelling against the authoritarian stance of her father, the elder daughter breaks out of the image of a meek submissive girl-child. She is capable of combating injustice by assertively taking a stand. This defiance renders a note of celebration to the poem. Parents are often not impartial in their attitude towards their children. It is quite possible that a boy in the place of the elder sister would have behaved more aggressively; and perhaps the father would also have behaved differently towards a boy-child.

8.7 QUESTIONS FOR PRACTICE:

Passage I

“One, not quite ten
but ahead of the other, younger
whose five plus will never catch up
with the big one’s lead
no matter how good she acts.
or how hard she cheats.”

1. What are the ages of the two girls?

Ans: One sister is about ten , and the other is about five years of age.

2. Who will never be able to catch up with the other and why?

Ans: The younger sister will never be able to catch up to the older one, because of the physical difference in ages.

3. What clues do you get about the behaviour of the younger girl?

Ans: She pretends to be good, and cheats a lot.

Passage II

“Like any disadvantaged species
she has turned the handicap
in her favour: she’s bolder,
sneakier, sweeter than honey,
obeyer of commands, underminer of rules,
producer of tears, yeller, complete
turnaround.”

1. 1. What is meant by disadvantaged species? What does such a species do?

Ans: A ‘disadvantaged species’ is one that is vulnerable and faces more issues than an advantaged species.

2. In what way is she ‘disadvantaged’?

Ans: She is disadvantaged because she is younger.

3. How does the younger sister overcome the handicap?

Ans: She is bold, sneaky, sweet as honey, and undermines rules.

4. What is the younger daughter like?

Ans: She is as sweet as honey, obeys commands, and undermines rules.

Passage III

The older one gets
the tough end of it. Most times
blames end up in her sullen face.
Fighting back, she argues, attacks
me for taking the wrong side.
I sweet talk her the way all parents
At all times have tried explaining
To the younger child.”

1. Who is the “I” of the poem? How is he related to the “older one”?

Ans: The “I” of the poem is the father of the two girls.

2. Who gets the tough end of it? Why?

Ans: The older daughter gets the tough end of it, because she is mostly blamed for everything.

3. How does she react to the blame?

Ans: She fights back, argues, and attacks the father for being unfair.

4. What does the speaker try to do at such and all times?

Ans: He tries to sweet talk her, the way all parents do, and tries to pacify her.

5. In what way is he like other fathers?

Ans: He tries to explain to and sweet talk the older daughter, like all other fathers.

Passage IV

Living upto her inheritance, she blazes back
at my moralizing. On bad days
I shout her down, immediately
regretting my words.
But even as she retreats
into simmering silence, she stands her ground
knowing me to be unfair. Secretly,
I rejoice at the lesson never intended
but so well learnt: how to overcome
fathers, real and imaginary.”

1. What inheritance is referred to here?

Ans: The inheritance of not standing up for injustice.

2. What does the narrator do on bad days?

Ans: On bad days, he shouts her down, and instantly regrets it.

3. Does he realize what he is doing?

Ans: The realization is immediate, and he regrets it immediately.

4. How does “she” stand her ground even though she retreats into “simmering silence”?

Ans: She stands her ground by making her displeasure known.

5. What does the narrator rejoice at secretly? Why?

Ans: The narrator rejoices at the fact that despite the fact that he is unfair to his daughter, she does not take the injustice quietly.

6. What does the speaker mean by “fathers , real and imaginary”?

Ans: All people and patriarchal structures that will try to impose their will on the older daughter.

8.8 CHECK YOUR PROGRESS

a. Compare and contrast the following poems with ‘Sisters’. Can you identify any similarities/ differences?

Sibling Rivalry

Do you remember the day that your sister was born?
And when they brought her home?
You wished they’d take her back again;
You were happy on your own.
She demanded attention all day long,
And screamed into the night.
You were forgotten as they pandered to her
But you’d put up a fight.

You were jealous. She was new.
She'd stolen half their love.
You'd find a way to squeeze her out
If push should come to shove.
You would put her in her place,
You hatched your evil schemes,
Like the time you 'helped' to bathe her
And washed her hair with Vaseline.

I've seen the photo of you both,
Sitting on the sofa.
You look away, your arm outstretched,
Your sister falling over.
Concerned mother by her side,
You hid a spiteful grin.
You had always been here;
The youngest would not win.

-

Jazzula

The Jealous Little Princess.

I am a princess.
I stand beside the king.
He pushes my sister,
In the pram we're forced to bring.
I do not like my sister.
She cries far too much.
Sometimes I wish that I could,
Give that pram an extra push.
She isn't really royal-
an adopted vagabond.
How can she be our family,
When all she does is wrong?
She steals too much attention,
From the real royal heir.
The king and queen are fussing,
But I'm sure they do not care.
With this little ruffraff
On her way to steal my crown.
I'll have to call a fairy,
Get her turned into a clown.
Whatever she's turned into
Will be better for our home.
Attention back on me,
Will be better for the throne.

-Beth van der Pol

8.9 INTRODUCTION: Chapter 7: Understanding Values: Go Kiss the World by

Subroto Bagchi

This essay was actually delivered as a welcome address by Subroto Bagchi to the graduating class of 2004, at the Indian Institute of Management Bangalore. Management, Bangalore. In this essay, Mr Bagchi demonstrates how the values instilled in the minds of children during the formative years of their childhood are fundamentally important while shaping their beliefs, morals and values. The writer gives examples from his own family to show how different values, instilled in him by his parents when he was a young boy have become sound management lessons for him

8.10 ABOUT THE AUTHOR:

Subroto Bagchi (31 May 1959) is an Indian entrepreneur and business leader. He is the co-founder of Mindtree and a business author. Bagchi was born to Makhan Gopal Bagchi and Labonya Prova Bagchi in Patnagarh, Odisha, where his father was a junior government servant. He grew up in Odisha, moving from place to place because of the nature of his father's job. He has narrated the story of his life in his book *Go Kiss the World* published by Penguin Portfolio.

He started his work life as a clerk in the Industries Department of the Government of Odisha in 1976 after giving up his post graduate studies. After a year of working there, he qualified to be a management trainee in DCM in 1977 where he worked for the ensuing 5 years. In 1981, he entered the computer industry and worked for a number of computer companies between 1981 and 1999 in various functions like sales, marketing and operations. His longest stint was at Wipro where he became the Chief Executive of Wipro's Global R&D before working for chairman Azim Premji as corporate Vice-President, Mission Quality. He left Wipro in 1998 to join Lucent Technologies. He left Lucent a year after to co-found Mindtree in 1999 along with 9 other co-founders. Mindtree is a \$1 billion (Fiscal 19), Global IT services company with approximately 20000+ people. It is listed at the National Stock Exchange and the Bombay Stock Exchange in India.

When Mindtree started, Subroto Bagchi began as chief operating officer. Soon after, the company was hit by a global economic slowdown and then the events of 9/11 took place. Many early-stage companies collapsed during this time and Bagchi moved to the US in response and helped the leadership team stay together through the difficult years.

Between 1999 and 2007, he was instrumental in articulating Mindtree's mission, vision and values. He led leadership development, marketing and knowledge management initiatives that differentiated the company from the beginning. Mindtree's distinctive physical locations reflect his thought leadership. He is also the face of the company's outreach beyond business. In 2007, he was part of the apex team that led Mindtree from an idea to IPO. Post-IPO, Bagchi took on the role of Gardener at Mindtree. In this new role, he focused full-time on the Top-100 leaders at Mindtree to expand their leadership capacity beyond the founding team. In 2010, he was appointed vice-chairman to the Board. On 1 April 2012, he assumed the office of chairman. He stepped down as the chairman in January 2016.[3] On May 1, 2016, at the invitation of the Chief Minister of Odisha, he took on the full-time role of Chairman, Odisha Skill Development Authority in the rank and status of a Cabinet Minister at an annual salary of Rupees 1.

Subroto is also on the Board of White Swan Foundation. White Swan Foundation for Mental Health is a not-for-profit organization that offers knowledge services in the area of mental health. The Foundation provide patients, caregivers and others with well-researched content that will help them make informed decisions on how to deal with mental health issues.

8.11 DETAILED SUMMARY:

The writer begins by telling us that he was the last child of a small time government servant in a family of five brothers. The writer's father was a District Employment Officer in Koraput, Orissa, which in those days did not have any electricity, a primary school, or even tap water. The writer was unable to go to school till he was eight years old, and so was homeschooled. His father had a job where he was transferred after every year. The family had to keep moving from place to place. This was no obstacle for the writer's mother, who had been brought up a widow in who came to India from East Bengal at the time of partition. She would have a full-fledged household and domestic establishment up and running in no time. This essay is primarily about the author expressing gratitude to his parents, who shaped the very foundation of his life, and imbibed in him asset of values and principles, that helped him be both a successful as well as good human being.

The writer talks about how his father, being a government servant, had been given a jeep to use by the government. Due to there being no garage at the office, the jeep was parked at the family's government provided accommodation. The jeep stayed parked there, and no member of the family was allowed to use it for personal or family trips. This incident gave the writer the first lesson he learnt from his parents- to use a government vehicle or any other facility provided by the government for official government work only, and never for personal use.

Subroto and his brothers were also not allowed to call the jeep's driver by his name and were always told to add the suffix "Dada" before his name. When Subroto grew up, he taught the same lesson to his daughters and they were supposed to call their driver "uncle", and Subroto recalls that they would always call the driver "Raju uncle." Whenever he would hear other people, especially school going and college going age people disrespecting drivers or other staff by calling them by their names, Subroto would find himself cringing. Here, we are acquainted with the second lesson that the writer picked up from his father- to treat one's juniors and subordinates with even more respect with which one would treat one's seniors.

The author's father instilled in all his five children the habit of reading the newspaper daily. When he was younger, the author and his brothers did not understand much of what was written in the newspaper, but the purpose of this everyday newspaper reading was to give the children a sense that the world was not merely limited to the Koraput district, but was in fact, much larger. After they had read the newspaper, the children were told to fold and keep the newspaper neatly. Their father's advice to them was " You should leave your newspaper and toilet the way you expect to find it." This advice implies that the father taught his children to be considerate of others, and respect others.

As children, Subroto and his brothers were always enamoured of transistor radios. They did not have a transistor radio, and the children would often crowd round their father, asking him when they would get a transistor radio of their own. To this, the father would reply that he already had five radios, referring to his five sons. The Bagchi family also did not have a house of their own. When the children would ask their father when they would get their own

house, he would once again refer to his five sons as the five houses he already owned. Here, the children learnt to value family and human relationships more over material possessions. This made up another lesson, “not to measure personal success and sense of wellbeing through material possessions.”

From his mother too, Subroto learnt many valuable lessons. The Bagchi family would move houses every year because of the father’s transferable government job. The houses which the government gave to the Bagchi family rarely had fences. Subroto along with his mother used to make the fences with twigs and decorate the house with little plant seedlings. When other people asked Subroto’s mother that what was the need to beautify a government house that they would leave in a year, she replied them that she had to create bloom in a desert and fo keeping that in mind, she wanted to leave any place more beautiful while leaving, as compared to when she first inherited it. Subroto calls this his first lesson in success, “It is not what you create for yourself, it is what you leave behind that defines success..”

Subroto’s mother started developing cataract in her eyes when he was very small. At the same time, his eldest brother got a teaching job in Bhubaneswar University and was also preparing for civil services examination, alongside his job. So that his focus would not be detracted from his job and preparation, it was decided that Subroto’s mother and Subroto himself, for he was the youngest, and still dependent on his mother, would move to Bhubaneswar to help keep house and cook for the oldest brother. . This was the first time that Subroto saw electricity in houses and water coming from taps. Subroto’s daily job there was to read the Oriya script newspaper from head-to-toe for his mother, because she only knew the Bengali script. While reading the newspaper, Subroto used to feel a sense of larger connectedness with the world. This sense of connectedness with a larger world out there made up Subroto’s next lesson.

During the time that Subroto and his mother were at Bhubaneswar with his brother, India was in the midst of a raging war with Pakistan. Lal Bahadur Shastri’s famous slogan “Jai Jawan Jai Kissan“ sparked the country into unity, and became a rallying call for all Indians. Like most children, Subroto fancied himself a superhero, and dreamt of catching a terrorist, and then reading the news of his own heroism and bravery in the newspaper’s front page the next day. He used to spend hours guarding and play- defending the university’s water tank, imagining that a terrorist would come to poison it and he would be the one to catch him. Though he did not catch a single terrorist or spy, Subroto’s imagination became another lesson for him. He says, “If we can imagine a future, we can create it; if we can create that future, others will live in it. That is the essence of success.”

In the next few years, Subroto’s mother’s eyesight deteriorated even further . She underwent surgery for cataract, and when she saw Subroto’s face clearly for the first time in many years, after the operation, she exclaimed that she did not know that he was so fair. This adulation from his mother gave Subroto pleasure ,even many years after his mother had said it to him. Subroto’s mother’s literal vision was short lived, but she gave her son a larger vision of life. Within few weeks of getting her vision back after the cataract operation, she developed acorneal ulcer and became blind in both eyes. Subroto’s mother lived with her blindness for thirty two long years, but he never saw or heard her complaining When Subroto asked her what did she saw with those blind eyes, his mother replied that she did not see darkness , but only saw the light. Till eighty years of age, Subroto’s mother performed her morning yoga every day, cleaned her room and washed her clothes on her own too, despite

the fact that she was completely blind. This way Subroto's mother taught him another lesson – success is not to see the word but it is about seeing the light.

Subroto began his professional life as a clerk in a government office, went on to become a management trainee with the DCM group, and later joined the IT industry when fourth-generation computers came to India in 1981. While Subroto was taking up challenging assignments and travelling all over the world, his father suffered third degree burns in 1992, and was admitted to Safdarjung Hospital in Delhi. Subroto, who was in the United States of America at that point of time, flew back immediately to be with his father. One day, while attending to his father, he realized that the bottle of blood was empty. Fearing that the air would enter his father's veins, he talked to the nurse on duty, and asked her to change it. In the understaffed and dirty atmosphere, the nurse who was already overworked, snapped at Subroto that he should change the bottle himself. When he finally managed to persuade the nurse finally agreed to change it, Subroto's father, a man on his deathbed, woke up, and murmuring, asked the nurse why she was still there and why she had not gone home yet. Subroto was left dumbstruck by his father's compassion for others, even while on his own deathbed. Here, Subroto realized that there are no limits to the compassion that we can have for others. His father died the next day, but left his sound principles and morals behind.

Subroto's parents were poles apart in their beliefs. His father was a firm believer in the British Raj and doubted the capability of post-Independence political parties to govern the country whereas Subroto's mother believed in the exact opposite. When she was young, she has garlanded Subhash Chandra Bose and had learned how to spin khadi, and use swords and daggers. Although Subroto's parents had different ideologies but still they lived harmoniously together. This taught Subroto another important lesson - that success is not the ability to create a dogmatic end state, but is a process of continuous thinking.

Subroto's mother died due to a paralytic stroke at the age of eighty two, in Bhubaneswar hospital. Subroto had flown down from the United States to be with her. He stayed with her for two weeks, during which time, she did not get any better or any worse. Eventually, Subroto had to return to work and when he was reluctantly leaving, he lowered his head to kiss his mother's face before leaving, and in her paralytic state, in garbled and confused speech, his mother told him to not to kiss her but to kiss the world. Subroto was overwhelmed that on her deathbed, his mother, who had come to India as a refugee and was raised by a widow, her husband's salary was just rupees three hundred, and had been blind for the majority of her adult life, was telling him to go kiss the world.

In conclusion, the author says that success to him is about vision. It is the ability to rise above the immediacy of pain. It is about imagination. It is about sensitivity to small people. It is about bringing about inclusion and a larger sense of connectedness to a bigger world. It is giving life more than what one takes out of it. It is about creating extraordinary success within ordinary lives.

Subroto Bagchi thanks the audience, wishes them luck, tells them, "Go, Kiss the World" and leaves.

8.12 QUESTIONS FOR PRACTICE

Q.1. Why do you think that the children in the Bagchi household were not allowed to call the driver the driver'?

Ans. The writer's father believed in the importance of all people, especially those who were juniors and subordinates. So he did not allow his children to call the driver by his name or simply "the driver." They were asked to call him 'dada' meaning, which meant elder brother.

Q. 2. Describe, in your own words, Koraput as remembered by Bagchi.

Ans. Koraput is a district in Orissa. When the writer was a small child living there with his father, Koraput had no electricity, no tap water, and no primary school. It was obviously a backward area at that time.

Q.3. Bagchi learnt a number of things from his parents. List the three lessons that he associates with his father and the three that he associates with his mother.

Ans. The three lessons Subroto Bagchi learnt from his father were standing for principles, respecting all human beings and building relationships and a sense of connectedness with a larger universe. His mother taught him to leave behind things better than when they were found, independence, and never complaining about fate.

Q4. Go, kiss the world are the last words of Bagchi's mother to him. What do you think she means:

- i) Be inclusive
- ii) Stay connected to a larger world existence
- iii) Give back to life more than you take from it.

Ans. The writer's mother meant that one should be connected to a universe larger than oneself and that one should always leave something better than what one found it in the first place.

8.13 CHECK YOUR PROGRESS

Passage I

As District Employment Officer, my father was given a jeep by the government. There was no garage in the office, so the jeep was parked in our house. My father refused to use it to commute to the office. He told us that jeep is an expensive resource given by the government- he retreated to us that it was not 'his jeep' but the government's jeep. Insisting that he would use it only to tour the interiors, he would walk to his office on normal days. He also made sure that we never sat in the government jeep- we could sit in it only when it was stationary. That was our early childhood lesson in governance- a lesson that corporate managers learn the hard way, some never do. The driver of the jeep was treated with respect due to any other member of my father's office. As small children, we were taught not to call him by his name. We had to use the suffix 'dada' whenever we were to refer to him in public or private. When I grew up to own a car and a driver by the name of Raju was appointed, I repeated the lesson to my two small daughters. They have, as a result, grown up to call Raju 'Raju Uncle' – very different from many of their friends who refer to their family driver, as 'my driver'. When I hear that term from a school-or college going person, I cringe.

Read the above passage and answer the following questions. .

1. What did the writer's father say about the jeep given to him?
2. When could the writer and his brothers sit in the jeep?
3. How was the driver of the jeep treated?
4. What lesson did the writer pass on to his two small daughters?
5. How do the friends of his daughters treat their drivers?

Passage II

My father was a fervent believer in the British Raj. He sincerely doubted the capability of the post-independence Indian political parties to govern the country. To him, the lowering of the Union Jack was a sad event. My mother was the exact opposite. When Subhash Bose quit the Indian National Congress and came to Dacca, my mother, then a schoolgirl, garlanded him. She learnt to spin khadi and joined an underground movement that trained her in using daggers and swords. Consequently, our household saw diversity in the political outlook of the two. On major issues concerning the world, the Old Man and the Old Lady had differing opinions. In them, we learnt the power of disagreements, of dialogue and the essence of living with diversity in thinking. Success is not about the ability to create a definitive dogmatic end state; it is about the unfolding of thought process, of dialogue and continuum.

1. What did the narrator's father think of the British Raj? What did he think of Indian political parties?
2. What were the political views of the narrator's mother?
3. What had the narrator's mother done in the past to show her faith in her political views?
4. What were the consequences of the difference of opinion between the narrator's mother and father?
5. What lesson did the narrator learn about success from the differing political views of his parents?

Passage III

In 1992, while I was posted in the US, I learnt that my father, living a retired life with my eldest brother, had suffered a third degree burn injury and was admitted in the Safdarjung Hospital in Delhi. I flew back to attend to him—he remained for a few days in critical stage, bandaged from neck to toe. The Safdarjung Hospital is a cockroach infested, dirty, and inhuman place. The overworked, under-resourced sisters in the burn ward are both victims and perpetrators of dehumanized life at its worst. One morning, while attending to my father, I realized that the blood bottle was empty and fearing that air would go into his vein, I asked the attending nurse to change it. She bluntly told me to do it myself. In that horrible theatre of death, I was in pain and frustration and anger. Finally when she relented and came, my father opened his eyes and murmured to her, ‘why have you not gone home yet?’ Here was a man on his deathbed but more concerned about the overworked nurse than his own state. I was stunned at his stoic self. There I learnt that there is no limit to how concerned you can be for another human being and what the limit of inclusion is you can create. My father died the next day. He was a man whose success was defined by his principles, his frugality, his universalism and his sense of inclusion. Above all, he taught me that success is your ability to rise above your discomfort, whatever may be your current state. You can, if you want, raise your consciousness above your immediate surroundings. Success is not about building material comforts—the transistor that he never could buy or the house that he never owned. His success was about the legacy he left, the memetic continuity of his ideals that grew beyond the smallness of an ill-paid, unrecognized government servant’s world.

- 1.What does the writer say about the conditions in the burns ward of the Safdarjung Hospital?
- 2.What does he mean when he says that the sisters there are both the victims and perpetrators of the dehumanized life at its worst?
3. What did the nurse tell the writer when he asked her to change the blood bottle of his father?
- 4.What did his father ask the nurse? What did it show about him?
5. What stunned the writer?
6. What lesson did the writer's father leave behind even after his death?

8.14. COMPARISON WITH ANOTHER FAMOUS SPEECH

Read the following speech given by Steve Jobs to the graduating class of Stanford University, in 2017. Can you identify certain similarities and some clear differences between his ideas and Bagchi's? Analyse.

I am honored to be with you today at your commencement from one of the finest universities in the world. I never graduated from college. Truth be told, this is the closest I've ever gotten to a college graduation. Today I want to tell you three stories from my life. That's it. No big deal. Just three stories.

The first story is about connecting the dots.

I dropped out of Reed College after the first 6 months, but then stayed around as a drop-in for another 18 months or so before I really quit. So why did I drop out?

It started before I was born. My biological mother was a young, unwed college graduate student, and she decided to put me up for adoption. She felt very strongly that I should be adopted by college graduates, so everything was all set for me to be adopted at birth by a lawyer and his wife. Except that when I popped out they decided at the last minute that they really wanted a girl. So my parents, who were on a waiting list, got a call in the middle of the night asking: "We have an unexpected baby boy; do you want him?" They said: "Of course." My biological mother later found out that my mother had never graduated from college and that my father had never graduated from high school. She refused to sign the final adoption papers. She only relented a few months later when my parents promised that I would someday go to college.

And 17 years later I did go to college. But I naively chose a college that was almost as expensive as Stanford, and all of my working-class parents' savings were being spent on my college tuition. After six months, I couldn't see the value in it. I had no idea what I wanted to do with my life and no idea how college was going to help me figure it out. And here I was spending all of the money my parents had saved their entire life. So I decided to drop out and trust that it would all work out OK. It was pretty scary at the time, but looking back it was one of the best decisions I ever made. The minute I dropped out I could stop taking the required classes that didn't interest me, and begin dropping in on the ones that looked interesting.

It wasn't all romantic. I didn't have a dorm room, so I slept on the floor in friends' rooms, I returned Coke bottles for the 5¢ deposits to buy food with, and I would walk the 7 miles

across town every Sunday night to get one good meal a week at the Hare Krishna temple. I loved it. And much of what I stumbled into by following my curiosity and intuition turned out to be priceless later on. Let me give you one example:

Reed College at that time offered perhaps the best calligraphy instruction in the country. Throughout the campus every poster, every label on every drawer, was beautifully hand calligraphed. Because I had dropped out and didn't have to take the normal classes, I decided to take a calligraphy class to learn how to do this. I learned about serif and sans serif typefaces, about varying the amount of space between different letter combinations, about what makes great typography great. It was beautiful, historical, artistically subtle in a way that science can't capture, and I found it fascinating.

None of this had even a hope of any practical application in my life. But 10 years later, when we were designing the first Macintosh computer, it all came back to me. And we designed it all into the Mac. It was the first computer with beautiful typography. If I had never dropped in on that single course in college, the Mac would have never had multiple typefaces or proportionally spaced fonts. And since Windows just copied the Mac, it's likely that no personal computer would have them. If I had never dropped out, I would have never dropped in on this calligraphy class, and personal computers might not have the wonderful typography that they do. Of course it was impossible to connect the dots looking forward when I was in college. But it was very, very clear looking backward 10 years later.

Again, you can't connect the dots looking forward; you can only connect them looking backward. So you have to trust that the dots will somehow connect in your future. You have to trust in something — your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life.

My second story is about love and loss.

I was lucky — I found what I loved to do early in life. Woz and I started Apple in my parents' garage when I was 20. We worked hard, and in 10 years Apple had grown from just the two of us in a garage into a \$2 billion company with over 4,000 employees. We had just released our finest creation — the Macintosh — a year earlier, and I had just turned 30. And then I got fired. How can you get fired from a company you started? Well, as Apple grew we hired someone who I thought was very talented to run the company with me, and for the first year or so things went well. But then our visions of the future began to diverge and eventually we had a falling out. When we did, our Board of Directors sided with him. So at 30 I was out. And very publicly out. What had been the focus of my entire adult life was gone, and it was devastating.

I really didn't know what to do for a few months. I felt that I had let the previous generation of entrepreneurs down — that I had dropped the baton as it was being passed to me. I met with David Packard and Bob Noyce and tried to apologize for screwing up so badly. I was a very public failure, and I even thought about running away from the valley. But something slowly began to dawn on me — I still loved what I did. The turn of events at Apple had not changed that one bit. I had been rejected, but I was still in love. And so I decided to start over.

I didn't see it then, but it turned out that getting fired from Apple was the best thing that could have ever happened to me. The heaviness of being successful was replaced by the

lightness of being a beginner again, less sure about everything. It freed me to enter one of the most creative periods of my life.

During the next five years, I started a company named NeXT, another company named Pixar, and fell in love with an amazing woman who would become my wife. Pixar went on to create the world's first computer animated feature film, Toy Story, and is now the most successful animation studio in the world. In a remarkable turn of events, Apple bought NeXT, I returned to Apple, and the technology we developed at NeXT is at the heart of Apple's current renaissance. And Laurene and I have a wonderful family together.

I'm pretty sure none of this would have happened if I hadn't been fired from Apple. It was awful tasting medicine, but I guess the patient needed it. Sometimes life hits you in the head with a brick. Don't lose faith. I'm convinced that the only thing that kept me going was that I loved what I did. You've got to find what you love. And that is as true for your work as it is for your lovers. Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do. If you haven't found it yet, keep looking. Don't settle. As with all matters of the heart, you'll know when you find it. And, like any great relationship, it just gets better and better as the years roll on. So keep looking until you find it. Don't settle. My third story is about death.

When I was 17, I read a quote that went something like: "If you live each day as if it was your last, someday you'll most certainly be right." It made an impression on me, and since then, for the past 33 years, I have looked in the mirror every morning and asked myself: "If today were the last day of my life, would I want to do what I am about to do today?" And whenever the answer has been "No" for too many days in a row, I know I need to change something.

Remembering that I'll be dead soon is the most important tool I've ever encountered to help me make the big choices in life. Because almost everything — all external expectations, all pride, all fear of embarrassment or failure — these things just fall away in the face of death, leaving only what is truly important. Remembering that you are going to die is the best way I know to avoid the trap of thinking you have something to lose. You are already naked. There is no reason not to follow your heart.

About a year ago I was diagnosed with cancer. I had a scan at 7:30 in the morning, and it clearly showed a tumor on my pancreas. I didn't even know what a pancreas was. The doctors told me this was almost certainly a type of cancer that is incurable, and that I should expect to live no longer than three to six months. My doctor advised me to go home and get my affairs in order, which is doctor's code for prepare to die. It means to try to tell your kids everything you thought you'd have the next 10 years to tell them in just a few months. It means to make sure everything is buttoned up so that it will be as easy as possible for your family. It means to say your goodbyes.

I lived with that diagnosis all day. Later that evening I had a biopsy, where they stuck an endoscope down my throat, through my stomach and into my intestines, put a needle into my pancreas and got a few cells from the tumor. I was sedated, but my wife, who was there, told me that when they viewed the cells under a microscope the doctors started crying because it turned out to be a very rare form of pancreatic cancer that is curable with surgery. I had the surgery and I'm fine now.

This was the closest I've been to facing death, and I hope it's the closest I get for a few more decades. Having lived through it, I can now say this to you with a bit more certainty than when death was a useful but purely intellectual concept:

No one wants to die. Even people who want to go to heaven don't want to die to get there. And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because Death is very likely the single best invention of Life. It is Life's change agent. It clears out the old to make way for the new. Right now the new is you, but someday not too long from now, you will gradually become the old and be cleared away. Sorry to be so dramatic, but it is quite true.

Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma — which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become. Everything else is secondary.

When I was young, there was an amazing publication called *The Whole Earth Catalog*, which was one of the bibles of my generation. It was created by a fellow named Stewart Brand not far from here in Menlo Park, and he brought it to life with his poetic touch. This was in the late 1960s, before personal computers and desktop publishing, so it was all made with typewriters, scissors and Polaroid cameras. It was sort of like Google in paperback form, 35 years before Google came along: It was idealistic, and overflowing with neat tools and great notions.

Stewart and his team put out several issues of *The Whole Earth Catalog*, and then when it had run its course, they put out a final issue. It was the mid-1970s, and I was your age. On the back cover of their final issue was a photograph of an early morning country road, the kind you might find yourself hitchhiking on if you were so adventurous. Beneath it were the words: "Stay Hungry. Stay Foolish." It was their farewell message as they signed off. Stay Hungry. Stay Foolish. And I have always wished that for myself. And now, as you graduate to begin anew, I wish that for you.

Stay Hungry. Stay Foolish.
Thank you all very much.

(<https://news.stanford.edu/2005/06/14/jobs-061505/>)

8.15 SUGGESTED READING

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

COURSE: AN INTRODUCTION TO ENGLISH LITERATURE

UNIT 9:

CHAPTER 8- UNDERSTANDING POETRY II: AMALKANTI

CHAPTER 10-UNDERSTANDING HUMOUR: CHOCOLATE

STRUCTURE

9.0 Objectives

9.1 Introduction to Understanding Poetry II - Amalkanti by Narendranath Chakrabarti

9.2 About the poet

9.3 About the poem

9.4 Text with Paraphrase and Summary

9.5 Reading between the Lines

9.6 Questions for Practice: Comprehension Questions

9.7 Vocabulary

9.8 Reading Exercise

9.9 Writing Exercise

9.10 Check Your Progress

9.11 Introduction to Understanding Humour - Chocolate by Manju Kapur

9.12 About the writer

9.13 Text

9.14 Critical Commentary

9.15 Word Meanings

9.16 Comprehension Questions

9.17 Vocabulary

9.18 Reading and Writing Exercises

9.19 Check your Progress

9.20 Suggested Reading

9.0 OBJECTIVES:

After a careful reading of this Unit, you will be able to:

- **Write explanation of selected passages**

- Analyze different ways of reading a poem and a story
- Appreciate the writing style of the poet/ author
- Employ new and better words for similar situations
- Identify the devices used by the poet/author to create Irony/humour

9.1 INTRODUCTION:

Daydreaming is often considered an unproductive habit but can you think of a day when you did not do that as a child. Dreams made most of our world as children and those dreams were definitely different from professional ambitions and goals. Those dreams were made of better fabric; threads of joy and creativity, layers of colours and characters, laces of ecstasy and rainbows. We so wished to stay in that utopian land forever but we soon grew up and those dreams were replaced with real-life and materialistic ambitions. Some of you still visit those dreams sometimes and like to connect to them. Well, that is a good habit and helps us retain our innocence and our faith in the goodness of life. Some of us also wove it into creative lines.

Dear Readers, Poetry is one of the finest ways to convey the most difficult feelings and the given poem in our syllabus- ‘Amalkanti’ -tries to bring a plethora of themes like existential crisis, dreams, aspirations and real-life goals. All of us have some aims and objectives in life, and while in school we share them with our friends who either help us achieve the same or laugh about some far-fetched ideas. As children, we have all experienced a phase where we explored improbable ambitions and had a good laugh about it. ‘Amalkanti’ however does not amuse its readers with any humour rather, leaves them with profound thoughts. Let us find out about the writer who charts our journey into the land of imagination and also brings us back.

9.2 ABOUT THE POET:

Born in 1924 at Faridpur in undivided Bengal, Nirendranath Chakraborty was a dominant figure in the modern Bengali literary field. His first book of poems *Nil Nirjone* was published in 1954 when he was 30 years old. He won the Sahitya Akademi award in 1974 for his poem ‘Ulanga Raja’ (naked king) which mocked the social set up. His ‘Amalkanti Roddur Hote Cheyechhilo’ (Ammalkanto wanted to be the sunshine), ‘Kolkatar Jishu’ (Christ of Kolkata) and ‘Pahari Bichhe’ (Mountain scorpion) are considered his two other cult poems. Chakraborty had been associated with leading Bengali magazine *Desh* and *Anandamela* for children, whose editor he had been for years, and some well known other magazines. Chakraborty had penned more than 47 books, many of them for children, apart from 12 novels and numerous essays on different issues. He was also a recipient of ‘Ananda Purashkar’ and was the president of Paschimbango Bangla Akademi. He remained active in literary activities till he became seriously ill. He breathed his last on December 25, 2017.

9.3 ABOUT THE POEM:

The poem is originally written in Bengali language by Nirendranath Charkabarti and has been translated in English by Sujit Mukherjee and Meenakshi Mukherjee. The poem is a reminder of internal conflict between life’s finest aspirations and the harsh realities of our existential crisis. ‘Amalkanti’ means pure radiance and in the poem, it is

the name of the poet's friend. The name matches his character as he wants to become the sunlight. Narendranath Chakrabarti has used the literary device of Irony to express whether Amalkanti has turned successful in becoming the sunlight or not. 'Amalkanti' will grip you, quietly but completely. From a pale shadow of no significance he becomes a living being, walking slowly into his class, diffident, timid yet self-conscious.

9.4 HERE IS THE POEM FOR YOU (IN PARTS).

Please read it aloud to appreciate it more.

1. Amalkanti is a friend of mine,
we were together at school
He often came late to class
and never knew his lessons.
When asked to conjugate a verb,
he looked out of the window
in such puzzlement
that we all felt sorry for him.

Paraphrase: The speaker/poet is sharing about a friend of his named Amalkanti. They were classmates in school. The poet goes on to describe how he always came late to the class and never knew any of the lessons. Whenever he was asked to conjugate a verb, he was unable to do the same and looked out of the window. He appeared puzzled and confused and all the classmates felt sorry for him.

Summary: In the introductory paragraph, the poet is describing the traits of his classmate Amalkanti. Here the speaker mentions that Amalkanti is his childhood friend and was with him in the same school. Amalkanti was apparently a weak student in academics for whenever he was asked to conjugate a verb; he could not complete the task and stood speechlessly. This was maybe because he did not pay attention to any of the class lessons as he was always gazing out of the window. The poet mentions that the whole class felt sorry for him.

2. Some of us wanted to be teachers,
some doctors, some lawyers.
Amalkanti didn't want to be any of these.
He wanted to be sunlight-
the timid sunlight of late afternoon,
when it stops raining
and the crows call again,
the sunlight that clings like a smile
to the leaves of the jaam and the jaamrul.

Paraphrase: Some of the classmates wanted to be teachers, some others wanted to be doctors while others wanted to become lawyers. However, Amalkanti did not want to be any of the given professions. He was so impressed by the sunlight that he wanted to be the same. The faint sunlight of the late afternoon, one that touched the earth after the rain, when the cows called again, attracted him so deeply that he wanted to be one. The sunlight that fell on the leaves of jaam and jaamrul trees (berry bearing trees) inspired him.

Summary: In this paragraph, the poet is explaining the varied ambitions of the classmates and how focused they were to achieve them. Some of them wanted to be teachers, some doctors, some lawyers and much more but Amalkanti did not want to be any of those. His goal was to become the sunlight that lights up the sky and is responsible for the fresh beginning of summer. He wanted to be that sunlight that brings a smile on the faces of jaamrul leaves after heavy rain, he wanted to be the sunlight which will act as the source of inspiration for others.

3. **Some of us have become teachers,
Some doctors, some lawyers.
Amalkanti couldn't become sunlight.
He works in a poorly-lit room
for a printer.
He drops in now and then to see me,
chats about this and that
Over a cup of tea, then gets up to go.
I see him off at the door.**

Paraphrase: The poet mentions that some of the classmates grew up to become teachers, while some others became doctors and lawyers. However, Amakanti could not become the sunlight, for it was an impractical ambition. The poet informs the readers that quite ironically, Amalkanti works in a dimly lit room at a printer's office. Amalkanti often visits the poet's house to see him and talks about a number of things in life, over a cup of tea. He leaves after that and the poet sees him off at the door.

Summary: The paragraph defines the failure of Amalkanti in achieving his ambition. All of them are grown up and have become doctors, teachers and lawyers but Amalkanti is the only one who couldn't become the sunlight that he always wanted to be since childhood. He works in a dark room for a printing press and according to the speaker, could not even light up his own life. The speaker further says that sometimes Amalkanti visits him and they both drink tea and chat. The speaker himself couldn't help him and just sees him off the door as he leaves.

4. **The one among us who's a teacher
could have easily become a doctor.
If the one who'd wanted to be a doctor
had become a lawyer,
It wouldn't have much difference to him.
All of us got more or less what we wanted,
All except Amalkanti-
Who used to think so much about sunlight
That he wanted to become sunlight.**

Paraphrase: The classmate who was a teacher could have easily been a doctor. The one who was a doctor could have become a lawyer. All this did not make a difference in Amalkanti's life. Majority of the classmates were able to achieve their professional goals but Amalkanti could not achieve his dream of becoming the sunlight.

Summary: The poet says that the people who wanted to become teachers could have easily become doctors, doctors could have become lawyers and if they had then it really wouldn't have mattered them much. They all got what they wanted, some more and some less but Amalkanti is the only who couldn't become the sunlight that he always wanted to be.

9.5 READING BETWEEN THE LINES:

Dear readers, as students of literature you have always been asked to read between the lines which means to comprehend newer and different meanings that the one stated. This poem too can be read in different ways. On reading the poem more than once, we gain different perspectives regarding the same. The dream of becoming sunlight is hard to explain. If we relate it with the features of real sunlight, the dream can be considered different. Sunlight had always received great significance in world mythologies, parables and folk tales. So when Amalkanti's dreams to become the sunlight, it must be to do something different; something that will keep the humanity kindled with hope, strength and light. His dream appears almost impossible to achieve. So Amalkanti should have worked hard enough to fulfill it. However looking into how his friend (poet) describes him, he seems to have never worked on it. Therefore in the last stanza, the poet says they (except Amalkanti) have more or less achieved the dreams. He also says that the one who is a teacher could have easily become a doctor or a lawyer. But Amalkanti who wanted to become sunlight didn't become sunlight. Instead he landed in a poorly lit room to work with a printer. So Amalkanti was portrayed as a lazy man who crazily set a high ambition but did not work hard to achieve the same. The first reading might bring him as a loser. It indeed teaches us to have reasonable and realistic dreams and then to work accordingly to have them achieved.

This poem could give us another perspective. Amalkanti doesn't appear destined to be a teacher, a doctor or a lawyer. He has more on his mind. When asked to conjugate a verb (must be from the lesson he missed), Amalkanti neither asked his classmates nor looked into his book for help. Instead he looked far out of window for the answers. This could probably mean that Amalkanti thought out of box. He wanted so much to be different – take the road less travelled by.

When all his friends got more or less what they wanted, Amalkanti was with a printer. He must have become a writer or publisher. This means he has indeed achieved the dream. His friends have failed to look at his success. We can relate the real sunlight to a writer or publisher who enlightens public on various subjects. The room he works in may be poorly-lit, yet it does not affect him. Amalkanti does not want to be judged by the social parameters of success and behaved differently. He was more social than any of the other classmates, as he visits the poet often to talk on various topics over a cup of tea. The classmates/friends who have become teachers or doctors or lawyers are nowhere to be seen. This shows the social strength of writers, philanthropists and socially-connected people. Amalkanti shouldn't be looked at as a person who illogically dreamt high and never worked well for it. He is indeed a person who had dared to go beyond socially conventional professional choices that offer money and regard. Therefore, it would be incorrect to say that Amalkanti is not a flourishing person. He is successful in his own ways and that can be appreciated as well.

9.6 QUESTIONS FOR PRACTICE :COMPREHENSION QUESTIONS:

Q 1. Do you think Amalkanti's desire to 'become sunlight' is unrealistic or foolish?

In Nirendranath Chakrobarty's poem "Amalkanti", Amalkanti is the main protagonist and wants to become sunlight. The idea of becoming sunlight is not foolish but is a little unrealistic. Our real world is driven by ambitions and dreams but greed is the power that has overcome them. The idea of becoming sunlight is unrealistic in real world but as becoming the source of inspiration, it is not foolish. Everyone in the world is inspired by someone, some from a singer, writer, doctor so some from their parents. Although, most of the people do not intentionally want to become that inspiration but end up becoming one, for example, a singer does not want to become inspiration for someone but still he unknowingly inspires many people. In this way, the idea of becoming sunlight is not foolish and up to some point is also not unrealistic.

Q 2. How is Amalkanti's dream different from that of the other boys in the class? What does it tell about him?

All the boys in Amalkanti's class wanted to be doctors, lawyers and teachers but, Amalkanti wanted to be the sunlight. And the sunlight too was specific, not the usual one that scorches everyone with its heat but the one that brings a kind smile on the face after the rain, the one that lights up the trees around. This tells us that all the boys in the class were selfish, goal oriented and realistic but Amalkanti was more thoughtful, philanthropic and naturalist.

Q 3: "If the one who'd wanted to be a doctor had become a lawyer, it wouldn't have made much difference to him." What does these lines mean and tells us about Amalkanti's classmates?

A: The lines given above have been taken from Nirendranath Chakrobarty's poem "Amalkanti". These lines show that unlike Amalkanti, whose ambitions were driven by his creativity, his classmates' ambitions were driven by realism and greed. All of Amalkanti's classmates were better than him in studies and were focused on achieving their goals but these lines mean that even if the one who wanted to become a doctor had become a lawyer, it would have been fine for him because of the equal income that is provided in both these professions.

Q 4: The tone of the speaker in the first three stanzas of the poem is confident and amused but the tone in lines 12-17 and the last stanza of the poem changes. Does it become: Surprised/ wonder, Appreciation or Lyrical? What effect do phrases like 'now and then', 'this and that', 'more or less' have on our attitude towards the speaker?

A: The tone of the speaker is neither surprised nor appreciative. He is rather sympathetic for he feels sorry for his friend who was unable to achieve his goal. The phrases 'now and then', 'this and that', 'more or less' make us more connected to the speaker and the readers feel apologetic for Amalkanti.

Q 5: In the first stanza we feel sorry for Amalkanti because he comes late to the class, doesn't know his lessons and can't conjugate his verbs. Clearly, Amalkanti is a poor student. Do you think Amalkanti is a failure not only because he could not 'become sunlight' but also because he is confined to a low paying job in a printing house where he has to work 'in a poorly lit room' (in fact far from sunlight)? In 'Go Kiss the World' we looked at different definitions of success. Do you think that in this poem the poet is trying to give us yet another perspective on success and failure?

A: The poet makes us feel sorry for Amalkanti for he is poor at academics and other life skills. He brings us to the facts that he was always late for school and could not answer simple questions asked by his teachers. We cannot consider Amalkanti a failure only because he could not achieve his childhood dream of becoming the sunlight. The measure of success cannot be material benefit or professional space, it can also be counted in terms of how much a person is giving back to the society and Amalkanti is a success at that. He is kind enough to meet his friends and not complain about his dark and dingy work conditions. Yes, the poem is trying to give us yet another perspective on success and failure.

Q 6. What in the poem makes us feel that far from being a failure, Amalkanti is special and that the work he does is creative and fulfilling, though low paid? (After all, books are commonly associated with light- a diya or a candle- and are regularly seen as another means of creating light.)

A: Amalkanti should not be seen as a failure. The parameters of success in our world are more based on materialism than real happiness. Amakanti wanted to the sunlight and he works in a printing press that is dimly-lit; this information makes the readers pity the boy who had unrealistic dreams and could not do much for himself as an adult. However, as readers of literature we understand motifs more closely than others and can build a correlation between books and sunlight; both are mediums of hope and brightness.

Q 7. Irony is a device through which the speaker or writer gives two meanings, one literal (what the words mean) and one hidden and at variance with the literal one, which we have to guess at. The most common way of signaling that one is being ironic is by a change of tone, when there appears to be something odd or wrong with the words. The tone is also at odds with the literal meaning of the words. The contrast between getting ‘more or less what we wanted’ and wanting something so badly that you willingly become a failure, is the difference between Amalkanti and others in the class, who may be more successful in conventional terms. The irony in the poet’s tone may have been more apparent to a Bangla or Hindi reader, to whom the connotations of the name ‘Amalkanti’ may have been at once clear. Find out what ‘amalkanti’ means in Bangla and Hindi and discuss if it affects your understanding of the poem.

A: ‘Amalkanti’ is Bangla means pure radiance and learning the meaning surely adds to the reader’s perspective. The fact that his name means ‘Glow’ gives the readers additional connotations to his characteristics. He may not have the willingness to achieve his dream at any cost but he did accomplish his ambition of being the sunlight, the sunlight that brings some smile and warmth after the rain. He was a warm person who cared about his friends and met them often to spend time with them. In the world where everyone is busy accumulating wealth, Amalkanti behaved a selfless manner and cared for everyone.

9.7 VOCABULARY:

1. Poets choose words and structures with great care and after much thought, for they can affect our response with their sounds, connotations and subtle nuances of meaning. Here are some examples from the given context
 - (a) The poet says, ‘Amalkanti is a friend of mine’. The possible meanings could be:
 - (i) My best friend is Amakanti.
 - (ii) I have a classmate named Amalkanti.
 - (iii) Amalkanti is my friend.

- (iv) Amalkanti is an acquaintance.

The poet's choice of words is the best because it combines intimacy with distance; neither too close nor too indifferent. This helps to define exactly the relationship between the speaker and the subject.

- (b) 'he looked out the window/ in such puzzlement.

The possible meanings could be:

- (i) He was confused and was looking for answers outside.
- (ii) He was too embarrassed to look at his classmates.
- (iii) He felt ashamed and looked away.
- (iv) He was not interested in giving a reply.

The poet's choice of words seems the best because it leaves the reader with a lot of choice. Each reader can interpret their own meaning based on their experiences of childhood and also saves the protagonist from the embarrassment of not knowing an answer.

After doing the exercise, you will realize that not all synonyms are replaceable. Let us do one more exercise to establish the same. Rewrite the sentences using words that mean the same as the italicized ones. For eg:

Sakshi is a *friendly* person.

Sakshi is an amiable person.

- (a) I am afraid I don't *remember* your name.
- (b) You have to be more *careful* in future.
- (c) The industry laborers are *hard-working*.
- (d) The teacher is *meticulous*.
- (e) Amit goes to an *elementary* school.

9.8 READING EXERCISES:

1. Read the poem through, first quietly and then loudly. Does reading the poem aloud make you appreciate the poem better?
2. Read the poem during the day, looking at the sunlight outside. Does it get more appreciable?
3. Read aloud to notice the predominant sounds in the poem like the ones with 'aa', 'ai' and 'oo'. Read again to notice if these sounds make a difference in the sonorous quality of the poem?
4. Read more poems on similar themes. Here is one by Arden Davidson for you:

Mike wanted to take ballet, Jane wanted to run track.

Bobby wanted to knit pretty sweaters, Pam wanted to play quarterback.

But Mike grew up to be a runner and Jane grew up to dance.

Bill became a football star and Pamela mends pants.

It's such a shame that none of them do what they want to do.

Don't follow in their footsteps; carve a path that's right for you.

9.9 WRITING EXERCISES:

1. Suppose you are Amalkanti's teacher of English and you see his inability to express himself in class. You feel concerned for the child and want to help him. Write a letter to his parents suggesting them some techniques that could help him build his concentration levels and make him make accountable in class. Complete the letter by choosing words and phrases from the box.

Creative, articulate, yoga, sensitive, exercises, flair of writing, dreamer, affectionate, thinker, visionary, perceptive, soft spoken, visionary, responsive, slow, asset, aesthetic sense, imaginative, artistic, different from the others,

2. Write a small poem about the things that you dreamt of as a child.
3. Imagine you are Amalkanti and you would want to prove to the world that you have finally become the sunlight. Write a small speech to be delivered at the school reunion.

9.10 CHECK YOUR PROGRESS

Answer the following questions in 50 to 100 words:

1. Describe Amalkanti's life in your own words.
2. Do you think Amalkanti is a failure for he could not 'become sunlight' ?
3. What in the poem makes us feel that far from being a failure, Amalkanti is special and that the work he does is creative and fulfilling, though low paid?
4. How does the poet use irony as a measure to illustrate Amalkanti's existence?

9.11 INTRODUCTION: CHOCOLATE BY MANJU KAPUR

Dear Readers, food has always been integral to human existence and with time it has played an equally significant role in literature as well. The divine elixir has featured greatly in world mythology. Nectar has been the drink of Gods and cupcakes have featured in all the stories for children that came from the western world. Chocolate has been an enticing substance since its discovery and its properties are often debated about. The European world offered it as a magical element and has now become a favourite stuff with eastern countries as well. Here is a story that features Chocolate in another instrumental role. Chocolate is a short story by Manju Kapur that centre stages the life of a young woman named Tara. The style of the writer is humorous but the subject matter at hand is very serious. The story raises concerns on some serious social conventions and the modalities of Indian marriages in general. The issues of self respect and spousal behaviour are also dealt with quite seriously. As the writer has done a fine job in intertwining these delicate issues together; let us find more about her.

9.12 ABOUT THE WRITER:

Manju Kapur is an Indian novelist who won 1999 Commonwealth Writer's Prize for her first novel *Difficult Daughters*. Her themes are based on women in Indian modern society and their struggles. She also writes about alienation and isolation in her works. She gives more

importance to marriage, family relationships between men and women and their bonding with the traces of culture and tradition. Kapur, the winner of the 1999 Commonwealth Writers' Prize taught English at Delhi University's Miranda House for years. She is the author of books such as "The Immigrant", "Home" and "Brothers" and is currently working on her seventh novel. She said she wants her books to reflect what she sees in society. The theme of a woman rebelling against the traditional setup in some way or the other is something that Kapur often returns to in her books. Manju Kapur's 2011 novel *Custody* was adapted into Indian shows across languages, including Ekta Kapoor's *Ye Hai Mohabbatein* in Hindi. 'A Married Woman' was shortlisted for the Encore Award; *Home* was shortlisted for the Hutch- Crossword prize; *The Immigrant* was shortlisted for the India Plaza Golden Quill Award; and the DSC Prize of South Asian Literature in 2010. Her most recent novel is *Brothers*. Manju Kapur tries to represent Indian conventions about women in general and how their education, marriage, family and children are considered in the society.

9.13 TEXT

TARA WAS FAT. Her husband made it clear that it didn't do his image any good to have her waddling around, jiggling rolls of flesh. 'I don't waddle', she said, hurt. 'You do,' said Abhay, and was the end of the matter. So far the words were concerned it was an established pattern that he had the last one. Later she cried. She wiped away the tears that rolled down her soft, slightly flabby cheeks with a handkerchief clutched in a smooth, plump hand. She would like to be slim and svelte, a credit to her husband, but it was no use. Life without food, especially chocolate, was not worth living.

Her husband couldn't be too serious about her losing weight, after all, he was her main supplier. She thought of his latest offering from Europe. Twenty bars of Swiss chocolate, seductively wrapped in green, orange, blue, and red, with gleaming pictures of fruit, nuts, and glasses of wine, rolls of marzipan, with a grainy paste of almonds covered with chocolate so smooth, it dissolved on the tip of her tongue, and the *piece de resistance*, two big boxes of cherries in *liquor* set in cups of dark chocolate. Even when she wasn't eating them, she could feel in her mouth the sharpness of the *liqueur*, the bitter sweetness of the *liquefying* chocolate, the tanginess and gentle crunch of the cherry. He was always assiduous in catering to her tastes. And he handed the chocolate to her he would tell her how busy he had been and how much he wished it were possible for her to accompany him. Then he would lightly rub the roll of fat around her belly to prove his love. At times the rub would get a little hard, but marks of physical affection between them were rare, and she took what she got.

When did it happen that first got to know about her husband's affair? Something that the readers of this text will find obvious to the point of banality? A man who is stuffing his wife with chocolate in such quantities has to have an ulterior motive. A short history of her life will place her stupidity in perspective.

School: Ages 3-17 Convent, all girls. Strict emphasis on studies and nothing else. Tara's free time is taken with going to dance and music classes. Her mother says these things are important. Give grace to a girl.

College: Ages 17-20. An all girls' college. Her parents don't think it wise to send Tara anywhere else. She chooses English Honours, considered a soft option. She isn't very clear what to do with her life, and English seems a good no-purpose subject. Besides she has always been fond of reading. English Honours turns out to be not such a soft option after all. She had never thought reading could be so strenuous. Literature didn't seem to be about

stories. All the emphasis was on ideas, history, context, Marxist-feminist interpretations, and a pursuit of meaning that went beyond the obvious into the totally obscure. Tara spends her time in college going to films with her friends, bunking classes. She complains to her mother about how hard her teachers expect her to work. Her mother consoles her, she has to somehow graduate, then she will get married.

The wedding preparations coincide with the preparation leave for the exams. 'What to do, beti?' her mother says as Tara protests. 'I know it is a bad time for you but then these are auspicious dates. "But Amma, how will I study?" complains Tara. 'Well the boy is good. And the family is very keen. Some things cannot be put off.' By the time Tara's results are out, she has come back from her honeymoon. She has got a third division, and is mildly surprised that she has passed at all. Her husband thinks that she is upset.' Never mind, darling, 'he says clutching her in her strong, manly arms, You have me.' Tara's heart beats fast, as she feels herself squeezed in that marital embrace. 'Yes, it's true, she whispers, I have you.'

The family then waits for the children to come. In time it becomes evident that if they come at all it would have to be through divine or medical intervention. Tara started with the medical intervention front first. 'Maybe we should go and see a doctor?' she suggested to her husband. 'You go if you want to,' replied Abhay. 'There is nothing wrong with me.' After the doctor had examined Tara, she said there was nothing wrong with her either, and maybe a look at her husband was in order. 'But he doesn't think so, said Tara mournfully. 'What rubbish!' exclaimed the doctor, who was sick and tired of encountering such attitudes in her practice. 'You tell him it is not only the woman who is responsible for bearing a child. The sperm has to be healthy. It maybe that he is infertile, it may be that his sperm count is low; it may be that he has been drinking too much, or that he has some kind of latent infection. It may be any number of things.' Tara blushed. How was she supposed to convey all this to her husband?

Abhay agreed to see the doctor after a somewhat acrimonious discussion, in which he pointed out to Tara how completely wrong she was. 'Shouldn't I come too?' asked Tara, as Abhay was going. 'No,' he said briefly. 'I'll deal with it on my own'. So Tara never knew what happened at the doctor's, Abhay came home tight-lipped and cross, and refused to comment. 'But what happened. What did she say? She asked several times. She's a fool. Huh! No point in your going to her either. Medical consultations were not possible after this.

On the divine confrontation front, Tara was told she should take a trip to Vaishno Devi crawling on her hands and knees. After she had crawled up Vaishno Devi on her hands and knees, she decided to do the hands and knees stuff at other shrines. She had thought she would feel embarrassed, but she didn't. This was routine at these places. Her husband thought all this was a great idea. So did her mother-in law. "Poor Tara!" she heard her say once, She is trying so hard, 'and then lowered her voice, 'but she is unhealthy from the inside.' When there were no signs of conception after all this, Tara took to wearing certain stones around her neck and fingers, and her husband took to feeding her chocolates.

It was chocolate that drew her attention to a certain lack of something on the part of Abhay. He became casual in getting her what she wanted. After an excess of peppermint she hinted that she would look forward to more variety. He had complained. 'I don't get the time,' he said. 'All I can do is pick up these things from the airport, and peppermint is what airports happen to have.' But so much?' She turned the green and white boxes over in her hands. Edwardian Mints, Crème de Menthe Mints, Bitter Chocolate Mints, Wafer mints, After Eight Mints, After Dinner Mints, Mints in White Chocolate. She felt sick at the idea of this much

mint. But her craving for chocolate was so strong that she ate them all anyway. And then he did it again. 'Didn't you remember?' She asked. 'What?' He looked preoccupied. 'What I said last time about the mints' Last time? Oh, oh, yes, of course. But you see the airports. . . ' 'Well you know these airports. Not very imaginative.' That's not what Tara would have thought as she remembered the brochures that Abhay frequently got advertising this airline, that airport. They seemed to contain virtually everything under the sun.

After Abhay left, Tara remained lost in thought. It was odd that he had forgotten her request- her reasonable request- about the mint chocolate. Abhay had a good memory. But then he was always so preoccupied. And hardly ever at home. And in between these two thoughts, sequences in a chain, suspicion pounced and bent the links in another direction. Within a matter of seconds, Tara was convinced she had found the clue to much of Abhay's behaviour. Could it be, could it be that what she had read about in her college days, could it be that the Other Woman had appeared in her life as well? She had made up her mind to spy on him. The results were predictable. After she had gone through the gamut of emotions ranging from shock, confusion, despair, anger and resentment, she toyed with the idea of knocking her brains out. To help reach a conclusion she automatically went to the fridge to take out her chocolates. She needed consolation. Absent-mindedly she bit into one. It tasted like sawdust. She bit into it again and gagged. This was the only pleasure she had in her life. What was happening to it?

She felt a burning sensation at the back of her throat, and the sour ugly taste of bile. She quickly put the chocolate back into the fridge and closed the door. Nausea overcame her, and she barely made it to the bathroom. She never ate another piece of chocolate again. Every time she looked at the dark shining pieces glistening invitingly at her, she saw Abhay's eyes sunk in them, tempting her to bite into a piece and get fat.

She lost weight. The feeling of nausea she had about chocolate helped put her off eating. She grew thinner, thinner than she had been in years. She took the rings off her fingers. There seemed a little point in wearing them now. . From *sarees* she moved to *salwar-kameez*. She looked younger. She felt more alert and alive than she had for a long time. She began to think about strategies. She must win him back she thought. She decided to join cooking classes. The way to a man's heart was through his stomach. Abhay hardly ate at home. But now. . . She must cook. She would be source of all things delectable.

Tara joined Mrs. Singhal's Cooking Classes, which guaranteed mastery of Cordon Bleu, Continental Chinese and Italian Cuisines in just a year. Tara discovered in herself a light hand, and a flair for improvisation. Her teacher praised her too, and that helped. No one had ever praised her learning anything in life, academics was out of question, and even her dancing and singing teachers had felt that she needed to apply herself more. For Mrs Singhal a meal was not just eating. It was an Aesthetic Experience. The table, the colours, the setting, the flowers, everything had to be perfect. Tara dived into the experience like a duck into water. Cooking was endlessly creative, she discovered. The taste which she had exhibited in doing up her home, had scope that was infinitely various on the site of the dining table. She experienced the joy of putting before her husband-however errant-things he count not resist. He became quite greedy and demanding, entertaining small numbers of friends more often at home.

Imperceptibly Abhay began to put on weight. Tara could see for herself the fruit of her labours, and her sense of power grew. Newer thoughts began to enter her head. She increased

the cream in her desserts and began putting more cheese in her Italian dishes. Abhay's clothes did not fit him anymore. He began to talk seriously of dieting. At this point Tara looked him over speculatively. In her mind's eye she saw him as she herself had been once. 'You waddle, ' He has said at the beginning of the story and she, predictably female, had replied in pain, I do not.' Now she wanted him to waddle, though her position might not allow her to rub his nose in the fact as he had done hers. When Abhay's affair broke up, certain moroseness tinged and deepened the yellow of his already saturnine complexion. For consolation he turned to serious eating. He listened to music. He drank and he demanded hot and spicy tit-bits from Tara's ever fertile kitchen. When he began to waddle, she, trained to find her husband beautiful in manifold aspects, stared to find him ugly.

Given the circumstances of her revenge, she needed an affair to give it a finished ending. She chose a friend of his, the most convenient male to hand. The friend had dropped certain hints; Tara decided to pick them up. She indulged herself with him without taking precautions. She had long given up the possibility of conceiving, and when she found herself pregnant, she was exhilarated. The first thing to do was to get rid of the friend. 'Abhay suspects,' she told him. Then she told her husband. 'I think perhaps it has been your improved health, she said, 'You look so much better now. Before you were too thin. That is why I have been blessed with this baby.' A puzzled look crossed Abhay's face as he took in the air of quiet triumph in her wife's manner. He started spying on her, but her affair had been so brief and circumspect that he found no traces of it.

When Tara's daughter was born, she crooned her lullabies of brave women warriors, and made sure that all her education was oriented towards a career that would make her independent.

9.14 CRITICAL COMMENTARY:

Tara goes through school and college, but it is evident that her education is not rooted for a career. Her parents' only ambition is to get her married in a good household. Education is only added to her profile to brighten up her chances of finding a good husband. She takes up English honours at the behest of her parents as they think of it as a 'good no-purpose subject'. Tara tries very hard to concentrate on her subject but she shows poor results. That does not alarm her parents for they clearly are not expecting her to build a career. Tara fails poorly at the examination and passes in third division but she is embalmed by her husband's embraces and gives no importance to her economic independence that a career could provide. She learns the lesson but much too late.

Abhay offered her no encouragement and behaved in an unreasonable manner otherwise as well. The couple remains childless for a long time and Abhay refuses to get medical help. He seems to believe that the inadequacy rests, only with the woman. It reflects a certain mind-set, which is reflected by the society at large that the cause of infertility is always the female and never the male. Tara never challenges the situation as her position is dependent. She quietly submits to her husband's stubborn behaviour and seeks divine intervention. It is also possible that men in general do not wish to acknowledge their infertility in the mistaken belief that their virility may be questioned. As it is the term barren is usually associated only with women. Abhay's mother too blames Tara as she says 'she is unhealthy inside'. No one in the family suggests any marital counselling or brings it to a rational solution.

The solution is found in chocolates. That could mean a number of things; it would avert any suspicion in Tara's mind as the chocolates would be seen as a token of his love. She would engage her mind towards a digression and Abhay's affair would remain hidden and finally she will gain more weight and would appear unattractive. She digs into chocolate to overcome the unhappy state of her marriage. She intakes a copious amount and gains a lot of weight. Her increased weight gains her taunts and a mere dependence on even more chocolates for her mood swings. Abhay stays away from home most of the time and never misses a moment to humiliate Tara. The readers are given an indication that Tara discovers about her husband's affair and it comes as no surprise to them.

Tara's plan of revenge however comes as a shock for the readers for they had not expected her to do the same. She makes a blueprint of her vengeance. She took the pains of learning a new skill, something that she had never done before in her life. Learning that she was a natural at it, she put to her benefit. She labored in the kitchen to make new and newer recipes for her husband and he fell more and more into the rattrap. She kept adding more sweet and cheese and he soon grew out of shape. Her devilish plan did not end at making him unshapely and unappealing. She indulged in a short and well-timed affair with her husband's friend and got herself pregnant. All this was done smoothly that no traces were found of anything. Unlike Abhay, Tara earns herself the gift of a beautiful baby girl. Abhay accepts the child may be because he does not wish to be humiliated and laughed at in the society for marriage is a social institution that has to be preserved at all costs.

The readers are left with a number of questions; what is social acceptability and sanction, why are not all women trained to be financially independent, why do parents force their choices upon their children, why is mothering a singular act, why walking out of a marriage is still not considered a feasible option and much more. The story ends on a note of hope where a mother promises to correct her errs by investing into the future of her child.

9.15 WORD MEANINGS

1. Waddle: sway, wobble
2. *Piece de resistance*: most important or remarkable feature
3. Assiduous: hardworking, diligent
4. Banality: dullness
5. Ulterior motive: a secret, often bad reason for doing something
6. Auspicious: fortunate, favorable
7. Infertile: sterile, barren
8. Latent: dormant, hidden
9. Acrimonious: bitter and angry
10. Revolting: disgusting, awful
11. Gagged: muffled, choked
12. Cuisines: different styles of cooking
13. Delectable: delicious, mouth watering
14. Imperceptible: that which can hardly be noticed because it is so slight
15. Aesthetic : artistic, visually appealing
16. Moroseness : grumpiness
17. Saturnine : dark complexioned
18. Exhilarated : joyful
19. Circumspect : careful and attentive
20. Errant: sinful, naughty

9.16 COMPREHENSION QUESTIONS

Q 1. Did you find the story: amusing, shocking or thought-provoking, why?

The story is an amalgam of all emotions, amusing shocking and thought provoking. The narrative is amusing because the narrator's style is humorous. She talks about 'good no purpose subject', digging into chocolates as love, wearing stones and visiting shrines without faith, and a wife trying to settle scores with a husband. Rather than making it a sad situation, which it actually is, the story focuses on creating humour out of it. It is shocking because the readers had not expected a revenge strategy out of a woman. It is definitely thought-provoking because not only does it represent various conventional modes of Indian gender-roles, it also challenges them in its own ways.

Q 2. Do you think the story is about; revenge, infidelity (disloyalty or esp. unfaithfulness to a sexual partner) or learning and growth?

The story is about all, a revenge, infidelity and definitely, learning and growth, at least for Tara. The wife plans a full bodied revenge; she makes her husband put on weights, laughs at him for waddling the same way as he did before. He fed her with chocolates and she purposely fed him cheese and cream back. The husband had an affair and so did the wife, so the story is definitely about infidelity which cannot be justified in either case, for whatever reason. The learning and growth part happened only for Tara, for she gained to have a daughter out of the revenge and was determined to give her a strong and independent future.

Q.3 Say which of the following statements are true and which false. Refer back to the relevant lines in the story, whenever possible, to support your answer.

(i) Abhay gives chocolates to Tara to cover up his guilt over his affair with other women.

The statement is true. This can be supported by the fact that Tara kept requesting Abhay to not to get chocolates for her, especially not the mint ones, but he deliberately kept forgetting the same, despite having a good memory. He wanted to distract his wife's mind from his own affair and therefore loaded her with a variety of mint chocolates. He also rubbed it into her that she waddled and that hurt her deeply.

(ii) Abhay gives chocolates to Tara to tempt her to become fat.

This statement could also be true. Abhay wanted to justify his affair in a certain way and by giving her more and more to eat; he wanted her to turn fat and ugly. She repeatedly asked him to avoid mint chocolates but he refused to register and follow. This could be seen as a part of the larger plan.

(iii) Abhay uses Tara's cooking to drown his disappointment when his affair breaks up.

This statement is probably false because Abhay's affair could have ended after the fact that he gained a lot of weight and had lost his colour. That was also probably the reason why Abhay had started to spend more time at home and also invited his friends over, apart from the fact that he was being treated to Tara's new and wonderful cooking.

Q 4. Tara's parents take most of the important decisions with regards to her life: where to study, what to study; when to get married; who to get married to etc. Looking back, do you think that they made the right decisions?

Tara, the protagonist is comprehensively studied revealing a colossal mass of imposed desires on herself. From her childhood, she has been prepared with a sole career of matrimony. She received education in a girl's school and later studied in a girls' college. Her free time is meant only for dance and music classes, as two essential components in a girl's education for they would add grace to her. She is neither encouraged to pursue a career nor does she take it any seriously for there is no impetus on the same. Her childhood is spent in shade of peculiarly prescribed roles for females. Later in college she is asked to take up a no-good subject that is English Honours which however turns out to be a difficult one and she fails terribly at it. Being an obedient child, she does not exercise her choice in matters of career and matrimony. She is married right in the middle of her examination leave and therefore manages to get a third division. So looking back, these do not seem the right decisions for her for they did not prepare her for her future.

Q 5 Do you think Tara is a good wife? Do you think she will make good mother?

Tara seems to be a good wife for she was trained to be one. She gives in to the emotional advances of her husband and does not feel sorry for not having a career. She even agrees to the idea of seeking medical and divine intervention to a problem that should have been sorted through a proper medical help to her husband. She spares her husband all the trouble and takes it all on herself. She discovers about her husband's affair but does not confront the same. The readers doubt the idea of her being a good wife when she plans revenge and goes rather too far with it. Yes, we do think that she will make a great mother for she has all intentions of training her child for the challenges lying in front of her. She promises to give her an education that would make her child socially and financially independent.

Q 6 Do you think that Abhay is adequately punished by the end of the story and he has also learnt a lesson?

Yes, Abhay is adequately punished by the end of the story and hopefully he has also learnt a lesson. He could have raised an alarm regarding the slightest thing that he had found out of place but remorse took over him. He agreed to stay in the relationship even though the marriage was a farce for them. The marriage was not emotionally sustaining for any of them but each learnt a lesson to make peace with it. The readers feel sorry for both of them.

9.17 VOCABULARY

1. Words are like relatives, the more you visit them, the more they visit you. So let's practice some words by making sentences out of them.

- (a) strenuous
- (b) marital
- (c) acrimonious
- (d) assiduous
- (e) improvisation
- (f) flabby
- (g) perspective
- (h) emphasis

- (i) bunking
- (j) shrine

2. Use the word meanings given before in the sentences given below to see if you can determine their meanings:

1. The baby elephant was through the jungle.
2. The blueberries on the cake were the.....
3. Amit was praised by his teacher for he is an..... boy.
4. The painter was discussing the of the canvas.
5. The police could discover the of the convicts.
6. The decorated the house on theoccasion of Diwali.
7. The farmers were ruined for the land had turned.....
8. His mother wasat his rude behaviour.
9. The idea of a late night party came as quite to his father.
10. The old man..... on a piece of bread.
11. Meera learnt a number of at her cooking classes.
12. She prepared a number ofdishes to please her family.
13. Arjun decorated his house in an manner.
14. They were all..... at the idea of a picnic.
15. His sister forgave his.....ways.

9.18 READING AND WRITING EXERCISES

a. As food is an instrumental element in this story, please read more stories based around food. A famous one for you would be Katherine Mansfield's *A Cup of Tea*.

b. Chocolate has always been at the centre of many research studies due to its medicinal and seductive properties. Please read *Chocolat* by Joanne Harris, a novella where the life of a town turns upside down by the arrival of a chocolate confectioner.

c. *The Mistress of Spices* by Chitra Devkaruni Banerjee is a magical tale of an Indian Woman in California who heals her customers with spices. Read the novel during your holidays to gain another perspective on food related literature.

d. Suppose you are Tara, and your daughter is all grown up and studying in a hostel. Write a letter to your daughter explaining her significance of education in life.

9.19 CHECK YOUR PROGRESS:

Answer the following questions in 80 to 120 words:

1. Briefly describe the story in your own words?
2. Draw a character sketch of Tara.
3. The story is more about individual growth than revenge. Discuss.
4. *Chocolate* is a description of many social conventions. Explain.
5. Carefully illustrate Tara's plan of revenge, step by step.

9.20 SUGGESTED READING

1. Das Gupta, *Chidananda*, Jibananda Das, New Delhi: Sahitya Akademi, 1972.

2. Dharwadekar, Vinay , ‘Modern Indian Poetry and its Contexts’, in A.K. Ramanujan and Vinay Dharwadekar eds, *The Oxford Anthology of Modern Indian Poetry* , New Delhi: Oxford University Press, 1994.
3. Basheer, Vaikom Muhammad, *The Magic Cat*, trans N. Kunju, Trissur: Kerela Sahitya Akademi, 1977.
4. Dwivedi, A. N. ed., *Studies in the Contemporary Indian English Short Story*, New World Literature Series, 37, Delhi: B. R. Publishing Corporation, 1990

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER-I

COURSE: INTRODUCTION TO ENGLISH LITERATURES

UNIT-10:

CHAPTER 14- UNDERSTANDING NARRATIVE: SOAPNUT LEAVES

CHAPTER 16-READING BETWEEN THE LINES: LAMB TO THE SLAUGHTER

STRUCTURE:

10.0 Objectives

10.1 Introduction: Chapter 14: Understanding Narrative: *Soapnut Leaves* by Chaso

10.2 About the Author

10.3 Overview

10.4 Detailed Summary

10.5 Detailed Analysis by P.K. Satpathy

10.6 Questions for Practice

10.7 Introduction: Chapter 16-Reading between the Lines: *Lamb to the Slaughter*

10.8 Overview

10.9 Detailed Summary

10.10 Check your Progress

10.11 Questions for Practice

10.12 Suggested Readings

10.0 OBJECTIVES:

In this text, ‘Soapnut Leaves’, by Chaso, we look at the narrative both in terms of a short story, as well as analyzing themes, points of view, and the difference in treatment that comes with belonging to different castes.

‘*Lamb To The Slaughter*’ is a Roald Dahl short story published in Harper’s Magazine in 1953. It tells the story of a woman who coldly commits a murder, and calmly comes up with a solution to not get caught. We can interpret the title in many ways, be it as evidence, be it as inversion of gender roles, be it as food imagery, and so on and so forth. In this lesson, we will be literally reading “between the lines”, to understand the deeper meaning and finer nuances of the text.

10.1: CHAPTER 14: INTRODUCTION: Understanding Narrative : Soapnut Leaves by Chaso

Narrative , as described by M.H.Abrams:

“A **narrative** is a story, whether told in prose or verse, involving events, characters, and what the characters say and do. Some literary forms such as the novel and short story in prose, and the epic and romance in verse, are explicit narratives that are told by a *narrator*. In drama, the narrative is not told, but evolves by means of the direct presentation on stage of the actions and speeches of the characters. It should be noted that there is an implicit narrative element even in many *lyric* poems. In William Wordsworth’s “The Solitary Reaper,” for example, we infer from what the lyric speaker says that, coming unexpectedly in the Scottish Highlands upon a girl reaping and singing, he stops, attends, meditates, and then resumes his climb up the hill.”

This story is a pertinent example of the social stigma and caste segregation that is prevalent in our country. Even young children, born into privilege, are conditioned at an early age itself, to look down upon and with contempt, at the children belonging to lower castes. Themes like privilege, oppression, equal opportunities, and access to education are touched upon in this short story.

10.2 ABOUT THE AUTHOR:

Chaganti Somayajulu (17 January 1915 – 2 January 1994) popularly known as Chaso was one of the all time great short-story writers of the 20th century Telugu literature. He is famous as 'Chaso', combining the syllables from his name ('CHA' from Chaganati and 'SO' from Somayajulu). Chaso is a Legendary writer and a Master Artist.

His first story Chinnaji was published in Bharathi in 1942. Subsequently he wrote many short stories and poetry. Many of his short stories have been translated into other languages. Compilation of his short stories were published in 1968, he compiled short stories of some important writers as Kalinga Kadhanikalu during his 70th birth anniversary. He was longtime member and president of the Progressive Writers' Association of Andhra Pradesh. His stories dealt with the problems faced by the marginalia and underprivileged members of society. Marxist in his approach towards life as well as his writing, Chaso upheld the right to basic dignity for all classes of people.

Chaso advocated the cause of the meek and the weak in society and penned what all he did with socialistic commitment.

He was a Marxist to the core who had not just preached it in his writings but practiced it in life. He never compromised on principles in life and lived what he believed in. He propagated the ideals of Gurajada and was rightly called a literary heir to Gurajada.

A keen observer of the life as he was, he picked up his themes from the real life scenario and lent them an eternity in his works.

He died of throat cancer on 2 January 1994 at the age of 79 in Madras; as per his wish, his family members donated his eyes and body to Sri Ramachandra Medical College and Research Institute for research purpose.

10.3 OVERVIEW:

‘Soapnut Leaves’ is a story about the ill- treatment meted out to the poorer and socially lower sections of society by the rich and upper- caste people. Though on paper, everyone is guaranteed equal rights and opportunities, the condition of the poor and backward people remains bleak. This story deals with how caste and class demarcations affect the lives of people ,especially those living in rural India.

10.4 DETAILED SUMMARY:

Two little girls, Paaramma and Gaviri were going to the fields together. Paaramma’s father was a respected farmer and Gaviri’s father was a labourer. They were dressed as per their family status. Paaramma in an old tattered long skirt and a towel on her shoulder while Gaviri in a clout piece, carrying a basket and a broom. Gaviri wore a copper wire in her nose and Paaramma had a gold wire in her nose and few other ornaments as well.

Paaramma was eating a pickle. Gaviri asked how she got it. Paaramma told her that she got it from the Prime Landlord. Because of her father's status, they got pickles and even curry sometimes from the landlord. Gaviri said she had prawns last night, which was a lie. She lied to show off. She was also envious of Paaramma's dress.

Paaramma criticised Gaviri for lying to her as she knew that they did not have anything to eat last night. Her father told her about Gaviri's family, how they could not even have water boiled with rice to drink. She even mocks her for lying about having prawns.

An offended Gaviri said that even Paaramma did not have anything to eat, though even she knew that was not true. Paaramma gets angry and abuses her. She started to tell Gaviri about her meal last night. Paaramma's father was among the most prominent and big farmers of the village. He brought fish and pomfret for them.

Gaviri got annoyed and moved towards the threshing field and Paaramma followed, swinging her arms. Meanwhile, the village school children started singing their prayer, reciting after the teacher. Paaramma and Gaviri went into a narrow little gorge and moved along carefully.

Paaramma told Gaviri that she will be going to school from next Tuesday. The teacher had asked her father to send her to school and he agreed.

Gaviri called schooling useless and asked her why she would go. Paaramma pointed out at the singing children. Gaviri said that even her father felt the same that it was of no use. Paaramma agreed with her, giving her caste as a reason for it. Grief took over Gaviri and her eyes were filled with tears.

The two girls tucked Oleander flowers that had fallen in the gorge into their hair. Gaviri commented that she had a big bun of hair and Paaramma had no hair at all. Paaramma reverted that she had put a lot of oil on her head, while there was no oil on Gaviri's head.

The schoolchildren chanted the Sanskrit prayer loudly. Paaramma joined them but mispronounced the words. Gaviri moved into the fields to pick up twigs and Paaramma followed her.

Eight-year-old Gaviri carried out family responsibilities regularly. She'd go to fetch water for her family with a pot on her head. She'd also carry a basket along and collect dry leaves, twigs, sticks, or thorn bush for firewood.

In the fields nearby, there were some greengram pods hung from their stems that Paamma plucked and started to munch. Gaviri was very hungry. Since last night she had nothing to even swallow.

Little Gaviri wailed out of hunger. Her mother had told her then that there was nothing to eat. She felt numb due to hunger and exhaustion.

Gaviri's father was a labourer. She did not have the courage to steal and eat from the fields as it would be considered a major crime. Her friend Paamma fearlessly pulled out plants and ate seeds, claiming that no one could do anything to her.

Gaviri's stomach growled. She envisioned rice porridge being made at home. However, that could be possible only if her father got his wage for the day, else they would starve that night too. This made Gaviri teary-eyed.

When she saw the path adorned with soapnut leaves, Gaviri stopped thinking about her hunger. She collected, cleaned, and placed the thick soapnut leaves in her basket and was done for the day. The heaviness of the basket made her feel light. Paamma yelled happily as the two girls went towards home. They had just reached the edge of the Prime Landlord's field when something fell before them with a loud sound.

Paamma cried out thinking it was a scorpion but Gaviri realised that it was a crab. When she looked up at the tamarind tree, she saw many paddy birds on it. It seemed as if they were white lotuses growing on a tamarind tree.

Gaviri was very happy to see so many tamarind fruits. As Paamma lifted her head and looked, her mouth watered. She threw a few rocks on the fruit and managed to get three. While she starting eating one, the other two she tucked in her frock. Gaviri requested her to give her one but she told her to get them herself. She requested again, but in vain. Paamma showed her the rocks to throw and moved ahead.

Gaviri looked up and saw a tamarind fruit hung like a curved sickle. She mustered some courage and threw a stone but failed to get the fruit. The sound of the rock falling down terrified her and she looked around. While Paamma went into the greengram fields again, Gaviri threw a stone one more time. Again she could not get any fruit but a big broken and dry twig fell on the ground.

Gaviri was extremely happy and jumped with joy. She broke the twig into small pieces and put them in her basket. Suddenly a loud voice came from the field. When she looked towards the field she saw the Prime Landlord of the field. The landlord was staring at her angrily. With a low and shaky voice she said that she needs it for the kitchen fire.

The Landlord came forward and saw Gaviri's basket filled with soapnut leaves and the tamarind twig on top. He kicked her basket hard. Gaviri was shaking with fear while she picked up the basket and started to gather the scattered leaves again.

The landlord screamed at her for picking them again. He had no idea how valuable those leaves were for Gaviri. For Chinnademudu's house, the leaves were a day's fuel for their cooking fire. Though Gaviri is just eight, she was well aware of her family's situation and also knew her responsibility.

She pleaded to the landlord and ensured that she will not come again. He looked around and saw a bush. He suspected that Gaviri had hidden something under it but she told him that she did not hide anything.

The landlord lifted the bush with his stick and found a basketful of cattle dung. He hit Gaviri at her back with his stick and questioned her about it. She started crying with pain and insisted that she did not do it but the landlord did not believe her. He abused her and hit her again.

No matter how much she insisted, he did not listen and kept punishing her. She then stopped crying and firmly told the landlord that she did not do it. She asked him to see her basket and her hands. There was no trace of cattle dung on her hands and her basket and the fieldhands were the real thieves. The landlord could not register this explanation too and hit her again.

Gaviri could not understand why the landlord punished her even after she gave him an explanation. She abused him and declared her innocence repeatedly. The Prime Landlord, who had killed several fearless and loyal men, became a victim of Gaviri's curses.

The landlord removed his wooden sandal and flung it aiming at Gaviri. It hit her shinbone. She fell down on her face and writhed in pain. The landlord went away satisfied.

Gaviri cried bitterly and after some time opened her eyes.

It was getting late and the children at school were reciting their tables like a song. Gaviri looked inside the threshing field and went to gather the soapnut leaves. If she will leave them behind, there will not be anything to light the cooking fire. Her parents will arrange food but she must provide the fuel to cook.

She abused the landlord again and left the tamarind sticks behind. As she lifted the basket on her head, she bent down to have a look at her shinbone that got hurt. There was a scar that had split and looked red.

She began sobbing again and walked into the gorge. The school children continued reciting the multiplication tables.

10.5 DETAILED ANALYSIS BY P.K. SATPATHY:

The plot of this story is very simple. It revolves around two small girls. But the theme is not so simple. The narrator begins by describing the dress of the two girls as they move out of the village. This description clearly marks a very sharp distinction between the social classes of both the girls. Paamma is a rich farmer's daughter and Gaviri is the daughter of a labourer. The fact that Paamma, being the daughter of a rich farmer, is wearing a ragged (old and worn out) dress is ironic. It seems that the word 'rich' is used here to highlight the extent of rural poverty. Paamma can only be considered rich when compared with Gaviri's family who are practically starving.

The other thing that we notice is that Paamma is a Naidu which is a forward caste. But Gaviri's caste is not mentioned. The author only says that Gaviri belonged to the 'loin-cloth class' (labourers). The difference of class is, as is very usual, reflected in the way they are dressed, the food that they eat and also in their attitude towards life and fellow human beings. It is interesting to note that the issue of class has a primacy over the issue of caste in the story. We all know that caste is the dominant determinant in our social interactions, especially in rural India. On the other hand class is more of an urban issue. But does it suggest that the narrator, by adopting the point of view of class, is rejecting caste as the defining characteristic of social organization? It might be that the author is trying to demonstrate the overlapping nature of caste and class in Indian society.

But at the same time the author is trying to reveal the nature of this overlap. Our social interactions and attitudes are shaped more by the class rather than the caste that we belong to. For instance Paamma's attitude towards Gaviri, school, and other things are shaped by the fact that she is Appala Naidu's (a big and moneyed farmer) daughter. Though they are friends Paamma behaves in a very insensitive way towards Gaviri. She does not hesitate to make fun of the fact that Gaviri had nothing to eat in almost two days. She even makes fun of the fact that Gaviri has no oil to apply on her hair. On the other hand Gaviri is defensive all the time. She pretends to have had some food because she does not want Paamma to pity her. She wants to be treated as an equal. Paamma declares that she will be attending school soon. But Gaviri's social condition does not allow her to go to school because unlike Paamma, Gaviri has lot of responsibilities on her small head.

In part 2 of the story we see the girls going into the fields. While Gaviri gets busy with the task of collecting dry twigs to be used as fuel for the cooking fire, Paamma roams around with a carefree attitude. She starts picking green gram from other people's fields and eats them. Though Gaviri is starving from the night before, she dare not do the same. Being poor she had learnt a few lessons from life itself. This bitter lesson in life is that the poor cannot expect just treatment from the rich. Both Gaviri and Paamma know that if they are caught eating green grams from other people's fields they won't be treated in the same way. If caught, Paamma will go scot free but Gaviri will get a severe beating. The difference between Paamma and Gaviri's social situation becomes very stark in this part and this is reflected in their behaviour as well.

Though Gaviri is only eight years old she had the responsibility of fetching water, collecting dry twigs, leaves or anything that can be used as fuel at home. Without Gaviri's efforts it will be difficult for the family to cook anything at all. Thus she has no time for any of the normal things that other children of her age do. Gaviri's sense of responsibility is such that she forgets her hunger and her sadness at being so poor the moment she lays her eyes on the soapnut leaves. Soapnut leaves are especially good for cooking fire. On their way back, they see a fruit laden tamarind tree. Paamma, being the daughter of a Naidu, is not afraid of taking down a few for. But she refuses to share it with Gaviri. This seems heartless. Though Paamma is supposed to be a friend, she tries at every opportunity to put down Gaviri. She is a proud and arrogant girl. She shows off her privileges to Gaviri and lacks decency and sympathy. Her attitude, typifies the upper class attitude towards their less privileged counterparts.

The village school serves as a backdrop in this story. Paamma is going to attend school very soon. Most people believe that education can bring in great social changes and can help in establishing a just and equitable society. However, in this story, it seems to have failed in

its mission. The school hasn't actually changed the attitude of the people. The village remains trapped in its unjust practices. Consequently the attitude of people towards education is nothing short of sceptical. Gaviri's father believes that the school will not help Gaviri in her life because the life skills that Gaviri needs to learn are not to be found in books or the multiplication tables taught in the school. For Gaviri and people of her class the prime concern is to keep the cooking fires burning in their huts. It is a daily struggle for survival. And these skills are best learnt from life. And you can see for yourself, in this story, that life's lessons are bitter. Gaviri must learn to curb her hunger, must suppress her desires and must submit herself to the unjust social system in order to survive.

The Prime Landlord, hearing the noise of the broken big dry twig falling on the ground, appears on the scene. This is a crucial moment in the story. Gaviri's worst fears come true in this part. We also get to see the actual nature of justice in our society. This is also a section where we discover something more about both the girls. The Prime Landlord spells trouble for both Paamma and Gaviri. Paamma runs away but Gaviri stays there to face the consequences of her being there.

Two questions come to our mind here: (1) Why did Paamma run away leaving her friend there? (2) Why did Gaviri, knowing the attitude of the rich people, not run away?

The answer to these questions tells us a lot about the girls. Though Paamma is supposed to be a friend, she tries at every opportunity to put down Gaviri. This incident shows apart from being insensitive she is a coward as well. She knows that she has done something wrong but she is unwilling to face the consequences of her action. On the other hand instead of helping her friend prove her innocence in front of the Prime Landlord, she runs away deserting her friend Gaviri to her fate. Consequently Gaviri suffers, not just the beating, but also the indignity of being called a thief. Gaviri has done no wrong and she has the courage to face the Prime landlord though she is scared of him inside.

Despite not being at fault, Gaviri is beaten and punished by the Prime Landlord only on the basis of mere suspicion. Gaviri fails to understand this injustice. It seems that the Prime landlord (by implication the moneyed class) takes it as a matter of right to punish the children or people of the lower classes. Thus the system of justice here seems to be the preserve of the higher classes. In fact in an instance of supreme irony the Prime Landlord becomes the accuser as well as the judge, thereby effectively shutting out the possibility of justice for the lower classes. Gaviri suffers twice. First she is abandoned by her friend and then punished unfairly for a crime she did not commit. But the most striking thing in this part is not the punishment or the suffering that Gaviri is subjected to. It is the response of Gaviri to this adverse situation that holds our attention. We do not often see anyone from the lower classes stand up to the injustice dished out by the higher castes/class. The people from the lower classes accept this as their fate. But Gaviri is made of sterner stuff. She stops weeping and starts asserting herself. She fights hard to protect herself respect. She will not tolerate the unfair accusations of the prime Landlord. It is amazing to see that that this small girl not only has the courage to stand up and fight this injustice but also has the courage to abuse the Prime Landlord.

The story ends, once again, with the school coming into focus where the children are still learning the multiplication table. Gaviri gathers the soapnut leaves once again and as a mark of her final defiance she throws away the tamarind sticks saying, "You-son-of-bitch! No one needs your tamarind twigs". The contrast between the situation of Gaviri in the school of life

and the school where the children are learning the multiplication tables, once again brings the role of education into focus. The irony of the situation is that there seems to be a wide gap between this school and the school of life. What the author is, perhaps, suggesting is that this gap between the village school and the school of life must be bridged for education to become meaningful. Till then the soapnut leaves would remain immensely more valuable to Gaviri and children from her class than the education dished out in the schools.

10.6 QUESTIONS FOR PRACTICE

Q: Why were the Soapnut leaves so important to Gaviri and of no value to Kaambhukta?

A: The story “Soapnut Leaves” written by Chaaso shows two little girls of different classes moving in the fields. The poorer one is Gaviri whose duty is to daily collect fuel and water for her family. The Soapnut leaves found by Gaviri are very important to her because she collects them to use as fuel to lit the family’s chula. Although the food had to be collected by her parents, she was the one who had to provide the fuel as her duty. On the other hand, Kaambhukta is the Prime Landlord in the village, who is rich and can get anything easily in shares due to the biased rules of the village. That’s why the soapnut leaves collected by Gaviri were of no value for him.

Q: Why did Kaambhukta think that Gaviri is the one who is the thief even when Gaviri proves him that she is not?

A: In the story “Soapnut Leaves” written by Chaaso, Gaviri is a little girl of eight who enters into the field of Prime Landlord Kaambhukta but gets suspected of stealing cow dung. She tries to prove her innocence and shows him her hands and basket which had no traces of cow dung but still Kaambhukta didn’t believe her and took her as a thief. This happened maybe because of the mindset of the people in their village which was based negatively towards the poor. What maybe considered right for the rich people was wrong for the poor and Gaviri’s father Chinnademudu was one of them. Therefore, Kaambhukta thinks that Gaviri is the one who stole the cow dung because she is Chinnademudu’s daughter and is poor.

Q: Why does Paaramma disappears as soon as Kaambhukta appears? What does this shows about her character?

A: In Chaaso’s story “Soapnut Leaves,” Gaviri and Paaramma are two girls who enter the Prime Landlord Kaambhukta’s fields and tries to break the Tamarind fruits. Paaramma is richer than Gaviri and enjoys several privileges but still she runs away when Kaambhukta appears in the field. Her father was Appala Nadu who was a respected person but Kaambhukta was the Prime Landlord and was more respected, that’s why Paaramma felt it better to run away as she was the one who has actually stolen three tamarind fruits after Gaviri’s warning.

This shows that although Gaviri is more intelligent than Paaramma, Paaramma is more clever than her and knows when to run away. This maybe due to the fact that she is richer than her and is exposed to a wider world. Paaramma is a boastful person and misuses the privileges given to her due to the fact that her father is a respected person.

10.7 INTRODUCTION: Chapter-7: Reading Between the Lines- Lamb to the Slaughter by Roald Dahl

Dr. Seema Suri, Delhi University:

“The short-story is a relatively young literary genre whose rise and popularity arise out of people’s being busy and having little time on their hands for leisure reading. A short, compact piece is a refreshing source of entertainment. However, there are inputs in a short story which add to its quality as a literary composition.

The intensity of impact in a short story is what is valued most highly. Like a fine lyric poem, the short story requires the reader’s utmost attention, a focussing of the mind on each detail in order to realise the final fullness of effect. The short story depends on concreteness, on sensual impressions that deliver their meaning without waste. The action of a conventional short story is compressed within a short time and space. The characters, few in number are revealed not developed. The background and setting are implied; not rendered. The story gets going as quickly as possible. A question we ask is, “How does a story manage to tell so much in such a brief space? The answer is that every word, gesture description, stands for so much. Sometimes a single detail will stand for a wealth of meaning—for a whole social class or a character’s background. In ‘*Lamb to the Slaughter*’, a middle-class family, an organised household are described well enough. But the beauty of the irony arising out of food imagery is amazing. Right from the title where the word “lamb” occurs there are many ways of interpreting the word lamb—a victim, a sacrifice, literally an item of food, a murder weapon, evidence destroyed etc.”

Dr Suri succinctly sums up the requisites of a short story. The Merriam –Webster dictionary defines the phrase ‘like a lamb to slaughter - **in a very innocent way : without knowing that something bad will happen** e.g.: He walked into the meeting *like a lamb to the slaughter*.

10.8 OVERVIEW:

‘Lamb to The Slaughter’ is a story of infidelity, and consequences of that infidelity. The title can be interpreted in many ways. The story is about how a young housewife, happily married , acts on impulse, kills her cheating husband, and manages to get away with it.

10.9 DETAILED SUMMARY :

The opening paragraph of the story gives us an insight into both into the middle-class well organized life of the young couple, the Maloneys, as well as the wife in the equation- Mary Maloney. We get the perfect picture of a dutiful wife, sitting and sewing, glancing the clock every few minutes, eagerly awaiting the return of her beloved husband. The room where she is sitting has been described as “warm and cozy.” Two table lamps were lit, one for her, and the other for her husband Patrick. Mary had a slow, peaceful air about her, and glowed beautifully, for she was six months pregnant. At ten minutes to five, Mary began to listen eagerly for Patrick’s arrival. When she heard the sound of a car stopping on the gravel outside, the slamming of the car door, and the opening of the main door of the house, she knew her husband had arrived, and she put away her sewing and went to give him a kiss as he came in.

Mary then takes Patrick’s coat and hangs it in the closet. Then she walks over to the counter , and prepares two drinks- a strong one for her husband, and a weaker, watered down one for herself. We can see clearly that this time is the highlight of the day for Mary. She revelled in his presence, and thoroughly enjoyed soaking in the warm, male glow that enveloped him. Mary’s pleasure in the time the two spend together is also visibly

noticeable. Mary is clearly very much in love with her husband, for she adores even the littlest of things he does, like the way he entered a room, or the way he walked, and the way he looked at her. That particular evening, Mary intuitively notices that her husband is quieter than usual, and asks him if he was tired after his day's work. To this, Patrick just replies with a monosyllabic "Yes", and in an uncharacteristic move, drains his glass of whiskey in one swallow, though there was still half of it left. Mary deduced this by merely hearing the sounds her husband made, without even looking up. When he got up to refill his drink, Mary, eager to please him, quickly jumped up and said that she would get it for him. Her husband told her to sit down, and went and got it himself. When he came back with the drink, Mary, sympathizing with him, said that it was a shame that a senior policeman man like him was kept on his feet the entire day. Trying to gauge his mood, and appease him, she asked if he wanted to eat at home because he was tired, instead of going out like they usually did on Thursdays.

While Mary was excitedly talking about all the things she could make for supper, Patrick interrupted her abruptly, and told her to sit down for a minute. In a very direct manner, Patrick tells Mary that what he is about to tell her will be quite a big shock to her, especially given the fact that she was expecting. The exact conversation is not mentioned in the text, but we can clearly infer that Patrick tells Mary that he is having an affair, and leaving her for the other woman. He says that he will of course provide adequately for her and the baby, but that Marry should not create any fuss about it, for the news of a divorce and consequent drama would affect his job negatively. Like most people, Mary's initial reaction was disbelief and the inability to accept and comprehend what had happened. In her state of utter shock, she turned to what was familiar to her- her daily routine, and whispered that she would get the supper ready. This time, Patrick did not stop her. Mary then walked mechanically across the room, in a state of numbness. She could not feel her feet touching the ground. The shock was too great for her to absorb. Mechanically, she opened the deep freezer, and took out the first object that came to her hand- an enormous leg of lamb. Mary decided that they would have lamb for supper.

Mary carried the rack of lamb upstairs, holding the thin-bone end with both her hands. She saw Patrick standing by the window, with his back to her. When Patrick heard Mary come in, he angrily snapped at her to not make supper for him, as he was going out. At this point, Mary simply walked up behind him, and without even a split second's pause, she swung the big frozen leg of lamb high in the air, and brought it down as hard as she could on the back of his head as hard as she could. Patrick's body remained standing for at least four or five seconds, before crashing to the carpet. Mary's mind cleared up instantly then, and she said to herself very clearly that she had killed him. As the wife of a police detective, she was well aware of what her punishment would be. While she welcomed the punishment for herself, because it would be an escape, she could not harm the future of her unborn child. So with that in mind, Mary began plotting how to get out of the whole situation.

Carrying the rack of lamb into the kitchen, Mary put it in a pan, shoved the pan into the oven, and then turned the oven on. She then washed her hands and ran upstairs to the bedroom, where she sat before a mirror, tidied herself up, and put on a dab of lipstick, and generally touched up her face. She practiced a smile. It came out rather peculiar at first, but eventually, she managed to get it right. With a smile on her face, she went to the nearby grocery shop. She told Sam, the owner, that she wanted some potatoes. Sam, while making small talk with her, asked if she'd like any meat. Mary replied that she had nice

leg of lamb already in the oven. Sam then asked her if she would like some cheesecake. Mary agreed to take the cheesecake, saying it was Patrick's favourite. Then, she hurried home, conveying to the grocer that her husband was waiting for her, and she, being a dutiful wife, was just trying her best to arrange a good, sumptuous meal for her husband, who was tired after his long day at work. Mary resolved to act perfectly naturally and normally. When she looked at her husband's dead body lying on the floor, all the love and affection she had felt for him came rushing out, and she began to cry her heart out. It was easy, and not much acting was required on her part. A few minutes later, she got up, picked up the phone, and informed the police that Patrick was dead.

The police car arrived quickly and two policemen walked in. Mary was familiar with both of them. She fell into the arms of one of the policemen, Jack Noonan, weeping hysterically. Jack Noonan comforted her and gently put her into a chair, and went to join his partner, a man named O'Malley, who was kneeling by Patrick's body. Mary cried out and asked if Patrick was dead. The policemen asked her what had happened. Mary gave a short summary of how she had gone to the grocer to get some vegetables, and that when she returned home, she found Patrick's dead body lying on the floor.

Soon, a few other policemen also came in. A doctor and two detectives also came by. Mary knew quite a few of the men who had come to investigate. There was a fair amount of whispering and muttering by the men as they knelt around the dead body. From the men asked Mary many questions at frequent intervals, but they were always kind and gentle with her. Mary told her story again, from the beginning, describing from the time that Patrick had come in. She told the men that she was busy sewing. Patrick, who was tired, had not wanted to go out for supper that evening. So then Mary had put the lamb in the oven to cook, and had gone out to the grocer to get some vegetables. She said that the meat was still in the oven, and it was still cooking. The policemen then asked her which grocer she had gone to. When Mary gave them Sam's name, she one of the men went and verified the story. Satisfied by Sam's description of Mary's behaviour, and his verification of her version of events, the policeman then began to write down whatever details Mary told him. The photographer also came in after that, and started clicking pictures of the body, for the sake of evidence. The doctor left, and two other men came and took the dead body away on a stretcher.

The two detectives stayed back. They were very kind and courteous towards Mary. Jack Noonan even asked her if she wanted to go somewhere else, to her sister's house, or to Jack Noonan's wife. Mary replied that she was not going anywhere and that she was not feeling too good. The detectives then searched the whole house from top to bottom, occasionally stopping to ask Mary a question or two. The detectives finally came to a conclusion that Patrick had been killed by a sudden blow on the back of his head, administered with a heavy blunt instrument, almost certainly a large piece of metal. The weapon was what they were looking for, for they believed that if they could find the weapon, they could find the murderer.

Later that night, one of the policemen came up to Mary, sat beside her, and asked her if she could think of anything in the house that could have been used as a weapon. Mary said that they did not have any heavy metal vases. She told the policemen to check the garage. The policemen continued searching, and Mary could hear their footsteps in the garden, and all around the house. It was late by this time, around nine o'clock. The four men who were searching the house seemed tired. Mary then asked Jack Noonan if he could give her a drink,

which he readily did. Mary then asked him to have a drink too. Jack replied that they were not allowed to drink while on duty. However, Mary pleaded with them , and convinced them to have some. Jack Noonan then told Mary that the oven was still on in the kitchen, and asked if he should turn it off. Mary pretended to have forgotten all about the lamb in the oven, and told Jack to turn it off.

After this, Mary said to the policemen that they all must be terribly hungry, and that they should eat the lamb that was in the oven. She convinced them that it was what her husband would have wanted, and the this hospitality was the least she could offer. After some initial hesitation on the part of the policemen, they finally agreed, and started eating the lamb. Mary could overhear them in the kitchen saying that according to the doctor, Patrick must have been hit by a sledge- hammer. One of the men said to Jack that the hammer might be in the premises somewhere, and that the weapon might just be under their noses, that is, in their immediate vicinity. Hearing this, Mary began to giggle, for she knew that the weapon, the frozen lamb, was indeed under their noses.

10.10 CHECK YOUR PROGRESS

Reading Comprehension:

1. At the beginning of the story, Mary Maloney is shown to be the typical, happily married housewife. What details help build up this impression?

Ans: The warm, clean room with curtains drawn, two table lamps alight and the side board ready for a shared evening drink convey an atmosphere of ease and comfort. Mary herself waits as if looking forward to her husband's return. Her finished face, tranquil expression and soft eyes, all convey the impression of a happily married woman.

2. The writer hints at Patrick Maloney's discomfort that particular evening. Mention three details.

Ans: Patrick Maloney's lifting his glass of whisky and draining it in one swallow although there was still half of it left was unusual. Then, his going over and making himself a stiff new drink was an indication of his discomfort. Thirdly, his refusal to let her do anything for him, get his slippers or get him something to eat, indicated a hostile mood.

3. What do you think Patrick Maloney told his wife that prompted her to kill him?

Ans: Patrick probably told Mary that he had fallen in love with another woman and wished to get away from his wife, either by way of separation or divorce.

4. How do you think Mary Maloney would have behaved if she had not been pregnant?

Ans: Mary would probably have behaved in the same way even if she had not been pregnant.

5. Why was she so insistent that the policeman eat the leg of mutton being cooked in the oven?

Ans: This was because the leg of lamb was the weapon of attack which had caused Patrick's death. Eating it would destroy evidence.

6. Why does Mary "giggle" when the policeman says that the murder weapon was probably "right under our noses?"

Ans: She giggles because it is, quite literally under their noses. They are biting into the mutton with their teeth, right below their noses.

7. Food is an important metaphor in the story. Pre-occupation with eating and drinking on the one hand, guarantees Mary's innocence and on the other, provides her with the perfect weapon. Comment.

Ans: Interestingly, the story begins with a sideboard well prepared for an evening of warmth. Even amidst the tension Mary offers to get Patrick food and drink. It is during her efforts at preparing supper that she fetches the leg of lamb which she impulsively uses to fatally hit her estranged husband. Even her strategy to delay calling the police centres around buying potatoes etc for supper from the local greengrocers. And when the policeman gets delayed working on the detail of the murder, the murder weapon, the newly cooked leg of lamb, is consumed as food by the cops and crucial evidence is destroyed, letting Mary Maloney escape being discovered.

Vocabulary

2. Study the idioms below and fill in the blanks in the paragraph with the most appropriate one:

Warm/gladden somebody's heart, a dark horse, heart skips/misses a beat, steel yourself, break your heart, your heart sinks

Mary was very much in love with her husband. Herevery time her detective husband returned home, from work. She waited eagerly for his return each evening. Itto hear the tyres on the gravel outside. However, Patrick wasand had been having an affair. He knew the news would of his wife. He decided to to the task though it.....

Ans: Mary was very much in love with her husband. Her **heart missed a beat** every time her detective husband returned home, from work. She waited eagerly for his return each evening. It **gladdened** her heart to hear the tyres on the gravel outside. However, Patrick was **a dark horse** and had been having an affair. He knew the news would **break the heart** of his wife. He decided to **steel himself** to the task though it **made his heart sink**.

10.11 QUESTIONS FOR PRACTICE

Passage I

She took his coat and hung it in the closet. Then she walked over and made the drinks, a strongish one for him, a weak one for herself; and soon she was back again in her chair with the sewing, and he in the other, opposite, holding the tall glass with both hands, rocking it so the ice cubes tinkled against the side. For her, this was always a blissful time of day. She knew he didn't want to speak much until the first drink was finished, and she, on her side, was content to sit quietly, enjoying his company after the long hours alone in the house. She loved to luxuriate in the presence of this man, and to feel-almost as a sunbather feels the sun-that warm male glow that came out of him to her when they were alone together. She loved him for the way he sat loosely in a chair, for the way he came in a door, or moved slowly across the room with long strides. She loved intent, far look in his eyes when they rested in her, the funny shape of the mouth, and especially the way he remained silent about his tiredness, sitting still with himself until the whiskey had taken some of it away.

1. What did she do at the beginning of the passage?
2. While she was sewing, what did her husband do?
3. What and why was a blissful time for her?
4. Which details tell us that she loved her husband dearly?
5. Why would he remain silent in the beginning? When would he begin to talk?

Passage II

Her first instinct was not to believe any of it, to reject it all. It occurred to her that perhaps he hadn't even spoken, that she herself had imagined the whole thing. Maybe, if she went about her business and acted as though she hadn't been listening, then later, when she sort of woke up again, she might find none of it had ever happened. "I'll get the supper," she managed to whisper, and this time he didn't stop her. When she walked across the room she couldn't feel her feet touching the floor. She couldn't feel anything at all- except a slight nausea and a desire to vomit. Everything was automatic now-down the steps to the cellar, the light switch, the deep freeze, the hand inside the cabinet taking hold of the first object it met. She lifted it out, and looked at it. It was wrapped in paper, so she took off the paper and looked at it again.

1. What was her first instinct?
2. What was her first reaction?
3. What was she feeling while she walked across the room?

Passage III

The violence of the crash, the noise, the small table overturning, helped bring her out of the shock. She came out slowly, feeling cold and surprised, and she stood for a while blinking at the body, still holding the ridiculous piece of meat tight with both hands. All right, she told herself. So I've killed him. It was extraordinary, now, how clear her mind became all of a sudden. She began thinking very fast. As the wife of a detective, she knew quite well what the penalty would be. That was fine. It made no difference to her. In fact, it would be a relief. On the other hand, what about the child? What were the laws about murderers with unborn children? Did they kill then both-mother and child? Or did they wait until the tenth month? What did they do? Mary Maloney didn't know. And she certainly wasn't prepared to take a chance.

1. What caused the shock? What helped her overcome it?
2. What did she tell herself when she had come out of the shock?
3. What was extraordinary?
4. What did she think about her crime and the possible punishment for it?
5. What does the last line mean?

Passage IV

The room was warm and clean, the curtains drawn, the two table lamps alight and the one by the empty chair opposite. On the sideboard behind her, two tall glasses, soda water, whiskey. Fresh ice cubes in the Thermos bucket. Mary Maloney was waiting for her husband to come home from work. Now and again she would glance up at the clock, but without anxiety, merely to please herself with the thought that each minute gone by made it nearer the time when he would come. There was a slow smiling air about her, and about everything she did. The drop of a head as she bent over her sewing was curiously tranquil. Her skin -for this was her sixth month with child-had acquired a wonderful translucent quality, the mouth was soft, and the eyes, with their new placid look, seemed larger and darker than before. When the clock said ten minutes to five, she began to listen, and a few moments later, punctually as always, she heard the tires on the gravel outside, and the car door slamming, the footsteps passing the window, the key turning in the lock. She laid aside her sewing, stood up, and went forward to kiss him as he came in.

1. Describe the atmosphere in the room.
2. How do we know that Mary was waiting for her husband to come home?
3. Why would she look at the clock frequently? Why without anxiety?
4. What was her physical appearance like?
5. Which details indicate the arrival of her husband?

Passage V

Briefly, she told her story about going out to the grocer and coming back to find him on the floor. While she was talking, crying and talking, Noonan discovered a small patch of congealed blood on the dead man's head. He showed it to O'Malley who got up at once and hurried to the phone. Soon, other men began to come into the house. First a doctor, then two detectives, one of whom she knew by name. Later, a police photographer arrived and took pictures, and a man who knew about fingerprints. There was a great deal of whispering and muttering beside the corpse, and the detectives kept asking her a lot of questions. But they always treated her kindly. She told her story again, this time right from the beginning, when Patrick had come in, and she was sewing, and he was tired, so tired he hadn't wanted to go out for supper. She told how she'd put the meat in the oven-"it's there now, cooking"- and how she'd stopped out to the grocer for vegetables, and come back to find him lying on the floor.

1. What did Noonan discover while she was telling her story?
2. Why and with what result did O'Malley hurry to the telephone?
3. Who else came to the house and what did they do?
4. The detectives asked her a lot of questions, but they treated her kindly. What do you think was their real reason for doing so?
5. What story did she tell the detective and the doctor? Why was this a "story", and not "facts"?

10.12 SUGGESTED READINGS

1. Das Gupta, *Chidananda*, Jibananda Das, New Delhi: Sahitya Akademi, 1972.
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3. Basheer, Vaikom Muhammad, *The Magic Cat*, trans N. Kunju, Trissur: Kerela Sahitya Akademi, 1977.
4. Dwivedi, A. N. ed., *Studies in the Contemporary Indian English Short Story*, New World Literature Series, 37, Delhi: B. R. Publishing Corporation, 1990



ਜਗਤ ਗੁਰੂ ਨਾਨਕ ਦੇਵ
ਪੰਜਾਬ ਸਟੇਟ ਓਪਨ ਯੂਨੀਵਰਸਿਟੀ
ਪਟਿਆਲਾ

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PUNJAB STATE OPEN UNIVERSITY, PATIALA

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE (CC): HISTORY

SEMESTER I

BLAB31103T

**HISTORY OF INDIA: INDUS CIVILIZATION TO
c.1200 CE**

Head Quarter: C/28, The Lower Mall, Patiala-147001

WEBSITE: www.psou.ac.in

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PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. Anita Gill
Dean Academic Affairs



BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE(CC): HISTORY

SEMESTER I

(BLAB31103T) HISTORY OF INDIA: INDUS CIVILIZATION TO c. 1200 CE

MAX. MARKS:100

EXTERNAL MARKS:70

INTERNAL MARKS:30

PASS PERCENTAGE:35%

Objective

Total Credits:6

The aim of the paper is to introduce the students to the main developments in the history of India from the time of Indus Civilization to c. 1200. The focus is not only political events but an overview of polity, economy and society to create an understanding of the life in ancient times. This would serve as the foundation for the study of ancient Indian History.

INSTRUCTIONS FOR THE PAPER SETTER/EXAMINER:

1. The syllabus prescribed should be strictly adhered to.
2. The question paper will consist of three sections: A, B, and C. Sections A and B will have four questions each from the respective sections of the syllabus and will carry 10 marks each. The candidates will attempt two questions from each section.
3. Section C will have fifteen short answer questions covering the entire syllabus. Each question will carry 3 marks. Candidates will attempt any 10 questions from this section.
4. The examiner shall give a clear instruction to the candidates to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.
5. The duration of each paper will be three hours.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

SECTION- A

- Unit 1 Sources for the Study of Ancient Indian History: Archaeology, Numismatics, Epigraphic, Literary
- Unit 2 Indus Civilization: Extent, Town Planning, Economic Activity, Decline
- Unit 3 The Vedic Age: Economy, Society, Culture
- Unit 4 Political Conflict in the Sixteen Great States, Rise of Magadha
- Unit 5 The Mauryan Empire: Extent, Administration, Economy, Society

SECTION -B

- Unit 6 The Guptas: Extent of Empire, Administration, Economy, Society
- Unit 7 Kingdoms in the Deccan and South: Chalukyas, Pallavas, Cholas
- Unit 8 Religious Developments: Jainism, Buddhism, Puranic Hinduism, Vaishnavism, Shaivism
- Unit 9 Art and Architecture: Temple Architecture, Sculpture- Mathura and Gandhara, Painting
- Unit 10 India c. 1200: An Overview

Suggested Readings

- D.N. Jha, *Ancient India in Historical Outline*, Manohar, Delhi, 1998.
- Ranbir Chakravarti, *Exploring Early India*, MacMillan, New Delhi, 2010.
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SEMESTER I

COURSE (BLAB31103T): HISTORY OF INDIA: INDUS CIVILIZATION TO c. 1200 CE

COURSE COORDINATOR AND EDITOR: Ms. PARAMPREET KAUR

SECTION A

SR. NO.	UNIT NAME
UNIT 1	SOURCES FOR THE STUDY OF ANCIENT INDIAN HISTORY: ARCHAEOLOGY, NUMISMATICS, EPIGRAPHIC, LITERARY
UNIT 2	INDUS CIVILIZATION: EXTENT, TOWN PLANNING, ECONOMIC ACTIVITY, DECLINE
UNIT 3	THE VEDIC AGE: ECONOMY, SOCIETY, CULTURE
UNIT 4	POLITICAL CONFLICT IN THE SIXTEEN GREAT STATES, RISE OF MAGADHA
UNIT 5	THE MAURYAN EMPIRE: EXTENT, ADMINISTRATION, ECONOMY, SOCIETY

SECTION B

UNIT 6	THE GUPTAS: EXTENT OF EMPIRE, ADMINISTRATION, ECONOMY, SOCIETY
UNIT 7	KINGDOMS IN THE DECCAN AND SOUTH: CHALUKYAS, PALLAVAS, CHOLAS
UNIT 8	RELIGIOUS DEVELOPMENTS: JAINISM, BUDDHISM, PURANIC HINDUISM, VAISHNAVISM, SHAIVISM
UNIT 9	ART AND ARCHITECTURE: TEMPLE ARCHITECTURE, SCULPTURE- MATHURA AND GANDHARA PAINTING
UNIT 10	INDIA c. 1200: AN OVERVIEW

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 1: SOURCES FOR THE STUDY OF ANCIENT INDIAN HISTORY: ARCHAEOLOGY, NUMISMATICS, EPIGRAPHIC, LITERARY

STRUCTURE

1.0 Learning Objectives

1.1 Introduction

1.2 Archaeological Sources

1.3 Numismatic Sources

1.4 Epigraphic Sources

1.4.1 Check Your Progress I

1.5 Literary Sources

1.5.1 Hindu Literature

1.5.2 Buddhism Literature

1.5.3 Jain Literature

1.5.4 Secular Literature

1.5.5 Check Your Progress II

1.6 Summary

1.7 Suggested Readings

1.8 Questions for Practice

1.8.1 Long Answer Questions

1.8.2 Short Answer Questions

1.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Understand the nature of archaeological sources.
- Acquire information about the numismatic evidences.
- Gain knowledge regarding the epigraphic sources.
- Understand the nature of different types of literary sources.

1.1 INTRODUCTION

Students, why studying history is important? What is the use of history? Some of you would have asked yourself these questions. Studying history is important because it provides you the knowledge about India's past. History is an attempt to know the ways our ancestors lived and overcame different types of difficulties. Knowledge of India's history will help you in understanding better what is happening in the India of today. History teaches you the story of your country, which had started many thousand years ago. By studying history, you will come to know about the kings, merchants, religious personalities and the people, who have made the story of your country possible. The society you live is shaped by the past developments in your country and studying history is one of the ways to know these past developments. The past of our country is very long and it goes back to several thousand years. About this long past of India information is collected from the variety of sources, which our ancestors have left behind. The story of India's past is reconstructed by using the available evidences and a historian uses variety of sources to write the history of ancient India. The sources such as archaeological, numismatic, epigraphic and literary provide valuable information about ancient Indian society, economy, polity and culture to historians, who discover, arrange and refine these sources to give a historical sense to them. Sources do not speak themselves; rather, a historian critically analyses the sources and then interprets the sources to write the history of India's past. Unlike today, neither printing nor paper was known to ancient Indians, who have used dried palm leaves, the bark of the birch tree and plates of copper, and in some cases, large rocks, pillars, stone walls or terracotta tablets for writing. There was also a time, when people were not even aware of writing and about that period the information is provided by the objects which they have left behind, as, for instance, their weapons, ceramics and tools. The sources that help a historian in writing history of India include archaeological, numismatic, epigraphic and literary sources.

1.2 ARCHAEOLOGICAL SOURCES

As a branch of history, archaeology studies the human society through the analysis of past material remains found in surface surveys or in excavations. People of ancient societies have left behind variety of objects, tools, monuments and so forth, and these material remains are used by historians to know about ancient Indian societies. The human beings use variety of objects and build diverse structures for different purposes. Owing of their being durable in nature, these objects and the remains of ancient buildings have survived till now and based on their study, scholars attempt to recreate an image of India's ancient past.

The building remains, for instance, houses, palaces, forts, temples, and monasteries etc., help us to understand the nature of ancient settlements. The presence of forts and palaces suggests an urban character of a settlement and in a same way, remains of religious monuments help us in understanding the religious activities and beliefs of ancient Indians. As you all know, the written records of the Harappan civilization have not been deciphered so far. Yet we know much about the Harappan cities, trade, agriculture, religion and technology due to the discovery of archaeological evidences related to this civilization. In fact, the entire history of the

Harappan civilization till now is mainly based on the archaeological evidences. The building remains (e.g., great bath at Mohenjodaro, granaries at Harappa and dockyard at Lothal) have thrown valuable light on the urban character of the Harappan cities. The terracotta images of mother-goddesses and phallic emblems found in excavations of Harappan cities suggest the popularity of fertility cults in Harappan society. The burial sites of various pre-and-proto historical cultures suggests the prevalence of a religious beliefs in afterlife. Some of the key features of an urban centre, for instance, streets, shops, drains and fortification, are found in excavation of Kaushambi, Rajghat (ancient Varanasi), Ujjain, Pataliputra, Eran and Taxila and it shows their urban character. Sacred buildings of different types indicate their different religious affiliations. The *Stupas* (funerary structure) whereas belonged to Buddhism, temples in general had been associated with Hinduism and Jainism. The earliest remains of the *Stupas* (e.g., Bodh Gaya in Bihar, Sanchi and Bharhut *Stupa* in Madhya Pradesh) belong to *circa* third century BCE, the Hindu temples (e.g., Bhitargaon, Bhitari and Deogarh all in Uttar Pradesh) began to appear in the fourth-fifth century CE. In early medieval period, various regional styles of temple architecture (e.g., Nagara, Dravida and Vesara) developed in different parts of India. Some of the ancient monuments in the form of temples in south India and rock-cut Buddhist monasteries, for instance, at Ajanta are still standing; but much of the material remains of ancient past are still laying underneath earth's surface and archaeological excavations are needed to bring these into light.

In the stone age, the human beings resided in the natural caves and in the form of rock-paintings, the traces of these early humans have survived for instance at Bhimbetaka (Madhya Pradesh). In the historical period, the rock-cut caves began to be constructed for religious communities. The archaeological remains of the rock-cut caves that are found in Barabara and Nagarjuni hills (in Bihar) shows their first appearance in the Mauryan period. King Ashoka and his grandson Dasaratha are mentioned to have donated these rock-cut caves to Ajivika ascetics. In subsequent centuries, several rock cut caves were donated to Buddhist or Jain monks in Karle, Bhanja, Nasik, Kanheri, Junar, Udaigiri and several other places by royal patrons or rich merchants. The rock cut caves of Ajanta are of special mentioning here due to beautiful wall paintings and these rock-cut caves are dated to the period from *circa* 100 BCE to 700 CE. Most of the paintings at Ajanta caves are based on the Jataka stories and depict the various events of Buddha's life.

At both rock-cut caves and structural buildings (e.g., stupas, temples, etc.) remains of ancient sculptures are found. Though the sculptures, for instance, Priest King are found from the Harappan period, they systematically began to be produced in the Mauryan period, when stone became an important medium of artistic expression. In fact, the reign of the Mauryan king Ashoka marks a break between earlier traditions (except Harappan), in which wood was the chief medium of artistic expression, and subsequent tradition, when stone became the medium of artistic works. Following the Mauryan period, stone became the chief medium of artistic expression across India with the patronage coming from various affluent sections of the society. Excavations at Mathura suggest the beginning of idol worship associated with Buddhism, Jainism and Brahmanism from about 200 BCE onwards. On the basis of various differences in the style and form of sculptures, art historians have identified three different schools of sculptural art, viz., Gandhara school and Mathura school. With the emergence of the Hindu temples during the Gupta period, stone sculptures were integrated in the temple

architecture. The sculptures that are found at Hindu temples are based on the mythical as well as historical characters, and these images of divine have been the visual form of human imagination in stone or rock. The sculptural art is important for the study of art-architectural as well as socio-religious developments in Indian society.

Like us, the ancient Indians used variety of pottery types in their everyday lives. The pottery has been one of the important inventions of human being for the purpose of storing, cooking and transportation of goods. In the beginning, pottery was handmade and crude. But after the discovery of potter's wheel, well-proportioned wheel thrown, sun dried or baked in fire pottery began to be manufactured in large quantity. In the excavations of ancient settlements remains of different types of pottery are identified and some of the important ancient pottery types are, viz., the Red pottery, the Ochre Pottery, the Painted Grey Ware (PGW) and the Northern Black Pottery Ware (NBPW). Mostly dishes and bowls of the PGW are found from sites like Atranjikhhera and Hastinapur along with rice, wheat and other cereals. On the other hand, the NBPW, which was a deluxe pottery, are found in urban context and therefore, this pottery type is associated with the second urbanization. About 450BCE, NBPW sites have been found with a greater concentration in the eastern Uttar Pradesh and Bihar. While the NBPW was in use as a deluxe pottery, the Red Ware was used for daily purposes like cooking and storing. Besides ceramics, various types of tools, weapons, and craft objects, jewellery, etc., also are found in archaeological excavations. The presence or absence of these objects in archaeological sites helps the scholars to assess the nature of the settlement under study. For instance, the absence of iron objects in the excavated sites of the Harappan civilization shows the absence of any knowledge regarding iron technology in the Harappan society. Instead of the iron technology, the Harappans were aware of copper smelting and bronze making, and this is the reason why the Harappan civilization is called the Bronze age civilization.

1.3 NUMISMATIC SOURCES

The numismatic study refers to the study of metallic currency that was in use under different dynasties and in different regions of India. In ancient India, people used metallic currency of different types in a same way as we use it as a medium of exchange for buying commodities in market. It is noticeable that not every piece of coin was used as a metallic currency; rather, coins backed by a legitimate issuing authority were accepted by the people for market transactions. Coins are of definite size, shape, and weight standard, and carry marks of authentication in the form of images, symbols, legends and dates on its surface. That side of the coins which carries main message is known as 'obverse' and the other side of it is called 'reverse'. The coins are helpful in establishing genealogies and chronologies of different ruling houses because they usually carry names and images of rulers and deities. The use of metal currency in India was started by about fifth century BCE onwards. The earliest coins in circulation were punch-marked coins (called *panas* or *karshapanas*), and these coins were struck at the weight standard of 32 *ratis* or 57.6 grains. These coins were possibly issued by individuals, group of merchants, city administrations and also by the kings. The punch-marked coins carry various marks/symbols without any name. Most of them were silver coins but copper and bronze coins are also discovered. The punch-marked coins were minted by cutting

pieces from the metal sheets of silver, bronze and copper at a fixed weight standard (i.e., 32 *ratīs*). But this technique was increasingly discontinued, when the mould-casting or die-striking technique was introduced in India by the Indo-Greeks. The Indo-Greek rulers were the earliest, who issued coins with the images of rulers, deities and names. This practice continued under the Shaka, the Kushana and the Gupta rulers in subsequent centuries. It has been suggested by scholars that the gold coins were used for higher transactions, while copper and silver coins in day-to-day transactions for necessities. The coins carrying legends (writings) also throw lights on the languages (Sanskrit, Prakrit, Greek) and scripts (Brahmi, Kharoshthi) that have been in use in ancient India. The Brahmi whereas was popular in mainland India, Kharoshthi was mainly used in the north-western India.

The coins provide valuable information about the ancient economies, rulers and trade patterns. A considerable number of Roman gold and silver coins are found in different parts of peninsular India and it throws light on the flourishing Indo-Roman trade in the early centuries of the Common Era. The involvement of the early Indians in maritime trade is further indicated by the depiction of ships on the Satavahana coins. Some scholars believe that the presence of coins whereas shows economic prosperity, the absence of these refers to an economic crisis in ancient India. In addition, the debasement of coins is also taken as an evidence of a financial crisis in the state or a general economic decline. However, not all scholars agree with this proposition. Because, the minting of coins or debasement of coins depends on the availability of precious metal. In a situation, where the supply of precious metal was reduced or restricted, the rulers would have alloyed or debased their coins in a response to an increased demand, due to the expanding volume of economic activities, for metallic currency. Several rulers are only known from their coins. In fact, most of the Indo-Greek rulers are known to us mainly from their coins. Except numismatic evidences, we do not have much information, for instance, about the Mitra and the Naga rulers of ancient India. Without numismatic evidences our knowledge about the Gupta king named Ramagupta, who ruled between Samudragupta and Chandragupta II, would have been very restricted. Coins help in ascertaining the character of ancient polities. For instance, the coins of the oligarchies (e.g., Malavas, Arjunayanas, Yaudhyeas, and so forth) usually carry the expression, *gana* that throws light on their non-monarchical character. The images of the Greek, Iranian and Hindu deities and Buddha are identified on the Kushana coins and it suggest the presence of people of diverse cultural-religious backgrounds in their empire. The expression *dinara* that is used by the Guptas for their gold coins was actually derived from the Roman term, *denarius*. The Gupta rulers have issued coins to commemorate important events of their lives. For instance, Chandragupta I issued coins, depicting him along with his queen Kumaradevi, to commemorate his marriage. In a same way, ‘lion slayer type’ coins of Chandragupta II exhibit the Gupta ruler’s conquest of western India.

1.4 EPIGRAPHIC SOURCES

The earliest inscriptions were issued by the Mauryan rulers in ancient India, and the king Ashoka is known to have issued several royal edicts in his lifetime. These inscriptions were written on stone pillars and rock surfaces across the Indian subcontinent in the Brahmi script in mainland India and the Kharoshthi script as well as the Greek script in north-western India.

Ashokan inscriptions were written down in Prakrit script in mainland India and in the Greek or the Aramaic script in north-western India. Not only his inscriptions throw light on the important events of his life and his activities, but also the regional variation in the use of script and languages. The Ashokan inscriptions have been used to write the history of Mauryas with precise dates and chronology of events. Following the Mauryan period, large number of inscriptions belonging to the period from *circa* 200 BCE to 400 CE were issued by people of diverse backgrounds. Not only rulers but merchants, artisans, monks and nuns began to record their donative acts in the form of inscriptions. A large number of such inscriptions have been collected from the Buddhist sites, for instance, Sanchi, Bhadrut, Mathura, Nasik, and Karle. From about the fourth century CE, several royal houses (e.g., the Guptas, the Vakatakas, the Rashtrakutas, the Chalukyas, the Pallavas and the Cholas among others) began issuing their inscriptions. Their inscriptions are found on copper plates, stone surfaces, and temple walls. From these inscriptions information about dynastic genealogies has been gleaned. These inscriptions also shed light upon various military, religious, monetary and donative acts of different rulers, ministers and queens. The inscriptions that belong to the category of *prashasti* (eulogies) are an important source to know about the military achievements of the ancient rulers. For instance, the Allahabad stone pillar inscription narrates the military exploits of the Gupta King Samudragupta. The inscriptions also help in the study of political structures, administration, and revenue system of the ancient kingdoms.

The inscriptions are written in various languages like Sanskrit, Prakrit, Tamil and Telugu etc. Between the fourth and the sixth century CE, Sanskrit was the language of the royal inscriptions; but in the post-Gupta period, several regional languages began to be used for writing inscriptions. Tamil became the important language under the Pallava rulers in South India and several bilingual Sanskrit-Tamil inscriptions of the Pallava rulers began to be issued from the seventh century CE onwards. Likewise, the Kannada language appeared in inscriptions in the sixth-seventh century CE onwards and the Telugu language in the sixth century CE onwards. As far as the dates are concerned, scholars have identified several eras, for instance, the Vikram *samvat* (starting in 57-58 BCE), the Shaka *samvat* (starting in 78 CE), the Kalachuri-Chedi era (starting in 248 CE) and the Gupta era (starting in 319 CE) in the inscriptions of different rulers. The inscriptions therefore appear to be an attempt on the part of the rulers and other people to record specific events/activities on durable material. The inscriptions provide information about the issuing authority, purpose and act of writing. Unlike manuscripts, inscriptions are recorded on much durable materials, and they provide information about what people were actually doing in a specific place and time. The geographical spread of inscriptions helps in assessing the boundaries of the related ruler. For instance, the spread of the Ashokan inscriptions have been used to demarcate the boundaries of the Mauryan empire in the third century BCE. Here it is noticeable that not all inscriptions that would have been issued by any king of ancient India are usually discovered and the discovery of an inscription therefore depends more on chance. The inscriptions written on moveable material, for example, copper plates could have been shifted away from their original place. But inscriptions do have limitations. Sometime confusion is created, when the rulers of same name are mentioned in inscriptions. Or if a name is skipped from the genealogy section of the inscription, then it creates confusion. For instance, the name of the Gupta king Ramagupta is not included in the

genealogy of the Gupta rulers in their inscriptions, but the numismatic evidences show his presence.

1.4.1 CHECK YOUR PROGRESS I

1. Define the archaeological sources?

2. Write a note on the NBPW?

3. Comment on the *karshapanas*?

4. Who issued the earliest inscriptions in ancient India?

5. What is *Prashasti*?

1.5 LITERARY SOURCES

The literary sources that are used by scholars are of both religious and secular nature; they are composed in diverse languages (Sanskrit, Pali, Prakrit, Tamil, Greek, Latin, Chinese, etc.) and several scripts (Brahmi, Kharoshthi, etc), which makes their study a specialized craft requiring proper training and consistent practice. The literary sources not only inform us about the ancient society, economy, polity and culture, but it also sometime provides information about their authors and the audience. As the ancient texts have been composed by different authors at different times, they show a variation in their authors approach to their contemporary society. For instance, the texts of the Hindus, Buddhists and Jains display stark differences in their approach to human life as well as divinities. Historians therefore critically analyse the literature, its authorship, date, and perspective before using it for writing the history of ancient India.

1.5.1 HINDU LITERATURE

In Brahmanical tradition, the literature is broadly divided into two groups: *shruti* meaning heard and *smriti* meaning remembered. In *shruti* category comes four Vedas. These are the *Rigveda*, the *Samaveda*, the *Yajurveda* and the *Atharvaveda* besides the Brahmana texts, the *Aranyakas* and the *Upanishads*. It was believed that these were heard by the sages while meditating or were revealed by the gods to them. In this way, according to traditions, the *shruti* literature was not created by human beings rather descended upon them. On the other hand, texts like Vedanga, Puranas, Epics and *Dharmashastras* come under the category of *smriti*. The term *Veda* is derived from the root *vid* literally meaning ‘to know.’ Hence, it means knowledge or wisdom. The Vedic literature belongs to the period from about 1500 to 600 BCE.

It comprises of mainly the four *Vedas*, the *Brahmana* texts (different from brahmana *varna*), the *Aranyaka* texts and the *Upanishads*.

The oldest Veda is *Rigveda* belonging to the period from about 1500 to 1000 BCE. It contains ten *mandalas* or books comprising 1,028 hymns. Rest of the three *Vedas* (*Sama*, *Yajur*, and *Atharva*) belong to the period from about 1000 to 600 BCE. In the sixth century BCE was written a text named *Nirukta* by Yaska on the etymology of the words in the *Rigveda*. The *Samaveda* comprises of 1,810 hymns and these hymns are meant to be sung during rituals. The *Yajurveda* is different from the *Samaveda* because it mainly deals with rituals that were performed at different sacrifices. On the other hand, the *Atharvaveda*, besides comprising hymns, also contains magical charms and spells to ward off diseases or ill-fate, to gain material success and to subdue the enemies. The *Saunakiya/Sh Shaunaka* recension of the *Atharvaveda* comprises 731 hymns divided into 20 books. The *Brahmanas* (different from brahmana *varna*) explain the origin and meaning of various hymns of *Samhitas* (or *Vedas*). On the other hand, the *Aranyakas* (forest books) provide interpretations of the symbolic and philosophical meanings of sacrificial rituals. They comprise knowledge of the mysteries of spirit and rituals. It was believed that this knowledge could only be conveyed in the isolation of forests. The nature of *Upanishads* is entirely different from the *Brahmanas* and the *Aranyakas*. The term *Upanishad* is derived from *upa-ni-sad*, i.e., to sit down near someone. It refers to a knowledge conveyed from one person to another secretly. The *Upanishads* are 108 in number, and some of these are: *Brihadaranyaka Upanishad*, *Kaushitaki Upanishad*, *Tattiriya Upanishad*, *Chandogya Upanishad*, *Kena Upanishad* and several others. They mainly contain philosophical discourses revolving around the concepts of *atman* (self) and *brahma/brahmana* (Supreme Being).

The supplementary texts called *Vedangas* literally meaning ‘limbs of *Vedas*’ were composed between the sixth century BCE and the second century BCE. The *Vedangas* helped in the proper recitation and understanding of the four *Vedas*. The number of *Vedangas* is six: i) *Siksha* (pronunciation), ii) *Kalpa* (ritual), iii) *Vyakarana* (grammar), iv) *Nirukta* (etymology), v) *Chhanda* (meter), and vi) *Jyotisha* (astrology). The *Kalpa-sutra* comprises *Dharmasutras*, which are legal treatises providing rules and regulations for the functioning of ancient Indian society. The term *Dharma* is derived from the root *dhri* meaning ‘to maintain or support or sustain,’ and it refers to a group of legal treatises mainly comprising: *Dharmasutras*, *Smritis*, *Tikas* and *Nibandhas*. In the category of *Dharmasutras* are included compositions of *Apastamba*, *Baudhayana*, *Gautama* and *Vasishtha* and these were composed between *circa* the fifth century BCE and the second century BCE. The *Dharmashastras* including the *Manu-smriti*, the *Yajnavalkya-smriti*, the *Narada-smriti*, the *Katyayana-smriti* and the *Brihaspati-smriti* were composed in the first half of first millennium CE. They provide information about royal functions, administration, various ministers, judicial machinery and so forth. Both the *Dharmasutras* and the *Dharmashastras* provided the rule and regulation for the functioning of the ancient Indian society.

The *Mahabharata* and the *Ramayana* were composed by the Gupta period and they reflect on the religious and cultural beliefs of ancient Indians. The *Mahabharata* of *Vyasa* comprised about 100,000 verses and therefore, it is also known as the *Shatashashri Samhita*. This epic narrates the adventures and life of *Kaurava* and *Pandava* brothers of *Hastinapura*. In a similar way, the *Ramayana* of *Valmiki* comprises about 24,000 verses. The focus of the

Ramayana is the life and adventures of the Ayodhya prince, Rama, his wife Sita and brother Lakshmana. Both the *Mahabharata* and the *Ramayana* are associated with different incarnations of the Hindu god Vishnu and therefore, these epics are considered holy by the Hindu community in India. The cities for instance, Hastinapura, Kurukshetra, Mathura and Indraprastha (Delhi) that are frequently mentioned in the *Mahabharata* are located in the Indo-Ganga divide region. The cities for instance, Ayodhya and Mithila that are mentioned in the *Ramayana* are located in the mid-Ganga valley area. Therefore, the geographical focus of the *Mahabharata* whereas is in the Indo-Ganga divide, the *Ramayana*'s core geography is the mid-Ganga valley.

The nature of the Puranas is different from the Hindu epics and they too are considered holy in India. The Puranas are more like a store-house of traditions, legends, myths, dogmas, rituals, moral codes and religious and philosophical principles. The term Purana means 'old' and there are eighteen chief Puranas, viz., *Matsya*, *Vishnu*, *Markandeya*, *Bhagavata*, *Brahmanda*, *Bhavisya*, *Agni*, *Narada*, *Garuda*, *Padma*, *Varaha*, *Kurma*, *Linga*, *Shiva*, *Skanda*, *Brahmavaivarta*, *Vamana* and *Brahma*. Originally, the Puranas were a part of a long oral tradition before their final compilation by the sixth century CE. However, additions and modification continued in the Puranas in subsequent centuries. The Puranas deals with range of themes like grammar, geography, genealogy, astrology, polity and also shed some light on society, economy, religion, *tirthas* and legal matters. From historical point of view genealogical section of the Puranas provide lists of mythical as well as real ruling houses, for instance, the Nandas, the Mauryas, the Indo-Greeks, the Shakas, the Kushanas and the Satavahanas, up to the Gupta period. From a geographical point of view the Puranas were centred in the Ganga Valley, western and northern India with almost no reference to the South.

1.5.2 BUDDHIST LITERATURE

The Buddhist literature can be grouped into canonical and non-canonical categories. The canonical literature comprises those compositions that provide rule and regulations for the functioning of the Buddhist monasteries; Buddhist monks and nuns; and Buddhist lay worshipers. In addition, basic principles of the sect are included in the canonical literature. The three Buddhist canons written in Pali (commonly known as *Tripitaka* meaning three baskets) are: the *Vinaya Pitaka*, the *Sutta Pitaka* and the *Abhidhamma Pitaka*. The *Vinaya Pitaka* is a collection of rules and regulations for monks and nuns. The *Sutta Pitaka* contains the teachings of Buddha and his close companions. And the *Abhidhamma Pitaka* is a work on Buddhist philosophy. Contrary to these, the non-canonical literature comprises, for instance, the Sri Lankan histories (e.g., the *Mahavamsa* and the *Dipavamsa*), the Jataka tales, biographies of Mahatma Buddha (e.g., *Buddhacarita* of Asvaghosa, circa 200 CE, and *Lalitavistara*, circa 100-200 CE) and so forth. The Sri Lankan histories revolve around Buddha's life, Buddhist councils, accounts related to the Mauryan King Ashoka and several Sri-Lankan rulers. On the other hand, the Jataka tales narrate the stories relating to the previous births of Mahatma Buddha. From the Jataka tales, historians get to know about the social and economic life of the ancient people. The compilation of the Jataka tales possibly had taken place sometime between circa third century BCE and the second century CE.

1.5.3 JAIN LITERATURE

Like the Buddhist literature, Jain literature is grouped into canonical and non-canonical categories. The sacred literature of Jains is written in Ardha-Magadhi (a form of Prakrit) and the canonical literature is generally called, the *Siddhanta* or *Agama*. The canonical literature provides information about the rules and regulations for the conduct of Jain monks, the Jain doctrines and philosophy, and stories of Jain ascetics and merchants. It also consists of valuable information about social and cultural life of ancient India. The exegetical literature (e.g., the *Niryukti*, the *Bhasa/Bhasya*, the *Curni* and the *Tika*) aims to help the teachers to explain and interpret the Jain canons to students or lay worshippers. The non-canonical literature consists of several Epics, Puranas (Svetambaras call them *Charitas*) and story literature. The Jains have their own version of the *Ramayana* which is known as the *Paumacaria* (circa fourth century CE). They also have their own Puranas, e.g., the *Padma-charita* or the *Padma-Purana*, the *Maha-Purana* and the *Harivamsa-Purana*. The *Harivamsa-Purana* (circa eighth century CE) provides a Jain version of the stories of Pandavas, Kauravas, Krishna, Balarama and others. Jainism also has a rich story writing tradition. The texts like *Vasudevahindi* (circa sixth century CE), the *Samaraicchakaha* (circa eighth century CE), and the *Kuvalayamala* (circa eighth century CE) are few of the best example of Jain story literature. The story literature throws valuable light on ancient Indian society, culture and economy from a Jain perspective.

1.5.4 SECULAR LITERATURE

Besides the religious literature, the ancient Indians have composed variety of secular texts. In the category of the secular literature, the grammatical texts (e.g., Panini's *Ashtadhyayi*, Patanjali's *Mahabhashya* and Katyayana's *Varttikas*), Sanskrit lexicon (Amarasimha's *Amarkosha*), treatise on dramaturgy (Bharata's *Natyasastra*), urban arts (Vatsayayana's *Kamasutra*), drama/poetry (e.g., compositions of Kalidasa, Sudraka, Dandin, Vishakhadatta and so forth), and biographies (e.g., Banabhatta's *Harshcharita*) are included. Among the important treatises on political economy are placed the texts, for instance, the *Arthashastra* of Kautilya and the *Kamandakiya Nitisara*. The *Brihatsamhita* by Varahamihira (the sixth century CE) deals with astrology and astronomy besides providing information about society and economy of northern India in the Gupta period. The text named *Krisiparasara* is amongst the earliest compositions on agriculture.

The writings of the foreign travellers of India also provide valuable information about ancient India from non-indigenous perspective. One of the most important Greek text on the Mauryan India was called *Indika* and it was authored by a Greek ambassador Megasthenes in the court of Chandragupta Maurya. Megasthenes provides a first-hand account of the ancient Indian society and polity. The writings of the Greco-Roman authors, for instance, Diodorus, Strabo, Pliny the Elder, *Periplus of the Erythraean Sea* of an anonymous Greek traveller, Claudius Ptolemy and Cosmos Indicopleustes also provide valuable information about maritime trade, trading ports, trading commodities and patterns of trade in the Indian Ocean. In addition to the Greco-Roman sources, the travel accounts of the Chinese Buddhist pilgrims (e.g., Fa- Xian in India, 399-414 CE and Xuan Zang in India, 629-641 CE) inform us about the various Buddhist sites in ancient India. Fa- Xian whereas visited India during the reign of the

Gupta ruler Chandragupta-II, Xuan Zang's travel to India happened at a time, when the Pushyabhuti king Harshavardhana ruled entire north India.

The information about South India is provided by the Sangam literature, which was composed between circa second century BCE and the third century CE. This literature is divided into two groups: *Melkannakku* or 18 major narrative texts and *Kilkanakku* or 8 minor didactic works. According to the Tamil legends, the Sangam literature was composed in three assemblies (two in Madurai and one in Kapatapuram) that took place under the Pandya kings patronage. Bardic in nature, the Sangam literature throws valuable light on the Chera, the Chola and the Pandya polities of Southern India. The major themes of the Sangam literature are love (*akam*) and war (*puram*) revolving around the heroic exploits of (either Chola or Chera or Pandya) individuals. The famous Tamil text, the *Tirukkural* is a philosophical work, while the *Tolkappiyam* deals with the Tamil grammar. Tamil epics, the *Silappadikaram* 'the Song of the Anklet' of a Jain monk Ilango Adigal and the *Manimekalai* 'the Jewel Belt' of a Buddhist monk named Sattanar were compiled by the sixth century CE and they revolved around the lives of a merchant son, Kovalan, his wife Kannagi, a courtesan named Madhavi and a daughter of Kovalan and Madhavi, named *Manimekalai*. These Tamil epics shed light on the position of women and the life of elites in Kaveripattanam, Madurai and other cities in south India.

1.5.5 CHECK YOUR PROGRESS II

1. Write the names of four Vedas.

2. Write a note on the *Vedangas*?

3. Write a note on the Puranas?

4. Explain the term, *Tripitaka*?

5. Comment on the Sangam literature.

1.6 SUMMARY

Students, the history writing is a craft and a historian gains expertise in this craft only after a long and intense training. The sources that are used by historians to write history have their limitations due to their different natures. The archaeological remains of past societies help historians in understanding the day-to-day life of people, but they do not provide much information about the abstract philosophies and thinking processes of ancient Indians. The numismatic evidences are valuable source for the study of ancient economies and inform us about their issuers and their circulation. Yet they cannot be used to write the history of, for

instance, ancient Indian's artistic taste, food habits, political processes and liturgical practices. In a same way, inscriptions are useful for the study of specific historical moments associated with individuals, communities and dynasties. But the inscriptions fail to throw much light on the art and architecture. The literary sources whereas provide valuable information about society, economy, polity and culture of ancient India, but they often carry their author's biases. In spite of having their limitations, the sources (archaeological and literary), if studied together, can be used to develop a wholistic understanding of ancient societies. The available sources therefore are used by historians critically and also in relation to each-other for writing India's ancient history.

1.7 SUGGESTED READINGS

R. S. Sharma, *India's Ancient Past*. New Delhi: Oxford University Press, 2008.

Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*. New Delhi: Penguin Books, 2002.

Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*. Delhi: Pearson-Longman, 2009.

A.L. Basham, *The Wonder That Was India (A survey of the history and culture of the Indian sub-continent before the coming of the Muslims)*, London: Picador an imprint of Pan Macmillan Ltd., 2004.

1.8 QUESTIONS FOR PRACTICE

1.8.1 LONG ANSWER QUESTIONS

1. What are the sources for the study of ancient Indian history? Write an essay.
1. Discuss the importance of archaeological sources in the study of ancient Indian history?
2. Highlight the main characteristics of the numismatic sources.
3. Write an essay on the epigraphic sources.
4. Assess the importance of literary sources in the study of ancient Indian history.

1.8.2 SHORT ANSWER QUESTIONS

1. Write a short note on Upanishads?
2. What do you know about Puranas?
3. Write few sentences on punch marked coins?
4. Comment on Ashokan inscriptions.
5. Write a short note on Ramayana?
6. Who was Kautilya? Name his famous book.
7. Mention four points of historical importance of the Mahabharata.
8. What is the importance of coins as historical sources?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVILIZATION TO c. 1200 CE

UNIT 2: INDUS CIVILIZATION: EXTENT, TOWN PLANNING, ECONOMIC ACTIVITY, DECLINE

STRUCTURE

2.0 Learning Objectives

2.1 Introduction

2.2 Extent of the Civilization

2.3 Town Planning

2.3.1 Check Your Progress I

2.4 Economic Activity

2.4.1 Agriculture

2.4.2 Animal Husbandry

2.4.3 Trade and Commerce

2.4.4 Craft and Industry

2.5 Decline of the Indus Civilization

2.5.1 Check Your Progress II

2.6 Summary

2.7 Suggested Readings

2.8 Questions for Practice

2.8.1 Long Answer Questions

2.8.2 Short Answer Questions

2.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Understand the nature of the Indus civilization.
- Acquire information about the town planning.
- Gain knowledge regarding the economic activities.
- Acquire information about the decline of the civilization.

2.1 INTRODUCTION

Students, some of the earliest cities in India were founded on the banks of river Indus and its tributaries in the third millennium BCE and therefore, the urban culture with which these cities had been associated is named as the Indus civilization. Another name that is suggested for this civilization is the Indus-Sarasvati civilization because several sites of this civilization are also found in the now-dry river valley of the Ghaggar-Hakra (usually identified with the Rigvedic Sarasvati river). But the identification of the Ghaggar-Hakra with the Rigvedic Sarasvati is not accepted by all the scholars, who prefer to use either the name Indus civilization or the Harappan civilization for this first urban culture of India. Since number of sites associated with this civilization are also found in regions away from the Indus valley and the Ghaggar-Hakra valley, scholars often use the name Harappan civilization because this civilization was first discovered at the modern site of Harappa that is situated in the province of West Punjab in Pakistan. The naming of civilization after the site where it is first identified has been an academic convention; however, the use of the name Harappan civilization does not mean that all the sites of this civilization are identical to Harappa. Since the Indus people lacked the knowledge of iron technology and have mainly used copper and bronze implements, this civilization is also known as the Bronze age civilization. Our knowledge of this civilization is entirely based on the archaeological evidences because the script of the Indus people has not been deciphered so far.

2.2 EXTENT OF THE CIVILIZATION

The discovery of the Indus civilization was first announced in the year 1924 by John Marshall, who had been the Director General of the Archaeological Survey of India. Besides Marshall, two Indian archaeologists namely Dayanand Sahani and Rakhal Das Bannerji have been associated with the discovery of this civilization. It was Dayanand Sahani, who started excavating Harappa in 1920 and Rakhal Das Bannerji first excavated Mohenjodaro in 1921. Based on the archaeological findings at Harappa and Mohenjodaro, John Marshall announced the discovery of the Indus civilization. Subsequently, many more sites were discovered and excavated. According to one estimate, the total number of Indus sites now is about 1022. Out of 1022, 406 sites are in Pakistan and 616 in India. Some of the well excavated and studied Harappan sites are, Harappa, Mohenjodaro, Sutkagendor (in Pakistan), Kot Diji and Chanhudaro (in Sind), Ropar (in Panjab), Lothal and Dholavira (in Gujarat), Rakhigarhi and Banawali (in Haryana), Kalibangan (in Rajasthan) and so forth. However, only 97 sites out of more than one thousand have been excavated extensively so far. From geographical point of view, the Indus sites are spread over modern Afghanistan, Baluchistan, Pakistan and North Western India (Panjab, Haryana, Parts of Gujarat, and western Uttar Pradesh). The total area covered by this civilization ranged between 680,000 to 800,000 square km. This civilization roughly covers an entire area between Jammu in the north to Narmada estuary in the south and from Sutkagendor on the Makran coast of Pakistan in the west to the Alamgirpur in the Saharanpur district of Uttar Pradesh in the east. One isolated site at Shortughai is found in Afghanistan of this civilization.

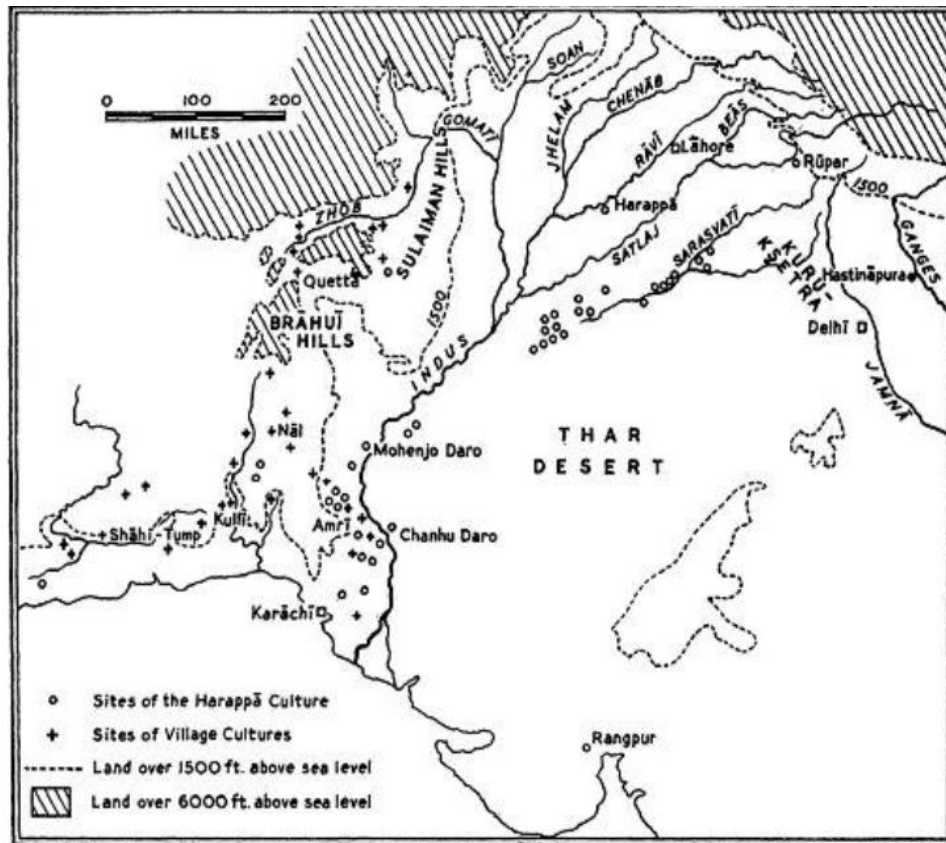
Scholars have different views on the origin of the Indus civilization. Some scholars, for instance, E. J. H. Mackay, D. H. Gordon and S. N. Kramer trace the origin of this civilization from the migration of people from Sumer (southern Mesopotamia) to the Indus valley. It is argued that these people from Mesopotamia brought the idea of civilization and founded urban settlements in the river valley of the Indus. Not differently, but Mortimer Wheeler argued that the idea of civilization diffused from West Asia and it reached the Indus valley, where it gave birth to an urban civilization. This theory is rejected by Indian scholars on the basis of many characteristic differences between the Mesopotamian and the Indus civilization in terms of town planning, script and material culture. Recent studies, therefore trace the origin of the Harappan civilization from the local farming communities of Baluchistan which first emerged in the seventh millennium BCE. These farming communities prepared the ground for the emergence of several regional cultures that predated the rise of Indus cities. In India, Amalananda Ghosh identified close similarities between pre-Harappan Sothi culture of Rajasthan and the mature Harappan culture. On the other side of the border, a Pakistani archaeologist M. R. Mughal established a connection between the pre Harappan Kot Diji culture and the mature Harappan phase. Studies of both, Ghosh and Mughal thus showed the emergence of the Indus civilization from the early Harappan cultures.

Now scholars invariably accept that the Kot Diji culture (in a vast region comprising parts of Panjab and northern Sind), the Sothi-Siswah Culture (in the area comprising northern Rajasthan, Haryana and parts of Panjab), and the Amri-Nal Culture (located in Baluchistan, Central and Southern Sind) provided a firm base on which the foundations of the mature Harappan culture were laid. Based on the archaeological evidences, different cultural phases of the Indus civilization are identified and these are: first, the Early Harappan period that is dated to *circa* 3200 BCE- 2600 BCE. Second, the Mature Harappan period that is dated to circa 2600 BCE- 1900 BCE, and third, the Late Harappan period that followed the Mature phase is dated a period between circa 1900 BCE- 1300 BCE. The early phase was a formative phase of this civilization and the late phase emerged after the decline of the urban lifestyle. From our perspective, therefore, the mature phase is the focus of discussion; it is because the mature phase represents the highest stage of the Indus civilization, when in true sense the Indus people had developed a cosmopolitan attitude; they lived an urban life, learnt writing, perfected various crafts, and indeed formed a common culture.

2.3 TOWN PLANNING

How the Indus cities were built? What was their lay-out? Our answers to these questions are based on the excavations of Mohenjodaro and Harappa. Both the cities have been horizontally excavated over the period of several decades. But after partition, Mohenjodaro and Harappan went to Pakistan and in India scholars, therefore, shifted their focus on the sites like Dholavira, Lothal, Kalibangan and Rakhigarhi to understand the urban planning of the Indus cities. The Indus cities of Mohenjodaro, Harappa and Kalibangan had been well planned and they were divided into two sections – citadel or upper town and lower town. However, the city named Dholavira is the only city that is divided into three sections, viz., citadel, middle town and lower town. Possibly, the citadel was occupied by the ruling class and the common people lived in the middle or lower towns. These cities were surrounded by fortification walls, and citadel

of Harappa for instance was surrounded by a thick mud-brick wall, with massive towers and gateways, and the structures inside were raised on one or more higher platforms. The houses were built on higher platform to protect these from flood water. The houses made of burnt or sun-baked bricks followed the grid system. Roads were broad and cut across one another almost at right angles. The city thus, was divided into several blocks. The roads were connected to lanes and on the both sides of the lanes were situated the houses of Indus people.



Sites of the Harappa Culture¹

The most remarkable feature of town planning of Mohenjodaro is uniform houses, which were rectangular in plan and have been of varying sizes. Generally, rooms were arranged around a courtyard in the houses that had a single entrance and separate bathing cells. Remains of double stories houses, possibly occupied by the affluent people, are also discovered at Mohenjodaro. In the Indus cities, houses had systematic drainages and these drainages were laid out throughout the city. Each house had its waste running out, sometimes through terracotta pipes fitted together, into cess-pit. These cess-pits were linked to the drains running alongside the road. In Mohenjodaro, which was situated on the bank of river Indus, a rectangular tank, measuring 12x 7 meters in length and width, while it was 2.4 meters deep, is found and it is named as the Great Bath. This water tank had staircases on opposite sides for entering into it and evidences of several rooms adjoining the bath, on the north and east are also discovered by archaeologists in excavations. It is suggested that this Great Bath was associated with ritual

¹ A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co.,1954, p.45

bathing. Remains of granaries are found in Mohenjodaro and Harappa, which shows that agriculture produce was shifted from countryside to the cities and stored in the granaries. About 2,000-3,000 houses are identified in Mohenjodaro and most of these houses had water-wells. On the other hand, each house in Harappa was built with a latrine connected to the street drains. In the lower town of Harappa, various workshops of shell-cutting, bead making and copper smelting were located. The elaborate arrangements for drinking and bathing water in the Harappan cities exhibit a high sense of personal hygiene among the city dwellers.

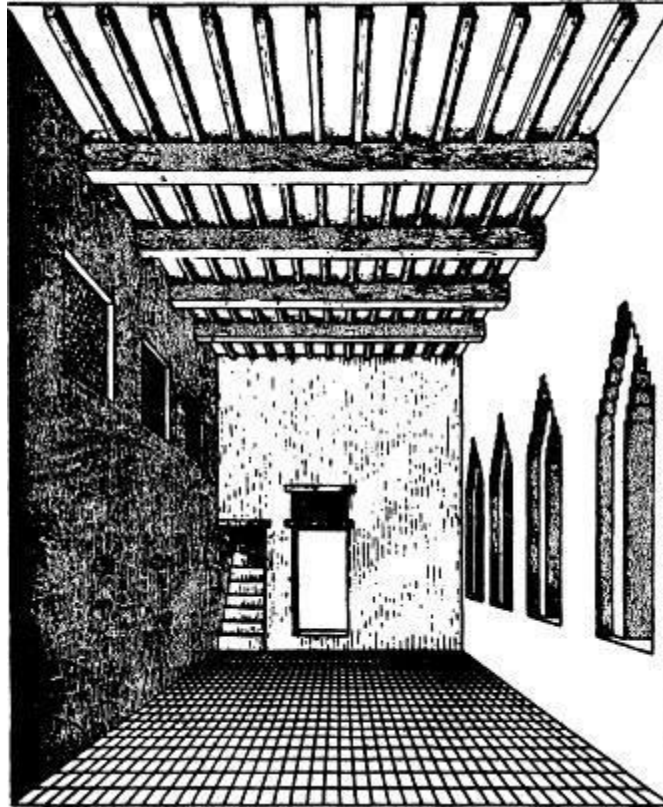


The Great Bath, Mohenjodaro²

Dholavira was another important Indus city, which is located in the Rann of Kachchh (Gujarat). Unlike other Harappan cities, it had citadel, middle city and a lower town and each section had been surrounded by a massive wall, made of stones, with gateways. A large open area in the middle of settlement was possibly for public ceremonies. The most important finding from Dholavira is a long inscription in Indus script which was originally put on the castle gateway. To fulfil the demand of water in the city, dams had possibly been built across two local streams (Manhar, and Mandsar) to channelize their water into reservoirs. Several large, deep-water cisterns and reservoirs are found located in the citadel and lower town for the storage of rainwater. Like Dholavira, Kalibangan was situated on the dried-up bank of the Ghaggar (in Rajasthan). Kalibangan came into existence in the early Harappan period and it was rebuilt during the Mature Harappan phase. From Kalibangan, remains citadel and lower downs are found and several fire-alters that possibly had been used for the performance of sacrificial rituals are reported from here. Lothal is located in the coastal flats of the Gulf of Cambay beside a tributary of Sabarmati in Gujarat is identified as a dockyard. The commercial character of this town is evident from several workshops of bead-makers, shell-cutters, and metalworkers which had been present in Lothal. The same is evident from the discovery of a Persian Gulf (Sumerian) seal here, and it clearly shows the commercial relations of Lothal with the cultures

² A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co.,1954, p.71.

of West Asia. Lothal was surrounded by a thick mud wall and several fire-alters are found here in excavation.



Interior of a House of the Harappā Culture³

2.3.1 CHECK YOUR PROGRESS I

1. Comment on the extent of the Indus civilization?

2. Who was Rakhal Das Bannerji?

3. Comment on the layout of Dholavira?

4. Write a note on the Great Bath?

5. Which Harappan cities have yielded remains of granaries?

³ A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co.,1954, p.51.

2.4 ECONOMIC ACTIVITY

The construction of massive cities of Mohenjodaro, Harappa and several others, was made possible by the flourishing economy of the Indus civilization. A strong agrarian base enabled the urban dwellers of Indus cities to indulge in variety of commercial and craft activities. Based on the archaeological evidences, scholars have identified several possible professions that had been pursued by the Indus people. The Indus people appears to have been involved in hunting, pastoralism, agriculture, artisanal works and inter-and-intra regional trade. Yet, the agriculture seems to have formed the backbone of the Indus economy.

2.4.1 AGRICULTURE

The Indus civilization was spread over geo-ecologically diverse regions which comprised river valleys, arid zones, coastal areas, plateau and hilly terrains. Such a diverse geo-ecological setting impacted the agricultural practices. The Indus peasants cultivated both *rabi* (winter crops, for instance, wheat, barley, chickpea, field-pea, lentils, linseed, Mustard) and *kharif* (summer crops, for instance, bajra, ragi, jowar, sesame, cotton). Since, rice remains are reported only from two sites, viz., Lothal and Rangpur, wheat and barley appear to have been staple food grains. Even though, the earliest evidences of cotton cultivation are found from the Neolithic site of Mehargarh, its cultivation continued in subsequent periods as it appears from the finding of a piece of cotton cloth from Mohenjodaro. The textile production based on cotton cultivation was one of the important craft activities in the Indus civilization.

The Indus peasants used wooden ploughs, hoes and digging sticks for cultivation. The prevalence of plough agriculture is firmly established by the evidences of furrows and ploughed fields from the early Harappan phase of Kalibangan. Likewise, remains of a ploughed field have been recovered from the Indus settlement at Shortughai in the North-eastern Afghanistan. The same is further reinforced by the discovery of terracotta models of ploughs at Banawali (in Haryana) and Jawaiwala (in Bahawalpur, Pakistan). As far as the irrigation is concerned, a regional variation is evident from the available archaeological evidences. The bunds or embankments of mud or stone, similar to present day *gabarbands* in Baluchistan, seems to have been built to divert river water in some areas. The remains of a well and associated drains at Allahdino of the period of the Indus civilization are found near Karachi and they possibly were in use for irrigating the low-lying fields. Scholars have found remains of a canal that was built by the Indus people near Shortughai; this canal drew water from the Kokcha River. In a similar manner, evidence of a stone-block dam that collected run-off water from hills for irrigation is discovered in upper Hub valley bordering north-western Sind. In the Indus plains possibly, flood water was used for irrigation.

2.4.2 ANIMAL HUSBANDRY

The Indus people were aware of a vast range of domesticated and wild animals. Amongst the domesticated animals, sheep, goat, cattle, buffalo, pig, camel, cat, dog and ass are included. But the most important domesticated animals were humped cattle, remains of which are found across the Indus civilization. The bones of buffalo, sheep and goat are discovered in considerable quantity and these animals in general would either have been used for food in the

form of meat and milk or as draught animals. Sheep was reared most likely for extracting wool. Remains of the wild varieties of sheep, goat, deer, possibly ass, and pig are also reported. Even though bones of elephants and camel are found but rarely. Bones of camel are reported from Kalibangan and in a same way, bones of Indian rhinoceros are discovered at Amri. Although elephant, rhinoceros and tiger are depicted on the Indus seals, but their remains of their bones are discovered rarely in excavations. Wild animals such as sambar deer, the spotted deer, and hog deer and many varieties of tortoise were hunted by the Indus people for food. Remains of fish bones are reported and the discovery of marine catfish remains at Harappa suggests that the dried sea fish would have been traded as far upstream as Harappa from the Makran coast. The Indus people were aware of peacocks, rabbits, pigeons, monkeys, ducks and wild fowl and this fact is well established from paintings on pottery and their representations in terracotta figurines.

2.4.3 TRADE AND COMMERCE

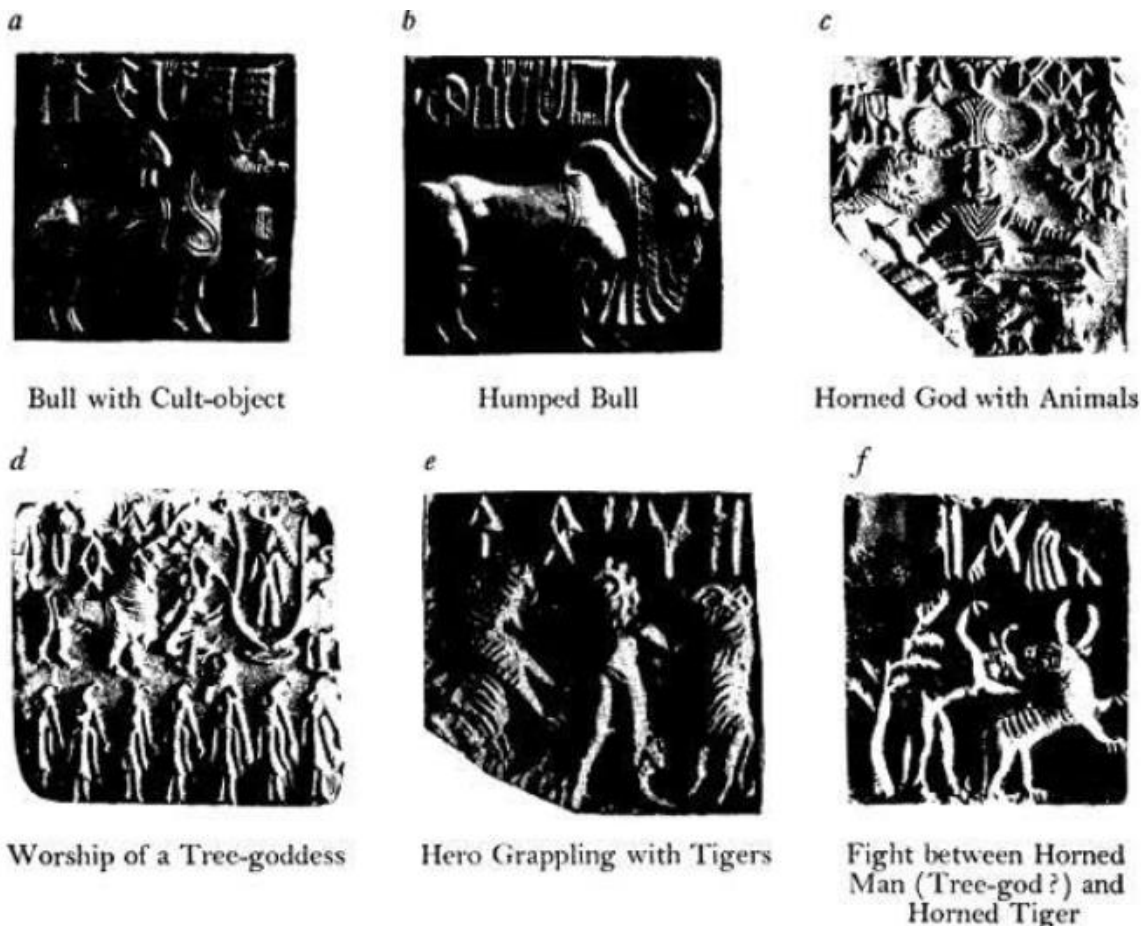
The most distinctive feature the Indus civilization was its urban culture, which thrived on the resources made available by the trade that took place at various levels. Based on the available evidences, the Indus people appears to have been trading at three different levels. First, local village-town trade; second, long distance trade within the territory of the Indus civilization; and third, trade and commerce with other regions and foreign cultures. The Indus people used two wheeled carts for transportation. Based on the toy models found from different Harappan sites, it appears that three forms of vehicles were in use. First, and most common, was a two-wheel cart with a broad frame; it could have been used for goods transport. Second was a four-wheel cart with a spoon like wooden frame protecting the occupant-driver. And third seems to have been a light cart or chariot, of which we have bronze models from Harappa and Chanhudaro. Since, the wheels in all these models are spokeless, it is speculated that the Indus people mainly used the solid wheels. In addition to wheel carts, pack animals such as ox, donkey, goat, and sheep were also employed by them to carry merchandises. Camel seems to have come in use towards the end of the mature phase of the Indus civilization. Several Indus cities had been located on or near riverbanks, and therefore, the riverine transportation would have also been functional. The same is also evident from the depiction of boats on the Indus seals, and terracotta models of boats that are found at Harappa and Lothal. In addition to land routes, coastal routes connecting Gujarat (Lothal, Dholavira) to Sutkagendor in Makran coast were in use.

One of the most significant evidence of the exchange between villages and towns is the granaries that are found at Harappa and Mohenjodaro. It seems that the state officials maintained some sort of an administrative mechanism to collect grain by way of tax levied on villages attached to the two towns, and then this grain was shifted to cities, where it was stored in granaries for future consumption. At Mohenjodaro whereas the granary is within the Citadel area, at Harappa it is just outside the Citadel well away from the Lower Town. It is speculated that the grain stored in these granaries was probably meant for distribution within the Citadels, where the ruling class and Indus elites resided. For the ordinary inhabitants of the Indus cities the grain and other food items would have been brought by merchants or grain-carriers to the markets in cities.

Besides grain and food items, raw materials (e.g., precious stones, seashells, etc.) were also traded and these raw materials were brought to urban craft centres from different areas. Evidences of seashell working are discovered at Balakot, Dholavira, Nageshwar and Lothal, where the raw material appears to have been brought from coastal areas. Similarly, agate and cornelian were cut into beads at Lothal (near Cambay), Kuntsi (in Saurashtra) and Chanhudaro (in Sind) and the raw material for making beads was procured from the famous Ratanpur mines that had been located just south of the Narmada River near Bharuch. Shortughai in Afghanistan was the source of lapis lazuli, while jade was brought from Turkmenistan to the craft centres of the Indus cities. Khetri mines, in Rajasthan and Oman peninsula (i.e., Magan) had been the source of copper. In a same way, tin was procured from Ferghana and also eastern Kazakhstan (in Central Asia) for metalworking at the Indus craft centers.

The Indus merchants traded with the people of west Asia through both sea routes and land routes. At that time, the ships sailed along the coast and their movement depended upon the regular supplies from ports situated at intermediate stages in their voyage. It means that the ships were always in a close proximity to coast, where at regular intervals ports had been built to provide supplies and any necessary aid to the sailors. The same is quite evident from the remains of port-towns, for instance, Sotkakh and the fortified settlement of Sutkagendor, which are reported from Makran coast (in Baluchistan). The flourishing trade between the Indus and the Mesopotamian civilization is evident from the discovery of the Indus artifacts such as pottery, beads, ivory-items, etc., at different sites in the Oman peninsula. Here it is noticeable that the term Magan is used in the Mesopotamian records either for Oman Peninsula or Makran coast. The Indus ships first reached the Oman Peninsula and then entered into the Persian Gulf, where the Islands of Bahrain (mentioned as Dilmun or Tilmun in the Mesopotamian records) were located. Here several seals of the local shape but with the Indus characters are found, which suggests the presence of a settlement of Indus traders and their indulgence in local trade. From several Mesopotamian sites, for instance, Ur, Kish, Lagash, and Nippur, artifacts of the Indus origin are reported. In a same way, remains of Mesopotamian vessels are found at Mohenjodaro. Evidently, the Indus people not only exported goods to West Asia, but also imported commodities from there. In the Mesopotamian records the Indus valley is called as Meluhha, from where commodities such as ivory, inlay-work, gold, silver, copper, ebony, tortoise-shell, carnelian, hard wood, animals, such as monkey, dogs, cats, birds, and slaves were imported to west Asia.

The Indus traders regularly visited West Asian cities for commercial purposes. Professional translators of the Meluhha language were present in the Mesopotamian cities and they carried their own seals. They played an important role in the trade between the Indus civilization and West Asia by establishing a smooth communication between the speakers of different languages. The point is further supported by the documents from Ur, which inform us about the presence of Meluhha people in Southern Iraq in about 2100/2000 BCE. An Akkadian seal (dated to *circa* 2300/2200 BCE) describes its owner as “Silusu, Meluhha Interpreter”= Silusu, who was the interpreter of Meluhha language. Like West Asia, Harappan artifacts, such as ivory products, metal objects, perforated ware, silver seal, beads, etc., are also reported from central Asia. Presence of one isolated trading outpost, Shortughai in Afghanistan suggest a possible trade relation between the Indus traders and the people of central Asia.



Seals of the Harappa Culture⁴

2.4.4 CRAFT AND INDUSTRY

The Indus people used variety of metal objects ranging from utensils, carpentry tools, jewelry, seals and so forth in their daily lives. They alloyed copper with tin, arsenic or nickel in order to obtain bronze, which is more malleable and strong metal. Owing of their knowledge of metallurgy, they manufactured, for instance, razors, vessels, spears, knives, axes, swords, arrow-heads, spear-heads, fishhooks, mirrors, rings, bangles, nails, needles, and chisels. Copper was smelted in brick-lined pits, and wax-and-clay mold seems to have been used to cast either whole or parts of copper and bronze artifacts. In excavations, remains of copper furnaces are reported from Harappa and copper workshops from Lothal. Jewelry of gold, silver and semi-precious stone are also discovered. Since copper tools would have been expensive due to the scarcity of natural copper-ores, most of the ordinary people probably used the stone tools/artifacts.

Among the consumer goods industries, one of the most important had been the potter's craft. Indus pottery is wheel-made, thick-walled, plain, baked red, and designed for various utilitarian purposes. Indus pottery served a variety of purposes, for instance, storage jars, cooking utensils, dishes and bowls, containers, strainers and so forth. The cups, bowls,

⁴ A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co.,1954, p.90.

and jars of various shapes, some with lids, and others with pronounced rims are discovered. The use of terracotta-water pipes for house drains is particularly noticeable. A large number of terracotta figurines of women, men, animals, carts and other items were either used as toys or for some ritual purpose. From Mohenjodaro, Harappa, Nausharo, and Chanhu Daro are reported remains of pottery kilns. Much skill was also developed for manufacturing steatite seals, which were usually small and square. Seals with a holed boss on the back enabled these to be carried by a thread. Besides steatite seals, silver seals with unicorn motif are discovered at Mohenjodaro, and likewise, some copper seals are found at Lothal. These seals carried variety of motifs such as elephants, tiger, antelope, crocodile, hare, humped bull, buffalo, rhinoceros, and one-horned mythical animal, unicorn. Composite motifs (for instance, human+ plant+ animals) are also reported. The seals that mainly belonged to the elite of the Indus state and mercantile groups, carry the bulk of the writing that survives from the Indus civilization. These seals appear to have represented a claim to status and property of their issuers.

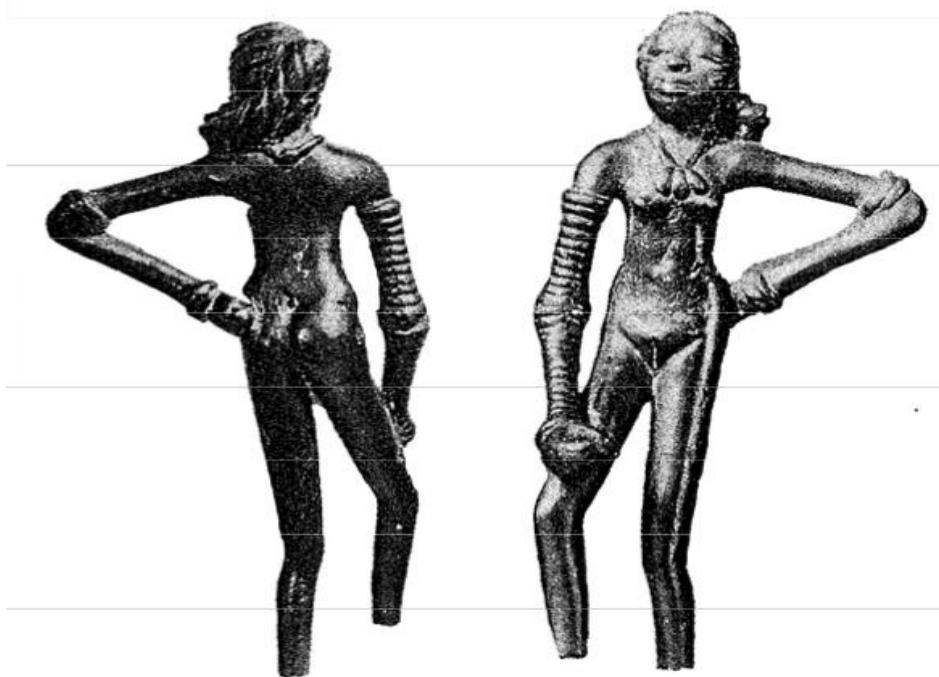
The Indus people manufactured variety of textiles and the same is evident from numerous spindle-whorls of terracotta and frit that are found in Indus settlements. Apparently, hand spinning was widely practiced. Textiles were also dyed and this fact is supported by a fragment of dyed woven cotton that is found from Mohenjodaro. The practice of embroidery craft is shown by the trefoil motif on the robe of the 'Priest King' in stone sculpture from Mohenjodaro. Even Mesopotamian records talk about the cotton, which was one of the important imports from Meluhha. Besides textiles, Indus craftsmen manufactured jewelry of gold, silver and semi-precious stones. In excavations, beads made of gold, silver, and precious stones are found in considerable number. In addition to jewelry, silver was also used to make small vessels, beads, buckles and other small ornaments. Faience was used to manufacture bangles, containers, beads, buttons, amulets, and figurines. Glass making however was not known. Semi-precious stones, for instance, Jade, Agate, and Lapis Lazuli were used to manufacture beads. These beads were drilled and then pierced together to make bead ornaments of various types (e.g., necklace, bangles, etc.). Evidences of bead making industry are reported from Lothal, Kuntsai, Chanhu Daro, and Shortughai.

The trade and commerce that flourished in the Indus cities necessitated the standardization of weight and measures to provide a uniform character to exchange activities across the Indus civilization. Based on the available archaeological evidences, scholars have suggested the prevalence of a binary system in smaller weights (1: 2: 8:16: 32: 64) and a decimal system in the higher weights (with a ratio of 160, 200, 320 and 640). The heaviest weight known from any Harappan site is about 10.9 kilograms and the lightest is 85.1 centigrams. For linear measurements, graduated scales were in use and the same is evident from the discovery of three scales made of shell (Mohenjodaro), bronze (Harappa) and ivory (Lothal). Since these scales do not conform to each other, it seems that different systems of linear measurement were in practice in different areas of the Indus civilization. Once the standard of weights and measurements were fixed, the Indus craftsmen produced weights in the form mainly of chert cubes that are found in large numbers at Mohenjodaro and Harappa. The standardized units of weight and measures are found across the civilization and from Chanhu Daro remains of a workshop are found, where weights appear to have been manufactured.

In the construction of the Indus cities, a large quantity of fired bricks and sun-dried bricks were used. The standard universal size of the Indus fired brick is identified to have been about 7x15x31 centimeters, and it gives roughly the ratio of 1:2:4. Evidences related to ivory work and seashell cutting are also discovered. A few pieces of ivory work are found in Mohenjodaro. On the other hand, seashell was mainly used to manufacture bangles, beads, receptacles, discs, and inlay. Scholars have identified Balakot, Nageswar, Dholavira, Chanhudaro, Kuntasi, Rangpur, Lothal, Nagwada, and Bagasra as important shell-craft centers of the Indus civilization.



Painted Pottery of the Harappa Culture⁵



Female figure. Bronze statue from Mohenjodaro. Ht: 11.5 cm⁶

⁵ A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co.,1954, p.57.

⁶ D.N. Jha, *Ancient India: In Historical Outline*, New Delhi: Manohar Publications, 1998, p.36.

2.5 DECLINE OF THE INDUS CIVILIZATION

The way rise of the Indus civilization has puzzled the scholars, in a same way no one definite theory is there to explain the decline of it. In this regard, scholars have provided different theories, but none so far has been accepted as the final one. One of the earliest theories was proposed by Ramprasad Chand and Mortimer Wheeler, who blamed the hoards of Aryan invaders responsible for the destruction of the Indus cities. The Aryans, who inhabited the central Asia originally invaded Mohenjodaro and Harappa, massacred the people and destroyed these cities. Since evidences indicating large scale destruction, killing and conflagrations are not found in excavations at Indus cities, the idea of Aryan invasion is questioned. Not only this, the gap between the decline of the Indus cities in about 1900/2000 BCE and the arrival of the Aryans in about 1500 BCE is also cited to argue against the Aryan invasion theory. The Aryan invasion theory was firmly rejected by the 1960s, when M. R. Sahni, George F. Dales, and Robert R. Raikes shifted the focus from the Aryans to the natural factors, such as, floods and earthquakes to explain the decline of the Indus cities. It was argued that the seismic disturbances disrupted the economic life at Mohenjodaro, Chanhu Daro and several other Indus cities that had been located near the coast. The earthquakes uplifted the seacoast, which caused massive floods in Indus river and shifted the seacoast away from several coastal sites, for instance, Sutkagendor and Balakot.

In the 1970s, scholars like D. P. Agrawal, R. K. Sood, Yash Pal, and Baladev Singh held desiccation of the river Ghaggar-Hakra due to tectonic movements for the decline of this civilization. It was argued that tectonic shift or earthquakes caused a shift in the course of river Sutlej and river Yamuna, which originally had been the tributaries of river Ghaggar-Hakra. As a result, Sutlej joined the river Indus and Yamuna joined the river Ganga and therefore, the river Ghaggar-Hakra dried up, which caused the desertification of those settlements that had been situated in the valley of Ghaggar-Hakra river. On the other hand, Gurdip Singh held severe ecological changes that started in the second millennium BCE responsible for the decline of the civilization. According to Singh, between *circa* 3000 BCE and 1800 BCE, monsoon and winter rainfall dwindled in the north-western India and it caused the advent of an arid climate. Due to such a climatic change, Indus cities were abandoned and its inhabitants moved towards the interior parts of the Indian subcontinent. Unlike the other scholars, W. F. Fairervis suggests the over-exploitation of natural resources by the Indus people, responsible for the decline of the Indus cities. Possibly, over-grazing, over-cultivation and deforestation would have caused ecological changes, which disrupted the supply of food and fodders to Indus population.

In recent years, scholars have raised new questions regarding the decline of the Indus civilization. What actually declined? What happened to the Indus people after the decline of their cities? In response to such questions, scholars point out that the decline refers to the end of urban lifestyle and urban settlements. The decline of civilization does not mean extinction of the Indus population altogether. Instead, it appears that after the decline of the Indus cities, Indus people moved eastwards and they settled down in the Ganga-Yamuna doab, Gujarat and adjacent areas. Several regional tribal and rural cultures as a result came into existences and some of the important one of these have been, Jhukar culture in Sindh, the Cemetery-H culture in Punjab and the Ghaggar-Hakra valley, and the Rojdi culture in Saurashtra (Gujarat). With the appearance of these Late Harappan cultures, the distinctive

features of the Indus civilization such as urban lifestyle, writing, long-distance trade, and uniform pottery style as well as weight and measures, all disappeared.

2.5.1 CHECK YOUR PROGRESS II

1. From which Indus cities terracotta models of ploughs are found?

2. From which Indus site remains of Camel are reported?

3. Where were Ratanpur mines located?

4. Explain the term, Meluhha?

5. Write a note on the Aryan invasion theory?

2.6 SUMMARY

Students, the Indus civilization rose from the background of the indigenous Neolithic cultures in the third millennium BCE, and it continued to flourish for several centuries. One of the important characteristics of this civilization was its well-planned cities. The remains of these cities are discovered from a large geographical area of the North-western parts of the Indian subcontinent. Since the Indus script is not deciphered, our entire knowledge regarding it is based on the archaeological evidences that are found in excavations at different Indus settlements. Artefacts such as ceramics, seals, sealings, precious or semi-precious stone beads, copper and bronze tools, toys, utensils, and implements, stone tools, and so forth are discovered and they suggest the prevalence of trade, craft activities, and various industries in the Indus civilization. The Indus peasants cultivated various crops such as wheat, barley and millets, and kept domesticated animals, particularly, sheep, goats, and cattle. The Indus civilization declined due to various factors, ranging from ecological to manmade, by the 2000/1900 BCE and it was followed by the appearance of several rural-tribal cultures in different parts of northern and western India.

2.7 SUGGESTED READINGS

A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co., 1954.

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Gregory L. Possehl, 'The Transformation of the Indus Civilization', *Journal of World Prehistory*, Vol. 11, No. 4, 1997, pp. 425-472.

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Ranabir Chakravarti, *Exploring Early India, Up to AD c. 1300*, New Delhi: Primus Books, 2016.

Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*, Delhi: Pearson-Longman, 2009.

Nayanjot Lahiri, (ed.) *The Decline and Fall of the Indus Civilization*, New Delhi: Permanent Black, 2000.

R. S. Sharma, *India's Ancient Past*, New Delhi: Oxford University Press, 2008.

2.8 QUESTIONS FOR PRACTICE

2.8.1 LONG ANSWER QUESTIONS

1. Discuss the importance of Indus civilization in India's history.
2. Write an essay on the origin of Indus civilization.
3. What are the salient features of the Indus cities? Discuss.
4. Discuss the main characteristics of the Indus economy.
5. Why Indus cities declined? Assess different theories on the decline of Indus civilization.

2.8.2 SHORT ANSWER QUESTIONS

1. Who was John Marshal?
2. Why Indus Valley civilization is known as Harappan civilization?
3. What were the main features of the drainage system of the cities of the Indus Valley?
4. What was Lothal famous for?
5. Comment on the layout of 'Kalibangan'?
6. From which Indus site evidence of bead making factory found?
7. Write few sentences on Indus seals?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUSCIVIZATION TO c. 1200 CE

UNIT 3: THE VEDIC AGE: ECONOMY, SOCIETY, CULTURE

STRUCTURE

3.0 Learning Objectives

3.1 Introduction

3.2 Geography of the Vedic Cultures

3.3 Political Institutions

3.4 Vedic Economy

3.4.1 Check Your Progress I

3.5 Vedic Society

3.6 Vedic Culture

3.6.1 Check Your Progress II

3.7 Summary

3.8 Suggested Readings

3.9 Questions for Practice

3.9.1 Long Answer Questions

3.9.2 Short Answer Questions

3.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Understand the geography of the Vedic cultures.
- Acquire information about the political systems of the Vedic Age.
- Acquire information about the Vedic economy.
- Gain knowledge regarding the Vedic society and culture.

3.1 INTRODUCTION

Students, the Vedic age (circa 1500-600 BCE) was a long period of socio-cultural developments, when the earliest Sanskrit literature was composed by the people, who styled themselves as the Arya. Our views on the Vedic society, economy and culture are mainly based

on this Sanskrit literature that comprises the four Vedas (i.e., the *Rigveda*, the *Samaveda*, the *Yajurveda* and the *Atharvaveda*) and several Brahmana texts, Aranyaka texts and the Upanishads. The people associated with the Vedic culture are usually called the Aryans or Indo-Aryans (an expression, that is derived from the term, 'Arya'). The Aryans are argued to have migrated to India in hoary past and scholars like P. Giles and Max Muller have had endorsed the Aryan migration theory. Whereas P. Giles located the original home of the Aryans in Hungarian plains, Max Muller suggested Central Asia as their original home. In Max Muller's view, the Aryans due to unknown reasons migrated out of Central Asia and their different sections spread over Europe and Asia. On the other hand, Indian social reformers, for instance, Dayanand Saraswati and Bal Gangadhar Tilak expressed different views. Dayanand Saraswati traced the migration of the Aryans from Tibet to India. Bal Gangadhar Tilak identified the North Pole as the original home of the Aryans, from where they migrated to India after the glacial age. India was argued to have been the original home of the Aryans by Colonel Olcott and Madame Blavatsky, who had been the founders of the Theosophical society (established in 1875). In their view, the Aryans had been the forefathers of the modern Hindus of India.

Following India's independence in 1947, Indian scholars were divided into two groups on the question of Aryan's original homeland. One section of Indian scholars (e.g., Romila Thapar, R. S. Sharma, D. N. Jha, and Shereen Ratnagar) endorsed the Aryan migration theory. The arrival of the Aryan people into India in about 1500 BCE was connected with the beginning of the Vedic Age. Another section of the Indian scholars (for instance, B. B. Lal, K. N. Diskhit, V. N. Misra and S. P. Gupta) identified the Aryans as the original inhabitants of India. They even argued that the Aryans were the founder of the Indus civilization. The debate between these two groups of scholars have brought into light many new evidences regarding the Vedic Age cultures. The Aryan migration theory is supported by majority of the scholars on the basis of both archaeological and literary sources. Since neither the remains of horse nor of spoked wheel are found in excavations at the Indus cities, the identification of the Vedic Aryans with the Indus people is highly unlikely. Traces of the Aryan culture (for instance, horse and chariots) are noticed in the archaeological assemblages of the Andronovo culture of Central Asia (*circa* second millennium BCE) and in the Oxus Civilization or Bactria-Margiana Archaeological Complex (dated to *circa* 1900-1500 BCE) of northern Afghanistan, Turkmenistan and Uzbekistan. Remains of horse are also reported from Ghalighai IV (1800-1400 BCE) in the Swat region and Pirak- I (1600-1400 BCE) as well as Pirak II (1300-800 BCE) in Baluchistan region of Pakistan. These remains indicate the movement of the Aryan people to the Indian subcontinent from Central Asia possibly in several waves.

The presence of the people associated with the Vedic culture in West Asia is also evident from the Mittani-Hittite inscription (*circa* fourteenth century BCE) that is found at Boghaz Keui in Turkey. This inscription informs us about the Rigvedic deities like Mitrashil, Uruvanshil, Indruah, and Nashatyana (i.e., Mitra, Varuna, Indra and Nasatya respectively). Another inscription from West Asia is the Kassite inscription (*circa* sixteenth century BCE) that records the names of Vedic deities like Surias and Maruttas (i.e., Surya and Marutas respectively). Even a striking similarity is evident between the *Rigveda* (*circa* 1500-1000 BCE) and the *Avesta*, an old Iranian text (*circa* thirteenth century BCE). Terms like *ahura* and *daeva* of the *Avesta* are similar to *asura* and *deva* of the *Rigveda*, but their meanings are different.

The term *ahura/asura* refers to deities in the *Avesta*, while in the *Rigveda* it is used for anti-gods. Similarly, *daeua/deva* referring to anti-gods in the *Avesta*, means deity in the *Rigveda*. The cult of Soma mentioned in the IXth Book of the *Rigveda*, is also given importance in the *Avesta*, which calls Soma as 'Hoama'. These similarities suggest a common ancestry of the authors of the *Avesta* and the *Rigveda*.

3.2 GEOGRAPHY OF THE VEDIC CULTURES

Both archaeological and literary sources support the Aryan migration theory. It appears that the Aryans or the Indo-Aryans migrated from central Asia to India in the middle of the second millennium BCE. They first settled down in the North-western India and composed the *Rigveda* in Sanskrit language in the early Vedic period (*circa* 1500-1000 BCE). The famous hymn 'Nadi-Stuti' (i.e., Hymn to the Rivers) in the Xth Book of the *Rigveda* refers to Sindhu (Indus) and its tributaries: Vitasta (Jhelum), Asikni (Chenab), Parushni/Yavyavati (Ravi), Vipash (Beas) and Shutudri (Sutlej). The river Sarasvati is generally identified with the now dried-up channels of the Ghaggar-Hakra. In the *Rigveda*, Sarasvati is described as a mighty river. Gradually, the Aryans moved eastwards and occupied the Ganga-Yamuna doab and the upper Ganga valley in the later Vedic period, dated between 1000 BCE to 600 BCE. In the later Vedic literature, the region dominated by Kurus (Kurukshetra) lying between Sarasvati and Drishadvati rivers, and the Ganga-Yamuna doab dominated by Pancalas, are particularly mentioned. The region between the Sarasvati and Drishadvati (modern Chautang) is called Brahmarishidesha and it roughly corresponded to present day Haryana in the Indo-Ganga divide. A story of king Mathava of Videgha in the later Vedic literature narrates the movement of sacrificial fire from the banks of River Sarasvati to the banks of river Sadanira (modern Ghaghara or Gandak). Based on this story, scholars suggest the movement of the Vedic culture eastwards towards the mid-Ganga valley. In this way, the later Vedic literature shows a familiarity with the vast region comprising the Indo-Ganga divide, the upper Ganga Valley, and Ganga-Yamuna *doab* up to Allahabad. Same is also indicated by the numerous references to the Janapadas of Kuru-Panchalas, Kashi, Kosala, Kekayas, Madras and Videha. The Bharatas and Purus, mentioned as rivals in the *Rigveda*, by the later Vedic period came together to form Kurus. Subsequently, the Kurus joined the Panchalas (i.e., Kuru-Panchalas) and together they ruled entire Indo-Yamuna divide and the Ganga-Yamuna *doab*.

3.3 POLITICAL INSTITUTIONS

In the early Vedic age, the society was divided into numerous tribes, which were often at war with each-other. As a social and political unit, tribe comprised several clans and it was known as *Jana* – a term that appears at least 275 times in the *Rigveda*. Another term for a tribe was *Vish*, which is mentioned at least 170 times in the *Rigveda*. It appears that the *Vish* was divided into *Gramas* (tribal units for military purposes). Even though about 300 tribes or clans are mentioned in the *Rigveda*, tribes for instance Bharata, Yadu, Turvasa, Anu, Druhyu and Puru are mentioned quite frequently. Scholars suggest the origin of the name Bharata or Bharatvarsha of India from Bharata tribe. There are several references to the conflicts between Aryans and Dasas/Dasyus, which displays hostile relations between the Indo-Aryans and the

non-Aryans. The non-Aryans are often described as nose-less, black coloured, and of an unintelligible speech in the *Rigveda*. It is noticeable that the difference between Aryans and Dasas or Dasyus was not racial, rather it was more in terms of cultural and linguistic practices.

The relations among the Aryan tribes were not always cordial and it is well evident from the battle of ten kings, about which we come to know from the VII Book of the *Rigveda*. The battle was fought between Tritsu-Bharata chief Sudasa and a confederacy of the kings of nine different tribes, which were Yadu, Turvasa, Anu, Druhyu, Puru, Alina, Bhalana, Pakhta and Vishanin. In this battle, which took place at the bank of Parushni (Ravi) river, Sudasa defeated his enemies. It shows that the Aryans not only fought against the non-Aryans but also among themselves. The Aryans also allied with the non-Aryan tribes against their Aryan adversaries. In the *Rigveda* at least one tribe, named Shimyu in the confederacy against Sudasa, is mentioned to have been of Dasyus. Evidently, the relations between the Aryans and the non-Aryans were not always hostile. A careful study of the *Rigveda* shows that the non-Aryan people were equally powerful and had their own distinct linguistic and cultural features. For example, non-Aryan *dasyu* chief Shambara is mentioned as the possessor of 90, 99 or 100 forts. The *Panis* who were also non-Aryans, were wealthy merchants and often had hostile relations with the Indo-Aryans.

The *Rigveda* uses the terms, such as Rajan, Gopati and Vishpati for tribal or clan leader. The Rajan did not enjoy unlimited power in the Rigvedic period and kin-based assemblies like sabha, samiti, vidatha and gana put a check on his authority. Vidatha was an assembly meant for secular, religious, as well as military activities. It was a folk assembly, which was participated by both men and women. The *sabha* was the council of the selective and exclusive members, whereas the *samiti* was an assembly of the entire clan. Both the assemblies : *sabha* and *samiti*, began to gain importance only towards the end of early Vedic period. The Rajan, who presided over these assemblies, was either selected or elected on the basis of merit. There was no concept of hereditary political authority. The Rajan was assisted by Purohita (priest) and Senani (head of the army). There was however no standing army and only in the time of war, a militia was mustered. There were no fix taxation and people made voluntary gifts or tributes, which was called *bali* or *bhaga* to Rajan. The chariot and horses provided greater mobility to them.

In the later Vedic period, the position of Rajan increasingly became hereditary with the emergence of territorial kingdoms with loosely defined boundaries. However, a systematic structure of taxation was yet to evolve. Several sacrifices like *rajasuya*, *vajapeya*, and *asvamedha* were performed by Rajans to legitimize their political authority. The *rajasuya* refers to a coronation sacrifice in which king was formally conferred the authority to rule. The *vajapeya* sacrifice comprised a chariot race in which the king was supposed to participate. Though initially, it was believed that the kingdom belonged to the winner of the chariot race, later it became a mock race in which king was deliberately made to win. In *asvamedha* sacrifice, a horse was set loose and the entire region covered by the horse was held as a territory of the king performing the sacrifice. The horse was accompanied by an army to protect it in case any other ruler challenged the claim of the sacrifice-performing king. These sacrifices were performed to legitimize the political authority of the king, who now no more was a mere tribal leader. The later Vedic period therefore needs to be seen as a transitional period from tribal polity to state polity because the full-fledged monarchical state had not yet emerged.

In the later Vedic period, Janapada [literally, a place where Jana (tribe/people) place their Pada (feet) first time]] as a territorial entity associated with different tribes/clans began to appear. To run the administration of a Janapada, a bureaucratic system comprising several functionaries, gradually evolved. Some of the important functionaries of Janapadas were: commander-in-chief of the army, chief priest, chief queen, charioteer, bard, village headman, collector of tributes, dice-keeper, chief huntsman, courtier, chamberlain, carpenter, and so forth. The popular assemblies known as *Sabha* and *Samiti* checked the growing power of the king. Though they are mentioned in the *Rigveda*, but only in later Vedic period they gained considerable importance. At the same time, the most prominent *Rigvedic* assembly *Vidatha* gradually disappeared. Both men and women attended the *Sabha*, where judicial functions, Vedic sacrifices, and popular amusement like gambling (dicing), dancing, and music were performed. The *Samiti* on the other hand was a folk assembly, which was presided over by the king and attended by the people in general. Besides dealing with religious-philosophical matters, *Samiti* also discussed matters related to wars, exiling of a ruler, or bringing back an exiled ruler.

3.4 VEDIC ECONOMY

The early Indo-Aryans built no cities and they primarily lived in the villages. Thus, early Vedic society was mainly pastoral and rural. The chariot racing, gambling/dicing, and singing were their popular pastime. The introduction of wheel-with-spokes was a major development as it made the transportation easier. Even though, they appear to have been aware of the Arabian Sea, but they possibly were not associated with overseas navigation. They wore simple clothes probably made of wool and animal skins. Perhaps, they were not familiar with cotton or cotton plant. It seems they used gold ornaments like earrings etc. We do not come across any refers to the gift of land in the *Rigveda*, which also does not provide much information about the gift of cereals. Wage labour, it seems had not yet come into practice. However, domestic slaves, particularly the women, were present in early Vedic society and the slaves had generally been the war captives. The early Vedic society was not egalitarian and control over wealth and resources defined an individual's position in social hierarchy. In the *Rigveda*, wealthy and resourceful persons are called as 'Maghavan', who had been the owner of cattle-wealth particularly. The cattle were the marker of people's wealth and status in society. The cow was also used as a medium of exchange. It seems that the staple diet of the people comprised vegetables, fruits, wheat, and barley besides milk, *ghi*, and meat. Rice was yet to become a part of their diet, though the non-Aryans were familiar with it.

It seems both barter system and precious metal like gold were used in transactions of goods. But it does mean the use of metallic currency, which was entirely absent in the Vedic age. The terms, such as, Nishka and Hiranya are used for gold or gold ornament in the *Rigveda*. The early Indo-Aryans, at least prior to the tenth century BCE, were not aware of iron-technology. Artisans like carpenters and leather-workers enjoyed a respectable position in the society. The carpentry was an important craft due to its association with the manufacturing of war-chariots besides household furniture and other artifacts. Several terms related to agriculture like *kshetra* (cultivated field), *krishi* (act of ploughing), *langala* or *sira* (plough), *phala* (ploughshare), and *sita* (furrow marks) are mentioned in those sections of the *Rigveda*

that were added to it later. A ploughed field that is dated to the eleventh century BCE is found at Aligrama in Swat Valley (Pakistan), which further corroborates the association of the Indo-Aryans of the early Vedic period with agriculture. However, the Indo-Aryans in spite of knowing the cultivation, had been associated with cattle husbandry more. The references to agriculture whereas come from the later parts of the *Rigveda*, the references to cattle are numerous in earlier parts. The terms related to cattle appear about 700 times in the *Rigveda*. The importance of cattle in the early Vedic society is well evident from the several terms that we find in the *Rigveda*, for instance, for the tribal chief (*gopati* or *gopa*), battles (*gavishthi*) and daughter (*duhitri*, i.e., one who milk a cow). It appears that though agriculture was practiced, pastoralism was the dominating mode of economy. Only towards the end of the early Vedic period, agriculture gained wider importance.

In the later Vedic period, society gradually became sedentary in character with the expansion of agriculture along with cattle keeping. In the Shatapatha Brahmana, the furrows in the fields are compared with a female womb, in which seeds could be sown. The four important stages of agriculture, via., ploughing, sowing, harvesting, and threshing are talked about in the Shatapatha Brahmana. The later Vedic people had the knowledge of seasonal crops, and the Taittiriya Samhita mentions that the barley was sown in winter and harvested in summer, paddy was sown in monsoons and harvested in autumn, and in a same way, sesame was sown in summer and harvested in winter. On the other hand, the *Atharvaveda* records several charms and spells to protect the crops from pests and natural calamities. The later Vedic literature talks about the use of six, eight, twelve, and even twenty-four oxen to plough the field. The concept of private property had not evolved yet and it seems that the clan or an extended family exercised the rights over the landed property.

Several crops were grown by the later Vedic peasantry and some of these were: rice, barley, *urd*, sesame, *mung*, *kulthi* or horse gram, Italian millet, *cheena* or common millet, *sanwa* or poor man's millet, wild rice, wheat, *masur* or lentil, sugarcane. Possibly, cow-dung was used as manure. In the *Yajurveda* references to several artisans and professionals, for instance, bow-maker, rope-maker, bowstring-maker, arrow-maker, leather worker, dyer, fisherman, elephant-keeper, cattle-keeper, actor/bard, horse-keeper, musician, hunter, distiller, washer man, potter, blacksmith, goldsmith and jeweller are identified. Clearly, specialised craftsmen, artisans and professionals had begun to appear in the later Vedic times. Traders participated in the transactions of goods and also possibly in the trade/exchange of these. Six metals, i.e., gold, bronze, iron, copper, tin and lead are mentioned in the later Vedic period, which was also a time that witnessed a wider use of iron artifacts. Terms such as *krishana-ayas*, *shyama* and *shayma-ayas* are used for iron, and available evidences show that the iron implements had begun to be used in both- agriculture as well as wars. So far only from Jakheda in western Uttar Pradesh an iron ploughshare is found and it is dated to the later Vedic period. Both oxen drawn carts and chariots were in use for transportation. People were aware of boats, but it is not clear whether they indulged in riverine or sea transportation. It appears from the archaeological evidences that Hastinapura and Kaushambi had begun to develop and by the end of the later Vedic period, both of these settlements reached to a position of proto-towns.

3.4.1 CHECK YOUR PROGRESS I

1. Write a note on the Nadi-Stuti hymn.

2. Who were Dasa and Dasyu?

3. Comment on the term, Vidatha?

4. Explain the term, *Maghavan*.

5. Who was Gopati?

3.5 VEDIC SOCIETY

The Vedic tribes comprised several clans, and clan members were divided into two groups: *rajanya* and *vish*. The *rajanya* category comprised the ruling families, while the *vish* category included those who were associated with production activities like cattle herding. The *vish* provided tributes to the *rajanya* for the performance of sacrifices, and members of both the categories enjoyed a closer relationship. The basic unit of a tribe was family, which was called *kula*. A family was headed by an elder male usually a father. The families were usually extended in nature as appears from the *Rigveda*, which informs us about the father, sons, daughters, and grandchildren living altogether under one roof. A senior male member of the family headed the extended family and also took all the decisions on the behalf of the family.

The society of the early Vedic period was patriarchal. Even though the birth of a girl was not despised in the early Vedic period, the birth of boys was highly desired. The inheritance was usually transferred from father to son, and daughters were hardly seen as a claimant of it. Neither we get reference to Purdah custom, nor to Sati custom and child marriage; even prohibition on widow remarriage does not appear anywhere in the *Rigveda*. Women seems to have enjoyed much freedom in choosing a life-partner, and it means that the marriages used to take place in post-puberty age. The *Niyoga* (i.e., levirate) custom was in practice, according to which a widow could cohabit with her deceased husband's brother until the birth of a male child. This practice not only underlines the subordination of women, but also highlights the importance of a male progeny in the Vedic society. In fact, both payments of bride price and dowry were in practice. Even though monogamy was commonly in practice, we do find references to the practice of polygamy at least by Rajanyas. Polyandry too appears to have been in practice, however at small scale, in the Vedic society. Women attended assemblies like *vidatha* and *sabha* and they could participate in Vedic sacrifices along with their husbands. Women scholars, for instance, Apala, Ghosala, Visvavara, and Surya have

composed several hymns of the *Rigveda*. It suggests that women had some access to education; but it does not mean that they had a status equal to men. Compared to the hymns composed by men, the hymns attributed to women are far less in number.

The social systems of the early Vedic period were drastically changed in the later Vedic period, when four-fold Varna system was introduced to divide the people into different categories. The Purushasukta, in the Xth book of the *Rigveda*, mentions the origin of brahmanas from the mouth of the primeval man Prajapati/Brahma, of kshatriyas from his arms, of vaishyas from his thighs, and of sudras from his feet. Since, the Xth book of the *Rigveda* was composed towards the end of the early Vedic period, it appears that the division of Vedic society into four *varnas* gained prominence only in the later Vedic period. The brahmanas were assigned the work of teaching, study of Vedas, and performance of sacrifices. Unlike them, the term kshatriya, derived from *kshatra*, referred to warriors, whose main work was to protect the people and rule the territory. It is suggested that the kshatriya replaced the *rajanyas* of the early Vedic period. On the other hand, the term vaishya was derived from *vish* for the common people, who managed the production activities (e.g., trade, agriculture and crafts), paid tributes to kshatriya rulers and hired brahmana priests for the performance of Vedic rituals. Compared to them, shudras were given the lowest position in the *varna* based social hierarchy, and they were supposed to serve the upper three *varnas*. Shudras neither could participate in nor could perform the Vedic sacrifices. Unlike shudras, the other three *varnas* were considered twice born (*dvijas*) because they could perform purificatory rites called the Upanayan Samskara (i.e., investiture of sacred thread); this ritual marked their second birth – a ritual birth. Since shudras could not perform this rite and had been prohibited from wearing a sacred thread, they were considered impure.

As the *varna* system gained prominence in the later Vedic period, it impacted the position of women in the society. A family remained the basic unit of the Vedic society under the authority of father or an elder male of the family. In the princely families, a greater emphasis was also laid upon the primogeniture. In the later Vedic period, a desire of son's birth became even more prominent, and the birth of a girl began to be seen as a source of misery possibly because of the wide spread practice of dowry. By now, two important changes had taken place in relation to marriage institution: first, the *gotra* exogamy (marriage outside the kin group), and second, *varna* endogamy (marriage within the *varna*) were firmly established. The inter-*varna* marriages were categorised into *anuloma* and *pratiloma* groups. The *anuloma* referred to a marriage between higher *varna* male and lower *varna* female, and its opposite, the *pratiloma* referred to a marriage between higher *varna* female and lower *varna* male. The former whereas was still accepted, the latter form of marriage was strictly prohibited. Since *varna* identity was based on birth, control over woman became necessary to ensure stability of the *varna* hierarchy. The pre-puberty marriage for girl was encouraged in the later Vedic period. Even though some women, e.g., Gargi and Maiteryi are mentioned to have participated in philosophical discourses, by an-large women were denied access to education. Compared to polygamy, references to polyandry are very sparse. It seems that women were mainly expected to bear sons and obey their husbands sincerely.

Even though women could accompany their husbands in the Vedic sacrifices, but they alone could not perform any of these. Owing of menstruation, they were considered impure, and therefore, they were denied a right to wear sacred thread. The later Vedic literature

thus places women along with shudras at the lowest social position. The female domestic slaves are numerous mentioned and they appear to have been involved in domestic chores. Besides them, women were also involved in various labour-works, such as splitting of cane, working in thorns, embroidering, washing clothes, dyeing, making of ointments and sheath-making. But their hard work did not bring any social recognition to them. In the later Vedic literature, women begin to appear in the list of gifts made to priests or brahmanas for their priestly services. In fact, several negative terms like wanton, lascivious, impure, and liar are used for women in the literature, which suggest their inferior position compared to male members of the later Vedic society.

3.6 VEDIC CULTURE

The *Rigveda*, containing hymns and prayers, was the religious text of the Indo-Aryans. Even though this text assumed a written form at much later time, the *Rigveda* was orally preserved by brahmana priests. In the early Vedic period, hymns recorded in the *Rigveda* were chanted during the sacrifices and prayers were sung in praise of the gods. In the Vedic sacrifices, people offered cereals, ghee, milk, curd, grain, bread-cakes to the deities, and animals too were sacrificed along with the performance of rituals. The performer of the sacrifice was called Yajamana, who performed the rituals and sacrifices with the help of priests known as Purohita and Hotri. The Vedic gods were offered an intoxicating drink (extracted from Soma plant) in sacrifices. The importance of this Soma drink in the Vedic rituals is quite evident from an entire section of the *Rigveda* (IXth *mandala*) that is dedicated to Soma. Neither temple nor idols were part of the Vedic rituals, and the early Vedic people mainly worshiped natural phenomenon, which had been personified in human forms. Their religion was anionic (without signs or symbols or images) as well as anthropomorphic (inanimate things personified in human form). According to Romila Thapar⁷, the Vedic sacrifices had a social aspect and they sustained the integrity of clans. The wealth and resources collected by chiefs in the forms of voluntary gifts or tributes and war-booty were consumed as well as redistributed during the time of sacrifices among other chiefs, priests and clan members. These sacrifices thus strengthened the bonds among tribe/clan members.

Among the numerous Vedic deities, the Agni (the fire god) appears to have been the most important deity and about 200 hymns are dedicated to Agni in the *Rigveda*. Agni was perceived as a bridge between humans and gods. All the offerings that were put into the fire, were believed to be delivered to the concerned deity/deities by Agni. Another important deity had been Indra, to whom are dedicated 250 hymns in the *Rigveda*. Indra was a war hero who like a tribal leader led armies against enemies and destroyed their forts. Therefore, he was also known as *Purandara*, i.e., the destroyer of enemy forts. His weapon was thunderbolt and it was believed that rain was brought to earth by Indra. Varuna was another important Vedic deity, who was a personification of water. Mitra, a sun-god, was closely associated with Varuna. It was believed that both Varuna and Mitra controlled the nature, movement of sun and heavens. Maruts whereas personified the storm, Surya was another sun god. Both Rudra (Siva) and

⁷ Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002, p. 128.

Vishnu appear to have been minor deities. Even though Yama was associated with death, in the early Vedic period the concept of soul's transmigration or rebirth was entirely absent. Among female goddesses, the names of Usha (the goddess of dawn), Sarasvati (river goddess, not yet associated with knowledge), and Aditi (mother of all gods) appear quite prominently. However, compared to male deities, hymns dedicated to these goddesses are less in number and they perhaps enjoyed lesser power and position. In early Vedic period, both cremation as well as burial of the dead was practiced to dispose the dead bodies.

As the Indo-Aryans migrated eastwards in the later Vedic period, their rituals and sacrifices, for instance, *rajasuya*, *vajapeya* and *asvamedha*, became highly complex and elaborated. Sacrifices began to be seen as a chief cause behind different natural events/changes, and several mythologies were created in the Brahmana texts to rationalise different Vedic sacrifices. Still neither temple nor idol worship was practised in the later Vedic period. The sacrifices were performed by the elites with the help of brahmana priests and except shudras all other three *varna* people could participate in these. The priests were gifted cattle, gold, cloths, horses and even female slaves by Yajamana for performing the sacrifices. Brahmana priests became ritually superior due to their knowledge of the Vedas. As the importance of sacrifices and rituals increased, the earlier gods like Indra, Agni, Varuna and others lost their importance. Now, Prajapati (the creator or primeval man) occupied a central place among the Vedic pantheons. Besides him, Rudra (the god of animals) and Vishnu (the preserver and protector of people) also gained some importance. According to R. S. Sharma⁸, the expansion of agriculture in the later Vedic period was accompanied by the emergence of sedentary lifestyle and it impacted the Indo-Aryan culture. People having resources began to perform private sacrifices in their homes with the help of brahman priests. Alongside, the grand sacrifices continued to be organised by the ruling elites and these later Vedic sacrifices caused large scale destruction of cattle and agricultural produce.

Towards the end of the later Vedic society, a new philosophy appeared in the Upanishads against the Vedic sacrifices and priestly domination. The Upanishads emphasised upon meditation and they mainly focused on the Brahman (universal being or absolute consciousness) and Atman (self or soul). It was argued that Brahman and Atman are identical and same. Even after the demise of human body, according to Upanishadic philosophy, soul always remained alive due to its being eternal. Alongside, the concept of 'transmigration of souls' or 'rebirth' was formulated. Under the influence of an individual's work or conduct (i.e., *karman*), it was argued in the Upanishads that soul entered into a new body after the death of previous body and this cycle continued perpetually until an individual attained *moksha* (release from the cycle of life and death). Once it was established that the previous *karman*s decided one's rebirth in a specific *varna-jati*, it became easy to justify the *varna-jati* based social discrimination. Because, now a person's birth in any of the *varna-jati* group could be explained as a result of that very individual person's *karman*s in previous life.

⁸ R. S. Sharma, (2008). *India's Ancient Past*. New Delhi: Oxford University Press, p. 126.

3.6.1 CHECK YOUR PROGRESS II

1. Mention the name of any two women, whose hymns are included in the Vedas.

2. Explain the term, *Dvija*?

3. Which section of the *Rigveda* is dedicated to Soma?

4. Highlight the importance of Agni in the Vedic sacrifices.

5. Mention the name of any two female goddesses of Vedic period?

3.7 SUMMARY

Students, the Vedic age was a long period of transition, when North-west India was occupied by several Indo-Aryan tribes. Having migrated from central Asia, these Indo-Aryan tribes settled down first in the land of Indus and its tributaries in the early Vedic period. In the following period, they migrated eastwards and occupied the Indo-Ganga divide, the Ganga-Yamuna doab and upper Ganga valley. In the early Vedic period, they were divided among different tribes/clans and cattle rearing was their main economic activity. They worshipped natural phenomenon (e.g., fire, wind, rain, storm, etc.) as deities and attributed to them a human form. Neither temple nor idol worship was in practice. The Indo-Aryans offered grains and animals to deities in sacrifices to obtain success in wars, progeny, wealth and long life. But the Indo-Aryan lifestyle changed as they moved deeper into India and in the later Vedic period their pastoral-tribal setup gradually gave way to territory-based polity (Janapada). Their rituals and sacrifices became elaborate, and society was restructured on the basis of *varna-jati* hierarchy. The Indo-Aryans also interacted with the non-Aryans, and they maintained hostile as well as cordial relations with them. In a thousand years long period of the Vedic age (*circa* 1500- 600 BCE), the Indo-Aryan society was thus transformed from the tribal-pastoral communities to the territory-based polities (Janapadas).

3.8 SUGGESTED READINGS

R. S. Sharma, *India's Ancient Past*, New Delhi: Oxford University Press, 2008.

Ranabir Chakravarti, *Exploring Early India, Up to AD c. 1300*, New Delhi: Primus Books, 2016.

Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002.

Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*. Delhi: Pearson-Longman, 2009.

Irfan Habib and Vijay Kumar Thakur, *The Vedic Age*, New Delhi: Aligarh Historians Society and Tulika Books, 2011.

3.9 QUESTIONS FOR PRACTICE

3.9.1 LONG ANSWER QUESTIONS

1. Discuss the Aryan migration theory.
2. Highlight the salient characteristics of the political institutions of the Vedic period.
3. Assess the role of cattle husbandry in the Vedic economy.
4. Write an essay on the Vedic society with special reference to women's position.
5. Analyse the salient characteristics of the Vedic culture.

3.9.2 SHORT ANSWER QUESTIONS

1. Who were Aryans?
2. Mention four theories about the Original Home of the Aryans.
3. What do you know about the social life of Rigvedic Aryans?
4. How did the position of women undergo a change in the Later Vedic Period?
5. Define the term, Janapada?
6. Write a note on Asvamedha Yajna?
7. Write the names of the four Vedic divinities.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 4: POLITICAL CONFLICT IN THE SIXTEEN GREAT STATES, RISE OF MAGADHA

STRUCTURE

4.0 Objectives

4.1 Introduction

4.2 The Sixteen Mahajanapadas

4.3 Nature of State-polity

4.4 Emergence of the Magadha Kingdom

4.4.1 Check Your Progress I

4.5 Reasons of the Rise of the Magadha Kingdom

4.5.1 Check Your Progress II

4.6 Summary

4.7 Suggested Readings

4.8 Questions for Practice

4.8.1 Long Answer Questions

4.8.2 Short Answer Questions

4.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Understand the emergence of the Mahajanapadas.
- Acquire information about the nature of State-polity.
- Acquire information about the geographical spread of the Mahajanapadas.
- Gain knowledge regarding the rise of Magadha as the most-powerful kingdom.

4.1 INTRODUCTION

Students, the term Janapada came into wider use by the sixth century BCE. As a territorial unit, Janapada literally means a place, where people (*jana*) have placed their feet (*pada*) for the first time. According to the *Arthashastra*, Janapada was one of the seven limbs of the monarchical polity, and from this, it appears that Janapada had been a well-defined geo-political entity. Available evidences show that Janapada came into use for the political authorities that had fixed territorial boundaries in the later Vedic period. From the Janapadas, subsequently bigger territorial polities known as Mahajanapadas came into existence. It seems that few Janapadas managed to defeat and annex the other Janapadas, and as their territories expanded, they began to be called Mahajanapada (literally, Great Janapada). As a territorial polity, Mahajanapadas comprised several rural as well as urban settlements. From the Pali texts, we come to know about *kuti*, and *grama*, which refer to rural settlements. The *kuti* possibly was a settlement that comprised two or three small houses or huts. On the other hand, the term *grama* meant a village, or a hamlet, and it could be used for even a temporary settlement or a caravan camped at one place for some month. Within a Mahajanapada, several settlements associated with specific professionals or craftsmen, for instance, village of park attendants (*aramika-grama*), village of carpenters (*vaddhaki-grama*), village of reed makers (*nalakara-grama*), and village of salt makers (*lonakara-grama*) are mentioned in contemporary literature. Usually, a village was managed by the village-head, who was known as *gamika/gramika* or *gama-gamani/grama-gramani*.

In a Mahajanapada, urban settlements, which are mentioned as *nigama*, *nagara*, *rajadhani*, *pura*, *mahanagara*, *pattana*, and *puta-bhedana* were also present and these settlements had been different from mere villages. The settlement called *nigama* stood between a village and a city, and it perhaps referred to either a market place or a small town of predominantly commercial character. A *nagara* appears to have been either a fortified city or a city without fortification. On the other hand, *mahanagara* had been a great or big city. According to the *Mahaparinibbana Sutta*, six major cities in the sixth century BCE had been: Champa, Rajagriha, Sravasti/Shravasti, Saketa (Ayodhya), Koshambi, and Varanasi. The term *rajadhani* referred to a capital city, and *pura* was in use for a fortified settlement. For a port-town, the term *pattana* was used and this settlement had been associated with commercial activities. The major city of Magadha, Pataliputra is called *puta-bhedana* in the Pali texts, and it refers to the urban character of this city. The term *puta-bhedana* literally means a place, where lids of merchandise were broken. Following this, *puta-bhedana* appears to have been an interior port or a transportation settlement, which was located at a bend or confluence of a river.

4.2 THE SIXTEEN MAHAJANAPADAS

The Mahajanapadas had been large territorial settlements and a diverse population resided in cities as well as villages in different Mahajanapadas. The residents of these territorial settlements following different professions, lifestyles and even different faiths (e.g., Buddhist, Jain, Ajivikas, Brahmanical). As the Mahajanapadas gained prominence, they begin to be included in the contemporary literature. The Buddhist text *Anguttara Nikaya* informs us about

the sixteen Mahajanapadas, which dominated different parts of Indian subcontinent in the sixth century BCE. The Mahajanapadas wielded considerable political and economic powers in the post-Vedic period, and the list of sixteen Mahajanapadas is as follows:

1. The Kashi Mahajanapada was situated in south-eastern Uttar Pradesh with its capital Varanasi (Benares). According to Jain literature, king Asvasena, the father of twenty-third *tirthankara* Parsvanatha ruled over Benaras. This city was famous for good quality textiles and it has been an important trading centre.
2. The Kosala Mahajanapada mainly comprised modern eastern Uttar Pradesh. The Sarayu river divided this Mahajanapada into two parts: northern part with Shravasti (Saheth-Maheth) its capital, and southern part with Kushavati as its capital. Maheth whereas is identified with the main city and the area of Saheth was the ancient Buddhist monastery of Jetavana.
3. The Anga Mahajanapada covered the modern Bhagalpur-Monghyr region of Bihar. It was separated from Magadha by the Champa River, after which the capital city of Anga was named Champa. The Jatakas inform us about the merchants, who sailed from Champa to Suvarnabhumi for trading purposes, and it suggests the commercial character of this city. In archaeological excavations at Champa remains of fortification, which was surrounded by a moat, are found.
4. Magadha Mahajanapadas was the most powerful territorial polity and it is identified roughly with present southern Bihar. It was surrounded by three rivers and the Ganga, the Son and the Champa rivers were situated on the north, west and east of Magadha respectively. The Vindhya hills had been located in the south of Magadha. In the beginning the capital of Magadha was Girivraja/Rajagaha (Rajgir), but later a new capital was founded at Pataliputra (modern Patna). In the Vedic literature, people of Magadha are despised for not observing the Vedic rituals; however, in this same region both Buddhism and Jainism gained wider popularity in the sixth century BCE. The capital cities of Magadha had been connected to different cities via trade routes. One such trading route starting from Paithan in Deccan after going through the Ganga Valley terminated at Rajgir. Another capital of Magadha, Pataliputra is mentioned in the Pali literature as *puta-bhedana*, which means a place where lids of merchandise were broken.
5. The Vajji Mahajanapada was situated in the northern Bihar and it had been a confederacy of eight or nine different clans (*ganas*). Some of the important clans of this Mahajanapada were Jnatikas, Lichchavis, Videhans (Videha), and Vajjis etc. The twenty-fourth Jain *tirthankara* was Mahavira, who belonged to Jnatika clan and its capital was Kundagrama or Kundapura. On the other hand, the capital of Lichchavi was Vaisali (Vesali or Veshali), which has been identified with modern Basarh in Muzaffarpur district of Bihar. Videha in the Vedic literature is described as a monarchy with its capital Mithila (modern Janakpur in Nepal). But, in the post Vedic period, Mithila appears to have become an oligarchy.
6. The Malla Mahajanapada had been located in the north-eastern Uttar Pradesh, and like Vajji Mahajanapada, it was a confederacy of about nine clans. It had two capitals, first was Kusavati/Kusinara (modern Kashia) and second was Pavapuri (Padaraona village). It started as a monarchy, but it transformed into an oligarchy by the sixth century BCE.

7. The Chetiya or Chedi Mahajanapada has been identified with modern Bundelkhand in central India. Its capital was Suktimati or Sukti-sahvaya, which was also known as Sothivatinagara.
8. The Vamsa or Vatsa Mahajanapada was situated in the region south of the Ganga River, and its capital was Kaushambi, which is identified with modern Kosam village near Allahabad. Owing of its strategic location Kaushambi was connected with the Deccan, the Ganga Valley and the north-west India through several trade routes.
9. The Kuru Mahajanapada has been identified with western Uttar Pradesh and Haryana including Delhi, and its capital is identified with Indraprastha (modern Delhi). This Mahajanapada was a monarchy up to the period of Buddha, and subsequently it was transformed into a *sangha* (oligarchy). In the archaeological excavations at Purana Qila (Indraprastha of the *Mahabharata*) in Delhi remains of the Northern Black Polished Ware, houses of mud-bricks and burnt-bricks, terracotta ring-wells, terracotta figurines of humans and animals, a clay sealing, and small rings, etc., are discovered.
10. The Panchala Mahajanapada was situated in the western Uttar Pradesh and this Mahajanapada roughly comprised present day Rohilkhand area and a part of the central *doab*. It was divided by the river Ganga into two parts: northern Panchala with its capital at Ahichchhatra (present day Ramnagar in Bareilly district) and southern Panchala with its capital at Kampilya (Kampil in Farukhabad district). Panchala appears to have transformed into an oligarchy by the post Vedic period. The archaeological excavations at Hastinapura have brought into light remains of burnt-brick structures, and terracotta ring wells of the Northern Black Polished Ware phase (*circa* 600-200 BCE).
11. The Matsya Mahajanapada was located in modern Jaipur area in the eastern Rajasthan and it possibly also comprised some parts of present day Alwar and Bharatpur. Scholars believe that Viratanagara or Bairat had been the capital of this Mahajanapada.
12. The Surasena Mahajanapada is mentioned as *Soursenoi* in the Greek sources, and its capital is mentioned to have been 'Methora' (Mathura), which was situated on the Yamuna River. According to the *Mahabharata* and the *Puranas*, Surasena was ruled by the Yadu or Yadava family. Owing of its location on the cross-roads, Mathura was a major commercial centre situated on the trading routes that linked north-west frontier region of India to the Ganga Valley in the east and to the Malwa corridor and the western seacoast in the south-west.
13. The Assaka (also known as Ashmaka/Ashvaka) was situated on the bank of Godavari River in Deccan. Scholars have identified Potana or Potali (modern Patan in Maharashtra) as its capital. According to the Assaka Jataka, the city Potali was a part of Kashi kingdom. From this, it appears that the Kashi Mahajanapada probably had subjugated the Assaka Mahajanapada at some point of time.
14. The Avanti Mahajanapada roughly corresponded to present day Malwa region of the Central India. This Mahajanapada was divided by the Vindhyan hills into two parts: northern Avanti with its capital Ujjain, and southern Avanti with its capital Mahishamati (modern Maheshwar, Madhya Pradesh). The trans-regional route, Uttarapatha connected Ujjain to Pataliputra on the one hand and Mathura on the other hand. At Ujjain, the trade route coming from northern India bifurcated into two routes:

one route went to Deccan and further south, while another route reached the western seacoast.

15. The Gandhara Mahajanapada comprised present day Peshawar and Rawalpindi districts of Pakistan and also some parts of the Kashmir Valley in India. Takshila (Taxila) was its capital and it had been one of the famous centres of trade and learning. The archaeological excavations have brought into light three ancient settlements here at Bhir Mound, Sirkap and Sirsukh. The Bhir Mound has yielded the remains of the oldest city that are dated to *circa* 600/500 BCE to 200 CE. Here in excavations remains of the Northern Black Polished ware, silver punch marked bar coins and other types of coins are discovered.
16. The Kamboja Mahajanapada is identified with a region situated in the Hazara district of Pakistan. Although, this Mahajanapada is mentioned to have been a monarchy in the sixth century BCE, but in the *Arthashastra* it is described as an oligarchy (*gana-sangha*). As far as its capital is concerned, we do not have any clear evidence in this regard.



The Mahajanapadas⁹

⁹ D.N. Jha, *Ancient India: In Historical Outline*, New Delhi: Manohar Publications, 1998, p.84.

4.3 NATURE OF THE STATE-POLITY

As it is evident from above discussion, the sixteen Mahajanapada had been associated with two different types of political systems. One was monarchy and another political system is identified as oligarchy (*gana-sangha*). The emergence of monarchy was one of the most important developments of the post Vedic period in the Ganga Valley. The expansion of agriculture across the Ganga valley made available enough resources for the maintenance of army and bureaucratic structure, which had been two of the essential components of the monarchical state polity. In a monarchical rule, a clear difference between a king and subject population (*praja*) was maintained. Usually, the king claimed a share *bhaga* (share of produce), which was generally 1/6th of the entire produce, and *bali* (voluntary gift) of the agricultural produce in return of protection that the state provided to people from internal as well as external aggression. With the emergence of the Mahajanapadas, the boundaries of state became relatively fixed and these were guarded by the king. In a monarchical polity all the decisions were made by the king, and it made the mobilization of resources, organization of bureaucracy and army, regularization of trade and commerce highly efficient. As the authority of the king enhanced, he was attributed several new titles, such as *nripati*, *naresvara*, *narendra*, *naradhipa*, etc. These titles emphasised upon a king's sovereignty or lordship over all category of people (*nara*) in general. In the *Ashtadhyayi* of Panini (circa fifth century BCE), uses the expression, i.e., '*bhupati*' for a king. The expression, *bhupati* meaning 'the lord of the earth' further highlights the authority of a king over a well-defined territory. Since king was a lord of the land, he was paid taxes by the people. In return of the taxes, king protected the people, their family and also their belongings. In the post-Vedic period, kingship became hereditary and sacrifices like *Rajasuya*, *Vajapeya* and *Asvamedha* began to be used as a tool to legitimize the political authority. In the monarchical polities, the society was based on the four-fold *varna-jati* hierarchy. In Ranabir Chakravarti's words, the main task of a monarchical state was 'to maintain law and order not by obliterating the social inequalities, but by establishing an ordered society in spite of the differentiated social groups.'¹⁰

As the monarchical polities came into existence, new theories were also developed by the ancient philosophers to legitimize the king's authority. In the Sanskrit texts, the theory of divine origin of kingship was formulated. According to one such theory, the Vedic sages after killing a tyrannous king named Vena installed Prithu as a new king, who subsequently introduced agriculture and farming. In this way, kingship was conceptualised as a gift of brahmana sages. On the other hand, the Pali texts ('*Agganna Sutta*' in the *Digha Nikaya*) attributed the origin of monarchical authority to a 'social contract' between the king and his subjects (*praja*). According to it, people came together and elected a king to protect their paddy fields. The elected king agreed to protect the people and their paddy fields, and in return of it, people decided to pay a share of their paddy to the king. These theories were formulated in the Brahmanical and the Buddhist texts with an aim to legitimize the new form of territorial state-polity and it also justified king's right to collect taxes.

The character of the *gana-sangha* polity was entirely different from that of monarchies, and these *gana-sangha* polities are usually characterised as tribal oligarchies. The

¹⁰ Ranabir Chakravarti, *Exploring Early India, Up to AD c. 1300*, New Delhi: Primus Books, 2016, p. 88.

term ‘republic’ for *gana* or *sangha* is misleading. The term *gana* first appeared in the Vedic literature and this term is found at 64 places in the *Rigveda*, at 9 places in the *Atharvaveda*, and at several places in the Brahmana texts. The root of the term *gana* is *gan* meaning ‘to count’ and it literally means ‘an artificial collection of people.’ Hence, this term *gana* is used in a sense of a tribal or clan solidarity in the Vedic literature. In the Vedic times, society was largely pastoral with limited agriculture, and one of the main sources of income was cattle raids. Therefore, according to R. S. Sharma, ‘the Vedic *gana* was an armed organization of the whole clan or tribe.’¹¹ The character of *gana* was changed with the expansion of agriculture. By the sixth century BCE, the expression *gana* was prefixed with *sangha*, and the term *gana-sangha* began to be used for a political setup that is characterized by various scholars as republic or oligarchy. On the basis of their geographical locations, the *gana-sanghas* can be placed in two groups. One group of *gana-sanghas* was situated in the Himalayan foothills in the eastern Uttar Pradesh and Bihar, and second was located in the Indus Basin, Punjab and Rajasthan. Contrary to the *gana-sanghas*, the major monarchical kingdoms, for instance, Magadha, Vatsa, Koshala, etc., of the sixth century BCE mainly occupied the fertile alluvial tracts of the Ganga Valley.

In the *gana-sanghas*, the king was considered to be one among all the tribal members. He was either selected or elected for the position. The entire Mahajanapada was usually divided into small administrative units, each administered by a head called *raja*. The heads of these small administrative units formed the main assembly, which managed the affairs of the state. For example, the administration of the Shakyas and the Lichchhavis consisted of a *raja* (king), *uparaja* (vice-king), *senapati* (military commander), and *bhandagarika* (treasurer). The decision-making power in these *gana-sanghas* had been in the hands of the main assembly. According to the Buddhist literature, the Lichchhavis of Vaishali had 7707 *rajas*. Unlike Monarchical system in which only a King had the right to maintain army, in a *gana-sangha*, each *raja* owned a separate army, storehouse and administrative system. All the resources of state and revenue collected from people belonged to the king in monarchical system. But, in the *gana-sanghas*, the resources were usually divided equally among the tribe members. Whereas the four-fold *varna-jati* system was prevalent in the monarchies, the society in the *gana-sanghas* was divided between the land-owning kshatriyas, and landless labourers, *dasa-karamkaras*. Neither brahmanas nor *varna-jati* system exerted any influence on the socio-cultural set of the *gana-sanghas*. Some of the important *gana-sanghas* of the sixth century BCE were: the Shakyas of Kapilvastu, the Lichchhavis of Vaishali, the Mallas of Kusinagara, the Bulis of Alakappa, the Kalamas of Kesaputta, the Moriyas of Pipphalivana, and the Bhaggas (Bhargava) of Sumsumara hill.

4.4.1 CHECK YOUR PROGRESS I

1. Explain the term Janapada.
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¹¹ R. S. Sharma, *Aspects of Political Ideas and Institutions in Ancient India*, New Delhi: Munshiram Manoharlal, 2009, pp. 119-132.

2. Explain the term *gana-sangha*?

3. Why king was called *bhupati*? Comment.

4. Where was Gandhara Mahajanapada located?

5. How many capitals Avanti Mahajanapada had?

4.4 EMERGENCE OF THE MAGADHA KINGDOM

The sixteen Mahajanapadas were often at war with each-others to expand their territories. As a result of these conflicts, except four Mahajanapadas, viz., Magadha, Koshala, Vatsa and Avanti all others perished and their territories were annexed by either of these four Mahajanapadas. It seems Kashi Mahajanapada was first to fall and it was subjugated by the Koshala Mahajanapada. Under the Haryanka dynasty, Magadha first rose as a powerful state-polity in the mid-Ganga valley. The first known ruler of the Haryanka dynasty is Bimbisara, who is also called as Srenika in the Jain literature. The name 'Srenika' possibly indicates that the king maintained a standing army through state revenue and did not rely exclusively on the mercenary soldiers. Bimbisara provided the strong foundation to the Magadha kingdom and his capital city was Rajagaha or Rajagriha. Bimbisara was an expert diplomat and he used matrimonial relations to forge close relations with several of contemporary political powers. Bimbisara formed a marriage alliance with the rulers of Koshala, when a daughter of Koshala king Mahakosala was married to king Bimbisara of Magadha. Bimbisara received Kashi village in dowry. Besides Koshala, Bimbisara forged matrimonial ties with the Videhans and the Madras. He maintained diplomatic relations with the ruling house of the Gandhara Mahajanapada, which sent an embassy to Magadha. Bimbisara sent his chief physician Jivaka, when king Pradyota of Avanti was suffering from Jaundice. He is mentioned to have annexed the Anga Mahajanapada after defeating its ruler, named Brahmadatta. The village administration in Magadha was reorganized by Bimbisara, who also facilitated the safe roads for the traders as well as ordinary peoples.

In Kosala Mahajanapada, the king Mahakosala was succeeded by his son Prasenajit, who enjoyed considerable authority over the Sakyas of Kapilavastu. He patronized brahmanas as well as Buddha/Buddhist monks. On the other hand, the Vatsa kingdom had come under the king Udayana, who inherited it from his father Satanika Parantapa. It seems that he married, Vasuladatta or Vasavadatta, who was a daughter of the Avanti king Pradyota Mahasena. Pradyota Mahasena was one of the most powerful kings of the sixth century BCE. It appears from the Majjhima Nikaya that Ajatasatru, son of Bimbisara, had to fortify his capital city Rajagriha due to the fear of an invasion by Pradyota Mahasena. Ajatasatru is mentioned to

have usurped the Magadha throne after killing his father Bimbisara. Soon after this, Queen Kosaladevi, wife of Bimbisara died and because of it, Prasenajit took back Kashi from Magadha. It caused a long-lasting struggle between Prasenjit and Ajatasatru. This struggle was eventually ended after the marriage of Prasenajit's daughter Vajira with Ajatasatru. After this marriage, Kashi was again given back to Magadha in dowry. However, Prasenajit could not rule for long and was deposed in a court coup, which was followed by his tragic death.

Ajatasatru defeated the Lichchavis of Vaishali with the help of his minister Vassakara by creating a dissention among their ranks. He developed two unique weapons, viz., catapult to throw big stones (*mahasalakantaga*) and chariot with an attached mace (*rahamusala*) to fight a war against Lichchavis and both of these weapons caused much havoc in the war. Ajatasatru was followed by Udayin or Udayibhadda, who shifted the Magadha's capital from Rajagriha to Pataliputra (also known as Kusumapura). Pataliputra was situated at the confluence of the Ganga, the Son and the Ghaghra rivers. On the other hand, king Palaka ascended the throne of Avanti Mahajanapada after his father Pradyota's death. Palaka defeated the armies of the Vatsa kingdom, and its territory was annexed to the realm of Avanti. As the power of both Magadha and Avanti expanded, a direct conflict between them became inevitable for the mastery over the Ganga Valley. This struggle continued for a long period and it reached to its final conclusion during the reign of the Shaishunaga rulers. According to the Buddhist legends, the people of Magadha drove out the rulers of the Haryanka dynasty and it was followed by the establishment of an *Amtya* (a high ranking official) as the new ruler of Magadha kingdom.

In this way, the Shaishunaga dynasty under the king Shishunaga replaced the Haryanka dynasty. Subsequently, the Avanti Mahajanapada was annexed to the Magadha territory and it possibly brought the Vatsa kingdom under the Shaishunagas. Perhaps, the Koshala Mahajanapada was also annexed by the king Shishunaga. Under Shishunaga, the capital of Magadha was relocated from Pataliputra to Vaishali. He was followed by his son Kalasoka or Kakavarna (literally meaning, the black Asoka or the crow coloured). In Magadha, two most important events took place during the reign of Kalasoka. First event was the holding of the second Buddhist council at Vaishali, and the second even was the re-shifting of the capital city to Pataliputra from Vaishali. After the Shaishunagas came into power the Nanda dynasty at Magadha. According to the Puranas, the first Nanda ruler was Mahapadma Nanda, who was also known as Ugrasena. In the Puranas, Mahapadma whereas is called as a son of a shudra woman, he is mentioned as the son of a barber in the Jain text, *Parisishtaparvan*. From the Greek sources, we also get similar information. According to Curitus, Mahapadma's father was a barber, who with the help of the chief queen killed the reigning monarch and usurped the Magadha throne. From the Hathigumpha inscription of Kharavela (circa first century BCE), it appears that the Nanda king had conquered Kalinga and had taken away a Jina statue along with heirlooms of the Kalinga kings to the Magadha. Clearly, the Kalinga had become a part of the Magadha kingdom during the reign of the Nanda rulers.

It was during the reign of Dhana Nanda of Magadha, when Alexander of Macedonia invaded the north-western India. Dhana Nanda is mentioned in the Greek sources as Agrammes or Xandrames, which seems to have been a corrupt form of the Sanskrit patronymic Augrasainya (son of Ugrasena). The Greek writers have described him as the most powerful king, who had been ruling over the people of East Prassi (i.e., *prachya* meaning the

eastern people) and the Gangaridae (i.e., the people of the Ganga Valley) from his capital Palibothra (i.e., Pataliputra). The Greek writer Curitus describes the strength of Dhana Nanda's army, which comprised about 20,000 cavalry, 200,000 infantry, 2,000 chariots, and 3,000 war-elephants. The number of elephants, according to Diodourus and Plutarch was 4,000 and 6,000 respectively in the Magadha's army. The strength of the Nanda army may have been exaggerated, but it does highlight the fabulous wealth and resources that the Nanda rulers controlled. Scholars usually believe that the military strength of the Nandas was one of the chief reasons that discouraged the Macedonian soldiers to move further into the Indian subcontinent.

4.5 REASONS OF THE RISE OF THE MAGADHA KINGDOM

The Magadha kingdom became the most powerful polity under the Nanda rulers and it comprised almost entire land of the Ganga-Yamuna doab, the Ganga Valley, the Central India and the Deccan. The Nanda rulers appear to have built a vast kingdom on the firm foundations that were provided by previous dynasties, for instance, the Haryanka and the Shaishunagas. In addition to the powerful and efficient rulers, the Magadha kingdom enjoyed the benefits of its strategic geography and its unorthodox society. Scholars have identified variety of factors that have had played a crucial role in Magadha's rise from a smaller polity to a vast kingdom, and these factors are as follows:

1. **Powerful Rulers:** The Magadha Mahajanapada was ruled by some of the most efficient and powerful rulers of the ancient India. Bimbisara of the Haryanka dynasty not only reorganized the village administration, but he also ensured safe roads for the movement of traders and ordinary people. Through marriage ties with the Koshala Mahajanapada, the Lichchavi clan of Vaishali, and the Madra Mahajanapada, Bimbisara managed to consolidate his position. He annexed the Anga Mahajanapada and was followed by another efficient ruler named Ajatasatru. Both the Kosala as well as Vaishali were annexed by Ajatasatru, whose son Udayin shifted the capital from Rajagriha to Pataliputra. Shaishunaga dynasty that replaced the Haryanka dynasty, completed the annexation of the Avanti Mahajanapada. After the Shaishunagas, the Nanda rulers came into power and they are credited with the conquest of Kalinga (present day Odisha).

2. **The Iron Ores:** Scholars like D. D. Kosambi and R. S. Sharma have identified the iron ores of eastern India as the key factor that caused the rise of Magadha as a paramount power. It is argued that the access to the quality iron ores enabled the Magadha rulers to provide best types of weapons to their army. However, recent studies suggest otherwise. According to Upinder Singh¹², Magadha rulers did not enjoy a monopoly over the iron ores of eastern India. In fact, the archaeological evidences show that these iron ores began to be exploited only at a much later date. Therefore, the idea of Magadha's exclusive access to the iron mines of southern Bihar is now rejected by the scholars. On the other hand, Magadha did enjoy an access to the

¹² Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*, Delhi: Pearson-Longman, 2009, p. 273.

mineral resources of the Chhota Nagpur Plateau and it would have contributed in the rise of Magadha as a powerful polity.

3.Natural Defence System: Both the capitals of the Magadha Mahajanapada were located at strategic locations, which provided a natural protection to these. The old capital city, Rajgriha was surrounded by the five hills and these hills acted as natural defensive walls of it. Similarly, Pataliputra was situated at the confluence of the Ganga, the Son and the Ghaghra rivers. Criss-crossing the city at three sides, these rivers created a natural defence system of Pataliputra, and therefore, Pataliputra was also called as *jaladurga* (water-fort). Such natural defence systems that the Magadha rulers enjoyed, were not available to its enemies. The same rivers that protected Pataliputra also provided an easy river transportation. This riverine transportation was economically advantageous for both, traders as well as armies.

4.Natural Resources: The region in the east of Allahabad region had fertile alluvial soil that was suitable for paddy cultivation. The easy irrigation facilities from heavy rainfall and perennial rivers further stimulated the expansion of agriculture and high agrarian production. The Magadha enjoyed an access to timber and elephants of eastern India. In fact, the archaeological evidences show the use of a large amount of timer in the construction of the fortification walls around Magadha's capital, Pataliputra. On the other hand, the elephants constituted an important component of Magadha's army.

5.The Un-orthodox Society: The society of Magadha was unorthodox and it was open to new philosophical ideas. The *varna-jati* system did not impact the Magadha's society much. Possibly, this is the reason why the heterodox sects, such as, Jainism and Buddhism flourished in Magadha. Both of these sects received great support from the people of Magadha. In fact, the Magadha Mahajanapada was ruled by several non-kshatriya rulers, who had been able and efficient. Evidently, in Magadha it was ability and power of the rulers, rather than their birth, that decided their succession to the throne.

4.5.1 CHECK YOUR PROGRESS II

1. Where was Magadha Mahajanapada located?

2. Why Pataliputra was called *jaladurga*?

3. Who founded the Shaishunaga dynasty?

4. Which Magadha king is called Xandrames in the Greek writings?

5. Which Magadha king shifted the capital from Rajagriha to Pataliputra?

4.6 **SUMMARY**

Students, in the sixth century BCE, India witnessed the rise of sixteen great kingdoms (Mahajanapadas), which were spread over a large geographical area with a concentration in the Ganga valley. The emergence of the sixteen Mahajanapadas marked the culmination of political, economic and social processes that have started in the later Vedic period. Janapadas had emerged as loosely defined territorial polities in the later Vedic period. As certain Janapadas defeated the others and annexed their territories, then Mahajanapadas came into existence. These Mahajanapadas either embraced monarchical or oligarchical form of state system, and accordingly their administrative systems were organized. From territorial point of view, Mahajanapadas comprised variety of settlements (urban, rural, tribal, markets, manufacturing centers, etc.) and they were inhabited by people belonging to different classes, castes, linguistic groups and so forth. Out of these sixteen Mahajanapadas, Magadha was the most successful, and its rulers transformed their kingdom into a most powerful monarchical-polity of north India by annexing the territories of its enemies.

4.7 **SUGGESTED READINGS**

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4.8 **QUESTIONS FOR PRACTICE**

4.8.1 LONG ANSWER QUESTIONS

1. Write an essay on the geographical spread of the sixteen Mahajanapadas.
2. Highlight the key features of the monarchical polity.

3. Discuss the political character of the *gana-sanghas*?
4. Analyze the rise of Magadha as the most powerful polity of north India.
5. How monarchies were different from oligarchies? Discuss.

4.8.2 SHORT ANSWER QUESTIONS

1. Write short notes on the following:
 - a. Bimbisara. b. Ajatasatru
2. Write the contribution of the Republics in the 6th century B.C.
3. Mention the kingdoms which rose into prominence in the 6th century B.C.
4. Define the term *gana*?
5. Write few sentences on Magadha Mahajanapada.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 5: THE MAURYAN EMPIRE: EXTENT, ADMINISTRATION, ECONOMY, SOCIETY

STRUCTURE

5.0 Learning Objectives

5.1 Introduction

5.2 Magadha under the Mauryas

5.3 Extent of the Mauryan Empire

5.4 The Mauryan Administration

5.4.1 Check Your Progress I

5.5 Mauryan Society

5.6 Mauryan Economy

5.6.1 Check Your Progress II

5.7 Summary

5.8 Suggested Readings

5.9 Questions for Practice

5.9.1 Long Answer Questions

5.9.2 Short Answer Questions

5.10 Appendix

5.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Understand the nature of the Mauryan empire.
- Acquire information about the extent of the Mauryan empire.
- Acquire information about the Mauryan administration.
- Gain knowledge regarding the Mauryan society and economy.

5.1 INTRODUCTION

Students, the Nanda rulers of the Magadha were defeated by Chandragupta Maurya, who founded the Mauryan dynasty and made Pataliputra as his capital. The beginning of the Mauryan dynasty is traced from about 324 BCE or 321 BCE. According to the Puranas, the

Mauryan dynasty lasted for about 137 years. Following the Puranic literature, if a duration of about 137 years is attributed to the Maurya rule, then Mauryan polity could not have survived beyond the maximum duration of 140 years. Therefore, the terminal point of the Mauryan authority is suggested to have been about 185 or 187 BCE. In the absence of a clear evidence, the origin of the Maurya rulers has remained a matter of debate among scholars. In Brahmanical traditions, the Mauryas are attributed a Shudra status. Chandragupta Maurya is mentioned to have been a son of a woman named Mura, who had been a slave (or wife) of Nanda king. A different view is provided by the Buddhist and the Jain traditions. In the Buddhist tradition, Mauryas are assigned a kshatriya status. For instance, the *Mahavamsa*, a Sri Lankan chronicle of the fourth-fifth century CE, connects Chandragupta to the kshatriya clans of the Moriyas of Pippalivana. In a same way, the Jain tradition has associated Chandragupta with the Moriya clan. Based on the Buddhist and Jain traditions, the origin of the Mauryas can be traced from the Moriya clan that ruled over Pippalivana in the Nepalese Tarai region. Since, the Mauryas neither patronise the brahmana sects nor endorse *varna-jati* system, they were assigned a lower social status (i.e., shudras) by the brahmana authors of the Puranas.

5.2 MAGADHA UNDER THE MAURYAS

After the death of Chandragupta's father, his mother is mentioned to have shifted to Pataliputra, where he was born. From his childhood, Chandragupta displayed signs of leadership. Kautilaya, noticed Chandragupta's potential and took him to Taxila, where Chandragupta was trained in all the arts. Kautilaya with the help of Chandragupta wanted to take revenge from the Nanda ruler, who had insulted him in the court of Pataliputra. The Nandas had been tyrannous rulers and they exploited the people by enforcing heavy taxes over them. Kautilaya helped Chandragupta against the Nandas and they together defeated the last Nanda ruler, Dhanananda. After this, Chandragupta ascended the throne in either 324 or 321 BCE.

By the time Chandragupta came into power, Alexander had already died and his vast territory was partitioned among his governors. Alexander's departure from the North-west India provided an opportunity to Chandragupta to expand his authority in this region. On the other hand, Seleucus Nikator had occupied the areas of West Asia, which was analogous to the North-western borderland of the Indian subcontinent. Since Seleucus Nikator wanted to expand his authority in India, it brought him into a conflict with the Mauryan king Chandragupta. In *circa* 301 BCE, it seems a military conflict took place between the Seleucid forces and the Mauryan army. This conflict was eventually resolved by a treaty between Seleucus Nikator and Chandragupta Maurya. Here it is noticeable that Chandragupta Maurya is mentioned as *Sandrocottus* in the Greek literature. According to this treaty, Chandragupta received from Seleucus Nikator the region of Gedrosia (Baluchistan), Arachosia (Kandahar in present Afghanistan), and Paropanisadai (area to the southeast of the Hindukush). In return, the Mauryan king provided 500 war elephants to Seleucus Nikator. Chandragupta expanded his authority in trans-Vindhyan region. His authority was also firmly established in Gujarat as it is evident from the Junagarh inscription of Rudradaman-I (*circa* 150 CE), which records the construction of the Sudarshan lake by the governor of Chandragupta Maurya in Girnar. In addition, the Jain texts suggest the presence of Chandragupta's authority in Deccan, where a famous Jain sacred site, Shravana Belgola (in Karnataka) was present. If we accept the Jain

legends, then Chandragupta appears to have spent last days of his life in Shravana Belgola. Chandragupta maintained diplomatic relations with the Seleucid rulers and this fact is well established by the visit of Megasthenes to the Mauryan court as an ambassador. Megasthenes describes the Mauryan India in his book *Indika*. Even though, the original text is lost, but still the excerpts of *Indika* have survived in the writings of later Greco-Roman writers.

After Chandragupta, his son Bindusara became the ruler in about 300 BCE and he is called *Amitrochates* (Sanskrit *amitraghata*, i.e., destroyer of foes) in the Greek writings. He was an efficient ruler, who kept the vast Mauryan Empire intact. He possibly was a follower of Ajivika sect. When Bindusara died in 273 BCE, a four-years long succession war among his sons ensued. According to the Buddhist legends, Ashoka with the support of the ministers, particularly Radhagupta, killed 99 of his brothers and spared the life of only the youngest one named Tissa. The Buddhist legends narrating the killing of his brothers by Ashoka is doubted by some scholars, who draw our attention to the fact that in one of his edicts, Ashoka appears to be directing his officials to take a proper care of his brothers' households. Nevertheless, Ashoka's reign actually started only in 269 BCE due to the succession war after a gap of four years from his father's death. He ruled for about four decades until 232 BCE. In his edicts, Ashoka is called as *Devanampriyah Priyadarshi Raja*, i.e., Beloved of the Gods, the king *Priyadarshi*. Ashoka's married with Devi, who was a merchant's daughter from Vidisha and from her, Ashoka had two children: son Mahindra and daughter Sanghamittra. Other queens of Ashoka were named Asandhimitta, Tissarakhita, Padmavati, and Karuvaki. Ashoka is credited with the victory over Kalinga (present day Odisha) in his Rock edict XIII in the thirteenth regnal year (possibly, 260 or 261 BCE) of his reign. After seeing the much bloodshed in this Kalinga war, Ashoka abandoned the policy of war and in its place, he adopted the policy of Dhamma. Ashoka patronised the third Buddhist council in Pataliputra and after this, he sent Buddhist missions to foreign lands to propagate Buddhism. One such area, where Ashoka sent Buddhist mission was Sri Lanka, where Buddhist reached under the leadership of Ashoka's son Mahindra and daughter Sangamitra. Ashoka is the earliest ruler in India, who directed his officials to engrave his messages on durable material like stone (rocks and pillars) for public reading. His edicts are found written on rock-surfaces and pillars across Indian subcontinent. Ashoka himself has called his edicts as *Dhammalipi* (generally translated as principles of *Dhamma* or law of piety). The Ashokan inscriptions are written in three languages, which are: the Prakrit, Greek and Aramaic, and in four scripts: Aramaic and Greek in Afghanistan, Kharoshthi at Mansehra and Shabazgarhi in the north-western part of Pakistan, and Brahmi in rest of the Mauryan empire (see, Appendix for the list of Ashoka's inscriptions/edicts).

The history of the Mauryas after Ashoka is far from clear. The names of Ashoka's grandson Dasaratha is found in an inscription from the Nagarjuni-Barabara hills (in Bihar), but we do not have any clear information about the successor of Ashoka. The last Mauryan ruler was Brihadratha, who was assassinated in about 185 BCE or 187 BCE by his own military commander, Pushyamitra Shunga during an inspection of the Mauryan army. With the death of Brihadratha, the Mauryan dynasty ended and the power over Magadha went into the hands of the Shunga rulers.

5.3 EXTENT OF THE MAURYAN EMPIRE

During the reign of the Mauryan king Ashoka, the vast Mauryan Empire shared boundaries with several neighbouring kingdoms and chieftaincies. To the south of the Mauryan empire were present the Cholas (in the Kaveri delta, Tamil Nadu), Pandyas (in the Tamraparni-Vaigai deltas, Tamil Nadu), Satiyaputras (Satyaputra, northern parts of Tamil Nadu), Keralaputras (the Chera country in Kerala) and Tamraparni (Sri Lanka). In the North-west and the West, several Greek kingdoms had been present. Some of the important contemporary Greek kings were: Antiyoka (Antiochus Theos of Syria), Turamaya (Ptolemy Philadelphos of Egypt), Antikini (Antigonus Gonatus of Macedonia), Maka (Megus of Cyrene) and Aliksundara (Alexander of Epirus). Ashoka, like his ancestors, maintained cordial relations with these contemporary Greek rulers. Based on the geographical distribution of the Mauryan epigraphs, scholars suggest that the Mauryan Empire comprised the entire landmass between Lamghan and Kandhar (in Afghanistan) in the North-west to Mahasthangarh (in Bangladesh), Jaugda and Dhauli (in Odisha) in the East, and from Shahbazgarhi, Mansehra and Taxila (in Pakistan) in the North to Amravati (in Andhra Pradesh), Maski, Brahmgiri, and Siddapura (in Karnataka) in the South. Ashokan edicts appears to have been located near Buddhist sacred sites like Sanchi, Sarnath, Rummindei, Nigali Sagar, Lauriya-Araraj, Lauria-Nandangarh, and Bairat. From the *Rajatarangini* of Kalhana (circa 12th century CE), Ashoka's rule over Kashmir is also evident. In one of his minor edicts, Ashoka has used the expression, Jambudvipa for his empire, which appears to have been one of the earliest nomenclatures for the Indian subcontinent.

The nucleus of the empire undoubtedly had been Magadha with Pataliputra as the capital city. Since the Magadha had emerged as a paramount authority after annexing the territories of other Mahajanapadas, the population as well as urban centres of, for instance, Taxila, Mathura, Kaushambi, Kashi, Shravasti, Champa, Suktimati, Vidisha, Ujjain, Tosali, Vaishali and several others were included in the Mauryan territories. In addition, the Mauryan empire comprised both the trans-regional trade routes, viz., Uttarapatha and Dakshinapatha that connected different cities and facilitated the movement of people as well as goods. Two major fertile river valleys, viz., the Ganga valley, and the Indus valley, where agriculture production was considerably very high had been under the Mauryan rulers. The areas of Rajasthan, Deccan, Karnataka and Andhra Pradesh, which had rich mineral resources were also included in the Mauryan realm. However, major parts of the Mauryan Empire were forested and these had been inhabited by different tribal groups.

The people belonging to different communities and cultures lived in the Mauryan empire and some of these had been: Yavanas (non-indigenous people living in North-western borderland), Kambojas (in the Hazara district, Pakistan), Nabhakas-Nabhapanktis (in Maharashtra and Karnataka), Bhoja (in Vidarbha-Nagpur area of Maharashtra), Pitinikyas (location not clear), Andharas (in present Andhra Pradesh) and Paulindas (in Narmada-Vindhya zone of central India). In the Mauryan empire several religious communities, for instance, Buddhist, Ajivikas, Brahmanas, and Nirgranthas (i.e., Jain) also flourished. Unlike mainland India, where Ashokan edicts were composed in various Prakrit dialects and Brahmi script, edicts in Afghanistan and Pakistan were written in Greek and Aramaic. And it shows the presence of different linguistic groups in different parts of the Mauryan Empire.



Empire of Ashoka¹³

5.4 THE MAURYAN ADMINISTRATION

In the Mauryan empire, the king, who was called *Raja*, had been the centre of the administration. The Mauryan king sustained law and order in the empire and protected the people and their property. According to Megasthenes, the Maurya king used to go out of his

¹³ A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co.,1954, p.109.

palace every day and supervised the administration of justice. Even during the time of relaxing, his officials were allowed to approach him for different administrative affairs. The Mauryan king was the paramount authority, and he was assisted by a council of ministers in administrative matters. The ministers were called *mantrin* or *mantri-parishad* and their duty was to advise the king on various administrative policies and matters. In the Ashoka's Rock Edicts, the ministers or high-ranking officials are usually called *Mahamattas* or *Mahamatras*. In addition, high priest (*Purohit*), commander-in-chief (*Senapati*), crown-prince (*Yuvaraja*), and several superintendents (*Adhyakshas*) provided their services to the king to run the Mauryan administration. Ashoka created the post of *Dhammamahamattas* for the propagation of his *Dhamma* ideals. From the *Arthashastra* of Kautilya, it appears that the Mauryan ministers and officials were paid cash salaries, and the highest annual salary that was paid had been of about 48000 *panas* (or punch-marked coins) and the lowest officer was given about 750 *panas* per annum.

Megasthenes informs us about the city administration of Pataliputra, which had been looked after by thirty officials, who were divided into six committees and each comprised five members. These committees looked after i) the industries and crafts, ii) comfort and security of visitors coming from distant places, iii) the registration of births and deaths, iv) supervision of the matters related to trade and commerce, v) the sales of products and supervision of weights and measures, and vi) the collection of the taxes on the goods sold in the markets of Pataliputra. Pataliputra was the centre of the Mauryan empire, which was divided into four major provinces, viz., Ujjain (western Madhya Pradesh), Takshila (Taxila in north-west Pakistan), Tosali (Dhuli in Odisha), and Suvarnagiri (in Karnataka). These provinces were under the command of royal princes (Kumaras or Aryaputras). For instance, Ashoka too had served as a governor of Taxila and Ujjain prior to his accession to the Mauryan throne. Ranabir Chakravarti has drawn our attention to few other administrative units, for instance, Manumadesha (in central India), Girnar (in Kathiawar, Gujarat) and (Vakshu) in the North-western borderland). Here it is noticeable that the Mauryan rulers perhaps were the earliest to employ officials of non-Indian background in their administration. For example, in Girnar an official of Iranian background, named Tushashpa was present during the reign of Chandragupta Maurya.

Several officials known as *Mahamattas*, *Pradeshikas*, *Rajukas*, *Yuktas*, and *Rashtrikas* assisted the provincial governors. From the *Arthashastra* and the edicts of Ashoka, we get information about several officials, who served the Mauryan rulers. The *Samahartta* (chief revenue official and in charge of account department), and *Sannidhata* (treasurer and in charge of royal stores) were two of the high-ranking officials, who managed state finances. The city superintendents (*Nagaraka*) were assisted by *Sthanikas* and *Gopas*. Officials like *Dauvarika* (chief of palace attendants), the *Antaravamshika* (chief of palace guards), and *Adhyakshas* (departmental heads) are also mentioned. In the *Arthashastra*, the *Adhyakshas* are described as the high-ranking officials, but they are called *Mahamattas* in the Ashokan edicts. The *Mahamattas* managed the administration of the frontier areas, inner chambers of royal household, pasture grounds, and they also looked after the propaganda of *Dhamma*. On the other hand, the *Rajukas* enjoyed the authority to either reward or punish the people at their own discretion. They measured and assessed the land for tax purposes and therefore, they appear to have been revenue settlement officers or rural administrators. Similarly, *Pradeshikas*

and *Yuktas* were involved in the district level administration. The *Yuktas*, *Rajukas* and *Pradeshikas* are instructed by Ashoka in one of the edicts to undertake official tours after every five years across the countryside to perform their duties as well as to propagate *Dhamma*. Ashoka himself undertook similar inspection tours (*dhamma-yatras*).

The Mauryan rulers maintained a vast network of informers or spies (*Pativedakas* and *Pulisani*), who provided information regarding public and state affairs. The roads were maintained and special officials were appointed for this work. The Aramaic edict at Laghman informs us about a royal road, which was looked after by an officer. In the same edict names of several places and distances are mentioned. Such edicts like milestones appear to have been established to provide information regarding directions and distances to the travellers. One of the most important components of the Mauryan administration had been the army. Megasthenes informs us about six boards, each comprising five members, that managed infantry, cavalry, chariot, elephants and supply of equipment and transportation. Similarly, the *Arthashastra* provide information about four superintendents, who managed infantry (*patyadhyaksha*), cavalry (*ashvadhyaksha*), chariots (*rathadhyaksha*) and elephants (*hastyaksha*). To administer law and justice, according to the *Arthashastra*, two kinds of courts, viz., *Dharmasthiya* (looked after the personal disputes) and *Kantakashodhan* (looked after the matters related to individual and the state) were established by the Mauryan rulers. Judges were known as *Dharmasthas*, and punishments for different crimes ranged from the minor fines to the mutilation of limbs and in the extreme cases, culprits were also executed.

5.4.1 CHECK YOUR PROGRESS I

1. Who founded the Mauryan empire?

2. Who authored the *Arthashastra*?

3. Mention the names of the areas that Seleucus Nikator ceded to the Mauryas?

4. Explain the expression, *Devanampriyah Priyadarshi Raja*?

5. Who was *Samahartta*?

5.5 MAURYAN SOCIETY

In the Mauryan society, the four-fold *varna-jati* hierarchy remained in practice, particularly in the Ganga valley, and this hierarchy was regularised with the composition of the *Dharmasutras* (circa 500-200 BCE). Megasthenes divided the Indian society into seven groups or classes,

viz., philosophers, farmers, soldiers, herdsmen, artisans, magistrates, and councillors. This list is usually studied by scholars in the light of the information provided by the *Arthashastra* and other sources to gain a better understanding of the Mauryan society. According to Megasthenes, the first social class in India comprised the philosophers, and in this group brahmanas and sramanas (e.g., Buddhist, Jain, Ajivikas, etc) appear to have been included. The farmers or cultivators, constituting the largest group, were attached to land, and Megasthenes has placed them in his second social group/class. The farmers cultivated the land and according to Megasthenes, they paid about 1/4th of the produce as tax to the state. The *Arthashastra* recommends the state to settle down new villages (*janapadanivesa*) and repopulate the deserted villages (*sunyanivesa*) by shifting shudras and labourers to these settlements. Both the concepts, *Janapadanivesa* and *Sunyanivesa* supported the colonisation of forest or wasteland as well as revival of deserted villages with an aim to enhance state's income. If a shudra cultivator failed to cultivate a field allotted to him in newly established or rehabilitated settlements, the ruler could take it back and allot it to another cultivator. Similarly, the crown land (i.e., *sita*), which belonged to the royal family, was cultivated by *dasa-karmakaras* (slaves-hired labourers). The Superintendent of crown land (*sitadhyaksha*) looked after the royal land and managed agrarian production in it.

The third class was of the herdsmen or hunters, who lived outside the agrarian society as a nomadic group. The *Arthashastra* is the earliest Indian political treatise that recognised the importance of forest resources, such as timber, elephants, medicines, and so forth. Whereas timber was largely used in construction activities, elephants were used in war, and their ivory was a valuable product. Kautilaya also recommended the collection of taxes and services from forest dwellers and hunters. In a similar manner, the employment of forest tribes as army troops and spies by the Mauryan state is recommended in the *Arthashastra*. The artisans constituted the fourth class. According to the Greek sources, the Mauryan state employed artisans particularly for the manufacturing of arms and weapons. These artisans possibly were exempted from the payment of taxes. Artisans, usually involved in same profession or craft, had been organised in guilds (*shreni*) and they observed their own rules and regulations.

The next class was of soldiers or military, which appears to have been the second largest group in terms of number. The soldiers were paid cash salaries and they were protectors of state boundary. They were exempted from tax-paying. However, this group was not restricted to kshatriya-*varna* alone. It appears that foot soldiers, charioteers and attendants would have mostly been drawn from the lower castes. The magistrates and inspectors were highly respectable officials in the Mauryan administration and they advised the king on various matters. They were possibly drawn from either brahmana or kshatriya castes. The seventh class comprised councillors and assessors, who enjoyed a respectable position in the Mauryan society. This group comprised officials known as *mahamattas*, who controlled influential positions in the Mauryan administration and also in the department of justice.

It seems, Megasthenes failed to understand the nature of *varna-jati* system and therefore, he confused caste hierarchy with class stratification of the Mauryan society. Contrary to Megasthenes, the *Arthashastra* emphasised on the observance of *varna-jati* hierarchy and in this hierarchy, brahmanas were placed at the top, followed by kshatriyas, vaishyas and shudras respectively in a descending order. The *Arthashastra* whereas associated the shudras with the

cultivation, it also recommended the donation of land to brahmanas and other learned people. In this way, Kautilaya allowed brahmanas and shudras to indulge in professions that were not meant for their *varna-jati*. As far as slavery is concerned, Megasthenes rejected its existence in the Mauryan India; but from the *Arthashastra* the presence of *dasas* (slaves) and *ahitakas* (debtors) in the society is evident. Possibly the nature of slavery in India had been different from the conditions of slaves in the Greek society, and therefore, Megasthenes failed to recognize its prevalence in Indian society. In the Mauryan society, women were not confined to domestic spheres; rather, the Mauryan rulers appears to have employed them as spies and bodyguard. Presence of female ascetics is indicated by the Buddhist and the Jain literature. On the other hand, Kautilya even recommended the state to collect taxes from prostitutes.

5.6 MAURYAN ECONOMY

The agriculture was the base of the Mauryan economy. The *Arthashastra* recommended the use of shudras for the expansion of agriculture in new areas. As the agriculture expanded in new areas, iron tools, particularly iron ploughshare, sickles, spades and so forth, came in wider use. In excavations at Ataranjikhhera, an iron share fixed to the wooden frame of a plough and iron sickles are discovered from the Mauryan-period levels. The Rummindei inscription is the only Mauryan epigraph that provides valuable information about revenue collection. Ashoka is mentioned to have visited Lumbini-grama, which is the birthplace of Gotama Buddha. Ashoka exempted Lumbini from the payment of *bali* completely and also reduced the payment of *bhaga* to 1/8th of the produce. Possibly the usual land tax in this area was one-sixth. In addition, taxes such as *kara*, *shulka*, *vishti* and *paranya* were collected by the state. Whereas *kara* referred to periodic supplies (e.g., fodder, timber, etc.) to the state authorities by villagers, tax called *paranaya* was an emergency tax collected at exorbitantly high rate from the people. The *vishti* was a tax paid by people in the form of labour to state and it appears to have been entirely voluntary in the Mauryan period. On the other hand, *shulka* was a toll tax, which was mainly collected from traders, caravans, artisans and other travellers.

A large variety of crops were cultivated by the peasantry in the Mauryan empire. From the Jain text, *Nayadharmmkahoo* (circa third century BCE) the prevalence of the paddy transplantation technique in Bihar, Anga, Magadha, Mithila and Rajagriha is evident. In a same way, the Greek author Eratosthenes (circa 230 CE, quoted in Strabo) provides information about the cultivation of seasonal crops such as flax, millet, sesame, rice, wheat, barley, pulses, and so forth. Sugarcane was also cultivated and its juice was used for making sugar and molasses. The cultivation of indigo (*nila*) and establishment of mango-groves, medical plants, and plantations of other fruits is evident from the available evidences. According to Megasthenes, the officials called Agronomoi supervised the sluices on rivers in countryside. The *Arthashastra* is the earliest text that talks about an irrigation tax, which ranged from 1/5th to 1/3rd of the produce. The same text strongly recommended the state to take up irrigation projects and one of the most important state maintained hydrological project was Sudarshana Lake, which had been constructed in Girinagara (Girnar in Gujarat) by the provincial governor, Pushyagupta of Chandragupta Maurya. During the reign of Ashoka, this lake was enlarged by the provincial governor, Tushashpa. In the *Arthashastra*, the use of water-lifting devices, for

instance, hand-pulled-water-bucket and *araghatta* (a wheel with pots tied to its spokes) is suggested.

The control over ports, cities, and trade routes allowed the Mauryan rulers to collect revenue various commercial activities. The most important factor that contributed in the growth of trade was security provided by the state to the merchants on the trading routes as well as in context of regulation of revenue collections. Two trans-regional routes, Uttarapatha and Dakshinapatha that evolved in the pre-Mauryan period continued and several cities flourished along these routes. Uttarapatha started in the North-western region of India and it swept across the Indus and the Ganga plains to reach the port of Tamralipti on the eastern seacoast. It connected cities such as Taxila, Kaushambi, Shravasti, Vaishali, Pataliptura, Champa and several others. The Uttarapatha was also linked to Deccan and peninsular India in south and Kalinga in southeast India. From Kaushambi, a route ran across central India before reaching Broach or Sopara via Vidisha and Ujjain. The importance of Kalinga was primarily due to its strategic location in eastern seacoast and therefore, control over it allowed the Mauryas to control the sea traffic in the Bay of Bengal. Under the Maurya rule, urban economy flourished and seven towns (*nagara*) are at least mentioned in the Ashokan edicts, which are: Taxila (in Pakistan), Ujjain (in Malwa, Madhya Pradesh), Kaushambi (in Uttar Pradesh), Tosali, Samapa (in Kalinga), Suvarnagiri and Isila (in Karnataka). According to F. R. Allchin¹⁴, Pataliputra, having an area of about 241 hectares, was the largest city known in the entire South Asia during the Maurya period. Compared to Pataliputra, Rajgir, Kaushambi and Vidisha occupied an area between 181 hectares and 240 hectares. Next in size were towns of Ahichhatra, Sravasti, Tosali (Sisupalgarh) and Mahasthangarh, which had a size between 121 hectares and 180 hectares. Whereas Ujjain, Jaugada (Samapa) and Paithan had a size between 61 hectares and 121 hectares, Kandhar, Taxila, and Dhanyakataka (Amravati) occupied an area between 60 hectares and 31 hectares. Clearly, cities or towns of different sizes had been present in the Mauryan empire.

The *Arthashastra* recommended a firm control of the Mauryan state over agriculture, trade, manufacturing, crafts, mining, and so forth. Mines and minerals are mentioned to have been the root of the state treasury and these were managed by the Superintendent of mines (*akaradhyaksha*). On the other hand, Superintendent of salt making (*lavanadhyaksha*) managed the salt making in the Mauryan empire. According to the Greek authors, the Mauryan state had a firm control over weapon manufacturing and ship building crafts. The officials called the Superintendent of ships (*navadhyaksha*) managed the sea going vessels, ships and boats. Their position particularly becomes important in the light of the flourishing overseas trade between the Mauryas and the Greek rulers of the Mediterranean world and North Africa. Several commodities, for instance, blankets, skins, gold, semi-precious stones, pearls, diamonds, and so forth were exported from India. The high-ranking officials, for instance, Superintendent of commerce (*panyadhyaksha*), Superintendent of market, Superintendent of weight and measures (*pautavadhyaksha*) and the Superintendent of tolls (*sulkadhyaksha*) managed different aspects of trade and commerce under the Mauryan rulers. To facilitate the flourishing market economy, the Mauryan rulers issued the punch

¹⁴ F. R. Allchin, 'Mauryan Architecture and Art,' in F.R. Allchin (ed.) *The Archaeology of Early Historic South Asia: The Emergence of Cities and State*. Cambridge: Cambridge University Press, 1995, p. 207.

marked coins (*panas*, *karshapanas*), mostly of silver, in large number. It seems that coins carrying dynastic specific symbols, viz., the crescent-on-arches, tree-in-railing, and peacock-on-arches, were issued by the Mauryan state. An official called, *rupadarshaka* inspected the coins, according to the *Arthashastra*.

5.6.1 CHECK YOUR PROGRESS II

1. Who was Megasthenes?

2. Explain the term, *vishti*?

3. Where was Sudarshana Lake located?

4. Explain the term, *sulkadhyaksha*?

5. Explain the term, *paranaya*?

5.7 SUMMARY

Students, the Mauryan king Chandragupta Maurya defeated the Nanda rulers and annexed Magadha kingdom with the help of his mentor Chanakya. He laid the foundation of the first empire of the India. Covering almost entire Indian subcontinent, the Mauryan empire shared close diplomatic ties with the contemporary Greek rulers of the west Asia and north Africa. Under the Maurya rulers, a large administrative structure was erected that managed different department of this humongous territorial entity. From the *Arthashastra*, one learns about the various methods that the Mauryan state possibly took to expand agriculture in new areas. Both agrarian and urban economies flourished under the Mauryas and the Mauryan rulers mobilised resources from cities, countryside, forests, trade routes, and pastures in the form of taxes to finance the large administrative structure of their empire. However, the Mauryan empire did not last for long and only after less than hundred and fifty years it declined due to various reasons.

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5.9 QUESTIONS FOR PRACTICE

5.9.1 LONG ANSWER QUESTIONS

1. Discuss the military achievements of Chandragupta Maurya.
2. Write an essay on the extent of the Mauryan empire.
3. Discuss the salient features of the Mauryan economy.
4. Highlight the salient features of the Mauryan administration.
5. Analyse the views of Megasthenes on the Mauryan society.

5.9.2 SHORT ANSWER QUESTIONS

1. Mention four sources of Mauryan empire.
2. When was the Kalinga War fought? Give its two causes and results.
3. What was Ashoka's Dhamma?
4. Write few steps taken by Ashoka for the spread of Buddhism.
5. Who were Dhamma Mahamatras in Mauryan Administration?
6. What do you know about Ajivika sect?
7. Give two features of the social condition of the Punjab during the Mauryan Period.
8. Write a detailed note on Arthashastra?

5.10 APPENDIX

Ashokan Inscriptions

	Ashokan Inscriptions	Finding Places
1.	Fourteen Rock Edicts or Major Rock Edicts	Girnar (Junagardh district, Gujarat), Shahbazgarhi (Mardan district, Pakistan), Dhauili (Puri district, Odisha), Jaugada (Ganjam district, Odisha), Kalsi (Dehradun district, Uttarakhand), Sopara (Thana district, Maharashtra), Sannati (Gulbarga district, Karnataka), Mansehra (Hazara district, Pakistan) and Erragudi (Kurnool district, Andhra Pradesh)
2.	Two ‘Separate’ Rock Edicts or ‘Kalinga’ Rock Edicts	Dhauili (Puri district, Odisha) and Jaugada (Ganjam district, Odisha)
3.	Bairat Minor Rock Edict	Bairat (Jaipur district, Rajasthan)
4.	Seven Pillar Edicts or Major Pillar Edicts	Kandahar (Kandahar district, Afghanistan), Delhi-Topra , Delhi-Meerut , Allahabad-Kosam (Uttar Pradesh), Lauriya-Araraj (Bihar), Lauriya-Nandangarh (Bihar), Rampurva (Bihar)
5.	Minor Rock Edicts	Bahapur/Srinivasapuri (New Delhi), Ahaura (Mirzapur district, Uttar Pradesh), Sasaram (Shahbad district, Bihar), Ratanpurwa (Bhabua district, Bihar), Gujjara (Datia district, Madhya Pradesh), Rupnath (Jabalpur district, Madhya Pradesh), Panguria (Sehore district, Madhya Pradesh), Maski (Raichur district, Karnataka), Gavimath (Raichur district, Karnataka), Palkigundu (Raichur district, Karnataka), Nittur (Bellary district, Karnataka), Udegolam (Bellary district, Karnataka), Rajula-Mandagiri (Kurnool district, Andhra Pradesh), Erragudi (Kurnool district, Andhra Pradesh), Brahmagiri (Chitradurga district, Karnataka), Siddhapura (Chitradurga district, Karnataka) and Jatinga-Rameshvara (Chitradurga district, Karnataka)

6.	Two Pillar Inscriptions	Rummindei/Lumbini (Rupandehi district, Nepal), and Nigali Sagar (Kapilavastu district, Nepal)
7.	Minor Pillar Edicts or Schism Edicts	Sanchi (Raisen district, Madhya Pradesh), Sarnath (Varanasi district, Uttar Pradesh) and Allahabad-Kosam (Uttar Pradesh)
8.	Three Cave Inscriptions	Barabara hill (near Gaya, Bihar)
9.	Queen's Edict	Allahabad-Kosam (Uttar Pradesh)

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 6: THE GUPTAS: EXTENT OF EMPIRE, ADMINISTRATION, ECONOMY, SOCIETY

STRUCTURE

6.0 Learning Objectives

6.1 Introduction

6.2 Extent of the Gupta Empire

6.3 Gupta Administration

6.3.1 Provincial Administration

6.3.2 Local Administration

6.3.3 Revenue System

6.3.4 Check Your Progress I

6.4 Economy under the Guptas

6.4.1 Trade, Crafts and Guilds

6.4.2 Agriculture

6.5 Society under the Guptas

6.5.1 Check Your Progress II

6.6 Summary

6.7 Suggested Readings

6.8 Questions for Practice

6.8.1 Long Answer Questions

6.8.2 Short Answer Questions

6.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Acquire information about the extent of the Gupta empire.
- Acquire information about the Gupta administration.
- Gain knowledge regarding the Gupta society.

- Understand the nature of the Gupta economy.

6.1 INTRODUCTION

Students, the Gupta dynasty ruled northern India from the early fourth century CE to the middle of the sixth century CE from their capital at Pataliputra. From the inscriptions of the Gupta rulers, the founder of the Gupta dynasty appears to have been Shrigupta (circa 275-300 CE) and he was followed by Ghatotkachagupta (circa 300-320 CE); however, none of them was of much significance. The third ruler of this dynasty, Chandragupta-I (circa 320-335 CE) laid the firm foundation of the Gupta authority and he was the first Gupta ruler, who assumed the title of *Maharajadhiraja*. Regarding the *varna* status of the Guptas, scholars have different views. According to S. R. Goyal, the *gotra* of the Guptas, namely 'Dharna', shows their brahmana origin. Some other scholars identify the Guptas as of vaishya *varna*. In the absence of any authentic evidence, it is difficult to clearly ascertain the *varna* status of the Guptas. In a same way, the original home of the Guptas is far from clear; however, it is believed by the scholars that the Guptas possibly had begun their career as subordinates of the later Kushanas. Earlier, it was thought that the early Guptas ruled over a small principality in Magadha, but in recent decades the region of western Ganga plain is identified as their area of control.

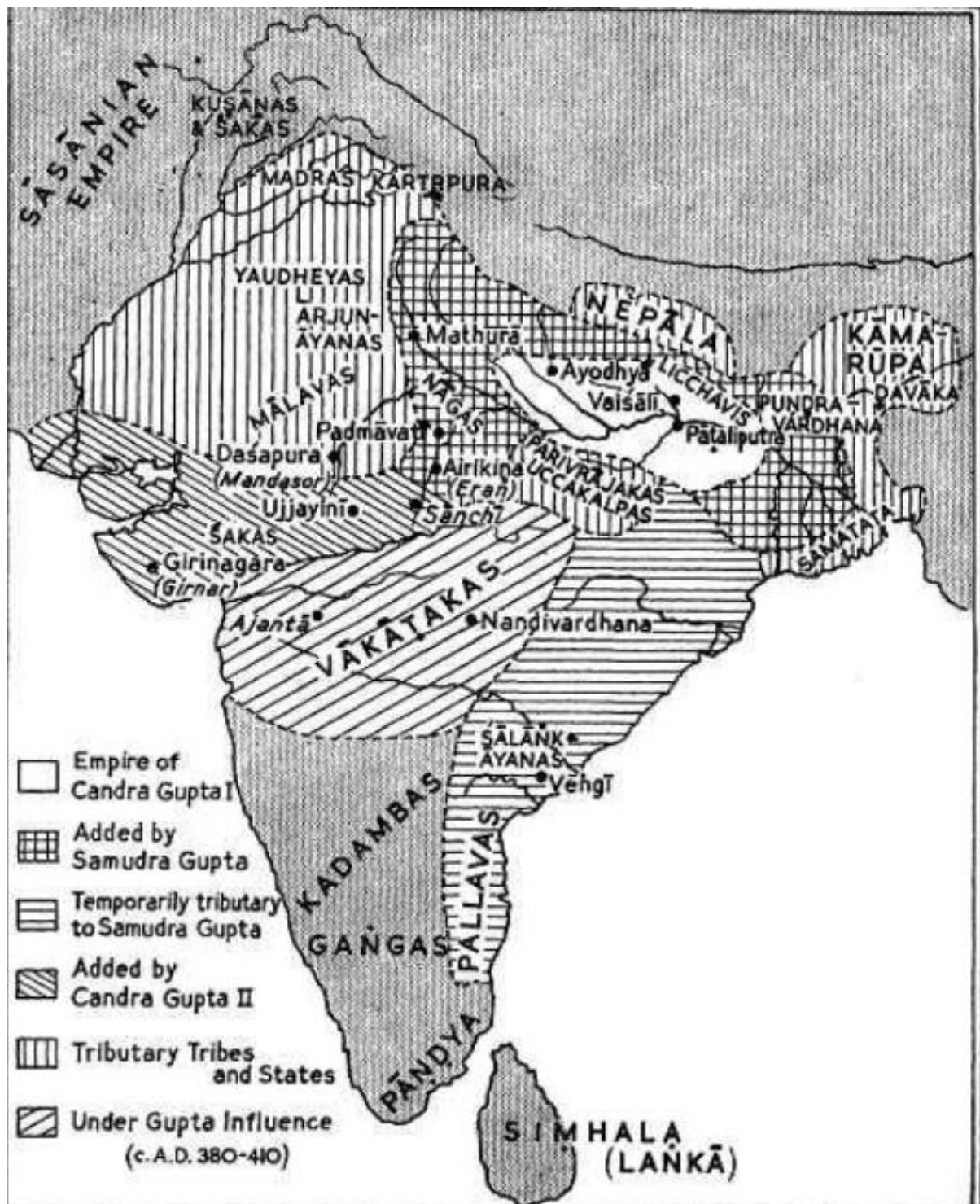
6.2 EXTENT OF THE GUPTA EMPIRE

The Gupta empire comprised almost entire land in the north of Narmada and to the south of Himalayas between the Bay of Bengal and the Arabian Sea. However, such a vast empire did not come into existence under one king, rather different Gupta rulers over a period of several decades had built it. The making of the Gupta empire began in the reign of Chandragupta I (circa 320-335 CE), who was the first major king of this dynasty. Under Chandragupta I, the Gupta's kingdom comprised areas of modern Bihar and parts of Uttar Pradesh and Bengal. He is also credited with the initiating of a new era (the Gupta era) in about 319/20 CE. Chandragupta I's marriage with Kumaradevi of the Lichchhavi ruling house brought the area around Vaishali within the Gupta realm. This marriage was considered so important by the Guptas that the legendary gold coins of Chandragupta-Kumaradevi type were issued to commemorate this event. In these coins, queen Kumaradevi is depicted on the obverse and a seated goddess on the reverse with a legend *Lichchhavayah*. The political importance of this matrimonial relation is evident not only from the coin legend *Lichchhavayah*, but also from one of the epithets, i.e., *Lichchhavidauhitra* (literally meaning, the grandson of the Lichchhavis) that Samudragupta (progeny of this marriage) assumed. The Gupta power took firm roots under Chandragupta-I in the middle Ganga valley and the region around Pataliputra.

Samudragupta, who was a direct successor and son of Chandragupta I, was the most outstanding political figure of the Gupta dynasty. The Allahabad pillar inscription that eulogies the military achievements of Samudragupta was written by his court poet, Harishena who also occupied multiple administrative posts. He is mentioned to have uprooted no less than ten kings of north India (Aryavartta), whose territories too were annexed to the Gupta kingdom. Among the defeated kings of north India are included Kota-Kulaja of Kota (east Punjab), and

several Naga rulers, for instance, Nagadatta, Ganapatinaga (ruling over Mathura), Nagasena (ruling from Padmavati in Madhya Pradesh), and Achyuta (probably ruling over Ahichchhatra in Bareilly district of Uttar Pradesh). According to Allahabad inscription, Samudragupta defeated twelve rulers of Dakshinapatha; however, he did not annex the territories of these rulers. Several frontier kingdoms, for instance, Samatata (South-eastern Bangladesh), Davaka (probably in the Nowgaon district, Assam), Kamarupa (upper Assam), Nepal (modern Nepal) and Katripura (either Kartarpur near Jalandhar or Gadhwal area of Uttarakhand) were defeated and they were made to pay tributes to Samudragupta. In similar manner, several *ganasanghas* (e.g., Malavas, Arjunayana, Yaudheyas, etc.) and the forest kings (*atavika-rajās*) were also subjugated. On the other hand, foreign rulers of north-west (e.g., the Shakas and the Murundas) and the kings with title *Daivaputra Shahanushahi* (possibly the descendent of the Kushanas) acknowledged Samudragupta's authority and they appear to have forged matrimonial relations with the Gupta ruling house. Owing of his phenomenal military expeditions, Samudragupta has been attributed the title, 'Indian Napoleon' by V. A. Smith.

After Samudragupta, his son Chandragupta II (circa 375-414 CE) ascended the throne. He defeated the Shaka rulers of western India and issued special silver coins ('lion slayer type') to commemorate his victory. He was married to a Naga princess, Kubernaga and his daughter named Prabhavatigupta was married to the Vakataka king Rudrasena II, who was ruling the Deccan. It appears from the Mehrauli iron pillar inscription, Chandragupta-II is mentioned to have conquered the regions of Vanga (central deltaic Bengal) and Vahlika (identified with Bactria or some region in the Indus valley). Son and successor of Chandragupta II was Kumaragupta I (circa 414-454 CE), who kept the vast Gupta empire intact and ruled efficiently the entire land between the Himalayas in the north and Vindhya in the south, and Bay of Bengal in the east and the Arabian sea in the west. He issued a large variety of gold coins with the representations of the god Karttikeya. The north-western parts of the Gupta empire towards the end of Kumaragupta I's reign faced the Huna invasions, which were successfully repulsed by his son, Skandagupta. Skandagupta faced troubles from two sides: first, invasion of a central Asian tribe, the Hunas in the north-west of the Gupta empire, and second, a domestic problem from Pushyamitras, who challenged the Gupta authority. Skandagupta successfully defeated the Hunas and repulsed the Pushyamitras (whose identity is not clear), and he retained the vast territories of the Gupta empire intact. But the death of Skandagupta was followed by a gradual disintegration of the Gupta authority. Skandagupta was succeeded by several rulers such as Purugupta, Kumaragupta II, Budhagupta, Narasimhagupta, Kumaragupta-III and Vishnugupta, who failed to resist the fresh invasions of the Hunas under Toramana and Mihirakula in the late fifth and the early sixth centuries CE. Though Mihirakula was defeated by the king Yashodharman of Malwa and the king Narasimhagupta Baladitya of the Gupta dynasty simultaneously, but this did not revive the past glory of the Gupta polity. The later Gupta kings failed to keep the vast empire intact and by the mid-sixth century CE, the Gupta dynasty came to an end.



Gupta Empire ¹⁵

6.3 GUPTA ADMINISTRATION

The king was the central authority in the Gupta empire and he was attributed several impressive imperial titles, such as, *maharajadhiraja* (the great king of kings), *parameshvara* (the supreme lord), *parama-bhattaraka* (the great king), *parama-daivata* (the foremost worshipper of the

¹⁵ A.L. Basham, *The Wonder That Was India*, Vol.I, New York: The Macmillan Co.,1954, p.129.

gods) and *parama-bhagavata* (the foremost worshipper of Vasudeva Krishna). The Gupta's claim for divinity is also supported by the Allahabad pillar inscription, in which Samudragupta is equated with the gods, for instance, Vishnu, Kubera, Varuna, Indra and Yama. The Gupta rulers assumed grand titles and claimed a divine status to legitimise their political power. They created a vast administrative structure to manage their empire, and a large number of functionaries, usually designated by three terms *Amatya*, *Mantri* and *Sachiva* looked after the administration. These terms were often used interchangeable for high-ranking functionaries and ministers. The Gupta kings were assisted by the princes, ministers and advisers. The crown prince (*Yuvaraja*) was usually appointed as the governors of important provinces (called, *desha*, *rashtra* or *bhukti*) and other princes (*Kumaras*) and sometimes high-ranking officials (*Kumaramatyas*) were entrusted with the administration of other provinces.

The *Kumaramatya* were officials of high ranking, and they sometimes occupied multiple posts such as *Sandhivigrahika* and *Mahadandanayaka*. For example, Harishena, the author of Allahabad pillar inscription, is mentioned to have worked as *Kumaramatya*, *Sandhivigrahika* and *Mahadandanayaka*. It seems that the minister's offices were often hereditary and it is suggested by the Udayagiri inscription of Chandragupta-II, which informs us about Virasena Shaba, who had inherited the post of the minister for war and peace. The supreme judicial power was in the hands of the king, who was assisted by the chief justice (*Mahadandanayaka*). The Gupta army comprised infantry, cavalry, and elephant crop, which were managed by different officials, for instance, *Narapati* (head of foot soldiers), *Asvapati* (head of horses), and *Pilupati* (head of elephants). These officials worked under *Mahabaladhikrita*. The officer called *Ranabhandagarika* was the officer-in-charge of stores. On the other hand, the minister called *Sandhivigrahika* managed the affairs of state in the matters of war and peace. The officials, who led the army were known as *Baladhikrita* and *Mahabaladhikrita* (commander-in-chief of the army).

In the Gupta administration, *Samanta* begin to play an important role in the local level administration. The term *Samanta* originally referred to a neighbouring ruler in the *Arthashastra*, but in the Gupta period it began to be used in a sense of vassal or subordinate, who served his overlord. One such subordinate was named Vijayasena, who is called *Mahasamanta* in the inscription of the Vainyagupta (507 CE) and he probably enjoyed a firm control over a large area in the south-eastern part of Bengal. On the other hand, the officials called *Mahapratihara* (the chief of the palace guards) and *Pratiharas* (palace guards) were associated with the administration of the royal palace. Another important official associated with the royal palace was *Khadyatapakita* (superintendent of the royal kitchen). Messengers were known as *Dutakas* and they appear in several land grants. Their task was to implement the gifts, whenever gifts of land were given to brahmanas and others. Another group of important officials were called *Ayuktakas*, who maintained the moral and social discipline in the district.

6.3.1 PROVINCIAL ADMINISTRATION

The Gupta empire was divided into several provinces, which were known as *bhukti*. From the Gupta epigraphs, names of Tirabhukti and Pundravardhanabhukti are found for the important provinces. Officials known as *Uparika* were assigned the responsibility to look after the affairs

of *bhukti*. These officials were more common in the mid-Gangetic valley and in the western India the provinces were called as *desha*, and the official who looked after these were called *Gopta*. On the other hand, districts were called *vishaya* and district administrator was known as *Vishyapati*, who was usually appointed by the *Uparika*.

6.3.2 LOCAL ADMINISTRATION

The provinces were further subdivided into districts (*vishaya*), which were administered by the officials called *Vishayapati*. These officials were most probably appointed by the provincial governors. For example, the Damodarpur copper plates from Bengal (the fifth-sixth century CE) inform us about the *Vishayapati*, who occupied the district headquarter of *Kotivarsha vishaya*. The *Vishayapati* of *Kotivarsha* is mentioned to have been assisted by *nagara-sreshthin* (chief merchant of the town), *sarthavaha* (chief caravan merchant), *prathama-kulika* (chief artisan) and *prathama-kayastha* (chief scribe). Except the chief scribe, all other members were not state-officials. The lowest administrative unit was village, which was administered by *ashtakula-adhikaranas* (a board of eight members), *maharatthas* (elders of the community) and *gramika* or *grama-adhyakshas* (the headmen of villages).

6.3.3 REVENUE SYSTEM

The main source of state's income was land revenue under the Guptas. In the Gaya copper plate inscription, *Gopasvamin*, who worked as *akshapataladhikrita* (the keeper of the royal records), is mentioned. *Gopasvamin's* main duty was to enter numerous matters in account's register, check embezzlement and recover fines for loss due to neglect or fraud. He was also responsible for the recovery of royal dues from the sureties of servants. Then, there were *Pushtapalas*, who were record keepers; the *Pushtapalas* looked after the department of survey and management of land, and they also collected land revenue. The *Narada-smriti* recommends the collection of 1/6th of the agricultural produce as royal revenue, and it was called *bhaga*. From the Gupta inscriptions, several fiscal terms like *uparikara*, *kara*, *bhoga*, *bali*, *hiranya*, *udranga*, *shulka* and *vishti* are mentioned as taxes. The tax called *uparikara* was an additional tax collected from temporary tenants. On the other hand, *udranga* was a tax that was collected from permanent tenants. Whereas *kara* was a periodic tax levied on villagers, *Hiranya* was a tax that was paid in cash by the cultivators of cash crops. *Bali* was a land tax paid by the peasants to state and *bhoga* possibly referred to a periodic supply of fruit, firewood, flowers, etc., to the king by villages. From cities and trade routes *shulka* was collected, which was a toll tax. The officials, who collected this tax were called *shaulkika*. *Vishti*, which was a voluntary tax in the form of labour in the Mauryan period, now in the Gupta age became mandatory and village-folks could be forced to provide it. Therefore, *Vishti* is identified as a forced labour, which was paid by villagers without any remuneration.

6.3.4 CHECK YOUR PROGRESS I

1. Which Gupta king started the Gupta era?

2. Explain the term, Lichchhavidauhitra?

3. Who was Harishena?

4. Explain the term, *Sandhivigrahika*?

5. Write a note on the district administration of Kotivarsha *vishaya*.

6.4 ECONOMY UNDER THE GUPTAS

The Gupta period registered phenomenal growth in the field of trade and commerce, and the contemporary Sanskrit literature throw valuable light on the urban centres, busy markets, lavish dwelling houses and trade-craft activities. Evidences such as seals and sealings that are found from Basarh (ancient Vaishali) of Gupta period inform us about several professionals, for instance, artisans, merchants, caravan traders, bankers and their guilds (*nigama*). Vaishali under the Guptas was an important administrative and commercial centre.

6.4.1 TRADE, CRAFTS AND GUILDS

In the travel account of the Cosmos Indicopleustes, a Syrian Christian missionary (circa 600 CE) various ports, for instance, Kalyan, Chaul and Mangalore on the western seacoast of India are mentioned. Among the most prominent ports of the Gupta period are included Barbaricum, Barygaza, Suparaka, and Muziris. From the plays of Kalidasa, it appears that the people of Vanga (east Bengal) had been expert navigators. In the Bay of Bengal, Tamralipti was an important port and the Chinese Buddhist pilgrim, Fa Xian (circa 399-414 CE) is mentioned to have boarded a ship here on his return journey to China via Southeast Asia. Faridpur in the present-day Bangladesh was a famous for ship building. The flourishing overseas trade is also talked about in the Tamil epics, *Silappadikaram* and *Manimekhalai* (dated to circa sixth century CE), which informs us about the famous ports of Kaveripattinam and Kanchipuram on the eastern coastline.

In the Gupta period, several crafts flourished and one such craft was textile manufacturing. It appears from the three Sanjeli copper plates of Toramana (early sixth century CE) that Agricultural products such as grains, molasses, paddy, salt, and cotton were brought to the markets of Vадrapali (in Gujarat) for trade. In Amarsimha's *Amarakosa*, various terms connected with the cotton textiles are mentioned and these are- weaver, loom, thread, coarse and fabric. The Mandasor inscription of Kumaragupta I and Bandhuvarman (circa mid-fifth century CE) also refers to the manufacturing of silk clothes in different colours in Dasapura (identified with present day, Mandasor in Madhya Pradesh). From the plays of Kalidasa, the

use of the Chinese silk-textiles by the rich people is evident in the Gupta period. In the Ajanta paintings, images are shown wearing elaborate garments, which suggests the presence of skilled tailors and embroiderers. Based on the Vakataka inscriptions, the presence of different craft-specialised settlements of leader worker, bronze workers, blacksmiths and goldsmith is evident in the Deccan. One of the best examples of the Gupta period metallurgy is the iron pillar of Mehrauli, which has not rusted till now. So is the six feet tall life size copper image of Buddha, which was found at Sultanganj near Bhagalpur (Bihar). The high-quality gold coins of the Gupta rulers further display a phenomenal development in the craft of metallurgy.

As the trade and commerce flourished, several professional groups and guilds (known as *shreni*, and *vaniggrama*) came into existence. These guilds were administered by a chief and some executive officers, and they had their own rule and regulations. The kings usually respected the decisions of the guilds and only in the case of serious internal crisis a king was allowed to intervene in the functioning of the guilds. It appears from the Mandasor inscription of Kumaragupta I and Bandhuvarman that a guild (*shreni*) of silk weavers migrated to Dashapura from Lata (i.e., Southern Gujarat) and its members adopted varied occupations related to astrology, music, storytelling, some engaged in religious discourses, writers, and military art. However, the guild did not give up the silk weaving craft. This guild of silk-weavers continued to function in the new place and financed the construction of a Sun temple. Likewise, the Indor copper-plate inscription of Skandagupta (mid-fifth century CE) provides information about a guild of oil-men (*shreni*), which functioned as banker. A brahmana invested money in this guild, which used the interest accrued on the invested money to provide oil to the sun temple for maintaining a lamp regularly. From the three Sanjeli copper plates of Toramana, we get to know about a professional organization of merchants (i.e., *Vaniggrama*, known as Mannigrama in south), and its members belonged to different cities, viz., Kanauj in Uttar Pradesh, Dasapura (Mandasor) and Ujjain in Madhya Pradesh and Vadrपालi in Gujarat. The members of this *Vaniggrama* collectively made a religious donation to the temple of Vishnu. Several Brahmanas and one member possibly of non-Indian origin were also members of this professional organisation. On the other hand, the five copper plate inscriptions from Damodarpur, (circa fifth-sixth century CE) provide information about guild-president, chief-merchant, chief artisan, and chief-scribe, who all had been a part of local-administration of Kotivarsha *vishaya*. These examples show the involvement of professional groups and guilds in banking, financing and local administration under the Guptas.

6.4.2 AGRICULTURE

A large number of land grants were made to brahmanas and temples with fiscal and administrative rights during the Gupta period. In the Gupta empire, the chief donors of the land grants had been the subordinate kings of the Gupta monarchs. Usually, when a land grant was made the inhabitants of the donated village comprising peasantry, artisans and other residents were directed to pay customary taxes, dues and services to the donees (recipient of the grants). Sometime, the donees were also entitled to forced labour (*vishti*), which means they could make the inhabitants of the gifted villages/settlements to provide labour without any remuneration. The *Mahabharata*, the *Dharmashastras* and the Puranas strongly supported the donation of lands to brahmanas. The villages that were granted to brahmanas were known as *agraharas*

and *brahmadeyas*. As the brahmanas were made land grants in forested areas and waste lands, they carried their knowledge of cultivation, seeds, manure, calendar and so forth to new regions. Brahmanas migration thus facilitated the expansion of agriculture in new areas. Owning of land grants, a social hierarchy was created in the countryside in terms of control over land. As the temples and Buddhist monasteries received land grants from rulers, the institutional land-ownership became prominent in the Gupta period, and this trend continued in the subsequent period.

According to the Yajnavalkya and the Brihaspati, control over land created a four-graded hierarchy in country and in this hierarchy king (*mahipati*) was followed by landowner (*kshetra-svamin*), cultivator (*karshaka*) and the sub-tenant. The landowners here do not appear as intermediaries because they were no longer required to hand over the revenue or taxes collected from the donated villages/settlements to the king. The donees were exempted from the payment of any tax to the rulers. The income from the villages was to be utilized by the donees for various types of religious activities (e.g., performance of rituals, maintenance of temples, etc). However, the donees were not granted the ownership rights over the donated villages/settlements and therefore, they could not transfer, sell, depose the land of the local inhabitants. It means that the donee was not the owner of gifted land, rather he was much closer to the status of a landlord. Usually, the land grants were made to the donee for perpetuity (*aksaya-nivi*), which implies that the income from the gifted land could be used by the donee and his descendants without any right to alienate it to any other person. Here it is noticeable that the brahmana donees remained dependent upon the reigning monarch for the protection and implementation of their rights over the gifted land or villages/settlements because they did not keep their own armies or militia. In some of the cases, even after making a donation, kings retained certain rights like right to impose fines on thieves.

In the *Amarakosa* (circa fourth century CE), the land is divided into 12 types, which are: fertile (*urvara*), barren (*usara*), fallow (*aprahata*), grassy land (*sadvala*), muddy land (*pankila*), wet-land (*jalaprayamanupam*), land contiguous to water (*kaccha*), land full of pebbles and pieces of limestone (*sarkara*), sandy (*sarkavati*), land watered from river (*nadimatrka*), land watered by rain (*devamatrka*) and desert (*maru*). The cultivable land was called *kshetra*, and an untilled land was known as *khila*. From the inscriptions the prevalence of several types of measurements, e.g., *nivartana*, *kulyavapa* and *pataka* is evident. Kalidasa informs us about the cultivation of various varieties of rice, for instance, *sali*, *kalama* and *syamaka*. He also informs us about the sugarcane plantation. The Vakataka inscriptions indicate the spread of paddy transplantation in the Deccan from the Ganga valley. Varahmihira refers to one of the major cash crops, i.e., indigo, which was used as a dye in textile manufacturing. From the *Amarakosa*, we get to know about several cash crops like cotton, oilseed, indigo, mustard seeds, betel nuts, pepper and cardamom, which were cultivated in India.

6.5 SOCIETY UNDER THE GUPTAS

The society remained divided into four-fold *varna-jati* hierarchy. In fact, under the Guptas this hierarchy gained greater complexity with the emergence of numerous new *jatis* (castes). Whereas the *Manu-smriti* mentions about 61 mixed castes, the number of mixed castes became

more than hundred in the *Brahmavaivarta Purana*. Even though brahmanas remained at the top in the social hierarchy, the gap between the vaishyas and the shudras increasingly narrowed down. In the time of crisis, (*apad-dharma*) brahmanas were permitted to take up occupations that were associated with other *varnas*. Shudras were recognised as cultivators. Whereas the *Brihaspati-smriti* associated shudras with the crafts of gold, base metals, wood, thread, stone and leather, the *Amarakosa* included garland-makers, washer men, potters, bricklayers, weavers, tailors, painters, armourers, leatherworkers, blacksmiths, shell-cutters and workers in copper in the category of shudras. The *Yajnavalkya-smriti* also maintains that a shudra, if he failed to maintain himself by the services to the above three *varnas*, could take up the profession of trade. However, the Shudras were continued to be despised by other three *varnas*. The *Narada-smriti* and the *Brihaspati-smriti* have prescribed harsh punishments for shudras for committing crimes against brahmanas and they were considered as habitual thieves and criminals. A sharp distinction between the *varnas* was further reinforced by associating brahmanas with white colour, kshatriyas with red colour, vaishyas with yellow colour and shudras with black colour as a reflective of their innate character. Similarly, gold jewellery was associated with brahmana, copper with kshatriyas, silver with vaishyas and iron with shudras.

According to the *Dharmashastras*, the chief reason of caste proliferation was the inter-mixing of *varnas*. Since the progeny of an inter-varna marriage could not be attributed his father's *varna-jati* identity, new castes were invented for such progenies. For instance, a son of a brahmana woman and a shudra male was attributed the identity of a chandala; likewise, a son of brahmana male and shudra woman was called a nishada. Some of the castes were reduced to the level of untouchables and one such caste was chandalas, who were associated with the menial and filthy occupations like removal of animal and human corpses, executioner, butchery etc. The term '*Asparshya*' is mentioned for untouchables in the *Katyayana Dharmashastra*. According to the Chinese traveller Fa-xian (present in India 399-414 CE), chandalas lived outside the towns and they had to prior inform the residents by striking the wooden sticks before entering the towns. The untouchables neither owned land nor they were employed in agricultural activities. Whenever a tribe assimilated in the Brahmanical social structure, some of its leading families were accommodated in the higher castes of brahmanas or Kshatriya's and rest of tribal members were given the status of shudras. Evidently, the agriculture expanded in hitherto forested regions, numerous tribal people, e.g., Sabaras, Bhilas, Pulindas, Abhiras and others, were absorbed in the *varna-jati* based state-society, and as a result of this absorption of tribal population, several new shudra castes came into existence during and after the Gupta period. Furthermore, several craft or professional groups were transformed into distinct castes by the Gupta period. For instance, Svarnakara, Malakara, Sutrakara and several others, who had their own guilds, began to emphasise upon endogamous marital relations and therefore, they began to be identified as distinct castes.

In the Brahmanical literature, women were assigned a subordinate position to men and restrictions on their autonomy were recommended. An emphasis on the marriages within *varna* but outside the *gotra* continued. For woman monogamy was idealized, and remarriage of widows was increasingly condemned. Pre-puberty marriage became widely acceptable for girls and the expression *kanaya-dana* (gift of girl/daughter) in marriages began to highlight girl's position in a family as a private property of father before marriage and of husband after marriage. However, the *varna*-endogamy was not always observed by the ruling houses, and it

is evident from the marriage of a non-brahmana Gupta princess, Prabhavatigupta with a brahmana prince of the Vakataka dynasty. Similarly, Gupta king Chandragupta II had married a brahmana princess of the Kadamba ruling house. Monogamy for women and polygamy for men were usually accepted social practices in the Gupta period.

From the Gupta period, epigraphs and literature, the prevalence of *sati*-custom (i.e., immolation of wife on the funeral pyre of her husband) is evident. The *Brihaspati Smriti* (circa fifth century CE) recommended the sati custom for widows and the same is practiced by Madri, who immolated herself on the funeral pyre of her husband Pandu in the *Mahabharata*. Likewise, the Eran inscription of Bhanugupta (circa 510 CE) records the performance of Sati by the queen of a subordinate ruler of the Gupta king. Women were not given any right over the landed property. Instead, women's right on immovable property such as clothes, jewellery and utensils (called *stri-dhana*) were recognised. On the other hand, the *Kamasutra* of Vatsayayana, and plays of Kalidasa and Shudraka and also the Tamil epics the *Silppadikaram* and the *Manimekalai* throw valuable light on women of different classes and castes. In the non-Shastric literature, women appear as mother, wife, companion, sister, lover, courtesan, nuns, *devi*, nymphs, and domestic servants. The wife (*kulastri*) whereas was expected to remain loyal and obedient to her husband, a courtesan (*ganika*) was a public-woman, who was accessible to the elites. A courtesan was a learned person, who was supposed to be trained in 64 arts, for instance, writing, reading, singing, dance, poetry, and so forth, to please her male clients, according to the *Kamasutra*.

Three Basarh sealings were issued by Dhruvasvamini (queen of the Gupta monarch Chandragupta II) and it shows that not all women were confined to domestic affairs. Similar information is provided by the Vakataka inscriptions, which inform us about Prabhavatigupta's involvement in the state administration after her husband's death. Since her children were minor, Prabhavatigupta ruled the Vakataka kingdom as a regent for several decades. By the Gupta period, both women and shudras were allowed to hear the recitations of the Puranas and the epics (the *Mahabharata* and the *Ramayana*). Another important development of the Gupta period was the emergence of Shaktism as a part of the Puranic Hinduism. It popularized the worship of female deities, such as, Durga, Kali, and Shakti. With the assimilation of several tribes in the *varna-jati* based state society, the tribal cults associated with mother-goddess appears to have found an entry into the Puranic Hinduism.

6.5.1 CHECK YOUR PROGRESS II

1. Write a note on the position of shudras?

2. Explain the term, *Shreni*?

3. Who was Prabhavatigupta?

4. Explain the term, *Vishti*?

5. Which Gupta inscription refers to Sati custom?

6.6 SUMMARY

Students, the Gupta dynasty ruled northern India in the fourth and the fifth century CE, and it maintained close diplomatic ties with the contemporary Vakataka rulers of Deccan. Having emerged from an obscure background under Chandragupta-I, the Gupta authority was established in regions beyond mid-Ganga valley by Samudragupta. However, it was during the reign of Chandragupta II, son and successor of Samudragupta, that the Gupta authority was firmly established in the entire landmass between the Himalayas in the north and Vindhya in the south, and between the Bay of Bengal in the east and the Arabian sea in the west. The Gupta rulers erected an efficient bureaucratic system, in which alongside state officials several local rulers and chiefs were also integrated to manage their trans-regional territorial polity. The stratification of the Indian society into numerous castes further intensified in the Gupta period and many new castes came into existence with the absorption of the tribal population in the *varna-jati* based society. Both economy and artistic activities flourished under the Guptas, because of which their rule is often characterised as a golden age by nationalist scholars including R. C. Majumdar and H. C. Raychaudhuri. Since the golden age concept tends to ignore the plights of the common people including peasantry, labourers and artisans, scholars for instance R. S. Sharma and D. N. Jha have questioned its use for the Gupta age. In place of the golden age concept, in recent decades scholars like Romila Thapar and Ranabir Chakravarti have suggested the use of the expression, 'classical age' for the Gupta age to underline the phenomenal artistic and literary developments that took place under the Gupta rulers in the field of sculptural art, architecture, painting, and Sanskrit literature.

6.7 SUGGESTED READINGS

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Ranabir Chakravarti, *Exploring Early India, Up to AD c. 1300*, New Delhi: Primus Books, 2016.

S. K. Maity, *Economic Life in Northern India: In the Gupta Period (c. AD 300-550)*, Delhi: Motilal Banarsidass, 1970.

Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*, Delhi: Pearson-Longman, 2009.

D. N. Jha, *Ancient India in Historical Outline*, New Delhi: Manohar, 2009.

R. S. Sharma, *India's Ancient Past*, New Delhi: Oxford University Press, 2008.

Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002.

6.8 QUESTIONS FOR PRACTICE

6.8.1 LONG ANSWER QUESTIONS

1. Write an essay on the military expeditions of Samudragupta.
2. Discuss the salient characteristics of the Gupta administration?
3. Write an essay on the Gupta economy with a special emphasis on the guilds.
4. Write an essay on the position of women in the Gupta period.
5. Analyse the Gupta society in relation to *varna-jati* hierarchy?

6.8.2 SHORT ANSWER QUESTIONS

1. Who is called 'The Indian Napoleon' and Why?
2. Who was Kalidasa?
3. What do you know about Allahabad Pillar Inscription?
4. Discuss the power and position of Kumaramatyā?
5. Who was Kumara Devi?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 7: KINGDOMS IN THE DECCAN AND SOUTH: CHALUKYAS, PALLAVAS, CHOLAS

STRUCTURE

7.0 Learning Objectives

7.1 Introduction

7.2 The Chalukyas

7.3 The Pallavas

7.3.1 Check Your Progress I

7.4 The Cholas

7.4.1 First phase (circa 850- 985 CE)

7.4.2 Second phase (circa 985-1070 CE)

7.4.3 Third phase (circa 1070-1279 CE)

7.4.4 Check Your Progress II

7.5 Summary

7.6 Suggested Readings

7.7 Questions for Practice

7.7.1 Long Answer Questions

7.7.2 Short Answer Questions

7.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Acquire information about the political formations in Deccan and peninsular India.
- Acquire information about the Chalukya, the Pallava and the Chola kingdoms.
- Gain knowledge regarding the military achievements of the Chola rulers.
- Understand the nature of the military conflicts between regional polities.

7.1 INTRODUCTION

Students, the early medieval Deccan and South India witnessed the appearance of several regional polities, such as the Chalukyas, the Pallavas and the Cholas, and these regional polities were indulged in a continuous conflict over a period of several centuries. The boundaries of these regional kingdoms have been amorphous, but the core that usually comprised the area in and around the capital city remained more or less stable over the period. The Chalukyas dominated the Deccan from their capital at Badami/Vatapi, the Pallavas with capital at Kanchipuram and after them, the Cholas with their capital at Tanjavur ruled the peninsular India.

7.2 THE CHALUKYAS

Pulakeshin I (literally, meaning ‘the great lion’) founded the Chalukya kingdom and its capital was established at Badami near a hill in the Bijapur district of Karnataka in about 543-544 CE. He appears to have performed an *asvamedha* sacrifice to proclaim his sovereignty. The Chalukyan capital was in a close proximity to Malaprabha river, and sites such as Mahakuta, Pattadakal and Aihole, and these sites have yielded several temples and inscriptions of the Chalukyan rulers. Successor of Pulakeshin I was his son, Kirtivarman I (circa 566/7-597/8 CE), who expanded the boundaries of the Chalukyan kingdom by defeating the Kadambas of Banavasi, the Mauryas of Konkan and the Nalas of Bastar. The conquest of the port of Goa (known as Revatidvipa) provided the Chalukyas an access to the Indian Ocean trade and commerce. At the death of Kirtivarman I, his son Pulakeshin II was too young to ascend the throne, and therefore, brother of Kirtivarman I named Mangalesha came into power. Mangalesha continued the policy of his deceased brother, and raided Gujarat, Khandesh and Malwa, which were under the Kalachuri king Buddharaja. These raids brought much wealth but very little territorial gain to the Chalukyas. When Pulakeshin II became eligible for throne, he was denied his right by Mangalesha, who wanted his own son to become the king after him. As a result, Pulakeshin II waged a war against his uncle and with the help of loyal friends in administration, he eventually killed Mangalesha. Pulakeshin II (circa 609-642 CE) became the king and soon subdued a rebel Appayika, overthrew the Kadamba of Banavasi, and the Alupas of South Kerala and the Ganges of Mysore were forced to accept the Chalukya authority. A matrimonial tie was forged with the Ganga king Durvinita, whose princess was married to Pulakeshin II and from her, a son named Vikramaditya I was born.

One of the major achievements of Pulakeshin II was the defeat of king Harshavardhan of the Pushyabhuti dynasty of north India in a decisively fought battle at the bank of river Narmada. The victory of the Chalukyan king is described in the Aihole inscription of Pulakeshin II. Aihole is a place in Bagalkot district of Karnataka, and the famous Aihole inscription is found at a Jain temple (known as Meguti temple). The inscription is dated to 634-35 CE and it was composed by a poet named Ravikirti. This Aihole inscription glorifies the military achievements of Pulakeshin II, who is referred to as Satyashraya (i.e., the abode of truth) in the same inscription. The victory of Pulakeshin II on Harshavardhan is also

substantiated by the Chinese Buddhist pilgrim Xuanzang, who appears to have visited the kingdom of both, Harshavardhan and Pulakeshin II in the second quarter of the seventh century CE. After his resounding victory over Harshavardhan, Pulakeshin II shifted his focus on the eastern Deccan and made the Southern Kosala and Kalinga (Odisha) to submit to his authority. In a same manner, the Vishnukundins were conquered and then he invaded the Pallava kingdom. Even though the Pallava king Mahendravarman managed to protect his capital, but the northern territories of his kingdom were lost to the Chalukyas.

Once the Andhra country was annexed, Pulakeshin II made his younger brother Vishnuvardhan a viceroy of it and thus the eastern branch of the Chalukyas came into existence with a capital at Vengi. An embassy was sent to the Persian court of Khusru II by the Chalukyas under Pulakeshin II in about 625-26 CE and perhaps also received an embassy from Persia in return. In about 641-642 CE, Pulakeshin II again invaded the Pallava kingdom, which had come under Mahendravarman's son Narasimhavarman I (circa 630-668 CE) by now. This invasion was successfully repulsed by the Pallavas, and in its response Narasimhavarman I invaded the Chalukyan capital Badami, defeated and killed Pulakeshin-II and took the title of *Vatapikonda* (literally meaning, the conqueror of Badami). In this way, for some time the authority of the Chalukyas eclipsed and the Pallavas occupied Badami. The credit for restoring the Chalukya authority goes to Vikramaditya I (circa 655-681 CE), who with the help of his maternal grandfather, the Ganga king Durvinita, captured Badami, and proclaimed himself king of the restored Chalukya kingdom. He rewarded his younger brother, named Jayasimhavarman, who had helped him in regaining control of the Chalukya territory by making him the viceroy of southern Gujarat (i.e., the Lata). As a result, the Chalukya's Gujarat branch came into existence.

The Chalukya-Pallava rivalry revived under Vikramaditya I, who invaded the Pallava kingdom but could not make any definite territorial gain. Overall, the reign of Vikramaditya I was peaceful and after him, his son Vinayaditya (circa 681-696 CE) and then Vijayaditya (circa 696-733 CE) came into power. The reign of Vijayaditya witnessed considerable temple building activities. Next ruler was Vikramaditya II (circa 733-744 CE), in whose reign the Arabs after occupying the Sind invaded the western India and Deccan; but Pulkeshin, who was the son of Jayasimhavarman of the Lata branch of the Chalukyas, repulsed the Arab incursions successfully. For showing valour against the Arabs in battle-fields, Pulkeshin was given the title, *Avanijanashraya* (literally meaning, 'refuge of the people of the earth') by Vikramaditya II. The conflicts with the Pallavas renewed under Vikramaditya II, who is mentioned to have overrun the Pallava capital, i.e., Kanchipuram thrice. However, Vikramaditya II after defeating the Pallavas and occupying their capital, neither damaged the city nor looted the residents. Instead, he made liberal gifts to the Kailasanatha and other temples in Kanchipuram. By making such liberal gifts to the temples, according to K. A. Nilakanta Sastri, Vikramaditya II aimed to wipe out the disgrace that had befallen the Chalukya dynasty by the occupation of their capital Badami by the Pallavas during the reign of Pulakeshin II. After this, Vikramaditya II withdrew from the Pallava territory and later he was followed by his son, Kirtivarman II (circa 744/5-754 CE). Kirtivarman II and his subordinate Ganga ruler Sripurusha came into conflict with the Pandya ruler Maravarman Rajasimha I of the Kongu region and beyond. In a fiercely fought battle at a place called Venbai, the Chalukyan ruler and his ally were defeated; however, soon peace was made with the marriage of a Ganga princess

with the son of Pandya king Maravarman. Kirtivarman II was the last ruler of the Chalukya line of Badami and the dynasty ended with the coming of the Rashtrakuta king Dantidurga in the middle of the eighth century CE.

7.3 THE PALLAVAS

The fall of the Satavahana rulers in the third century CE was followed by the appearance of the Pallavas in the eastern region to the south of the Krishna and they ruled over Tondaimandalam, the region round their capital Kanchipuram. This region of Tondaimandalam was situated between the north Penner and north Vellar Rivers. The names, such as, Simhavarman and Shivaskandavarman of the early Pallava rulers are known from a copper-plate charters, which are written in Prakrit and dated to about the third-fourth century CE. One of the early Pallava king was Vishnugopa of Kanchi, who was defeated by Samudragupta in the fourth century CE. But the Pallavas rose to power under Simhavishnu in the last quarter of the sixth century CE after putting an end to the political instability that had been caused by the Kalabharas in Tamilakam. Since the Pallavas are not mentioned in the Tamil literature of the Sangam age, they are usually regarded as foreigners, who had migrated to the Tamil land sometime during the Satavahana's rule probably as their governors or military officials. The origin of the Pallavas is shrouded in mystery and therefore, different scholars have different views on their origin. Some scholars have identified them with Pahlava or the Parthian. On the other hand, they are suggested to be an indigenous tribe, either identical with, or allied to the Kurumbas.

The firm foundation to the Pallava authority was laid down by Simhavishnu (circa 555-590 CE) with a capital at Kanchipuram. He was a devotee of Vishnu and had assumed a title, *Avanisimha* (literally, 'lion of the earth'). Simhavishnu is mentioned to have suppressed the Kalabharas¹⁶ and conquered the region up to Kaveri River. It brought him into a conflict with the Pandyas and the ruler of Sri Lanka. Simhavishnu was followed by his son, Mahendravarman I (circa 590-630 CE), who promoted the cult of the royal personality. He assumed several titles, for instance, truthful (Satyasanda), virtuous (Gunabhadra), upholder of dharma on earth (Dharmanitya), unfailing courage (Amoghavikrama), brave like lion (Virakesari), a great hero (Mahamalla), devotee of God (Ishvarabhakta), sovereign of entire earth (Trailokyanatha) and so forth. Several temples that Mahendravarman I built were named after his title, for instance, Shatrumalleshvaralaya (named after his title, Shatrumalla). In a same manner, places began to be named after the Pallava kings, and some of the examples of it are, Mahendravadi and Mahendrapura, which were named after Mahendravarman I. He was a great builder, a poet and a lover of music, and he authored a play, entitled the *Mattavilasa-Prahasana* (literally meaning, 'The Delight of the Drunkards'). In his reign, the Pallavas and the Chalukyas came into conflict. The Chalukya king Pulakeshin II invaded the Pallava kingdom and annexed the northern provinces of Mahendravarman I's dominions. Here it is noticeable that Pulakeshin II is the same king, who had defeated Harshavardhana and put a check on the expanding power of the Pushyabhutis of northern India.

¹⁶ The Kalabharas were tribal peasants, who revolted against the local polities of the Chola and the Pandyas of peninsular India in about sixth century CE. They are believed to have dominated the political scene of South India for about seventy-five years.

The conflict with the Chalukyas continued during the reign of Narasimhavarman I Mahamalla (circa 630-668 CE), who was the son and successor of Mahendravarman I. Narasimhavarman I defeated the Chalukyans with the help of his ally Manavarman, a Sri Lankan prince. He even invaded the Chalukya kingdom, defeated and possibly killed Pulakeshin II and occupied the Chalukya capital, Badami in about 642 CE. To commemorate the Pallava victory, he assumed the title, *Vatapikonda* (conqueror of the Vatapi/Badami). Narasimhavarman I appears to have defeated the Cholas, the Cheras, the Pandyas and the Kalabhras and he sent two expeditions to help his ally Manavarman, the Sri Lankan Prince. With the Pallava help, Manavarman was established at the throne of Sri Lanka. However, Manavarman could not rule for long and he again took refuge in the Pallavan court. Narasimhavarman I built magnificent rock-cut cave temples at Mamallapuram, which was a major port under the Pallavas. As it is evident from the name Mahamallapuram, this port was named after the title, *Mahamalla* (great hero) that Narsimhavarman I had assumed. Among the major rock-cut cave shrines at Mahamallapuram are included the Adi-Varaha cave, the Durga cave, and the Pancha-Pandava cave. These cave shrines contain several Hindu mythological scenes (e.g., Vishnu taking three strides, Gaja-Lakshmi, Mahishasuramardini, etc.) carved in relief. However, the most magnificent of all the relief is the large open-air-relief at Mamallapuram, which is carved across two boulders, and the rock surface exhibits either the descent of the Ganga or Arjuna's penance. Narsimhavarman I is also credited with the construction of the five Ratha temples or Pandava rock-cut shrines. These rock-cut shrines are in the shape of a Ratha (i.e., a chariot) and the reference to these shrines as Rathas possibly was based on the idea that they represented the celestial chariots of the deities. The Rathas shrines are believed to have been dedicated to Dharmaraja (Yudhishtara), Bhima, Draupadi, Arjuna and Sahadeva.

In about 668 CE, Narasimhavarman I died and he was succeeded by his son Mahendravarman II. In the short reign Mahendravarman I conflicts with the Chalukya king Vikramaditya I continued. He was followed by his son Parameshvaravarman I, who continued the conflicts with the Chalukya king Vikramaditya and his ally the Pandya king Ariakeshri Parankusha Maravarman I. After several initial setbacks, Parameshvaravarman I won the battle with the Chalukyas and continued to rule the Pallava kingdom from Kanchi until his death in about 700 CE. The next Pallava ruler was Narasimhavarman II Rajasimha (circa 700-728 CE), whose reign was peaceful and no major conflict with the Chalukyas was erupted under him. His reign saw the construction of several magnificent temples and a shift also happened from the rock-cut shrines to the structural temples. In the reign of Narasimhavarman II patronized the construction of the Shore temple at Mamallapuram and the Kailasanatha at Kanchipuram. The Shore temple comprises three shrines dedicated to a stone Shiva-linga, the Somaskanda (i.e., Shiva with Uma and Skanda), and the Vishnu resting on the serpent Ananta. The two *shikharas* of Shore temple are terraced and slender. However, the relief sculptures of the temple are eroded owing of the impacts of sea-breeze and sand.

The Kailashanatha temple at Kanchipuram is also known as Rajasimheshvara, which a name derived from Narasimhavarman II's title *Rajasimha* (literally, a royal lion). This temple is situated within a large rectangular enclosure and surrounded by over 50 subsidiary shrines. A Shiva-linga is placed in a square sanctum in the main temple, around this sanctum is an enclosed circumambulatory passage. The *shikhara* of the Kailashanatha temple is in the

typical southern style. In front of the sanctum is a pillared hall and a verandah. The enclosure walls have large gateways (*gopuras*) and this temple is heavily ornamented with sculptures compared to other shrines of the Pallava period. Narasimhavarman II patronized the famous poet and writer, Dandin, who appears to have spent several years at the Pallava court. He also sent embassies to China, and maritime trade flourished under him. As Narasimhavarman II's son Mahendravarman III predeceased and therefore, another son Parameshvaravarman II (circa 728-731 CE) ascended the throne. In his short reign, he was attacked by the Chalukyan king Vikramaditya II with the help of the Ganga prince Ereyappa, the son of Sripurusha. In the battle at Vilande, Parameshvaravarman was killed by the Ganga ruler. He was the last ruler of the main line of the Pallavas. Since he had not left any heir, the Pallava officials and chief people chose a prince, Nandivarman II from a collateral branch as their ruler.

Nandivarman II Pallavamall (circa 731-796 CE) was aided by his able and loyal general Udayachandra, who conquered for his lord some territories in the north by defeating a Nishada chief, who was subordinate of the Eastern Chalukyas of Vengi. Nandivarman-II made several attempts to annex the territory of the Pandyas, but the Pandya king Jatila Parantaka defeated the Pallava armies. Following it, the Pallavas lost control over Kongu and the areas south of the Pennar River. However, Nandivarman II had been very successful in his expedition against the Ganga rulers and he defeated the Ganga king Sripurusha, who was also made to surrender some wealth and territory to the Pallavas. Nandivarman II was a devotee of Vishnu and he patronized the repair of several temples, for instance, the Vaikunthaperumal temple at Kanchipuram, in the Pallava kingdom. It appears that the great Alvar saint, Tirumangai had been his contemporary. Nandivarman II was defeated by the Rashtrakuta king Dhruva, and he was made to pay tribute of elephants. Yet, Nandivarman II managed to keep his kingdom intact and he was succeeded by his son Dantivarman (circa 796-847 CE).

Dantivarman's authority was challenged by the Pandyas and the Rashtrakutas, who made considerable territorial gains after defeating the Pallavas. He was followed by his son Nandivarman III (circa 846-869 CE). Nandivarman III defeated the Pandyas in a fiercely fought battle at Tellaru (in Arcot district) and recovered the territories conquered by them. He was a powerful ruler, who maintained a powerful fleet. A Tamil inscription that is found at Takua-pa in Siam records the presence of a Vishnu temple along with a water-tank and this water-tank is called as *Avaninaranam* after one of the titles of Nandivarman III. However, he died in about 869 CE after being badly defeated by the Pandyas. The next Pallava ruler was Nripatunga, who had to face a challenge from his own brother Aparajita. In the battle between the brothers, Aparajita won and ascended the Pallava throne. But he could not keep the Pallava authority intact and he was overthrown by his subordinate, the Chola king Aditya-I in about 893 CE. With this ended the Pallava dynasty after ruling Kanchipuram for several centuries.

7.3.1 CHECK YOUR PROGRESS I

1. Who founded the Chalukya dynasty?
-

2. Which north Indian king was defeated by Pulakeshin-II?

3. Write a note on the Aihole inscription?

4. Who authored the *Mattavilasa-Prahasana*?

5. Write a note on the Ratha temples.

7.4 THE CHOLAS

The Chola rulers dominated the political scene of the southern India for more than four hundred years, from circa the mid-ninth to the twelfth century CE. However, their origin is not clear, but they claimed to have been descended from the Cholas, who had flourished in the Kaveri delta during the Sangam period. The Chola king, who was the center of the state, assumed several titles, for instance, *peruman* or *perumanadigal* (the great son), *udaiyar* (our lord), *ulagudaiya-perumal* or *ulagudaiya-nayanar* (the lord of the world), *ko* (king), *cakravarti* (emperor) and *tiribhuvana-cakravarti* (emperor of the three world). Such grandiloquent titles reinforced the royal authority over territory and people. One of the important features of the Chola polity was the appointment of crown-prince (Yuvaraja) by the reigning monarchs possibly to avoid succession struggles. They built several temples and patronized different Hindu sects (particularly Shaivism) to legitimize their authority.

The Chola kingdom is characterized by K. A. Nilakantha Sastri as a highly centralized polity and he glorified the military achievements of the Chola rulers. In the 1960s, Burton Stein proposed the 'segmentary state' theory to explain the nature of the Chola polity. According to this theory, the Chola rulers were mere ritual head of their kingdom. The Cholas neither had centralized army nor bureaucracy. Therefore, they ruled the areas outside the core of their kingdom with the help of local chiefs and subordinate rulers, who had accepted the ritual sovereignty of the Chola kings. Since their authority was mainly confined to the core of their kingdom, they derived land revenue from limited areas and depended on looting expeditions for resources. Burton Stein thus characterized the Chola kingdom as a decentralized polity. The segmentary state theory has been questioned by Noboru Karashima, Y. Subbarayalu and James Heitzman. These scholars have shown the presence of an efficient Chola administration across their kingdom down to the level of villages. In fact, the Chola rulers could not have undertaken several daring expeditions across the eastern coastline, and south-east Asia, if they had no centralized army. From available evidences, the presence of a strong naval fleets of the Cholas is firmly attested. Based on the available evidences, the theory of segmentary state is conclusively proven wrong in past few decades. Some scholars, for instance, Kesavan Veluthat and R. N. Nandi have used feudal model for the study of the Chola polity. And there are also scholars like Noboru Karashima and James Heitzman, who argue to

focus on the specific issues related to the Chola kingdom without fitting the Chola polity in the framework of any one particular theory or model.

Traditionally, the Chola territory was called Chola-nadu and in the ninth century CE, the Chola-nadu was confined to the Kaveri delta (mainly in Thanjavur district) roughly from the sea coast on the east to Tiruchirapalli on the west. The Chola-nadu as a core territory of the Chola kingdom continued to remain so till the end of its existence. Another key area under the Chola rulers was Tondai-nadu or Tondai-mandalam, which covered the northern parts of Tamil Nadu. In the eleventh century CE, the southern parts of Tamil Nadu, which was the territory of the Pandyas, along with the southern parts of Karnataka were brought under the control of the Cholas. However, territories including the districts of Andhra up to the river Krishna, northern Karnataka and Kerala could never become integral parts of the Chola state, and these areas were just tributary territories. In the more than four hundred years of its presence, the Chola kingdom was ruled over by some twenty kings. In this section, the period of the Chola rule (circa 850- 1279 CE) is divided into three sub-periods:

1. First phase (circa 850- 985 CE)
2. Second phase (circa 985-1070 CE)
3. Third phase (circa 1070-1279 CE)

7.4.1 FIRST PHASE (CIRCA 850- 985 CE)

This was the formative phase, when the foundations of the Chola kingdom were laid. The dynasty was established by Vijayalaya (circa 850- 871 CE), who captured Tanjore and built a temple of a goddess, Nishumbhasundari (i.e., Durga). However, he was a subordinate of the Pallava rulers at that time. His son, Aditya-I consolidated his position and overthrew his Pallava ruler Aparajita (circa 871-907 CE) in about 893 CE after capturing the core, i.e., Tondaimandalam of the Pallava kingdom. The Ganga ruler whereas accepted Aditya I's authority, the Pandyas were defeated and parts of their territory (i.e., Kongu country) was conquered. He forged matrimonial ties with the Chera ruler Sthanuravi, whose daughter was married to Aditya I's son Parantaka. After his death, a temple was built by his son over his remains. The Chola king Parantaka is credited with the victory over the Pandyas, whose capital Madurai was invaded and after it, he assumed the title, *Maduraikonda* (i.e., Capturer of Madura). Sometime before circa 916 CE, the Rashtrakuta king Krishna II invaded the Chola territories, but he was defeated. But the fate of Krishna III was different. Krishna III invaded the Chola kingdom and defeated the Chola armies in a fiercely fought battle at Takkolam in about 949 CE. The northern parts of the Chola kingdom were captured by the Rashtrakutas and Krishna III assumed the title, 'Conqueror of Kanchi and Tanjore'. This defeat turned the Chola kingdom into a small principality and the tide of fortune for the Cholas again turned during the reign of Sundara Chola Parantaka II (circa 957-73 CE). Sundara Chola twice defeated the Pandyas and even invaded the Sri Lanka, but none of this resulted in any territorial gain. He was followed by Uttama Chola (also known as Arumolivarman), who crowned himself as Rajaraja in the year 985 CE.

7.4.2 SECOND PHASE (CIRCA 985-1070 CE)

This phase is identified as a period of territorial expansion and consolidation of the Chola authority. In this phase, Uttama Chola Rajaraja (circa 985-1014 CE) transformed the Chola polity into a well-knit empire. He defeated the rulers of Pandyas, the Kerala kingdom and the Sri Lanka. He conquered the northern parts of Sri Lanka, where the major political center Anuradhapuram was destroyed and in its place, Polonnaruwa was made the capital of the Chola province. In the north, he defeated the Chalukyas of Vengi and towards the end of his reign, he appears to have conquered some 12,000 islands in the open sea. These islands are usually identified with the Maldives islands. In 1010 CE, a magnificent temple dedicated to Shiva was built at Tanjore and it was named Rajarajeshvara after the title *Rajaraja* of Uttama Chola. During the reign of Uttama Chola, the Shailendra ruler of Shri-Vijaya (i.e., Palembang) patronized the building of Buddhist monastery at Nagapattinam (in Tamil Nadu). This monastery was named Cudamani-vihara after the father of the king of Shri-Vijaya. During the reign of Rajaraja I, several conquered territories were renamed after the reigning monarch's titles (e.g., Mala-nadu *alias* Rajashraya-valanadu, Ko-nadu *alias* Keralantaka-valanadu, etc). Likewise, Pandi-nadu (the Pandya territory) was renamed as Rajaraja-mandalam and Tondainadu (the Pallava territory) was called Jayangondachola-mandalam. It was a strategy that helped in the consolidation of the Chola authority in newly conquered territories.¹⁷

The territorial expansions that started during the reign of Uttama Chola Rajaraja continued under his son and successor, Rajendra-I (circa 1014 CE-1044 CE) invaded Sri Lanka and completed the conquest of entire island. He led the Chola armies across eastern Deccan up to the Ganga in West Bengal and brought under his control Vengi area. He brought the Ganga water to his kingdom, assumed a new name, *Gangaikondachola* (the Chola king who took the Ganga) and established a new capital, Gangagaikondacholapuram, where a magnificent temple was built to commemorate his victory. It was a daring raid from the Kaveri delta to the delta of Ganga. Another daring raid (usually called, the Kadaram expedition) of Rajendra I was launched in 1025-26 CE, when the Chola naval fleets raided some twelve areas (e.g., Myanmar, Sumatra, Thailand, Malay Peninsula, Nicobar Islands, etc.) successfully. At that time, Shri-Vijaya was the powerful maritime polity that ruled the Malay Peninsula, Sumatra, Java and several neighboring islands. The capital of the Shri-Vijaya was plundered and the king Sangrama Vijayottungavarman of Shri-Vijaya was captured by the Chola fleets. However, after the end of the expedition, the king of Shri-Vijaya accepted the Chola authority and then he was released as well as his kingdom was restored. The rulers of Shri-Vijaya thus controlled the sea-route from South India to China and therefore, Rajendra I appears to have undertaken this naval expedition across South-east Asia to assert his control over the overseas trade routes. The same is also evident from the several embassies that the Cholas sent to China in 1016, 1033 and 1077 CE.

Rajendra I was succeeded by Rajadhiraja I in 1044 CE and he defeated the armies of the Western Chalukya in a battle of Dhanyakataka on the river Krishna, destroyed the Chalukya fort of Kollipakkai (i.e., Kulpak) and later also sacked the Chalukya capital Kalyani.

¹⁷ Manu V. Devadevan, 'From the Cult of Chivalry to the Cult of Personality: The Seventh-century Transformation in Pallava Statecraft', *Studies in History*, Vol. 32, No. 2, 2017, pp. 127-150.

Then he performed the *virabhisheka* ceremony (i.e., coronation of victor) in the capital of the enemy and Rajadhiraja I assumed the title *Vijayarajendra*. The Chola-Chalukya conflicts that continued in subsequent times Rajadhiraja (circa 1044-54 CE), Rajendradeva II (circa 1054-63 CE), Virarajendra (circa 1063-69 CE) and Adhirajendra (circa 1067-1070 CE).

7.4.3 THIRD PHASE (CIRCA 1070-1279 CE)

It was the period that witnessed a gradual weakening of the Chola authority. During the reign of Kulottunga (circa 1070-1122 CE), Sri Lanka was lost to Vijayabahu and Vengi was raided by the Haihaya king Yashahkarnadeva of Tripuri (in central India). Even though he kept the rulers of Pandya and Kerala under his authority, but had to acknowledge the authority of Vijayabahu over Sri Lanka. Kulottunga forged a matrimonial tie with Vijayabahu and married one of his daughters with a Sri Lankan prince, Virapperumal. During his reign, a Chola embassy was sent to China in 1077 CE. This embassy comprised seventy-two merchants, who paid several articles comprising glassware, camphor, rhinoceros' horns, ivory, incense, rose water and so forth to the Chinese and in return received about 81,800 strings of copper cash. In a similar manner, the Chola king received an embassy from the Sri-Vijaya in 1090 CE. Kulottunga kept the Chola empire, comprising the entire land south of the Krishna and Tungabhadra rivers extending up to the Godavari river on the east coast, under his firm authority. But towards the end of his reign, the Chalukya threat again appeared and the Chola authority in Vengi and other parts of Telugu country was ended. After Kulottunga I, several Chola rulers, for instance, Vikrama Chola (circa 1122-35 CE), Kulottunga-II (circa 1135-50 CE) and RajarajaII (circa 1150-1173 CE) came into power, but none of them could revive the old glory of the Chola empire. The continuous military conflicts with the Chalukyas, the Pandyas and other neighboring polities exhausted the resources of the Cholas. As a result, the Chola authority ended towards the end of the thirteenth century CE.

7.4.4 CHECK YOUR PROGRESS I

1. Who founded the Chola dynasty?

2. Explain the expression, *Tiribhuvana-cakravarti*?

3. Where was Tondaimandalam situated?

4. Why Rajendra- I assumed the title, Gangaikondachola?

5. Write a note on the Kadaram expedition.



Major Dynasties of Peninsular India c. 700-1300¹⁸

7.5 SUMMARY

Students, the military conflicts between the Chalukyas, the Pallavas and the Cholas have been the major feature of the early medieval history of peninsular India. In peninsular India, the Chalukyas were busy in a continuous fight with the Pallavas and after them, the Cholas to establish their authority over the Andhra region. On the other hand, they fought the Pushyabhutis of north India and stopped the victory march of Harshavardhan's armies at the bank of river Narmada. The famous Aihole inscription narrates the victory of the Chalukya

¹⁸ Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*, Delhi: Pearson-Longman, 2009, p.891.

king Pulakeshin-II over Harshvardhan and several other kings of Deccan and far south. Under the Chalukyas, a distinctive style of temple architecture (Vesara) evolved in Deccan. Far reaching developments in the field of art and architecture also took place under the Pallavas and the Cholas, who patronized the building of grand temples and shaped the formation of Dravida style of temple architecture (about different styles of temple architectures, we will study in the chapter 9). The influence of the Chola authority reached even beyond peninsular India with the Chola naval fleets that conquered Sri Lanka, Maldives, Nicobar Island and different parts of South-east Asia.

7.6 SUGGESTED READINGS

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R. C. Majumdar, H. C. Raychaudhuri, and Kalikinkar Datta, *An Advanced History of India*, London: Macmillan & Co Limited, 1953.

Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002.

7.7 QUESTIONS FOR PRACTICE

7.7.1 LONG ANSWER QUESTIONS

1. Highlight the military achievements of Pulakeshin-II.
2. Write an essay on the Chalukya and the Pallava conflicts.
3. Write an essay on the art and architectural developments under the Pallava rulers.
4. Highlight the military achievements of the Pallava rulers.
5. Discuss the military achievements of Rajaraja and Rajendra- I.

7.7.2 SHORT ANSWER QUESTIONS

1. What do you know about Aihole inscription?
2. Mention the titles assumed by Rajadhiraja I.
3. Who was Pulakeshin II?
4. Write a short note on Kailashanatha temple.
5. Who was the founder of the Pallava dynasty?
6. Define the term, Gopuras?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 8: RELIGIOUS DEVELOPMENTS: JAINISM, BUDDHISM, PURANIC HINDUISM, VAISHNAVISM AND SHAIVISM

STRUCTURE

8.0 Learning Objectives

8.1 Introduction

8.2 Jainism

8.2.1 Jain Philosophy

8.2.2 Jainism after Mahavira

8.3 Buddhism

8.3.1 Buddhist Philosophy

8.3.2 Buddhism after Gotama Buddha

8.4 Puranic Hinduism

8.5 Vaishnavism

8.6 Shaivism

8.6.1 Check Your Progress I

8.7 Summary

8.8 Suggested Readings

8.9 Questions for Practice

8.9.1 Long Answer Questions

8.9.2 Short Answer Questions

8.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Understand the emergence of Buddhism.
- Acquire information about Jainism.
- Gain knowledge regarding the Puranic Hinduism.
- Understand the nature of Vaishnavism and Shaivism.

8.1 INTRODUCTION

Students, several sects, cults and religious practices have been part of India's cultural fabric. To understand their prevalence in present Indian society, their history is required to be understood. These religions and sects have evolved over a period of time. Historical personalities like Gotama Buddha and Mahavira Swami have played a key role in the popularization of Buddhism and Jainism respectively in ancient society of India. Gotama Buddha whereas was the founder of Buddhism, Jainism is associated with twenty-four *tirthankaras*. On the other hand, origin of Vaishnavism and Shaivism is not associated with any one person. Instead, their origin and spread are connected with the complex political and social processes. The Puranic Hinduism is a religion that revolves around pantheistic beliefs and it acknowledges the presence of multitude of deities and goddesses. In this unit, not only the main characteristics of different sects, cults and religious practices are discussed, but the context in which they have emerged is also highlighted.

8.2 JAINISM

In the sixth century BCE, Vardhman Mahavira popularised Jainism among people. According to Jain traditions, prior to Mahavira twenty-four *tirthankaras* have led the Jain community. The first *tirthankara* is believed to have been Rishabhnanatha, who is also known as Adinatha. Parshvanatha, who was twenty-third *tirthankara*, possibly was followed by the parents of Mahavira, and therefore, it is believed that Parshvanatha was also the teacher of Mahavira. Mahavira was the son of Jnatika clan's chief Siddhartha, and his mother was named Trishala. He was born in 539/540 BCE in Kundagrama (modern Basarh) near Vaishali and at the age of 72, he died in 467/468 BCE at Pavapuri near Rajgir. He is believed to have been married to Yasoda, from whom a daughter named Priyadarsana or Anuja was born. Unlike the Svetambara Jains, the Digambara Jains believed that Mahavira was a celibate. Mahavira renounced the material world at the age of 30, and after twelve years long penance, he attained enlightenment in a field near Jrimbhika-grama situated at the bank of river Rijupalika, and after this, he came to be known as *jina* (conqueror), *tirthankara* (ford-maker) and *arhat* (worthy). Even though Mahavira was not the founder of Jainism, but he immensely popularized it among people.

8.2.1 JAIN PHILOSOPHY

In Jain philosophy, five great vows are considered central. It is believed that first four vows were introduced by Parshvanath and the fifth one was an addition of Mahavira. These five vows are: 1) Not to lie (*satya*), 2) Not to steal (*asteya*), 3) Not to hurt (*ahimsa*), 4) Not to hoard (*aparigraha*) and 5) Practice of celibacy (*brahmcharya*). These vows aimed to purify the inner self of the Jain followers. In a similar manner, the *Tri-ratnas* (or three Jewels), viz., Right Knowledge (*samyag-jnana*), Right Action (*samyag-charitra*) and Right Faith (*samyag-darshan*), were considered important for attaining salvation. An individual was expected to perform actions based on these great vows in order to avoid anger, pride, deceit and greed. Mahavira advocated sever asceticism and complete nudity. In Jainism, even a smallest particle

on earth is believed to have a life, and therefore Jain monks and their followers attach great importance to non-violence. In Jain philosophy, both the idea of rebirth (or transmigration of soul) and *karman* theory are supported. It is believed that the good and bad *karmans* (actions), even if performed unintentionally, would influence the rebirth in higher or lower *varna*. Therefore, right knowledge makes the Jain monks/followers to act without passions, desires and hatred and it helps them in the attainment of salvation (*moksha*). The Jains believed in the existence of gods, but they place gods at a lower position compared to *tirthankaras*. In Jainism, hunting and animal husbandry are completely rejected as an occupation for Jain laity. Six occupations that are considered permissible for a laity in Jainism are – governing, writing, farming, the arts, and trade. Out of these six, even agriculture is despised because it causes injury to small insects, while ploughing or digging the land. The profession that is particularly endorsed in Jainism is trade and commerce. Jains in this way emphasized upon an extreme form of non-violence and vegetarianism.

8.2.2 JAINISM AFTER MAHAVIRA

Mahavira popularised Jainism in parts of present-day Bihar, western districts of west Bengal and eastern parts of Uttar Pradesh. In subsequent centuries, Jainism spread in different parts of India including Mathura, Gujarat, Odisha, and various parts of the South India (i.e., Tamil Nadu, Kerala etc.). From Lohanipur (in present day Bihar), a nude male torso of the Mauryan age is discovered and it is believed to be one of the earliest sculptural representation of Jain *tirthankara*. According to Jain traditions, about 160 years after the death of Mahavira in the reign of Chandragupta Maurya the first Jain council was organised at Pataliputra (present day Patna, Bihar). In this council, canonical literature (particularly, the 12 Angas) of the Jains was composed. After 827 years of Mahavira's death in the fourth-fifth centuries CE, second Jain council was organised at two places simultaneously, one in Mathura (Uttar Pradesh) under Skandila and second in Valabhi (Gujarat) under Nagarjuna. In this second council, the Jain canonical literature was given a final shape.

The Jain *sangha* faced a schism in the third century BCE, when two Jain sects, viz., *Svetambaras* (white clad) and *Digambaras* (sky clad, or the naked) came into existence. According to Jain legends, a severe twelve years long famine took place during the reign of the Mauryan king Chandragupta in Magadha. Because of it, a section of Jain community migrated to south under Bhadrabahu, and other Jain monks remained in Magadha under Sthalabahu. Those who were stayed in Magadha began to wear a white piece of cloth. After the end of famine, Jain monks returned from the south and they accused the monks living in Magadha for violating the Jain principles. This conflict between the monks resulted in a schism and Jainism community was divided into *Svetambaras* and *Digambaras*. The former continued to wear white cloth, while the latter practiced complete nudity. Chandragupta Maurya is believed to have embraced Jainism and migrated along with the Jain monks to south towards the end of his life. He appears to have died there by practicing a fast unto death (*sallekhana*). Even though women were allowed to join the Jain monastery, but they lived their lives under strict supervision of the senior male monks. Nuns were answerable to monks and subjected to their authority.

8.3 BUDDHISM

Buddhism is founded by Gotama Buddha. Buddha, who was also known as Siddhartha, was the son of Shakya clan chief, Suddhodhana and his wife, Mahamaya. He was born in 567 BCE in Lumbini (in present day Nepal) near Kapilavastu and died at the age of 80 in 487 BCE in Kusinagara (Kashia, Uttar Pradesh). The event of his death is known in the Buddhist literature as *mahaparinibbana*. Due to the early death of his mother, Siddhartha was brought up by his foster mother, Mahaprajavati Gotami, from whom he received the name Gotama. Siddhartha was married to Yasodhara/Yasoda, and his son's name was Rahul. Siddhartha lived a luxurious life and therefore, once when he saw a) an old man, b) a diseased man, and c) a corpse in Kapilavastu, he became agitated. His agitation ended after seeing an ascetic in a simple yellow robe with a calm face. He realised impermanence of material world and human life. He renounced the world at the age of 29. After performing severe penance for six years, he attained enlightenment at the age of 35 at Bodhgaya, under a *pipal* tree. Siddhartha thus became Buddha (an enlightened being) and he gave his first sermon in a deer park near Banaras/Varanasi to his five former companions, who had deserted him. In the Buddhist literature, this event is known as *dharmachakraparivartna* (discourse on the turning of the Wheel of Law).

The *sangha* (monastery) was founded in the life of Buddha. Both men and women were allowed to join the Sangha, but nuns were subjected to the authority of elder monks. In the *Vinaya Pitaka*, several rules and regulations were included to regularise the activities of monks and nuns. The aim of these rules was to maintain the integrity of *sangha*. The sangha was a place that provided lodging to monks and nuns during rainy season (*vassavasa*); however, these temporary stays at one place subsequently resulted in the establishment of permanent monastic settlements at different places in India. Buddhism received patronage from royal families, artisanal-craft groups, mercantile class and rich land-owning peasantry. The male lay follower whereas was called *upasaka*, a female lay follower was called *upasika*. The lay followers were those persons, who had even though accepted Buddhist teachings, but did not embrace a monastic way of life. They were directed to practice ten vows: a) non-violence, b) not to steal, c) avoid sexual misconduct or practice chastity, d) not to lie, e) not to consume intoxicants, f) avoid slandering, g) avoid arrogant, h) avoid greed, i) avoid animosity, and j) avoid heretical view, by Gotama Buddha in order to live a righteous life.

8.3.1 BUDDHIST PHILOSOPHY

Gotama Buddha rejected extreme asceticism and he condemned an over indulgence in material life and sensual pleasures. He preached a middle path and asked his followers to practice non-violence. Buddha conceptualised the four noble truths (*caturaryasatya*), and according to it- 1) The world is full of sorrow; 2) Sorrow has a cause that is desire; 3) Sorrow can be removed by overcoming the desires; and 4) Desires can be removed by following the eight-fold path (*ashtangikamarga*). The suffering was argued to have been caused by ignorance of human beings, who do not understand the true nature of the material world. To overcome desire and ignorance, the observance of the eight-fold path was recommended by Gotama Buddha. The eight-fold path refers to: 1) Right Faith, 2) Right Recollection, 3) Right Action, 4) Right Meditation/Concentration, 5) Right Speech, 6) Right Endeavour, 7) Right Livelihood, and 8)

Right Thought. The aim of the four noble truths and the eight-fold path was to help individuals in the attainment of true knowledge and then *nirvana* (i.e., release from the cycle of life and death).

Interestingly, in Buddhism the *karman* theory is accepted, but the existence of soul (*atman*) is denied. Gotama Buddha emphasised on the impermanence of the universe. In other words, nothing in the universe is permanent and therefore, everything is subjected to a change. The good and bad *karmans* performed intentionally were held responsible for the sorrow and hardships in human life. It was argued that it's not the soul, rather the psychosomatic elements (e.g., body, feelings, perceptions, states of mind, and awareness) that under the impact of *karmans*, take rebirth. Gotama Buddha considered debate on the question of God or creation of universe or soul futile, and therefore, did not engage with these questions. Even though both Jainism and Buddhism advocated the practice of non-violence (*ahimsa*), but compared to Mahavira, Buddha had a milder attitude towards it. In Buddhism, extreme observance of *ahimsa* is not preached. Buddhist monks were even allowed to take meat, but only if they were given it in alms.

8.3.2 BUDDHISM AFTER GOTAMA BUDDHA

After Buddha's death, the first Buddhist council took place soon at Rajagriha (present day Rajgir in Bihar) under the patronage of Magadha's king Ajatasatru. It was presided over by Mahakassapa and major parts of *Sutta-Pitaka* and *Vinaya-Pitaka* were composed in this council. After 100 years of Buddha's death, the second Buddhist council took place at Vaishali. In this council, Buddhist *sangha* was divided into the *Mahasanghikas* (also known as 'Members of Great Community') and *Theravadins* or *Sthaviravadins* (also known as 'Believers in the Great Community'). The third Buddhist council took place during the reign of the Mauryan king Asoka at Pataliputra and it was presided over by a monk named Moggaliputta Tissa. In this council, the compilation of Buddhist canonical literature (known as *Tri-Pitakas*) was completed. Following this council, Ashoka sent missionaries to different parts of the worlds including Sri Lanka, to propagate Buddha's teachings. Under the Kushana king Kanishka, the fourth Buddhist council took place in Kashmir. The council was presided over by Vasumitra and in this council commentaries known as '*Vibhasha Shastras*' on Buddhist doctrines were compiled. In this council, Buddhism was also divided into two different schools, viz., Mahayana or 'Greater Vehicle' and Hinayana or 'Lesser Vehicle.'

With the coming of Mahayana school, Gotama Buddha was raised to the status of God and the worship of Buddha's idols was popularised. Now, Buddha was perceived as a benevolent divine being, who if worshipped would fulfil the desires of his followers. The emergence of Mahayana school is traced back to the Mahasanghika School, which had come into existence after a split in Buddhism community in the second Buddhist council at Vaishali. The other group that had emerged after the second Buddhist council was Sthaviravadins (Pali Theravadis), from which after the fourth Buddhist council emerged Hinayana. Mahayanists believed that everyone has a potential to attain Buddhahood through the various stages of bodhisattva (i.e., Buddha-to-be). The bodhisattvas were seen as the enlightened beings, who in spite of attaining enlightenment had chosen not to attain *nirvana* in order to help others in their spiritual growth. In this way, the "great compassion" that they showed became the key element

of the Mahayanist idea of bodhisattva. It was believed that after performing *paramitas* or meritorious acts such as true knowledge, generosity, good conduct, forbearance, mental strength, meditation and determination, etc., an individual could become a Bodhisattva. The Mahayana school gradually spread into China via Central Asia, Korea and Japan.

On the other hand, the Hinayanists believed that Buddha and bodhisattvas were not gods; rather, they were celestial beings. In their view, not everyone could attain the status of Buddhahood. They advocated the observance of the four noble truths and the eight-fold path to attain true knowledge and then the salvation. This school spread into Sri-Lanka, Myanmar and in south-east Asia. The Hinayanists believed in the performance of good deeds and self-control as the only way to attain salvation, but the Mahayanists paid great importance to image worship, lavish rituals and gift giving. Another Buddhist school that came into existence in the post-Gupta period was known as the Vajrayana (Vehicle of Thunderbolt). Based on the tantric practices, the Vajrayana developed in the region of Magadha, Nepal, Assam, Bengal and Odisha. From eastern India, it spread into Tibet. In this school, female goddess, Tara was perceived as a feminine personification of the idea of compassion. According to the Buddhist traditions, she was born out of the tears of bodhisattva Avalokiteshvara, when his eyes were filled with tears out of the compassion for all human beings. Every Buddha and bodhisattva was believed to have had a spouse, named Tara. She was perceived as the source of “force” or “potency” of their husbands. Since an active goddess was seen as a medium to approach a transcendent god, sexual union was made part of the ritual practices and rites. The aim of the monks in Vajrayana Buddhism was to gain magical and supernatural powers, and for this, they were required to pronounce right formula in right manner (*mantra*) and draw a correct magical symbol (*yantra*).

Both Jainism and Buddhism received immense material support from mercantile class, artisanal groups and landed peasantry besides royal houses. In spite of having considerable wealth at their disposal, merchants, artisans and land-owning peasantry was assigned a lower status (i.e., vaishya-varna) compared to brahmins and kshatriyas, by brahmana lawgivers. Therefore, in order to gain higher social status and recognition, these professional groups extended their patronage to Jainism and Buddhism. Unlike Brahmanism, Buddhism and Jainism supported the practice of usury and long-distance trade, which had been condemned by brahmana lawgivers. Gotama Buddha provided a firm ideological support to the concept of private property and he endorsed a strict family structure. To sustain the existing socio-political orders, Buddha debarred the entry of slaves, thieves, and royal employees into *sangha* as monks. The concept of *ahimsa* (non-violence) of Buddha and Mahavira supported the preservation of cattle wealth and it had a wider impact on production activities. They criticised the Vedic sacrifice, which was in the interest of peasantry particularly the big land-owning groups like *gahapatis*. As the agriculture spread across the fertile lands of the Ganga valley, the need of cattle to undertake cultivation increased phenomenally. Besides the use of cattle for ploughing the cultivable land, they were also the source of dairy products and could be used as means of transportation. K. M. Shrimali suggests that possibly the doctrine of *ahimsa* also helped the peasant communities, wishing to expand into the domain of the forest tribes, which mainly lived by hunting and killing animals. The latter occupation was naturally

held blameworthy in the eyes of *ahimsa* preachers, and this could, in turn, justify the subjugation of the forest tribes at the hands of the higher elements of rural society'.¹⁹

8.3.3 CHECK YOUR PROGRESS I

1. Who was the founder of Buddhism?

2. Explain the term *Tirthankara*.

3. What are the five principles vows of Jainism?

4. Who was Mahaprajavati Gotami?

5. At which place Gotama Buddha attained enlightenment?

8.4 PURANIC HINDUISM

The term, 'Hinduism' was first used by Raja Ram Mohun Roy in the early nineteenth century. However, the term 'Hindu', from which the 'Hinduism' is derived, is much older and it first appeared in ancient Persian inscriptions for the land beyond the river Indus (Sindhu). The word, Sindhu is pronounced and therefore, mentioned as Hindu in the Persian and it was first used in a geographical sense. In subsequent times, this term was attributed various religious-cultural meanings and by the modern times, the term Hindu began to refer to all those, who professed Hinduism. Unlike other religions, Hinduism neither has one canon nor one founder. Instead, it comprises a great variety of sects, practices, beliefs and traditions. According to Upinder Singh²⁰, 'certain devotional practices that can be associated with Hinduism' came into existence during the period, circa 200 BCE – 300 CE. This phase is identified to have been a formative period in the evolution of early Hindu pantheons. Some of the deities that gained prominence had first appeared in the Vedic literature, but they assumed newer forms and characteristics in this formative period.

In this formative period (circa 200 BCE - 300 CE), theistic cults, viz., Vaishnavism and Shaivism, took their initial shape. The term 'theism' literally means a belief in the existence of a god or gods. However, it is not simply a belief in the existence of a god or gods; rather, it is a belief in a personal god, who was perceived as a creator as well as a ruler of the entire world. The period following the *circa* second century BCE witnessed the rise of theistic cults

¹⁹ K. M. Shrimali, *A People's History of India-4: The Age of Iron and the Religious Revolution, c. 700-c. 350 BC*. New Delhi: Aligarh Historians Society and Tulika Books, 2011, p. 139.

²⁰ Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*. Delhi: Pearson-Longman, 2009, pp. 433-434.

of Vaishnavism and Shaivism and these cults are usually associated with the Puranic Hinduism. One of the key features of these theistic cults was an increasing emphasis upon the worship of a personal deity as the supreme divinity. These theistic cults played an important role in the popularisation of idol worship, which was followed by the emergence of temples as a monument as well as an institution. The Vedic rituals had required the services of Brahmana priests and they had exclusively been accessible to upper *varna-jatis*. But the Puranic Hinduism gained wider popularity with the emergence of theistic cults because it was accessible to all people, including shudras and women. Both, Vaishnavism and Shaivism fall in the category of the Puranic Hinduism because the Puranic literature constitutes the core of the Vaishnava and Shaiva mythology. The Puranic literature contains the myths and legends associated with these theistic cults. As a literary piece, this literature 'is a manual on the worship of a specific deity and a guide for the worshipper. As a genre, it later gave rise to other categories of texts on mythology, legends about deities, the ritual of worship and the presumed histories of places sacred to the deities.'²¹

The post-Mauryan period witnessed a phenomenal expansion of trading networks across the Indian subcontinent on the one hand and across the Asia and Africa up to Mediterranean world on the other hand. It was a time, when several new political authorities, e.g., the Kushanas, the Shaka-Kshatrapas and the Satavahanas, came into existence in the areas outside the Ganga valley. Both, the economic and political developments, facilitated the intermixing of various peoples, communities, and cultures; and in this situation it became necessary for Brahmana lawgivers to devise new strategies and frameworks to accommodate different peoples, cultures and communities within the Brahmanical fold as they were not part of it previously. As a result, several cults and communities were Sanskritized. This process of Sanskritization played an important role in the formation of Vaishnavism and Shaivism. It also impacted the position of Vedic deities, for instance, Indra, Varuna, and Agni, who were now reduced to the position of minor or subsidiary deities of Vishnu and Shiva. The idea of devotion (Bhakti) was different from the Vedic sacrifices. It was also contrary to the ideology of renunciation, which was preached by Jainism and Buddhism. Because, the idea of devotion emphasises upon the complete surrender of an individual self to a personal almighty god (for instance, Vishnu or Shiva). It was expected from a devotee to perform his duties, as propagated in the Bhagvata-Gita, without any concern of the consequences. The grace of god rather than the action was considered important in Bhakti, because the supreme gods – Vishnu and Shiva - were believed to have been transcended to the scheme of rebirth and karma.

8.5 VAISHNAVISM

The Vedic literature do not talk about Vaishnavism or Bhagavatism, even though we do have references to Vishnu as a sun deity associated with fertility; he was a minor deity compared to Indra, Varuna and even Agni. The emergence and popularity of Vaishnavism or Bhagavatism was linked to a change in brahmana's attitude towards tribal-folk beliefs and practices. A tribal deity known as Narayana was merged with a minor Vedic deity Vishnu by the second century

²¹ Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002, p. 272.

BCE. Narayana was conceived as a divine counterpart of a tribal chief or leader, and his devotees came to be known as Bhagavatas. It was the belief that as a tribal chief in return of gifts and loyalty protected and redistributed the resources among his followers, in a same way deity Narayana bestowed prosperity and divine grace upon his devotees. Narayana, according to Suvira Jaiswal²², was a deity of Dravidian origin, whose worshipers were called *Pancaratra*. Besides him, Samkrishana-Baladeva of Vrishni tribe, Vasudeva-Krishna of Abhira tribe, and Shri-Lakshmi of non-Aryan origin were also associated with the Vedic deity Vishnu by the end of the first millennium BCE. Interestingly, all these tribal deities were not only non-Brahmanical but they also had been associated with the idea of fertility, thereby, with agriculture. Hence, the merger of different non-Brahmanical deities within Vishnu not only brought devotees of different cultural background together, but it also widened the mass base of Brahmanism.

Megasthenes, who was a Greek ambassador in the court of Chandragupta Maurya, informs us about a deity of Soursenoi tribe of Mathura region, and this deity is called as Herakles. Scholars believe that this deity Herakles was none other than Vasudeva-Krishna, whose heroic adventures are mostly connected with Mathura and Vrindavana region in the ancient Indian literature. Seemingly, the Greeks came across Vasudeva-Krishna cult in Mathura region and they identified this local-folk deity with their own hero god Herakles. One of the earliest depictions of Vishnu is found on a coin of the Kushana ruler Huvishka. Vishnu is depicted with four arms and he appears to be holding a mace (*gada*) and a wheel (*chakra*) in his arms. On the other hand, the coins of the Shaka rulers carry the images of Gaja-Lakshmi or Abhisheka-Lakshmi, who is identified with the consort of Vishnu. The study of the sculptural remains from Mathura has brought into light several stone images of Vishnu and Balarama and these are dated to the period of circa 200 BCE- CE 200. The discovery of these sculptures from Mathura region corroborates the presence and popularity of Vasudeva-Krishan cult in the Ganga-Yamuna doab.

The popularity of Vaishnavism is also displayed by the epigraphic evidence of the post-Mauryan period. The earliest epigraphs providing information about Vaishnavism begin to appear from about the 200 BCE onwards. A pillar inscription from Besnagar (near Vidisha, Madhya Pradesh) records the erection of a Garuda-pillar dedicated to Vasudeva by the Greek ambassador named Heliodoros, who had come from Taxila to central India. Interestingly, Heliodoros is mentioned in the inscription as a devote Bhagavata. It shows the popularity of Vaishnavism or Bhagavatism even among people of foreign origin. Likewise, the Ghosundi stone inscription mentions about the erection of a stone railing, which was dedication to Samkrishana and Vasudeva. Not differently, the Mora well inscription mentions the establishment of the images of holy Pancaviras of the Vrishni tribe. The Panchaviras refer to the five heroes, viz., Samkrishana or Balarama, Vasudeva, Pradhyumna, Samba and Aniruddha, who had been revered by the Vrishni tribe. Interestingly, the Satavahana king Gautamiputra Satakarni is equated with the epic heroes, for instance, Balarama, Kesava, Arjuna and Bhimsena in his Nasik inscription dated to the second century CE. These inscriptions roughly dated to the post-Mauryan period clearly demonstrate the presence as well as

²² Suvira Jaiswal, *The Origin and Development of Vaishnavism: Vaishnavism from 200 BC to AD 500*, New Delhi: Munshiram Manoharlal, 1981, pp. 35-115.

popularity of Bhagavatism or Vaishnavism in the region comprising present day Uttar Pradesh, Rajasthan, Madhya Pradesh and Maharashtra. The Sangam literature (dated to circa 300 BCE-CE 300) of south India also provide information related to Shiva and Vishnu. Even one of the Pandya kings has been compared with Shiva, Vishnu, Balarama and Subramanaya (Karttikeya, son of Shiva) in the Sangam literature.

By the Gupta period, the concept of ten incarnations (*avataaras*) of Vishnu came into existence. The term, *avataara* was derived from the root *avatri*, which means “to descend”. According to this concept, Vishnu was believed to have taken births in various forms at different epochs in order to relieve the humanity from ‘adharma’ and to establish ‘dharma’. The Dashavatara temple of Deogarh in Lalitapur district, Uttar Pradesh has some of the earliest depictions of Vishnu’s incarnations, and it further indicates the popularity of the *avataara* concept among the people. The ten incarnations that are associated with Vishnu includes, the Fish (*matsya*), the Tortoise (*kurma*), the Boar (*varaha*), the man-lion (*narsimha*), the Dwarf (*vamana*), Parasurama (Rama with axe), Rama (prince of Ayodhya), Krishna, Buddha and Kalkin (future incarnation of Vishnu). Here it is noticeable that Buddha was added to the list of Vishnu’s incarnations only towards the end of the first millennium CE. Scholars believe that the various incarnations of Vishnu display an absorption of various tribal-folk cults within Puranic Hinduism.

Numerous sculptures of Vishnu in his different forms were produced during the Gupta period. The standing image of Vishnu usually depicted him with four hands, each holding conch-shell, discus, mace and lotus flower. He was also shown with his consort Sri-Lakshmi and his mount Garuda. The Garuda was made the royal insignia by the Gupta rulers, who have consistently styled themselves as the foremost devotees of Vishnu (*paramabhagavata*) in their epigraphs. By the Gupta period, both the concepts, non-violence and vegetarianism were associated with Vaishnavism possibly due to the Buddhist and the Jain influences. Two of the important Vaishnava sects, Pancharatra and Vaikhanas were also developed by now. The Sanskrit Hindu literature comprising the *Mahabharata*, the *Bhagavadgita*, the *Padma Purana*, the *Vishnu Purana*, and the *Harivamsha* further organised the Vaishnava mythology and played an important role in the popularisation of Vishnu’s incarnations.

8.6 SHAIIVISM

Shaivism was another most popular theistic cult of ancient India and its origin can be traced back to a minor Vedic deity Rudra (“the howler”). Shiva was an amoral and fierce archer-God, whose arrows were believed to have the power to cause diseases. Rudra resided in remote mountains, and he was worshipped by people to ward off diseases and disasters. He was also considered to have been a guardian of healing herbs. In the later Vedic literature, Shiva is also mentioned as Rudra, Ishana, Mahadeva, Maheshvara, Bhava, Pashupati and Sharva, and he is associated with snakes, poison and cremation grounds. It is mentioned in the Yajurveda that if Rudra is appeased, he becomes Sambhu (i.e., benignant), Sankara (i.e., beneficent), and Shiva (i.e., auspicious). One of the widely popular forms of Shiva in present is *linga* or phallus (a short cylindrical pillar with rounded top), and it has been suggested by scholars that *linga* worship had been associated with the non-Aryans. By the first century BCE-CE, the *linga* cult

was gradually merged with the Vedic deity Rudra and it indicates to the Sanskritization of a local-tribal cult. Some scholars even have traced the origin of phallus worship from the Harappan civilization and this view is supported by the discovery of phallic symbols in excavations at Mohenjodaro and Harappa. The *linga* form of Shiva appears to have been connected with the worship of yoni or female reproductive organ gradually. In fact, both *linga* and *yon*i symbolises the reproductive capacity of man and woman. In agricultural societies these symbols (*linga* and *yon*i) are often linked to land's fertility and cultivation.

The Shiva worship in the form of *linga* is described in both the epics, the *Ramayana* and the *Mahabharata*. Several *lingas* or phallus-sculptures are discovered in Mathura (dated to circa 200 BCE- CE 200). Likewise, a curved figure of Shiva on *linga* from Gudimallan village in Andhra Pradesh (dated to 200/100 BCE) shows wider popularity of Shaivism in the Indian subcontinent. Archaeological remains of Shiva temples of the Gupta period are found at Bhumara and Khoh (both in eastern Madhya Pradesh). The Shiva worship is also mentioned in the *Gathasaptasati* of Hala, and the Sangam literature. The coins of several Gana-Sanghas (oligarchies) of the North-western India carry symbols associated with Shiva. For instance, the coins of Arjunayanas depict a bull before lingam. In a similar manner, coins of Audumbaras have depiction of trident and axe. A coin of Gondopharnes, who was the Indo-Parthian king, depicts Shiva with trident-battle-axe in his right hand and a skin garment, hanging down in the left hand. In the Kushana coins, Shiva is depicted in various forms with the name, i.e., Oesho. One coin of the Kushanas has an image of four armed Shiva, who is shown standing and holding a Damaroo, an Ankusha, a trident and an antelope in each hand. One of the earliest depictions of Shiva's Ardhanarishavara (Shiva as half male and half female) form is identified on one of the Kushana coins. In his Ardhanarishavara form, Shiva is shown standing enface, wearing a dhoti, a necklace, and a *yajnopavita* on right side of his body, and he also appears to be reclining against his mount, i.e., a bull. The left side of Shiva's body has a woman's bosom with round well developed breast. Under this image of Shiva on the coin is written a legend, which is – Oesho, i.e., Shiva. A later period seal from Bhita also carries a depiction of Shiva in his Ardhanarishavara form.

In the Puranas, Shiva's various forms and aspects such as Chandrashekhara (God with a crescent moon in his hair), Gangadhara (supporter of river ganga), Vaidyanatha (lord of physicians), Kalasmhara (destroyer of time), Pashupati (lord of beasts), Shamkara (beneficent) and Ardhanarishvara (the god who is half male and half female), are mentioned and his different legends associated with these different forms are narrated. In South India, Shiva's two forms are most popular- one, Nataraja (Shiva as a lord of dance) and second, Dakshinamurti (south facing Shiva as a universal teacher). By the Gupta period, non-Aryan-deity Skanda, who was also known as Kumara, Kartikeya, and Subramanya, was associated with Shiva as his son. Kartikeya was the god of war, and in the Puranas, he is mentioned as the younger son of Shiva and Parvati. In Patanjali's *Mahabhashya* is described the practice of making images of Skanda or Visakha. On the other hand, the Kushana coins carry several depictions of Skanda as Kumara, Visakha and Mahasena. In the *Mahabharata* also, Karttikeya's various forms such as Visakha, Mahasena, and Kumara are mentioned. In the Tamil land, Karttikeya was known with the name of Murugan, who was associated with fertility cult. Another non-Aryan deity, Ganesha or Ganapati (lord of Ganas) was connected with Shiva as his second son from Parvati

by the middle of the first millennium CE. Ganesha is usually depicted with an elephant head and a broken tusk on his mount, i.e., rat, in the Puranic and the Epic literature.

By the Gupta period, the concept of Trimurti was formulated and gradually it gained wider popularity. As a Trimurti, Brahma, Vishnu, and Mahesha (Shiva) together represented the concept of “origin and creation” (Brahma), “protection and prosperity” (Vishnu) and “destruction and regeneration” (Shiva). In this way, the Trimurti concept connected the creation, preservation and destruction of human life and the material world with the divine forces. Parvati, who had been Shiva’s consort, was gradually linked with the idea of Shakti by associating her with the female deities like Durga, Gauri, and Kali. Several Tantric sects were connected with Shaivism and the Pashupata sect possibly was the earliest such sect that was established by Lakulisa in Gujarat in about 200 CE. Lakulisa is usually shown as holding a club in his hand and surrounded by animals. Pashupatas were associated with yogic practices and they used to smear their bodies with the ashes of human corpses (*bhasma*). Other tantric sects associated with Shiva came into existence in the post-Gupta period were known as, Kalamukha and Kapalika. Both of these sects were associated with extreme practices such as eating food in skull, besmearing the body with the ashes of human bodies, and consumption of intoxicants.

8.6.1 CHECK YOUR PROGRESS II

1. Who was Herakles?

2. Explain the term, ‘theism’.

3. Mention the ten incarnations of Vishnu?

4. Write a note on Shiva’s Ardhanarishavara form?

5. Who were Pashupatas?

8.7 SUMMARY

Students, the people of ancient India followed different sects and practiced various faiths. Jainism and Buddhism had been monastery-based sects that allowed its members to renounced the material world and devote their entire life for their spiritual upliftment. Usually called the heterodox sects because neither Jainism nor Buddhism endorsed the authority of the Vedas, these sects emerged at a time, when north India witnessed the emergence of the sixteen Mahajanapadas and the second urbanization. As the economy changed from pastoral to agricultural, a dissatisfaction with the Vedic sacrifices involving killing of animals and destruction of grain also developed in society, and in a response to it, Jainism and Buddhism

popularized the concept of *ahimsa* (non-violence). Since the heterodox sects were in tune with the people's requirement, they found much support from the traders, artisans, landowners and also the rulers. However, the theistic cults, viz., Vaishnavism and Shaivism, gained popularity towards the end of the first millennium BCE and it was a time, when the state-society expanded in hitherto tribal and forested areas and several tribal groups were absorbed in the *varna-jati* based society. As the tribal groups became part of the state-society, their deities and goddesses were also merged or associated with either Vishnu or Shiva. To understand the emergence of different sects and cults, therefore, the study of the context in which they had gained prominence also becomes important.

8.8 SUGGESTED READINGS

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8.9 QUESTIONS FOR PRACTICE

8.9.1 LONG ANSWER QUESTIONS

1. Assess the role of Gotama Buddha in the emergence and popularization of Buddhism.
2. Assess the role of Vardhman Mahavira in the popularization of Jainism.
3. Highlight the key features of the Puranic Hinduism.
4. Discuss the salient characteristics of Vaishnavism.
5. Discuss the salient characteristics of Shaivism.

8.9.2SHORT ANSWER QUESTIONS

1. What do you understand by 'Great Enlightenment' and Dharam Chakra Parivartan'?
2. What is Middle Path in Buddhism?
3. Explain the term Tirthankara.
4. Write main teachings of Jainism?
5. Mention the main sects into which Buddhism split.
6. Who were Digambara?
7. Who wrote Mahabhashya?
8. Who was Megasthenes?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 9: ART AND ARCHITECTURE: TEMPLE ARCHITECTURE, SCULPTURE- MATHURA AND GANDHARA, PAINTINGS

STRUCTURE

9.0 Learning Objectives

9.1 Introduction

9.2 Temple Architecture

9.2.1 Temple Styles- Nagara, Dravida and Vesara

9.2.2 Check Your Progress I

9.3 Mathura Sculptures

9.4 Gandhara Sculptures

9.5 Paintings

9.5.1 Check Your Progress II

9.6 Summary

9.7 Suggested Readings

9.8 Questions for Practice

9.8.1 Long Answer Questions

9.8.2 Short Answer Questions

9.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Acquire information about the temple architecture and its regional styles.
- Gain knowledge about the Mathura and Gandhara sculptures.
- Understand different aspects of the early Indian paintings.
- Acquire knowledge regarding the early Indian art and architecture.

9.1 INTRODUCTION

Students, from both literary and archaeological evidences, we get to know about the phenomenal developments in the field of art and architecture in ancient India. The earliest remains of sculptures, monuments and rock-cut caves that are found in India belong to the Mauryan period. Usually, the Mauryan age is identified as a time, when a transition from wood to stone as a medium of artistic expressions happened with the royal patronage. The trend that the Mauryan artists set in motion gained wider popularity in the post-Mauryan period. Sculptural arts flourished in Mathura and Gandhara regions and alongside, both rock-cut and structural shrines began to be built with the support of the rulers, merchants, artisans and professional groups (or guilds). The Hindu shrines appeared by the Gupta period and in the early medieval period, regional styles of temple architecture evolved. The rock-cut caves and structural temples were the monuments that integrated the sculptures as well as paintings in its edifice. In this unit, the main features of the regional styles that evolved in relation to temple architecture, sculptures and paintings in ancient India will be discussed.

9.2 TEMPLE ARCHITECTURE

A Hindu temple is considered as a 'Place of Worship' or 'House of God'. From top to bottom a Hindu temple represents the entire cosmic world (*brahmāṇḍa*), which is composed of the earthly world (*prithvi*), the heavenly world (*ākāśa*), the astral world (*svarga*), and the world below the waters (*pātala*). Since a temple represents the entire cosmic world, its walls are covered with the representations of men, women, children, animals, birds, pests, insects, reptiles, tree, rivers, flowers, seas, mountains, houses, forts, palaces, villages, huts, etc., because all these constitute the earthly world. Images of gods and goddesses, semi-divine and mythical beings that are described in the Hindu mythologies are also depicted on the walls of the Hindu temples.²³

The earliest remains of temple remain that are found in India are dated to the Gupta period and several of these, for instance, at Nachna-Kuthara, Bhumra, and Deogarh are located in central India. However, the archaeological evidences suggest the appearance of temples in the late first millennium BCE. According to Himanshu Prabha Ray²⁴, the earliest temples possibly had elliptical shapes and it is evident from the remains of shrines that discovered at Besnagar (Vidisha) of the second century BCE and Nagari (district Chittor, Rajasthan) of the first century BCE. From the Besnagar pillar inscription, the presence of a temple dedicated to Vishnu is evident at Besnagar and the same is supported by the remains of an elliptical temple that are found here in excavations. In a same way, remains of second century BCE elliptical temples dedicated to Shiva and Vishnu are known from Dangwada in central India. Apsidal shrines dedicated to the Naga cult (snake worship) are discovered at Sonkh in Mathura district and these are dated to the first century CE. In this way, the origin of the Hindu temples clearly predates the references in the Puranas and the inscriptions of the Gupta and post-Gupta period.

²³ S. P. Gupta, and S. Prabha Asthana, *Elements of Indian Art (Including Temple Architecture, Iconography and Iconometry)*, New Delhi: D. K. Printworld, 2007, pp. 11-12.

²⁴ Himanshu Prabha Ray, 'The Apsidal Shrine in Early Hinduism: Origins, Cultic Affiliation, Patronage,' *World Archaeology*, Vol. 36, No. 3, 2004, pp. 343-359.

An architectural change began to appear in the Hindu temples by the fourth century CE onwards and a new form of temple was developed, which provided a foundation to the later date Nagara, Dravida and Vesara style temple structures.

The fifth century CE temple at Sanchi (Madhya Pradesh) has a flat roof. In the same period at Deogarh (near Jhansi, Uttar Pradesh), a slightly more elaborate temple dedicated to Vishnu was built. In this temple, the roof over the *garbhagriha* (sanctum) was tall, pyramidal and pointed (*shikhara*). The *shikhara* is like a spire, which is a tall structure that tapers to a point above. The two key features of north Indian temples are: first- the cruciform plan, and second, curvilinear shikhara, which begin to appear from the sixth century CE onwards, and two of its best examples are: the Dashavatara temple at Deogarh and the brick temple at Bhitargaon (both in Uttar Pradesh). The typical Nagara style *shikhara* first appeared in the Mahadeva temple at Nachna-Kuthara and a brick-built Lakshmana temple at Sirpur in central India. The fully developed Nagara style temples began wide-spread by the eighth century CE. In a temple, the *shikhara*, the walls, the pillars and the roofs over the *garbhagriha* and the *mandapa*, are usually decorated with floral and geometric patterns. Sometimes, the images of gods and goddesses as well as scenes from mythologies are also depicted. A Nagara style temple has a highly decorated entrance door-frame, which usually contain images of some good or goddess, and floral and geometrical designs. At the bottom, door-jambs are depicted either the *dvarapalas* (i.e., security guards) or Ganga and Yamuna rivers.

Some of the earliest Hindu temples were built under the Pallavas and the Chola rulers in peninsular India and a new temple style (Dravida style) evolved here in the early medieval period. Among the early Dravida style temples are included the rock-cut Ratha temples and the Shore temple at Mamallapuram (Mahabalipuram). The five Ratha temples are named after the Pandava brothers and their wife Draupadi. Having a square plan, Dharmaraja Ratha (dedicated to Yudhishtira) has open porches and a terraced pyramidal spire. The curvilinear roof of Draupadi Ratha is similar to a thatched roof of a hut. On the southern wall of the Dharmaraja Ratha, an image of the Pallava king Narasimhavarman Mamalla I is depicted along with an inscription. In the reign of Narasimhavarman II Rajasimha, a structural temple (known as Shore temple) dedicated to Shiva and Vishnu was built in Mamallapuram and it has typical Dravida style terraced pyramidal spires. Under the Chola rulers, the Hindu temples became much large in size. One of the most grandeur and magnificent Dravida style temple of the Chola period is the Brihadishvara (also known as the Rajarajeshvara) shrine at Tanjavur. The terraced pyramidal spire of the Brihadishvara temple is about sixty meters in height and this temple is dedicated to Shiva. The main temple comprises a large pillared porch and a circumambulation passage around the sanctum (*garbhagriha*). Located within a spacious courtyard, the temple complex is surrounded by a huge enclosing wall pieced with large gateways (*gopuras*).

On the other hand, sites such as Aihole, Badami and Pattadakal in Karnataka witnessed the construction of several temples under the Chalukyas in the early medieval period. Here a distinctive temple style, usually called Vesara or Besara developed with the royal support. The structural temples are made of large blocks of sandstone, and the inner walls and roofs of these temples have sculptural ornamentation. One of the best examples of the Vesara style temple is the Durga temple at Aihole. Originally, it was not dedicated to Durga and it came up in the reign of the Chalukya king Vijayaditya in about 725-30 CE. This shrine is

apsidal in form and has a circumambulatory path along the outer side of the apse. The pillared hall and the *verandah* whereas are in the Dravidan style, the spire is in a Nagara style. Other important temples that were built during the Chalukya rulers are the Lad Khan temple in Aihole, the Virupaksha temple in Pattadakal and several others.

9.2.1 TEMPLE STYLES- NAGARA, DRAVIDA AND VESARA

The Nagara style temple evolved in the land between the Himalayas and the Vindhya. On the other hand, the Dravida style is associated with the land between the Krishna and Kaveri rivers. Another temple form, the Vesara style is associated with the area between the Vindhya and the Krishna River. The temples of northern India whereas belong to the group called 'Nagara', the temples of south India are placed in the category of 'Dravida'. The temples of mixed types (Nagara and Dravida) belong to the middle region (for instance, Karnataka, Odisha) and they are called Vesara or Besara (*vesara* literally means 'mule') form of temple. A Nagara type temple is usually four-sided. The *garbhagriha* usually has a perfect square shape, and the whole temple plan could be of oblong shape. The temple's elevation is marked by a tall tapering *shikhara*. On the other hand, a Dravida style temple is hexagonal or octagonal from the plinth to the finial and it is either marked with terraces or with hexagonal or octagonal *shikhara*. The South Indian temples were usually built within a spacious courtyard, which was surrounded by an enclosing wall with huge gateways known as *gopuras*. A Vesara temple sometime have a square body, but the *shikhara* is either circular, or octagonal or apsidal in form. In the same way, the body of Vesara style temple sometime is oblong, but with elliptical *shikhara*. In this way, the Vesara style appears to have been a hybrid style, which borrowed elements from the northern and southern temple styles in various degrees. Therefore, the Nagara and Dravida styles are considered the pure types, and the Vesara type temple is considered mixed type. The temples that were built in the Deccan under the Chalukya rulers of Kalyani and the Hoyasala rulers are the best examples of the Vesara style temples. Based on the available evidences, some of the common features of the ancient Hindu temples, irrespective of their architectural styles, are as follows:

- i) The *garbhagriha* or sanctum sanctorum or central cella has only one door and in it the image of the main deity is placed.
- ii) A circumambulatory path (*pradakshinapatha*) for the devotees to go around the *garbhagriha*.
- iii) The *mandapa* or porch is in front of the *garbhagriha*, and it is usually open from three sides for the worshippers to stand under shade to have *darshana* or view the deity and offer prayers.
- iv) The *shikhara* or spire is built above the *garbhagriha*. Unlike a curvilinear spire (*shikhara*) of Nagara style temple, the Dravida style temple has a pyramidal *shikhara*, which consists of progressively smaller and smaller storeys, culminating in a small pinnacle surmounted by a small dome (*stupika*). The terraced pyramidal spire of the Dravida style temples is usually called *Vimana*.

9.2.2 CHECK YOUR PROGRESS I

1. Comment on the Nagara style temples?

2. Write a note on the Dravida style temples?

3. Comment on the Vesara style temples?

4. Where is Shore temple located?

5. Write a note on the Brihadishvara temple?

9.3 MATHURA SCULPTURES

Mathura, which was one of the major trade centres of north India, flourished as a religious and artistic centre under the Kushanas. The sculptures associated with Buddhism, Jainism, Hinduism and secular themes were made of red sandstone, which was quarried at Sikari. The sculptures that were made in Mathura were exported to other cities, for instance, Sanghol in Punjab, Kaushambi, Ahichchhatra, and Sarnath in Uttar Pradesh, and to Mahasthangarh in present-day Bangladesh. The themes and style of the Mathura sculptures are completely indigenous and they show no trace of any foreign influence. Variety of sculptures including those of *yakshas*, *yakshis*, *nagas*, *nagis*, Buddhas, and bodhisattvas, Jain tirthankaras, and the Hindu deities are discovered. At Mathura, Buddhism, Brahmanism and Jainism had their respective pilgrimage centres, and these religions inspired their own sculptures, images and architectural stupas, or shrines. The artists of Mathura possibly had taken inspiration from the master craftsmen, who were working at Bharhut and Sanchi. In the Mathura sculptural art, nature is freely represented and it expresses the joys and emotions of human beings.

Some of the best Mathura sculptures are of Buddha and bodhisattvas, either in seating or standing posture. Although there are several variations, Buddha is usually shown seated cross-legged on a throne (in some cases *simhasana*, i.e., lion throne), with his right hand raised in the *abhaya mudra*. With either shaved head, or curly hair, Buddha is depicted with a coiled *ushnisha* (a protuberance or a topknot of hair). A transparent garment, one end of which is draped across his chest and goes over his left shoulder adorns Buddha's upper body and a *dhoti* covers the lower body part. The transparent textiles covering the body of Buddha or Bodhisattvas was a distinctive feature of Mathura sculptures. A halo surrounds Buddha's head, which symbolises his super-human character. Several images of bodhisattvas, for instance, Matreya, Vajrapani, and Avalokiteshvara are reported from Mathura. In addition, remains of several carved reliefs depicting scenes from Buddha's life are. Buddha and Bodhisattva are generally shown with long-earlobes and a mark of wisdom, i.e., *urna* between the eyebrows.

A large number of Jain images are discovered at Kankali Tila in Mathura. Jain tirthankaras are shown either seated or standing, and these tirthankara images display some similarities with the images of Buddha that are found in Mathura. Like the images of Buddha, Jain tirthankaras are shown with long earlobes and some of them are also depicted with an auspicious mark known as an *urna* between the eyebrows. However, the difference between the Buddha and Jain tirthankara lies in the nudity of the latter. Whereas Buddha is shown wearing a garment, Jain tirthankara are shown without clothes and with emblems on their chest. The Jain Tirthankara, Adinatha or Rishabhanatha is depicted with a couple of loose-locks falling on his shoulder, and another Jain Tirthankara, Suparshvanatha is shown standing under a canopy of serpent hoods. On the pedestal of these images, lions and a Dharmachakra in front are depicted. Generally, devotees including men, women and children are also depicted as worshippers. From the point of view of art, the images of Jain tirthankaras appear stiff and exhibit Jain tirthankara's contemplative mood (Samadhi) and austere penance (*tapas*). Archaeological evidences of very early Jain Stupa are also found at Mathura, which is mentioned in an inscription from Kankali Tila as Devanirmita Stupa (literally, created by deities) and it is dated to the third century BCE. Several images of Jain tirthankaras and beautiful *Ayagapatas* (or Tables of Homage) are found in excavations. The word '*ayaga*' is from Sanskrit '*aryaka*', and it means 'worshipful'. The *Ayagapatas* appear to have been installed round the Jain stupa and devotees worshipped and made offerings on these. On the *Ayagapatas*, images of Jain tirthankaras alongside floral and geometrical designs are depicted and it illustrates the popularity of symbol worship among the Jains.

From Mathura, several stone images of Hindu deities, for instance, Shiva, Vishnu, Surya, Durga and Lakshmi are discovered. Surya is shown seated in an image that is found at Kankali Tila and this image clearly displays a west Asian influence in Surya's moustache, tunic, boots, and ringed crown. Shiva is represented both anthropomorphic and *linga* form, and several *mukha-linga* and *vigraha-lingas* are reported. Shiva is shown alone as well as with his mount, Nandi bull. Images of Shiva with his consort Parvati, and in diverse forms including the Chaturvyuha Shiva (Shiva with his three emanations), Adhanarishvara (the god who is half woman), and Harihara (a combination of Vishnu and Shiva) are found at Mathura. In a similar manner, sculptures included kinship triads depicting Vasudeva-Krishna, his brother Baladeva, and their sister Ekanamsha are found. Even independent images of Vasudeva-Krishna, but also some of Vishnu (four-armed), Vishnu on *garuda*, and in anthropomorphic boar form are discovered at Mathura, which was also an important centre of Vaishnavism. Among the goddesses, images of Matrikas, Yakshis, Lakshmi and Durga are discovered here. In an image of Shri Lakshmi, she is shown standing on two lotus buds that emerge out of a vase of plenty (*purna-ghata*), and it represents the idea of fecundity and nourishment.

Under the Kushana rulers, Mathura was a major commercial and cultural centre, and therefore, the Kushanas established a royal sanctuary here. Remains of this royal sanctuary with the stone images of the Kushana kings are identified at Mat (locally called, Tokri Tila), which is located near Mathura. Like other sculptures, these images are made of Sikri red-sandstone. The heads of both the images, one of Vima Kadphises and second of Kanishka-I are missing. Vima Kadphises is seating on a lion-throne, but Kanishka-I is shown standing majestically. The huge image of Vima Kadphises (even now 6 feet 10 inches) is shattered across the knees, and it is completely fractured through the waist. The king is shown wearing

high, heavy boots and long tunic. On the other hand, Kanishka-I is shown wearing a heavy clothing. Even though the king's arms are lost, but his broken hands appear to be holding a sword and a massive club. The long over-coat falls stiffly from the waist and it spreads almost to the ankles. The thickly padded boots of Kanishka-I are splayed outward on a plinth, upon which stands Kanishka-I. Across the lower area of the image, is carved a Kharoshthi inscription, i.e., 'the great King, the King of Kings, the Son of God, Kanishka'.

Besides the sculptures of deities and rulers, several images of Shalabhanjika women depicted on the railing pillars are discovered. The term Shalabhanjika originally referred to a female sport or gathering of shala flowers by women standing under the shala trees. Women are shown engaged in various garden and water sports. These figures on railings are carved in bold relief and in several planes. The images of Shalabhanjika are found on the gateways of Bharhut and Sanchi stupas (late centuries of the first millennium BCE) and also on the railing pillars of Mathura (dated to the early centuries of the Common Era). In one of the relief panel, a woman is shown standing under an Ashoka tree and bending low Ashoka tree's branch with her left hand touches its stem with the left foot. The scene represents a popular ancient belief in a woman's ability to make an Ashoka tree blossom by kicking it with her left foot. From Mathura, images of folk divinities, for instance, *yakshas*, *yakshis*, *nagas* and *nagis*, which were considered as wish-bestowing folk deities, are also found.

9.4 GANDHARA SCULPTURES

The Gandhara region was divided into two parts, the eastern (*purva*) with Taxila as major city and the western (*apara*) with Pushkalavati as major city, by the Indus River. This region was traversed by the ancient route called Uttarapatha, which connected Mathura to Shakala (Sialkot), Taxila, Pushkalavati, and other cities in the North-west India. In the early centuries of the Common Era, the distinctive sculptural art mainly associated with Buddhism flourished in Gandhara. A large number of images of Buddha and bodhisattva, and narrative scenes in low and high relief connected with Buddhism are unearthed in excavations. Bodhisattva Avalokiteshvara (Padmapani) was one of the popular figures that was sculpted by the artists in Gandhara. Other bodhisattvas that are depicted in Gandhara sculptural art are Maitreya, who can be identified by the vase he holds in his left hand, and Padmapani, who holds a lotus. The Gandhara art was first stimulated by the Indo-Greek rulers, but in subsequent centuries it flourished with the patronage of the Kushana rulers and other elites. Initially, for making the Gandhara sculptures blue schist and green phyllite stone was used widely; but from the first century CE onwards, stucco (lime plaster) gradually replaced stone.

The most explicit feature of the Gandhara art is syncretism, which was based on an intricate fusion of the Greco-Roman, Iranian and Indian elements. The themes are predominantly indigenous (i.e., Buddhist), but the style of sculptural art was non-Indian. The Graeco-Roman influence is clearly displayed by the images of the Buddha and bodhisattvas in the facial features and curly wavy hair, the muscular body, and the fine, deeply delineated folds of the robes. The clean-shaved oval face of the Buddha with youthful countenance and spiritual element was inspired from the indigenous Yaksha images. In the Gandhara art, the standing Buddha images are very common. Buddha stands barefoot, and his heavy Roman-toga like robe covers both the shoulders. Sometime, his one hand is shown holding his robe, and the

right hand is bent in protection-granting *abhayamudra*. His curly hair is tied in a knot (*ushnisha*) on the top of his head. Buddha is shown with elongated earlobes. A halo encircling his head, symbolises Buddha's status as a divine or enlightened person. Buddha's seated images are also discovered. Usually, a seated Buddha is shown with the mudras, for instance, the *dharmachakra* mudra (the teaching pose), and the *dhyanamudra* (the meditative pose). In the Gandhara art, some of the Buddha figures have moustache.

Apart from Buddha figures, the Gandhara artists have also carved bodhisattva's images. A bodhisattva is a 'Buddha-to-be', who had delayed his Nirvana in order to help others in their spiritual quest and therefore, Bodhisattva is shown wearing ornaments and royal costumes. A depression in the forehead of Bodhisattva image is shown with the *urna* that was originally set with a precious stone. The fingers of the hand are webbed and the curls of Bodhisattva's hair are straight and parallel and the hair are tied in a topknot. The larger halo behind the head appears to have been an inspiration from Mathura. Since, bodhisattva has not attained Buddhahood, he is shown in a royal attire, which symbolises his active presence in the material world. On the other hand, Buddha due his attainment of enlightenment is shown as a yogi, who had broken all his links with the material world. Contrary to the Buddha figures, therefore, the bodhisattvas are generally shown heavily ornamented. They have elaborate hairdos and/or turbans, and bodhisattvas are also shown wearing sandals. Several of them have been shown with moustache in the Gandhara art.

Sculptures and relief panels that are found attached to the stupas and monasteries usually depict scenes from the life of Buddha and Jataka tales. One of the most important monuments at Taxila is the Dharmarajika Stupa. The original Dharmarajika Stupa was first built in the reign of Ashoka, and then it was enlarged during the reign of the Shaka kings. Around this great Stupa were situated several smaller stupas. Near it remains of a monastery are also found. From different Buddhist sites, several freestanding sculptures and Buddhist statues including scenes from Buddha's life, and statues of bodhisattva have been found in the Gandhara region. Other frequently depicted sculptural themes in the Gandhara art include the image of Yaksha Panchika, and his consort, Hariti. The Gandhara sculptural art terminated by the fifth century CE mainly due to the invasions of a central Asian tribe, the Hunas.

9.5 PAINTINGS

The art of paintings was widely popular in ancient India and in the *Kamasutra* of Vatsayayan, it is included in the list of sixty-four arts. Amongst the best survived remains of paintings of the ancient India, the name of Ajanta shines like a bright sun. Situated in the Aurangabad district of Maharashtra, Ajanta rock-cut caves are associated with Buddhism and these have been located at the inter-regional trade routes. There are 29 rock-cut caves at Ajanta, which had been built between circa 200 BCE and circa sixth century CE. The remains of mural paintings (frescoes) are discovered in the cave number 1, 2, 9, 10, 16, and 17. The first phase of construction belongs to the period of the Satavahana rulers and under the Hinayana school's influence, in this phase rock-cut cave number 9, 10, 12, 13 and 15-A were built. These caves remained occupied by the Buddhist monks in subsequent period. The next phase of construction took place during the reign of the Vakataka king Harisena in the mid-fifth to mid-sixth century CE. In the second phase, the predominant influence of the Mahayana school is

quite evident. The paintings of both the phases (the Satavahana and the Vakataka) are discovered by the scholars at Ajanta.

At Ajanta, the mode of paintings is the tempera and the materials that are used in these paintings are very simple. The five colours, viz., red ochre, yellow ochre, lamp black, lapis lazuli, and white are used by the painters here. Usually, clay mixed with rice husk and gum was applied on the surface of the rock as the first coating. A coat of lime was applied over this first coating, and it was then carefully smoothed and polished. Once this surface was prepared then the paintings were created on it. The outline of images was in dark brown or black colour and subsequently, more colours were used. The Ajanta painting exhibits the mastery of the painters in creating a vast complex of human, animal, and plant form on rock-surfaces and the entire credit for creating such beautiful images go to the free scope to these painter's imagination. The proportions and compositions of individual figures are well balanced. The paintings that are found in Ajanta cover completely the walls, pillars and ceilings. The major themes of the Ajanta paintings are: i) scenes from the life of the Gautam Buddha and bodhisattvas from different Jataka and Avadana stories; ii) the fabulous beings, for instance, *Yakshas*, *Yakshis*, *Nagas*, *Nagis*, *Apsaras*, *Gandharavas* and so forth. These fabulous beings appear in diverse contexts particularly connected with different Jataka and Avadana stories; and iii) natural patterns (floral designs and animals, e.g., elephants, horse) and decorative designs are also depicted in the Ajanta paintings.

Another site from where remains of ancient paintings are discovered is Ellora (Elapura) in the Aurangabad district of Maharashtra. The rock-cut caves began to be built at Ellora in the middle of the sixth century CE, when work at nearby Ajanta was almost finish. Based on the available evidences, Ellora witnessed art activity for nearly four centuries (circa 550- 950 CE) and it was a period, when rock-cut caves dedicated to Buddhist, Jain and Hindus were built here. The remains of paintings are found at the rock-cut Kailasa temple. The paintings at Kailasa are identified on the ceilings and walls of the *mandapas* (porch) and in these paintings not only the iconographic forms but also the beautiful floral designs, animals and birds are shown. However, the majority of the paintings are based on the Hindu mythology, and these are found in a Sabha-Mandapa (also called Rang-Mahala) of the Kailasa temple. Some of the important paintings display the Nataraja-Shiva. The Nataraja having multiple-arms is shown dancing in the *chatura* pose. It is one of the most beautifully preserved paintings at Ellora. Another painting displays a scene of flying gods and their consorts amidst the clouds and they are shown making adoration with their joined hands to Shiva. Their depiction amidst clouds suggests a flying mood. Another panel depicts four-armed Vishnu on his mount Garuda in the air. One panel depict Ganesha on a rat which, in spite of its heavy load, is shown galloping. The depiction of flying Vidyadharas is also noticed. Scenes depicting Shiva riding on a bull with Parvati, and also a Lingodhava (Shiva coming out of a *linga*) are identified in the Kailasa temple.

The evidences of paintings are also found in the Jain rock-cut cave at Ellora. The entire surface of ceiling and wall of this Jain cave was covered with paintings. There are paintings illustrating Jain legends and decorative patterns with beautiful floral, animal, and bird designs. The Jain caves at Ellora are dated to the ninth and tenth centuries CE and belong to the Digambara (sky-clad) sect. Therefore, the figures of Jain tirthankaras are not shown wearing any clothes. The remains of paintings are found here in the cave number 32 ('Indra

Sabha’) and cave number 33 (‘Jagannath Sabha’). The Indra Sabha (Indra’s court) is highly ornate. In one panel on the ceiling, Yama with his consort on a buffalo is depicted, along with his retinue. The depiction of clouds and wide opened eyes of figures is particularly noticeable. In the cave 33 at Ellora, which is known locally as Jagannath Sabha (literally meaning, ‘the court of the lord of the world’), has paintings on the ceiling and also on the walls. These paintings generally comprise geometric patterns and Jain Tirthankaras with their devotees. The Jain rock-cut caves at Ellora were possibly excavated during the reign of the Rashtrakuta king Amoghavarsha (circa 819-881 CE), who had been a great patron of Jainism. It seems the work at the Jain caves continued in subsequent times.

By the time paintings began to be made at Ellora, a change in the techniques of paintings took place. One finds a gradual disappearance of Ajanta like smooth curves and lines (delineating the figures) in the paintings at the rock-cut caves of Ellora. In place of curves and lines, in the Ellora paintings somewhat acute angles became quite prominent. The eyes of the figures are wide open and lower lips are curved. Unlike the Ajanta cave paintings, which exhibit the ‘forthcoming element,’ at Ellora images are arranged laterally in neatly defined panels. If one looks at the paintings at Ajanta, the figures of the paintings seem to be moving inside out towards the spectator. On the other hand, in Ellora paintings images appear to be moving from one side to another side. It means, the ‘forthcoming element’ is entirely missing in Ellora paintings. In Ellora, paintings depiction of clouds particularly provide a sense of movement of images from side to side. Since most of the figures are depicted amidst clouds at Ellora, it gives a sense of weightlessness and flying mood.

9.5.1 CHECK YOUR PROGRESS

1. Comment on the material used for making the Mathura and Gandhara sculptures?

2. Explain the term, Shalabhanjika.

3. Where the remains of the Kushana royal sanctuary are found?

4. Write a note on the themes of the Ajanta paintings?

5. Write a note on the paintings found at Kailasa temple at Ellora?

9.6 SUMMARY

Students, the large-scale use of stone by artists began in the Mauryan period for making variety of artefacts and sculptures. It was also the period, when earliest rock-cut caves were built and these had been dedicated to the Ajivika sect. The rock-cut Buddhist caves emerged in central India and Deccan and in some of these caves (e.g., Ajanta, Ellora) remains of beautifully

executed paintings are found. In addition, remains of paintings are also discovered in some of the rock-cut shrines and structural Hindu and Jain temples. The phenomenal growth took place in the field of art and architecture in the post-Mauryan period across Indian subcontinent with the support of the rulers, merchants, and artisans. The sculptural art was perfected in the workshops of Mathura and Gandhara, and images of Buddha, Bodhisattvas, Jain *Tirthankaras*, and Hindu deities were produced and these images exhibited philosophical ideas and mythological themes. By the Gupta period, both rock-cut and structural temples began to be built and some of the excellently preserved remains of these temples are found in central India at places, for instance, Sanchi, Bhumara, Nachna-Kuthara, and Deogarh. As the artists found patronage from the regional polities in the early medieval times, it prepared the ground for the evolution of distinct regional styles of temple architecture.

9.7 SUGGESTED READINGS

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9.8 QUESTIONS FOR PRACTICE

9.8.1 LONG ANSWER QUESTIONS

1. Highlight the key features of temple architecture.
2. How Nagara style temples are different from the Dravidian type temples? Write an essay.
3. Discuss the salient characteristics of the Mathura sculptures.
4. Discuss the salient characteristics of the Gandhara sculptures.
5. How Ajanta paintings are different from the paintings found at Ellora? Discuss.

9.8.2 SHORT ANSWER QUESTIONS

1. What do you know about Besnagar Pillar Inscription?
2. Define the term, Shikhara.
3. Comment on Five Ratha Temple.
4. Write few sentences on Gandhara School of Art?
5. What do you know about Ajanta paintings?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER - I

COURSE: HISTORY OF INDIA: INDUS CIVIZATION TO c. 1200 CE

UNIT 10: INDIA C. 1200: AN OVERVIEW

STRUCTURE

10.0 Learning Objectives

10.1 Introduction

10.2 The Arab and the Ghaznavid Invasions

10.2.1 North-West India

10.2.2 Sind

10.2.3 Kashmir

10.2.4 Check Your Progress I

10.3 The Rajputs and the Ghurid Invasions

10.4 Eastern India, Deccan and the Further South

10.5 Factors responsible for the success of the Turkish armies

10.5.1 Check Your Progress II

10.6 Summary

10.7 Suggested Readings

10.8 Questions for Practice

10.8.1 Long Answer Questions

10.8.2 Short Answer Questions

10.0 LEARNING OBJECTIVES

After reading this unit, you will be able to:

- Understand the political condition of India in the twelfth century CE.
- Acquire information about the Arab invasions.
- Gain knowledge regarding the Turkish invasions.
- Understand the factors responsible for the success of the Turkish armies.

10.1 INTRODUCTION

Students, the twelfth century CE marked the end of the early medieval and beginning of the medieval period. It was a century of political changes that transformed the character of Indian political landscape forever. In the early medieval period, the country was divided into several regional polities, which were involved in perennial conflicts for territorial gains. The boundaries of these regional kingdoms had been fluid and are difficult to demarcate. Having its nucleus more clearly identifiable, the boundaries of the regional kingdoms kept on changing over the period. The changes in their boundaries depended more on the success or failure of these kingdoms' armies in the battlefield than any other factor. The size of the kingdoms also varied and often smaller polities were subordinated to the larger ones. Since these regional polities were involved in a constant struggle with each-others, they failed to put a united front against the invading armies of the Turks in the twelfth century CE. One after another these kingdoms fell, when the central Asian cavalry swarmed across India. This unit studies the political formations that took place in early medieval India and also the consequences of these to understand the decisive political shift that took place in the twelfth century CE in the history of India.

10.2 THE ARAB AND THE GHAZNAVID INVASIONS

The political changes in West Asia from the seventh century CE onwards had a far-reaching impact on the history of India. At the end of the sixth century CE, Prophet Muhammad was born in Arabia and a new religion, Islam was founded. Following the death of Prophet Muhammad, Caliphate came into existence. Under the Caliphs, Islam spread across northern Africa up to Spain in the west. And the Arab armies moved towards Afghanistan and western India in the east. The Arab naval fleets invaded Thana near Bombay in circa 637 CE, and it was followed by military expeditions to Broach (a port in Gujarat) and Debal (a port on the mouth of the river Indus). But, the Arabs could not make any major territorial gain in Western India. On the other hand, the Arabs occupied Persia and several areas in central Asia. The central Asian Turkish tribes that previously professed Buddhism and a variety of Shamanist religions, were converted to Islam. Their conversion into Sunni Islam coincided with the formation of powerful states in central Asia. A small principality called Ghazni in Afghanistan was one amongst several others that rose to prominence as a Turkish polity in the ninth century CE. A Turkish slave from central Asia, Sabuktigin established the Ghazni kingdom and he was involved in a conflict with the Hindu Shahi rulers, who ruled the territory around the Hindukush mountains. The Ghaznavid kingdom comprised some parts of central Asia and Persia (Iran) and it was considered as a major political power in eastern Islam. The Hindu Shahi rulers managed to keep in check the advances of the Ghaznavids for about twenty-five years often with some help of other Indian kings of the north India.

10.2.1 NORTH-WEST INDIA

In the North-western parts of India, the Hindu Shahi dynasty was founded by Kallar (also known as Lalliya) towards the end of the ninth century CE. The capital of the Hindu Shahi

kingdom was Und, which has been identified with Udabhandapura, or Waihand or Ohind on the bank of River Indus (now in Pakistan). Jaipal (Jayapala) was an important ruler of this dynasty, and he ruled a large territory from Lamghan (in Afghanistan) to Kangra (in Himachal Pradesh). The areas that he controlled supported minimum of agriculture, because of which the main income of the Hindu Shahis came from the trading caravans and local pastoral communities. In the same region, variety of religions, for instance, Buddhism, Zoroastrianism, Puranic Hinduism, and subsequently, Islam were practiced by the people. The prevalence of some central Asian Shamanic cults among some sections of this region's population is also suggested by scholars. As the Hindu Shahis rose to power, their kingdom became a buffer zone between the northern India and Afghanistan. The Hindu Shahi king Jaipal fought several battles against Sabuktigin, the ruler of Ghazni, but failed to keep his territory intact. As a result, Sabuktigin occupied areas in the neighborhood of Lamghan. After Sabuktigin's death, his son Mahmud came into power in 998 CE at the age of 27 years. Jaipal was badly defeated by Mahmud in 1001 CE near the city of Peshawar, and after this humiliating defeat, Jaipal burnt himself on a funeral pyre. Next ruler of the Hindu Shahi kingdom was Anandapala, who ascended the throne in about 1002 CE. But, the new ruler too failed to keep in check the Turkish incursions, and Anandapala's army was routed at the battle of Waihand in 1008 CE. Trilochanpala ascended the throne and he continued to resist the Turkish advances with the help of king Samgramaraja of Kashmir. Trilochanpala approached other rulers of India for help against Mahmud of Ghazni. He even though found some support from the Chandella ruler of Kalinjar and several others, but Trilochanpala lost the battle fought on the river Rahib (i.e., Ramganga). After his assassination in 1021-1022 CE, his son Bhimapala came into power. But he could not revive the fortunes of the Hindu Shahis and died in 1026 CE, with which also ended the Hindu Shahi dynasty.

The loss of the Hindu Shahi was actually the gain of the Turkish armies, which ravaged and plundered several cities and temples across north India under their leader, Mahmud of Ghazni. Once the Hindu Shahis were eliminated, one by one other north Indian rulers, for instance, the Gurjara-Pratiharas of Kanauj, the Chandellas of Khajuraho, and several other Rajput rulers, were also defeated and their treasuries were looted. Even Multan, which was under a Muslim ruler also met the same fate. Mahmud led seventeen military expeditions into Indian subcontinent over a period of twenty-seven years (from 1000 to 1027 CE) with an aim to plunder cities and temples. Under him, the Turkish armies invaded Shahiyas, Multan, Bhatinda, Narayanpur, Thaneshwar, Kanauj, Mathura, Kalinjar, and Somnath. At Somnatha, the Turkish soldiers killed several thousand brahmans and smashed the Shiva-*lingam*. It appears that the final campaign of Mahmud was against the Jats. Mahmud undertook these Indian expeditions in the harvest season. Arrival of the Turkish armies in harvest season facilitated easy availability of food and supplies. Since the rivers of Punjab used to be flooded in monsoon, the route of the Turkish army could have been cut off. To avoid this situation, Mahmud always returned back to Afghanistan before the onset of the monsoon rains.

The Turkish soldiers particularly targeted the Hindu temples, which were the repository of ample wealth. Desecration of the temples also allowed him to project himself as a champion iconoclast. Here it is noticeable that temple desecration during his India campaigns was motivated more by Mahmud's lust for wealth than any communal sentiment. According

to Romila Thapar²⁵, plundering of temples was part of the political designs of the early medieval polities in India, and often the Indian rulers desecrated the temples of their enemy kings to commemorate their victory in battles. For instance, the Rashtrakuta king, Indra III, who defeated the Pratihara armies in a battle, is mentioned to have destroyed the Pratihara temple in the early tenth century CE to establish his victory. In a same way, the Pratihara king of Malwa, Subhatavarman, is mentioned to have destroyed a Jain temple and a mosque (built for the Arab traders) to proclaim his victory of the Chalukyas. Somnath which was a major port-town and center of Shaivism had been immensely rich, and therefore, Mahmud plundered the city and destroyed the Shiva temple in 1026 CE. Such iconoclasm of Mahmud earned him praise and a title from the Caliph of Baghdad and he was recognized as a champion of Islam. Along with the invading armies of Mahmud came Al-Beruni into India. He was ordered to spend about ten years in India by Mahmud, who wanted to gather information about Indian people, culture and sciences.

The book, *Tahqiq-i-Hind* was the outcome of Al-Beruni's stay in India and this book is an important source of information of Indian traditions, knowledge system, social norms, religion and philosophy. Mahmud also issued coins that according to Romila Thapar²⁶, carried the invocation at the beginning of the Quran and the Sanskrit translation of it called Prophet Mohammad as an incarnation (*avatara*) of the God. This concept was not acceptable to Islamic orthodoxy, which recognized Prophet Mohammad only as the messenger of Allah. On the other hand, his successors issued coins with the image of Lakshmi. The wealth that Mahmud looted in India was used to transform his capital city of Ghazni into one of the most prosperous political centers in the contemporary world of Islam. In his court, renowned Persian scholars, for instance, Firdausi (author of the *Shahnama*) and Al-Beruni received patronage. Nevertheless, the military expeditions of Mahmud that brought much wealth to Ghazni, did not bring much territorial gain. The only exception is the Hindu Shahi kingdom. The extinction of the Hindu Shahis was followed by the annexation of some parts of their kingdom by Mahmud in the North-west India.

10.2.2 SIND

Mahmud of Ghazni in spite of undertaking numerous military expeditions did not aim to annex and rule the northern India. The case of Arabs was entirely different. From the very beginning they desired to occupy Indian territories. In the seventh century CE, Sind was under a brahmana dynasty, which was founded by a person named Chach. After Chach, his son Dahar or Dahir ascended the throne. During the reign of Dahir, the Arabs under Muhammad ibn-Kasim invaded Debal (a famous port on the mouth of Indus) and captured it. Subsequently, he defeated and killed Dahir in a battle near Raor (712 CE) and soon after it, Muhammad ibn-Kasim occupied Bahmanabad, Alor and Multan. In this way, entire lower valley of Indus was brought under the Arabs. Under another leader Junaid, the Arabs invaded Kutch, Saurashtra and Malwa, but their advances were thwarted by the Pratihara king Nagabhata I and the Chalukya king

²⁵ Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002, pp. 427-429.

²⁶ Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002, p. 432.

Pulakeshin II. In the ninth century CE, the Arab rulers of Sind declared their independence and founded new dynasties. The population of Sind at that time mainly comprised the followers of Buddhism, Brahmanism and possibly of Shamanism. The significant presence of Buddhists and Jains is also suggested in the lower Indus plain. The Arabs had mainly been interested in trade and commerce, and therefore, they tolerated the presence of non-Muslims. As a result, the Buddhism continued and stupas remained present with the support of local population. The Sun temple of Multan was famous and it received patronage from local traders and artisans. After arrival of the Arabs, both Multan and Mansura also became important centers of the Shia'h and the Isma'ili sects, both of which also endorsed commercial activities. However, the followers of these sects were despised by the orthodox Sunni Muslims because the Shia'h and the Isma'ili were break away sects from conservative Islam. Sind was under the Arabs, when Multan was plundered by Mahmud of Ghazni. Not only the wealth of Multan, but also the presence of breakaway sects of Islam drew the attention of Mahmud, who was an orthodox Sunni and considered the Shia'hs as well as the Ismai'lis as heretics. Both, the Arab and the Ghaznavid invasions of North-west India did not cause any major political change in the mainland India, which remained divided among different regional polities.

10.2.3 KASHMIR

In Kashmir, first Karkota dynasty emerged in the eighth century CE under Durlabhavardhan, and amongst the important rulers of this dynasty are included Lalitaditya and Vajraditya. Lalitaditya is credited with a victory over the king Yashovarman of Kanauj. In a same manner, Jayapida Vinayaditya is mentioned to have defeated the rulers of Gauda and Kanauj. However, these attempts to occupy the Ganga valley failed due to their kingdom's base being too far away in the Kashmir valley. Yet, they occupy some parts of North-west and Punjab primarily to gain a firm control over the trans-regional trade routes that traversed across these regions. After the decline of the Karkota polity in about 855-56 CE, the Utpala dynasty was founded by Avantivarman. The *Rajatarangiri*, which is a history of Kashmir and has been composed in the twelfth century CE by Kalhana, informs us about the major hydrological projects that were undertaken by minister Suyya during the reign of Avantivarman. The bed of river Jhelum was cleared and deepened to protect the nearby villages from seasonal floods. In a same way, embankments and dams were built on the river, and even the course of both the rivers, Jhelum and Indus was shifted marginally to reclaim land for cultivation. Such changes helped in the expansion of agriculture and it stabilized the Kashmir polity. Shankaravarman, who was the son and successor of Avantivarman, extended the boundaries of Kashmir. He came into conflicts with the king Bhoja I of Kanauj and Lalliya Shahi of Und on the Indus.

In the tenth century CE, two women rulers, viz., Queen Sugandha and Queen Didda occupied the Kashmir throne. They had to face resistance from the powerful factions constituted by the Tantrins and the Ekangas of the Kashmir polity. The Tantrins were a body of foot-soldiers, who formed a strong group that interfered in the making and unmaking of the kings. Similar was the group of the Ekangas, who were royal bodyguards and had an influential position in the Kashmir polity. To counter the power of these political factions, Queen Didda mobilized the help of the Damaras, who were resourceful landlords in Kashmir. However, the internal political conflicts had considerably weakened the power of Utpala rulers and therefore,

after Queen Didda the Lohara dynasty under Samgramaraja came into power in the early eleventh century CE. It was during the rule of Utpala dynasty, northern India was invaded by Mahmud of Ghazni and Muhammad Ghori. Kashmir escaped from the wrath of the Turkish armies in the eleventh and twelfth century CE, but it eventually succumbed to the expanding power of the Delhi Sultanate in the fourteenth century CE.

10.2.4 CHECK YOUR PROGRESS I

1. Who founded the Ghazni kingdom?

2. Mention the name of Hindu Shahi's capital?

3. Who was the last king of the Hindu Shahis?

4. Who authored the *Tahqiq-i-Hind*?

5. Who was Dahir?

10.3 THE RAJPUTS AND THE GHURID INVASIONS

In the ninth and the tenth century CE, several Rajput dynasties established their kingdoms in different parts of northern, western and central India. Scholars have explained the origin of the Rajputs differently. For some, they had emerged from central Asian tribes that had entered India along with the Hunas or the Gurjaras. Contrary to it, the origin of the Rajputs from obscure tribal background is also suggested. As the tribal chiefs were conquered, they managed to acquire kshatriya status with the help of brahmana priests and thus, several Rajput ruling houses came into existence. Some of the Rajput clans associated with the tribal groups, such as, Pulindas, Bhils, Shabaras, Meenas, Medas and Ahirs is indicated by literary and epigraphic evidences. From it, the origin of the Rajputs either with the help of these tribal groups or from these tribal groups is quite evident. As the Rajput kingdoms evolved, their rulers began to create fictive genealogies with the help of brahmana priests. In this way, they began tracing their origin from either the *Suryavamsha* (Solar lineage) or the *Chandravamsha* (Lunar lineage). Since, both the *Suryavamsha* and the *Chandravamsha* appear in the Puranic literature as respectable kshatriya lineages, the Rajput clans made attempts to connect themselves with these to claim a respectable kshatriya identity.

In the Bardic traditions, thirty-six Rajput clans are mentioned. But the list of these clans varies in different sources. Among the most prominent Rajput clans, the names of the Pratiharas (or Pariharas), the Chahamanas (or Chauhans), the Chalukyas (different from the

Chalukyas of Deccan) also known as Solankis and the Paramaras (or Pawars) are included. The origin of these four Rajput clans was embedded in a Hindu myth. It was maintained that the Rishi Vasishtha had a *kamadhenu* cow, which could grant all the wishes of an individual. This cow was stolen by another Rishi, named Vishvamitra. In order to take his cow back, Vasishtha performed a grand sacrifice at Mount Abu and from the sacrificial fire, a hero came out. This hero was named Paramara (literally, 'slayer of enemy'), who brought back the stolen *kamadhenu* cow to Vasishtha. From this hero then came into existence the Paramara dynasty. Gradually, the Rajputs clans of the Pratiharas, the Chalukyas, the Paramaras and the Chahamanas were identified as 'Agnikula Rajputs'. And the origin of all these four Rajput clans was traced from the sacred fire of the sacrifice. In Romila Thapar's view, 'the fire-rite had a purificatory symbolism and the insistence on the *agnikula* story is significant in view of the ambiguous origin of those involved.'²⁷

The four Rajput clans, viz., the Pratiharas, the Chalukyas, the Paramaras and the Chahamanas, dominated the early Rajput activities in the northern, central and western India. These all had arose from the ruins of the Gurjara-Pratihara kingdom. The Gurjara-Pratihara dynasty was founded by a brahmana Harichandra in the area of Jodhpur in Rajasthan. They claimed their origin from the epic hero Lakshmana, who had served as a doorkeeper (*pratihara*) to his elder brother Rama during the performance of some rituals. In the eighth century CE, the Gurjara-Pratihara king Nagabhatta successfully resisted the Arab incursions. His triumph over the Arabs was followed by the expansion of Nagabhatta's authority over parts of Malwa, Rajasthan and Gujarat. Later, Kanauj (also known as Mahodaya) became the capital of the Gurjara-Pratiharas. King Bhoja was amongst the great rulers of this ruling house and he ascended the throne in about 836 CE. In the travel account of an Arab merchant, Sulaiman, the Gurjara-Pratiharas under Bhoja (mentioned as Juzr) are described as great military power of northern India. The Gurjara-Pratiharas were involved in a power-struggle with the Rashtrakutas of Deccan and the Pala rulers of Eastern India. The conflicts with the Rashtrakutas and the Palas, exhausted the resources of the Gurjara-Pratihara to an extent that they utterly failed to resist the Turkish invaders in the early eleventh century CE. Their capital was plundered by Mahmud of Ghazni. Then after, the power of the Gurjara-Pratiharas disintegrated and they were succeeded by several local polities including the Chahamanas in Rajasthan, the Chalukyas in Gujarat and the Paramaras in Malwa. Other notable Rajput kingdoms of this period were the Chandellas of Bundelkhand, the Kalachuris of Tripuri, the Guhilas of Mewar, the Gahadavala of Kanauj, and the Tomars of Delhi. During the reign of these Rajput clans, India was invaded by Muhammad of Ghur in the twelfth century CE.

The kingdom of Ghazni severely weakened by the mid-twelfth century CE and it gave way to the rise of Ghur as a new political center in western Afghanistan. Muhammad of Ghur occupied Multan by 1175 CE. Soon he attacked Punjab, where the last successor of Mahmud of Ghazni had taken refuge. In this way, he vanquished the last descendent of Mahmud in 1186 CE. Punjab then became the base of Muhammad of Ghur, who desired to annex the Indian territories and it brought him in a direct conflict with the Rajput rulers of India. By this time, Delhi had been brought under the Chahamanas and Prithviraj Chauhan was

²⁷ Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, New Delhi: Penguin Books, 2002, p. 420.

ruling it at the time of Turkish invasions. In the first battle at Tarain, north of Delhi, Muhammad of Ghur was defeated by the Rajput confederacy under the leadership of Prithviraj Chauhan in 1191 CE. Another battle was fought in the following year (1192) at Tarain, in which Prithviraj Chauhan was defeated and his kingdom of Delhi was occupied by the forces of Muhammad. In the following years, several other Rajput rulers lost to the invading armies of the Turks. The Gahadavala dynasty was defeated in 1193 CE and both Kanauj and Varanasi were captured. Soon the cities of Gwalior (in Madhya Pradesh), Ajmer (in Rajasthan) and Anhilwara (in Gujarat) were conquered by the Turkish armies and several Rajput kingdoms were eliminated.

10.4 EASTERN INDIA, DECCAN AND THE FURTHER SOUTH

In the eastern India, the Pala dynasty had been founded in the eight century CE by a person named Gopala, who was elected by the local people to protect them from prevailing anarchy in the region. The boundaries of the Pala kingdom expanded during the reign of Gopala's successor, Dharmapala (circa 770-810 CE). Dharmapala in spite of suffering initial defeats at the hands of the Gurjara-Pratihara and the Rashtrakuta kings, managed to occupy Kanauj, where he appointed his puppet king Chakrayudha on the throne. The core of his kingdom was constituted by the region of Bihar and Bengal. According to the Tibetan traditions, Dharmapala established the Buddhist monasteries at Vikramashila (in Bhagalpur district, Bihar), Somapuri (in Rajshahi district, West Bengal), and Odantapuri (in Bihar). Clearly, the Palas patronized Buddhism in eastern India. For a brief period, Assam (known as Kamrupa) was under the Pala ruler Devapala (circa 810-850 CE). It was during the reign of Mahipala -I (circa 977-1027 CE), when the Ghaznavid armies raided Mathura, Kanauj and Varanasi. But the Pala control over Bihar and Bengal remained firm and Mahipala-I faced no major threat from the Turk invaders. However, the late eleventh century CE witnessed the Kaivartta rebellion, which shook the foundations of the Pala authority in north Bengal. About this rebellion, poet Sandhyakaranandin talks about in the *Ramacharita* - a biography of the Pala king Ramapala (circa 1077-1127 CE). It is mentioned that this Kaivartta rebellion was crushed by Ramapala with the help of his subordinates. Due to their continuous involvement in power struggle with the Gurjara-Pratiharas and the Rashtrakutas, their resources were exhausted and the Pala authority eventually ended in the mid-twelfth century CE by Vijaya Sena.

After the Palas, the Sena dynasty under Vijaya Sena came into power in Bengal. The Senas possibly had migrated to Eastern India from Karnataka and the foundation of the ruling line was laid by Samanta Sena, who was the grandfather of Vijaya Sena. Vijaya Sena expanded his authority in parts of Bihar, Assam and Odisha. During the reign of Lakshmana Sena, the Ghurid armies under the military commander, Bakhtiyar Khalji, invaded the Eastern India either towards the end of the 12th century CE or in the early years of the 13th century CE. The Senas failed to put a strong resistance and Lakshmana Sena had to run away to save his life. Even though the sons of Lakshmana Sena, namely Vishvarupa Sena and Keshava Sena continued the struggle against the Turkish armies, both Bihar and Bengal had gone out of their hands to the Ghurids.

The Deccan and the far South remained outside the influence of the Ghaznavid and the Ghurid invasions in the eleventh-twelfth century CE, but the same period registered the disintegration of the kingdoms of the Western Chalukyas of Deccan and the Cholas of the

Tamil land. By the middle of the twelfth century CE, the Western Chalukyas declined. In Maharashtra and Karnataka, two vassal polities of the Western Chalukyas rose to power and they carved out their independent kingdoms. First of these was the Hoysalas of Dvar Samudra (modern Halebidu) in southern Karnataka and second was the Yadavas of Devagiri in Maharashtra. The Hoysalas gained prominence during the reigns of Vishnuvardhana and his grandson, Vira Ballala- II. The Yadava kingdom of Devagiri was founded by Bhillama and for some time, Devagiri had become a famous center of learning and literary activities. In eastern Deccan, the Kakatiyas came into prominence under Prolaraja II with their capital at Warangal (in present day Telangana) in the thirteenth century CE. Their kingdom flourished during the reigns of king Ganapati and his daughter, Rudramma. It was during the rule of Rudramma, the Venetian traveler, Marco Polo visited the Kakatiya kingdom. On the other hand, the Chola kingdom declined and far South witnessed a brief revival of the Pandya authority at the same time. All three – the Hoysalas, the Yadavas and the Kakatiyas, however dominated the Deccan in the thirteenth century CE, they failed before the expanding power of the Delhi Sultanate simultaneously in the early fourteenth century CE. Same was the fate of the Pandyas of Madurai, who were also crushed by the Sultanate armies.

10.5 FACTORS RESPONSIBLE FOR THE SUCCESS OF THE TURKISH ARMIES

Among the several factors that have been responsible for the success of Mahmud of Ghazni and Muhammad of Ghur was the political conditions of northern India in around 1000 CE. The perennial triangular conflicts between the Gurjara-Pratiharas, the Palas and the Rashtrakutas exhausted their resources. Particularly, the strength of the Gurjara-Pratiharas was severely weakened. No major political power was present in northern India that could resist the invading armies of Mahmud of Ghazni. The greatest power of that time was the Cholas, but they were located too far away from the political scene of North-western India. They hardly took any note of the Turkish invasions. Another reason was Indian's lack of interest in cultures and communities of foreign background. According to Al-Beruni, the Hindus believed in their own superiority and hardly ever they tried to learn from the others. Indians, who travelled to different parts of Asia for trade and other works, did not record about what they experienced and observed. They have remained silent about the politics and kingdoms that thrived in regions away from India. The Indians were self-centered and considered all other cultures and communities inferior to them. The attitude of Indian travelers was clearly in contrast to the people of China and Arabia, whose travelogues are filled with details of Indian culture, politics and settlements.

Indian rulers heavily depended upon the war-elephants, and they did not exploit the tactics of a cavalry to the fullest. Unlike elephants, the central Asian horses facilitated the swift movement of Turkish armies. Mounted archers played a key role in the armies of Mahmud of Ghazni and Muhammad of Ghur, and Indian soldiers failed to resist the attack of the Turkish cavalry. The Turks preferred to capture forts, which provided them a strategic advantage against the Indian soldiers. These forts became the protected settlements for the Turks, who used these as base for future expeditions. Forced into defensive positions, the Indian soldiers also failed to use Guerrilla warfare against the marching armies of the Turks. Furthermore, the Indian armies comprised troops supplied by several subordinates (*samantas*), and these troops

were often loyal to their own chief. It created several factions in the Indian armies that failed to put a united front against the invaders. Indian rulers were aware of the insecure Hindukush Mountain range of the North-west India, which was frequently breached by the central Asian invaders through the centuries. Time and again invading armies entered into India through the mountain passes of the Hindukush, but none of the Indian rulers ever attempted to guard these by constructing a series of fortifications along the passes. The defense of the India's North-western frontier always remained in the hands of mountain tribes and local rulers, who usually controlled these passes to derive an income from the trans-regional trade.

10.5.1 CHECK YOUR PROGRESS II

1. Write a short note on the *Agnikula* Rajputs.

2. Which Gurjara-Pratihara king successfully resisted the Arab invasion?

3. Who was Prithviraj Chauhan?

4. Who was Muhammad of Ghur?

5. Who was Bakhtiyar Khalji?

10.6 SUMMARY

Students, the twelfth century CE was a century of far-reaching changes in India. In the Indian historiography, this century is treated as a dividing line between the ancient/early medieval and the medieval periods. In the colonial and nationalist histories, the former period was labelled as the Hindu and the latter period as the Muslim in order to highlight the cultural divide between the two. Such religion-based approach to the periodization of Indian history has been questioned by scholars, who argue against the idea of a sharp cultural break between the ancient/early medieval and medieval period. In recent decades, an emphasis is laid on the cultural continuities from the ancient/early medieval to the medieval period with some changes in the nature of the state system. No doubt, the Delhi Sultanate that came into existence in 1206 CE under Qutb-ud-din Aibak, had characteristically been different from the indigenous political systems. But, owing to a gradual absorption of several local Hindu elites (e.g., *rana*, *khut*, *muqqadam*, *chaudhuri*, *thakur*) in its administration, the Delhi Sultanate was not entirely alien to the India society. The new rulers adopted diverse methods including issuance of bilingual coinage and marriages in local Hindu elite families among other to integrate both land and people of the conquered territories in their political edifice. Therefore, the Ghaznavid

and the Ghurid invasions need to be studied as a part of political processes that culminated in the twelfth century CE and gave birth to a new political order in the subsequent centuries.

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10.8 QUESTIONS FOR PRACTICE

10.8.1 LONG ANSWER QUESTIONS

1. Write an essay on the political condition of India on the eve of the 12th century CE.
2. Discuss the key features of the Arab invasions.
3. How the Turkish invasions under Mahmud of Ghazni changed the political map of northern India? Discuss.
4. Write an essay on the origin of the Rajputs.
5. Discuss the factors responsible for the success of the Turkish armies.

10.8.2 SHORT ANSWER QUESTIONS

1. Define the term Caliphate?
2. Who was Alberuni?
3. Write few sentences on the Hindu Shahi king Jaipal?
4. What do you know about battle of Wahind?
5. Who was Kalhana?

GLOSSARY

- ahmisa* : non injury, non- violence
- ajivika* : an ancient religious sect, associated with Makkhali Gosala
- agraharas*: land or village gifted by a king
- avatars*: an incarnation of the god Vishnu
- bodhisattva*: a future Buddha
- brahmacharya*: the stage of celibate student hood in the ashrama scheme
- brahmadiyas*: land gifted to Brahmanas, generally by kings
- chaitya*: a Buddhist shrine
- cowries*: marine shells, once used as currency from ancient times
- dhamma*: a Pali word (Sanskrit, dharma), referring to the ideal conduct of an individual living in society
- dhamma-mahamatas*: a new cadre of officials created by Ashoka to propagate *dhamma*
- digambara*: literally ‘sky-clad’; a Jaina sect
- gahapati*: a land owner
- gana-rajya* :oligarchy/chiefdom
- garbha-griha* :literally, the womb-house the sanctum sanctorum of the Hindu temple
- grama*: village
- guru*: teacher or guide
- hinayana*: the Lesser Vehicle, a major school of Buddhism
- jana* :people, subjects, tribe, clan
- janapada*: literally, where the clan or tribe places its foot; the territory initially occupied by a clan and which could evolve into a state
- jati* :caste; a social segment identified by membership through birth, marriage circles, occupation, custom and location
- jataka*: one of the 15 books containing stories of the previous births of the Lord Buddha
- jina*: literally ‘victor’; a Jaina Saint
- kaliyuga*: the fourth and final age of the great cycle of time, the mahayuga
- kama*: desire
- karma*: action or deed, and also used in the theory of future births being conditioned by the deeds of the present life
- kayastha*: a caste, chiefly of scribes
- kshatriya*: the second in rank among the four *varnas*; included a warrior aristocracy, landowners and royalty
- kshetra*: field

kula: family

kuladevi :clan goddess

kumaramatya: a title of honour, often used for a prince

lingam: the phallic symbol, associated with the worship of Shiva

mahadanas: great gifts/donations

mahajanapadas: the great states of the 6th century BCE

maharajadhiraja: great king of kings

mahasamanta: ruler or governor but subordinate to an overlord

mahasammata: ‘the great elect,’ the person elected to rule and signifying the origin of government in Buddhist theory

Mahasenapati: commander-in-chief of the army

Mahayana: the Great Vehicle, a major school of Buddhism

Mandalam: an administrative unit

Matha: a hospice or a monastery attached to a temple and often a centre of education

mlechchha: outside the pale of caste society/impure

moksha: liberation from rebirth

nadu: a territorial unit in south India

nataka: dance, mime, drama

nataraja: the dancing Shiva

nigama: a market or a ward of a city

nirvana: release from the cycle of rebirth

nishka: a unit of value, later used for a coin

niyoga: levirate; the ancient custom of a widow cohabiting with her brother-in-law or another man in order to produce sons

panchayat: an administrative body, said to be a council of five

pradesha: an administrative unit

pratiloma: literally, against the direction of the body hair, therefore against the hierarchy of castes in relation to marriage

purohita: priest and mentor, especially in families of status

rashtra: country/administrative unit

rajadhiraja: royal title

rajasuya: sacrifice performed to enhance royal or chiefly status

rajuka: official designation

sabha: an assembly, usually small and of special persons

samiti: an assembly

sangha: frequently used to indicate the organisational Order in the Shramanic religions and more commonly in Buddhism

sati: a virtuous woman; one who has immolated herself on the funeral pyre of her husband

shatamana: coin

shikhara: tower surmounting the sanctum of the temple

shraddha: worship of the ancestors at a particular time of the year

shreni: formal association of members of a profession; a guild

shudra: the fourth and lowest *varna*

shvetambara: literary, clad in white, one of the major Jaina schools

soma: the plant from which the juice was prepared and drunk in a ritual context during some Vedic sacrifices, and thought to be a hallucinogen

stri-dhana: the wealth of a woman given specifically to her own use

stupa tumulus-like structure containing relics of the Buddha or others and worshipped by Buddhists

suryavamsha: solar lineage

theravada: an early Buddhist sect

tirtha : literally a ford, more frequently a place of pilgrimage

tirthankara :l literally, a ford-maker; the teachers of Jainism

ur: village assembly in south India

varna-ashrama-dharma: upholding a society organized on the basis of *varna* and the social and sacred duties that this entailed

vihara: Buddhist monastery

vina: lyre

vishaya: an administrative unit

vishti: forced labour or labour in lieu of a tax, often compared to the corvée

vaishya: the third status in the *varna* hierarchy concerned theoretically with raising livestock, cultivation and trade

valanadu: administrative unit in South India

vana: forest

varna: literally, colour; used for the four castes often as ritual statuses; the reference was not to skin pigmentation since in one text the four colours listed are white, yellow, red and black

yaksha: a demi-god

yoni: female organs of generation

CHRONOLOGY

HARAPPAN CIVILIZATION

- c. 3200-2600 BCE - Early Harappa Period
- c. 2600-1900 BCE - Mature Harappa Period
- c. 1900-1300 BCE - Late Harappa Period

THE VEDIC AGE

- c. 1500-1000 BCE - Early Vedic Period
- c. 1000-600 BCE - Later Vedic Period

THE AGE OF MAHAJANAPADAS

- c. 567-487 BCE - Gautama Buddha
- c. 539/40 – 467/68 BCE – Vardhman Mahavira
- c. 327-325 BCE - Invasion of Alexander of Macedonia

THE MAURYAN EMPIRE

- c. 324-300 BCE – Chandragupta Maurya
- c. 300- 273 BCE - Bindusara
- c. 273-232 BCE - Ashoka
- c. 185 or 187 BCE - End of the Mauryan Dynasty

POST MAURYAN PERIOD

- c. 58 BCE – Beginning of the Vikrama Era
- c. 78 CE – Beginning of the Shaka Era

THE GUPTA PERIOD

- c.320- 335 CE - Chandragupta- I
- c. 335-375 CE - Samudragupta
- c. 375-414 CE - Chandragupta II
- c. 399- 414 CE – Chinese Buddhist pilgrim, Fa Xian in India
- c. 414-454 CE - Kumaragupta I
- c. 454-467 CE - Skandagupta
- c. 550 CE - End of the Gupta Dynasty

EARLY MEDIEVAL PERIOD

- c. 606-647 CE – Pushyabhuti king Harshavardhana
- c. 609- 642 CE – Chalukya king Pulakeshin- II
- c. 555- 590 CE – Pallava king Simhavishnu
- c. 630 – 668 CE – Pallava king Narasimhavarman I Mahamalla
- c. 700- 728 CE – Pallava king Narasimhavarman II Rajasimha
- c. 893 CE – End of the Pallava Dynasty
- c. 712 CE – Arab Invasion of Sind
- c. 770- 810 CE – Pala king Dharmapala
- c. 810- 850 CE – Pala king Devapala
- c. 977 – 1027 CE – Pala king Mahipala-I
- c. 985- 1014 CE – Chola king Rajaraja
- c. 1014-1044 CE – Chola king Rajendra -I
- c. 1025/26 CE – The Kadaram expedition of the Chola naval fleets
- c. 1191 CE – First Battle of Tarain (Muhammad Ghuri was defeated)
- c. 1192 CE – Second Battle of Tarain (Prithviraj Chauhan was defeated)



**The Motto of Our University
(SEWA)**

SKILL ENHANCEMENT

EMPLOYABILITY

WISDOM

ACCESSIBILITY

**JAGAT GURU NANAK DEV
PUNJAB STATE OPEN UNIVERSITY, PATIALA**

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

**BACHELOR OF ARTS
(LIBERAL ARTS)**

CORE COURSE (CC): POLITICAL SCIENCE

SEMESTER I

**BLAB31104T: PRINCIPLES OF POLITICAL
SCIENCE**

Head Quarter: C/28, The Lower Mall, Patiala-147001

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JAGAT GURU NANAK DEV PUNJAB STATE OPEN UNIVERSITY, PATIALA
(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counseling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. Anita Gill
Dean Academic
Affairs



BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE (CC): POLITICAL SCIENCE

SEMESTER – I

(BLAB31104T) PRINCIPLES OF POLITICAL SCIENCE

MAX. MARKS: 100

INTERNAL: 30

PASS: 35%

EXTERNAL: 70

Credits: 6

Objective:

This course aims to introduce the students to the basic concepts and themes of the discipline of political science. It will provide an overview about political science and theory and State and its sovereignty.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

SECTION – A

1. Political Science: Meaning, Nature and scope.
2. Distinction between Political Science and Political Theory
3. Relationship of Political Science with History, Economics and Sociology.
4. State: Definition, Elements and its distinction from Government, Society and Association.
5. Theories of the Origins of State: Evolutionary and Social Contract.

SECTION – B

1. Nature of State: Liberal, Gandhian and Marxist.
2. Sovereignty: Definition, Attributes and its Types.
3. Organs of Government: Legislature, Executive and Judiciary.
4. Parliamentary and Presidential Forms of Government: Meaning, Merits and Demerits.
5. Federal and Unitary Forms of Government: Meaning, Merits and Demerits.

RECOMMENDED READINGS:

1. A.C. Kapoor: Principles of Political Science, S.Chand & Company, New Delhi, 2009.
2. Andrew Heywood: Political Theory: An Introduction, MacMillan Press, London, 1999.
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4. David Easton, The Political System: An Inquiry into the State of Political Science, Wiley, New York, 1953.
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6. J.C. Johri: Principles of Political Science, Sterling Publishers, New Delhi, 2009.
7. M.P. Jain: Political Theory (Punjabi & Hindi), Authors Guild Publication, Delhi, 1990
8. O.P. Gauba: An Introduction to Political Theory, Macmillan India Ltd. New Delhi, 2009
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CORE COURSE (CC): POLITICAL SCIENCE

SEMESTER - I

COURSE (BLAB31104T): PRINCIPLES OF POLITICAL SCIENCE

COURSE COORDINATOR- DR. SUKHPAL KAUR

SECTION A

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SECTION B

Unit 6	Nature of State: Liberal, Gandhian and Marxist	
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BACHELOR OF ARTS (LIBERAL ARTS)
SEMESTER I
COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 1: POLITICAL SCIENCE: MEANING, NATURE AND SCOPE

STRUCTURE:

1.0. Learning objectives

1.1. Key Words

1.2. Introduction

1.3. Meaning and Definitions

1.3.1. Traditional Definitions

1.3.2. Modern Definitions

1.4. Nature of Political Science

1.4.1. Political Science is not a Science

1.4.2. Check your Progress I

1.4.3. Political Science is a Science

1.4.4. Check your Progress II

1.5. Scope of Political Science

1.5.1. Check Your Progress III

1.6. Summary

1.7. Questions for Practice

1.7.1. Long Answer questions

1.7.2. Short Answer Questions

1.8. Suggested Readings

1.0. LEARNING OBJECTIVES

After the Completion of this unit, you will be able to:

- Understand the different explanations of political science.
- Justify the claim that political science can be considered as a science.

- Evaluate the strengths and weaknesses of several approaches to political science.

1.1. KEY WORDS

Greek, City-State, State, Government, political organizations, power,

1.2. INTRODUCTION

Political science is combination of two word political and science. The word political deals with activities and behavior of men towards state and government. Science is the systematic study of the structure and behavior of the physical and natural world through observation, evidence and experiment. So, political science is the branch of knowledge that deals with systematic study of the structure and behavior of the state and political institutions through scientific analysis. Political science is an important discipline of social science which is helpful to understand the political phenomena.

1.3. MEANING AND DEFINITIONS

Political science is one of the oldest subjects of study among other social sciences. Many political scientists have been tried to trace the origin of the subject. The origin of political science has been traced back to ancient Greek. The term political science is intimately related to the word politics. It is derived from the Greek, word 'Polis' that means 'city states' (the general form of political organization in ancient Greek). Sophists (the wandering teachers of wisdom) particularly Protagoras and Gorgias in Athens were the first to deal with this mode of thought. Later on Socrates, Plato, and Aristotle continued to conduct the scientific study of various problems concerning the state and government. Aristotle was considers as the founder of political science or father of this discipline called politics "the master science". In his famous book, "Politics", Aristotle has asserted that "Man is by nature a political animal and he, who by nature and not by mere accident is without state, is either above humanity or below it". It is an accepted reality that nothing is out of the domain of political science in present time. It is a subject with wider scope and its domain is changing, as in ancient times it focused on institutional and legal aspects of politics but in modern time, political as well as non political factors are studying.

1.3. DEFINITIONS

1.3.1. TRADITIONAL DEFINITIONS:

- According to Garner, "Political Science begins and ends with the state."
- According to Harold Lasswell, "Who gets what, when and how?"
- According to Gettell, "Political Science is the historical investigation of what the state has been, an analytical study of what the State is and a political ethical discussion of what the state ought to be."

- According to Paul Janet, “Political science is that part of the social science which treats of the foundations of the state and the principles of the government.”
- According to Seeley, Political Science investigates the phenomenon of government as political economy deals with wealth, Biology with life, Algebra with numbers and Geometry with space and magnitude.”

1.3.2. MODERN DEFINITIONS:

- According to Kaplan, “The Concept of Power is perhaps the most fundamental in the whole of political science. The political process is the shaping, dissolution and exercise of power.”
- According to Horald Lasswell, “The study of Politics is the study of influence and the influential.”
- According to David Easton, “Politics is the authoritative allocation of values.”
- According to Robert Dahl, “Political Science deals with the Power, Rule or Authority.”
- According to Almond and Powell, “Political Science studies the whole political system.”

1.4. NATURE OF POLITICAL SCIENCE

From the very beginning, Aristotle was recognized as the father of politics or the first political scientist, this subject has been considered as master science. But it is a point of debate that whether it may be ranked as Science or not. Whereas some political scientists considered this subject as science but others were not ready to recognize it as science.

During the last two decades there has been an intellectual revolution in American political thought as it was observed altogether by Almond, Powell and G. Bingham that new political concepts and theories have been invented. These new political theories have exercised tremendous influence in political science. These modern political theorists have studied political science by Sociological, anthropological and psychological method and criticized the traditional theory of political science on grounds of parochialism and formalism.

1.4.1 POLITICAL SCIENCE IS NOT A SCIENCE

There is a group of political theorists which fails to recognize the scientific nature of political science. These writers refuse to treat political science as a science. August Comte, famous French writer is not ready to call it science on three grounds: - I) There is no consensus of opinion among experts as to its methods, principles and conclusion II) because it lacks continuity of a development; III) because it lacks the elements which

constitute a basis of precision. They adopted the legal and institutional Approach to study the state, government and other institutions rather than their working and performance. Thinkers who believe that political science cannot be proved as science.

1. Fixed principles are not possible:

In political science various thinkers believe that fixed principles cannot be possible to formulate. When we are talking about science, some principles are fixed like Law of gravity that is fixed law of science, another glaring example that proves the absoluteness of laws of science is that things spread in heat and shrink in cold but in political science; there is no such principle which is unanimously accepted by all. In political science thinker have no uniformity. Like, there is great diversity of opinion about the number of chambers in a legislative body. J. S. Mill is the supporter of bicameralism systems whereas Laski, Abbie Sieyes and other are in favor of Unilateralism.

2. Variation in Definition, terminology and methodology:

Single definition cannot be made to describe the subject. There are different views and contradictions towards subject. All thinkers have variant thoughts regarding the terminology and vocabulary. Some thinkers believe that it is study of state and government and other institutions but other thinkers consider it as a study of role, behavior and system. Critics stated that there is uniformity in thought, so, we cannot consider it as science. There is no consensus of opinion among experts as to its methods, principles and conclusions like democracy is the best form of government but it is not unanimously accepted by all the scholars. Some scholars like Henry Main, Spanglar etc condemned democracy. Thus, we fail to find that uniformity, absoluteness and universality in the principles of political science which can be found in other sciences.

3. Experiments are not possible:

According to Lord Bryce “Experiments can be tried in physics over and over again till a conclusive result is reached but that which can experiment in politics can never be repeated, because the conditions can never be exactly produced as one cannot step twice into the same current of river.” Political science deal with human beings who’s nature is dynamic and lacks continuity in their behavior. So, we cannot reach at that stage where fixed principles can be made on the basis of certain and repeat experiments.

4. Political science is a dynamic subject:

The subject matter of science is not as dynamic as of political science is. It is ever changing because it deals with the human being. Human beings have variations in their behavior, thinking, actions and attitudes. So, their attitude and orientations toward political system are changing which brings drastic changes in political system.

5. **Scientific methods of observation and experimentation are not possibly applicable:**

Scientific methods of observation and experimentation are inapplicable in political science. These methods play decisive role in natural and physical sciences like physics, chemistry etc. After studying these subjects universal accepted principles can be formed on the basis of experiments like when we mix one portion of oxygen into two portions of hydrogen, the result is the formation of water. This type of chemical formation takes place everywhere and in every circumstance. But such types of experiments are not possible in political science.

6. **Predictions are not possible:**

In sciences, scientists can predict on the basis of certain principles. In political science, predictions are not possible to make. Because it deals with the human beings who have various sentiments and emotions and we cannot delimit their behavior, emotions and aspirations. The nature of human being is full of variations, so, it's not possible to make the fixed prediction

7. **Political science does not strictly observe the Cause effect relationship as other sciences do:**

Political science does not strictly observe the relation of cause and effect. It is not necessary that same conditions and same circumstances will bring same results in same countries at the same time or different times. It is very difficult to find out which particular cause has helped in the happenings of the particular political incident. We don't have the consensus of opinion among experts as to its real cause and it is not easy to find out the right cause responsible for the revolutions that broke out some years ago in different parts of the world. As well as it is hard to find the failure and success of different types of governments.

8. **Exactness and absoluteness cannot be found in political science:**

Some political scientists do not agree to accept political science a pure science. They argued that it is absolute and universal equation of arithmetic that two and two make four but political science does not have such absolute and universal principles.

1.4.2 CHECK YOUR PROGRESS I

1. Why fixed principals are not possible in political science?

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2. Predictions are not possible in political science? Explain

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1.4.3. POLITICAL SCIENCE IS A SCIENCE

Aristotle, Bodin, Hobbes, Montesquieu, Cornwall Lewis, Sidgwick, Lord Bryce, Bluntschli, and Jellinck etc are not satisfied with the arguments given against the scientism of political science. While German scholars have gone to the extent of adopting analytical method in order to give political science the character of a science. Before proving political science is science, we should understand what science is? According to Dr. Garner, “relating to a particular subject acquired by a systematic, observation, experience or study which has been coordinated systematized and classified.” From this point of view, we can say political science is a science because it is a systematized knowledge and its results are drawn after observations and experimentation. Let’s discuss the arguments:

1. Fixed principles can be formulated:

It is true that political science does not have the absolute and universal law of natural science yet such conclusions are possible in political science as often proved true. For example, there is no denying the fact that democratic government is the best form of government and it is more permanent than most other forms of government and helps more in promoting the welfare of common people. The other example of permanent principle we can quote here. Aristotle, the father of political science, after studied 158 constitutions, arrived at the conclusion that “Inequality is the mother of revolution.” Similarly, as Lord Acton observes that “Power corrupts and absolute power corrupts absolutely.” These principles are much significant in all situations. So, we can say that fixed principles are possible in political science.

2. Experiments are possible:

Some thinkers’ argued that experiments can be carried in political science. We can consider History as a Laboratory of Political Science. When government makes new law, it becomes a new experiment. For ex. the Government of India adopted India's New Economic Policy as new and successful experiment which was announced on July 24, 1991 known as the LPG or Liberalization, Privatization and Globalization model to overcome the economic crisis. Liberalization- It refers to the process of making policies less constraining of economic activity and also reduction of tariff or removal of non-tariff barriers. This makes it clear that fixed and permanent laws can be made.

3. Predictions are possible:

In natural sciences, on the basis of certain permanent principles, predictions are possible. Like Karl Marx predicts the future of capitalism. Various other thinkers warn against the drastic changes in political systems on the basis of their researches. We study the present in the light of the past and trying to predict the future. Sometimes, it may be wrong or sometimes it comes true due to the dynamic behaviour of individuals because researchers have no control over their emotions.

Because of their changing nature permanent prediction are as not possible as in sciences.

4. Uniformity in certain principles can be established:

It is true that political scientists differ on their methods, principles and conclusions yet sometimes they agree too. For example all political thinkers unanimously accept the fact that imperialism, Colonialism, Casteism, Inequality, Untouchability, illiteracy and poverty are evils of society and they must be rooted out. Political science deals with human being and his institutions. Human beings are dynamic by nature so are their Institutions. That's why some times views of thinkers vary.

5. Scientific methods of observation and experimentation are possibly applicable:

Scientific methods are applicable in political science. Undoubtedly, it is true that political science has not been able to attain the same degree of exactness and perfection that other natural and physical sciences have, but it can be claimed as science because it has the systematized knowledge of a particular subject. It claims as science as it possesses the possibility of adopting the scientific methods of observation and experimentation.

6. Results of research can generalize:

It is possible to generalize the results of researches in political science. For example, father of modern political science Machiavelli said that "man can forgive the murderer of his father but he never forgets the loss of his patrimony." this result can be generalized because various properties related issues disturbs and breaks the relationships and erupt violence.

7. Exactness and absoluteness is possible in political science:

Exactness and absoluteness is possible in political science. We cannot deny the scientific character of political science for there is an accumulation of facts, cause and effect, formulation of general laws can be linked together. As Prof. Gilchrist says that, "While we may agree that the exactness of natural sciences is impossible to attain in the social sciences, nevertheless social problems can be treated with the same scientific methods as chemistry and physics. These results indeed may not be so accurate or so easily tested but we shall see, the various subjects, we deal with; present a systematized mass of material which is capable of being treated by ordinary scientific methods. We shall see that general laws can be deduced from given material and these laws are useful in actual problems of government."

8. Political science observes the Cause effect relationship as other sciences do:

The objection raised against the scientism of political science is that like other physical and natural sciences it does not strictly observe the theory of cause and effect. It is reality that the subject does not strictly observe the theory of cause and effect but it goes without saying that every political incident has its own cause and effect. For example, we generally find that poverty, corruption and violation of human rights lead to the outbreak of revolution.

We can sum up the debate after the evaluation of both facets it can be said that political science cannot be considered as pure science because exactness and absoluteness cannot be attained. According to Gettel and Bluntschli, political science bears the character of arts. Like other arts it deals with the various aspects of life and tells us how and what way we should lead our life. It also tells us how we can become good citizens and what are our rights and duties. It is one of the social sciences dealing with the dynamic subject matter of study. But we can call it a science also because it has the systemized knowledge and it possesses the possibility of adopting the scientific methods of observation and experimentation. So, it can be said that political science is subject that deals with the human beings and carries the scientific character as well as the features of arts. It is not a pure science but a life science which deals with the society.

1.4.4. CHECK YOUR PROGRESS II

1. How experiment can be done in political science?

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2. Is exactness and absoluteness is possible in political science?

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1.5. SCOPE OF POLITICAL SCIENCE

Scope of political cannot be fixed because it is lively subject which is related to the dynamic nature of human being. Many changes occur in Society continuously, so, the subjects of political science which relates to society will be change definitely. Ever since people started to live together, many problems arose related to organization and its control and then the political thinkers started discussions about the scope, limitation and execution of power, relationship between ruler and ruled and the kind of system which would be best for the human beings. These problems always become a matter of discussion among the political scientists from ancient Greeks to present times. If the ancient political thinker concentrated on the problem of ideal state, medieval thinkers concerned themselves with evolving a framework for the establishment of God's kingdom on earth, recently thinkers have focused on other problems like power, authority, and legitimacy etc. Many more new concepts, terms and theories have been entered in the vocabulary of political science. So, in recent times, it has become so vast that it covers the area from the study of state and government to the study political

system. Because nothing can be alienated from political science like Aristotle said that almost everything happens in a political context.

1. Study of State:

State always becomes a central point of discussion in political science. As Garner said, “Political Science begins and ends with the State”. From ancient time to present time, political scientists have been focused on the past, present and future of the state. What the state had been? What the state is? And what the state ought to be? Origin and development of the state, nature of the state, types of the state like Democratic state, liberal state, totalitarian state etc. and importance of state etc. are the main areas of study in political science. The institution of state is useful for the society and without the state there will be anarchical society. This is the reason why we study the state.

2. Study of Government:

Government is the most important element of state. We can consider government is the face of the state because the government is the sole institution which can exercise the sovereignty of the state and execute the laws and policies for the welfare of citizens of state. Even state cannot be imagined without the government. So, in political science, we are discussing the types of government, working of government, functions of government etc. Political scientists never deny the importance of government.

3. Study of Comparative Government:

Aristotle an ancient Greek political thinker is considered as the father of comparative politics because he got the credit to study the 158 constitutions comparatively to find out the best type of government of people. And he gave the theory of ‘Polity’ (best possible state) on the basis of his comparative analysis. As well as, the other traditional political thinker also talked about the Comparative analysis of government to study the working and types of governments of different countries to reach the truth. Modern political scientist focused on the study of comparative politics rather than comparative government.

4. Study of Associations and Institutions:

The scope of the political science includes the study of various associations and institutions which help the individual to grow. According to the pluralists, state is also an association among the other subordinate associations. To understand the working of political system, it is necessary to study the origin and growth of these associations and institutions. These are playing a great role to fulfill the needs of individual as well as assist the state to run the system efficiently. As according to Garner, “in organized way the fundamental problems of political science includes, first, an investigation of the origin and nature of the State, second, an inquiry into nature, history and forms of political institutions and third deduction therefore, so far as possible”. In simple words, in political science, we are studying the origin,

development, working and the inter-relationship of state and other associations and institutions.

5. **Study of Human Behavior:**

Human being is central to the study of political science. It can be said that political science is not more than a study of human behavior. Individuals' behavior and attitude towards the performance of political system bring the changes. In electoral politics, politicians continuously focused on the voters and constantly trying to impress them. Political scientists prefer to study human behavior to understand the political phenomena. Participation of individuals in politics gives the shape to political culture. It makes the culture participant or parochial.

6. **Study of Political Organizations:**

At the national and international level, there are various political and other organizations are working for the betterment of individuals and to maintain peace. Organizations like UNO (United Nations Organizations), UNESCO, WTO (World Trade Organization), ILO (International Labour Organization), WHO (World Health Organization) etc play an important role to maintain the peace and solve the different economic, political, social and cultural problems. Working and activities of these organizations are included in the scope of political science.

7. **Study of Power:**

There is no political system where Power has no role. Directly political science is a study of power. A well-known political scientist Hans Morgenthau in his famous book politics 'Among nations: struggle for power and peace (1948)' analyzed that politics and international relations are merely a struggle for power among nations to protect their national interest. In politics, different individuals and political parties constantly struggles with each other to stay in power. So, in political science, study of power and related activities are always a central point of study.

8. **Study of political System:**

In modern view, political scientists preferred to study of political system under the behavioral and system approach which widened the scope of political science. According to the political scientists, scope of government has narrowed than political system. Political science in present time is an empirical study of political system.

9. **Study of the Structures and Infra-structures:**

Many structures and infra-structure plays an important role in political system. Legislature, Executive and Judiciary are the main structures in political system and study of these structures is important to understand the system of the country. Besides, there are various other infra-structures like governmental institutions, courts of law, regulatory bodies etc. Public security services such as the police force, defense, etc. which are helpful to maintain peace and law and order as well supportive to the system.

10. Study of Rights and Duties:

Rights are those conditions without which man cannot live as human being. Rights and duties are necessary for the overall development of individuals. We can easily judge the condition of the nation by looking at the status of the rights of its citizens. In modern times, every country provides rights to its citizens. To enjoy those rights citizens have to fulfill their duties also because rights and duties are reciprocal. Only those governments are liked by the citizens who secure and protect their rights. So, in political science, study of rights and duties are always on the priority of the students of political science.

11. Study of Political Parties:

Political parties play a crucial role in the politics. Political parties are organized groups of people with at least roughly similar political aims and objectives that seek to influence public policy by getting its candidates elected to public office. Political parties solicit and articulating public policy priorities and civic needs and problems as identified by the members and supporters. Political parties are working like a channel between government and citizens. In political science, we are studying the nature, types and role of these parties in political system.

12. Study of Leadership:

All individuals are not equal, some are commoners and some are born to lead. Leaders are those persons who have the caliber to lead the citizens. They not only lead the society but play an important role to lead the nation. In general, political parties guide the country. Different responsibilities are connected with political leadership. On the other side, leadership has various types like youth leadership, religious leadership etc. In political science, we are studying the importance and different aspects of leadership.

13. Study of Elite Class:

Every society has divided into two classes of people. One is ruler's class and the other is ruled class. The rulers' class has some unique qualities which make them different from the ruled class. They are people born to rule and have leadership qualities which make them special. In every country and in every system power is always exercised by the few. Vilfredo Pareto an Italian theorist talked about the circulation of elites that elites replaced by the next elites and the process continues. In the election time, people just vote to choose one elite whom they want to be ruled.

14. Study of Masses:

Masses are the backbone of any political system. Masses mean the ruled class. We are studying the role and participation of masses in political system. Behavior of masses towards political system is also central to the study because it makes the system successful or fail. The role of ruled class in political system and their relationship with masses is also being studied.

15. Study of Conflict:

Society is full with conflicts. Conflicts between individuals, between rulers and ruled class, between upper and lower classes etc gives the shape to politics of any country. In political science, we are studying the similarities and differences. Conflicts consider the base of the politics. Political scientists argued that politics cannot be without conflicts. There are many conflicts among the ruled class like they blaming each other to stay in power and to gain the power. As well as, conflicts between the ruler class and the ruled class regarding their interests.

16. Study of Comparative Politics:

Modern political scientist focused on the study of comparative politics rather than comparative government. In comparative politics, variety of new ideas, concepts and terms are studied. In comparative politics, we are studying about the political culture, political socialization, political development, working of political systems etc. The importance of comparative politics is increasing and various chairs and universities are established to study the politics comparatively.

17. Study of International Relations:

International relations are the relations between different nations which are maintained to bring stability in political affairs and economic gains. No country can be survived alone because each country cannot be self sufficient. To fulfill the needs of their citizens, all countries depend upon each other. In political science students preferably study the international relations to be familiar with the international terms and policies adopted by different countries. Study these relations are necessary to understand the international phenomena.

18. Study of Diplomacy:

Diplomacy has great influence on the political affairs. The study of diplomacy is essential to understand the international relations. According to the dictionary of oxford, diplomacy is the activity of managing relations between different countries. It is a skill in dealing with people without upsetting or offending them. As per Britannica, **Diplomacy**, the established method of influencing the decisions and behavior of foreign governments and peoples through dialogue, negotiation, and other measures short of war or violence. Modern diplomatic practices are a product of the post-Renaissance European state system. Historically, diplomacy meant the conduct of official (usually bilateral) relations between sovereign states.

19. Study of Organizations:

Organizations have great influence over politics. The role of international organizations are helpful to set the international agenda, mediating political bargaining, providing a place for political initiatives and acting as catalysts for the coalition- formation. They facilitate cooperation and coordination among member nations. In present times, role of organisations is growing rapidly.

20. Study of Political Ideologies:

Political ideologies are set of ideas and these are like guiding map. In political science political ideology is the way to justify the actions taken by political leaders. Political leaders are always trying to defend themselves on the name of ideology. Liberalism, Marxism, Fascism, Feminism, etc are some political ideologies. Like, Marxism defends the violence and snatches the property of rich to establish the economic equality. According to Liberalism, state is not supposed to interfere in the life of individuals and prefer privatization. In these days mostly States withdrawing from basic fields like health, education and social security on the name of this ideology.

21. Study of Political Theory:

Thinkers of different subjects formulate and development theories. Theories are the base of the any subject because these are the systematic study of subject. So, to study the theories is very much important for students of political science to understand the basics of subject. They must begin their study with the deep understanding of these theories. These theories provide the clarity to the subject. So, it is a significant to study these theories and concepts.

22. Study of Non-Political Factors:

In recent times, political science is not confined to only politics related activities, but non political factors like caste, class, religion; gender unemployment, poverty etc are also playing a crucial role to determine the policies and programs of government. In all the countries, these non-political factors affect the politics. Multicultural, communal, language and gender based differences always dominate the politics. Even Communal violence and racial difference pose serious problems like terrorism. Unemployed youth is easily ready to join these groups on petty amount. No country dares to ignore these issues and the governments of different are continuously trying to handle these issues with co-operation between each other. Various international organizations are playing an important role to tackle these problems. Besides, in India, we all are witness that how these non-political factors affect the Indian political system. Even it is a bitter truth that politics of India is largely motivated by social problems. All the political parties demand votes on the name of caste, class, gender and religion etc.

23. Study of Laws and legislations:

Laws and legislations are that norms and rules which are made by governments to maintain the rule of law and to run the system smoothly. Without the knowledge of these laws and legislations, no one can understand the policies and programs of any government. We cannot claim our rights without knowing the laws. Shrewd politician get the chance to exploit them if citizens will unaware about laws and legislations.

24. Empirical Study:

Empirical study is the way of gaining knowledge directly or indirectly through the observation and experience. In traditional political science, political scientist preferred to normative method while they study the concept and theories but in modern view of political science after World War II, the empirical method has been adopted by political scientists to understand the reality behind the problems.

25. Study of political dynamics:

In political Science, we are studying political dynamics. Over the last four decades, the world has witnessed the transition of political regimes from different forms of autocracy to various new types of political regimes. The current situation provides the ground for disparate, and sometimes outright contradictory, diagnoses about the present state of democracy around the globe and its future development.

1.5.1 CHECK YOUR PROGRESS III

1. What is meant by Political Ideologies?

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2. Write a note on empirical Study?

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1.6. SUMMARY:

We can conclude that the scope of political science is so vast. From traditional view state and government is the central subjects of study. But in modern view, number of new subjects is also covered in it. Now, nothing is out of the subject. It is a study of political institutions, activities, actions, participation etc and study of non-political issues and factors too.

1.7. QUESTIONS FOR PRACTICE

1.7.1. LONG ANSWER QUESTIONS

1. Discuss the meaning and nature of political science.
2. Define political science. Give arguments in favor of scientism of subject.
3. Critically evaluates the nature of political science.

4. What is political Science? Discuss its scope.
5. Critically evaluate the scope of political science.

1.7.2. SHORT ANSWER QUESTIONS

1. Write two definitions of political science
2. What do you mean by scientific nature of political science?
3. What are non- political factors?
4. Write a note on political elites.

1.8. SUGGESTED READINGS

- Andrew Heywood, *Political Theory – An Introduction*, Palgrave MacMillan, New York, 2004
- R.C. Aggarwal, *Political Theory (Principles of Political Science)*, S. Chand & Company Pvt.Ltd, New Delhi, 2016
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**BACHELOR OF ARTS (LIBERAL ARTS)
SEMESTER I**

COURSE: PRINCIPLES OF POLITICAL SCIENCE

**UNIT 2: DISTINCTION BETWEEN POLITICAL SCIENCE AND POLITICAL
THEORY**

STRUCTURE:

2.0 Learning Objectives

2.1.Key words

2.2. Political Science: An Introduction

2.2.1 Definitions

2.3.Political Theory: An Introduction

2.3.1 Definitions

2.4.Distinction between Political Science and Political Theory

2.5.Significance of Political Theory

2.6.Debate on the Decline and Revival of Political Theory

2.6.1. Check Your Progress

2.7.Summary

2.8.Questions for Practice

2.8.1. Long Answer Questions

2.8.2. Short Answer Questions

2.9. Suggested Readings

2.0 LEARNING OBJECTIVES:

After the completion of this unit, you will be able:-

- To understand the meaning of political science.
- To comprehend the meaning of political theory.
- To evaluate the relationship between political science and political theory
- To make distinction between political science and political theory

2.1.KEY WORDS: Discipline, Values, Normative, Speculative, Empirical

2.2. POLITICAL SCIENCE- INTRODUCTION:

Political Science is an old discipline, deals with the state, government, and political actions and activities of individuals. Aristotle the father of the Discipline, called politics (earlier the word 'Politics' had been used instead of political science) "The Master Science." He meant that almost everything happens in the political context, that the decisions of the polis (the Greek City State and root of the words polite and politics) governed most other things.

The term Political science have been defined by various thinkers like some scholars restricted it to the study of state and government only and some scholars explores new dimensions in it. In modern times, political science can't be confined to only political aspects of society but all the issues whether they are economic, social, and cultural or any other are covered in it.

2.2.1 DEFINITIONS:

Garner defines Political science as, "Political science begins and ends with the state."

According to **Paul Janet**, "Political science is that part of social science which treats of the foundations of the state and the principles of the government."

According to **David Easton**, "Politics is the authoritative Allocation of Values."

According to **Butler**, "Politics is entirely concerned with people, with the ways in which they react to decisions. It cannot be studied except in the light of actual behavior."

According to **Fredrick Watkins**, "Proper scope of political science is not the study of the state or of any other specific institutional complex, but the investigation of all associations in so far as they can be shown to exemplify the problem of power."

Peter H. Markel defines political science as, "the essence of politics lies in the fundamental freedom of man in society to master his own fate by political means."

2.3. POLITICAL THEORY: INTRODUCTION

Political science as a discipline, divided into several subfields like Comparative Politics, political system, political theory, political thought, international relations etc. to intensely study the different aspects of politics. Political theory is also one subfield among others. The English word '*theory*' originates from a Greek word '*theoria*' which suggests a well focused mental look taken at something in a state of contemplation with an intent to grasp it. In this sense, it covers an understanding of being (Ontology means set of concepts and categories in a subject area or domain that shows their properties and

the relations between them.) as well as a causal explanation that may be in the nature of a theological, philosophical, empirical or logical thought. A theory is a form of systematic reflection with six features (a) Conceptual Sensitivity (b) Rational Structure (C) Aspiration for a humanly achievable truth and objectivity (d) Generality (e) an explicit mandate to unearth assumptions presupposition and (f) Strong non-speculative intent- the need not to bypass results of micro-enquiries into the particular. According to Arnold Brecht, "Political theory is always used to designate attempts to explain a phenomenon especially when that is done in general and abstract terms."

The term political theory interchangeable with other terms like political thought, political philosophy, political ideas, political analysis, political enquiry, political ideology etc. is a branch of political science which attempts to arrive at generalizations, inference, or conclusions to be drawn from the data gathered by specialists. It can be regarded as the most comprehensive branch of this discipline. Theories are not facts. They are suggestions as to how the facts should be organized. Theories are important because it provided the structure that give meaning to pattern of facts. According to Kant, "Gathering facts without an organized principle lead only to large collection of meaningless facts." Political theory is primarily a systematic thought about the objectives and nature of state, government, political activities, established political institutions and changes in such institutions go through over time, and the ideal form of political system.

If we look around us what we see would be movements, developments and change. But if we look deeper we would also see certain values and principles that have inspired people and guided policies. Ideals like democracy, freedom or equality for instance. These documents did not just emerge overnight; they are built upon the ideas and principles debated almost since the time of Kautilya, Aristotle to Jean Jacques Rousseau, Karl Marx, Gandhi and Ambedkar. Political theory deals with the ideas and principles that shape constitutions; governments' and social life in a systematic manner. It clarifies the meaning of concepts such as freedom, equality and justice democracy, secularism and so on. It proves the significance of principles such as rule of law, separation of powers, judicial review etc. This is done by examining the arguments advanced by different thinkers in defense of these concepts. Though Rousseau, Gandhi, Marx or other did not become politicians, their ideas influenced generations of politicians everywhere.

Political theory as a subfield of political science includes the analytical study of ideas and doctrines that have been central to the political thought. Political theory involves the study of philosophical thought about politics from ancient Greece to the present. Political theory is concerned with the fundamental questions of public life. It addresses such issues as the nature of political authority, the relationship of the state with the individual, and citizens' obligations and responsibilities to one another. Political

theory seeks to interpret abstract concepts such as liberty, justice, human rights, and power, and in so doing it draws upon classics in the field—by, for example, Plato, Aristotle, Thomas Hobbes, John Locke, David Hume, Thomas Jefferson, James Madison, and John Stuart Mill. Many scholars use these classics to help them fully understand present day issues such as terrorism, civil rights and liberties, and domestic and foreign policy etc.

It implies that theory covers both ‘values’ and ‘facts’ that determines it’s normative or speculative and causal or empirical character. It is a field where the investigations and findings of a writer or a researcher are tied together, cross referenced, weighed, contemplated and churned so as to lay down certain conclusions in regard to the proper relationship between man and authority. A researcher may belong to any branch of knowledge like political science, economics, history, psychology, sociology even of anthropology that his conclusion must touch the fundamental issue of relationship of man with authority under which he has to survive, or his association with community in which he desires to seek power or his struggle for, what Hobbes calls ‘some future apparent good’. The function of the political theorist is to consider facts in all their varied ramifications and at least suggest conclusions, remedies and public policies.

Political theory is divided into distinct streams such as classical, modern, empirical etc. While the classical political theory was dominated by philosophy and dealt with the description, explanation, prescription and evaluation of political phenomenon; Empirical political theory claimed to be a science and has been primarily concerned with the description and explanation of the political reality. Of late, Contemporary political theory has tried to blend the theoretical and practical aspects. Various scholars tried to define the term political theory in their own way.

2.3.1. DEFINITIONS

C. W. Coker defines the political theory in these words, “When political government and its forms and activities are studied not simply as facts to be described and compared or judged in reference to their immediate and temporary effects, but as facts to be understood and appraised in relation to the constant needs, desires and opinion of men—then we have political theory.”

According to **David Held**, Political theory is a network of concepts and generalizations about political life involving ideas, assumptions and statements about the nature, purpose and key features of government, state and society, and about the political capabilities of human beings.”

Andrew Hacker defines political theory as “A combination of a disinterested search for the principles of good state and good society on the one hand, and a disinterested search for knowledge of political and social reality on the other.”

According to **Andrew Heywood**, “Political theory involves the analytical study of ideas and Doctrines that have been central to political thought.”

John Plamenatz wrote that, “By political theory, I do not mean explanations of how governments functions, I mean systematic thinking about the purpose of government.”

David Easton believes that, “Political Theory consists of four major propositions: factual, moral, applied and theoretical.

Sabine argues that, “one of the characteristic of political theory is that it occurs as a part of an incident in politics itself and that it is the task of the political thinkers to conceptualize it abstractly and make it relevant for universal application.”

On the basis of above given definitions we can said that political theory is concerned with the study of the phenomenon of the state both in philosophy as we as empirical terms. It is not only includes explanations, description and prescription regarding the state and political institutions but also evaluation of their moral philosophical purpose.

2.4. DISTINCTION BETWEEN POLITICAL SCIENCE AND POLITICAL THEORY

After identifying the meaning of both political science and political theory, let's discuss the difference between both.

1. Political Theory is a subfield of political science:

As a discipline, political science is much more comprehensive and includes different fields of politics such as political thought, political theory, political philosophy, political ideology, comparative politics, public administration, international relations and international law etc. with the rise of political science as a separate discipline, political theory was made one of its sub fields. Political theory is not an independent discipline and as a branch of political science, it is particularly a systematic study of concepts and doctrines of subject.

2. Scope of political science is wider than that of political theory:

Political science is concerned with describing and explaining the realities of political behavior, generalizations about man and political institutions with the empirical evidences and the role of power in society. Various other sub fields of the subject explore the different facets of society, politics and national and international relations etc. Political theory on the other hand, is not only concerned about the behavioral study

of political phenomena from empirical point of view but also prescribing the goals which states, governments, societies and citizens ought to pursue. Political theory also aims to generalize about the right conduct in the political life and about the legitimate use of power.

3. Political theory is concerned with the ethical or normative questions of political science:

Political theory is dealing with the normative questions of political science means what should be the nature of the state? What type of government will be best etc.? It is mainly focused on 'what ought to be'. But political science is a facts based empirical study and political theory deals with the normative and ethical part of this subject. Political theory is primarily concerned with the 'ought to be' aspects of government, its objectives and nature, nature of state and citizens, the relationship between the state and the citizens and the scope of such a relationship. we can said that political science is concerned with the working and performance of institutions and organization whether their working is according to ethics or not but the political theory is concerned not with the what is possible to do but what ought to be. Political theory suggests the way and mean how the system and working can be improved for the betterment according to ethics and norms.

4. Political theory deals with the theoretical aspect of political science:

Political theories deal with the theoretical aspect of political science. To be sure, theories can grow too complex and abstract and depart from the real world, but without knowing theoretical perspective, we do not even know what questions to ask. Political theory in this sense is mainly a systematic thought about the objectives and nature of state and government, political activities, established political institutions and changes such institutions go through overtime and the ideal form of a politics. Some scholars use political theory in model formation for understanding real politics. While some others treat political theory as theoretical political science and believe that philosophical or epistemological analysis of any aspect of politics should be treated as political theory.

5. Subject matter of political science is analyzed by political theory:

Political science is a dynamic subject and it also interrelated with the other subjects of social sciences like economics, sociology, history, geography etc. So, its subject matter is comprehensive which have been analyzed by the political philosophers and political theorists. Political science and political theory play complementary role in respective spheres. In this sense, John Dunn claims that the purpose of political theory is to diagnose practical predicaments and to show us how best to confront them. Doing this,

he adds, requires us to develop the following three distinct skills: I. Ascertaining how we got to where we are and understating why things are this way. II. Deliberating about the kind of world we want to have. III. Judging how far, and through what actions and at what risk we can realistically hope to move this world as it now stands towards the way we might excusably wish it to be. So, Political science provides the matter to the political theory to analyze.

6. Political theory helps politics to control the social life:

Political science enables us to understand the causes of conflict and violence in society and gives us insights for preventing their outburst. In political theory, scientific analysis of political life enables us to understand and solve these problems of our social life. Political science like other sciences guides us to find remedies of political instability and various types of social crisis. Political theory systematically analyzes these problems and provides us vision.

7. Political science is mainly an institutional study but Political theory a conceptual study:

political science deals with the structure, performance, working and legal aspect of state, government, other all institutions and organizations but the political theory focused on the questions related to these institutions and organizations like what the state had been in the past. And what should be in future. After analyzed the facts about the working of institutions and circumstances political theory suggests how the facts should be organized. In political theory, political scientists test theories with the observations of the world and adjust theories to better reflect what they see. The accumulation of knowledge through science is nearly always a slow incremental process. The following sections outline several theoretical frameworks political scientists have used to understand the political world. The political theory on the basis of scientific analysis enunciates the 'ought to be' outlines of the state. In order to express such outlines it can even study the past and present of the state, but the objective of such study is to articulate the outlines of an ideal state.

7. Political theory is necessary to clarify the concepts in political science:

Political theory deals with the conceptual part of political science. Political theory seeks to understand, explain and analyze the political phenomena and prescribe ways and means to rectify the shortcomings. Political Theorist clarifies the meaning of political concepts by looking at how they are understood and used in ordinary language. They also debate and examine the diverse meanings and opinions in a systematic manner. So, we can say that to understand the political phenomena we must study the political theory because it is a deep study of many questions.

8. Political Science has many branches but political theory has not:

Political science has many branches like political thought, political philosophy, comparative politics, international politics etc. but political theory being a part of political science, is not an independent subject. Political theory has no branch of its own rather it itself is a sub field of political science. Political theory is a systematic and structured study of concepts inherent to politics. It is a subject of unitary character and its main function is to enunciate reliable theories after making scientific analysis of the subject-matter of political science.

Political theory is an important part of political science because it exposes us to systematic thinking on different concepts like justice, liberty etc so that we can polish our opinions and argue in an informed manner and for the sake of common interest. Such skills of debating rationally and communicating effectively are likely to be great assets in the global informational order.

2.5. SIGNIFICANCE OF POLITICAL THEORY:

Scientific analysis of political enables us to understand and sort out the problems of social life. Political theory helps us to remove the obstacles and suggest the remedies of political instabilities and social crisis.

Political theory helps us to criticize the evils of society and political theory facilitates to reconstruct the society. When find something wrong in society and polity we always look logical and rational grounds to criticize it and contemplate about the creation of a good society. A galaxy of political philosophers like Plato, Aristotle, Hobbes, Locke, Rousseau, Marx etc have analyzed the prevailing evils of society and gave their proposals and schemes to reconstruct the society.

Political theory and philosophy helps the students of political science to clarify the various concepts. Because the clarification of concepts in each area of study whether science or philosophy is essential for the development of knowledge. So when we use the terms of common parlance in political discourse, it is very important to determine their technical meaning. Moreover the terms like authority, social class, liberty, equality, freedom and justice etc may be applied by different school of thought to indicate different ideas. Political theory tries to determine their precise meaning which should be acceptable to the upholders of different ideologies.

The tradition of political theory encourages a dignified debate between upholders of different points of view. Most of the political theorists from ancient to modern times have been dwelling on some common problems and giving us new insights. And all the functions of political theory have now become very important and urgent in present day

world where most of our pretentious global dimensions and they are being documented as the problems of humanity.

2.6. DEBATE ON THE DECLINE AND REVIVAL OF POLITICAL THEORY:

During the Middle of twentieth century many observers talked about the decline of the political theory. Some declared it as the Dog House. These discourses emerged due to the pessimistic and cynical view that the classical tradition in political theory was filled with value judgments and was devoid of empiricism. The logical positivism which emerged in 1930s criticized the normative theory. According to David Easton a prominent political scientist and behaviouralist, Political theory is concerned with some kind of historical form and had it lost its constructive roles. David Easton in his famous work *Political System: An Enquiry into the State of Political Science* (1953) emphasized that the traditional political theory was based on mere speculations.

There were two schools of thought about the development of political theory in contemporary period. One argues that there is decline of political theory and another argues against it. The debate on the decline of political theory appeared in 1950s and it joined by prominent political scientists like David Easton, Alfred Cobben, Seymour Lipset, Leo Straus, Dante Jermino, Johan Rawls, C.B. Macpherson, Christian Bay, Robert Nozick, Herbert Marcuse, Jurgen Habermas, Alasdair MacLyster and Micheal Walzer. The works of these writers had revived the grand tradition of political philosophy.

Political theory is considered as a study of the history of ideas during third decade of the twentieth century, particularly with the purpose to define the totalitarian communism and defend the liberal democracy. Some thinkers tried to establish a scientific political theory like Charles Marriam and Lasswell Kaplan. Their method of enquiry was description rather than prescription. On the other side, in the traditional sense political theory was revived in the works of some famous political scientists' like Hannah Arendt, Theodore Adorno, Herbert Marcues, Micheal Okeshott, Bertrand de Jouvenal and Eric Voegelin. These are in opposition of the commitment to liberal democracy, faith in science and faith in historical progress and also against political messianism and utopianism in politics. Micheal Okshott emphasized on the philosophical analysis of experience. He understood experience to be a concrete whole on different kinds of 'modes' and he outlined four principle modes of experience such as history, science, practice and poetry. Similarly, Juvenal outlined that politics essentially involves moral choice with the purpose of building and consolidating individuals. Besides, the Frankfurt school also contributed towards the revival of political theory. In a nutshell, it can be said that political theory is still relevant and alive as result of some of the great modern political thinkers.

2.6.1. CHECK YOUR PROGRESS

1. What is political theory?

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2. How political theory helps politics to control the social life?

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2.7. SUMMARY:

Now, we can sum up that political theory and political science both have their own scope. Political theory as a sub field of political science, systematically studies the questions of the discipline. Political theory is the study of state, government, power, influence and activity. It is a way of comprehending, describing, and explaining political reality. To some extent, it has the capacity to make predictions about things to come. The goal of the theory is to enhance the understanding. And great knowledge arises out of those insights which only the engaged minds, the quickened insights, are able to create. It can be said that there is a close relationship between political science and political theory and to separate them practically is a difficult work. It is now widely held that political like other social and natural sciences, enables us to strengthen our means but we will have to resort to political theory to determine our ends. Means and ends are interdependent. Hence, Political science and political theory play complimentary roles.

2.8. QUESTIONS FOR PRACTICE

2.8.1. LONG ANSWER QUESTIONS

1. Define Political Science. What is the difference between political science and political theory?
2. What do you mean by political theory? What is the relationship between political theory and political science?
3. What do you understand by the term Political theory and political science? What is the difference between both?
4. What do think about the political science and how it relates to political theory?
5. How would you distinguish political science from political theory?

2.8.2. SHORT ANSWER QUESTIONS

1. Write two definitions of political theory.
2. Political theory is concerned with the normative questions of political science? Briefly explain.
3. How political theory helps to the social control?
4. Why political theory also termed as theoretical political science?

2.9. SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 3: RELATIONSHIP OF POLITICAL SCIENCE WITH HISTORY, ECONOMICS AND SOCIOLOGY

STRUCTURE

3.0 Learning Objectives

3.1 Key Words

3.2. Introduction

3.3. Political Science and History

3.3.1. Contribution of History to Political Science

3.3.2. Contribution of Political Science to History

3.3.3. Difference between Political Science and History

3.3.4. Check Your Progress I

3.4. Political Science and Economics

3.4.1. Contribution of Economics to Political Science

3.4.2. Contribution of Political to Economics

3.4.3. Difference between Political Science and Economics

3.4.4. Check Your Progress II

3.5 Political Science and Sociology

3.5.1. Contribution of Sociology to Political Science

3.5.2. Contribution of Political Science to Sociology

3.5.3. Difference between Political Science and Sociology

3.5.4. Check your Progress III

3.6. Summary

3.7. Questions for Practice

3.7.1. Long Answer Questions

3.7.2. Short Answer Questions

3.8. Suggested Readings

3.0. LEARNING OBJECTIVES

After the completion of unit, you will be able to:-

- To discuss the meaning and nature of major disciplines of social sciences.
- To understand the mutual relationship of different disciplines of social sciences.
- To find out the main differences between various disciplines of social sciences.

3.1. KEYWORDS: Inter-Relationship, Discipline, Phenomena, Interdependence

3.2. INTRODUCTION:

Social sciences together cover the whole social life of man. Each of them covers one specialised field or aspect of man's social behaviour. Hence, we have various disciplines in social sciences, which may be regarded as the petals of the same flowers of society. The study of political science is only the study of one aspect of man's integrated social life. Political science therefore, cannot be isolated from other social sciences. Sidgwick says that it is always useful for the proper understanding of any subject of inquiry to establish its relationship with other disciplines and to see clearly what elements of its reasoning it has to take from them and what in its turn it may claim to give them. We cannot place precise and rigid boundaries around social sciences because man's social activities cannot be completely compartmentalized. The different social sciences share many areas of inquiry with one another. Each social science supplements and fortifies the rest. All are interdependent and inter-related. Many problems are the common concern of all the social sciences, each approaching them from its own view point. Political Science touches the other social sciences at various points, and therefore for the proper understanding of inter-relationship of Political science with other social sciences has to be examined.

3.3. POLITICAL SCIENCE AND HISTORY

History is an account not only of events, but of conditions and causes also. The relationship between History and Political Science is very close and intimate. It arises from the fact that the state and its institutions are a product of historical evolution. They cannot be fully comprehended without knowledge of their origin and development. To

fully comprehend Political Science in its fundamental relations, it must be studied historically. The converse is also true, i.e., to interpret History in its true significance we must study that politically. As studies, Political Science and History are mutually contributory and supplementary. Emphasizing the aspect of the relationship between Political Science and History, Professor Seeley said, "Politics is vulgar when not liberalised by History, and History fades into mere literature when it loses sight of its relation to Politics." The mutual relationship of the disciplines is very aptly described in the following couplet of Seeley: "History without Political Science has no fruit. Political Science without History has no root." The mutually contributory and supplementary nature of Political Science and History can be discussed as under:

3.3.1. CONTRIBUTION OF HISTORY TO POLITICAL SCIENCE

- (i) **History provides the raw material to Political Science:** History which can be considered as a record keeper of past events, furnishes us the data for comparison and induction. Political Science utilizes the material collected from History to form the basis of the present. History is the basis of Political Science. The state and political institutions have a historical base. Political Science is indebted to history for much of the material whereon it works. History places at the disposal of Political Science numerous facts concerning the origin and development of social and political ideas and institutions. History explains the institutions in their historical setting. It is impossible to make a scientific study of any political institution without any reference to its past history.
- (ii) **History as a laboratory of Political Science.** Students of Political Science are denied the privilege of making experiments in laboratories; they have got the facility for studying the thousands of experiments which are being carried out in the great laboratory of History. A modern student of Political Science may study the history of the English Revolution of 1688, the French Revolution of 1789 and deduces from it the general laws which give rise to a revolution. He may inquire the merits and defects of dictatorship from the fate of the countries which had adopted this particular form of government in the past. Thus, History serves as a laboratory for Political Science, since the historical experiments help a political scientist to draw general conclusion for this subject.
- (iii) **History plays a role of teacher for Political Science.** We must remember that History is not a mere chronology of facts and events. It not merely record events but also analyzes causes and points out certain tendencies. The study of History becomes fruitful only when political significance of events and movements is properly appreciated. The experiments recorded in History serve as a beacon to war against the adoption of certain institutions of laws, which have proved disastrous to the well - being of mankind,

- (iv) **History helps to understand the changes of Political System:** Changes occur in Political System because of many factors. With the help of History, the students of political science can understand and analyze the progress or decay of any particular political system in the world. Crisis of legitimacy occurs in modern states. Democratic regimes are replaced by authoritarian or military dictatorship. Why do all such things happen? History gives an answer to these questions and with the help of such answers, a political scientist can make generalization for building an ideal political structure.

3.3.2. CONTRIBUTION OF POLITICAL SCIENCE TO HISTORY:

Political Science gives to History as much as it receives from it. The following facts will bear out this connection:

- (I) **Historical events have political bearings:** History remains incomplete if the political bearing of events and movements are not appreciated. Prof. Seeley has rightly remarked, "History fades into mere literature when it loses sight of its relation in politics." For instance, the study of the history of British Rule in India remains incomplete if it is not studied in the context of the important political events of that time. The history of the partition of India cannot be truly appreciated without the full analysis and understanding of the British policy of "divide and rule", which was the hallmark of their policies and diplomacy in India.
- (II) **Impact of Political ideologies on History:** Important political events and political ideologies do change the course of History. None can deny the impact of Rousseau's liberal philosophy on the events and course of the French Revolution of 1789. The Russian revolution of 1917 occurred mainly under the influence of Marxian philosophy. Karl Marx's ideology of Socialism and Communism has changed the course of world history. Thus, without analysing and understanding the role played by political ideologies, the study of many historical events will remain incomplete.

3.3.3. DIFFERENCE BETWEEN POLITICAL SCIENCE AND HISTORY

History deals with concrete and matter of fact things. It presents to us not only facts, but the causal connection between the facts. Political science is speculative as well, since it deals with what the State ought to be. Hence, it would be an exaggeration to state as Freeman does, "History is past politics and politics is present history." The following facts bear out the main points of difference between the two:

- (I) **The scope of History is wider than that of Political Science:** History is the record of past events and movements, their causes and inter-relations. It includes a survey of conditions and developments in economic, religious,

intellectual, social and political affairs. But Political Science is concerned with the evolution and functioning of political institutions and the facts which bear directly or indirectly with state and government. Thus, the scope of Political Science is narrower than that of History.

- (II) **Political Science is not concerned with all History.** The history of art, science, language, customs, religions, industries, etc., has little relation to politics. The student of politics is not interested in the whole range of history which abounds in a variety of materials. Only a portion of such materials as is politically meaningful and significant is useful to him. From a variety of historical events, he would pick and choose only those that have relevance to his angle of research. The cultural, literary and military achievements would generally be beyond the scope of the investigation of a political researcher.
- (III) **Political Science is analytical, while History is descriptive.** There is a difference in the respective methods of studying History and Political Science. The descriptive or narrative method is adopted in the study of History, while the study of Political Science is reflective and analytical. Political Science is mainly reflective and treats of 'Ideas' and 'Theories'. History, on the other hand, is primarily descriptive and deals with facts. History is not concerned with the formation of theories, as the reason for this is that History is narrative rather than reflective. It is not concerned with the philosophical aspect of social thought. But Political Science is concerned with this aspect. It uses historical facts to deduce general laws or theories.

3.3.4. CHECK YOUR PROGRESS I

1. Who said “Political without history have no root, history without political science have no fruit.”?
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2. History is past politics and political science is present history. Explain
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3.4. POLITICAL SCIENCE AND ECONOMICS:

Political Science and Economics are intimately connected. Till recent years, economics was regarded as a branch of Political Science. Aristotle, in classifying the States, declared that the key fact is whether the State is ruled by the rich or the poor. Modern

economists do not agree with the older point of view. They regard Economics as a separate discipline, which seeks to inquire how man gets his income and how he uses it. The relationship between these two social sciences has always been very close. The name which indicated subordination to Political Science has been discarded. Under the modern name of Economics, the subject has undergone a new orientation and has acquired a new status and importance. Although Economics is now regarded as a separate social science, yet the relationship between Economics and Political Science continues to be most intimate. The two studies are interdependent. The interdependence of the two sciences can be illustrated in a number of ways.

3.4.1 CONTRIBUTION OF ECONOMICS TO POLITICAL SCIENCE:

Economics is mainly concerned with the activities of man in regard to production, distribution, exchange and consumption of money or commodities. Alfred Marshall a renowned economist considers that "on the one side the study of wealth and on the other hand the more important side a part of the study of man." Economics proves helpful to Political Science in many ways. In fact both of them have to go hand in hand as inseparables though they are distinct social sciences. We may better regard them as the two sides of the same coin.

- (I) **Very closely connected:** The close connection between Political Science and Economics springs out of the fact that the state has an economic aspect and the political order is interlinked with the economic order. The form of government and the sphere of its activities are profoundly influenced by the nature and form of the economic organization of the society. If there is a change in the economic system of the society, the political system suffers a parallel transformation. The change from the pastoral to the agricultural order and that from the agricultural to the industrial were followed by significant transformation in the political organization.
- (II) **Institutions of state are influenced by economic ideas.** Political institutions are influenced by economic ideas, activities and conditions. The economic theories of Karl Marx have profoundly affected political ideas and movements in the world. Economic causes underlie most political movements and determine their direction. The entire socialist movement which has exercised influence on the political movements and thinking in the last and the present centuries, is wholly economic in its motivation and nature.
- (III) **Economic Force shapes Political structure.** The basic economic organization of society shapes and determines its political structure. It is best illustrated by the difference between the economic organization of the U.S.A. and that of China. In the former country there is private ownership of means of production, while the latter is a socialist society and it is organized on the principle of social

ownership and control of the means of production. Because of the different economic organizations there is a fundamental distinction between the political structures of the two countries. The economic organization of a state deeply influences its political power - allocation. Those who control the economic lever are apt to exert pressure on the functions of government.

- (IV) **Economists Plans for the welfare of the people:** Adam Smith, the English classical economist, referred to two important objects of Political Economy: (a) to provide sufficient revenue for the people and (b) to supply the state with the revenue sufficient for the public administration. Modern state is a welfare state. It aims at promoting all - round development of man and society. These measures require the implementation of socio-economic programs for which resources needed. State seeks the help of economists for raising the required resources.
- (V) **Economic conditions influence the policies of the government:** Major duty of every government is to maintain peace and security. But no state can accomplish this task if the poverty and unemployment are prevalent on a big scale. It is now universally admitted that without the satisfaction of the minimum basic needs - food, clothing and shelter. Crime, immortality, disease, inadequate educational facilities are all to a large extent result of poverty which works in a vicious circle. Such conditions resultant of economic factors is bound to affect materially the policies and activities of the government.
- (VI) **Some political ideologies have economic roots:** Contemporary political theories, such as Socialism, Communism, etc., stem from economic roots. They are primarily concerned with economic problems. These theories are inspired by the supreme objective of eradication of some economic evils. But they require drastic changes in the political set up since their main objective can be accomplished only through the policies of government.
- (VII) **Successful working of democracy depends upon economic condition of state:** Economic prosperity is the pre-requisite for the success of democracy. Political rights are meaningless for a starving man '. Right to vote cannot have any charm for an unemployed and poverty - ridden person. Without ensuring good and sound economic conditions of the people, real democracy can hardly be possible.

3.4.2 CONTRIBUTION OF POLITICAL SCIENCE TO ECONOMICS:

The dependency between Political Science and Economics is mutual. Political Science helps or contributes to Economics as much as it receives from it. The following facts will bring out the contribution of Political Science to Economics:

- (I) **Welfare state and economic functions:** The modern welfare state attaches greater importance to the promotion of all - round welfare of the individual in society. Therefore, the state tries to increase the production of wealth and stabilize the mechanism of exchange and prices. If necessary, the government also arranges for the import of essential commodities, resorts to rationing and control over distribution. The control of currency, banking, foreign exchange and money - market also comes within the purview of modern welfare government. The state details out the policies regarding taxation, marketing, production priorities, exports and imports and nationalization. It undertakes the responsibility of fair distribution of wealth by removing glaring inequalities of income.
- (II) **Political institutions influence the economic condition of society:** Production and distribution of wealth are largely influenced by the structure and policies of the government. For example, the system of production and distribution of wealth in China is different from that of the United States of America. Under the American political system privatisation is encouraged. But under the Chinese political system production and distribution in the private sector is not allowed at a vast scale. Under the Chinese political system only collectivist planning and state enterprises are permitted. The economic textures differ in these two countries because of the different structure and policies of their governments.
- (III) **The main reasons for problems of state are economic in nature:** As a matter of fact, the main problems of every state are economic in nature. The Second World War was characterized as a war of democracy against dictatorship. But the major causes of the war were economic. The rise of Nazism was also due to economic crippling of Germany by the victorious powers after the First World War. The burning questions of today's politics, viz. the relations of the state to industries, its control on economic order, its policies towards labour and capital, etc., are all economic issues intertwined in the political issues.
- (IV) **Economic problems are solved by the State:** In today's world, relations between capital and labour, questions of wages, conditions of work, trade unions, capital, Labour conflicts, trade pacts, tariff currency and exchange problems are mainly economic problems. But they are solved only through state action. Whatever be the solution, it has important bearing on the economic conditions from which the problems spring.
- (V) **Economic system is planned, controlled and regulated by the State:** Economics is a study of human action in relation to production and consumption of wealth. It concentrates on the mode of production, consumption, exchange and distribution of wealth within the community. All

these aspects of the economic system are planned, controlled and regulated by the laws of the state.

3.4.3. DIFFERENCE BETWEEN POLITICAL SCIENCE AND ECONOMICS:

Political Science and Economics are two independent but ancillary social sciences. Man in society is a common factor in the study of both these sciences. It is the welfare of man and society for which each strives. Despite this, there are a few differences between the two.

- (i) **Difference in subject matter:** Popularly speaking, economics is the science of wealth and the study of human action in relation to wealth. It focuses on the mode of production, consumption, exchange and distribution of wealth within the community, but Political Science is the study of the state and government and it focuses on the political process of a country. Mainly economics deals with commodities whereas Political Science is concerned with human beings.
- (ii) **Economics is more advanced and accurate than those of Political Science:** In recent years there has been phenomenal development in economics and as a 'Science' it is more advanced than Political Science. Though, neither Political Science nor Economics can attain exact mathematical accuracy, yet it is the boast of Economics that it is becoming more and more of a science with the help of Mathematics and Statistics. The methodology used in Economics gives more accurate results than the one used in Political Science. Mathematical and statistical methods are used in Economics. The results obtained from such methods are more accurate and reliable. Mathematically, techniques cannot be and correctly used with exact accuracy in Political Science.

3.4.4. CHECK YOUR PROGRESS II

1. How economic conditions influence the policies of the government?
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2. How Economic system is planned, controlled and regulated by the State?
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3.5. POLITICAL SCIENCE AND SOCIOLOGY:

The various sciences dealing with man as a social entity are called the social sciences, and the most fundamental of them all is Sociology. Sociology is the general social

science. It deals with the fundamental facts of social life. The relation of Sociology to Political Science is fairly obvious. During the past two decades collaboration between Political Science and sociology has been increasingly emphasised and the sociological foundation of politics stressed. It is brought out clearly in the following words of Professor Franklin H. Giddings, "To teach the theory of the state to men who have not learned the first principles of Sociology is like teaching Astronomy or Thermodynamics to men who have not learned the Newtonian Laws of Motion." Giddings has stressed upon the dependence of Political Science on Sociology and it can be seen from the following description:

3.5.1. CONTRIBUTION OF SOCIOLOGY TO POLITICAL SCIENCE:

- (i) **We can understand the origin and evolution of State with the help of Sociology:** Entire basis of Political Science rests on the established truth that Man is a social animal. The state came into existence because of social nature of man. In order to understand the state thoroughly, we must know the entire process of the evolution of the state. The state did not come into existence in isolation. Many social forces must have influenced its evolution. Burgess has rightly said, "State is a continuous development of human society out of a grossly imperfect beginning through crude but improving forms of manifestation towards a perfect and universal organization of mankind." Thus, Political Science has to depend upon Sociology to understand the impact of the social and allied forces on the origin and development of the State.
- (ii) **Sociology supplies material to Political Science:** Sociology is concerned mainly with social life in general and its development. It analyzes and describes society and its social laws as they have existed in all ages and climes. Sociology investigates into the origin and growth of groups, their forms, laws, customs, institutions, modes of life and their contribution to human culture and civilization. Sociology, therefore, supplies to Political Science both valuable material and guidance in judging the worth of laws, customs and institutions and in regulating future social relationships.
- (iii) **Helpful in regulating the problem of social control:** The problems relating to society are perhaps the most difficult of the various problems which face modern governments. Customs of a society plays significant role in solving these problems. A state, however powerful may be, cannot make laws which are opposed to social customs and traditions of the people. If it makes, these are sure to be disobeyed by the mass of the people. Sociology, thus, supplies to Political Science useful information about customs of the society. The state pays due respect to them while framing the laws to deal with the problems of social control.
- (iv) **Emergence of a new discipline of Political Sociology.** During the past about five decades, importance is being given to the sociological foundations of politics. A revolution in the study of Political Science came in the beginning of the twentieth

century. Because of that a new discipline known by the name of Political Sociology has come up. Political Sociology explains the sociological interpretations of political phenomena. Factors like kinship, Racialism, tribalism, religion, caste, linguistic affinity and the like form part of the study of Sociology. But their role in the political process of the country cannot be ignored in an empirical study of a political system.

3.5.2. CONTRIBUTION OF POLITICAL SCIENCE TO SOCIOLOGY

The above explanation is one aspect of the issue. It explains the dependence of Political Science on Sociology. The other aspect relates to the dependence of Sociology on Political Science. It is discussed ahead:

- (i) **State affects social process:** Social process is the subject-matter of Sociology and it is profoundly affected by the state, which is the subject matter of Political Science. State is the highest of all associations and regulates our external social behaviour. The state defines in terms of its laws, the way of life to which both individuals and other social organizations must conform. Hence, without knowledge of the facts regarding the nature, organization and activities of the state a student of Sociology cannot have a clear understanding of the meaning and nature of man's social behaviour. A sociologist can get such knowledge only from Political Science.
- (ii) **State eliminates social evils:** Modern time is characterized as an era of welfare state. Such a state performs not only political and legal functions but welfare functions too. The elimination of social evils is one of them. Thus, when Sociology analyzes the various aspects of social life, it cannot overlook the useful role played by the state in cleaning the social life. Without the state action the abolition of social evils is almost impossible.
- (iii) **State is a major agent of social change:** State is considered as the main agency of social change. No one can deny the fact that the policies of the government are largely responsible for changing the general social pattern in any society. For example, in Indian society the mitigation of the practice of untouchability, to uplift the people of scheduled castes and the decrease in the rate of child marriages, etc., are mainly due to the progressive social policies of the Indian government. Thus, Sociology cannot ignore politics if it wants to understand, remould and improve the social pattern.

3.5.3. DIFFERENCE BETWEEN POLITICAL SCIENCE AND SOCIOLOGY:

In spite of close affinity between Political Science and Sociology, the study of both the sciences is distinct. Their problems are by no means the same. The province of Political

Science is not co - extensive with that of Sociology. The following lines of demarcation can be drawn between the two:

- (i) **The scope Sociology is Wider:** Sociology is a study of the evolution of the society from its very birth. It attempts to discover the facts and laws of social life as a whole. On the other hand, Political Science is interested in a particular aspect of society as an organized political unit. Sociology treats of all forms, civilized and uncivilized, of human associations, but Political Science has mainly with one form of that of Sociology human association, namely the state. Thus, the scope of Political Science is narrower than that of Sociology.
- (ii) **Political Science is a part of Sociology:** Sociology is the science of society. It deals with the origin, development and structure of society. Study of social traditions, customs, origin and civilization fall within its purview. According to R.G. Gettell, "Sociology is a general social science. It deals with the social aggregate and attempts to discover the facts and laws of social life as a whole. But Political Science is mainly concerned with the political aspect of man's life which is a part of the whole social life. "Thus, Sociology is a general social science and Political Science is only a part of the sum total of social life.
- (iii) **Sociology begins at an earlier stage:** Society is prior in its origin to the state. Man was found to be a social animal long before he turned to be a political animal. Political Science assumes to start with that man is a political animal. It does not attempt to explain as Sociology does, how and why he became a political animal. Political life of man begins much later than his social life. Sociology is, thus, prior to Political Science.
- (iv) **Sociology is general Social Science but Political Science is a particular social science:** Sociology is generally regarded as the fundamental and general social science. It embraces social life or the life of society as a whole. But Political Science is a specialized social science dealing with the political life of a man, which is one part of his total social life. Sociology is the general Social Science in the sense that it studies all the social relations of human life- legal, political, social, religious, economic, etc. Political Science, on the other hand, is concerned with state and government which are highly organized institutions. Thus, the difference between Sociology and Political Science is the difference between general and particular social sciences.
- (v) **Difference in nature:** Another point of difference between Political Science and Sociology is worth noticing. Political Science describes not merely the present structure and organization of the state and the forms it assumed in the past, it also aims at explaining what the state ought to be. It seeks to determine the ideal form of political organization. This normative aspect is entirely missing from Sociology. Sociology is primarily concerned with tracing the origin and social conventions of mankind. It is not concerned with their future ideal forms.

- (vi) **In Sociology the unit of study is individual, while in Political Science it is the state.** According to Garner, in Sociology the unit of investigation is the individual viewed as a social creature. Sociology studies individual not merely as a social animal but also as a neighbour, a citizen, a co-worker, etc. But in Political Science, the unit of study is the state as distinct from the tribe or the family. Its primary subject is a definite portion of society which has become organized politically.

3.5.4. CHECK YOUR PROGRESS III

1. How Sociology supplies material to Political Science?
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2. State is a major agent of social change? How
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3.6. SUMMARY

To conclude that all the disciplines have their unique importance and can't be said that one is more important than other. Political Science and History are two distinct disciplines with separate problems, yet they have a common subject in the phenomena of the State, and, as such, their spheres touch at many points and overlap at others. The two sciences have no doubt close affinities with each other, but their status as separate social sciences should always be borne in mind. Though History and Political Science are inter - related and mutually complementary, yet the two have distinct features of their own. Political Science is pre - eminently reflective and deals with ideas and abstractions, while History is narrative and deals with facts. The scope of the former is limited to political institutions, but of history embraces all aspects of human activity. Leacock succinctly remarks that some of History is part of Political Science, the circle of their contents overlapping an area enclosed by each.

Economics and Political Science are two independent but supplementary social sciences. The fundamental basis of the two sciences stands in close relation to each other. It is recommended by the Cambridge Round Table, organized at the instance of the UNESCO in April 1952, that Economics should be linked with Political Science in any well-designed course of studies. Similarly, the UNESCO Report on the Teaching of Economics reported that some study of political theory and institutions should form part of an economic curriculum.

Sociology and political Science are mutually dependent. They are closely associated in the study of man's social life. Every sociologist is in need of some

knowledge about political science, and every political scientist finds knowledge of sociology indispensable. In spite of their differences the fields of Sociology and Political Science often overlap. For instance, the social institution of marriage is primarily a concern of Sociology. At the same time, the laws of the state regarding child marriage, monogamy, divorce, etc. bring the institution within the purview of Political Science too. In fact, the two sciences touch at innumerable points.

3.7. QUESTIONS FOR PRACTICE

3.7.1 LONG ANSWER QUESTIONS

1. Critically examines the relationship of Political Science with History?
2. Explain major differences between Political Science and History?
3. Discuss the relationship of Political Science with Economics?
4. What are the major differences between Political Science and Economics?
5. Discuss the relationship of Political Science with Sociology?
6. Discuss the differences between Political Science and Sociology?

3.7.2 SHORT ANSWER QUESTIONS

1. Is Political Science a part of Sociology?
2. How states solve the economic problems?
3. History as a laboratory of Political Science.

3.8. SUGGESTED READINGS:

- A.C. Kapoor, Principles of Political Science, S. Chand & Company Pvt. Ltd., 2014
- J.C. Johari, Principles of Political Science, Sterling Publishers Pvt. Ltd., 2019
- Andrew Heywood, Political Theory- An Introduction, Palgrave Macmillan, New York, 2004
- R.C. Aggarwal, Political Theory, S. Chand & Company Pvt. Ltd., New Delhi, 2016

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 4: STATE: DEFINITION, ELEMENTS AND ITS DISTINCTION FROM GOVERNMENT, SOCIETY AND ASSOCIATION

STRUCTURE

4.0 Learning Objectives

4.1 Keywords

4.2 Introduction

4.3 Definition of State

4.4 Essential elements of State

4.4.1. Population

4.4.2. Territory

4.4.3. Government

4.4.4. Sovereignty

4.5. Non-Essential Elements of State

4.5.1. Check Your Progress I

4.6. State and Government

4.6.1. Distinction between State and Government

4.6.2 Check your Progress II

4.7. State and Society

4.7.1. Distinction between State and Society

4.7.2 Check Your Progress III

4.8. State and Association

4.8.1. Differences between State and Association:

4.8.2. Check your Progress IV

4.9. Summary

4.10. Questions for Practice

4.10.1. Long Answer Questions

4.10.2. Short Answer Questions

4.11. Suggested Readings

4.0. LEARNING OBJECTIVES:

After the completion of this unit, you will be able to

- To understand the meaning, nature and elements of State.
- To discuss the meaning and functions of Government, Society and Association.
- To differentiate the State from Government, Society and Association.

4.1. KEYWORDS: Sovereignty, Territory, Population, Membership

4.2 INTRODUCTION:

The State is a natural, necessary and a universal institution. It is natural because it is rooted in the reality of human nature. It is necessary, because as Aristotle said, "The State comes into existence originating in the bare needs of life and Continuing in existence for the sake of good life". Machiavelli was an Italian political thinker and he used the term 'State' for the first time in the current sense in his famous book "The Prince". To quote him, "All the powers which have had and have authority over men are states and are either monarchies or republics." In modern times, the term State is used in various senses. It is used as a synonym for Nation, Government, Society or Country. The term is also wrongly applied to certain political organizations which are not regarded as States. The component units forming the federation of the United States of America and also of the Indian Units are termed as 'States'.

All these terms have definite meanings in Political Science. But the term 'State' has more specific and definite meaning which has little in common with most of its various ordinary meanings. In Political Science, the term 'State' should be used in the scientific sense to mean an assemblage of human beings living in a particular territory under one organized government, the sovereign power of which is free from external control.

4.3. DEFINITION OF STATE:

Though the State is a necessary and a universal institution, no two writers agree on its definition. The important definitions of state are:

- Aristotle defined it as "a union of families and villages having for its end a perfect and self - sufficing life by which we mean a happy and honourable life.
- According to Dr. Woodrow Wilson," State is a people organized for law within a definite territory. "
- In the words of Burgess," The State is a particular portion of mankind viewed as an organized unity. "
- According to W.W. Willoughby, State exists" wherever there can be discovered in any community of men a supreme authority exercising a control over the social actions of individuals and groups of individuals and itself subject to no such regulation ".
- The German writer Syndal says. "A State comes into existence whenever a number of men who have taken possession of a part of the earth's surface, unite themselves together under a higher will."

There are other definitions also, given by many scholars and writers, but none of them is comprehensive in as much as each one of them emphasizes only a particular or a few aspects of the State and neglects the other. A correct definition of the State must include the essential elements of the state and explains its true nature. Dr. Garner's definition of the State is regarded by many as the best: "The State, as a concept of Political Science and Public Law, is a community of persons, more or less numerous, permanently occupying a definite portion of territory, independent or nearly so of external control and possessing an organized government to which the great body of inhabitants render habitual obedience." In this definition of Dr. Garner, we find that all elements like political, physical and spiritual are present. First, we find that the people must form one political unit obeying the dictates of Government duly constituted. Secondly, they must live in a definite territory. Thirdly, they must be independent of foreign control and fourthly, they must be guided by the collective will as expressed through the common supreme authority. Keeping these essential elements in view, we can define the State as a territorial community or society, living under a Government, and claiming internal supremacy and external independence - in other words, possessing both internal and external sovereignty.

4.4. ESSENTIAL ELEMENTS OF STATE:

After examining several important definitions of state, we conclude that the state has four essential constituent elements or attributes. The essential elements of the State are, first, a number of people, or population, second, a definite territory, third, an organization unifying the people, or Government, and fourth supremacy in internal matters and independence from external control, or sovereignty. The first two of these elements constitute the physical or material bases of the State, while the last two forms

are its political bases. Each of these four elements or attributes of the State are elucidated below:

4.4.1. POPULATION:

Population is a very essential element of state, and it is obvious that there can be no state without population. State is meant for human beings and not vice versa. Population is inevitably a basic requirement. No hard and fast rule can be made about the exact population a state should have. J W. Garner says: The nearest approach to a safe rule is to say that population must be sufficient to provide a governing body and a number of persons to be governed, and of course sufficient to support a state organization. Aristotle favouring a medium sized population said that the population should be large enough to be self-sufficient and at the same time small enough to be efficiently ruled. A very small number of people cannot form a state, if it is to function properly. It is ridiculous to imagine that 25 persons can form a state. Greek thinkers who were influenced by the city states of Athens and Sparta believed that the population should be neither too small nor too big. Plato put the ideal number at 5,040 only. The opinion of thinkers like Plato and Rousseau has no validity now. An increase or decrease of population within limits does not affect the status of a state, though it may change the standard of living and strength of a state. In the modern world, the population of states varies greatly from one country to another like the few thousands of Monaco to the many millions of China, India and the United States. No limit either theoretical or practical can be laid down in this respect. However, it is desirable that the population of a State should not be very large or very small. It should be large enough to be self - sufficient and small enough to permit good government.

4.4.2. TERRITORY:

Without a fixed territory there can be no state. The size of the territory of a state cannot be fixed. As in the case of population, no definite limit can be laid down for the territory of a state. The modern States vary greatly in respect of territory. The defunct Union of the Soviet Socialist Republics was the largest State in size. Its area was more than ten million square miles, i.e., one sixth of the world. On the other hand, the State of San Marino has an area of few square miles and the State of Monaco has only 4 square miles. However, it is obvious that the territory should be adequate both in resources and area to provide material prosperity to its citizens. The resources within it should be sufficient to meet the needs of defence and of an efficient system of administration. In other words, the State should be Viable. The territory as a constituent element of the State refers to a particular region of the earth's surface which is within its exclusive jurisdiction. Under international usage, land, water and air space comprise the territory

of a State. The territorial sovereignty of a State extends over the land with its geographical limits, and over its rivers and lakes. Generally, it extends to a distance of three miles of the sea from the coast. In practice, however, this maritime jurisdiction is sought to be extended further by the States. The authority of the State extends also to the air space above its territory.

4.4.3. GOVERNMENT:

The purpose for which people live together cannot be realized unless they are properly organised and accept certain rules of conduct. The agency created to enforce such rules of conduct and to ensure obedience is called government. Therefore, to maintain law and order, to punish law breakers, to protect law abiding citizens and to promote the general welfare an organization called Government is not only necessary but also inevitable. "Government is an essential instrument of the State." Government is, in fact, the concrete outward manifestation of the State. It is visible instrument of state power. We can consider government as the face of the State. The State and Government are sometimes treated as synonymous, but the two are not identical. Government is one of the essential elements of the State and the State cannot and does not exist without a Government. However, the form and structure of the Government may differ and vary.

4.4.4. SOVEREIGNTY:

Sovereignty of the State is its most essential and distinguishable feature. When a State is deprived of it, the State is reduced to the position of other organizations or associations. Sovereignty is supposed to be the absolute power inherent in a State which is free from any outside control. In fact, sovereignty is the hallmark of the State. Sovereignty denotes supreme and final legal authority above and beyond which no legal power exists. It implies that the State is not subject to the control by any other State or authority within its own territory or outside. Sovereignty has two aspects - internal and external. Internal sovereignty means supremacy of the State over all individuals and associations of individuals within the area of its jurisdiction. Everyone there must obey laws of the State and only the government is competent to apply physical coercion. External sovereignty of the State implies that it is free from the control of any other State or political authority. If the State accepts any obligations and restrictions on its freedom of action in its interactional relation it is supposed to do so voluntarily and not because it is compelled to do so by an authority higher than itself. If it accepts, under external compulsion, foreign control on its authority it is then not a State in the technical sense of the term.

4.5. NON-ESSENTIAL ELEMENTS OF STATE:

Apart from the four elements discussed in the preceding analysis, several other elements of State are given by some of the writers. For instance Burgess gives comprehensiveness, exclusiveness and permanence as peculiar characteristics of the State, with sovereignty as the most essential principle.

- Comprehensiveness means that State embraces all persons and associations of persons within the given territory.
- Exclusiveness means that there can be one and only one organization of the State and permanence means, whatever the form of government may be the State always continues to exist. Governments change from time to time. One government may be subdued by another or disappear by being absorbed into another, but mankind must continue to live within a State.
- International law speaks about one more aspect of the State. According to it, a state must be recognized by other States.
- Recognition is generally given by other States when a State has the power and will to fulfil its obligations to other States. In a world characterized by mutual interdependence of the States international recognition is considered to be an important criterion of perfect Statehood.

Thus, our discussion of elements of the State leads us to the conclusion that every State must have its population, a definite territory, a duly established government and sovereignty. The absence of any of these elements denies to it the status of Statehood. Accordingly, the term 'State' generally used for the constituent units in a federal system, of government is a misnomer. None of the constituent units of a federal system is sovereign. They possess the first three elements and are autonomous in their own spheres and jurisdiction. But autonomy is not sovereignty and lack of sovereignty gives them no position to rank as States. Regarding other elements of the state it may be said that most of them are implied in the four essential elements of the state. The element of international recognition has not yet grown to be as important as the other elements.

4.5.1. CHECK YOUR PROGRESS- I

1. What are the essential elements of State?

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2. Write down the Non-Essential elements of the State?

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4.6. STATE AND GOVERNMENT:

The terms "State" and "Government" are very often used interchangeably as if there is no difference between them. People generally use them in an identical sense; Louis XIV of France confused State with Government when he said "I am the State". He could claim that he was the government as he was an absolute monarch and all governmental authority was vested in him. But he himself could not claim to be State as the State is altogether a different concept. Some political philosophers like Hobbes employed the terms State and Government as if they were identical in meaning. Even in ordinary parlance we often find that the two terms are used interchangeably. It is most noticeable when a classification of governments is mistaken for classification of States or when acts of government are treated as if these were the acts of the State. There are vital differences between the state and government. In order to understand fundamental differences a clear elucidation of the definition of the two terms is very much essential. Government is the organization or machinery of the State. It includes all those persons who are occupied in expressing or administering the will of the State. It is the sum total of all the legislative, executive and judicial bodies in the central and local organs. In its broader sense, the Government is the sum total of those organizations that exercise the sovereign powers of the State. Government is, thus, a political organization or an agency through which the will of the state is expressed, formulated and executed.

4.6.1. DISTINCTION BETWEEN STATE AND GOVERNMENT:

With the help of following points we can understand the distinction between the State and the Government:

1. Government is only one of the four elements of the State.

Government is only a constituent element of the State. It is only one of its four characteristics. According to Dr. Garner, "The state is a sovereign authority, while the government is the collective name for the agency, magistracy or organization through which the will of the state is formulated, expressed and realized." Without a Government the State becomes a non-entity and is no longer a State. The will of the State is formulated and expressed only through the Government. Government is an essential element of the State, but it is different from it.

2. The Government is narrower than the State.

The State is co-extensive with the total population living in its territory, but the number of people who constitute the Government is much smaller. The State includes the whole body of people, whereas the Government includes only those who are elected or nominated by the people and are engaged in expressing and enforcing the will of the State.

3. Government is included in the State.

The State is an all - embracing organization. It draws within its ambit all the citizens and the government also. To quote MacIver, "When we speak of the state, we mean the organism of which Government is the administrative organ. A state has a constitution, a code of laws, a way of setting up its government, a body of citizens. When we think of this whole structure we think of the state ". Thus, Government is eventually included in the State.

4. The State is more or less permanent, Government is temporary.

Hugo Grotious once said, "States are immortal." Though States are not immortal in the literal sense of the term, yet, State is far more durable than the Government. A State remains a State so long as it continues to have all its essential elements. But Governments are temporary. They can be changed through periodic elections or through revolutions. Changes in the personnel and even in the form of Government do not affect the existence of the State. Death of a monarch or a ruler or the overthrow of a Government through peaceful or revolutionary means does not mean the extinction of the State. It implies that changes in the form of Government do not constitute a change in the State.

5. The State is largely an abstraction, while the Government is concrete.

The State is merely a concept which cannot be perceived by our senses. It is something abstract, and can only be understood and not seen. Thus, State is an abstraction. On the other hand, it is something tangible and definite. In the day - to - day life, it is the Government which matters. Government is the representative or the agency of the will and power of the State. It is with it that the people come into contact and have their dealings. The State is a concept, an idea without a physical or concrete form but Government is a definite group of persons who run the administration and act in the name of the State.

6. All States are identical, but forms of Government vary.

Forms of Government differ from State to State and from time to time, but all States are essentially alike. The form of the State is one and universal with its four essential elements, i.e., population, territory, Government and sovereignty. All states, whether large or small, must possess these four constituent elements. Unlike the state, Government exhibits different forms, such as monarchy, aristocracy, democracy, unitary and federal, parliamentary and presidential.

7. Sovereignty belongs to the State, not to Government.

Sovereignty is an exclusive characteristic of the state, whereas Government does not have such characteristic. Whatever authority or power belongs to the Government, it is delegated by the State. The power of the State is absolute and original, but that of the Government is limited and delegated. The State can at pleasure increase or decrease this power. Legally speaking, the state has unlimited sovereign powers. They are not derived

from any higher authority. There are no legal limits on the powers of the State. Government, being an agent of the State, has limited and delegated powers.

8. Territory is the essential characteristic of the State and not of the Government.

State is a territorial association. The possession of territory is a necessary basis for all modern States. The idea of territorial sovereignty and jurisdiction is firmly embedded in the concept of State. Contrary to it, the term Government has no reference to the element of territory.

9. Individual can have rights against the Government, but not against the State.

The individual may have rights against the Government but he has no rights against the State. The State is the fountain of all rights. Hence, an individual may not have rights apart from the State. In fact, the individual, being a member of the population, is a constituent element of the State and as such it cannot have rights against the whole. The individual can have complaints and grievances against the Government, but not against the State. The State never acts by itself. It always acts through the Government which alone can be the target of individual complaints.

10. The State is the master and the Government is its servant:

The State is the master as it is in possession of original and plenary power. The State has the supreme authority inherent in itself. The authority of the Government is derived and delegated. The Government can only do those things and performs such functions as are specifically authorized by the State. The status of the Government in relation to the State is that of a servant and a master. To conclude we can quote that Prof. Laski believes that the distinction between the 'State and the Government is largely theoretical and that for the purpose of a practical administration the state is Government. In reality, however they are not synonymous.

4.6.2. CHECK YOUR PROGRESS II

1. Define State and write down the distinctions between State and Government?
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2. Write down the meaning of State and Government and distinguish between the two?
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4.7. STATE AND SOCIETY

State and Society are not identical. Since the time of the Greek city - states the relation of State and society has been a popular theme in political discussions. The Greek political thinkers considered the State and society identical. This is because the Greek city-state was something more than a political system. It was an all - embracing society, an ethical society, an economic institution and a cultural association. It was the "Society - State". But today this Greek notion stands discredited since it is maintained on all hands that State and Society are neither identical, nor are they co-terminus. If State and Society were identical, citizen's life would exhaust all its social content and there would remain no sphere of life beyond that covered by the State.

4.7.1. DISTINCTION BETWEEN STATE AND SOCIETY:

The term society means harmonious or at least peaceful relationship. It includes every willed relationship of man to man. It is a complex of associations and communities through which men seek the fulfilment of their social instinct, and institutions which regulate their mutual relationship. Society is a term for designating the entire network of social relationship. The study of society involves not only the study of political relations by which men are bound together but also the study of their religion, family, economic activities, etc. The State is a concept of Political Science and exists where a number of people, living on a definite territory are unified under a government which in internal matters is the organ for expressing their sovereignty and in external matters is independent of other governments. The aforesaid meaning of society and that of state bring forth the following points of distinction between the two:

1. Scope of Society is a wider than the State:

Society is the whole web of social relationship. Society is much more than the State. It comprises the whole gamut of social relationships. The study of society involves the study of man's religion, of domestic institutions, economic activities, education, etc. But the State is a small part of the society and is concerned only with the political activity of the individuals. Thus, the scope of society is wider than that of state.

2. Society is prior to State:

Historically, society is prior to State. According to MacIver, "In the earliest phases among hunters, fishers, and root diggers, and fruit gatherers, there have been social groups which knew almost nothing of the State." A considerable period must have passed before man evolved the form of political organization called the state. . Therefore, historically viewed, the State came into existence much later than the society.

3. Territory is the distinguishing feature of the State, not of Society:

Society is not a territorial concept. Society refers to any relationship between man and man. The term Society has no reference to territorial occupation. It refers to man alone.

But on the other hand, territory is one of the essential characteristics of the State. A State without a definite geographical area cannot be thought of.

4. Distinction in Respect of mode of operation:

Another fundamental difference between the State and society is in regard to their respective modes of operation. Essentially, the State operates through the instrument of coercion and compulsion. Society, on the other hand, operates through voluntary action and persuasion. Society appeals and persuades, while the State uses force. States enjoy the power of coercion. Disobedience to its laws is followed by punishment. Society, on the other hand, does not enjoy the right of exercising coercive power.

5. Organization is essential for a State but not for a Society:

Organization of government is an essential feature of the state. A State without a Government is unthinkable. The term "State" is applied only to politically organized communities. That is not the case with society which covers both organized and unorganized communities. Primitive people were not formally organized as a State, though they lived in some form of society. Even today, there are some simple people like Eskimos who constitute social groups but have no political organization.

6. Distinction in respect of their functions:

Society and State differ in their functional aspect also. It is the function of the State to make and enforce a legal framework. Its main purpose is the maintenance of law and order. As the State is only a political association, it deals only with the political aspect of the life of man. Society, on the other hand, performs a multiplicity of functions in order to fulfil the various purposes of life. Society is concerned with the whole life of man. There is no aspect of life with which society is not concerned.

7. The State possesses sovereignty, Society does not:

The State possesses sovereign and enforce its authority on those who violate its laws. The word "Sovereignty" means supreme in power. It can enforce its laws by the threat or use of its coercive power. Society has no coercive power comparable to that of the State. A State without sovereignty is a mere illusion. Society is based on customs, conventions, moral persuasions and pressure of public opinion. It is the State which maintains the framework of the social order. Society is held together by the State which is the highest form of social organization.

On the bases of the views expressed above, we come to the conclusion that the state and society are two different institutions and both have wide differences. According to MacIver, "To accept the state and society as one is to create a misunderstanding, so, we can neither know about the state nor about the society." But in spite of this there are close relations between the two and to separate both from one another is not only difficult rather it is Impossible.

4.7.2. CHECK YOUR PROGRESS III

1. Write down the two differences between State and Society?

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2. Write down the meaning of State and Society.

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4.8. STATE AND ASSOCIATION:

State is Like Other Association. The modern society is pluralistic in nature. It consists of a large number of associations. Each of these associations has its separate aims and functions. To satisfy their needs and wants, human beings form different associations like the State the Church, Trade Union. There are, thus, political, social, religious, recreational, charitable and supports associations. The source of authority of all associations is inherent in their own nature and functions. Some people hold that these groups and associations have their existence only on State sufferance. But there are others who say that associations are a natural growth, and that the State is an association like other associations. The ultimate purpose of all associations including the State is to enable the individual to satisfy his needs and achieve his best self.

4.8.1. DIFFERENCES BETWEEN STATE AND ASSOCIATION:

In spite of the essential similarities between the State and other associations we find the following important differences between them:

1. Membership of Association is Voluntary:

All persons permanently living within the territorial limits of the state automatically become members or citizens of the state. They have to choose. They cannot refuse to be members and fail to meet their obligations to the state. They shall pay taxes and discharge other duties as citizens. On the other hand, the membership of an association is purely voluntary. Nobody can ever be coerced to become a member of a religious association, sports club, labour union or any other association.

2. No Territorial Limits for Associations:

No association is restricted by territorial frontiers. The membership of an association may go beyond the frontiers of a state and its members may be found in many states, if it happens to be an international association like the Red Cross. At the same time, there

may be an association, which is strictly local in character. In the case of a state its sovereignty is strictly limited by its territorial frontiers, beyond which it writs cannot run.

3. Sovereignty is essential for State and not for Associations:

The most fundamental point which distinguishes the State from other associations is that the State alone possesses sovereignty or superior coercive power. It will is supreme and all individuals and associations of individuals are under its complete supremacy. Whenever there is a conflict between the will of the State and other associations, the will of the State must prevail. No association which challenges the supremacy of the State is permitted by the State to exist.

4. State Enjoys Power of Coercion, but Associations are Devoid of Such Power:

Voluntary associations lack the legal power of coercion. They cannot compel their members to obey orders. Associations can at most expel their members for disobedience or inflict some sovereign authority. It not only can fine, imprison or confiscate the property and a member who refuses to obey its orders but in extreme cases, can deprive him of his right to life.

5. Membership of a State cannot be given up while that of Associations can be surrendered:

An individual had the liberty to give up the membership of an association whenever he likes to do so. But this is not the case with the membership of a state since the membership of a state has a compulsive character. A citizen is born in the State and can in no case withdraw from it. But a member of any other association can withdraw or resign from the association whenever he deems proper. The withdrawal from the membership of a State is permitted in very rare cases, but in the case of other associations such withdrawals are easy and frequent.

6. At one time an individual can be a Member of one State only but of Many Associations:

The membership of the State is determined by birth and one has to be a member of one State or another. There is not option. Furthermore, an individual can be a member of one State only at a time, but he can join as many associations as he pleases. It is he who decided whether he should join one or more associations, or not join them at all, or withdraw from them whenever he wishes to.

8. The State is more or Less a Permanent Association but other Associations are generally of temporary Nature:

A state relatively speaking is permanent: but an association is temporary. An association may work only for some time, and close down owing to financial difficulties or lack of interest in members. The doors of a state can never be closed down. Government may change or fall, but the state continues as long as it enjoys sovereignty.

9. The State is an all-inclusive Association of Associations:

The State is the supreme association. It controls and co - ordinates the activities of all other associations. The State is all pervasive, all - embracing and all - inclusive association. It is the most powerful of all associations. It is often described as an association of associations. The State brings harmony by controlling the external behaviour of other associations. It supplements and supervises the activities of other associations within the society

10. Limited Scope of Association Activity:

The scope of an association established to achieve a particular objective, which may be social, economic, commercial, cultural, political or literary is limited. An association does not go beyond the restricted field of activity for which it has been started On the other hand the scope of state activity is very wide, almost without limits.

11. Government is an Essential Element of State but not of Associations.

A state cannot exist without a government. It is the government which implements, the will of the State through its laws. But in case of Associations government is not an essential element of them. Associations are normally organized and they have a set up to work for the achievement y of the ends for which the association was constituted, but the set up of an organized association is no match to the government of a state.

Lastly we can say that an association is not a mere crowd or a loose gathering of people. It is an organised group, with clear-cut aims and with well-defined methods of achieving them. Associations render useful services to members and make life easier and better. No association in society would be able to function without the existence of a central authority, i.e. the State.

4.8.2. CHECK YOUR PROGRESS – IV

1. Write down the differences between State and Association?

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2. Is Sovereignty an essential of Association?

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4.9. SUMMARY:

It can be sum up that State is an organised institution which organise the society and association through its important element government. The status of the Government in relation to the State is that of a master and a servant. The ends and purposes of the State

are executed through the instrumentality of the Government. Without Government, the State has no existence. The State is largely an abstraction, but the Government is concrete. The State is permanent and fixed, while the Government is transitory. Sovereignty is an essential attribute of the State, but the Government does not possess sovereignty. State has original powers, while Government has only limited powers delegated by the State. There is mutual interdependence between both, the society and the state. Peaceful environment is necessary for the existence of the society and such an environment can only be maintained by the State. It is the State which harmonizes the contradictory claims of different associations. As an integrating force of society, it seeks to co-ordinate and holds the balance. In dealing with other associations the state frames general rules to ensure their smooth functioning and to adjust the relationship among different associations.

4.10. QUESTIONS FOR PRACTICE

4.10.1 LONG ANSWER QUESTIONS

- 1 Define State. Discuss its essential element.
2. Write a note of State and differentiate it from Society.
3. Discuss the inter-relationship of Government and state.
4. Critically examines the relationship between State and Association.
5. Write down the meaning of State and Association and discuss the differences between the two?

4.10.2. SHORT ANSWER QUESTIONS

1. Give the non essential elements of State.
- 2 Write any two definitions of Government.
3. Write a note on government as an essential element of State.
4. Society is prior to State. Briefly explain.

4.11. SUGGESTED READINGS:

- A.C. Kapoor, Principles of Political Science, S. Chand & Company Pvt. Ltd., 2014
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- Andrew Heywood, Political Theory- An Introduction, Palgrave Macmillan, New York, 2004
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BACHELOR OF ARTS (LIBERAL ARTS)
SEMESTER I
COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 5:- THEORIES OF THE ORIGINS OF STATE: EVOLUTIONARY AND SOCIAL CONTRACT

STRUCTURE

5.0. Learning Objectives

5.1. Key Words

5.2. Introduction

5.3 .Elements of the State

5.4 .Different Theories of the Origin of the State

5.5 .Theory of Social Contract

5.5.1 Conception of the State of Nature

5.5.2 Hobbes's State of Nature

5.5.3 Origin of the State for Hobbes

5.5.4 Certain Features of the Contract for Hobbes

5.5.5 Locke's State of Nature

5.5.6 Origin of the State for Locke

5.5.7 Certain Features of the Contract for Locke

5.5.8 Rousseau's State of Nature

5.5.9 Origin of State for Rousseau

5.5.10 Certain Features of the Contract for Rousseau

5.5.11 Limitations of the theory of Social Contract

5.5.12 Check Your Progress I

5.6. Evolutionary Theory of the Origin of the State

5.6.1. Views of MacIver

5.6.2. Views of Burgess

5.6.3. Views of Gettell

5.6.4. Views of Garner

5.6.5. Critical Evaluation of the Evolutionary Theory

5.6.6. Check Your Progress II

5.7. Summary

5.8. Questions for Practice

5.8.1. Long Question Answers

5.8.2. Short Question Answers

5.9 Suggested Readings

5.0 LEARNING OBJECTIVES

After the completion of unit, you will be able to

- Understand the origin of the State through the social contract and evolutionary theories.
- Analyze how these two theoretical standpoints explain the emergence of modern State.

5.1 KEY WORDS: State, contract, Sovereign, state of nature, liberty, society

5.2. INTRODUCTION

The study of State is one among the primary focus of the discipline of political science. But each thinker differs in defining this term due to divergent reasons of its origin and purpose of existence. For Aristotle, 'State is the creation of nature and that man is by nature a political animal'. According to Sant Aquinas, State is important for the well-being of human beings. The defenders of divine theory of origin of State argued that it has created by God and king is the agent of God on earth. State, for Machiavelli, is an artificial creation. For Hegel, 'state is March of God on earth'. For Karl Marx, state is a product of class struggle and originated with the advent of private property. As per V. I. Lenin, State 'is an organ of class rule, an organ for the oppression of one class by another'.

5.3. ELEMENTS OF THE STATE

The study of State is very integral part of the discipline of political science. The State is a political institution which acts through its agencies. The main and essential elements of the state are:

(a) Population – There must be large number of people who needs to be organised in various manners. Hence, without population State cannot exist.

(b) Defined Territory – To govern the people, a political organization like State needs a fixed and defined territory that is under its control. People should be residents or citizens of a specific territory to enjoy the protection of the State.

(c) Sovereignty – It is the most significant element that gives control to the State over its territory. It consists of internal sovereignty and external sovereignty. The internal sovereignty means the supreme power to make laws and govern the territory. The external sovereignty means independence from foreign country.

(d) Government – It is a form of political organization through which the State governs and perform everyday activities. It has three branches: (a) Legislative, (b) Executive, and (c) Judiciary. Legislative makes the law, rule and regulations. Executive implements the law. Judiciary provides justice.

5.4. DIFFERENT THEORIES OF THE ORIGINS OF THE STATE:

There are number of theories regarding the origins of the State:

- (1) Divine Origin Theory of State
- (2) Liberal Theory of State
- (3) Marxist Theory of State
- (4) Evolutionary Theory of State
- (5) Social Contract Theory of State

5.5. THEORY OF SOCIAL CONTRACT:

This theory came up during the period of 17th and 18th centuries when the existence of monarchy came under scrutiny. It was the time of great political upheavals in different parts of Europe. With the emergence of enlightenment, political regimes were challenged and revolts were threatening their continuation. The emergence of the theory of social contract was meant to address the issues concerning political authority. This theory became the basis or reason of modern democratic State and government. Though, it is an oppressive institution, but human beings cannot afford to live without it. As per this theory, the State is a necessary evil. It is a product of a contract or agreement amongst the people. The three main advocates of this theory are: Thomas Hobbes (1588-1679), John Locke (1632-1704), and Jean Jacques Rousseau (1712-1778).

They are also known as social contractualists and contractual theorists. For them, State is not a result of divine power or brought by some sudden reaction or force, it came into existence as a result of social contract among people to govern themselves. It means, there was a time period in the history when people were living without the State. They called this phase of human life without the existence of State as the state of nature. It means that State was not present from the very beginning of human life but originated due to certain circumstances.

5.5.1. CONCEPTION OF THE STATE OF NATURE

These theorists premised their origin of State on the basis of a hypothetical situation called the state of nature. It is the time period in which human beings were living in the stateless society, i.e. society without State. Before going into formation of the State, we shall understand this phase of statelessness. It is a hypothetical state of nature that gave reason or justification for the origin of the State. We shall discuss the views of each thinker on state of nature separately because they have different views about the nature, behaviour and living conditions of human beings during that period.

5.5.2 .HOBBES' STATE OF NATURE

Thomas Hobbes in his book *Leviathan* described the state of nature as period of lawlessness. It was a period in which people were not governed by the State. In this phase people were selfish and holding equal powers. They exercise this power without control of any one supreme authority and can acquire as much things and hold them for as long as men were able to do so with mere power. It was the situation in which individual's private or self judgment is absolute and no political organization exists to arbitrate and resolve the conflicts emerged between individuals. In other words, the state of nature for Hobbes is a 'state of war, a war of all against all'.

It was a situation where nothing was just or unjust, and everything depended upon the force and cheat. The might is right was the basic norm that governed the society. The life of a man, according to Hobbes, was 'solitary, poor, nasty, brutish, and short'. A man was living under the worse conditions without the presence of knowledge, arts, letters and culture. There was no industry because its future benefits were uncertain, no navigation activities in sea as no instruments for moving goods. Each person was concerned with himself and for his own personal preservation. In this state of nature morality was non-existent. There was no distinction between right or wrong and every man worked as per his own state of mind. There is no place for notions such as justice and injustice. There was no preservation and security of life of a man. In this state of nature, the laws of nature also existed and that were in tune with the basic principles of self-preservation and security? Hobbes laid out nineteen natural laws and some of them would assist men to come out of the state of nature.

Few of those laws are: (a) every man should seek peace, (b) every man should surrender his right to possess all things, hold power and self-defense as much as others are willing to give up their rights, (c) men must abide by their contracts to build mutual confidence that is very important to bring peace. In other words, the selfish nature of human beings would generate war like situation without the control of any supreme authority. It was presented as a reason for the necessity and origin of the State. So, without the existence of the State there would be anarchy everywhere.

5.5.3. ORIGIN OF STATE FOR HOBBES

In the state of nature, according to Hobbes, the laws of nature were existed but no one was following them due to the lack of any supreme authority. In order to secure and preserve the life, men decided to make a contract to create a Sovereign or State with supreme power to rule. The contract was made possible by giving up powers by all the men and handing them over to an individual or group of individuals called the State. According to Hobbes, each man will give up his right to govern himself and authorize a man or assembly of men and it is being repeated by the others also. The formation of State is the only way that the war like situation or anarchy can

be prevented. With the formation of State, men leave the pre-social and pre-political phase and entered into the social and political society. Men surrendered their natural rights and handed them over to the political Sovereign. This State or King would be all-powerful and a full sovereign authority, called Leviathan.

5.5.4. CERTAIN FEATURES OF THE CONTRACT FOR HOBBS

- (a) To bring peace, all men give up their rights to govern themselves by making a contract with each other. This contract is both social and political in nature.
- (b) It is important to remember that the contract is not between the Sovereign and the people it is among the people themselves. Hence, it is a social contract.
- (c) The sole source of each law and regulation is the Sovereign or State. It commands absolute power to govern.
- (d) The Sovereign is supreme, irrevocable, permanent and indivisible. It means, people cannot break or renounce the contract and revolt against the Leviathan or State.
- (e) The presence of Sovereign represents the unity of people. The overthrow of Sovereign will result in going back of the state of nature and living in anarchic and very insecure conditions. In other words, Sovereign is necessity even if it is authoritarian or dictatorship.
- (f) As the protection of life of people is the prime responsibility of the Leviathan, people can revolt only in one situation when their right to life is violated by the Sovereign.

5.5.5. LOCKE'S STATE OF NATURE

John Locke expressed his views on the origin of the State in his works *Two Treaties of Government* and *The Essay Concerning Human Understanding*. He also believed that before the existence of State, there was a phase of state of nature. But he differed from Hobbes with regard to the views of the nature and behaviour of the men in the period of statelessness. For Locke, human beings in their essence are peace loving, self-preserving, compassionate, believe in mutual assistance and possess reason. They control their passions and emotions through these qualities. Given these human qualities, the state of nature is not a state of war, as defined by Hobbes. For Locke, the state of nature is state of peace in which people have social interaction in an orderly manner. It was the phase of pre-political but not pre-social, as men were not living under a political organization called State but peaceful social engagement was the order of the day.

The men possess right to life, liberty and property in the State of nature as natural rights. These rights are not absolute in nature and they come with certain limitations. As all individuals, according to Locke, are equal and independent, no one has a license to destroy each other's life, liberty and property. He believes that all men are creation of God and they are obliged to preserve their rights not only for themselves but for others also. With regard to the origin of right to property, he argued that God has made every man the sole owner or possessor of all the property in his own person. The body and its physical and mental capabilities are of man's own possession.

When a man works on common natural resources with his own labour that resource indisputably become his private property. For example, if a man picks something to eat from the nature, it is detached from the common resource by adding his labour and become no more accessible to the society but turned into his property. This right comes with the limitation that a man cannot own or possess as much property as he desires. He can acquire the property only in proportion to his use. In the state of nature, the property acquired by a man is more than its use and remains unproductive and tend to spoil. For Locke, there will be inequality in the ownership of private property as the amount of labour and need of every man is different from each other. However, it may further lead to extreme economic inequalities as one can buy more labour power and make use of as much resources.

5.5.6. ORIGIN OF STATE FOR LOCKE

One may wonder if everything was alright in the state of nature then why Locke felt the need for origin of State through social contract. According to him, men renounce the state of nature as they were facing certain difficulties. He lists three of them, such as:

- (a) The state of nature lacks clearly defined, known and established law. It lacks common measures to decide what was wrong and right. So, no law was binding on men.
- (b) The state of nature lacks one definite authority that defines the law. It wanted a judge that determines the differences as per the established law. In the state of nature, all men are judges and execute law as per their interests.
- (c) The state of nature lacks the power that backs and supports the right of sentence and executes it properly.

These difficulties caused the fight among men. Due to these reasons, they decided to enter into a social contract to establish State or civil or political society.

5.5.7. CERTAIN FEATURES OF CONTRACT FOR LOCKE

- (1) With this contract, the State came into being with a government to protect the individual's right to life, liberty and property. These rights are inalienable in nature.
- (2) The main purpose of the government is to protect these inalienable rights.
- (3) The contract is irrevocable and men cannot reject it and move back to the state of nature.
- (4) Men have surrendered their rights partially to create a Sovereign, which is not absolute as that of Hobbes.
- (5) The formation of State is for the welfare of the people. The Sovereign performs the role of making law, carrying out the right punishment, makes arrangements for the protection of property and security from external danger.

In nutshell, Locke proposes for the limited form of government against whom people can revolt in case it fails to protect the inalienable rights. But the revolt against the government is not dissolution of the State or Sovereign.

5.5.8. ROUSSEAU'S STATE OF NATURE

Rousseau is the third thinker we shall discuss with regard to the theory of social contract. He discussed about the existence of pre-political phase of state of nature in human history in his book *Discourses on the Origin and Foundation of Inequality of Mankind*. Rousseau's state of nature is different from Hobbes's 'state of war' and Locke's 'state of peace'. For him, a man was neither entirely cruel and selfish nor peace-loving or compassionate. He was leading a solitary life, wandering around the forests, living without a home, no speech, social interactions with fellow beings merely to fulfill sexual and material needs and no want to hurt others. But he was distinguished from other creatures by the sentiments or emotions of self-love and pity. Self-love is crucial for securing and preserving oneself and pity is a feeling of aversion to the sufferings of the other human beings. Free-will and capacity to self-improvement are another two notable features of human nature.

With these attributes, human beings began to settle down and live a family life. The social interaction increased between them and language started developing. They abandoned the life of isolation and entered into society formation. For Rousseau, this was the golden age in the history of human kind. At the third stage of development, men started agriculture and involved in certain industrial works. As men have different physical and mental capacities and capabilities, they started possessing or accumulating different amount and value of resources and goods. This led to the emergence of private property in disproportionate manner and rise of

rich and poor classes or sections in the society. The inequalities increased with the passage of time resulted in exploitation and intensification of confrontation among human beings.

5.5.9. ORIGIN OF STATE FOR ROUSSEAU

This phase of state of nature witnessed the increase in corruption, selfishness, slavery and wickedness among human beings. Man has led to the degeneration of everything good, according to Rousseau. The situation kept on slipping towards worse and men decided to form a political society or State. They surrendered all their powers under the direction of a general will to create a Sovereign, which would protect their life and provide freedom. The contract was not a majority decision, rather formulated after the consent of all men. They have abandoned their individual will and accepted the General Will which is the Sovereign or State. The individual will or actual will was narrow and selfish in nature and General Will represents the interests of all, which is just in nature.

5.5.10. CERTAIN FEATURES OF THE CONTRACT FOR ROUSSEAU

- (1) As other thinkers, for Rousseau the contract created General Will which is irrevocable, inalienable, permanent and absolute.
- (2) The General Will or State or Sovereign is the source of rights, freedom and justice. No man has the liberty to go beyond what is authorised by it.
- (3) The General Will represents the complete unity among men, as they abide by its decisions.
- (4) Everybody obeys the General Will and those who refused are forced to conform.

5.5.11. LIMITATIONS OF THE THEORY OF SOCIAL CONTRACT

Though this theory left great impact on the understanding and need of a political authority, it has its limitation. It follows:

- (1) The state of nature is a purely hypothetical situation without any historical evidence. Once the very basic premise is challenged, the whole theory is considered as speculative.

(4) Feminist thinker like Carole Pateman argues that it was not a contract among human beings but a contract among men to subjugate women.

means State plays the role of re-conciliating the conflicting interests prevalent in the society. It harmonises the society.

A trained sociologist, MacIver, provided sociological analysis of the origin and progression of State. For him, society exists prior to the formation of the State and human history has witnessed the stateless societies. As per his understanding, before the emergence of State there were other institutions through which the ancient rulers exercise their authority. The historical development of kinship or family, institution of property, religion or customs or customary laws, power or conquest and citizenship are the important factors in the origin and sustenance of the State. For these theorists, to begin with, the instinct to become social, i.e. to live in a society among other fellows is one of the fundamental characteristics of human beings. They started organising themselves in the form of family and later enlarged into kinship or community of their own blood relations.

5.6.1. VIEWS OF MACIVER

For MacIver, kinship builds society, which in turn builds State. As a result of living together, they developed common consciousness, interest and purpose. The community then moved towards social relationships. Religion has progressed that furthered the process of social relationship. The aspect of common worship strengthened the sense of community and accustomed human beings to authority and discipline. Force is another important factor for the formation and expansion of State. The economic activities play important role in the advent of State. Later on, the formation of laws and regulations with respect to production, trade, and marketing consolidated State as a political organisation. The element of political consciousness – in terms of sentiments for preserving and expanding territory, wars and conquests, political relationship among human beings and allegiance towards the system – further modernised the State.

5.6.2. VIEWS OF BURGESS

J W Burgess laid out four important features of State as:

- (1) State is all-comprehensive. It includes all human beings and associations formed by them;
- (2) State is exclusive. It means there cannot be more than one State for the same population living in a particular territory. Though, State can consist of two or more forms of governments;
- (3) State is permanent. It means men have no power to create the State and destroy it later. ‘Anarchy’, for Burgess, ‘is permanent impossibility’, and;

(4) State is sovereign. It consists of 'original, absolute, unlimited, universal power' over not only human beings but all organisations and associations. It commands obedience and can enforce punishment for disobedience.

According to him, State is a historical construct that evolved and matured along with gradual development and improvement of a society from imperfect beginning to perfection and universal organisation. It existed as a fact much before human knew and understood it. The powers which are attached with the State were exercised under forms that we now considered as not political. He believed that each development in society led to the progress of State.

5.6.3. VIEWS OF GETTELL

According to Gettell, the best way to begin the study of political science is to understand 'state as an institution'. For him, State is a product of 'gradual and natural historic evolution. It is neither the gift of divine power nor the deliberate work of men'. As per Gettell, 'no definite step in the history of civilization can be pointed out as the origin of the state'. It is difficult to know the time period of emergence of the State. It arose, like other social institutions, from many conditions and multiple sources. But there are certain main sources responsible for the rise of the State: (1) kinship, (2) religion, and (3) need for order and protection. Some form of family and kinship (blood relation) life was existing before the origin of State. Initially, the kinship relations were organised into a political life that gradually developed into authority and organisation of the State.

The mature State is relatively different from earlier kinship associations. The State deals with individuals but earlier associations are in the form of groups. State gives citizenship to diverse set of people but kinship associations provide membership only to the persons with blood relations. The religious values of obedience and reverence in terms of respect and loyalty helped to discipline humans and prepare them to submit to higher authority called State. Another reason for evolution of State was the need for order and protection for person and property.

5.6.4. VIEWS OF GARNER

J W Garner argued that 'the state is neither the handiwork of God, nor the result of superior physical force, nor the creation of resolution or convention, nor a mere expansion of the family ... state is not a mere artificial mechanical creation, but an institution of natural growth, of historical evolution'. The State as an idea, for Garner, has not developed suddenly at one particular moment or incident rather it must have taken long time to germinate in society. The people were unfamiliar with political authority and ignorant about the nature and forms of

political organisation. The idea of State appeared merely in a subjective form and took physical form later on.

Then it began as an ‘objective existence in institutions and laws’, before the society realised its manifestation and end purpose. The conception of political consciousness has taken its root. It first developed among some of the natural leaders and then got spread across the masses and become common or general with the passage of time. The rudimentary character of State kept on growing and extending as political consciousness was percolating among the people. As the civilisation advanced the structure of the State became more complex and essential for needs of humankind.

5.6.5. CRITICAL EVALUATION OF THE EVOLUTIONARY THEORY

(1) The theory has ignored the division of society into haves and have-nots and the need of the haves to form State to make policies and laws for their own profits.

(2) It does not explain the nature of State power.

(3) It does not make clear that whether State is free or autonomous from the dominant interests of the society.

5.6.6. CHECK YOUR PROGRESS II

Q. 1 State is a historical construct. Explain?

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Q. 2 What role religion played in the evolution of State?

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.....

5.7. SUMMARY

This unit explained the social contract and evolutionary theories of the origins of State. For the contractualists state is the result of contract among people to create a sovereign that would protect right to life, liberty and property. For these theorists, state is a necessary evil. According

to evolutionary theorists, the State has evolved slowly with the passage of time and no single event has resulted in its formation. The modern State has matured from its earlier form of kinship association. They considered State as historical construct that evolved and matured gradually.

5.8. QUESTIONS FOR PRACTICE

5.8.1. LONG ANSWER QUESTIONS

1. State is a 'necessary evil'? Discuss
2. State has not originated at any particular moment? Comment
3. Hobbes ideas are in favour of monarchy? Discuss

5.8.2. SHORT ANSWER QUESTIONS

1. 'State is March of God on earth' briefly explain.
2. What is Divine Origin Theory of State?
3. What do you mean by General Will?

5.9. SUGGESTED READINGS

- Dr. Jagroop Kaur, *ਰਾਜਨੀਤਿਕ ਚਿੰਤਨ* *Rajneetik Chintan*, madaan Publishers, Patiala, 2006.
- Shefali Jha, *Western Political Thought: From the Ancient Greeks to Modern Times*, Pearson Publication: New Delhi, 2018.
- Hoveyda Abbas and Ranajay Kumar, *Political Theory*, Pearson Publication: New Delhi, 2012.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT-6 NATURE OF STATE: LIBERAL, GANDHIAN AND MARXIST

STRUCTURE

6.0 Learning Objectives

6.1 Key Words

6.2 Introduction

6.3. Concept and definitions of State

6.4. Idealist, Functionalist and Organisational Perspectives of State's Nature

6.4.1 Characteristics or Essential Elements of the State

6.4.2. Check Your Progress I

6.5. Nature of State: Liberal Perspective

6.6. Nature of State: Gandhian Perspective

6.6.1.1. Check your Progress II

6.7. Nature of State: Marxist Perspective

6.8. Differences between Liberal, Gandhian and Marxist Perspective of State

6.8.1. Check Your Progress III

6.9. Summary

6.10. Questions for the practice

6.10.1. Long Answer Questions

6.10.2. Short Answer Questions

6.11. Suggested Readings

6.0. LEARNING OBJECTIVE

After the completion of unit, you will be able to

- Understand the concept and nature of state.
- Understand the nature of state from liberal, Gandhian and Marxist perspectives.

- Understand the differences between liberal, Gandhian and Marxist perspectives of state

6.1. KEY WORDS: Liberalism, Gandhism, Marxism, Class-Struggle, Ahimsa, Liberty

6.2. INTRODUCTION:

The State as a concept in the study of politics is important as political science in its proper sense is the science that is concerned with the all aspects of state. It is an endeavour to understand and comprehend the State in its conditions, in its essential nature, its various forms or manifestations, its development etc. Traditionally, political science begins and ends with the state. So it can be considered that it is the study of the state and government.

It is significant that though some sort of political organization has existed since ancient times, such as Greek city-states and the Roman Empire, yet the concept of the 'state' as such is comparatively modern. The contemporary concept of the state owes its origin to Machiavelli who expressed this idea in early sixteenth century as 'the power which has authority over men'. This was an important idea because it describes the nature of the state, not the end of the state which was a question of political philosophy rather than political sociology or political science. This peculiar feature of the state has been the focus of attention of many political thinkers.

In this lesson, you have learnt about three major political ideologies: Liberalism, Gandhism and Marxism. You know that liberalism is a political philosophy which advocates the autonomy of individual, the constitutional state, the responsive government, rights and liberties of the individual, rule of law, welfare state and the like. While on the other hand Marxism is a political philosophy of the working class, which highlighted class struggle, capitalism, private property etc. You also know about Gandhism, a synthesis of all major political ideologies of the world as an alternative solution of all problems faced by humanity.

6.3. CONCEPT AND DEFINITIONS OF STATE

The term 'State' is central to the study of Political Science. But it is wrongly used as synonym for nation, society, government etc. The term 'state' is also used as State management, State aid and so on. Also as the States of Indian union or the fifty States that make the United States of America. But in Political Science, we use this term differently; it has a more specific meaning. Some of the definitions of the concept of State are as follows:

- "State is a union of families and villages having for its end a perfect and self sufficing life by which we mean a happy and honourable life."- Aristotle

- “The State is the politically organized people of a definite territory.” Bluntschli
- "State" is a people organized by law within a definite territory". –Woodrow Wilson
- "The State exists when a people settled in country under its own sovereignty." Oppenheim
- "State is particular portion of mankind viewed as an organised unit." Burgers
- "The State is a product of society at certain stage of development." C.I. Engels

The state exists for the sake of good life. It is an essential and natural institution and as Aristotle said, “The State comes into existence originating in the bare needs of life and continues its existence for the sake of good life.” It is only within a state that an individual can raise to his or her ability. If there is no authority, no organisation and no rules then society cannot be held together. The state has existed where human beings have lived in an organized society. The structure of the state has evolved gradually over a long period of time, from a simple to a complex organisation that we have today.

The evolution of modern nation state as a political organization took a long period of time. In ancient times human beings lived in communities. The obvious fact is that human beings are social animals and they cannot live in isolation. They belong to society. The collective life that they need assumes certain rules and regulations and gradually such a group life has led to the formation of political communities and the emergence of State. In its earlier form, the State was very simple in its organisation. From that simple organisation it has evolved and grown into the modern complex organization. Over the years it has acquired different forms and has become a reality found everywhere.

As used in political science, the word state means a community or society politically organized under one independent government within a definite territory and subject to no outside control. There can be no community without the people to form one, and no common life without some definite piece of territory to live in. When people live a collective life, they fulfil the meaning of Aristotle's famous phrase, "Man is a social animal" and when they live a settled life on a definite territory to realize the purpose of collective living, they fulfil the meaning of Aristotle's second famous phrase, "Man is a political animal". The people are bound by rules of common behaviour and their violation is accompanied by punishment. That is the state. Society meets man's companionship; the state solves the problem created by such companionship. Therefore, the state is some form of association with some special characteristics particularly that of its territorial connection and of its use offered. It is charged with the duty to maintain those conditions of life for which the state came into existence and for which it continues to exist. Therefore, the state is a natural, a necessary, and a universal institution. It is natural because it is rooted in the reality of human nature. It is necessary

because, according to Aristotle, "The state comes into existence originating in the bare needs of life and continuing in existence for the sake of good life". Man needs the state to satisfy his diverse needs and to be what he desires to be. Without the state he cannot rise to the full stature of his personality. In fact, in the absence of such a controlling and regulating authority, society cannot be held together and there will be disorder and anarchy. What food means to the human body the state means to man. Both are indispensable for his existence and development. The state existed whenever and wherever man had lived in an organized society.

There is no definition of the state that is universally accepted and this is not peculiar to the concept of the State; it is a fundamental and an unresolved issue in the study of human society. A measure of the difficulty of answering such questions as what the state is, how it begins and develops, and what it does, is the reluctance of many of those who offer opinions about the nature of the state to define precisely what the state is. As they put it, "no one definition will please everybody, and many definitions may please only those who write them."

6.4. IDEALIST, FUNCTIONALIST AND ORGANISATIONAL PERSPECTIVES OF STATE'S NATURE

During the analysis of the term "State" has been used to refer to a bewildering range of things: a collection of institutions, a territorial unit, and philosophical idea, an instrument of coercion or oppression, and so on. The confusion stems from the fact that the State has been understood in three different ways, from an idealist, functionalist and organisational perspectives. The Idealist approach to the State is most clearly reflected in the writings of Hegel, who identified three "moments" of social existence: the family, civil society, and the state, and conceived of the State as an ethical community underpinned by mutual sympathy – "universal altruism". Functionalist approaches to the State focus on the role or purpose of State institutions. The central function of the State is invariably seen as the maintenance of social order, the State being defined as that set of institutions that uphold order and deliver social stability. On its part, the organisational view regards the government as the apparatus of the State in its broadest sense: that is, as that set of institutions that are recognisably "public" in that they are responsible for the collective organisation of social existence and are funded at the public's expense. It is important to note that the State is a special and unique form of human association; but it differs from other associations on the following grounds:

(a) It alone has the right to exercise force to compel obedience to its orders. It may impose any penalty, including imprisonment, deportation or death, as it chooses on its citizens;

(b) It is an all-inclusive association i.e., all segments of life are, at least potentially, under its control while no other association caters for more than limited segments of life. All other organisations and activities within the national frontiers are subordinate to the State;

(c) Its membership is compulsory for everybody and not voluntary, like other associations. Everybody must belong to a State;

(d) The basis of the State is territorial, that is, its jurisdiction includes everybody who was born in a certain stretch of territory and continues to reside there;

(e) It has permanence. Other associations are not permanent; they may arise, disappear, and re-emerge, unite and separate with ease; and

(f) It has complete independence and sovereignty. The State is the ultimate source of legal competence, and in principle, it has the power to make and enforce laws with all the means of coercion it cares to employ, and it is also free from foreign control.

6.4.1. CHARACTERISTICS OR ESSENTIAL ELEMENTS OF THE STATE

Four key characteristics or essential elements of the State can be identified from the foregoing analysis. The first two can be taken to be its “physical” elements, and the last two can be regarded as its “spiritual” or “metaphysical” elements. These are:

a) Population:

Since the State is a human association the first element that constitutes it is the human being. The State is composed of men, women and children. The population of the state can thus be defined as including citizens or subjects who enjoy full civil rights and owe allegiance, nationals or natives of the dependencies of a State, slaves, aliens or citizens and subjects of other States who reside within the territory of a given state.

b) Territory:

It is the other important physical feature of State. Every State is situated within a defined territory with clearly recognisable boundaries that do not overlap the area of any other State. A State’s territory includes not merely the land itself, but also the air above the land, the waters extending outward from its coast for a distance of twelve miles, the lakes and mountains and all other topographical features as well as natural resources. It is important to note that States are of different sizes. There is no hard and fast rule regarding the size of population. But, the strength of state depends upon the quality of its population.

c) Government:

Government is the soul of the State. In the words of Harold Laski, every State, in short, is a territorial society divided into government and subjects, the government being a body of persons within the territorial society, who are entitled to use coercion to see that these imperatives are obeyed. The group of people who superintends over or oversees the affairs of the State at any given time constitutes the government of that State. This is the instrument through which the overall will of the State is articulated, realized and expressed.

d) Sovereignty:

Sovereignty is the highest power of the State that distinguishes it from all other associations of human beings. It has two aspects – internal and external. It means that inside the State there can be no other authority that may claim equality with it. In the external sphere, it implies that the country should be free from any kind of foreign control– although the State can voluntarily accept the memberships of international organisations. The modern state is also above all a sovereign state because it seeks to be the sole authority and the only effective power within a given territory, and seeks to protect the independence of that territory.

Some writers have mentioned some other features of State in addition to the above four in the form of permanence which means that statehood continues even if it is merged in another state by force or acceded to another State, internationally recognition by other State and States have a ability to issue a citizenship on the basis of their conditions as prescribe in laws.

Political thinkers have, up to the first half of Twentieth Century, principally shown concerns in the phenomenon of the State, its evolution, organization and purpose. Several political writers and schools of thought have developed ideas about the nature and purpose of the State according to different points of view. None of the theories can therefore claim absolute authority or validity over another; hence, their merits and demerits need constant examination before arriving at any consistent conclusions.

6.4.2. CHECK YOUR PROGRESS I

Q. 1 Write a note on government as an essential element of state.

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Q. 2 Define State.

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6.5. NATURE OF STATE: LIBERAL PERSPECTIVE

Liberalism is a principle of politics which insists on Liberty of individuals as the first and foremost goal of public policy. The liberal state focuses on individual rights and freedom. It also argues for a neutral and minimal state. It replaces the divine right theory of the state and argues that a legitimate rule must be based on the consent of the people. With the coming of the liberal state, there were some significant changes occurring in the political organisation of the society like representative and constitutional forms of government, rule of law, and governments based on the consent of the ruled. It stressed on a new discourse on rights, to uphold the natural and basic human-like rights - to life, property, freedom, justice and so on. According to liberals, nature of state is dynamic that can be discussed in following points:

1. State- A man made Institution:

The Social Contract - as espoused by Thomas Hobbes, John Locke and Jean Jacques Rousseau, as three dynamic thinkers, and also by a few other modern philosophical thinkers -- is a convention between men that aims to discard the proverbial "State of Nature", whereby people are to live without government or written laws. The idea of social contract divides human history into two phases, i.e. one is the state of nature which was the life of people before the State come into existence and second is the creation of the State as a result of the contract between the people who earlier lived in the State of nature.

2. State is a Necessary Evil:

Classical liberalists wanted to ensure maximum freedom to individuals and therefore regard the state as a necessary evil. Necessary because it come forward to protect the individuals and secure their liberty and prevent chaos. It is consider an evil as it put restraints on the freedom of individuals by making laws. But as per modern liberalists, without legal authority in the form of state, individual lives and property would be under constant threat. And that would be detrimental to peace and prosperity of the society.

3. Pluralistic Nature of State:

In the view Liberalism, politics and decision making are located mostly in the framework of government, but many non-governmental groups, pressure groups and

interest groups use their resources to exert influence. But the state is distinguished from other social associations because of its sovereignty.

4. Will, not force, is the basis of the state:

According to T.H. Green, Will, not force, is the basis of the state. “Might without right can at best only temporary, might with right is a permanent basis for the state. Force is essential but it should be used only as a medicine. Power comes from the people and government is based on the consent of the people. If government fails to carry out the functions, people are justified in overthrowing it and setting up a new government.

5. The sphere of State Activities:

Based on the ideas of Adam Smith, classical liberalists believe that individuals should be free to pursue and protect their own economic self-interest, free from undue interference by the central government. To accomplish that, classical liberalists advocated minimal government limited to only six functions:

- Protect individual rights and to provide services that cannot be provided in a free market.
- Defend the nation against foreign invasions.
- Enact laws to protect citizens from harms committed against them by other citizens, including protection of private property and enforcement of contracts.
- Create and maintain public institutions, such as government agencies.
- Provide a stable currency and a standard of weights and measures.
- Build and maintain public roads, canals, harbours, railways, communications systems, and postal services.

8. Welfare state:

Government in the welfare state is a well-established network of social institutions plays a key role in the protection and promotion of the economic and social well-being of citizens. It is based on the principles of equality of opportunity, equitable distribution of wealth, and public responsibility for those who are unable to avail themselves of the minimal provisions for a good life.

9. Constitutional State:

The Laws of the State do not restrict the freedom of Individual. Liberalists favoured constitutional state, regulatory control of limited government and guarantees the right of individual and rule of law. Thus, instead of jeopardizing liberty and democracy, the

constitutional state makes these concepts stronger and more viable. People can enjoy the liberty within the permitted sphere and area which is not forbidden by the constitution as liberty is a gift of State.

10. Democracy:

Another aspect of State is Democracy which consists of four key elements: a political system for choosing and replacing the government through free and fair elections, the active participation of the people, as citizens, in politics and civic life; protection of the human rights of all citizens; and a rule of law, in which the laws and procedures apply equally to all citizens. In this regard, Locke proposes that people retain the right to change and overthrow a government through constitutional measures if fails to act for common goods and protect the rights. The laws must be an expression of the will of the people.

To conclude, liberal theory of the state overestimates the individual and conversely underestimates the potentials of the state. Its zeal to protect and promote the individual in his rights, liberties and autonomy, it seeks to build a capitalistic system where the state is reduced to the position of an instrument serving the exploitative tendencies. The focus of liberalists theorizing concerns the definition of individual rights and the state's role in protecting those rights, analysing such issues depends not only on how one views the source of individual rights but also on how one conceives the state itself.

6.6. NATURE OF STATE: GANDHIAN PERSPECTIVE

The state, understood as the legitimate supreme coercive authority of the political community, is an integral part of Gandhi's political philosophy. A major goal of his political activities as a leader of the Indian nationalist movement had been the establishment of a sovereign, non-coercive state for India. Without such a state, it would have been impossible to realize to the fullest, his vision of political Swaraj. Gandhiji is not an admirer of that type of the state which exists in the Western Society. For him, the Western state represented violence. Further, Gandhian ideas of state are discussing in the following points:

1. Nature of the State:

Gandhi ji stated that State promotes violence in a concentrated and organized form. The individual has a soul, but the State is a soulless machine, which can never be weaned from violence to which it owes its very existence. Gandhi was a champion of non-violence which deprecates all types of coercion. He believed that state is a manifestation of power and laws of the state are inherently based on coercion. The state is inclined to

impose its own will on individuals with the help of an elaborate machinery of police force, law courts, prisons and military power.

2. Gandhi on Democracy:

Gandhi saw the connections between non-violence and democracy. For democracy involves a set of institutions and a spirit that makes possible maximum individual liberty, nonviolent processes for social change, and the emphasis on persuasion and example rather than force and coercion. To him *Swaraj* and democracy are synonymous but decentralisation of power must be the basic part of democracy. Gandhism stands for a non-violent state based on (i) the consent of the people (ii) the unity in the society. Gandhiji advocated decentralization of power: both political and economic. The spirit of Gandhian democracy is the spirit of decentralization. Decentralization means devolution of power at each level beginning from individual/ local unit and reaching the apex. The essence of decentralization, according to Gandhiji is that all powers flow from below and go up, in ascending order.

3. Minimal State:

He was of the view that most of the functions of the state limited the freedom of individual as it is based on violence. In the views of Gandhi ji “government is best which governs the least”. Gandhi is of the view that the individual is of supreme value. He is a free moral agent that must subsume himself to working for social progress. The survival of the community, society or state is contingent on effective freedom of the individual. He favoured a government which was minimalistic in nature and occupied itself with maintaining law and order. Gandhiji looked upon an increase in the power of the State with the greatest fear. All increase in the power of the State, according to him was detrimental to individuality.

4. Gandhi ji as Anarchist:

Gandhi, as a philosophical anarchist repudiated the state on ethical, historical and economic grounds. He opined that nature of the state authority was compulsive and took away the moral value of an individual’s action. To quote Gandhiji, “A man is moral when he acts voluntarily.” He believed in the essential goodness of man. Left unto himself, man can develop his spiritual and moral personality. Man alone is capable of achieving wonders in the real world. The state should not interfere in the activities of the individual.

5. Rama Rajya:

It simply means an *Adarsh Rajya* or principled rule and is not the rule of a Hindu king or Hindu elite but of all and for all. Gandhiji had a message hidden in it for all the political

parties who today have forgot to keep themselves available to those who have chosen them to rule. *Rama Rajya* conveys a sense of duty on those sitting at the helm of public institutions to set the highest of moral and ethical values. According to Gandhi ji, in *Rama Rajya* land State belongs to the people. Freedom is guaranteed to all the people and they can live a happy and contented life. Right to resistance against the cruel and wicked laws is given to all. The features of *Rama Rajya* are: 1. decentralisation, 2. *varna vyavastha*, 3. non-possession, 4. trusteeship, 5. bread labour.

6. State as means and people as ends :

To Gandhiji, State is not an end itself rather it is a means to the end. It is meant to do greatest good of greatest number of the people. Neither force nor absolute sovereignty is the basis of State. Gandhi's ideal of a welfare State is always ready to promote the condition of its subjects. In the view of Gandhi ji the State is not an end in itself. The individual is the end. The State is the means to the realisation of self and moral perfection.

7. Non-violence:

Gandhi's ideal State will be non-violent of enlightened anarchy where social life would remain self-regulated. In that State there is no ruler, no subject, no government or no governed. It is a perfect State consisting of enlightened persons, self-regulated and self-controlled following the principles of non-violence. A non-violent state for Gandhi must aim at the welfare and upliftment of its citizens. In such a state, the police would be like social workers ready to use moral persuasion and public opinion to deal with anti-social elements. Crime would be treated as a disease that required understanding and help, and not punishment. It would be a state free of exploitation and conflicts between the labour and capital in industry, between the tenant and landlord in agriculture and between the city and village.

8. Decentralisation:

Gandhi ji believed that decentralisation and voluntary cooperation are two essential features of the non-violent State. He praised this system because in it everyone knows his wants and also realise that "no one should want anything that others cannot have with equal labour." Gandhi ji was in favour of Panchayats. He pleaded that Panchayats should be given full powers as every village had to be self-sustained and capable of managing its own affairs. All the villages should be united loosely by a bond of spiritual unity and social cooperation. There will be no military force, law courts, jails and no command and compulsion. All social problems will be solved by *Ahimsa*, truth and love.

9. State Ownership:

Gandhi ji admitted that State ownership was better but he rejected it on the ground of violence. In his view if the *Zamindars* or Capitalist refuse to become trustees and then State ownership become unavoidable. He would support a minimum of State ownership.

10. Reject the State:

Gandhi ji was hostile to state. Neither had he regarded State as necessary nor divine or natural creation. Gandhi ji rejects State mainly for three reasons:

1. The State is based on violence.
2. The coercive authority of the State is destructive of individual freedom and personality.
3. The society of equals is based on non-violence and cooperation, the State is an evil and unnecessary.

We find that in Gandhian perspective of state is based on the principles of democracy, freedom, participation, non-violence, morality, justice, truth and decentralisation. They all are related *to each other* in some way. Without decentralisation all these will remain distant hopes. To him *Swaraj* and democracy can be used as synonymous but decentralisation of power must be the basic part of democracy. Through decentralisation men will be able to develop their various faculties. Coercion and violence are associated with centralisation.

6.6.1. CHECK YOUR PROGRESS II

1. Write a note on Rama Rajya.

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2. What non-violence means according to Gandhi ji?

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6.7. NATURE OF STATE: MARXIST PERSPECTIVE

Marxist theory of State is also known as class theory of State. Besides liberal State theory, it is perhaps the most prominent theory. Marxist theory not only challenge the basic concepts of liberal State but also emphasises that it enslaves majority men of

society for the realisation of its aims, it is to be abolished or smashed without which the emancipation of common men will never be possible. Marx's point of view regarding State can be discussed thoroughly in the following points:

1. State is an instrument of Bourgeois Class:

Marx stated that the state was created to defend the economic interests (other interests are also included but economic interests are primary) of the bourgeois class and ultimately the state (along with its police, military and bureaucracy) becomes an instrument of that class. State is used as an instrument for the fulfilment of interests of a particular class or section of society. The bourgeoisie controls the economy therefore they control the state. In this theory, the state is an instrument of class rule.

2. Private property is the cause of the rise of state:

They have divided the development of society into old communist social system, slave society, feudal society and industrial society. In the old communist society, there was no state because there was no existence of private property. The system of private property worked as a potential cause of the rise of state. The owners of private property felt insecurity as to its protection and they felt the requirement of a super power which could provide protection eventually.

- I. When the private property had emerged, two classes of men appeared such as one was the owner of property and the other was without property.
- II. The conflict between them became prominent. Property owners wanted to subjugate the other class.
- III. Property owners formed a force within the society and this force ultimately assumed the status of state.

3. State is not natural and Ethical:

Marx, Engels and their supporters had no faith on the social contract theory of state origin. They have observed the origin from a materialistic' viewpoint which emphasises that though the state is the formation of man, behind this there is no emotion, idea but the influence of material conditions which they termed as economic conditions. Marx believed that the State was not a natural institution. The Marxists explain that society and State are essentially two different institutions. The society is natural institution while the State an agency to exploit the poor by the rich.

4. Continuity of Class Struggle:

Marxists explain the history of "civilized" societies in terms of a war of classes between those who control production and those who produce the goods or services in society. In

the Marxist view of capitalism, this is a conflict between capitalists (bourgeoisie) and wage-workers (the proletariat). The State came into existence as class instrument to serve the interest of the dominant class. According to Marxists, the State is a product and manifestation of the irreconcilability of class antagonism. Once the classes came into being, it was natural that their different interests would lead to disputes and clashes among them.

5. Welfare state is mean to save the capitalist System:

The relationship between Marxism and the welfare state is complex. Some Marxists have seen the welfare state principally as a controlling agency of the ruling capitalist class. Others have seen it as the 'Trojan Horse' within which socialist principles can be carried into the very heartlands of capitalism.

6. State cannot bring unity and harmony in society:

Basic idea of Marxism with regard to the historical role and nature of the state highlights that state cannot bring unity and harmony between the 'haves and have not'. The state is a product and a manifestation of the irreconcilability of class antagonisms. The state arises where, when and insofar as class antagonism objectively cannot be reconciled. And, conversely, the existence of the state proves that the class antagonisms are irreconcilable.

7. Government and law express class interests:

Marx had something of a theory of politics and somewhat less of a theory of government. The slogan "the capitalist state serves as the managing committee of the bourgeoisie" represents the simplest version of his view of the state. He generally regarded government and law as an expression of class interests. According to Marxists, the State was a class institution and basically it is bad institution and would never act for the good of the society. State is an instrument of violence. The military, police, courts, laws, bureaucracy, etc. are all employed to use violence and force for the good of dominant class.

8. Force is a source of coercion in state:

Marx views power as to be held by a particular group (dominant class) in state at the expense of the rest of the society (subordinate class). The dominant group uses power according to their own interests and these interests are a direct conflict with the interests of their subject to its power. Thus for Marx the source of power in society lies in the economic infrastructure. The basis of dominance or power is the ownership of sources of production. The ruling class, those who own the sources of production uses power to

exploit and oppress the subject class in all societies. The case of power to exploit others is defined by Marx as coercion.

9. Transformation through revolution:

The present structure of the state is to be transformed through reforms. Whether Marx supported reforms or not, is not clear from his compiled literature and there is a controversy on this issue. Interpreters of Marx's thought had opinion that according to Marx without revolution, fundamental change of society is not possible. But the success of revolution depends upon some prerequisites like awareness among labour class to resist the existing political system.

10. Classless and Stateless Society:

Marxist believes that the State is a temporary institution and will wither away when the society turns classless. Marx was thus against the State and sought its complete abolition. But he did not seek its abolition immediately after a successful proletarian revolution. The State will stay for a temporary period to facilitate smooth transition from capitalism to communism. This would be a temporary period of dictatorship of the proletariat. The State will wither away and a classless and Stateless society will be formed.

Analysis of the Marxist perspective of the state has been presented and highlighted that the state is opposed to the liberal theoretical traditions which deny the class essence of the state. The Marxist view of the State clearly rejects the above given propositions; it sees the State as essentially an instrument of exploitation and domination of one class (the poor, workers, and non-owners of means of production) by another class (the rich and the capital-owners). Marxists argue that the state is established by the most powerful class in society; it is used by this dominant class to suppress and oppress other social classes and in the process, it is a tool for the consolidation and reproduction of the dominant class. The State is used for these ends in class struggle through the protection of private property and the exploitation of the weaker classes, which are based ultimately on force.

6.8. DIFFERENCES BETWEEN LIBERAL, GANDHIAN AND MARXIST VIEWS OF STATE

1. Differences between Liberalism and Marxism: Differences between both are discuss under following points:

- I. Liberalists have an opinion that State originate from social contract while Marxist give stress on class struggle for the origin of State.

- II. According to liberalism state is an instrument of welfare while Marxists have the opinion that State is an instrument of class rule.
- III. Liberalism consider the purpose of the State is to provide welfare to its population on equal bases without any kind of discrimination while Marxists believe that State serve the ruling class and is not neutral.
- IV. Liberalists believe that State established cooperation and coordination between different groups of State while Marxists have an opinion that the existence of the State depends upon class struggle.
- V. According to liberalists, people have right to overthrowing government through constitutional measure if it fails to carry out the welfare functions. But, Marxists believe that as State is class institution and instrument of violence so it will withers away after revolution.
- VI. Liberalists have an opinion that State will continue for the welfare of people. But according to Marxists, after the dictatorship of the working class the State will wither away and classless and stateless society will be formed.
- VII. Liberalist consider State as evil because it put restraints on the freedom of individuals by making laws while Marxists consider State as evil on the ground that it is a source of class exploitation.
- VIII. Liberalists have a believe that laws must be an expression of the will of the people while according to Marxist laws of the State serve the interests of capitalists.

2. Differences Between Gandhism and Marxism

We get some similarities between Marx's and Gandhiji's perceptions:

1. Gandhi and Marx both described state as repression institution.
2. Both were focusing on state as an institution.
3. Gandhiji agree to abolish of state to create stateless system, other side Marx said that state is a well organized form of violence.
4. Both discuss state as an irreconcilable institution.

• Some dissimilarity between the two political thinkers:

1. Marx discussed on interest of class. There are two classes-capitalist and bourgeoisie. Gandhiji opposed the institution of state.
2. Marx was materialist, in other words, Gandhiji was a spiritualist.

3. Non-violence, satya, trusteeship are some important principles of Gandhiji and class struggle, historical materialism, dialectical materialism, theory of surplus value, dictatorship of proletariat are the basic tenets of Karl Marx.

3. Differences between Liberalism and Gandhism

- I. Liberalism discusses the functions of State as welfare while Gandhi ji describe State as repression institution.
- II. Liberalists have faith in welfare State for the wellbeing of its citizens while Gandhi ji gives stress of Rama Rajya for the welfare of people.
- III. Liberalism give stress on private property while Gandhi ji is in the favour of State ownership if the *Zamindars* or Capitalist refuse to become trustees
- IV. Liberalists have faith in State for the welfare of people and it will continue while Gandhi ji agreed to abolish the state to create stateless system.
- V. Liberalist strongly believe that power comes from the people and government is based on the consent of the people while Gandhi ji has a strong believe that state is based on violence and the coercive authority of the State is destructive.
- VI. Liberalists consider state a necessary evil while Gandhi ji consider State as evil but not necessary.

6.8.1. CHECK YOUR PROGRESS III

1. What is meant by Classless Society?

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2. Write any two differences Between Gandhism and Marxism

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6.9. SUMMARY

In the end of this lesson it is pertinent to mention that Liberalism, Gandhism and Marxism have one ultimate aim in describing the purpose of the state which is the “ultimate good” of the citizen though they may differ with each other. The viewpoint of one ideology about the purpose of the state may be at odds with another ideology. For example, liberals demand freedom and equality while accepting the capitalist state but Gandhian ideology is in the favour of non-violent state based on sawraj. Marxist reject the capitalist state in totality, however they also demand freedom and equality of man. Hence, all these political ideologies of these great political thinkers have developed into

political movements and later into the formation of political parties which resulted in the modern day civic political system. It is through these political ideologies that man has campaigned for a better life in society. In conclusion, the purpose of the state according to Liberal, Gandhian and Marxist standpoint is the creation of a just society; the protection of freedom and liberty; the creation of a class-less society and the creation of a social justice in society respectively.

6.10. QUESTIONS FOR THE PRACTICE

6.10.1. LONG ANSWER QUESTIONS

1. What is State? Discuss its nature.
2. What is liberal perspective of State's nature?
3. What is Gandhian views regarding the nature of State?
4. Discuss the Marxism with regard to the nature of State.
5. Discuss the differences between Liberal, Gandhian and Marxist perspective of State.

6.10.2. SHORT ANSWER QUESTIONS

1. Write a note on Class Struggle.
- 2 State is a man made Institution. Explain
3. Write a note on Gandhi's Minimal State.

6.11. SUGGESTED READINGS

- J.C.Johari, *Contemporary Political Theory*, Sterling Publishers Pvt. Ltd., New Delhi, 1987.
- S.R. Myneni, *Political Science*, Allahabad Law Agency, Faridabad (Haryana), 2004.
- O.P. Gauba, *An Introduction to Political Theory*, Macmillan Publishers, Delhi, 2009
- R.C. Agarwal, *Political Theory*, S. Chand & Company Ltd., New Delhi, 1976.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 7:- SOVEREIGNTY: DEFINITION, ATTRIBUTES AND ITS TYPES

STRUCTURE

7.0 Learning Objectives

7.1. Key Words

7.2. Introduction

7.3. Two dimensions of Sovereignty

7.4. Definitions of sovereignty

7.5. Characteristic or Attributes of Sovereignty

7.6. Types of sovereignty

7.6.1 Check Your Progress I

7.7. Monistic Theory of sovereignty or Austin's Theory of sovereignty or Legal Theory of

Sovereignty: Meaning

7.7.1. Characteristics of Monistic theory or Austin's Theory of sovereignty or legal Theory

of sovereignty

7.7.2 Criticism of Austin's Theory or legal Theory of sovereignty:-

7.7.3 Check Your Progress II

7.8. Pluralistic Theory of Sovereignty or Pluralism

7.8.1. Definitions of Pluralistic Theory

7.8.2. The main characteristics of Pluralist theory

7.8.3. Criticism of Pluralistic Theory of Sovereignty

7.8.4. Check Your Progress III

7.9. Summary

7.10. Questions for Practice

7.10.1. Long Answer Questions

7.10.2. Short Answer Questions

7.11. Suggested Readings

7.0. LEARNING OBJECTIVES:

After the completion of this unit, you will be able to:

- Understand the concept of sovereignty
- Classify the different types of sovereignty
- Analyze the various kinds of sovereignty

7.1. KEY WORDS: Sovereignty, Absoluteness, Universality, Sovereign, Monistic, pluralistic

7.2. INTRODUCTION

Supreme power is the placed name of Sovereignty. Sovereignty is the one of the four essential elements of the state. The term Sovereignty is derived from Latin word '*Superanus*' which means 'supreme'. So, Sovereignty refers to supreme power of the state. It is the only element that distinguishes state from any other association like family or a school, or from a whole set of associations and relations like society or a nation.

7.3. TWO DIMENSIONS OF SOVEREIGNTY:

Sovereignty has two dimensions-Internal Sovereignty and External Sovereignty.

1. Internal Sovereignty:

Internal Sovereignty deals with the residents of the states and the various associations under its jurisdiction. This sovereignty exercises its absolute authority over all individuals or associations of the individual within the state. The state is empowered to give order to its people and associations within its jurisdiction and all are bound to obey the orders of the state. In the words of Laski, "It issues orders to all men and all associations within that area it received orders from none of them. Its will is subject to no legal limitations of any kind. What it proposes is rights by mere announcement of intention."

2. External sovereignty:

Sovereignty in the external sphere implies freedom of state from any alien subjection or control which means that the state is not under the control or influence of any foreign power in respect of its foreign or International affairs. Each state is independent of other states and every independent state is at liberty to determine its foreign policy and to join any bloc of power it likes. No state has right to interfere in the internal and external

matters of an independent state. In the words of Laski about external sovereignty “The modern state is a sovereign state. It is, therefore independent in the face of other communities. It may infuse its will towards them with a substance which need not be affected by the will of any other power.”

7.4. DEFINITIONS OF SOVEREIGNTY:

- Sovereignty is the supreme political power vested in him whose act is not subject to any other and whose will cannot be over-ridden.

-Grotius

- Sovereignty is the supreme, irresistible, absolute, uncontrolled authority in which the highest legal power of the State resides.

-Balckstone

- Sovereignty is the characteristics of the State by virtue of which it cannot be legally bound except by its own will or limited by any other power than itself.

-Jellinek

- Sovereignty is that power which is neither temporary nor delegated, not subject to particular rules, which it cannot alter, nor answerable to any other power on earth.

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Pollock

- Sovereignty is the commanding power of the State, it is the will of the nation organized in State, and it is the right to give unconditional order to all individuals in the territory of the State.

- Leon Duguit

- Sovereignty is the original, absolute and unlimited power over individual subjects and associations of subjects.

- J.W. Burges

- The sovereignty of the State issues orders to all men and all associations within its area, it receives order from none of them. Its will is subject to no legal limitations of any kind. What it proposes is rightly by mere announcement of intention.

-H.J. Laski

- Sovereignty is not only power but rather a quality; it is the supreme characteristic of a power in the sense that this power admits no other above it and no other compete with it.

-Carre de-Malderg

- Sovereignty is the strongest power and supreme authority within a State, which is unlimited by law or anything else, since otherwise it would neither

be strongest nor supreme.

-Donald F. Rusell

- Sovereignty is supreme authority, an authority which is independent of any earthly authority.

-L. Oppenheim

Above given definitions clears that sovereignty is the supreme political power of the state. This is omnipotent and absolute power against which there is no argument or appeal and state holds the monopoly of this power. It is not derived by the state from any other person or group or association.

7.5. CHARACTERISTIC OR ATTRIBUTES OF SOVEREIGNTY:

The main characteristic or Attributes of sovereignty given below:

1. Originality:

Originality is an important characteristic of sovereignty. Sovereignty is not derived by the state from any source it comes to the state of its own. Sovereignty is the basic feature of the state and without sovereignty, state cannot exist.

2. Absoluteness:

Absoluteness means sovereignty is subject to none. It is absolute and unlimited. It is free from internal and external control. According to Gilchrist, "The sovereignty of the state is absolute and unlimited. Where it is not so, the state would not be a state but a body of peoples subordinate to another state." So, sovereignty is regarded as absolute because it cannot be limited or restricted by any superior power or authority.

3. Permanence:

Sovereignty is the permanent quality of a state. Sovereignty endures as long as the state maintains its independence wherever there is a change in the government of a state, it does not affect sovereignty. The holders of sovereignty may die, but the power of the state survives that is passed on to his successor. In the words of Garner, "Sovereignty does not cease with the death or temporary dispossession of particular bearer of the reorganization of the state but shifts immediately to a new bearer as the center of gravity shifts from one part of a physical body to another when it undergoes external change."

4. Indivisibility:

Sovereignty is indivisible and can't be divided. So, sovereignty is an absolute power which cannot be divided between different sets of individuals or associations or groups. Thus Gettle says, "If sovereignty is not absolute, no state exists, if sovereignty is divided then one state exists."

5. Universality:

Sovereignty is known as a supreme power, is supreme over all persons, associations, and groups within the state. A person can claim exemption as a matter of right. It is coextensive in its operation with the jurisdiction of the state and comprehends within its scope, all powers and things within its territory.

6. Inalienability:

Sovereignty is inalienable which mean Sovereignty is the life and soul of the state of the state which cannot be alienated without destroying the state itself. The deprivation of sovereignty is like a suicide for the state. It means state neither can leave its sovereignty nor any part of it can be given to some other state. According to Liber,” sovereignty can no more be alienated than a tree can alienate its rights to sprout or a man can transfer his life and personality without self destruction.”

7. Imprescriptibility: -

It is another attribute of Sovereignty. It means that if state does not use sovereignty for some time in a part of its fixed territory, it is neither destroyed nor is there any deprecation in its absolute power.

8. Exclusiveness:-

Exclusiveness means that another higher power cannot exist in one independent state. There can only be one sovereign power in a state which can legally command obedience of the inhabitants. The unity of state is inseparably associated with the exclusiveness of sovereignty.

7.6. TYPES OF SOVEREIGNTY

The various types of sovereignty are discussed below:

1. Nominal sovereignty: -

Nominal or titular sovereignty is one whose authority is in name only, real sovereignty means a person or a body of persons who actually exercises the power of the state actually. The best example of nominal sovereignty is the king or queen of UK in which the whole administration is run on the name of the king or queen but he or she cannot use these powers by themselves.

2. Real Sovereignty:

Real sovereignty exists in hands of real sovereign and only he can use these all powers and all citizens or residents obey his orders. Real sovereignty means that “Sovereignty

actually exercised.” In every state there is person or body of persons endowed with powers of the state. If such an authority actually exercises the powers vested in I, it is called the real sovereignty. Lowell expressed his views on the position of the British sovereign that, “According to the early history of the constitution, the ministers were the counselors of the king. It was for them to advise and for him to decide. Now the parts are almost reversed. The king is consulted but the ministers decided.”

3. Legal Sovereignty:

The legal sovereignty is the supreme power of law-making body in the state which has legal power to issue final orders. Nobody in the state can violate the commands of the legal sovereign. The British Parliament is the best example of a legal sovereign that may make any law as per its best judgments. The laws of the state are the expression of the will of the sovereign and these laws are always considered correct and legal. Dr. Garner says, “The Legal sovereign is that authority which is able to express the highest command of the state in legal form, that power which can override the prescription of the divine law, the principle of morality, the mandate of public opinion.” So, the authority of the sovereign is absolute and supreme.

4. Political Sovereignty: -

Political sovereignty is a vague term and it rests in the will of the people which is the ultimate and final source of all authority. The members of parliament cannot make that laws which are not acceptable by the voters. It is, for this reason, said that political sovereign lies behind legal sovereign. According to Gilchrist, “Political sovereign is the sum total of influences in a state which lies behind the law.” Thus it is clear that the forces which influence legal sovereign are called political sovereign and both are the two aspects of sovereignty. In the words of Dicey “behind the sovereign which the lawyer recognizes, there is another sovereign to whom the legal sovereign must bow”. Such sovereign to whom the legal sovereign must bow is called political sovereign.

5. Popular Sovereignty:

The concept of popular sovereignty is emerged the 10th and 17th centuries. Popular sovereignty implies highest power of the people which means ultimate authority rests with the people. In ancient times, political scientists used political sovereignty as weapon to refute absolutism of the monarchs. According to Dr. Garner, “sovereignty of the people, therefore can mean nothing more than the power of the majority of the electorate, in a country where a system of the approximate universal suffrage prevails, acting through legally established channels to express their will and make it prevail.” In popular sovereignty government exists for the good of the people and if wishes of the people are violated, there is possibility of revolution.

6. De-Jure sovereignty:

De jure sovereignty is the legal sovereignty. A De-Jure sovereign is an individual or a group of individual who have right to administer and give orders to the people. De-Jure sovereign enjoys full legal authority. De-Jure sovereign may not be in position to command obedience from the people. When it happens there appears another sovereign known as De-Facto whose authority actually commands obedience from the bulk of the people.

7. De- Facto sovereignty:

De-Facto sovereign are actually obeyed. De-Facto sovereign whose orders in reality and actually obeyed. In the words of Lord Bryce, de facto sovereign is the person or a body of person who can make his or their will prevail whether with the law or against the law he or they, is the de facto ruler, the person to whom obedience is actually paid.” The real basis of the De-facto sovereign is to obedience to the sovereigns commands. Such a situation arises when the De-facto sovereign through the use of force or violence and De-jure sovereign and himself enjoys the sovereignty of the state and commands obedience to his orders from the people.

7.6.1. CHECK YOUR PROGRESS I

1. Write down the Etymological meaning of Sovereignty

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2. Give two definitions of Sovereignty.

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7.7. MONISTIC THEORY OF SOVEREIGNTY OR AUSTIN’S THEORY OF SOVEREIGNTY OR LEGAL THEORY OF SOVEREIGNTY: MEANING:

Sir John Austin’s theory of sovereignty is a legal theory of sovereignty which was explained in his book “Province of Jurisprudence Determined” and “Lectures on Jurisprudence (1832). The theory of sovereignty is quite distinct from the views of Hobbes and Bentham because he influenced by Hobbes and Bentham. He borrowed the idea of absoluteness of sovereignty from Hobbes and the legal and logical interpretation

from Bentham. So, his theory of sovereignty is based upon his view of law. In his view, “law is a command given by a superior to an inferior.”

Monism is a philosophical term which means ‘single’. The Monistic theory confers on the state ‘a unitary sovereign’ power, either as the direct source of all political Authority as such or as the source of all legal authority.”

Austin’s definition of sovereignty, “If a determinate human superior, not in the habit of obedience to a like superior, receive habitual obedience from a bulk of a given society, that determinate superior is sovereign in the society and that society, including the superior, is a society political and independent ... The mutual relation which subsists between the superior and them may be styled the relation of sovereign and subject or the relation of sovereignty and subjection.”

**7.7.1. CHARACTERISTICS OF AUSTIN’S THEORY OF SOVEREIGNTY
OR
LEGAL THEORY
OR
MONISTIC THEORY OF SOVEREIGNTY**

Sovereignty as conceived by Austin has the following characteristics:-

1. Sovereignty is the essential element of a state:

Austin’s theory of sovereignty clears that without sovereignty no state can declare politically independent state. Austin is of the opinion that the society possessing sovereign is called political society this element distinguishes it from other associations.

2. Sovereignty is with a determinate superior:

The sovereign is determinate person or body of persons and this body of persons can be called sovereign. Austin’s sovereignty is not a divine power but it is a legal power which must be visible to the people.

3. Sovereignty is Unlimited:

This sovereign power is absolute and incapable of limitation. The will of the sovereign applies on the all associations, group and individual. Though his orders may be immoral but all laws must be obeyed by the people.

4. Sovereignty is Indivisible:

Sovereignty is indivisible because he is under nobody’s control or subjection. Sovereign does not obey any other authority. To divide sovereignty means to destroy it. So, sovereignty is absolute, indivisible and unlimited in internal and external matters.

5. Receives habitual obedience form the bulk of society:

The determinate human superior is subject to no one or any power. The bulk of the people obey the sovereign's command as a matter of habit. It must be regular, undisturbed and continuous. The obedience to the command of the sovereign should be perpetual and without any hurdle or obstacle.

6. Law is a command of the sovereign:

Austin defines law as a command given by a superior to inferior, whatever the superior commands is, that becomes law and without him there can be no law. So, whatever the sovereign's will may be, it becomes law. The people may observe their customs or not, but obedience to law is not matter of violation.

So, the legal theory of sovereignty has been best expounded by John Austin. In his views the sovereign power is absolute and incapable of limitation. In Austin's words, "Law is the aggregate of rules set by men as politically superiors, or sovereign, to men as political subject."

**7.7.2. CRITICISM OF AUSTIN'S THEORY
OR
LEGAL THEORY OF SOVEREIGNTY:-**

1. Sovereign is not always Determinate:

Sovereignty does not reside with a determinate person. The Austin's sovereignty is not only a determinate human superior but he is the wielder of highest and absolute authority. Sir Henry Maine views that it is very difficult to locate a determinate sovereign even in a despotic state.

2. Austin's concept of law is not correct:

Austin's concept of law as command of the sovereign is also criticized. Austin's definition of law as "a command given by a superior to an inferior" is not accepted by most of the political thinkers. Austin does not consider morality, religion, customs and natural laws as the source of law. Sociologists are of the opinion that people abide by the laws not because these laws foster social unity. According to MacIver, "The state has little power to make customs and perhaps less to destroy it, although indirectly, it influences customs by changing the conditions out of which they spring."

4. Force is not the Basis of law:

Austin's view 'force is the basis of law' criticized by many political thinkers. According to Austin's that people follows the law only the fear of punishment. But this view of

Austin is totally wrong because for the peaceful social life laws are necessary. People obey the laws not because of punishment but of its utility. According to Duguit, “law is the product of our social life. We obey laws because they are in social interest and that it is impossible to maintain social order without these laws.”

5. Sovereignty is divisible:-

Austin’s views that sovereignty is indivisible do not accepted by the critics. They said in Federal system in which the powers are divided between the central and state governments and each has taken as autonomous in the sphere allotted to it, so, it looks like the division of sovereignty. Other hand, the sovereignty is also divided among the three organs of the government i.e. legislature, executive and Judiciary. So, the pluralist does not accept the monopoly of the state’s sovereignty.

6. Powers of the sovereign are not unlimited:

According to Austin’s Theory Powers of the sovereign are unlimited, but in reality, he is subjected to a number of limitations. Bluntschli says, “Sovereignty is limited, externally by the rights of other states and internally by its own nature and by the rights of its individual. Unlimited authority and infinite right of the sovereign powers are mere abstractions on jurisprudence.

7. It ignores the power of political sovereignty:

Austin’s concept of sovereignty covers only legal sovereignty alone. It ignores the influence of the electorate, public opinion and the political sovereignty.

8. This theory makes the sovereign completely absolute:

This theory makes the sovereign completely absolute, but in practice it is not possible. Austin’s theory of sovereignty is dangerous because it promotes dictatorship and absolutism. So, according to his view that sovereignty is absolute and indivisible, is totally wrong. Associations plays crucial role in the life of individuals. So, state is like many other human associations in the society. In the views of Laski, “Because society is federal, authority must be federal.

9. Criticism by pluralists:

The supporters of pluralist theory like Laski, Burk, Duguit etc. do not regard sovereignty as absolute and indivisible. In every state, there are number of social, political and economic organizations which are formed to fulfill the needs of human life.

7.7.3. CHECK YOUR PROGRESS II

1. What is legal sovereignty?

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2. Give the Austin's definition of sovereignty?

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7.8. PLURALISTIC THEORY OF SOVEREIGNTY OR PLURALISM

In the end of the 19th century and start of 20th century a new political ideology emerged which is known as pluralism. Pluralism is a reaction against the unlimited and autocratic form of sovereignty. In views of Pluralistic, the state is not only the supreme institution and sovereignty is not his private property. Like other institution state is also one of the institutions of society. According to Laski” The state is only one among the various forms of associations and so compares with them, has no superior clam to the individual's allegiance. So the pluralists advocate the antimony and freedom of social, political, religious, economic and educational associations.

7.8.1. DEFINITIONS OF PLURALISTIC THEORY ARE GIVEN BELOW:

1. "The theory of political pluralism has two sides-negative and positive. In a negative sense, it does not appreciate the contention of the monists that state is an omnipotent association in dealing with all affairs of the society. In a positive sense, it contends that the authority of the state must be shared by social groups and associations for two reasons. First, these associations have a personality of their own; some of them are even older than the state. Second, they play an important part in meeting requirements of the individuals which the state alone cannot do."
-J.C. Johri
2. "It would be everlasting benefits of Political Science if the whole concept of sovereignty were surrendered."
-Laski
3. "The concept of sovereignty is a fiction without value and without reality and should be vanished from the literature of Public Law. In fact the sovereign state is dead or on the point of dying."
-Duguit

4. "The notion of sovereignty must be expunged from political theory." -
Krabbe

- **Main Supporters of Pluralism:**

F.W. Maitland, G.D. H. Cole, A.D. Lindsay, Ernest Barker, Dugit, Laski etc. and some of the main supporters Pluralism.

7.8.2 THE MAIN CHARACTERISTICS OF PLURALIST THEORY

1. State does not possess Absolute and Unlimited Sovereignty

Pluralists believe that sovereignty is not Absolute and unlimited. Pluralists do not want the state as Anarchist. They contend that the powers of the state should be limited so that individuals should be able to enjoy maximum freedom. This is no such example in present ancient as well as middle age in which state used his unlimited powers because power had religious and moral limitations.

2. Like State other Associations are equally important:

Pluralists believe that human have various types of needs in which state cannot fulfill all these needs. So, there are many associations like social, economic political, religious and cultural and fulfill the desires of human being. State fulfills only political needs of a person. So, all associations are equally important like state. According to E. Barkers," we see the state less as an association of individuals in a common like; we see it were as an association of individual already united in various groups for a further and more embracing common purpose.

3. Associations Possess Personalities and wills of their own:

Otto Gierke and Maitland discussed the importance of the associations and said that associations possess personality and wills of their own which totally separate from its members' personality and wills. They views that state is not only the resource of the making of law, but these associations and also free to make laws, in their fields. So these organizations and opposed have their own will and personality and opposed the unlimited and indivisible concept of sovereignty.

4. Criticism of Absolute Sovereignty on Ethical Grounds:

Professor Laski criticizes the absolute sovereignty on ethical bases. He views that it is immoral to demand forceful compliance of state orders without consider the obedience to the state orders, moral development cannot be possible. A person obey the order of a state he will surely believe that the address of the state are helpful for his development. According to Laski, "I shall be with my Trade Union and against the state if the impact of the state upon my experience seems inadequate as compared to the impact of the church or the Trade union.

5. Criticism on The Basis of Views regarding Law:

Pluralistic also rejects the Austins's about law. According to Austin, law is command of the superior to inferior and Laski gives his views that laws are universal in character and applied both the law makes as will of subjects. According to Duguit, "Law is the product of our social life. We obey laws because they are for social interest and that it is impossible to maintain social order without them." The absence of laws gives the birth of anarchy where no human existence would be possible.

6. Criticism of Indivisible Sovereignty on Administrative Grounds:

On the views of Pluralism's the Austin's views on sovereignty is dangerous. According to Laski power corrupts and absolute power corrupts absolutely. Thus, sovereignty is not the monopoly of the state. Sovereignty stands divided among other associations. Sovereignty cannot be a complete indivisible unit.

7.8.3. CRITICISM OF PLURALISTIC THEORY OF SOVEREIGNTY

The theory of pluralism has been criticized by a number of political thinkers on various grounds which are as:

1. Division of Sovereignty Impracticable:

According to pluralists, state is an association like other associations and sovereignty divided into these associations is totally wrong concept. We known that to divide sovereignty is to destroy it sovereignty is invisible as the views of Gettle, "A division in sovereignty is contradiction in terms." And in entire the views of Colhan, "Sovereignty is an entire thing, to divide it, is to destroy it. It is the supreme power of the state and we might just as well speak of half a square, or half a triangle as half sovereignty."

2. Without Sovereignty State is not exist:

There are four elements of state i.e. population, land, government and sovereignty. Without sovereignty no state can exist because it is the major component of state. Because the state is sovereign both internally and externally only sovereign state can do any type of national and international treaties without any pressure. So, without sovereignty state can't be imagined.

3. Law is not superior to State:

Pluralists believe that law is superior to the state and the state is controlled by law. But this tact is wrong because laws are framed by the state. No law can be made against the will of the state. Laws have been recognized by the state or it is only the state who executes the laws. The view of Duguit, "It is not the state which creates laws, but it is laws which creates state" is totally wrong.

4. Pluralism Encourages Anarchy: If sovereignty is divided into state and other association then it will lead to the anarchy. Each association from their own rules and laws for its people and there is possibility to the contradiction of the rules of one

association to another association. It arise the situation of contradiction in the rules and laws among the associations and it will become difficult to find out the correct law anarchy will prevail.

7.8.4 .CHECK YOUR PROGRESS III

1. What is Pluralist Theory of Sovereignty?

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2. Give the name of the main supporters of Pluralistic Theory of Sovereignty.

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7.9. SUMMARY-

Although the pluralistic theory of the state has been subjected to several criticisms yet we cannot ignore its contribution like they plead for revivification of local life and pluralistic see that the interest of the state is not always identical with interests of its parts. Pluralism has played as important role in upholding the importance of associations, for which they claim have autonomy. The pluralists have drawn attention to the people in the direction and thereby sought to reconcile the authority of the state with the liberty of the individual. In the words of Gettle, “The state in spite of the legal, omnipotence should be subject to moral restraints, is a desirable reaction”

7.10. QUESTIONS FOR PRACTICE

7.10.1 Long Answer Questions

1. Write down the characteristics of Sovereignty.
2. What are the main features of Monistic Theory of Sovereignty?
3. Critically examine the Austin’s Theory of Sovereignty.
4. Explain the characteristics of Pluralistic theory.
5. Critically evaluate the Pluralistic Theory of Sovereignty.

7.10.2. Short Answer Questions

1. What is Internal Sovereignty?
2. What is external Sovereignty?
3. What is Nominal and real sovereignty?
4. What is De-Jure and De-Facto sovereignty?

7.11. SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 8:- ORGANS OF GOVERNMENT: LEGISLATURE, EXECUTIVE AND JUDICIARY

STRUCTURE

8.0. Learning objectives

8.1. Key words

8.2. Introduction

8.3. The Legislature

8.3.1. Types of legislature

8.3.2. Composition of the Legislature

8.3.3. Functions of legislature

8.3.4. Arguments for and against bi-cameral Legislature

8.3.5. Check your progress I

8.4. The executive

8.4.1. Kinds of executive

8.4.2. Functions of the executive

8.4.3. Check your progress II

8.5. The judiciary

8.5.1. Organization of judiciary

8.5.2. Characteristics of the organization of judiciary

8.5.3. Functions of judiciary

8.5.4. Independence of judiciary

8.5.5. Why judiciary needs to be independent?

8.5.6. Methods or conditions to secure independence of judiciary

8.5.7. Check Your Progress III

8.6. Summary

8.7. Questions for Practice

8.7.1. Long Answers Questions:

8.7.2. Short Answers Questions

8.8. Suggested Readings

8.0 LEARNING OBJECTIVES:

After the completion of this unit, you will be able to:

- Examine the three main organs of modern governments, viz., legislature, Executive and judiciary.
- Understand the Organization of legislature, Executive and judiciary
- Characteristics of legislature, Executive and judiciary
- Know the types of legislature and Executive
- Understand the functions of the three organs of modern governments

8.1. KEY WORDS: Uni-cameral, Bi-cameral, Multi-dimensional, Hierarchical, Judicial Review

8.2. INTRODUCTION

State has four elements and the government is one of the four elements of the state which represent the will of the state, implements it and run administration of the state. The functions of government are divided into three categories;

1. To make laws.
2. To execute the laws.
3. To settle the disputes.

There are three different organs of government which perform these functions:-

Government		
Legislature	Executive	Judiciary

1. Legislature-Legislature represents the will of the people. It revises old laws and according to need, passes new laws.

2. Executive-Executive executes the laws made by the legislature and runs the administration.

3. Judiciary-Judiciary interprets the laws, settles the disputes of the people and provides justice to them.

8.3. THE LEGISTURE

Legislature is the first and most important organ of the government. It makes new laws, revises the old if need arises, and it changes the old laws also. Legislature, in comparison to the other organs of government is considered supreme, because its members represent the will of the people who are generally elected directly on the basis of universal adult franchise. In India, the members of the state legislative Assemblies and of Lok Sabha are elected directly on the basis of universal adult franchise. It is the legislature which makes the government responsible before the people. It also evaluates the government from time to time. Because of this, it is said that the efficiency and responsibility of the government depends upon the effectiveness of the legislature. According to **Laski**, 'Limits of the powers of the executive and judiciary, is in the will of the Legislature.'

8.3.1. TYPES OF LEGISLATURE

Following are the different types of the Legislature;

A. TYPES ON THE BASIS OF NUMBER OF HOUSES:

On the basis of the number of houses, the legislature is of two types;

(i) Uni-cameral Legislature: In Uni-cameral legislature, there is only one house of the legislature. In China, Turkey, Hungary, Norway, Sweden, Poland and Romania, have uni-cameral legislature.

(ii) Bi-cameral Legislature: In bi-cameral legislature, there are two houses of the legislature. In majority of the countries, as in India, United Kingdom, U.S.A., Canada, France, Italy, Japan, Switzerland etc, have bi-cameral legislature.

B. TYPES OF LEGISLATURE ON THE BASIS OF POWERS:

On the basis of the powers, the legislature is of two types;

(i) Sovereign Legislature: Sovereign legislature is free from any type of control. The British Parliament is considered the sovereign legislature like in United Kingdom, no difference is made between the ordinary law and constitutional law and the judiciary cannot declare the laws unconstitutional which passed by the Parliament.

(ii) Non-Sovereign Legislature: When there are limitations on the powers of the legislature, it is known as non-sovereign legislature. Legislatures in India, U.S.A., and Canada are non-sovereign. In these countries, the powers of the parliament have been fixed by the constitution and by exercising power of judicial review, judiciary can declare ultra-vires the laws passed by the parliament.

8.3.2. COMPOSITION OF THE LEGISLATURE:

Generally there are two houses of the legislature which are Lower House and the Upper House. The members of the Lower House are generally elected by the people directly, through secret ballot, on the basis of universal adult franchise. The members of the Upper House are elected differently in different countries. In India, the members of upper house, which is known as Rajya Sabha, are elected indirectly by State Legislative Assemblies, through single transferable vote system of proportional representation system. But in U.S.A., the members of the upper house, which is known as Senate, are elected directly by the people on the basis of universal adult franchise.

Tenure of the Legislature:

The tenure of the legislature is different in different countries. In India, the tenure of the lower house is five years where as in U.S.A., it is two years. In most of the countries, generally the tenure of the upper house is permanent. In India and U.S.A. the upper houses are permanent and 1/3 of the total members retire after every two years.

8.3.3. FUNCTIONS OF LEGISLATURE

The functions of the legislature depend upon the form of the government. In comparison to Presidential Government, the functions of the legislature are much more in Parliamentary Government. Still the major functions of the legislature can be discussed as under:

1. Legislative Functions:

Legislature is the legislative organ of the government therefore its first and foremost function is to make laws. It makes laws according to the requirement and time, it amend and repeals the old laws. In the modern time, with the increase of the functions of the state, there is considerable increase in the law making function of the state.

2. Constitutional Functions:

Constitution is the supreme law of the country. But it needs to amend according the needs of the time and the power to amend the constitution is vested in the legislature. In most of the countries, it is the legislature which amends the constitution according to the procedure of amendment, written in the constitution.

3. Financial Functions:

Legislature also controls the finance of the country. Without the approval of the legislature, neither money can be raised, nor, it can be spend. In the beginning of every year, the legislature passes the annual budget of the country through which it gives approval to levy fresh taxes, to increase or decrease the old ones, and to spend the money on items.

4. Control over the Executive:

The legislature exercises its control over the executive also. In parliamentary form of government, the executive is responsible before the legislature. Legislature makes it responsible by asking questions and supplementary questions, by passing a censure motion or no-confidence motion etc. In parliamentary government, the executive stays in office so long as it enjoys the confidence of the lower house of the legislature. In presidential form of government also, the legislature investigates the functions of the executive through investigation committees.

5. Judicial Functions:

Legislature investigates the functions of the high officials and if it considers necessary, it can remove them from office through impeachment. In India, for example, President, Vice-President, Judges of the High Courts and Supreme Court can be removed by the parliament through impeachment. Similarly, the American Congress can also remove President, Vice President and the Judges of Supreme Court through impeachment. In England, the Upper House is known as the House of Lords which is the highest court of appeal.

6. Electoral Functions:

The legislature also performs some electoral functions. In India, President, Vice-President and the speaker are elected by legislature. In Switzerland, the members of the Federal Council are elected by the Federal Legislature.

7. Policy Formulation:

The internal and external policies of the country are made by the executive but it needs approval of the legislature.

8. Investigating Functions:

The legislature makes investigation of the functioning of different departments. From time to time, it appoints investigating committees for the purpose. Such committees prepare their reports and place these before the legislature which recommends necessary actions.

Apart from these functions, legislature performs the following functions;

1. Deliberative Function:

The legislature deliberates over such other inevitable problems which are faced by the country. In legislature, there are representatives of different interests and different classes which give their opinion openly on different subjects.

2. To Express Public Opinion:

The members of the legislature are the representatives of the people and they express the grievances of the people before the government and they become a link between the people and the government.

3. The Function of Criticism:

The members of the legislature criticize the policies of the government and make it responsible.

4. School of Leadership:

The legislature in democratic countries has proved the most useful school for future national leaders. Most of the leaders show their worth in the legislature and attract the attention of the nation.

5. To provide link between the people and the Government:

The members of legislature are the representatives of the people and they provide link between the people and the government. They take the complaints of the people to the government and also tell the people about the achievements of the government.

6. Selective Function:

Legislature is such a platform where the leaders get an opportunity to prove their ability and out of these, the national and regional leaders are identified. The people want to see the able leaders holding high offices.

From the above description, it is quite clear that in this modern age, the legislature performs multi-dimensional functions. According to **Walter Bagehot**, 'The real function of the legislature is to express the mind of the people and to teach the nation what it does not know.'

8.3.4. ARGUMENTS FOR AND AGAINST BI-CAMERAL LEGISLATURE

On the basis of the number of the houses, legislatures are of two types such as (1) Uni-Cameral Legislature and (ii) Bi-Cameral Legislature. In these days in most of the countries, there are bi-cameral legislatures.

• ARGUMENTS IN FAVOUR OF BI-CAMERALISM

The following arguments can be given in favour of Bi-cameral Legislature;

1. Check on the despotism of one House:

The second chamber is useful because it checks the despotism of one chamber. If there is only one chamber, it can misuse its authority and can become despotic. **J. S. Mill** has rightly said, 'Powers in the hands of single chamber makes it despotic.'

2. Check on the hasty Legislation:

The second chamber also becomes a check over the hasty, ill-considered and rash legislation passed by the single chamber. In case the wrong laws are passed, the administration cannot be run properly.

3. It is Revisory Chamber:

The second chamber revises the bills passed by the popular house and removes mistakes which might have been left into these. It compels sober second thought and gives an opportunity for the passions to subside.

4. Saves the Time:

Two houses save the time also. Certain bills are introduced in the upper house and it discusses such bills thoroughly. The lower house passes such bills without wasting much of its time.

5. It shares the burden of the lower House:

Another advantage of the second chamber is that it shares the burden of the lower house. Because of over-burden and shortage of time with the lower house, it is not possible for it to discuss the bills in detail. So, the non-controversial and the bills of lesser importance are thoroughly discussed in the upper house and it saves the time of the lower house.

6. According to democratic Principles:

Democracy demands, more people get representation in legislature. So, if there are two houses, the more people can get representation. So it is according to democratic principles. Apart from this, the same issue is discussed again and again in both the houses as a result of which more members get an opportunity to express their views.

7. Minorities and special interests get proper Representation:

The members of the lower house are elected and whosoever gets more votes gets elected. So, in the lower house, minorities and special interests do not get proper representation. Special provisions are made to give proper representation to minorities and special interests in the upper house. For example, in India, President can nominate 12 members in upper house, out of the men of science, art, literature and social service.

8. Essential for federal States:

Bi-cameral legislature is also essential for federal states because in the lower house, the people are given representation and in the upper house the provinces which are the units of federation, are given representation. In U.S.A. and Switzerland, every unit is given equal representation.

9. High quality debates in the Upper House:

Generally the members of the upper house are the men of high caliber. Apart from this, the number of the members in upper house is also quite less in comparison to the lower house. So, the speeches in the second chamber are of high quality and almost every member gets an opportunity to speak.

10. Second Chamber is Stable:

Generally, the second chamber is more stable than the first house. In India and U.S.A., the upper houses are permanent as only the members keep on changing where as the house continues. So, the members of the upper house get more experience and also bring continuity and stability in the policies.

11. Historical Support:

Historical experience is also in favour of bi-cameral legislature. Uni-cameral Legislature was established in several countries in 18th and 19th century, but this experience failed. So, experience shows that the bi-cameral legislature is more popular than uni-cameral legislature. Majority of the countries have bi-cameral legislatures.

• **ARGUMENTS AGAINST BI-CAMERAL LEGISLATURE**

The following arguments can be given against Bi-cameralism;

1. One house can represent Public Opinion:

The general opinion is that only one house can also properly represent the public opinion. On the same issue, the people have one opinion and not two. They either support the issue or oppose it. So, there is no need of the second chamber.

2. Second chamber is either mischievous or Superfluous:

The experience shows that when in both houses, the same political party is in majority the upper house only dittos the decisions of lower house. But when in both the houses, two different political parties are in majority, then the upper house becomes mischievous and puts obstacles in the way of the lower house.

3. Possibility of Dead-Lock:

When there are two houses of the legislature, there is possibility of the dead-lock between the two. In the words of **Benjamin Franklin**, 'Bi-cameral legislature is like a cart with horse hitched to each end and the two horses pulling in the opposite direction.' The dead-lock between both the houses can prove harmful for the smooth running of the administration.

4. Laws are not passed in Haste:

There is also wrong to say that the laws are passed in haste. In every country, there is definite procedure of law making and every bill has to pass through various stages before it becomes law. In India, U.S.A. and United Kingdom, a bill has to pass through

three readings and only then it is considered to have passed. At every stage, the bill has been thoroughly discussed. Therefore the critics are of the opinion that there is no need of the second chamber.

5. Upper House is unable to check the despotism of Lower House:

It is also wrong to say that the upper house can check the despotism of the lower house because in most of the countries the upper houses enjoy much less powers than the lower houses. The lower house, being a popular house, has control over the finance of the country, legislation and the executive. The upper house can cause delay in the passing of the bills.

6. Difficulty in the organization of the Upper House:

There is a problem of organizing the upper house because there is no universally accepted principle. In India, majority of the members of the upper house are elected by the state legislatures and some are nominated by the President. But the indirectly elected members do not feel themselves responsible. In United Kingdom, the majority of the members of the upper house are hereditary and it is against democratic principles. In U.S.A., the members are directly elected, so they demand equal powers and respect.

7. Expensive House:

Bi-cameral legislature is expensive also because the second chamber involves lot of expenditure and poor countries cannot afford it. The same money can be used for welfare purposes.

8. Upper House is generally Conservative House:

Generally the upper house is of conservative nature. Its members do not have progressive outlook, so, this house becomes obstacle in the way of progressive legislation. They just concentrate on protecting their vested interests and British House of Lords is an important example of it.

9. Upper House is fortress of rich People:

Experience also proves that only the rich people become members of the upper house and they concentrate on consolidating their own interests. House of Lords and the American Senate are the examples of it.

10. Problem of defining the powers of Second Chamber:

It is also very difficult to define the powers of the upper house. If both the houses are given equal powers, there will be possibility of dead-lock. If the upper house is given less powers then there is no utility of having it and if the upper house more powers, it will be undemocratic.

11. Second chamber is not essential for Federal States:

Even in federal states, there is no need of the upper house. The members of the upper house do not represent their particular province, rather they vote on party lines. For example, in U.S.A., occasionally, the members of the same province have voted against each other.

In spite of drawbacks, we cannot deny the utility of the bi-cameral legislature. It is more democratic, the minorities and special interests get proper representation, bills are thoroughly discussed in it and it also works as a break over the lower house and does not let it become irresponsible. So, in the modern times, most of the democratic states have adopted the system of bi-cameralism.

8.3.5. CHECK YOUR PROGRESS I

1. What are three different organs of government?

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2. Write the composition of the Legislature.

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8.4. THE EXECUTIVE

Executive is the second organ of the government which runs the administration of the state according to the laws passed by the legislature. The laws will become useless and their objective will not be fulfilled if these were not properly implemented. Therefore, to execute the laws is the important duty of the executive.

Different scholars have given the definitions of Executive:

According to **Gilchrist**, 'The executive is that branch of government which carries out or executes the will of the people as formulated in law.'

According to **Gettell**, 'In its broadest sense, the executive department consists of all governmental officials except those acting in legislative and judicial capacity. It includes all the agencies of the government that are concerned with execution of states will as expressed in terms of laws.'

The definition of **Gettell** gives a broad meaning to the word executive because it includes all the agencies of the government which are involved in the execution of the policies of the government such as, Executive Head, Council of Ministers and Civil Servants. In narrow sense, it includes only those officials who frame the policies of the government, make plans and take major decisions. It is named as political executive and it includes chief executive head and the Council of Ministers.

8.4.1. KINDS OF EXECUTIVE

Following are the different kinds of Executive-

1. Nominal and Real Executive:

In nominal executive, chief executive head is the nominal executive. Though, by law, he has all the executive powers, yet he does not make use of these. All the powers are exercised by the cabinet or Council of Ministers on the name of the chief executive head. In parliamentary form of government, chief executive is Nominal head like *the President of India* and *the Queen of England* are the examples of the nominal chief executive head. By real executive, we mean that kind of executive which makes use of executive powers in reality. The *American President* and *German Chancellor* are the examples of real executive.

2. Singular and Plural Executive:

By singular executive, we mean, when all the executive powers are in the hand of a single individual. American President or Indian President is the examples of singular executive. When the executive powers are in the hands of more than a single person, it is known as plural executive. Swiss executive is a typical example of plural executive because the executive powers hands of a Federal Council which consists of seven members.

3. Parliamentary and Presidential Executive:

In parliamentary form of government, there are two types of executives - Nominal and Real. In the nominal executive, the head of the state is nominal executive but his powers are exercised by the real executive which is council of ministers or the cabinet. In parliamentary form of government, real executive is always responsible to legislature. But in presidential form of government, there is no difference between the nominal and real executive. All the executive powers are in the hands of chief executive head and he is not responsible to legislature.

4. Absolute and Constitutional Executive:

When the source of the powers of the executive head is not constitution but his own will and he is answerable before anybody for the exercise of his powers, such an executive is known as absolute executive. **Zia-ul-Haque** and **General Parvez Musharaff**, the former Presidents of Pakistan are the examples of absolute executive. Such an executive is also known as Dictatorial Executive. On the other hand, when the source of the powers of the executive is law or the constitution, it is known as constitutional executive. In democratic countries, there is the constitutional executive.

5. Hereditary, Elected and Nominated Executive:

On the basis of the method of the appointment, executive is of three types such as;

- **Hereditary-**

When the office of the executive is hereditary, it is known as hereditary executive and British Executive is the example of this type of the executive.

- **Elected-**

When the executive is elected, either directly or indirectly, it is known as elected executive. In India and U.S.A., there are elected executives.

- **Nominated-**

When the chief executive head is nominated, it is known as nominated executive. Governor Generals of Canada and Australia are the examples of nominated executives.

6. Political and Permanent Executive:

The basis of the powers of the political executive is political. It derives its powers from the people and it can also be removed by the people. President of America is the example of political executive. Members of the permanent executive are appointed on the basis of their qualifications and they stay in their office for fixed tenure. Permanent executive does not change with the change in the government. Civil Services are the form of permanent executive implements the policies made by the political executive.

8.4.2. FUNCTIONS OF THE EXECUTIVE

1. Administrative Functions:

Executive is the administrative organ of the government and is responsible to run the administration of whole country. Executive enforces the laws made by legislature to run the administration, Executive has different administrative departments and each department is responsible to run its administration efficiently.

2. Internal and External Security:

To maintain law and order within the state is the responsibility of the executive. To achieve this purpose, there is police and other enforcing agencies to help the executive. Executive is also responsible to save the country from external invasions and for this purpose it organizes army, navy and air force. It is responsible to maintain the defense of the state and in most of the countries chief executive head is also the commander-in-chief of the forces.

3. Policy Formulation:

The executive makes the policies also. In parliamentary form of government, executive makes the policies and gets these approved by the legislature, whereas in presidential form of government, there is no need to take the prior approval of the legislature. The policies made by the executive form the basis of the administration.

4. Diplomatic Functions:

In present times, it is dire need of every state to establish foreign relations and this function is done by the executive. The executive appoints its representatives in other

countries and also receives representatives from other countries. It also concludes economic and political treaties with other countries.

5. Legislative Functions:

Executive performs the legislative function also such as;

- (a) Almost 95% of the bills are prepared and introduced in the legislature by the executive. Executive also gets these bills passed.
- (b) Chief executive can issue ordinances to tackle with the urgency.
- (c) Chief executive convenes, prorogues and inaugurates the session of legislature.
- (d) Chief executive also nominates some members of the legislature.
- (e) It also gives approval over the bills passed by legislature and can also exercise veto over the bills.
- (f) The executive head can send the bills back to legislature for reconsideration.

6. Financial Functions:

In parliamentary form of government, the executive prepare the annual budget and places it before the legislature for its approval. Budget includes the financial policy of the state and after it is passed by the legislature, the executive gets approval to collect taxes and to spend money on different projects.

6. Judicial Functions:

In many countries, the judges of the high courts are nominated by the chief executive head of the state. For example, in India, the judges of High Courts and Supreme are nominated by the President. In many countries, the chief executive heads also have the power to grant pardon. Apart from this, almost in every country, the practice of administrative justice is also becoming quite popular and because of this, the administrative heads are getting judicial power also.

7. To grant titles and Honours:

In return of the excellent services done for the country the executive grants titles and honours to recognize the services of such individuals. The President of India grants many titles and honours.

8. Control over Appointments:

Chief executive heads also make high appointments. For example, the President of India makes the appointments of the Governors, Ambassadors and Commissioners, members of the Union Public Service Commission and of Joint Public Service Commission,

Commanders of the Forces, Judges of Supreme Court and High Courts etc. Such power is also being used by the American President and the King of United Kingdom.

9. Military Functions:

Generally the chief executive head is the commander-in-chief of Navy, Army and Air force. He makes all high appointments in these forces, declares war and peace when need arises and also declares martial law in the country. It is his main responsibility to defend the country from external aggressions.

On the basis of the powers of the executive, explained above, we come to the conclusion that executive is the most important organ of the government and with the increase of the functions of the government and the functions of the states are also increasing. The fact is that the executive is the real government for the people because it comes in the indirect contact and solves their problems.

8.4.3. CHECK YOUR PROGRESS II

1. Write a note on Real Executive.

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2. How executive exercise its control over various appointments?

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8.5. THE JUDICIARY

Judiciary is the third important organ of the government. In these days, judiciary is attached more importance in comparison to the other two organs of the government because it protects the rights and liberties of the people and also saves them from the arbitrariness of the government. According to **Lord Bryce**, ‘There is no better test of excellence of government than the efficiency of its judicial system, for nothing more nearly touches welfare and security of average citizen than his sense that he can rely on the certain and prompt administration of justice.’

8.5.1. ORGANISATION OF JUDICIARY

Organization of judiciary is not same in every country. It depends upon the form of Government. In democratic countries, the organization of judiciary is different than in dictatorial states. Similarly, the organization of judiciary in federal states is different from the organization of judiciary in unitary states. Moreover, in democratic countries,

judiciary works as an independent organ of government, whereas in socialist countries, its purpose is to strengthen the socialistic order and to punish its enemies. Besides, in some countries, all cases are heard by one type of court whereas in some other countries, special courts are set up to handle special cases. But in spite of these differences, some common characteristics of the organization of judiciary have been given below;

8.5.2. CHARACTERISTICS OF THE ORGANISATION OF JUDICIARY

1. Hierarchical Organization:

Generally the organization of the judiciary, in most of the countries is hierarchical. It means that the lower court is subordinate to the above it and this way this order goes on. In India, for example, at the lowest level there are the courts of third, second and first level. Above these courts, at district level, there are session courts. At the state level, there are High Courts and at national level, there is Supreme Court. The lower courts work under the supervision of the upper courts and against the decisions of the lower courts, appeals can be made in the upper courts.

2. Dual Structure:

In most of the federal states, there is dual organization of the courts. In federal states there is double administration, so, the federal courts and the state courts are also different. For example, in U.S.A., there is double judicial system. Federal courts decide the disputes arising out of the violation or interpretation of federal laws and state courts decide the dispute arising out of the violation of state laws. In Australia also, there is dual judicial system.

3. Civil and Criminal Courts:

In some countries, there are separate courts for deciding civil and criminal cases. Civil Courts hear the disputes concerning property and Criminal Courts hear the **cases** concerning theft, murder etc. But in India, same courts decide civil and criminal cases. When a judge hears criminal cases, he is called Judicial Magistrate and Chief Judicial Magistrate and when the same judge hears civil case, he is called a civil judge. Similarly, at the district level, when the judge hears the criminal cases, he is called session judge and when he hears civil cases then he is called District Judge.

4. Special Courts:

In many countries, legislature is empowered to establish special courts to listen special type of cases. In U.S.A., for example, Courts of Claims, the Tax Courts, Courts of Customs, Court of Military Appeals etc; special courts are established. In India the provision has also been made to establish special courts.

5. Administrative Courts:

In countries like France, Italy, Switzerland etc, administrative courts have been established. These courts deal with the cases concerning government officials. These courts decide disputes according to administrative laws which are different from ordinary laws.

6. Administrative Tribunals:

In these days, the administrative tribunals have been established almost in every country. The working of these tribunals is very simple and the disputes are also disposed of quite efficiently. In India, the Income Tax Tribunals, Labour Tribunal etc are the courts of such kind.

7. People's Assessors:

In some countries, people's assessors are associated with the courts. These assessors are the representatives of the people of that area. They help the courts in administering justice. In United Kingdom and Soviet Union, there is provision of people's assessors.

8. Lok Adalats:

In India, Lok Adalats have also been established. The purpose of these courts is to settle the disputes through mutual consultation. The retired judges, senior civil officials and influential persons of society are made judges of Lok Adalats.

APPOINTMENT OF JUDGES:

For the appointment of judges, different methods have been adopted in different countries. In India, the judges of High Courts and Supreme Court are appointed by the President on the basis of the qualification laid down by the constitution. In Switzerland, the judges of Federal Tribunal are appointed by the Federal Legislature. In U.S.A., the judges of the Supreme Court are appointed by the President with the approval of the Senate. In India, the judges of lower courts are selected on the basis of open competitive examination.

Qualifications: The qualification of the judges is also varied in different countries. In USA the qualifications of judges of higher courts are not fixed and any American citizen can be appointed as judge. In India, the qualifications of the judges of Supreme Court and High Courts have been laid down by the constitution and only the persons fulfilling those qualifications can be appointed as judges.

Tenure: The tenure of the judges is also different in different countries. In India, the judges of Supreme Court retire after completing sixty five years of age and the judges of High Courts retire after completing the age of sixty two years. In U.S.A., the tenure of the judges of Supreme Court is a lifelong and in Switzerland, it is six years.

8.5.3. FUNCTIONS OF JUDICIARY

1. To provide justice:

The first and the most important function of the judiciary is to provide justice. The persons, who violate the laws of the state, are produced before the courts and they are punished by the judiciary. Every individual can also go to courts for the protection of his interest and the judiciary is to give him justice according to the laws of the state. Many civil and criminal cases come before the judiciary and it settles these cases.

2. Interpretation of Law:

The second important function of the judiciary is the interpretation of the laws. Generally the law passed by the legislature is of technical nature and a lay man is unable to understand that law. Secondly, every person would like to interpret the laws in such a manner that it suits his purpose and it creates confusion. So, the interpretation given by the judiciary is considered final and everybody is bound to accept it.

3. To make Laws:

Though Law making is the function of the legislature, yet in special circumstances, judiciary can also make the laws. While interpreting the laws, the courts sometimes give a new interpretation and it becomes a new law. Apart from this, in many cases, the law is not clear but the judge is supposed to do the justice. In such a situation, the judge administers justice on the basis of his own judgment which becomes law for future cases. These laws are known as 'Judge made laws.'

4. Protection of the Constitution:

Judiciary is known as the custodian of law. Constitution is the supreme law of the country and it needs to be protected from the arbitrary enactment of the legislature and the executive. This function is given to judiciary which sees that no law is passed by the legislature which goes against the spirit of the constitution. Any law which is against the constitution is declared ultra-vires by the judiciary and this power of the judiciary is known as the power of 'judicial Review'. Judiciary in India and U.S.A. has the power of the judicial review.

5. Protection of Federal System:

In federal form of government, there is double administration and division of subjects. Therefore, there is a possibility of disputes between the centre and the states. In such a situation, judiciary plays an important role. It settles the disputes between centre and the states and also saves the interests of states from the arbitrary encroachment of the centre.

6. Protection of the Rights and Liberties:

In democratic states, judiciary protects the rights and liberties of the people. Rights and liberties are essential for the growth of the individual and Judiciary protects these from the arbitrary encroachment of the state and other individuals. In India, people can go to Supreme Court and High Courts for the protection of their rights. In India, Citizens of India can directly go the Supreme Court and High Courts according to the Article 32 and 226 respectively to save their rights.

7. Advisory Functions:

In some countries, judiciary enjoys the right to give advice to the executive, when it is asked for. In India, the President can seek the advice of the Supreme Court on any important matter. But he is not bound to accept the advice given by the Supreme Court. In Canada, the Governor General can also seek the advice of the Supreme Court on some important issues.

8. Administrative Functions:

Judiciary performs some administrative functions also. It makes rules and regulations to run its day to day administration. It also supervises and controls the lower courts. It also makes rules about the appointment, removal and other number of services for the staff working under it.

9. Court of Record:

The judiciary also acts as a court of record. It keeps the record of all its decisions and advices. The lower courts are working in the light of these decisions.

10. Miscellaneous Functions:

Apart from these functions, the judiciary performs some other functions also such as-(a) It issues writs and injunctions: (b) Appoints trustees to look after the interests of minorities; (c) To appoint receivers: (d) It registers will and Civil marriages: (e) Administers oath to the Chief Executive heads: (f) Investigates charges against the high officials, (f). decides election petitions etc.

On the basis of the functions done by the judiciary, it can be said that it plays multi-dimensional role in democratic states. It is not only decides the disputes, it also makes laws, protects and interprets the constitution, protects the rights and liberties of the citizens etc.

8.5.4. INDEPENDENCE OF JUDICIARY

The independence of the judiciary means that the judges should be free from all types of controls so that they can freely discharge their responsibilities without any fear and pressure. If the judges are under the control of the other two organs of the government, then they may not be able to discharge their responsibilities in an impartial manner. Therefore, the judges should be kept free from the control of the legislature and executive. The method of the appointment, promotion, removal, salary and the other conditions of the judges should be according to the law and not according to the will of the executive. **Dr. Garner** has said, 'If judges lack wisdom, honesty and freedom of decision, the high purpose for which the judiciary is established, cannot be secured.'

8.5.5. WHY JUDICIARY NEEDS TO BE INDEPENDENT?

In every society, there are rich and poor, weak and powerful, haves and have nots and the function of the judiciary, is to provide justice to all. Judiciary puts every individual at equal level and keeps the lamp of justice burning in the society. If the judiciary is not free then under some pressure, judiciary fails to provide justice, the lamp of justice will extinguish and darkness will spread all around. Apart from this-

- 1. For the protection of Rights:** Judiciary is always expected to protect the rights and liberties of the people and it can be done only by an independent judiciary.
- 2. To provide supremacy to judiciary over Executive and Legislature:** Judiciary can be independent only if it is provided supremacy over the legislature and the executive.
- 3. To maintain faith in the Government:** If people do not get justice, they lose faith in government and justice can be given only by an independent judiciary.
- 4. For the protection of federal System:** In federal states, there is double administration and to settle the disputes between the centre and the states, an independent judiciary is required.
- 5. For the protection of the Constitution:** Only an independent judiciary can interpret and protect the constitution.

8.5.6. METHODS OR CONDITIONS TO SECURE INDEPENDENCE OF JUDICIARY

The following conditions are essential to secure and maintain the independence of judiciary;

1. Mode of appointment of Judges:

The independence of the judges depends upon the method in which they are appointed. There are three main methods for the appointment of judges (a) Election by the People (b) Election by the Legislature (c) Appointed by the Executive. We explain these methods below;

(a) Election by the People –

Some people are of the opinion that the judges should be elected by people. This will make the judges responsible before the people and they will also do justice. But this method is not very popular because.

- (i) Judges can become politicians.
- (ii) Judges can try to collect money through fair or foul methods for next election.
- (iii) The judges can give special consideration to the people of their own constituency.
- (iv) Judges can feel insecure because they may not succeed in the next election.
- (v) Judges can come under the influence of political parties.

These are the reasons that except in a few cantons of Switzerland, this method is not adopted anywhere. According to **Prof. Laski**, ‘Of all the methods of appointment that of election by the people at large is without exception the worst.’

(b) Election by the Legislature-

Some people are of the opinion that the judges should be elected by legislature. This will make the judges indirectly responsible to the people. This system prevails in Switzerland, U.S.S.R. and some states of U.S.A. But still, this method is not very popular, because-(i) Judges will come under the influence of the Legislature and (ii) They will become tool into the hands of majority party in the legislature. So, the judges won't be able to act independently.

(c) Nomination by the Executive-

In most of the states, judges are nominated by the executive and this is the most popular method. In India, the judges of the High Courts and Supreme Court are also nominated by the President. In U.S.A., the judges of the Supreme Court are also nominated by the President with the approval of Senate. This method is also adopted in United Kingdom, Canada Australia, Japan and many other countries. But while making the appointment of the judges, the executive has to keep in mind the qualifications of the judges which are generally laid down into the constitution.

2. Long tenure of the Judges:

Another condition for making the judiciary independent, honest and impartial is that the tenure of the judges should be long. This will make the judges feel secure about their future and they will not abuse their position during their tenure. It will also give the judges long experience which will make them mature and experienced. An experienced judge can deliver the justice in a better way. Because of this reason the tenure of the judges of the Supreme Court is a lifelong in U.S.A. In India, the tenure of the judges of the Supreme Court is 65 years of age and that of the High Court is 62 years of age. We all know that in India the retirement age of all other permanent officials is 60 years.

3. Difficult method to remove from Office:

To ensure the independence of judiciary, there should be difficult method to remove the judges from office. This will make the judges impartial and fearless. Provisions should be made to remove the judges only in case of bad conduct, corruption and violation of the constitution. Article-124 (4) of the constitution of India makes provision of the removal of the judges. According to this article, the judges of the Supreme Court shall be removed from the office by the President after an order is passed by each house of the Parliament, supported by a majority of the total membership of that house and by majority of not less than $\frac{2}{3}$ of that house present and voting. This is a very difficult method because to get $\frac{2}{3}$ majority of the present and voting members of both the houses is not easy.

4. High Qualifications:

To maintain the independence and impartiality of the judiciary, the qualifications of the judges should be very high. Learned judges won't come under the influence of anybody. An incompetent judge cannot perform his duties properly and he becomes puppet into the hands of the shrewd lawyers. In India, qualifications for the appointment of the judges have been specified in the constitution. Only experienced persons from this profession are appointed as judges of High Courts and the Supreme Court.

5. High Salaries:

The judges must be paid handsome salaries so that they stay free from their financial worries. Low paid judges are susceptible to corruption and bribery and such judges will fail to provide justice. The judges should also be given high pensions after retirement. In India, the Chief Justice of the Supreme Court gets Rs. 2.80 Lakh and the other judges Rs.2.50 Lakh per month. The Chief Justices of the High Court get Rs. 2.50 Lakh and the other judges Rs. 2.25 Lakh salary per month.

6. Legal practice is prohibited after Retirement:

After retirement, the judges should not be allowed to do legal practice in the lower courts. If this is allowed, the judges will make use of their old acquaintance and will put pressure on the judges to give judgment accordingly. This action also lowers the dignity and the respect of the judiciary. In India, the judges are not allowed to do practice in any lower court after retirement.

7. Special immunities for Judges:

Nobody should be allowed to criticize the judges. This will enable the judges to act independently. In India, nobody can criticize the judgments given by the Supreme Court and the High Courts. If somebody does this, he can be under the charge of the contempt of court.

8. Separation of Judiciary from Executive and the Legislature:

In order to keep the judiciary independent, it must be kept separate and free from the control of the legislature and the executive. The same person should not act as prosecutor as well as a judge at the same time. Similarly the person, who makes the laws, should not be the interpreter of the laws. For this, the judiciary must be kept separate and it will ensure the impartiality and independence of the judiciary.

9. Oath of Office:

At the time of assuming the office, the judges should be administered oath to remain impartial and independent. In India and other countries, the judges are administered oath for this purpose.

10. Not to appoint retired judges on High Offices:

Sometimes, after retirement some judges posted on high offices. The retired judges keep those offices in mind and try to please the government and give judgments favouring the government. This way they lose their independence. The judges should not be appointed on high offices after retirement.

11. Check on the arbitrary Transfers:

Though, in the constitution of India, the provision of the transfer of the judges of High Courts from one High Court to another has been made, yet this power needs to be used very cautiously. Arbitrary transfers will make the judges cowards and they will lose their independence.

Thus, we come to the conclusion that the independence of the judiciary is very essential for giving impartial justice to the people. Therefore, all possible efforts should be made to judiciary independent.

8.5.7. CHECK YOUR PROGRESS III

1. What do you mean by Court of Record?

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2. Write down the conditions necessary to maintain the independence of Judiciary.

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8.6. SUMMARY

In nutshell, it is evident that in present time, the legislature carries out different functions. On the basis of the powers of the executive, clarified above, we can say that executive is the significant part of the government. With the increase in the functions of the executive, the functions of the states are also increasing. The fact is that the executive is the actual working machinery of government for the people because it is in the indirectly contact with them and resolves their troubles. On the basis of the functions done by the judiciary, it can be said that it plays great role in democratic states. It is not only settles down the disputes, but also makes laws, protects and interprets the constitution, protects the rights and liberties of the citizens etc. and only independent judiciary provides protection and safety from the despotic government.

8.7. QUESTIONS FOR PRACTICE

8.7.1. LONG ANSWERS QUESTIONS:

1. Write down the composition and Functions of Legislature.
2. Give Arguments in favour of Bi- Cameral Legislature.
3. Give Arguments Against Bi- Cameral Legislature.
4. Write down the meaning and kinds of Executive.
5. Write down the functions of Executive.
6. Write down the characteristics of the organization of Judiciary.
7. Write down the functions of Judiciary.
8. Write down the conditions necessary to maintain the independence of Judiciary.

8.7.2. SHORT ANSWERS QUESTIONS:

1. Write down the composition of Legislature.
2. Write down three Functions of Legislature.
3. What is Bi- Cameral Legislature?
4. What is Uni- Cameral Legislature?
3. Give three Arguments in favour of Bi- Cameral Legislature.
4. Give three Arguments against Bi- Cameral Legislature.
5. Write down the meaning of Executive.
6. What is Nominal Executive?
7. What is Real Executive?
8. What is Singular Executive?
9. What is Plural Executive?
- 10 Why judiciary needs to be independent?

8.8. SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 9:- PARLIAMENTARY AND PRESIDENTIAL FORMS OF GOVERNMENT: MEANING, MERITS AND DEMERITS

STRUCTURE

- 9.0. Learning Objectives**
- 9.1. Key Words**
- 9.2. Introduction**
- 9.3. Classification of Governments**
 - 9.3.1 Ancient Classification of Governments**
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 - 9.3.4. Check Your Progress I**
- 9.4. Classification on the basis of Legislative-Executive Relationship**
- 9.5. Parliamentary Government**
 - 9.5.1 Evolution of Parliamentary Government**
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 - 9.6.4 Merits of Presidential Government**
 - 9.6.5 Demerits of Presidential Government**
 - 9.6.6 Check Your Progress III**
- 9.7. Summary**
- 9.8. Questions for Practice**
 - 9.8.1 Long Answer Questions**
 - 9.8.2 Short Answer Questions**
- 9.9. Suggested Readings**

9.0. LEARNING OBJECTIVES

After the completion of this unit, you will be able to:

- Define the meaning of parliamentary and presidential forms of government.
- Explain the characteristics of parliamentary and presidential forms of government.
- Evaluate the merits and demerits of parliamentary and presidential forms of government.
- Compare the parliamentary and presidential forms of government.

9.1. KEY WORDS: State, Government, Political System, Legislature, Executive, Parliamentary Government, Presidential Government, Cabinet, Prime Minister, President, Parliament, Collective Responsibility, Political Homogeneity, Separation of Powers, Checks and Balances

9.2. INTRODUCTION

The governments have been classified into different forms since ancient times. Numerous attempts have been made by several political thinkers to classify governments on different bases. In ancient times the words 'state' and 'government' were used simultaneously and no distinction was made between both these words. Therefore, earlier political thinkers used the term 'classification of states' in place of the 'classification of government'. In fact states are classified into different categories on the basis of the forms of government. Governments are classified as the Parliamentary Government and Presidential Government on the basis of relationship between the Legislature and Executive organs of the government. Let us first identify major classification of governments explained by political thinkers in different time periods and then proceed to examine the parliamentary and presidential forms of government.

9.3. CLASSIFICATION OF GOVERNMENTS

9.3.1. ANCIENT CLASSIFICATION OF GOVERNMENTS

Ancient classification of government was explained by various Greek political thinkers in 400 BC. Herodotus, Socrates and Plato classified states/governments into various forms. But, Aristotle's classification of governments is considered as scientific and is generally accepted. Aristotle, on the basis of analysis of 158 constitutions of Ancient Greek city-states, had classified governments into six forms. He adopted both quantitative and qualitative criteria for his classification. On quantitative basis i.e. number of persons ruling, he explained three good forms of governments- Monarchy, Aristocracy and Polity-rule by one, few and many persons respectively. On a qualitative basis i.e. the purpose of the rulers is good or bad, he further explained three bad forms of governments- Tyranny, Oligarchy and Democracy.

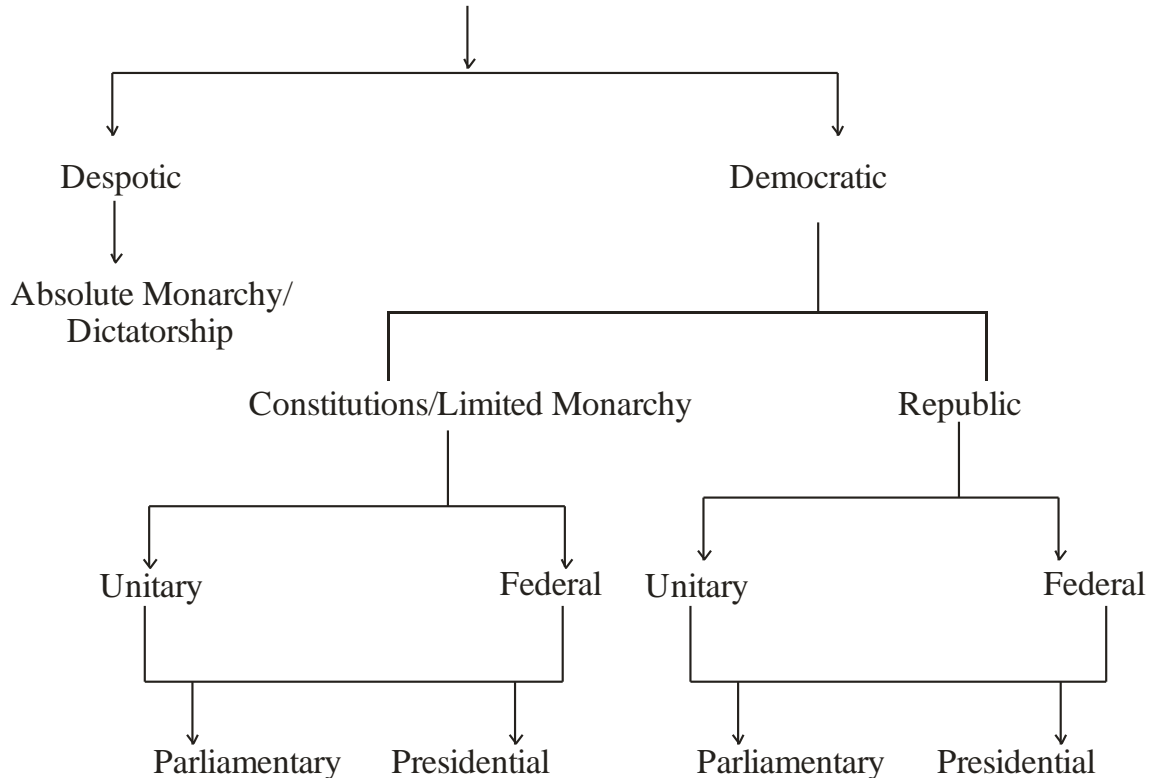
Aristotle's Classification

Purpose of Power exercised by Rulers	Number of Persons Ruling		
	One Person	Few	Many
Normal Forms (For Public Interests)	Monarchy	Aristocracy	Polity
Perverted Forms (For Personal Interests)	Tyranny	Oligarchy	Democracy

9.3.2. MODERN CLASSIFICATION OF GOVERNMENTS

Aristotle's classification was furthered by many traditional political thinkers like Bodin, Bluntschli, Montesquieu, Hobbes, Locke, Rousseau and Kant. Relevance of traditional classification of government declined with the emergence of modern nation- states and liberal democratic governments under the influence of American Declaration of Independence and French Revolution during the eighteenth and nineteenth centuries many political thinkers tried to explain modern classification of governments. Waitz, Pradier. Fodere, Von Mohl, Jellenick, Burgess, Marriolt, F.C. Strong greatly contributed in this regard. Leacock provided the best modern classification of governments. It is widely accepted.

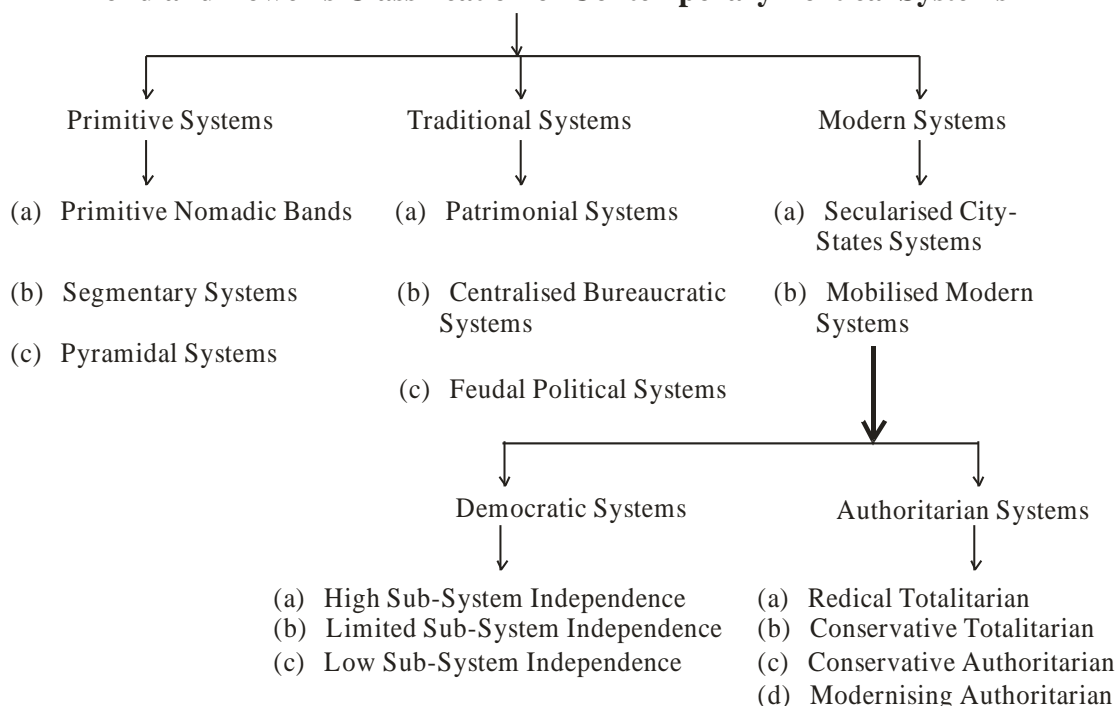
Leacock's Classification of Modern Governments



9.3.3. CONTEMPORARY CLASSIFICATION OF GOVERNMENTS

In the twentieth century, after the end of the 2nd World War many countries of Asia, Africa and Latin America got independence from colonialism. These countries emerged as Independent sovereign states, requiring governments suitable to their economic, social and political conditions. There was also the emergence of communist countries and totalitarian regimes like Fascism in Italy and Nazism in Germany. All these developments completed the political scientists to provide new classification of governments. Political scientists like Edward Shills, David Apter, Robert Dahl, David Easton, Jean Blondel, and Allan Ball explained new forms of governments on altered bases. Modern political Scientists used the term political system in place of state/governments. Almond and Powell provided a Comprehensive classification of contemporary political systems based on criteria of structural differentiation and cultural secularization. They have incorporated ideas of various thinkers based on sociological and system perspectives.

Almond and Powell's Classification of Contemporary Political Systems



There was also the emergence of 'three-world' approach, which divided the political system into three blocs- First World of capitalist systems, Second World of communist systems and Third World of developing systems. In recent times, there is emergence of Fourth World Perspective which includes most underdeveloped, poverty-stricken and marginalized political systems.

Thus, governments have been classified into different forms on various bases by political scientists in different times. In the future, new forms of governments may emerge with new developments and changing circumstances.

9.3.4. CHECK YOUR PROGRESS: EXERCISE-1

1. Describe Ancient classification of governments.

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2. Explain modern forms of governments.

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9.4. CLASSIFICATION ON THE BASIS OF LEGISLATIVE-EXECUTIVE RELATIONSHIP

Modern governments are divided into Parliamentary and Presidential Governments on the basis of the relationship between legislature and executive. In parliamentary government, there is a close relationship between legislature and executive and the executive is accountable to the legislature. Contrary to it, in a presidential government there is separation of legislature and executive and executive is non-accountable to the legislature.

9.5. PARLIAMENTARY GOVERNMENT

Parliamentary Government is one of the most popular forms of government. It is also known as Cabinet Government or Prime-Ministerial Government. Parliamentary government originated and evolved in Great Britain and was followed by many other countries. Presently, It is existing in countries such as the United Kingdom, India, Canada, Japan, Australia, New Zealand, Sweden, Denmark, Pakistan, Italy etc.

9.5.1. EVOLUTION OF PARLIAMENTARY GOVERNMENT

The origin and historical evolution of Parliamentary Government can be traced in Great Britain with the development of institutions of 'Parliament' and 'Cabinet'. The British parliament is known as 'Mother of Parliaments'. The origin of Parliament in Britain can be traced to the 13th century when King John summoned a few knights in the meeting of

the Great Council to advise him on tax collection. King John was made to sign 'Magna Carta' in 1215 by the Great Council. This laid down that the king will not impose any taxes in future without the consent of the Great Council. King Edward-I called 'Model Parliament' including the representative of all sections in 1295. The Bi-cameral parliament- House of Lords and House of Commons, came into existence in the 12th Century. The Glorious Revolution of 1688 and the Bill of Rights of 1689 established the Sovereignty of the Parliament and Constitutional Monarchy in Britain. Various Acts passed during 19th and 20th century such as the Reform Acts of 1832, 1867 and 1884, People's Representation Act, 1928, the Parliament Acts of 1911 and 1949, the House of Lords Act, 1999 resulted in the democratization of parliament and strengthened supremacy of parliament.

In Britain, the cabinet has always been associated with Parliament and is drawn from it. In Anglo-Saxon period, there was an institution 'Witenagemot', also known as the Great Council, to advise the King. During the Norman period, Kings named it 'Curia Regis'. The Privy Council replaced Curia Regis in the 16th century. The size of the Privy Council increased, therefore, the king started consulting his five confidants and their committee collectively called 'CABAL'. The King used to meet these ministers in a small cabin. Thus, the name Cabinet derived. In 1689, King William-III took all ministers of this cabinet from the majority party in the House of Commons and it became the convention.

The Cabinet system took real shape in the 18th century. King George-I, being German, was unfamiliar with British language and traditions. Therefore, he assigned responsibility to preside over the cabinet to the senior-most minister Sir Robert Walpole. Thus, Walpole became the first British Prime Minister in 1721. He resigned in 1742 when he could not secure the support of the majority in the parliament. Prime Minister Walpole during this tenure established and developed principles of parliamentary government. Many new developments and New Acts further strengthened the institutions of Cabinet and Prime Minister in Britain during the 19th and 20th century. The supremacy of the Parliament was replaced by the sovereignty of the Cabinet. Thus, the process of development of the Parliament and Cabinet has evolved the parliamentary form of government in Britain. Many other countries have adopted parliamentary governments with alterations.

9.5.2. MEANING OF PARLIAMENTARY GOVERNMENT

Parliamentary Government is that form of government in which there is a close relationship between the executive i.e. cabinet and the legislature i.e. Parliament. There are two types of executive-nominal and real exists. The real executive is part of the legislature. The members of the real executive are taken from the legislature. The real

executive is responsible to the legislature. Therefore, it is also known as a responsible government. It is also called the cabinet government.

Gettell has defined Parliamentary Government as that form in which the real executive, consisting of the Prime Minister and Cabinet, is legally responsible to the legislature for its acts.

Dr. Gamer has defined parliamentary Government as that system in which the real-executive- the cabinet or ministry- is immediately and legally responsible to the legislature or one branch of it (usually the more popular chamber) for its policies and acts, and immediately or ultimately responsible to the electorate, while the titular or nominal executive occupies a position of irresponsibility.

9.5.3. CHARACTERISTICS OF PARLIAMENTARY GOVERNMENT

The Parliamentary Government has its specific characteristics. Firstly, there are two types of executive-nominal and real. The head of state is a nominal or titular executive in which all powers are constitutionally vested. It may be a Monarch in a Monarchy or President in a Republic. The real executive is a cabinet which exercises all the powers of the nominal executive in a real sense.

Secondly, the real executive is closely linked to the legislature which is known as Parliament. All the members of the cabinet are the members of the legislature. If any minister is not a member of the legislature when appointed, has to become a member of the legislature within a specific time. Thus, the parliamentary government does not recognize the principle of separation of powers and there is a fusion of the executive and legislature.

Thirdly, the real executive is collectively responsible to the legislature. Generally, the cabinet is collectively responsible to the lower house of the Parliament consisting of directly elected representatives of the people. If a vote of no-confidence is passed against the entire cabinet or any particular minister by the lower house of the Parliament, and then the entire Cabinet has to resign. They swim and sink together. Therefore, tenure of the real executive is uncertain and depends upon the confidence of the majority in the popular chamber of the legislature.

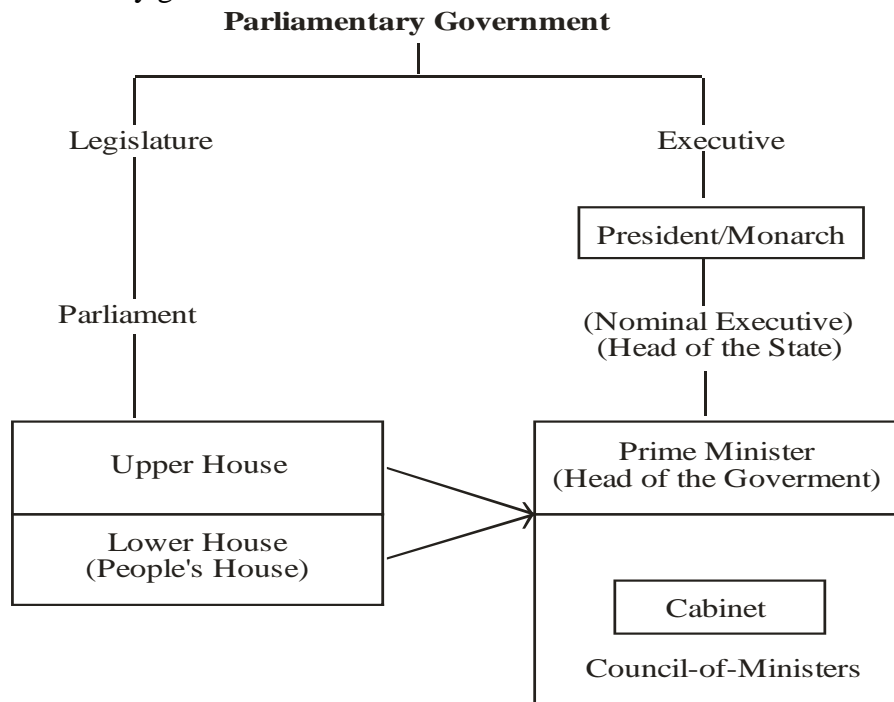
Fourthly, Each Minister of the cabinet has individual responsibility for his department to the Parliament. They are controlled through various means such as questions, debates by the members of the legislature. The Prime Minister may ask any minister to resign in case of non-performance or any failure of the department.

Fifthly, Parliament Government is based on the principle of political homogeneity. Generally, all the ministers are appointed from one political party which has secured a majority in the lower house of the parliament.

Sixthly, there is leadership of the Prime Minister. The Prime Minister is head of the real executive i.e. cabinet. He is the head of the government and leader of the majority party

in the Parliament. He has full control on the cabinet and coordinates and directs all its activities.

Principle of secrecy of the cabinet, dissolution of the popular chamber of the Parliament by the real executive and effective opposition are some other characteristics of the parliamentary government.



9.5.4. MERITS OF PARLIAMENTARY GOVERNMENT

The Parliamentary Government has its own merits. Let us discuss the merits:

1. It brings harmony and cooperation between the legislatures and executive:

It brings harmony and cooperation between the legislature and executive. The real executive i.e. cabinet is the part of the legislature. All the policies of the cabinet are easily enacted by the Parliament because it enjoys a majority in the parliament. There are no chances of deadlock between both these organs of the government. It brings efficiency in the administration.

2. Responsible government:

The parliamentary government is a responsible government. The cabinet is responsible to the lower house of the legislature which is directly elected by the people. Thus, it is ultimately responsible towards people. The members of the legislature can make ministers responsible through various means. They can remove the ministers through a vote of no-confidence.

3. More democratic government:

It is a more democratic government. Government Power is exercised by the directly elected representatives of the people. Moreover, the executive is accountable to the legislature. Due to the constant control it cannot become autocratic. Due to its uncertain tenure, it is compelled to continuously work for public welfare.

4. Flexible government:

Parliamentary government is a flexible government which is very suitable to the changing circumstances. During any kind of emergency or crisis, governments can easily be formed consisting of all the political parties.

5. It brings swiftness in the administration:

It brings swiftness in the administration. The cabinet can take swift decisions and formulate public policies quickly, with the support of the majority in the legislature.

6. Provides political education:

Parliamentary government provides more opportunities for political education to the people. Periodic and Mid-term elections held in this system where people directly participate. In this government political parties have a very significant role. Political Parties also help to provide political education to the people through their propaganda, policies and programs.

7. Responsive to public opinion:

It is responsive to public opinion. Government always tries to work in accordance with popular sovereignty due to the possibility of new elections at any time.

8. Strong and effective opposition:

Strong and effective opposition is one of the characteristics of Parliamentary Government. Thus, it always provides an opportunity for effective alternative government.

9. Public Welfare:

In Parliamentary government, directly elected representatives become ministers. Therefore, there is more possibility of enactment and implementation of good laws based on public welfare. It also results in the emergence of effective leadership.

10. Two-fold Responsibility:

Parliamentary government is based on two-fold responsibility collective responsibility of the cabinet to the parliament and individual responsibility of each minister regarding

their decisions taken without informing the cabinet. Thus, the responsibility of everyone in the administration can easily be fixed.

11. Responsible Nominal Executive:

The nominal executive who is the head of the state can play the role of impartial and effective advisor for the government.

9.5.5. DEMERITS OF PARLIAMENTARY GOVERNMENT

Although there are several merits of Parliamentary Government, on the other hand, it has demerits too.

1. Violates the principle of separation of powers:

It violates the principle of separation of powers. In parliamentary government, both executive and legislature organs of the government have been made dependent on each other so much that it may affect the efficiency of the administration. Moreover, the concentration of both executive and legislative powers in the hands of the same persons may result in centralization of power. It may establish autocratic rule.

2. Parliamentary government is unstable:

Parliamentary government is unstable. Tenure of the government is uncertain which depends upon the support of the majority in the legislature. Government can be dissolved easily which may prove harmful for the country.

3. It establishes dictatorship of the cabinet:

It may encourage dictatorship of the cabinet. The cabinet enjoys full support of the majority in the legislature. The cabinet functions according to the wishes of the majority party. It fully controls the legislature. Thus, it establishes dictatorship of the cabinet which eventually becomes rule by the majority. It is harmful for a vibrant democracy.

4. Parliamentary Government brings inefficiency.

Parliamentary Government brings inefficiency with the fusion of executive and legislature. Ministers become overburdened with work. They have to perform parliamentary and administrative functions simultaneously. Their work related to elections and public meetings always make them too occupied to concentrate on their official functions. They become dependent on bureaucracy. It results in growth of bureaucratic evils and degeneration of democracy.

5. National interests are ignored:

It is a government totally based on political parties. All political parties try to capture power by all means. All matters are decided in the interest of the political party. Thus, national interests are ignored for the sake of power-politics. Moreover political parties encourage political opportunism and corruption.

6. Fails to take quick decisions:

It is a weak government. Much time is wasted in discussion and debates. It fails to take swift decisions during an emergency.

7. Government by amateurs:

It is called a government by amateurs. Ministers who run the administration are appointed due to their political affiliations, not on the basis of their competency or experience.

8. Becomes a battle-ground between political parties:

Parliamentary government leads to conflict between the ruling and opposition parties. The opposition plays an irresponsible role instead of constructive criticism. The entire system becomes a battle-ground between political parties.

9. Unholy political alliances:

In multi-party systems, it becomes difficult to form a stable government. Unholy political alliances are formed to form coalition governments which bring political instability in the administration. Frequent changes in the government result in inconsistency of national policies. It is harmful for the progress of the nation.

9.5.6. CHECK YOUR PROGRESS II

1. Define Parliamentary Government.

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2. Explain three characteristics of parliamentary government.

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9.6. PRESIDENTIAL GOVERNMENT

The Presidential system is based on the principle of separation of powers. The executive and legislative are kept separate and the executive is not responsible to the legislature. Presidential government was firstly adopted in the USA and has been followed by many other countries. Presently, this system is prevailing in countries like the Philippines, Mexico, South Korea, Brazil, France, Indonesia etc.

9.6.1. EVOLUTION OF PRESIDENTIAL GOVERNMENT

Unlike the parliamentary government, the presidential government has not been gradually developed. It is not based on conventions. It was firstly adopted in the constitution of the USA and later followed by many countries of Latin America and Europe with modification. Montesquieu, a French writer, wrote his famous book 'Spirit of Laws' in which he explained the principle of separation of Powers. He separated powers of all three organs of government-legislature, executive and judiciary. The Framers of the American Constitution were influenced by Montesquieu. They considered separation of power as a safeguard against tyrannical rules. They regarded that the accumulation of all three powers in the same may curtail liberties of the citizens. The Constitution of the United States was enacted by the Philadelphia Convention on 15th September, 1787 and came into existence on 4th March, 1789 after the ratification by states. This American constitution incorporated the principle of separation of powers. This was the principle on which the presidential government evolved in the USA. Further additions and modifications took place over several years which developed the presidential system in the USA. This USA model of presidential government is considered the best and it inspired many countries in the world. The constitution of the USA gave legislative power to the Congress, executive power to the President and judicial power to the Supreme Court and lower courts established under the constitution. All these organs working within their respective spheres are practically independent of each other. However, to ensure that no organ of the government may become dictator, the principle of Checks and Balances has also been adopted. It creates balances with two organs of government by imposing checks on one organ.

9.6.2. MEANING OF PRESIDENTIAL GOVERNMENT

Presidential Government is that form of government in which there is separation of powers and the executive organ is kept separated and independent from the legislature. The executive is not responsible to the legislature. The President is the chief executive. He is the head of the state as well as head of the government. He is the real executive. All constitutional powers are vested in him and exercised by him. The cabinet is appointed by him and solely responsible to him. The cabinet is not part of the legislature. The tenure of the chief executive is fixed and he cannot be removed before expiry of his tenure by no-confidence motion of the legislature.

Dr. Garner has defined Presidential government as that system in which the executive (including both the head of the state and his ministers) is constitutionally independent of the legislature in respect to the duration of his or their tenure and irresponsible to it for this or their political policies. In this system, the nominal head of the state is also the real executive.

Gettell had defined the Presidential system of government as that form in which the chief executive is independent of the legislature as to his tenure and to a large extent as to his policies and acts.

9.6.3. CHARACTERISTICS OF PRESIDENTIAL GOVERNMENT

Presidential Government has certain basic characteristics.

1. One chief executive Firstly, there is one chief executive i.e. the President. He is the head of the state as well as the head of the government. There is no distinction between the nominal and real executive. The President is the only one executive and he is a real executive. He has been provided all powers by the constitution which he freely exercised according to his own will. The appointment and dismissal of the cabinet is done by him. The cabinet is only an advisory body, to accept or not to accept its advice totally depends upon his will. The President is elected directly or indirectly by the people for a fixed tenure.

2. The executive is separated from the legislature: Secondly, in presidential government, the executive is separated from the legislature. The President and ministers of his cabinet cannot be the members of the legislature. Both organs are independent of each other and their tenure is not determined by each other. The President and his cabinet colleagues do not participate in legislative functions.

3. The executive is not responsible to the legislature: Thirdly, the executive is not responsible to the legislature. The real executive i.e. the President and his cabinet is free from legislative control. The Legislature cannot ask questions for the President and his ministers. The President is elected for a fixed tenure and cannot be removed through a vote of no-confidence by the legislature. He can be removed only through impeachment. The President and his ministers have no collective responsibility.

4. Direct responsibility of Chief Executive towards electorates: Fourthly, the President is directly responsible to the electorates. He is elected directly or indirectly by the electorates for a fixed term. He acts as the real ruler of the country.

5. Fixed Tenure of the legislature: Fifthly, the tenure of the legislature is fixed. It cannot be dissolved before the completion of its tenure by the President.

6. Political Homogeneity is not required: Sixthly, Political Homogeneity is not required in the presidential government. The ministers are appointed by the President without consideration of their party affiliations. They are like the family of the President or a brain trust.

7. System of checks and balances: Seventhly, the executive and the legislature are inter-connected through the system of checks and balances. This system provides powers to both organs in such a way that one organ's powers act as a check on the power of another organ. American system is the best example of such a system.

9.6.4. MERITS OF PRESIDENTIAL GOVERNMENT

Presidential government has many advantages.

- 1. Stable government:** It is a stable government. The tenures of both the executive and legislature are fixed. Thus, the government can adopt consistent and continuous policy.
- 2. Separation of powers:** It is based on the principle of separation of powers in which both the executive and legislature can work independently. It brings efficiency in the administration. Moreover, it results in decentralization of powers and leads towards a more democratic system.
- 3. Strong government:** Presidential government is a strong government. The chief executive is the real executive. It is suitable for emergencies as quick decisions can be taken.
- 4. Government of competent persons:** It is a government of competent and able persons. The president is free to appoint any competent person to his cabinet according to their abilities.
- 5. Fixed tenure:** In the presidential government, there is less influence from political parties. The government is not constituted on the basis of party politics. Fixed tenures of both the executive and the legislature minimize the chances of political opportunism and political corruption.
- 6. Checks and balances:** The system of checks and balances ensures that all organs of the government act as a check on each other's powers. Therefore, no organ of the government may become autocratic. It helps to preserve a democratic system.
- 7. Suitable for multi-party countries:** The presidential government is suitable for multi-party countries. Multi-party systems may lead to the formation of unholy coalitions. But, in a presidential government, such coalitions are not required to form the government. Therefore, it is best suited to countries with numerous diversities which result in a multi-party system.

9.6.5. DEMERITS OF PRESIDENTIAL GOVERNMENT

Despite its merits, the presidential government has its weaknesses.

- 1. Possibility of the executive autocracy:** In a presidential government, there is more possibility of the executive autocracy. The President is the real executive who can

use his powers arbitrarily in the absence of any direct legislative control over him. He can be removed only through impeachment before the completion of his tenure. It is very difficult to impeach him.

2. **Non-responsible government:** It is a non-responsible government. The executive is not directly responsible to the legislature for its functions and policies. This non-responsibility and fixed tenure of the executive may encourage it to ignore the legislature and popular sovereignty.
3. **Separation of powers may lead to inefficiency:** The separation of powers may lead to inefficiency in the presidential government. The executive and the legislature are fully separated and independent of each other. It may result in confrontation between both these organs of the government. If one political party's candidate is appointed as the President, the other political party gets a majority in the legislature. Then deadlocks and conflicts can occur between the executive and the legislature. These may hamper smooth working of the government.
4. **Rigid Government:** It is a rigid government. It lacks flexibility required for changing circumstances. The President and the legislature cannot influence and support each other to take quick decisions during a crisis or emergency. Due to the lack of harmony and cooperation between the executive and legislature, it may become difficult to pass good laws timely.
5. **Separation of power cannot be fully realized:** Presidential government is based upon the principle of separation of powers. But it is not practicable. The government functions as a coordinated unit. Separation of powers has not existed in a strict manner in any country of the world.
6. **Checks and Balances may curtail the efficiency:** The system of checks and Balances may curtail the efficiency of the government. The power of the organ may become detrimental to the working of the other organs.
7. **Undemocratic government:** It is also called an undemocratic government. The ministers are not elected representatives of the people. They are appointed by the President and are accountable only to him.
8. **Less opportunity of political education:** In a presidential government there is less possibility of political education. The members of the legislature cannot ask questions from ministers. Therefore, people have less interest in legislative discussion.

9. **Difficult to fix responsibility:** It becomes very difficult to fix responsibility in this system. The executive and the legislature do not have fixed responsibility towards each other. In case of any failure on any one's part, both can shift the blame on each other.

9.6.6. CHECK YOUR PROGRESS: EXERCISE-III

1. Define Presidential Government.
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2. Describe key characteristics of presidential government.
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9.7 SUMMARY

Governments have been classified into various forms on several bases by many thinkers in different time periods. The governments are classified into the parliamentary and presidential governments on the basis of the relationship between the legislature and executive. Parliamentary Government represents a close link between the executive and legislature with the executive's responsibility to the legislature. On the other hand, the Presidential government exhibits separation of the executive and the legislature and non-responsibility of the executive to the legislature. Both these forms of government have their particular characteristics, merits and demerits. Although both are separate from each other, they have some similarities. Both these systems are popular and have been adopted by many countries in the contemporary world. Some countries have adopted mixed systems containing elements of both of these, by making it convenient to their social and political conditions.

9.8. QUESTIONS FOR PRACTICE

9.8.1. LONG ANSWER QUESTIONS:-

1. Define Parliamentary Government. Explain its characteristics.
2. Evaluate merits and demerits of parliamentary government.
3. Define Presidential Government. Describe its characteristics.
4. Analyse merits and demerits of presidential government.
5. Make a comparative analysis of parliamentary and presidential government

9.8.2. SHORT ANSWER QUESTIONS

1. Identify different contemporary political systems according to Almond and Powell.
2. Identify three merits of parliamentary government.
3. Analyse three demerits of parliamentary government.
4. Justify three merits of presidential governments.
5. Argue three demerits of presidential government.

9.9. SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: PRINCIPLES OF POLITICAL SCIENCE

UNIT 10:- FEDERAL AND UNITARY FORM OF GOVERNMENT: MEANING MERITS AND DEMERITS

STRUCTURE

10.0. Learning Objectives

10.1. Key Words

10.2. Introduction: Federal Form of Government

10.2.1. Definition of Federal System

10.2.2. Characteristics or Feature of the Federal form of Government

10.2.3. Merits of federal form of Government

10.2.4. Demerits of federal form of Government

10.2.5. Check your Progress I

10.3. Introduction: Unitary Government

10.3.1. Features of Unitary Government

10.3.2. Merits of Unitary Government

10.3.3. Demerits of the Unitary form of Government

10.3.4. Check Your Progress II

10.4. Summary

10.5. Questions for Practice

10.5.1. Long Answer Questions

10.5.2. Short Answer Questions

10.6. Suggested Readings

10.0. LEARNING OBJECTIVES

After the completion of this unit, you will be able to:

- Understand the meaning of Federal form of government.
- Explain the meaning and features of unitary form of government.
- Evaluate the Merits and demerits of Federal and unitary form of governments.

10.1. Key Words: State, Unitary, Federal, Units, Separation of powers

10.2. INTRODUCTION: FEDERAL FORM OF GOVERNMENT

The word federalism has a root in the Latin word '*Foedus*' which means treaty or agreement. Under the federal system there are dual level of government, one at the central level and other at the state level. Both levels have their own area of Jurisdiction. In other words federal government is one in which there is a division of powers between centre and states.

10.2.1. DEFINITION OF FEDERAL SYSTEM:

1. **According to Hamilton**, "Federation is an association of states that forms a new ones"
2. **According to Dicey**, "A Federal state is nothing but a political contrivance intended to reconcile notional unity with the maintenance of state rights."
3. **According to Finer**, "A Federal state is one in which part of the authority and power is vested in the local areas while another part is vested in central institution deliberately constituted by an association of the local areas".
4. **According to Garner**, "Federal government is a system in which the totality of governmental power is divided and distributed by the national constitution or the organic act of parliament creating it between a central Government and Government of the individual states or the other territorial sub divisions of which the federation is composed."

So, above definitions says that in federal form of government power are distributed by the supreme constitution between the centre and states of the federal unions.

10.2.2. CHARACTERISTICS OR FEATURE OF THE FEDERAL FORM OF GOVERNMENT:

There are some characteristics or feature of Federal form of government:

1. **Supremacy of the Constitution:** Supremacy of the constitution is one of the most important features of federal government. In this system the constitution must be written, rigid and supreme in order to make a clear division of powers between centre and state. The provisions of the constitutions cannot be easily amended by both centre and state government. The entire federal structure comes into existence on the basis of the constitution.
2. **Rigid and Written Constitution:** In federalism the constitution is written and rigid. The constitution must be rigid so that the centre as well as state may not amend it arbitrarily. Any amending process of a constitution must require the

explicit participation of the federal units. Federal constitution should be written because the division also powers can be properly specified only in written constitution.

3. **Division of Powers:** Division of power between centre and states is an important feature of federal form of government. All subjects related to national importance should be given to the centre and subjects of local or regional importance should be entrusted to the government of the units. Some matters of common interest as concurrent subjects in which both centre and state make the law. If there is a clash between centre and state on a specific matter then central government shall be having an overriding authority.
4. **Dual Government:** In Federal system two sets of government exists. One is at the centre and other is at the state. The existence of both centre and state in same geographical boundary of a country. The central government controls the entire territory and regional governments have limited jurisdiction within their respective territory.
5. **Independent Judiciary:** There judiciary should be Independent to interpret the constitution. It also resolves the conflicts and issues between centre and the regional level units which can be called state, province etc. as well as between the units. It is the prime duty of the judiciary to watch the working of both centre and state which must be according to the constitution. If the actions of either conflicts with the provisions of the constitution the judiciary declares it as “Ultra Vires”.
6. **Dual Citizenship:** There should be dual citizenship in federal system. It means, the people will get the citizenship of that state, province etc. in which they are residing and they also enjoy the citizenship of the country. For example the citizens of USA and Switzerland enjoy the dual Citizenship.
7. **Bicameral Legislature:** Bicameral Legislature is another important feature of federal form of government. In which legislature should have two houses Upper House and Lower House. Lower house gives representation to the people and upper house consist of those have been nominated on the basis of ability and services to the nation as well as elected indirectly by the representatives of the people.

10.2.3. MERITS OF FEDERAL FORM OF GOVERNMENT:

A federal system has its merits and demerits. First we may enumerate to its following merits:

- i. **It combines the advantages of National unity with those of local Autonomy:** Federal government provides the separation of the powers between centre and state and it combines the advantages of National unity with those of local Autonomy. The decision making subjects are handed by the Centre government. Cultural and administrative autonomy is given to different nationalities and regions.

- ii. **Division of powers between centre and states lead to administrative efficiency:** Division of power between the Centre and State Government relieves the central government of many burdensome functions. So, Centre can concentrate on the problems of national importance. The administration of provincial or regional areas efficiently handles and resolves the regional issues.
- iii. **It Checks the despotism:** If powers concentrate only one hand or centralized the power there is very possibility of its being misused. But in federalism in which there are division of powers between Centre and State and division of authority which means a check on despotism.
- iv. **People take interests in local and regional affairs:** Federalism where is a separation of powers between centre and the regional units like states and provinces to manage affairs at their own levels. People take more interest and have great participation in local and regional affairs when the election to the provincial legislature and local bodies than the participation in central level elections. This is the only federal government who provides the number of opportunities of political participation from local level to National level.
- v. **Encourages small states for Union:** This system is more advantageous to the smaller states. Federalism affords a means by which petty states may be united into a more powerful common wealth. They establish diplomatic relations with other countries also and enjoy a good deal of autonomy in their respective field. Isolated countries can be easily attacked and annexed by strong countries.
- vi. **Necessary for Big Countries:** Federalism is necessary for big democratic countries with vast population, racial, cultural and linguistic diversities. Federalism is the only way out for combining this diversity with unity. It is therefore suitable to states of vast territorial jurisdiction and diversity of conditions which prevail in different parts of country.
- vii. **It is a model for the Global Village:** It serves as a model for the state to come together to form a world federation in their effort to have co-operation for peaceful living. Because world government is the only solution to the problem of world peace. The federal system raises high hopes for the future of mankind.

10.2.4. DEMERITS OF FEDERAL FORM OF GOVT.: A Federal government has also certain weakness or demerits some of them are:

- 1. **Federal government is a weak government:** Federal government is a weak government on account of the distribution of power between center and states. In term of national crisis it faces difficulties because a dual system of government is move slowly into action.

According to Prof. Dicey, “A federal constitution is as compared with a unitary constitution, is a weak form of government. A true federal government is based on

the division of powers. It means the constant effort of statesmanship to balance one state of the confederacy against other.”

- 2. Federal Government is more Expensive:** Federal government is more expensive than unitary form of government. There are separate legislatures and executive as well as periodical elections for both central and regional are being conducted. In this way federal government becomes too expensive and poor countries cannot afford the expenditure of federal structure. Dual system of ruling also creates functional clashes degrading distribution of funds between states.
- 3. Rigidity of the Constitution may Hinder National Progress:** In federalism, constitution is rigid and regional units do not allow amending or changing the constitution once enacted. This type of constitution is not suitable for developing countries. Due to the rigid procedure of amendment, necessary changes in the constitution cannot be done so easily.
- 4. Fixation of responsibility is difficult:** It is a weak government on account of the division of powers between the centre and states. This division of powers sometimes creates confusion about the fixation of responsibility when something goes negative or wrong or unconstitutional. In case of wrong decisions or policies of administration, government (Center or State) may try to shift the responsibility on one to another.
- 5. Division of Power between Central and State Government leads to many conflicts:** In federal system every state has its own separate jurisdiction of rights. On confessionals or conflict issues there is non-cooperation between centre and state. Both centre and state government blame each other when anything goes wrong as the of the powers lead to division distribution of responsibility.
- 6. Conflict of Jurisdiction may arise:** In federal government there are two sets of legislature and two sets of laws. Division of the power may leads to conflicts of Jurisdiction between centre and state government because it cannot be make it clear that which government has power to deal with specific issues and situation and in various matter there is no compromise.
- 7. Diversity in Legislation and Administration:** In division of power there is always the possibility of a variety of laws on the same matter. This leads to great complexities and confusion.

10.2.5. CHECK YOUR PROGRESS I

1. What is Federal form of government?

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2. What is meant by separation of powers?

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10.3. INTRODUCTION: UNITARY GOVERNMENT

Governments are classified as unitary and Federal on the basis of division of powers or concentration of powers in centre and state relations. Let us discuss about the unitary form of government.

A unitary form of government is that government which is fully authorized to use all the powers and alone is responsible to execute the legislations. All other organizations within the state owe their existence and receive their authority from this body. The definitions of the unitary form of government by prominent political thinkers are as below:

According to Finer, “The Unitary state is one in which all authority and power are lodged in a single centre, whose will and agents are legally omnipotent will and agents are legally omnipotent over the whole area.”

According to Willoughby, in a unitary government, “all the powers of government conferred in the first instance upon a single central government, and that government is left at complete freedom to affect such a division of these powers territorially as in its opinion is wise.

Professor Strong defined: “A Unitary state is one organized under a single central government, that is to say, whatever power are possessed by the various districts within the area administered as a whole by the central government, are held at the discretion of that government, and the central power is supreme over the whole without any restrictions imposed by any law granting special power to its parts.”

According to Garner, “Where the whole power of government is conferred by the constitution upon a single central organ or organs, from which the local governments

derive whatever authority or autonomy they possess, and indeed their very existence, we have a system of unitary government.”

According to above definitions, we can analyze that in unitary form of government powers are concentrated in Centre only and legislature is supreme law making body in the country. It means the concentration of powers in the hand of the Central Government.

10.3.1 FEATURES OF UNITARY GOVERNMENT

There are some features of unitary government which are as below:

- 1. Existence of Single Government:** In unitary form of government the powers are vested in the hands of single powerful government. There is absence of subsidiary sovereign law making body. The powers of the states are depends upon the will of the Centre. The regional units are working like administrative units of country and they are not free to exercise their will according to their own way. This strong government is responsible for the maintenance of internal peace, law and order and defense of the country.
- 2. Rigid and Flexible Constitution:** In federal form of government the constitution should be rigid but in unitary system it is may be rigid or flexible. The central government can amend the constitution according to its own sweet will because there is no division of power between center and state. Like constitution of UK is flexible but the constitution of France is slightly rigid.
- 3. Single Citizenship:** Centralization of powers is the basic feature of unitary government dual citizenship does not exist in unitary state because there are some local governments in the form of administrative units and they are directly handled by the center. Each citizen has only single citizenship of entire country and there is no separate citizenship of states. In England, Scotland Wales etc. in the UK are the example of single citizenship.
- 4. Written or unwritten constitution:** In unitary government constitution may be written or unwritten. For example France has a written constitution and other hand UK in which unitary form of government has a partly unwritten constitution. Like federal state, written constitution is not a basic feature of unitary government.
- 5. Single Legislature:** There is only one law making body in unitary state. There is no dual set of governments. There is no provision of separate legislature and executive for the units. These units are under the laws of the centre.
- 6. No Separate Judicial Authority to Resolve the Disputes.** In unitary system there is no separate judicial system at central and state level to solve the cases of centre and local units, the decision of the upper authority would prevail because the local units are the creation of the centre government.

7. **No Constitutional Division of Powers:** In federal government there are division of powers between centre and state but in unitary system there is only one supreme legislature and the local units are the creation of the centre, so there is no division of powers between centre and its unit. These units are not granted any power of the constitution. In this form there is concentration of power and centre is all powerful.
8. **Administrative Uniformity:** Uniformity in the administration is another feature of unitary system. Due to the concentration of powers there is one Parliament for the making of laws and to run the administration and there is only one cabinet for the whole country. In provinces have not their own separate legislature and cabinet. They all are to act according to the orders and decisions of the centre. There is only one administration for the entire country.

10.3.2 MERITS OF UNITARY GOVERNMENT

The following are the merits of Unitary Government:

1. **Flexibility:** Unitary system possesses greater flexibility and can adopt and adjust according to the needs of the people according to particular situation. The constitution can be amended quickly and easily. So, the administration of a unitary state is flexible.
2. **Prompt Decisions:** Prompt decisions are taken in a unitary government. The entire power is vested in the hands of central authority, to avoid delay and clash on any matter. This type of government is best in the time of crises.
3. **Uniformity:** Uniformity in law and administration in a state with unitary system. It is possible only because the local units are the created by the centre and are the agent of the center. There is no conflict and overlapping of the jurisdiction of the state and its units. These units are to act according to the rules of centre.
4. **Strong Administration:** In unitary system all powers are concentrated only a single powerful central government. So, it is a very effective and efficient government to take quick decision. Possessing a single administration the unitary government can adjust itself to changing conditions easily and quickly.
5. **Less expensive:** Unitary system is less expensive as compared to a federal system. In the lack of dual form of government no duplicity in the work at the unit level there is only one set of government at the centre and it is more economically.
6. **More suited to the small countries.** The form of government is quite suitable for small countries having geographical unity and cultural homogeneity after ending all difference.
7. **Promotes National Unity:** It represents the national unity in respect of religion, race, language, cultural diversities etc. There is only single legislature, executive and judiciary of entire nation. It is responsible for the development of its citizens. Unlike the federal system the unitary state does not divide the allegiance of the citizens.

8. **Strong policies possible:** In this government, it is possible to execute a very strong policy because there is no danger of disagreement from the centre and states on the policies which made by the legislature. Due to the centralization of powers, there is less scope of conflicts between centre and its units regarding the policies.

10.3.3. DEMERITS OF THE UNITARY FORM OF GOVERNMENT

On the other hand, a unitary system has its demerits that may be counted as under:

1. **It crushes the local initiative:** Unitary system crushes the local initiative. Centralization takes away the autonomy of the provinces. It concerns the people of some particular localities. Though people have no share in the government and local matters can be ignored. The system thus tends to repress local initiative and to discourage popular interest in public affairs.
2. **Local Affairs are neglected:** There is an absence of autonomous local self-government in unitary system. The local-self government works according to the provisions, supervision and control of centre. On the other hand, the centre is incapable of looking after the problems of regional areas that can be better managed in a federal system. Due to the centralization of powers, the centre has no time to give the attention to all the local matters. Local affairs are run by the administration appointed by the centre. The centre is incapable of looking after the problems of units that can be better managed in federal system.
3. **Centralized Bureaucracy:** In Unitary state over centralized administrative set up. The administration of provinces and units are run by the bureaucrats not by the elected representatives of the people. This administration minimizes the opportunity of the people to take the part in administration.
4. **The center may Become Autocratic:** There is a centralization of power can be lead to despotism and likely to be misused. All the powers are vested in the hands of single authority may have a corrupting influence on it. It is quite possible that the central authority can misuse its power and it may become autocratic to the extent of killing the liberties of the people.
5. **Not suitable for the big countries:** This form of government is not suitable for the big countries because of the heterogeneity of religion, ethnicity, culture, language etc. for this reason a federal form of the government is more suitable than the unitary form of government for big countries.
6. **Inefficient Government:** Due to the centralization of powers the governments totally neglect the problems of regional and local affairs. It may also be overburdened with problems and responsibilities. It may be fails to work efficiently since it deal with all sorts of public affairs.
7. **Less opportunities of Political Education:** There is no separate legislature in states and in local units in unitary form of government. Elections of the central legislative body holds once in a numbers of years. The people and their

representatives do not receive political education as they receive it in federal system. Regional and provincial bodies are often managed by the bureaucrats because these bodies are not elected by the people. So people have less opportunities of political education in unitary government. In the words of Dr. Garner," Unitary government tends to repress local initiative, discourages rather than stimulates interest in public affairs, impairs the vitality of governments and facilitates the development of centralized bureaucracy.

10.3.4. CHECK YOUR PROGRESS II

1. What is Single Citizenship?

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2. What is Administrative Uniformity?

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10.4. SUMMARY

In nutshell, it can be said that federal government is accepted beyond all doubts because federations gives better opportunities and give more chances for development of citizens. It suited to the countries having a large area and diversity of racial religion, linguistic, ethnic, and cultural matters.

After discussing the merits and demerits of unitary government we find there are some demerits in unitary government, yet as compared to federal countries. It is more useful for small countries. In modern times unitary governments generally give maximum regional and local autonomy in democratic countries. In the end we can say that both forms are equally important forms of government and can be adopted according to the circumstances and requirements. Like unitary form of government is better for small countries and federal form of governments for large countries.

10.5. QUESTIONS FOR PRACTICE

10.5.1. LONG ANSWER QUESTIONS

1. Mention the Merits of Federal government?
2. What are the essential characteristics of Federal government?

3. Write down the demerits of federal government.
4. Write the features of unitary form of Government.
5. Describe the Merits of unitary form of government.
6. Mention the demerits of unitary form of government.

10.5.2 SHORT ANSWER QUESTIONS

1. Give A Definition Of Federal Form Of Government.
2. Name Any Five Federal States In World.
3. What is unitary form of government?
4. Give definitions of unitary form of government.
5. Name any five unitary states in the world.

10.6. SUGGESTED READINGS

- J.C. Johari: Principles of Political Science, Sterling Publishers, New Delhi.
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- O.P. Gauba: An Introduction to Political Theory, Macmillan India Ltd. New Delhi.



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PUNJAB STATE OPEN UNIVERSITY, PATIALA

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE: SOCIOLOGY

SEMESTER-I

BLAB31105T: INTRODUCTION TO SOCIOLOGY

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PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. Anita Gill
Dean Academic Affairs



BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE (CC): SOCIOLOGY

SEMESTER-I

BLAB31105T: INTRODUCTION TO SOCIOLOGY

MAX. MARKS: 100

INTERNAL: 30

PASS: 35%

EXTERNAL: 70

TOTAL CREDITS: 6

OBJECTIVE

This introductory paper is intended to acquaint the students with sociology as a social science and the distinctiveness of its approach among the social sciences. It is to be organised in such a way that even students without any previous exposure to sociology could acquire an interest in the subject and follow it.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

SECTION – A

Sociology: meaning, nature and scope

Sociology and other social sciences: Political Science, Economics, Psychology, History

Basic concepts: Society, Group, community, association, social institution, status, role, norms, values.

Social stratification: Meaning, forms, and theories (Davis and Moore, Karl Marx)

Social Processes: accommodation, cooperation, assimilation, competition and conflict

SECTION – B

Family as an Institution: Meaning, types, functions and changing patterns

Marriage as an Institution: Meaning, types, functions and changing patterns

Culture: Meaning and Features, Ethnocentrism, Cultural Relativism, Cultural Lag

Socialization: Meanings and Agencies

Social Control: Meaning and Agencies

RECOMMENDED READINGS:

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COURSE COORDINATOR AND EDITOR: DR. ANITA GILL

SECTION A

UNIT NO:	UNIT NAME
Unit 1	Sociology: Meaning, Nature and Scope
Unit 2	Relationship of Sociology with Other Social Sciences
Unit 3	Basic Concepts: Society, Group, Community, Association, Social Institution, Status, Role, Norms, Values.
Unit 4	Social Stratification: Meaning, Forms, And Theories
Unit 5	Social Processes: Accommodation, Cooperation, Assimilation, Competition and Conflict

SECTION B

UNIT NO:	UNIT NAME
Unit 6	Family as an Institution: Meaning, Types, Functions and Changing Patterns
Unit 7	Marriage as an Institution: Meaning, Types, Functions and Changing Patterns
Unit 8	Culture: Meaning and Features, Ethnocentrism, Cultural Relativism, Cultural Lag
Unit 9	Socialization: Meanings and Agencies
Unit 10	Social Control: Meaning and Agencies

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT I- SOCIOLOGY: MEANING, NATURE AND SCOPE

STRUCTURE

1.0 Learning Objectives

1.1 Introduction

1.2 Meaning and Origin of Word Sociology

1.3 Defining Sociology

1.3.1 Auguste Comte

1.3.2 Herbert Spencer

1.3.3 Emile Durkheim

1.3.4 Max Weber

1.3.5 Karl Marx

1.3.6 Definition by Other Sociologists

1.4 Nature of Sociology

1.4.1 Scientific Discourse in Sociology

1.4.2 Definition and Features of Science

1.4.3 Whether sociology is a science or not?

1.5 Scope of Sociology

1.5.1 Formalistic School of Thought

1.5.2 Synthetic School of Thought

1.6 Summary

1.7 Questions for Practice

1.8 Suggested Readings

1.0 LEARNING OBJECTIVES

After the completion of this unit, you should be able to:

- Define sociology and its meaning

- Explain the changing definition of sociology
- Describe, Whether Sociology is a Science or not
- Delineate the Scope of Sociology
- Sociologically analyze the issues of society

1.1 INTRODUCTION

Sociology is one of the social science disciplines which have emerged in the beginning of 19th century. It is a science of society, emphasis on social aspects of human life. On a broader platform, sociology is the study of human interactions, their conditions and consequences (Giddens, 2009). The subject matter of sociology is vast and at the same time it also has clear boundaries. Comte defined sociology as “The science of social phenomena, subject to natural invariable laws, the discovery of which is the object of investigation.” (Inkeles, 1987). He advocated for sociology to be used as a positive method as is used in natural sciences. The arguments of Comte were later on supported by his follower Emile Durkheim, who expanded the subject matter of sociology. Durkheim contributed the first methodological text named ‘Rules of Sociological Methods’ in the discipline of sociology. In this, he explained about his methodology, social fact, and discussed how it can help us to reach social reality. He compared social fact with various social phenomena and called Sociology a science of social fact.

Further, another perspective of sociology evolved. This evolution in sociology was the contribution of classical sociologist Max Weber. He highlighted the importance of human behaviour, interactions and social action. He called sociology “a science which attempts interpretative understanding of social action” (Giddens, 2009). There are many other sociologists who have described sociology and have expanded its subject matter by emphasising on social aspects of human life. For instance, Weber founded the interactionism school of thought and this thought was further expanded by George Herbert Mead (Symbolic Interactionism), Edmund Husserl and Alfred Schutz (Phenomenology), Harold Garfinkel (Ethnomethodology) and Erving Goffman (Dramaturgy) etc. Similar expansions can be seen in other major schools of thought of sociology; Functional perspective (Durkheim, Parsons, Merton, Malinowski, Shrinivas, Dubey etc.), Evolutionary perspective (Comte, Spencer, Morgan, Sorokin etc.), Conflict perspective (Marx, Gramsci, Dahrendorf, Simmel, Collins, Habermas, Horkheimer, Desai etc.), and Postmodernism and Post-Structuralism (Foucault, Derrida, Barthes, Lacan, Kristeva, Lyotard, Baudrillard etc.). After looking at these expansions, we may say that the subject matter of sociology is dynamic. It is constantly

changing and extending its boundaries. The next section deals with the meaning and origin of word sociology.

1.2 MEANING AND ORIGIN OF THE WORD SOCIOLOGY

The word 'Sociology' was coined by Auguste Comte (1798-1857) to describe the scientific and more particularly the positivistic study of society. Since then, the term has gained a far wider meaning to refer to the systematic study of function, organization, development and types of human societies (Jary and Jary, 2000). Comte's thinking reflected the turbulent events of his times. The French Revolution of 1789 had significantly changed French society and its consequences influenced Comte to begin with a new scientific discipline that understands the social consequences of French Revolution. Further, the word sociology is derived from a French word 'Sociologie'. Comte started writing a text named positive philosophy roughly around 1832 and completed it in 1842. While writing this text he coined the word Sociology in around 1838-1839. Initially, Comte and his master Saint Simon had thought to use the term 'Social Physics' to describe this new branch of knowledge, however Comte dropped this idea because some of his intellectual rivals at the time were also using that term. Further he had a doubt that people will consider it as a part or extension of physics in itself. Comte wanted to distinguish his own ideas from others, so he coined the term 'sociology' to describe the subject, he wished to establish. Comte sought to create a science of society that could explain the laws of the social world just as natural science explained the functioning of the physical world. Finally, he decided to go with the word 'socio' which means society and 'ology' means science which he derives from Latin word 'socius' and Greek word 'logos'. Thus, the etymological meaning of 'sociology' is the 'science of society'. The meaning of sociology can be better understood with the definitions given by various sociologists. The next section includes the definition of sociology given by sociologists.

1.3 DEFINING SOCIOLOGY

1.3.1 AUGUSTE COMTE

Sociology emerged as scientific discipline in the beginning of 19th century. Although there were many contributors to the early sociological scientific thinking, however, prominence is usually given to French scholar Auguste Comte (1798-1857). There are multiple reasons behind this. The very first reason is he invented the name 'Sociology'. Further, he defined the subject matter of sociology. He established this new discipline by relating it with existing scientific disciplines such as physics, chemistry, and biology etc. He gave a first systematic definition of sociology.

While explaining about sociology in his book 'Positive Philosophy', he wrote sociology is the science of social phenomena, 'subject to natural and invariable laws, the discovery of which is the object of investigation' (Giddens, 2009). Although Comte recognized that each scientific discipline has its own subject-matter, he argued that the latter could be studied using the same common logic and scientific method that aimed at revealing universal laws. Just as the discovery of laws in the natural world allows us to control and predict events around us, in the same way uncovering the laws that govern human society can help us shape our destiny and help in the welfare of humanity. Comte argued that society conforms to invariable laws in much the same way that the physical world does (Giddens, 2009). While explaining the importance of this new science, he called sociology a young, complex and queen of all sciences.

1.3.2 HERBERT SPENCER

The discipline of sociology was further extended by British scholar Herbert Spencer (1820-1903). He explained the scientific nature of sociology by relating the society with an organism. He argued that society and the living organism are similar since both of them follow similar processes and methods for their efficient functioning (Horton and Hunt, 1985). He drew the analogy between the society and the biological organism. Society is organized on the same system as an individual. The same definition of life is applied to both biological and social organism. As like Comte, Spencer had put much of his efforts to legitimize sociology as scientific discipline. He defined sociology as the study of societal evolution and believed that the ultimate goal of societal evolution is complete harmony and happiness (Semelser, 1993). Spencer's theory of evolutionary change is built upon three basic principles; integration, differentiation, definiteness. Comte and Spencer, with their all efforts, introduced the first perspective in sociology that is evolutionary perspective. According to it, the society moves in a specific direction; from irrationality to rationality (Comte) and simplicity to complicity (Spencer). Therefore, the task of sociology as science is to understand evolution of society and its parts.

1.3.3 EMILE DURKHEIM

Emile Durkheim (1857-1917) is the prominent thinker and modern founding father of sociology. He wrote first scientific text for sociology named 'Rules of Sociological Methods'. Through this text he expanded the horizons of sociology as a new scientific discipline. For Durkheim, the main intellectual concern of sociology is the study of social facts (Giddens, 2009). Rather than applying sociological methods to the study of individuals, sociologists

should examine social facts. Social facts, according to Durkheim, are ways of acting, thinking or feeling that are external to individuals and have their own reality outside the lives and perceptions of individual people (Ritzer, 1972). Social facts can constrain human action in a variety of ways. The examples of social fact are religion, suicide, education, marriage, family etc. Thus, according to him sociology is a science of social fact and the task of sociologist is to understand social reality by using a method of social fact. While giving importance to social fact, he also considered society or structure over and above the individual. Further, he also introduced a sub-branch or school of thought in sociology. It was named Functionalism. Functionalism holds that society is a complex system whose various parts work together to produce stability and solidarity. According to this approach, sociology is a science and it should investigate the relationship of parts of society to each other and to society as a whole (Turner, 1987)

1.3.4 MAX WEBER

Max Weber (1864-1920) is also known as modern founding father of Sociology. He conceived sociology as a comprehensive science of social action. In his analytical focus on individual human actors he differed from many of his predecessors and contemporaries such as Spencer, Durkheim, and Marx etc., whose sociology was conceived in social-structural terms. For Weber sociology is a study of society and behaviors of individuals and must therefore look at the heat of interaction. According to him, ‘Sociology is a science which attempts the interpretative understanding of social action in order to arrive at a causal explanation of its course and effects (Inkeles, 1987). As like Comte, Spencer and Durkheim, Weber’s efforts also introduced a new school of thought in sociology. It was called Interactionism. Interactionist theory is based on the idea that human beings, as they interact with one another, give meanings to themselves, others, and the world around them, and use those meanings as a basis for making decisions and taking action in their everyday lives (Giddens, 2009). Further, interactionism focuses on everyday social actions and interactions among individuals rather than on large scale societal structures. It emphasises on the importance of individual actions and place individuals over and above the society or structure. Thus, according to this approach, sociology is a science whose task is to understand social interactions and social actions.

1.3.5 KARL MARX

The ideas of Karl Marx (1818-1883) contrast sharply with those of Comte and Durkheim, but, like them, he sought to explain the changes that were taking place in society during the time of

the Industrial Revolution. Marx was primarily concerned about capitalism and further the existence of exploitative relationships between haves (Bourgeois) and have-nots (Proletariats). The other fundamental questions that Marx raised are

1. How does the capital control the workers?
2. How does the mode of production influence the social class?
3. What is the relation between workers, capital, the state and our culture?
4. How do economic factors influence inequalities, including those related to gender and race?

Marx discussed the answers of these questions in his article 'A contribution to the critique of Political Economy' and later in 'Das Capital'. There is a debate on Marx's profession, whether he was sociologist or not. He never said that he belongs to any branch of knowledge like Economics, Political Science, and Sociology etc. However, there are many of his followers who called themselves a sociologist. So if he is considered a sociologist, we may say that sociology according to him is a branch of knowledge whose task is to study social conflict and the concerns of marginalized sections of society. Marx also introduced a new school of thought which was not only limited to sociology but to all social sciences. It was Conflict Perspective. The conflict perspective emphasizes on power, inequality, and struggle. They tend to see society as composed of distinct groups pursuing their own interests. The existence of separate interests means that the potential for conflict is always present and that certain groups will benefit more than others. Conflict theorists examine the tensions between dominant and disadvantaged groups within society and seek to understand how relationships of control are established and perpetuated (Turner,1987).

1.3.6 DEFINITIONS BY OTHER SOCIOLOGISTS

Other than the founding fathers and modern founding fathers of sociology, many other sociologists have described the discipline of Sociology. Among them some of the important definitions of sociologists are as follows:

1. According to W. F. Ogburn, 'Sociology is a body of learning about society. It is a description of ways to make society better. It is social ethics, a social philosophy. Generally, however, it is defined as a science of society.'
2. R. E. Park and F. W. Burgess call Sociology as the science of collective behaviour.
3. Morris Ginsberg says that sociology is the study of human interactions and interrelation of their conditions and consequences.

4. Ogburn and Nimkoff define sociology as a study of social life.
5. Kimball Young said that sociology deals with the behaviour of men in groups.
6. Anthony Giddens defines sociology as the study of human social life, groups and societies.
It is a dazzling and compelling enterprise having as its subject matter as our own behaviour as social beings.

Thus, different sociologists have tried to cover the various dimensions of human society in their different definitions. As change is the law of nature, therefore society also keeps on changing and so as the definition of sociology.

CHECK YOUR PROGRESS- I

Q1. How does Weber and Durkheim differ in their ideas on sociology

Ans.-----

Q2. Write a brief note on functionalism and conflict perspective.

Ans.-----

1.4 NATURE OF SOCIOLOGY

1.4.1 SCIENTIFIC DISCOURSE IN SOCIOLOGY

While discussing the nature of sociology, one fundamental question arises that whether sociology is a science or not? There are many sociologists and social scientists who consider sociology a science, with having all the features of scientific discipline. There are some scholars who consider sociology a science which is having its own methods, techniques and having some features that match with existing scientific disciplines. Further there are some scholars who question the scientific nature of sociology. In other words, they do not support the ideology of sociology being regarded as a science as it does not fulfil the criteria to be called a science. To understand the whole discourse and to answer this question, we need to first know what is science and scientific discourse? After that we will be able to know the scientific nature of sociology.

1.4.2 DEFINITIONS AND FEATURES OF SCIENCE

In general terms, science is a branch of knowledge or study dealing with a body of facts or truth systematically arranged and showing the operation of general laws. It gathers facts and

links them together in their causal sequence with a view to draw valid inferences. Huxley defines science as a systematic body of knowledge based on reason and evidence. Giddens argued that science is the use of systematic methods of empirical investigation, the analysis of data, theoretical thinking and the logical assessment of arguments to develop a body of knowledge about a particular subject matter (Giddens, 2009). Overall the existing features of science are: reason, logic and evidence, possibility of verification of data, theories, objectivity, prediction, subject matter, capacity to form generalizations, experimentation, cause effect relationship, laws, observation, laboratory etc. Therefore, while looking at these definitions and features, we may say that any subject which has its own subject matter, methodology, and theories and perspectives can be called as science. By keeping these features in mind, we will be able to understand whether sociology is science or not.

1.4.3 WHETHER SOCIOLOGY IS A SCIENCE OR NOT?

There are various questions raised by critics related to the possibility of objectivity, prediction, validity, generalization, cause effect relationships and existence of other scientific methods in sociology. They argued that sociology cannot experiment and predict in the same way the physical sciences do. It is because the material with which society deals is human behavior and relationships. These things are so peculiar and uncertain. Spott argued that if you cannot experiment, if you cannot measure, if you cannot establish broad unifying hypotheses and if you are not confident in your social engineering, it cannot be said that you are engaged in scientific study at all. Further, there is a question of objectivity of the sociology. Sociology deals with human behavior which is subjective in nature and constantly changing with time. Therefore, value neutrality is impossible. However, sociology can be regarded as a science since it comprises of its own methods for objectively understanding human behaviour, and social phenomenon such as Weber's 'Verstehen' method, Durkheim's 'Social Fact', Spencer's 'Organic Analogy', Marx's 'Dialectics' etc. Also, the experimentation and cause-effect relationship is possible in sociology, because there are various methods developed by sociologists to compare and experiment. For example in the comparative method of Durkheim, he says "one social fact explains another social fact". For instance while studying phenomenon of suicide among different classes, Durkheim considered suicide as social fact, and he found the explanation of suicide in other social facts such as religion, marriage, gender etc. Durkheim, in his study, found that the suicide rate was more among Protestants as compared to Catholics; it was more among unmarried than married; it was more among males than females. He also

explained the types of suicides and identified the causes behind it like over integration, less integration, absence of rules in society etc.

Sociological Studies employ various methods such as the historical method, case study method, social survey method, functional method and statistical method for prediction. Therefore prediction is also possible in sociology. Though the scientific character of sociology cannot be established because it is not as accurate as natural sciences yet it can be considered as a science. The fact that sociology cannot experiment and predict in the same way in which physical sciences do cannot be denied just because human behaviour and relationships are peculiar and uncertain (Giddens, 2009). Critics also ask about the laboratory of sociology. Sociology does make use of scientific methods in the study of its subject matter. Though sociology does not support laboratory experiments, yet it does employ the techniques of science, such as the measures of sociometry, schedule, questionnaire, interview and case history. The whole society, infact, is laboratory for sociology.

Thus, there is no doubt to consider sociology as a scientific discipline. It comprises of various features of science. It has its own subject matter, methodology, theories and perspectives. Further, objectivity, cause-effect relationship, experimentation, observation, generalization etc. are possible in this discipline. American sociologist Robert Bierstedt in his book, *The Social Order*, considered sociology as a social and not a natural science (Horton and Hunt, 1985).

Thus, it can be said that science is a way to find out the truth, and if sociology involves application of a range of techniques and methods in the right manner, then it will achieve a scientific character. Human social activities can be observed through scientific exploration just like any other natural phenomenon.

1.5 SCOPE OF SOCIOLOGY

There are two schools of thought with different viewpoints regarding the scope of sociology. The one is formal school of thought, also known as specialist school of thought. It focuses on the universal recurring social 'forms' which underlie the varying content of social interactions (Jary and Jary, 2000). Further, according to formal school of thought, sociology was conceived to be a social science with a specifically defined field. This school had prominent sociologists namely George Simmel, Max Weber, Ferdinand Tonnies, Alfred Vierkandt and Leopord Von Wiese etc. as its main advocates.

On the other hand, there is synthetic school of thought, which advocated a synthesis in form of coordination among all social sciences. The advocates of this school of thought are Emile

Durkheim, Leonard Hobhouse, Karl Mannheim and Morris Ginsberg etc. The detailed discussions on the ideas of these two schools of thought are as follows.

1.5.1 FORMALISTIC SCHOOL OF THOUGHT

‘Any attempt to set limits to a field of intellectual endeavor is inherently futile’ (Inkeles, 1987). Defining boundaries of subject helps creating specialization which further helps in understanding the nuances of discipline. Therefore, it is always useless to enter in a field of study which is totally undefined and non-bounded (Inkeles, 1987). This school of thought argued that sociology is having its own subject matter and boundaries which makes it a separate discipline. It emphasized upon the study of social interactions among human beings and agencies of society, forms of social relationships and social groupings. While describing the importance of sociology, the advocates of this school regarded sociology as an independent science with its own methodology, perspectives and subject matter. One of the prominent scholars, George Simmel argued that sociology is a particular science among all social sciences, which describes, classifies, analyses and delineates the forms of social relationships or in other words social interactions produce social relationships. These relationships should be classified into various forms or types and should be analysed accordingly. Simmel carried out various studies of such formal relationships like cooperation, competition, sub-ordinate relationships and super-ordinate relationships etc. He argued that sociology should confine itself in explaining different forms of social relationships and study them in abstract; and their contents are to be dealt with other social sciences. Hence, Sociology is the science of the forms of social relationships and social interactions. Vierkandt maintained that sociology should be concerned with ultimate forms of mental or psychic relationship which knit the people together in a society. He argued that Sociology should not concern itself with contents of cultural evolution but it should confine itself to the discovery of the fundamental forces of change and persistence. Overall, sociology avoids studying social phenomena in historical manner; therefore, sociology is separate from history. According to Von Wiese there are two kinds of fundamental social processes that exist in human society. Firstly, the associative processes which are concerned with contact, adaptation, coordination, assimilation etc. and secondly, dissociative processes such as competition and conflict. He found, each of these processes has sub-classes which in totality give approximately 650 forms of human relationships. Thus, according to him, sociology is a separate science which studies a mode or process of social interaction whether associative and dissociative processes. Tonnies divided societies into two categories namely Gemeinschaft (community) and Gesellschaft (association) on the basis of

degree of closeness among the members of different institutions, communities and associations in society. He tried to differentiate between community and society. Max Weber also called sociology a separate science with its own methods. According to him the aim of sociology is to interpret or understand social behaviour and social actions with the help of its own methods such as verstehen, ideal type etc. He argued that sociology is a science which attempts the interpretive understanding of social action rather than studying all human interactions. Thus, formal school of thought supported the idea of giving sociology a status of distinct discipline.

The main ideas of this school of thought are:

1. Sociology is a pure science.
2. It has its own subject matter and methodologies.
3. It is not the study of whole society but limited aspects of society.
4. It Studies abstract forms of social interactions and Social Relationships etc.

Overall, sociology is a distinct, special, pure and independent science with its own subject matter, methodology and theories. The formal school has come under criticism too because it focused only on specific areas of social life and ignored the more feasible parts.

1.5.2 SYNTHETIC SCHOOL OF THOUGHT

The synthetic school of thought argued that it is not possible to study abstract forms of social relationships by separating it from empirical and concrete relations. Morris Ginsberg stated that the scope of sociology includes a broad study of human interactions, their conditions and consequences (Bottomore, 2019). According to him, the study of social interactions and social relationships would never be complete if it is carried out in isolation. Sociology is not the only branch of social sciences that focuses on the types of social relationships. There are other social sciences which also emphasis on variety of relationships and its connection to social relationships. Further, in contemporary times, there is a trend of interdisciplinary approach to look at different phenomenon. For example the social life is well connected to political, economic, legal, religious and other important domains of life. Therefore, it is not possible to study social sciences as a separate entity from other sciences. The formalist school of thought has unreasonably narrowed the field of sociology. Thus, according to the critics of formal school of thought, the idea of pure sociology is not practical. To support these arguments sociologist V.F. Calberton writes, ‘ Sociology is so elastic a science, it is difficult to determine just where its boundaries begin and end, where sociology becomes social psychology and

where social psychology becomes sociology or where economic theory becomes sociological doctrine or biological theory becomes sociological theory, something which is impossible to decide’.

The synthetic school of thought defines the relationship of sociology with other social sciences. It stresses on expansion of boundaries of sociology and at the same time it also emphasises on scientific nature of sociology. Durkheim, one of the important supporters of this school of thought, divided sociology into three main sections rather than putting it into a single box. These sections were social morphology, social physiology and general sociology. Social morphology pertains to the lifestyle of people on the basis of their area or place or region. It comprises factors such as population, density, distribution of population etc. Social physiology primarily deals with the origin and character of different social institutions, namely family, religion, morals, law, political and economic institutions etc. The general sociology emphasises on general social laws related to social life. By defining different sections of sociology and their relations with one another, Durkheim supports the synthetic school of thought or synthetic sociology. Further, Hobhouse, a British sociologist, defined sociology as a field of science which focuses on the whole social life of man and its relationship with other aspects. It relates to other social sciences in a way that can be regarded as a blend of mutual exchange and stimulation. Karl Mannheim has explained sociology in terms of two key divisions; First, systematic or general sociology and the second historical sociology. The former provides a methodical review of the main factors of coexistence of human life and the latter deals with the historical array and existence of general forms of the society.

Further this can be divided into two sectors; first comparative sociology which basically deals with identical historical changes and tries to highlight the general features by comparing them and the second social dynamics which is concerned with the interrelations that exist among different social factors and different institutions in a society. The main ideas of this school of thought are:

1. Sociology is a synthesis of social sciences.
2. Sociology is general social science, all parts of social life are intimately inter-related, the emphasis of this school of thought is on inter-disciplinary approach.
3. Sociology should study social life as whole.

Overall, synthetic school of thought argued that the study of one aspect is not sufficient to understand the entire phenomenon. The synthetic school of thought or synthetic sociology has

also been criticised by many critics on various grounds. The formalist school of thought criticised synthetic school due to its over emphasis on the dependence of sociology on other social sciences. They called sociology a general science which affects the identity of subject according to formalistic school of thought. They argued that it is always useless to enter in a field of study which is totally undefined and unbounded. Defining boundaries of subject helps creating specialization which further helps in understanding the nuances of discipline. It is not possible for one science to cover all aspects of human life.

From the foregoing discussion on the scope of sociology it can be concluded that the range of sociology is very wide. After looking at the ideas of both, formalist and synthetic schools of thought, it can be said that both are relevant. It can be said that sociology is a general as well as special science. In both schools of thought, thinkers have contributed a lot to this discipline and ultimately developed this new branch of knowledge. Overall, it can be said that the subject is growing at a very high pace, at the same time its scope and relevance is also increasing day by day.

CHECK YOUR PROGRESS-II

Q 1. Explain the features of formalist school of thought in sociology.

Ans.-----

Q 2. Critically evaluate the ideas of Synthetic school of thought in sociology.

Ans.-----

1.6 SUMMARY

In this unit, we have introduced you with discipline of sociology and its boundaries. We also elaborated the meaning of sociology and the way how founding fathers of sociology and other sociologists have explained the relevance of sociology as scientific discipline. The perspectives of these thinkers continue to influence present day sociology and social life of people in different parts of world. We have also described the features of science and illustrated how sociology as scientific discipline studies the human behaviour, social interactions, social relationships, culture, social phenomenon, social issue etc. At last we have also delineated the scope of sociology by emphasising on two different schools of thought.

1.7 QUESTIONS FOR PRACTICE

Q1. Discuss the Nature of Sociology in detail.

Q2. Elaborate the features of science.

Q3. Explain the scope of Sociology

1.8 SUGGESTED READINGS

- Bottomore, T.B. 2019. *Sociology: A Guide to Problems and Literature*. UK: Routledge
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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 2: RELATIONSHIP OF SOCIOLOGY WITH OTHER SOCIAL SCIENCES

STRUCTURE

2.0 Learning Objectives

2.1 Introduction

2.3 Sociology and Political Science

2.3.1 Similarities between the Disciplines of Sociology and Political Science

2.3.2 Difference between the Sociology and Political Science

2.4 Sociology and Economics

2.4.1 Concept of Sociology borrowed by Economics

2.4.2 Concepts of Economics Shared by Sociology

2.4.3 Difference between Sociology and Economics

2.5 Sociology and Psychology

2.5.1 Concepts of Psychology shared by Sociology

2.5.2 Shared the concept of Sociology shared by Psychology

2.5.3 Difference between Sociology and Psychology

2.6 Sociology and History

2.6.1 Concepts of History borrowed by Sociology

2.6.2 Concepts in Sociology being used by History

2.6.3 Difference between Sociology and History

2.7 Summary

2.8 Questions for Practice

2.9 Suggested Readings

2.0 LEARNING OBJECTIVES

Reading this unit, you will be able to

- Comprehend the relationship between the sociology and other social sciences.
- Understanding the nature of sociology and other social sciences.
- Draw the history of sociology in relation to other social sciences.
- Find the similarities and differences of sociology and other social sciences.
- Make assertions regarding the nature of sociology and other social sciences in the modern-day.

2.1 INTRODUCTION

In order to understand the relationship between sociology and other social sciences one has to understand the concepts and ideas which are specific to each social science. Each branch of the social science is having its own subject matter. Each of the social science studies the society and its different aspects with its own perspective, approach, concepts and methodologies. The situations, circumstances and moments that got erupt from time to time in the history of societies determining the origin of different disciplines to understand them and to go through them and also to provide the remedies if possible.

The origin of the sociology as a discipline also has almost the same reason as mentioned above, as its origin lies at the advent of the modern industrial society, where the new situations pop up due to the movement of the large number of people in search of better life avenues i.e. from the rural society to the urban industrial setup. The movement of people in the era of industrialisation lead to the generation of the new situations which were beyond the reach of the disciplines already prevailing at the time. The need was felt to understand the society with the perspective of society itself. The pioneers of the sociology as a discipline tried to establish the principles and concepts to understand the societal setup not only in a holistic manner but also by keeping the norms and values of the society to which we are trying to understand. At the time of origin of sociology as a discipline, there were certain debates on different aspects, as one of the debate revolves around the nature of sociology in which the contending scholars were debating on the issue of whether the sociology to be considered as a science or not. Not only this, the scope of it was also debated, as the pioneers of the discipline contend upon the generalist and particular

approach of the discipline. Moreover, the deliberations were made on the idea of sociology as a general science, which owe the concepts from other social sciences such as political science, economics, psychology, anthropology, history etc. or like other social sciences whether it is a particular science having its own conceptual terminology to understand the social phenomena.

However, in the present scenario none of the disciplines affords to individually understand the social phenomena as there is a borrowing of concepts and perspectives to which we call as an interdisciplinary approach to understand the situations. So there is an intersection among the subject matter of each discipline to get practicable solution and deep understanding to the everyday life. This giving and borrowing of the perspectives and concepts do not make the subjects dwarf rather they widen up the paradigm to understand the phenomena by getting deep down.

The present chapter tries to understand the relationship of the sociology with other social sciences. The chapter starts with the definitions of the sociology and the other social sciences, leading towards the focus of the particular social sciences to make an understanding of the events and the happenings around. Also, some of the sub fields which the sociology as a discipline has developed by taking the concepts from other social sciences to make better understanding and to further explore the social phenomena, is also to be made as the part of the discussion in this chapter.

2.3 SOCIOLOGY AND POLITICAL SCIENCE

Political science studies the political institutions and the structures develop under the autonomy of the state. The state is a structure within which the lesser societies such as the family, the commercial world or the university develop, but as a social group and as an institution, it is also the object of the sociology. (Gisbert, 1973)

There is a great deal of interdependence between the political science and the sociology as a discipline as the areas of their analysis are intersecting among both the disciplines. The issues such as governance, power hegemony, power structure, voting behaviour, social and cultural capital, participatory democracy, civil society, public sphere etc. are some of the concepts used interchangeably by both the sociology and political science. While explaining the sociological concepts Franklin Henry Giddings, scholar responsible for transforming American sociology form a branch of philosophy to research science by introducing the statistical tools in this

discipline, in one of his analysis have told that in order to teach the theory of the state by ignoring the elementary concepts of sociology, is as equal to teaching astronomy and thermodynamics by ignoring the Newton's law of motion. The human life has a great dealing with the political aspects of the society and therefore the issues related to the political scenario cannot be analysed by ignoring the social aspects of the society.

Political science focuses on the theory and practice of government and politics at the local, state, national, and international levels. The subject further explores the political understanding regarding the institutions, prevalent practices and relations constituting public life leading to promoting citizenship.¹ The discipline constituted the study of not only the political communities and political institutions but it also studies the political theory, comparative politics, international relations, government and its dealing with the public, power relations and of course the political methodology to understand the political phenomena. The study of the political gamut of any society also includes the other aspects such as political socialisation, leadership, process of decision taking for policy formulation, civil society, bureaucratic machinery, the court, police system, social security etc. These mentioned concepts are responsible for maintaining and further excelling of the society. Not only this the political science studies the way outs adopted by the government and the state to resolve the conflicts through the conciliation, negotiation and compromise. And for resolving the conflict like situations the state most of the times uses these mentioned ways rather than force which it uses at the last resort. In this the dialogue, arbitration, mediation and listening the protesting party and to resolve their concerns are given the eminence rather than using the military ways to suppress their issues. These peaceful measures adopted by the state by putting aside the military solutions to run its affairs are the subject matter of the student of the political science. The discipline of political science presumes that the power and influence is prevalent at every level of the society i.e. at both levels of formal and informal as well as at public and private levels. The power politics is prevalent not only in the formal structures like governmental organisations at both the national as well as international levels but the excerpts of power politics is very much perceived in the informal institutions like families, friends, kinship relations, schools, higher educational bodies, village, towns etc.

¹ <https://www.polisci.washington.edu/what-political-science>

Thus, from the above discussion it is drawn that the political science is the study of the institutions by taking politics, power and governance into consideration. The discipline mainly focussed on the ideas and the concepts out of the understanding drawn from these bodies rather than giving training to the individuals of how to behave politically. It is also to be mentioned here that the discipline of the political science has reached to the level of extracting the ideas from other social sciences especially from sociology to make the understanding of the political dimension related to these institutions and bodies from different perspectives.

The post-World War II period has brought many other concepts and issues under the focus of the discipline as the discipline of political science has included the analysis of the micro concepts related to processes and behaviour within the government systems along with understanding the larger aspects of politics like government systems (Smith 2004). The period from World War II onwards till present has witnessed so many changes in the political scenario of the world. As within this period the world has witnessed the cold war era, the issues related to globalisation, media driven society, secularism, religious conflicts, downfall of the supremacy of the western especially the European world and the political rise of the countries from within the Asian and African continents. This leads to the increasing weightage of the countries belonging to the continents of Asia and Africa in the world politics. Not only this, the identity politics i.e. the issues related to the race, ethnicity, nationalism, gender, LGBT i.e. lesbian, gay, bisexual and transgender, cultural identity (culture capital) have become the core areas of the discussion under the discipline of political science. This has not only shifted the centre of attention of the discipline but it also has widened its scope and important to add here is that in order to get the deep and better understanding of the aforesaid issues it has to depend upon the concepts and subject areas of other disciplines.

2.3.1 SIMILARITIES BETWEEN THE DISCIPLINES OF SOCIOLOGY AND POLITICAL SCIENCE

In the present scenario both the disciplines i.e. Sociology and Political Science give and take the concepts which they have developed since they are formally came into existence. In this context the Political Science though it is an old discipline uses the theories and concept to get an understanding of the political situations and circumstances that recently came into being. As the focus of the Political Science has shifted from superficially studying the political phenomena to

the micro level understandings of these especially the political behaviour which prevails within that particular society. Especially the theories pioneered by the Max Weber to understand the bureaucracy and authority, Neo-Marxists like Theodore Adorno, Pierre Bourdieu, and Louis Althusser etc. who have earmarked the concepts which are greatly used by the discipline of Political Science to make a thorough understanding of the contemporary situations and issues.

Both the disciplines borrow the concepts and theories from other disciplines such as economics, psychology, anthropology, history etc. to reach the final conclusion. The borrowing of the concepts and theories from other disciplines whether belonging to the social sciences or other sciences has not belittled these disciplines but rather this enriches them with more ways to understanding the same situation with different and more voracious perspectives. As the issues which are very much prevalent at the global level such as the issues related to ethnicity, cultural background, economic statuses, linguistic and traditions based differences which had their implications on the political fabric of the countries throughout the world. Therefore, it leads to the convergence between the disciplines of Sociology and Political Science in order to understand the aforementioned issues.

The thinkers such as Karl Marx, Max Weber, Gramsci, T Parsons, Lenin, T Adorno, JJ Rousseau, V. Pareto etc. have equally contributed to broaden the scope of both the disciplines. Even the emerging issues and the studies done on them such as the concept of mass media and the related issues which greatly impact the social and political fabric of the society are studied by many of the prominent thinkers which became the part and parcel of these subjects. All these have broadened the subject matter of these disciplines.

Sociology focuses upon the social statuses which in a way have their reflections on the political scenario of any society. As the social statuses based on caste, gender, class etc. have a great deal of the impact on the political scenario of the Indian society. As these issues are the subject matter of the Sociology so the discipline of Political Science borrow the understandings made by the Sociological thinkers, so as to make the deep understanding of the politics at its micro level.

CHECK YOUR PROGRESS 1

Q1.What are the reasons that are peculiar for bringing sociology as a separate discipline?

Ans.-----

Q2. Discuss the similarities between the Political Science and Sociology?

Ans.-----

Q3. Discuss the issues that are common between the disciplines of Sociology and Political Science?

Ans.-----

2.3.2 DIFFERENCES BETWEEN THE SOCIOLOGY AND POLITICAL SCIENCE

Along with similarities, it is important to mention here the differences between the disciplines of Sociology and Political Science stated as under:

The discipline of the Political Science study the government systems, the power structures, political manoeuvrings, leadership, political parties, authority etc. whereas the Sociology as a discipline considers the social structures as well as the social relations to have deep implications in the making and the functioning of these political concepts and the structures.

The Sociology as a discipline studies the society as a whole gamut of social relations in which the person interacts with other beings according to the status he has achieved or ascribed. Therefore, the individual interact according to the expectations of the others i.e. relatively to the status of other members of the society. These social interactions are governed by the set of rules which in a way imply the control on the behaviour of the individual while interacting with other fellows. The control mechanisms that govern the interactions within the society are deeply studied by the discipline of Political Science.

The analysis of the human societies since these societies came into existence is done through the discipline of Sociology, however, the analysis of the Political Science as a discipline starts since the political organisations become mature and developed.

Sociology as a discipline objectively studies the social interactions and the outcomes drawn from them. In this rather than giving judgements regarding the events and facts occurred in the society, the sociology as a discipline brings forth the objective analysis of these. In this the causal relationship is drawn from the sociological analysis while avoiding any suggestions of how the social phenomena should be like. However, in the discipline of Political Science along with the objective analysis of the political phenomena, it also ponders upon to give suggestions

and give judgemental evaluation of the same. The discipline of Political Science along with the analysis of the past and present of the political situations and organisations, also suggests about the model or ideal setup of these situations and organisations to how these ought to be in the future.

CHECK YOUR PROGRESS 2

Q1. Discuss the differences between Political Science and Sociology?

Ans.-----

Q2. What is political capital and political socialisation?

Ans.-----

2.4 SOCIOLOGY AND ECONOMICS

Before analysing the relationship between the sociology and economics it is important to analyse the subject matter of both the social sciences. In simple terms economics as a discipline tries to understand the economic activities within the human society. The discipline analyses that how the humans quench their needs from the limited resources they have in their reach. Therefore, economics as a discipline analyses those economic activities to which the human beings perform in order to satisfy their material needs. As the focus of discussion in the economics is the capital resources therefore the economics as a discipline studies the production, distribution and utility of the resources. In the beginning the economists tried to understand the resources and how they are used to satisfy the maximum of the needs of the humans but later on the humans and their relations based on economics also came within the focus of the discipline. Thus, on one hand Economics as a discipline discusses the economic activities related to the material resources but on the other hand it is one of the parts of the human analysis, so in total Economics as a discipline analyses the human relationships based on the economics.

On the other side the Sociology as a discipline analyses the system of the social relationships, social groups, institutions and their mutual interrelationships, traditions, social values, economic ideologies, and the changes which took place within these and their impact. As every economic activity is the outcome of the social interaction.

Every economic activity is the outcome of social interaction. Therefore, each economic activity is to be understood by keeping the social perspective in mind. Similarly, the social system and social relations too are having the impact from the economic institutions. To understand the social system holistically economic institutions must not be ignored. The thinkers representing both the social sciences have certain differences as they failed to understand the interdependence of both the disciplines. For example, Auguste Comte did not give space to economics while delivering his idea of general social sciences. As per the analysis done of the social phenomena by the prominent social thinkers like Karl Marx, Veblen, Engels etc the economic factor is the most important and the only factor which impacts the process of social change in an unprecedented way. Therefore they understood the study of society to be one of the subject matter of economics. On the other side the thinkers like Sombart, Max Weber, Adorno, Bourdieu, Gramsci, and V. Pareto etc. are the one who consider the economic factor as one of the factors of social change. At this juncture where the thinkers from both the social sciences i.e. economics and sociology have ignored the mutual relationship both of them have. Otherwise both the social sciences are greatly dependent upon each other as both of them borrow the concepts from each other to have deeper and holistic analysis of anything happening in the society.

In brief both the economic and social factors are bound to establish the causal relationship, i.e. to identify the causal factors behind any phenomenon. Also the debate between the scholars from any social science in order to know which social science is better to answer the queries related to the social events as well as the issues which are very crucial for the society, has come to an end as each of the social science has to borrow the concepts and understandings from the other social sciences. There is no point of raising the issue of making one social science superior to another. The important here is to find the level of interdependence, relationships between them, cooperation and the impact the social sciences have made on each other while analysing the social phenomena.

2.4.1 CONCEPTS OF SOCIOLOGY BORROWED BY ECONOMICS

As per the sociological understanding every economic phenomenon is the outcome of the social interaction. It is important to take the social aspects into consideration while determining and making of any economic planning or to solve any economic issue. The economic laws of demand

and supply cannot be implemented in total, as one has to keep his vigil over the social happenings such as norms, values, mores and traditions, processes of socialisation to properly implement the theories related to production or to implement any economic policy as such. The law of demand given by Marshall in his work Principle of Economics i.e. in order to sell greater the number of commodities to the consumers, the smaller the price should be of the goods or commodities so as to bring them at the buying capacity of the consumers.

Also, it is very important to understand the importance of that product in context to the society in which it is being used, as there are so many different factors that impact the demand and supply of that product. As the product may be a luxury at one time may now become an essential commodity for that particular society depending upon the socio-cultural scenario of that society, which is the subject matter of sociology. In order to have deeper understanding for the formulation and the implementation of the economic policies one has to depend upon the concepts of sociology.

2.4.2 CONCEPTS OF ECONOMICS SHARED BY SOCIOLOGY

Sociology in its analysis takes the help of economic concepts. The economic aspect has greatly impacted the social fabric of any society throughout the world. According to Marxist thinkers the economic factors are responsible for the functioning of the social relationships and to bring social change in the society. For example, in the agrarian economy it is the ownership of land that determines the status of the person. However, this determining of the status has got shifted from the land to the economic capital ownership in the capitalist economy i.e. in the industrial society. Also, economics talk about the new classes that got emerged in the capitalist society which previously were absent during the feudal economic setup, as new classes such as labour class, capitalist class, producer class, managerial class, consumer class etc. Also with the coming up of the industrial society different organisations which are new to this society came up.

It is evident that a social thinker in order to understand the social relations, interactions, social groups, values and many other social aspects must have to take the economic relations and organisations as well as institutions into consideration.

2.4.3 DIFFERENCE BETWEEN SOCIOLOGY AND ECONOMICS

As we have expressed earlier that all the social sciences are greatly dependent upon each other with so many aspects that are common among them, however both the disciplines i.e. sociology and economics have some of the differences in their approach which is mentioned as below:

Sociology generalises the overall social aspect of the society whereas the economics studies only single aspect i.e. the economic aspect of the society. Therefore, sociology is a general social science whereas economics is a particular social science. The subject area of sociology is wider than economics.

Sociology studies social incidents and different aspects of social change from a sociological point of view, whereas economics as a discipline study these from an economic point of view that are based on production, distribution and utilisation as per the satisfaction of the human requirements for the resources.

Sociology as a discipline studies the society where the basic unit of its analysis is the group, whereas the economics deals with the group of people to a single individual being. Also, Sociology is a general science whereas economics is particular science.

In economics the rules to understand the social phenomena are restricted and abstract i.e. confined to the study of economic aspects of it, however in sociological understanding the rules are open and widen as the phenomena is analysed from different perspectives to understand it holistically i.e. from social, economic, political, cultural perspectives.

CHECK YOUR PROGRESS 3

Q1.Discuss the relationship of Sociology and Economics.

Ans.-----

Q2.Discuss economic sociology.

Ans.-----

2.5 SOCIOLOGY AND PSYCHOLOGY:

It is important to mention here the subject matter of Sociology and Psychology before analysing the relationship between Sociology and Psychology.

The psychology as a discipline analyses the human mind and experiences. The main focus of study for this discipline is the individual being. The analysis of human mind is not done by taking the social situations and circumstances into consideration but it is done on the basis of neuro-glandular system i.e. the system which is governed by the neurons and the glands that maintain the hormonal balance in the human body. The principle focus of the study under the discipline of Psychology is to understand the human behaviour and the rules that govern the psychological actions. The concepts related to human emotions, attitudes, perception, learning, wisdom, sympathy, empathy, driving motivations, intelligence, intuition, assumption, apprehension etc. are the subject-matter of the discipline of psychology. Under this discipline it is assumed that the human behaviour is organised into a particular pattern which leads to form human personality and to understand and conceptualise this patterned human behaviour is the subject matter of the discipline of Psychology.

Social Psychology is a branch of Psychology that take social context into consideration while analysing the human behaviour. The discipline Social Psychology gives due importance to the social situations and circumstances that construct the human behaviour in a particular way. The actual or imagined interactions within a particular social context are responsible for the construction of the human behaviour. The nature and causes of human behaviour in social context is the subject matter of Social Psychology (Baron, Byrne and Suls (1989). Therefore we have found that the commonalities between the Psychology and Sociology are taken into consideration to draw the concepts of the Social Psychology.

On the other side the Sociology has its own subject matter, as the discipline analyses the human interactions and interrelations and the system that got generated from these. Sociology studies the human individuals and their behaviour as a social group. Accordingly it is the humans that have to behave as per the expectations of the others and on which they have very little or no control of their own self. Also as per the analysis done under the Sociology, it does not consider the society as the mere collection of individuals and it also denies the fact that all the events occurring in the society are the psychological outcomes. Society itself has a separate identity, which has autonomy over the psychological behaviour. The pioneers of Sociology consider it as a general science having a wider perspective and that studies the society as a separate entity from the individual behaviour which collectively forms the society.

It is clear from the above explanations of both the disciplines that the discipline of the Social Psychology analyses the area and interrelationship between the personality and the society. From this perspective the Social Psychology has become the bridge between the Psychology and Sociology, as it studies the social conditions that impact the human behaviour on one side and the individual behaviour accepting reacting towards these conditions on the other side.

2.5.1 CONCEPTS OF PSYCHOLOGY SHARED BY THE SOCIOLOGY

We analyse the social relations which develop between more than two individuals through the discipline of sociology. We cannot understand these social relations by ignoring the understanding of the human behaviour. The humans are also governed by the instincts and emotions such as happiness, sadness, expectations, cooperation, conflict, empathy etc. which in a way impact the social relations which are the subject matter of Sociology. Psychology in a way tries to understand these human instincts and behaviour laden with emotions mentioned above. To understand the basic nature of human beings is the subject matter of Psychology and this in a way helps to make deeper understanding of the human relations, behavioural pattern and social interrelations. This lead to the generation of the branch of Social Psychology through which the behavioural patterns as well as the experiences gathered which becomes the part of the human personality is analysed. The use of the concept of the empathy used by Weber is the example of this, as the human by keeping themselves at the place of the others tries to understand the feeling and behaviour of them.

2.5.2 SHARING OF THE CONCEPTS OF SOCIOLOGY BY PSYCHOLOGY

The Psychology is greatly dependent upon the Sociology, as in order to get the understanding regarding the human behaviour it is important to go through the socio-cultural structure of the society and its impact on the mindset of the individuals who belong to it. It is through the process of the socialisation that impacts the behaviour of the individuals. There are numerous agencies of socialisation that impact the human behaviour. Also the concept of social control also talks about the controlling agencies through which the society put a check and control over the human behaviour. The analysis of the concepts such as norms, values, mores, traditions etc. also give the glimpse of the ways through which the society draw the mindset of its members and their reactions towards the events happening around. According to the sociological understanding the

humans learn their culture through imitation, suggestion, signs and empathy. These sociological concepts and understandings further lead to make deep insight into the psychological analysis of the phenomena. According to Bernard, the human experiences and the behavioural patterns are not only the outcomes of the psycho-physiological developments but they are also the product of the social situations and circumstances around the human beings. The thinkers Ralf Linton and Abraham have given the idea that every culture draws the basic nature of an individual which is not only the outcome of the psychological interests of an individual but also of the cultural experiences experienced during the infant stage by him. Therefore in order to have deeper understanding of the psychological actions of an individual it is necessary to understand the social context, processes, social environment and culture of that society, within which the nature and personality got developed.

From the above discussion it is evident that both these social sciences not only have interdependence upon each other but they are both complimentary to each other as well. As for deeper understanding in their respective subject areas each of them have to borrow the concept from the other social science such as to understand the psychological processes the Psychology as a discipline has to depend upon the conceptual knowledge of Sociology and similarly to understand the social behaviour, interactions and interrelationships Sociology has to depend upon the researches done in the field of Psychology.

2.5.3 DIFFERENCES BETWEEN PSYCHOLOGY AND SOCIOLOGY

Though there are so many instances where the Psychology and Sociology have to depend upon each other, but there are moments where we have to draw a line of difference regarding the subject matter of both the disciplines.

Differences regarding the content: The main focus of the study under the discipline of Psychology is the individual. Individual is prime unit of the subject matter of Psychology to which the analyses is done from different perspectives. Under this the individual is studied by separating it from the social conditions as a complete entity, whereas the group is the prime focus within the discipline of Sociology. As per the sociological analysis the social circumstances are given the due importance while analysing the social relations, interactions and social behaviour. As the social conditions and circumstances are the determinants of the social actions of the individuals as they behave in the society.

Experimental methods used in the Psychology: Largely the experimental methods used in the discipline of psychology. As it study the individual behaviour by keeping him or her in the controlled environment. It is also to be noted here that it is possible in the psychological understanding in which the individual can be kept in the controlled environment. Whereas in sociological understanding as the unit of study is the group and also it is not possible to keep all the groups in the controlled environment. Therefore the other methodologies are given much space in the discipline of Sociology such as comparative method, historical method, structural functional approach, conflict understanding, approach of empathy etc. as per the requirement of the study. It is not that the experimental approach is totally absent in the sociological understanding, as many times this approach is also used under the discipline of Sociology.

Differences in perspective: As per the psychological understanding every action of individual has its roots from his mind and consciousness. It is the conscious mind that leads an individual to behave in a given pattern, whereas the sociological perspective considers that the individuals tend to behave according to the group values in which he is living. Rather living individually the humans have the nature to live in groups. Therefore on one side the Psychology has an individual perspective whereas on the other the Sociology has a group perspective in order to understand the social phenomena.

CHECK YOUR PROGRESS 4

Q1.Discuss the relationship of Sociology and Psychology.

Ans.-----

Q2.Discuss the common issues between sociology and psychology.

Ans.-----

Q3.Discuss social psychology.

Ans.-----

2.6 SOCIOLOGY AND HISTORY

It is evident that both the social sciences i.e. Sociology and History study the human society. History as a discipline explains the journey of the society from its beginning till present. If not

every, but it covers the major events of the past and holistically studies different aspects relating to these. History as a discipline revisits the events related to human life that occurred in the past and empirically place them in a proper time line. Therefore, the history analyses the past events of the human life, as the events occurred in the past are revised and revisited through the scientific and proved evidences on the basis of which the past story of the human society is drawn. History as a discipline do not focus on ‘what was’ as it analyses the facts that lead to the occurrence of that particular event.

In a nutshell, History is the systematic description of the events occurred in the past and based on that it also draws the ideology of social life based on those events. Whereas, in Sociology the modern human society is the main focus, under which further exploration of the ideas such as social relations, social groups, interrelations between them, structural and functional understanding of the social institutions is done. As per the subject matter the Sociology and History have almost the same area of study, as both the disciplines studies the social relations and the incidents and events happening out of the social relations to which the analysis is done under both the disciplines. Though the subject matter of both the disciplines is almost the same, however, the difference is observed at the level of the perspective through which the analysis of the social events is done. Though the difference is observed at the level of the perspective but the point to be added here is that the perspectives are not at all in conflict rather they are complimentary and supplementary to each other. We have found that the disciplines of History and Sociology are in strongly related to each other.

2.6.1 CONCEPTS OF HISTORY BORROWED BY SOCIOLOGY

It is obvious that there is sharing of ideas between both the disciplines i.e. Sociology and History. To understand the society at any given point of time the historical facts are very useful to have a deeper analysis, and for it historical understanding and methodologies are of great use. Every present institution, tradition, practice, norms, values etc. have their roots in the history, and therefore the historical methodology provides us deep insight into these. For example in order to understand the gender relationship in the present society we have to find its roots in the past and for this the historical method is of great benefit. Also while analysing the caste system which an old phenomenon still is prevailing in the society we have to go in the past to understand the developments happen with the time frame. Same is the case with the other social phenomena

like marriage, family, kinship, tribal society and many others for which the historical method is of great utility so as to make deeper understanding regarding these.

The sociological understanding of the social institutions also includes the comparative analysis of these social institutions, in which the working of the social institutions are analysed by comparing their present situation with their past functioning. Not only had this, in order to understand the progress or change experienced by any social institution the stages of its development are drawn by comparative analysis of it with the past status of the social institutions. Along with this the further analyses of these social institutions lead to draw the cause-effect relationship by understanding the factors responsible for bringing the social institutions into existence.

Change at any level of the structure of the social institutions can bring forth through the analysis done by historical methodology. Therefore, the socio-historical methodology is very useful in bringing out the factors that are responsible for the change at the structural level of any social institution.

The inculcation of the historical understanding is greatly used in the theories given by Auguste Comte in his Law of three stages, Karl Marx in his Historical Materialism, Spencer's comparison between Military and Industrial society, Pierre Bourdieu's concept of Cultural Capital and Social reproduction, Theodore Adorno's theory of Culture Industry etc are some of the pioneer works in which the historical facts are used to analyse the present situations prevailing in the society.

2.6.1 CONCEPTS IN SOCIOLOGY BEING USED BY HISTORY

With the borrowing of the sociological concepts and understandings a new branch as social-history came into existence. The social history tries to understand the society in a fixed time frame. Through this branch the social, political, economic and cultural factors responsible for bringing the institutions, relationships, interactions into existence are explored through the factual information related to their past. Under social history the rules regarding the formation of the pattern of the social relationships within the society or at any part of it is analysed.

As a discipline, History documents the life of the rulers and the policies drawn for the public, also analyses the evolution and progress of the social institutions and the relationships people developed as an impact of these social institution. Through history the culture and traditions are

analysed and the sociologists by taking evidences from the studies done under the discipline of history tries to understand different social aspects of the present society.

2.6.3 DIFFERENCES BETWEEN HISTORY AND SOCIOLOGY

Though there are so many similarities between the subject matter of sociology and history, still there are some of the differences that separate both the discipline and endorsed their separate identity as a discipline. The analyses that draw the differences between the history and the sociology are as under:

History studies important events occurred in the past, whereas Sociology as a discipline focuses upon the processes and the factors responsible for the events to occur.

History studies the progress of the culture and civilisations by keeping the event related to these in a fixed time frame, whereas the sociology studies the processes and interactions that lead to the formation and establishing the culture and civilisation, and their related aspects in the society. Not only this the history though studies the battles and wars that occurred in the past, however the sociology as a discipline draw the commonalities within the situations whether in peace or in the conflicts that occurred in different societies generalise them and draw certain assertions and further use these assertions to understand the social phenomena related to the present society. The history studies the deeds and actions of the persons in the past, whereas sociology studies the human deeds in context to their group.

The history studies the events and situations occurred in the past and it organises these in a chronological order i.e. from the past to the present, however the sociology no doubt studies the present scenario of the society by taking evidence from the past. Along with this the sociology take the analysis from the present to the future as there is a scope for the predictability regarding the phenomena under study in sociological analysis.

As expressed earlier that sociology as a discipline uses the comparative analysis for deeper analysis of the phenomena under study whereas the descriptive methodology is prominent in the analysis of history. As the historian tries to analyse the past events by fixing the time frame and for this descriptive methodology is very useful, however in sociology the comparison is made to understand the level of social change the phenomena has experienced and for which the comparative as well as the exploratory analysis is sufficient to have a deeper understanding.

CHECK YOUR PROGRESS 5

Q1.What are the differences between Sociology and History?

Ans.-----

Q2.Discuss social history.

Ans.-----

2.7 SUMMARY

To conclude this, we can say that sociology as discipline is greatly dependent upon the other social sciences to analyse the social phenomena and similarly the discipline also share its findings with other social sciences which is helpful to them in their analysis of the phenomena they study with their own perspective. Each of the social science has its own ambit of study despite of this we have observed the interdependency between them. Also in the present scenario the inter-disciplinary approach can better understand and answer the situations prevailing in any society.

2.8 QUESTIONS FOR PRACTICE

Q1.What are the differences between sociology and economic?

Q2.What do understand with the Political Sociology?

Q3.Discuss the common issues between Sociology and History.

Q4.What are the differences between sociology and psychology?

Q5.Discuss the similarities on the basis of issues between sociology and economics.

Q6.Discuss the relationship of Sociology and History.

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 3: BASIC CONCEPTS: SOCIETY, GROUP, COMMUNITY, ASSOCIATION, SOCIAL INSTITUTION, STATUS, ROLE, NORMS AND VALUES

STRUCTURE

3.0 Learning Objectives

3.1 Introduction

3.2 Meaning and Definitions of Society

3.3 Human Vs Animal Society

3.4 Characteristics of Human Society

3.5 Importance of Society

3.6 Meaning and Definitions of Social Groups

3.6.1 Features of a Social Group

3.7 In Group and Out Group

3.8 Reference Group

3.9 Primary Group

3.9.1 Main Characteristics associated with Primary Group

3.10 Secondary Group

3.10.1 Characteristics of the Secondary Group

3.11 Meaning and Definitions of Community

3.11.1 Features of Rural & Urban Community

3.11.2 Basic Components of Community

3.12 Meaning and Definitions of Association

3.12.1 Features of an Association

3.13 Meaning and Definitions Institutional Patterns

3.13.1 Characteristics of Institutions

3.13.2 Types of Institutions

3.14 Meaning and Definitions of Status

3.14.1 Characteristics of Status

3.14.2 Kinds of Status

3.15 Role

3.15.1 Characteristics of the Role

3.15.2 Related Concepts

3.16 Meaning and Definitions of Norms

3.16.1 Classifications of Social Norms

3.17 Meaning and Definitions of Values

3.17.1 Types of Values

3.17.2 Importance of Social Values

3.18 Summary

3.19 Questions for Practice

3.20 Suggested Readings

3.0 LEARNING OBJECTIVES

The study of this chapter will enable you to

- understand the meaning and concept of society.
- know about social groups and their types.
- explain and understand the notion of association and community.
- explain the concept of institutions.

3.1 INTRODUCTION

Sociology is about society, its constituent institutions, their inter relationship. Sociologists locate out about the patterns in social interactions. It focuses on the learn about of man within a social environment. Society offers social surroundings with some definite boundaries. They live with many different people in a society and come to be member of specific community and associations. The crucial centre of attention of sociology is the group now not the individual. The sociologist is in most cases concerned in the interplay between the human beings - the techniques in which human beings act towards reply and affect each other. It is rightly described as scientific learn about of human interaction. The present chapter deals with the different concepts of society. In this lesson we shall discuss the basic concepts in Sociology such as Society, Community, Institution, Association, Norms, Values, Status, role, and so on.

3.2 MEANING AND DEFINITIONS OF SOCIETY

The word "society" is the most basic in sociology. It comes from the Latin word *socius*, which means fellowship or companionship. Companionship is synonymous with sociability. It implies that man is still surrounded by other humans. Man, according to Aristotle, is a social animal. Man requires community to live, work, and enjoy his life.

The broadest and most inclusive concept is "society."

A living organism has some kind of social structure. There is culture everywhere there is creation. For the sake of life, members of lower animal species typically collaborate with one another. Human cultures are well-organized as well. The members of human society work together and help each other.

Auguste Comte, the father of sociology, saw society as a social organism possessing a harmony of structure and function.

Emile Durkheim the founding father of the modern sociology treated society as a result in its own right.

According to **Talcott Parsons**, "Society is a total complex of human relationships in so far as they grow out of the action in terms of means-end relationships intrinsic or symbolic."

G.H. Mead conceived society as "an exchange of gestures which involves the use of symbols."

Morris Gingsberg defined society as a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour.

According to **Maclver** and **Page**, "Society is a system of usages and procedures, authority and mutual aid of many groupings and divisions, of controls of human behaviour and of liberties."

According to **Lapierre**, "the term society refers not to any group of people, but to the complex pattern of the norms of interaction that arise among and between them."

3.3 HUMAN VS ANIMAL SOCIETY

Society is a system of interactions that interact and respect laws of people from various ethnic groups, classes and faiths. A collection of live species is not a community unless the component members have laws to control their behaviour pattern.

The traditional, customs, rituals and structures of value define human society. People are also able to recall, understand and convey to the next generation, not just know what they want

from themselves and what they can demand of others. The human being's emotional development depends on his relationship to other people. They create a code of ethics that governs the behaviour of the participants.

Animal societies will survive over time if their members behave in ways that enable them to (1) fulfil their own physical needs in terms of their climate, (2) perpetuate their kind, and (3) integrate their behaviours (including division of labour). Animals rely heavily on hereditary, traditional ways of behaving known as instincts to fulfil these societal survival needs, which are augmented by certain understanding and communication.

In the case of honeybees, the complex division of labour is achieved primarily by the splitting of the worker bees into three physical types and three major maturational phases. Because of biological inheritance, various behaviours are common for each gender and age. Such complex behaviour, however, cannot be organised or adapted to changing situations without the ability to understand and communicate with one another.

Similarities

Before delving into the differences between these two cultures, let us first consider their parallels. Individuals, as communities, have desires that must be fulfilled if they are to survive efficiently. The concern emerges as to how a society's interests vary from those of individuals. After all, a culture is a collection of people who are connected in any way. However, it can be demonstrated by using the analogy of a human that can live without having children, but a population that does not have children cannot survive.

- a) Division of Labour: It is shared by both cultures. It is a separate matter because the division bases vary.
- b) Cooperation: Cooperation is something that all cultures value. The ants, bees, and apes consciously cooperate, as we believe the existence of cooperation to be complete.
- c) Reproduction: Reproduction is necessary for the future of the race and civilization. Reproduction not only serves to replace dying participants, but it also helps to generate associates and partnerships.
- d) Leadership: In order for society to work properly, leaders who can direct the masses are needed. Leadership in the animal kingdom is founded on physical dominance, which might not be true in a human culture.
- e) Communication: Communication is another fundamental characteristic of any culture that

is shared by both animal and human cultures, while animals rely on symbolic communication whereas humans use various means of communication such as language, voice, and so on.

- f) Physical Needs: Animals, like humans, need civilization for warmth, security, and nurturing. Human beings need society not only for food and shelter, but also for certain needs that they are unable to meet on their own.

Dissimilarities

Let us now understand the distinctions between human and animal cultures.

- a) Framework: Animal behaviour is organised around the concept of instinct. In human society, behaviour is organised around a cultural context.
- b) Language: Human culture has evolved vocabulary so that its citizens can not only converse but also have a memory of past events. This recorded past benefits future generations in a variety of respects. Such a scheme does not exist in animal culture.
- c) Relationships: Human culture has the ability not only to form partnerships, but also to assign these relationships names. These bonds are extremely powerful.
- d) Complex Behaviour: Human culture is shaped by complex laws that allow or forbid close interactions between various divisions of society. These prohibitions in animal culture are the result of love-hate relationships or racist relationships.
- e) Stratification: The mechanism of stratification in human culture is extremely complex. It is not solely dependent on brute strength and aggressiveness. Animal culture, on the other hand, has a very basic stratification dependent on aggressiveness and physical power.
- f) Institutions: To control the behaviour of its people, human society has developed a variety of institutions. These organisations are as follows:
 - (a) Marriage. To control human sexual life, culture has evolved a complex series of laws in the form of marriage. This institution is totally absent from animal culture.
 - (b) Legal Institution. Human civilization has created a legal framework to distinguish between desirable and bad behaviour trends. The animal society lacks such a vital organisation.
 - (c) Family. The family is the institution of human culture where husband and wife can have sexual relations. Furthermore, this institution is in charge of the children's upbringing

and social placement. In animal culture, sex is an instinct that must be met regardless of the consequences.

- (d) Power and authority: In human culture, there is a distinction between legal and unconstitutional power systems. In animal culture, the power structure is either non-existent or based solely on physical dominance.
- (e) Religion: Religion aids in the fulfilment of mental desires. It also aids in steering human interactions and behavioural behaviours in the right direction. It distinguishes between the holy and the profane. Religious structures, which are so important in human society, are not present in animal society.
- (f) Mental Framework: Humans have a huge, diverse, and highly evolved brain that allows them to understand, remember, replicate, and transfer information. In the animal kingdom, the brain is not very complex or huge. As a result, they are unable to do the tasks that humans do.
- (g) Accumulation: Human generations accumulate cultural heritage. It is through this aggregation that human civilization has gained dominance over animal society. The animal culture is mostly reliant on the satisfaction of their fundamental needs. There is no scheme for preserving and accumulating cultural heritage.
- (h) Awareness: The species are part of a culture but are unaware of it. The level of social consciousness is incredibly poor. Individuals are present in culture. Human beings are well aware that they can only exist in society.

The preceding debate leads one to the conclusion that, despite certain parallels, the animal and human societies vary greatly. We vary not only physically, but also behaviourally.

3.4 CHARACTERISTICS OF HUMAN SOCIETY

- a) Abstract: Society refers to an intangible and abstract web of social relationships. We can only sense it, not see it. Society is a method of associating, not a thing. Society is true, but it refers to a state or condition of relationships and is therefore an abstraction.
- b) Interdependence: Individuals of culture are interdependent on one another. Humans have many desires that they cannot meet on their own. They are completely reliant on other people to meet their basic needs.
- c) In society, there is both similarity and dissimilarity: Society cannot exist in the absence of both likeness and distinction. Likeness and divergence are diametrically opposed, but they

are also essential for civilization, which is a complex and ever-changing entity. Men do not form societies of animals because their desires, morals, and goals are too dissimilar.

d)Control: Man's social life cannot improve until he has control of his own conduct. In culture, a man cannot act arbitrarily and he must consider the effects of his acts on other citizens. In order to facilitate the individual's transition to society, society must impose certain constraints on the people. Traditions, mores, folkways, rules, and conventions are used to exert influence over human behaviour. Any person must act in accordance with his or her society's customs, mores, and folkways.

e)Liberty: However, if there are no freedoms to offset the constraints, culture and individuals cannot create. Human culture is ever-changing. Its life force is found in transformation. As a result, in culture, the person must be granted freedom in the face of a variety of changes.

3.5 IMPORTANCE OF SOCIETY

Let us now address the significance of society after discussing the functional requirements of society, the distinction between animal and human cultures, and the features of human society.

Why is it necessary for man to survive in society? In other words, why is society needed for humans? There are three major causes that make us grasp the significance of culture.

- (i) The Members Require Food and Water: They need protection from the elements (shelter, clothes, etc.) as well as protection from other people or animals. The very minimum conditions are, of course, dictated by each human organism's physiological specifications in relation to its external physical environment. Otherwise, he would suffer. Nonetheless, the organism's essential needs are normally fulfilled in a variety of ways, and the typical human world supplies the substance in a variety of ways. Race, ideology, caste, nationality, and other factors influence mate selection in humans.
- (ii) Man Develops physically and emotionally over time: Man is born vulnerable and dependent on others. He requires consistent human reinforcement and social exposure to develop maturity and self-reliance. There is no proven way to accelerate his growth from infancy's vulnerability to adulthood's relative self-reliance. Only centralised social institutions will provide the human infant with the long period of growth that he needs.
- (iii) Every human being has a need for a response from the human environment: People deserve to be loved, encouraged, and recognised. This desire for a positive impact can only be met within the context of culture.

The preceding debate leads one to the conclusion that man is social by birth. His growth is dependent on the company of others. Only while he is in the presence of other humans does he learn to act normally. Furthermore, man cannot meet all of his needs on his own. He is reliant on others for his physical and mental growth. Men and culture, in particular, are inseparable components of the social phenomenon. They depend on one another for their very life and survival. Individuals are a member of culture. That is why he has interests, aspirations, and goals. Human existence can only flourish in society. The culture, on the other hand, is dependent on these socialized persons to maintain and continue its laws and practices. As a result, both are needed for an understanding of ethics.

3.6 MEANING AND DEFINITIONS OF SOCIAL GROUPS

A social group comprises of at least two individuals who interface with each other and who perceive themselves as an unmistakable social unit. Our social conduct and characters are formed by the groups to which we have a place. All through life, a large portion of our day by day exercises are acted in the organization of others. The investigation of groups is vital in social science since they assume a vital part in the transmission of culture.

While the 'group' is one of the most important concepts in Sociology, there is no complete agreement upon a single definition. Many sociologists have tried their hand at defining a group, although there is no universal agreement on the meaning of the term. A few noteworthy and frequently quoted definitions are given below:

According to **MacIver** and **Page**, a group is "any collection of human beings who are brought into social relationship with one another," Social relationships involve some degree of reciprocity and mutual awareness among the members of the group.

According to **Ogburn** and **Nimkoff**, "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group."

According to **Robert K. Merlon**, "A social group is a number of people who define themselves as members of a group; who expect certain behaviour from members that they do not expect from outsiders and whom others (members and non-members) define as belonging to a group."

William McDougall maintained that social groups were organic wholes. Social group, in his view, is something more than an aggregate of individuals.

S.T. Geer referred to social group as an aggregate of individuals who are functionally interdependent on one another. Members of a social group, according to him, depend upon one

another for satisfying their respective needs.

3.6.1 FEATURES OF A SOCIAL GROUP

- (i) **Collectivity:** The basic pre-requisite of a bunch may be the existence of greater than one person. Groups vary in dimensions from two members to several hundred million. These members are aware of the truth that they fit in with exactly the same group.
- (ii) **Interaction:** The most crucial characteristic of a bunch is the distinctive interaction that develops amongst its members. When the patterns of interaction become more involving, we can think about a bunch, e.g., in a classroom, students exchange greetings and share information with one another and they're treated as a bunch by both teachers in addition to college administration. A few of the students, however, develop close intimate interaction. They hang around with one another, study together, plan their activities together, protect one another and so on. These members, at precisely the same time, are expected to not act in a similar manner with other students who aren't an integral part of their gang. These distinctive patterns of activity and interaction give groups definite boundaries.
- (iii) **Mutual Awareness:** There clearly was physical and symbolic interaction on the list of members of an organization. These are generally alert to the existence of other members. Mutual awareness makes them respond and behave in particular ways and, thus, influence one another. Each member understands that he could be a part of the group. Greater importance is given to group life in comparison with individual life. This indicates that members derive their meaning and significance only with regards to each other.
- (iv) **Reciprocity:** Members aren't just aware of each other, but additionally respond or behave in particular ways. Their relations are reciprocal. They've been able to stimulate one another meaningfully and tend to be in a position to respond meaningfully to virtually any common stimulus. Members are aware of the roles, duties and obligations, as well as the privileges resulting from group membership.
- (v) **We-feeling:** We-feeling means that group members have common loyalties. They share some similar values and see as well as set themselves apart from the remaining portion of the world for their membership in one single particular group. In this sense, citizens of a nation, who will be united by common political processes and who share a number of similar loyalties, a typical history and a feeling of common future, are thought a group.

3.7 IN GROUP AND OUT GROUP

The groups with which the individual identifies himself are his in-groups- his family, his friends, college, occupation or religion - by virtue of his awareness of likeness or "consciousness of kind". Thus, the subjective attitudes associated with individual person reveal his in-group memberships. There are groups to that your individual will not belong - the other sex, other families, occupations, religions or nations. These are out-groups.

Sumner distinguished between "ourselves, the we-group or in-group and everyone else or even the other-groups, out-groups. The relation of comradeship and peace when you look at the we-group and that of hostility and war towards other groups are correlative to every other...Loyalty to group, sacrifice because of it, hatred and contempt for outsiders, brotherhood within, war likeness without all grow together as products of the same situation."

It shows that the Out-Group is defined by the individuals with relation to the In-Group. In-Group attitudes contain some elements of sympathy and always a sense of attachment to the other people in the group. Out-Group attitudes will always mark by a feeling of difference and, to some extent, a diploma of antagonism. The notion of In-Group versus Out-Group is applicable to rivalries between schools, neighbourhoods, gangs, etc., but it is also applicable to relations between so much more hostile groups like rivalries between various political parties or nations, etc.

Sumner considered it virtually a law of human interaction that In-Group solidarity and hostility towards Out-Groups are directly related. Several researchers have discovered that hostility towards an out-group has a tendency to increase loyalty towards an In-Group. Kenneth Dion has discovered that membership in highly cohesive In-Groups tends to increase prejudice against Out-Groups.

3.8 REFERENCE GROUP

The expression 'reference group' was coined by Herbert Hyman (1942) in a scholarly study of social class. Hyman unearthed that the individual's self-evaluation of status is based on the groups used as a framework for judgement. The reference group could be the group to that the individual refers into the sense himself either consciously or unconsciously with it that he identifies.

According to Sheriff, "A reference group is certainly one to that the refers that are individual with which he identifies himself, either consciously or sub-consciously. The central facet of the reference group is psychological identification."

Based on Shibutani, "A reference group is the fact that group whose outlook can be used because of the actor given that frame of reference in the organization of his perceptual field."

3.9 PRIMARY GROUP

Cooley used the term groups that are primary describe such groups as family, neighbourhood and children's play group. These groups are characterized by face-to-face interaction, sentiments of loyalty, emotional involvement, close cooperation and concern for friendly relations as a finish in themselves much less a way to a conclusion. For example, members of the grouped family are frequently in face-to-face interaction. These interactions are permanent in nature meaning that even though members move away, they truly are still family members. Members of the family are bound together by affection and love. Members of the family have numerous types of relationships with each other ranging from exchange of services to emotional support and protection that is physical. Members are not interchangeable. As an example, if your brother leaves home and gets settled in some country that is foreign you give his room to a tenant, you simply can't expect the tenant to try out the role of your brother.

3.9.1 MAIN CHARACTERISTICS ASSOCIATED WITH PRIMARY GROUP

- (i) Intimate and Personal: The principal group may be the association with that your individual comes in contact when you look at the most intimate and personal sense. Your family, the childhood play group together with adult neighbourhood group are types of the group that is primary.
- (ii) Relations derive from Spontaneity: When you look at the primary group, relationships are marked by a certain naive spontaneity and easy habituation.
- (iii) Informal: The principal group provides an atmosphere of informality when the individual can "be himself" to a extent that is considerable. His fellow people in the principal group are relatively uncritical of his behaviour, so long as he conforms for me standards they own accepted.
- (iv) Emotional Ties: People in the primary group are limited by emotional ties to one another because of the truth that they've been people in the group that is same. Their statuses in the formal group usually do not affect their personal relations within the group that is primary.
- (v) Development of Personality: The group that is primary a crucial role in the growth of human beings. It will act as a transmission belt between society and individual. Through the group that is primary basic values and culture are transmitted into the individual through the most formative years. The imprint of these primary group definitions remains throughout life. Beliefs, values, prejudices and even the conscience that is individual reflections of early primary contacts.

- (vi) **We-feeling:** The primary group is the centre of warmth, loyalty and one-ness. It generally does not however, mean that there's absolutely no conflict or tension in the family. For example, you can find often scenes of tension between parents and children or between siblings. Children in the play group might be jealous of each other. The daily contact with the neighbourhood group may involve most intense animosities. In spite of these conflicts, quarrels and hostilities; the main group tends to present a united front against outsiders. The ties of the primary group are intimate. The individual is also defending himself in defending the interests of the group.
- (vii) **Important and Ultimate Ends:** People in the group treat one another as ultimate and important ends. The value of another, father, brother, sister, husband, wife or friend is not measured by any criteria besides that of this relationship itself, nor does the tie that is primary any justification except that its very own existence. The individual is keen on his friend not as a result of any concrete gift that the latter can bestow but because friendship itself is invaluable.
- (viii) **Socialization:** The group that is primary the in-patient for the membership of this larger society. The primary group acts while the agency by which the candidate for human instinct receives the standards and values inside the society. The primary group has been the principal instrument of socialization during most of the time that man has lived in ordered society.

3.10 SECONDARY GROUP

Robert M. MacIver and Charles H. Page in their *Society: An Introductory Analysis*. The secondary group or, it, the "Great Association" thus, comes into existence as they termed. Its appearance may be the result not only of expansion but also, perhaps primarily of growing complexity that is cultural. In contrast to the primary group, the secondary group is much more crucial that you have an awareness of modern industrial society. Each other as means to ends, rather than as an end in themselves in contrast to the primary group, members of the secondary group regard. The salesman views a possible customer in terms of the impending sale, instead of of warm personal friendship. The secondary group is described as the idea of contract, a rational relationship entered into by two or more parties, with mutual duties and obligations clearly stated.

3.10.1 CHARACTERISTICS OF THE SECONDARY GROUP

- (i) **Voluntary and Purposive:** The secondary group is less intimate, personal and emotional as compared to group that is primary. It includes those forms of social relationships which can be entered into voluntarily and purposively. The secondary group is assuming greater importance when you look at the lifetime of the normal person, he encounters on a single and utilitarian level as he lives more of his life with complete strangers or with those whom.

- (ii) **Contract:** The group that is secondary characterized by the idea of contract, which will be relationship entered into deliberately and rationally by both members using the duties and obligations strictly stated or implied. The personal liability of each and every member of the group that is secondary strictly tied to the terms the contract.
- (iii) **Means to Ends:** The people in the group that is secondary to regard each other as way to certain ends. The salesman regards an individual with regards to the impending sale and also the resultant commission, as opposed to in terms of warm and personal friendship. Every attempt is made to introduce the primary elements of friendship into a relationship that is essentially secondary in the secondary relationships of modern society.
- (iv) **Variety of Forms:** Secondary groups assume a variety of forms in contemporary society. These are typically clustered about a number of the great central human interests—the religious organization, the educational institution, their state and especially the complex business of making a living in an industrial society.
- (v) **Mechanical Means of Communication:** Secondary groups are held together by mechanical method of communication, such as, the printing press, the telephone, the telegraph, the air, the tv, the e-mail, the mobiles, the SMS, etc., that are substituted when it comes to personal communication associated with group that is primary.
- (vi) **Part of this Personality:** The individual enters into secondary group relationships with separate and specialized areas of his personality. His membership of a second group is situated upon one of the many special interests that characterise the countless sided modern personality. The individual tends to become a fragmented creature, stressing first one interest and then another in the secondary relationships. The whole personality does not act as readily as it did when men lived simpler lives in a few primary groups under these circumstances.
- (vii) **Lacking and formal Affection:** Into the secondary groups, there is certainly a large degree of complexity and personality. Members lack the affection and informality which will be an essential element of life in primary groups. Similarly, religious groups attempt to inculcate a sense of cooperation within their members so they do not act selfishly towards their fellow member which is a characteristic of secondary groups.

3.11 MEANING AND DEFINITIONS OF COMMUNITY

The word 'community' comes from the word that is Latin word '*communis*' meaning in common or sharing. A residential district is a spatial or territorial unit of social organizations for which folks have a feeling of identity and a feeling of belonging. The term community has been utilized because of the anthropologists and sociologists in different ways. The explanations and also the characteristics given are so confused that individuals are not able to

draw any agreed upon features according to which we could identify a place, number of individuals or a specific ideology as community.

Kingsley Davis defined a community as the smallest territorial group that can embrace all aspects of social life.

Karl Mannheim defined a community as any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interests.

According to **Maclver & Page**, "Whenever members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community."

According to **Ogburn & Nimkoff**, "a community may be thought of as the total organization of social life within a limited area". However, **Maxzer** gave importance to area, "A society that inhabits a definite geographic area is known as a community."

3.11.1 FEATURES OF RURAL & URBAN COMMUNITY

Taking into consideration the standard of interaction and relation, the members with different pursuits and ideologies were put on a continuum like the Folk-urban or Rural-Urban continuum. At one polar end of the continuum was placed the folk community which had relatively greater isolation and self sufficiency inside their daily network of relationships. At the other end there was clearly complete dependence. Depending upon the character additionally the quality for the relationships, different inhabitants may be put in between the two polar opposites.

These two polar opposites have now been given different names like Folk. Urban (Redfield), Gemeinschaft & Gesellschaft (Tonnies) Mechanical & Organic solidarity (Durkheim), Primary & Secondary (Cooley), etc., indicating they have a unique style of life, social habits, practices, customs, occupations and feeling of belongingness. Let's discuss some of the typical social relationships for the rural and urban community.

- (i) Gemeinschaft and Gesellschaft: A fundamental distinction involving the social relationships associated with the rural and urban community is subsumed under the concepts of Gemeinschaft & Gesellschaft, those two terms mean, community and society, while having been used by the German Sociologist Ferdinand Tonnies. In this sense, a residential district refers to a permanent set of persons whose relationships are intimate and

primary and among whom social control is dependent largely upon the folkways and mores in place of upon the formal constraints of the law. Conversely, the relationships of the *Gesellschaft* are typically those for the urban community, especially the metropolitan city, where in fact the family is less strong and social contacts are grounded into the rational and utilitarian concerns of a competitive and impersonal society.

- (ii) Sacred and Secular: Closely linked to the aforementioned concepts are the concepts regarding the sacred in addition to secular, which were introduced into sociological literature by Robert E. Park and expanded by Howard Becker. Sacred societies are those "which impress upon their members modes of conduct making for a higher amount of resistance to change," whereas secular societies are the ones "in which resistance to change is at at least or. where change in several facets of life is very welcome." As a whole, therefore, rural communities are those for which sacred relationships have a tendency to predominate and urban communities are those where secular relationships tend to set the prevailing tone."
- (iii) Ascribed and Achieved Status: With regards to social structure, the rural community is one for which more statuses and roles are ascribed by age, sex, religion, caste, etc. Within the large city, there are many more achieved statuses, and also the individual after all times is less circumscribed by his fixed status. The individual earns his status. It also makes for progress.
- (iv) Homogeneity and Heterogeneity: The social relationships regarding the rural community are also more homogeneous than those associated with urban community. The main institutions—the family, the church, the institution, plus the simple economic institutions—hold all the interests for the greater part of rural people, and hence lead them to be more integrated into the essential social structure than is the situation when you look at the urban community.
- (v) Stability and Mobility: Closely allied, as both the main cause plus the effect of the heterogeneous relationships for the larger city, may be the high social mobility of the urban community, as compared with that regarding the rural community. The institutional contacts when you look at the city will also be more fleeting than those into the rural area, with many associated with the primary institutions (caste, religion), tending to reduce connection with the urban dweller.
- (vi) Complete and Segmental Roles: Members of a rural community tend to know a number of

other members personally. Social relationships are thus based upon primary contacts, for which people participate due to their whole personalities. The very nature for the urban community, having said that, means that one tends to know almost every other persons in a specialized or segmental capacity. As Louis Worth remarks, "The contacts associated with the city may indeed be one on one, but they are nevertheless impersonal, superficial, transitory and segmental. The reserve, the indifference, while the biased outlook which urbanites manifest within their relationships may thus be thought to be devices for immunizing themselves contrary to the personal claims and expectations of others."

- (vii) Means and Ends: As a consequence of the casual, superficial and utilitarian character associated with social relationships associated with the urban community, the urbanite tends to regard other persons as means to ends, as opposed to as leads to themselves. The emphasis into the city is upon personal gain, achievement and attainment and other persons may appear within the role of helping or hindering the realization of those goals, instead of as people with lives of their own.

3.11.2 BASIC COMPONENTS OF COMMUNITY

- (i) Territory: The group of people forms a community when it starts to live in a certain locality. A community always occupies a territorial area. The area does not need to be fixed forever. The people may change their part of habitation every so often in the same way a nomadic community does. A lot of the communities are well settled and derive a stronger bond of solidarity from the conditions of these locality. In a rural society, there clearly was unity because individuals reside in a certain locality.
- (ii) We-felling: We-feeling ensures that people in a community have a feeling of belonging together, moreover it refers to the knowing of the presence of others. Such awareness gives them a degree of toleration about others' sentiments. It really is as a result that people find, in urban areas, a Gurudwara and a Temple sharing a common wall.
- (iii) Commonness: Community means people sharing a typical way of living. Due to collective participation in the affairs in addition to prevalent mode of life within the community, there grows a feeling of mutual identification of hopes and aspirations among its members. Thus giving rise to a sense of oneness within a certain community. It is because of this reason that when one is transferred from his community to another, he develops a feeling of neglect and dullness.
- (iv) Ideology: Members of a residential district have a shared viewpoint. They will have a

typical Ideology as a residential area may be the natural development of those social forces which inspire men in the future together with the common bond of a shared way of life. Depending upon the frame of reference, a residential district can be defined as owned by a specific geographical area and/or as having we feeling among themselves and/orhaving a standard occupation, pursuit, interest, religion and/or ideology.

3.12 MEANING AND DEFINITIONS OF ASSOCIATION

Association is that selection of human beings which will be formed to gain a particular goal or goals. When such a bunch is certainly not of a permanent type, its membership is voluntary) and it will be dissolved after the attainment of the goal, it will require the type of a link. A connection is sort of cooperative unit featuring its own organisation and rules and regulations. It may possibly be recognized or perhaps not. Association is a company that is formal and performs specialized functions for its members. Associations may range in size from relatively small social or recreational clubs to large-scale organizations. Modern society is characterized by a multiplicity of associations.

According to **Maclver& Page**, "An association is a group organised for the pursuit of an interest or group of interests in common."

According to **Bogardus**, "Association is usually working together of people to achieve some purpose."

According to **Ginsberg**, "An association is a group of social beings related to one another by the fact that they possess or have instituted in common, an organisation with a view to achieving a specific end or specific ends."

According to **Gillin&Gillin**, "An association is a group of individuals united for a specific purpose or purpose and held together thereby has recognized or sanctioned modes of procedure and behaviour."

3.12.1 FEATURES OF AN ASSOCIATION

- (i) Group: An association is a team of people who form it for the attainment of common goals.
- (ii) Common Goals: Members from a connection when it comes to attainment of common objectives. Those that try not to endorse these objectives usually do not become people in the association.
- (iii) Voluntary Membership: Only those individuals who endorse the most popular goals of a connection become its members. Membership is voluntary and cannot be imposed on those who do not desire to do this.

- (iv) Organization: Because of its proper functioning, a link should have a formal organization for which we not just have formal rules and regulations but in addition offices such as the President, the Secretary, etc.
- (v) Temporary nature: An association is not permanent in the wild. Following the fulfillment of the objectives, it could be dissolved. Similarly, its membership too is not permanent/ Old members can quit when they choose to and new members can be enrolled.
- (vi) Limited Size: An association is bound in size. Its membership is obviously limited. You will find large and small association however it doesn't mean that an association has infinite members.
- (vii) Rules & Regulations: The constitution of a link is normally written. It really works relating to certain rules and regulations. Some associations are registered also.

The aforementioned features help us to summarize that a link is a kind of social group, that will be not of a permanent nature and comes into existence for the attainment of certain goals. A link thus relates to a team of social beings linked to one another by the proven fact that they usually have enrolled themselves as members of a typical organisation with a view to securing a certain end or specific ends.

3.13 MEANING AND DEFINITIONS INSTITUTIONAL PATTERNS

An institution has some definite aims by virtue of which it is beneficial to society. Some writers make use of the term "institutions" when talking about large social groups, reserving the word "associations" for small groups. The distinction is then only one of size. But no one knows what size a group should be in order to become an institution; furthermore, used in that way, the expression adds little to our comprehension of social structure.

Others use "institution" for almost any constellation of cultural traits, collected around some function or group of functions.

According to **Maelver**, "an institution is a set of formal, regular and established procedures characteristic of a group or a number of groups that perform a similar function within a society. In short, an institution is an organized way of doing something."

According to **Feibelman**, "an institution is simply an organized, patterned and traditional way of doing something – a set of "interwoven, folkways, mores and laws built around one or more functions."

Barnes defines a social institution as "the social structure and machinery through which human society organizes, directs and executes the multifarious activities required to satisfy

human needs." In simple language, social institutions are the established ways through which social interaction among the individuals is structured, regulated and controlled for the purpose of satisfying human needs.

Sumner said, "An institution consists of a concept (idea, notion, doctrine, interest) and a structure." He added, "The structure is a framework or apparatus or perhaps only a number of functionaries set to cooperate in prescribed ways at a certain conjuncture. The structure holds the concept and furnishes instrumentalities for bringing it into the world of facts and action in a way to serve the interests of men in society." Then he points out that "institutions begin in folkways, become customs and develop into mores by having attached to them a philosophy of welfare. They are then made more definite and specific with respect to the rules, prescribed acts and the apparatus to be used. By the last procedure, they are furnished a structure, and the institution is complete."

3.13.1 CHARACTERISTICS OF INSTITUTIONS

- (i) **Cluster of Social Usage:** Institutions are comprised of customs, mores, rules organized into a functioning unit. An institution is a company of rules and behaviour and it is manifested through social activity as well as its material products. Simply speaking, an institution functions as a unit when you look at the cultural system viewed as a whole.
- (ii) **Relative Degree of Permanence:** Our beliefs and actions are not institutionalized until these are generally accepted by others over a period of time. Once these beliefs and behaviour get recognition, they get to be the yardstick for the evaluation for the beliefs and actions of others. In a nutshell, institutions have a degree of permanence. It doesn't, however, mean that they don't change. As new methods for doing things appear and are usually found workable, they challenge stability and impel institutions towards change. Thus institutions function prior to cultural norms. However, in comparison with associations, they have a better amount of permanence.
- (iii) **Well-Defined Objectives:** Institutions have fairly well-defined objectives that are in conformity with the cultural norms. The institution of marriage has got the objective of regulating the network of social relationships together with people in a society would consciously work with the attainment for this objective, e.g., marriage in the same caste or class.
- (iv) **Cultural Objects of Utilitarian Value:** Cultural objects help in the attainment of institutional objectives. Cultural artifacts, beliefs and value systems must help institutions to reach their objectives. Cultural objects of utilitarian value which are widely used to accomplish the purposes of an institution tend to be buildings, tools, machinery, furniture and so on. Their forms and uses become institutionalized.

- (v) Symbols are a Feature that is characteristic of Institution: A symbol could be thought as anything which depicts another thing. Symbols might be either material or non-material in form. Institutions might have permanence, identity and solidarity if they have some symbols. The members of an institution feel quite close to one another by sharing common symbols.
- (vi) An Institution has traditions that are definite: Each institution has fairly definite traditions, oral or written. Such traditions refer to the point, attitude therefore the behaviour regarding the members. These traditions attempt to bring together individuals into a functioning whole through established behaviour, common symbols and objectives. Once the traditions become very rigid, they use the as a type of rituals.
- (vii) Institutions will be the Transmitters regarding the Social Heritage: Social institutions are the conservers and transmitters associated with the social heritage. It really is within the institutions that the individual learns the basic values of life. The kid initially plays a role of general receptivity into the basic and multifunctional institution associated with family, as well as in that way receives the biggest share associated with social heritage.
- (viii) Institutions are Resistant to Social Change: As patterned forms of behaviour, social institutions are more resistant to social change than behaviour where such uniformity and regularity try not to apply. Institutional behaviour is through definition behaviour invested with social sanctions and structures to carry out these sanctions. It really is natural that behaviour of the kind would be more resistant to social change than behaviour which includes neither sanctions nor structures. Social institutions are thus, by their very nature, conservative elements within the social structure. They have a tendency to keep firmly towards the patterned behaviour of the past and also to resist basic modifications therein.

3.13.2 TYPES OF INSTITUTIONS

Institutions may be classified in several ways.

Sumner has classified institutions into two types that are main.

- Crescive (Growing) Institutions such as for example property, marriage and religion which result from mores. They are unconscious in origin.
- Enacted Institutions such as credit institutions, business institutions which are consciously organized for definite purposes.
- Ballard has distinguished basic institutions from subsidiary institutions.
- The Basic Institutions are those which are seen as being necessary for the maintenance of social order in a given society, e.g., your family, the Economic Institutions, the Religious

Institutions, the Educational while the Political Institutions are thought to be basic institutions.

- The Subsidiary Institutions are complexes associated with type which can be not regarded as quite so required for the maintenance of social order. For instance, recreational ideals and activities fit in with this class.

Chapin has classified institutions with respect to their generality or restrictions when you look at the society by which they've been found. The cultural elements taking part in general institutions are often "universals", while those tangled up in restricted institutions are usually "specialties." Religion as such is a general institution, Hinduism is a restricted institution.

Ross mentions two types of institutions : (1) Operative institutions (2) Regulative institutions.

- Operative Institutions are the ones of that the main function is the organization of patterns whose practice is actively required for the attainment associated with objective, e.g., the Institution of Industrialism.
- Relative Institutions are organized for the control over customs along with other kinds of behaviour which are not themselves components of the regulative institution itself. The Legal Institution is a good example.

3.14 MEANING AND DEFINITIONS OF STATUS

Status is understood to be a situation within the social structure of a bunch or society that is distinguished from and also at the same time linked to other positions through its designated rights and obligations. Because each status position in a social structure can be looked at in terms of its superiority in inferiority, people have a tendency to equate status with rank and prestige or hierarchical position. However, status into the usual sociological sense does not necessarily imply a rank in a hierarchy.

Until 1920, the term status was most often used to refer to either the legally enforceable capacities or limitations of people or their relative superiority and inferiority. More recently the rights and duties fixed for legal reasons have seemed less significant than those fixed by custom. The word has been broadened considerably.

According to **Linton**, "Status is a place in a particular system which a certain individual occupies at a particular time."

According to **Ogburn and Nimkoff**, "The simplest definition of status is that it represents the position of individual in the group." Status is the rank order position assigned by a group to a

role or to a set of roles.

According to **Elliot and Merrill**, "Status is the position which the individual occupies in the group by virtue of age, sex, family, class, occupation, marriage and achievement.

According to **Kingsley Davis**, "Status is a position held in general institutional system, recognized and supported by entire society spontaneously evolved rather than deliberately created, rooted in the folkways and mores.

MacIver and Page: Status is the social position that determines for its possessor, apart from his personal attributes or social service, a degree of respect, prestige and influence.

A Green: Status is a position in a social group or grouping, in relation to other positions held by other individuals in the group of grouping.

It really is clear from most of the above definition that status is a social position, involving some type of evaluations. These evaluations help in ranking of different statuses in a hierarchical order. Secondly, status is cultural defined even though they may be according to biological factors such as for example age, sex, race, color etc.

3.14.1 CHARACTERISTICS OF STATUS

- (i) Status is determined by socio-cultural values. Status may be properly understood in the background of social aspirations and ambitions of a person as a part of society, which includes an influence of the normative structure for the society.
- (ii) Status is determined with regards to other members of the society.
- (iii) A number of Statuses in just about all the societies are similar. the status of a father in every society is more or less the same.
- (iv) Status represents only an integral part of the entire social put up to, that your individual member belongs. He has got a number of statuses in various social situations.
- (v) Based on the status plus the roles, your whole society is divided into different groups and each groups relating to status is known as a particular status groups. Those belonging to one status group have similarity of outlook.
- (vi) Members of different status group are split into various categories and ranks might be vertically or horizontally. For example a society that divides itself into different castes creates vertical, hierarchical groups and the difference that exists between various brothers in the family is an example of horizontal differentiation.

- (vii) It is not easy for the people in a family to reach or ascribe status within the natural or traditional manner. To phrase it differently, purely ascribed or achieved statuses are lacking. Different statuses have elements of both these kinds.

3.14.2 KINDS OF STATUS

Ascribed Status

- (i) Generally ascribed status is dependent on age, sex, race, caste, kinship etc. therefore ascribed status is much more stable and more rigid. Its basis does not change easily.
 - (ii) Ascribed status is much more prevalent in a conventional society.
 - (iii) In reference to the ascribed status the role associated with the authority and actions that flow from their source are unquestionable.
 - (iv) In ascribed status there's absolutely no co-relationship between status and role, as there have no rational bases to their rear.
 - (v) Ascribed status can be useful to a person for achieving certain things or acquiring achieved status e.g. Son of an abundant person could possibly get advanced schooling and get higher status within the society.
- i) Ascribed status has greater relationship because of the customs, traditions and other existing factors of the society. This means that ascribed status is much more traditional.

Achieved Status

- (i) Achieved status is the consequence of the efforts, through his personal capacity, efficiency and ability.
- (ii) Achieved status has a short-term basis, since it is changeable.
- (iii) In regard to achieved status the role or that action is much more or less predictable because it is according to reason.
- (iv) In relevance into the achieved status, it may be said that there surely is a co-relationship involving the achieved status and role while they have a rational basis.
- (v) Achieved status is also useful to eliminate the disabilities of this ascribed status.

In the traditional societies, the statuses are essentially ascribed; on the contrary, when you look at the industrial societies it will be the achieved status, which becomes the rule. Both ascribed and achieved statuses are located Atlanta divorce attorneys' society. Each though opposite in

principle, is complementary in function and therefore necessary to society.

3.15 MEANING AND DEFINITION OF ROLE

Role is a pattern of behaviour structural around specific rights and duties & related to a practice status position within an organization & social institution. A task may be the expected behaviour associated with specific social status. Ralph Linton has referred to role as dynamic part of status; a task may be the totally most of the cultural patterns connected with particular status. Any role within a bunch tends to vary according to the person who occupies the status, along with the general membership composition of this group. But the performance of a role deviates very much through the expected selection of behavior, the individual will negatively sanctioned.

According to **Lundberg**, "A social role is a pattern of behavior expected of an individual in a center group."

According to **Kingsley Davis**, "Role is the manner in which a person's actually carries out the required of his position."

Ogburn and Nimcoff: Role is a set of socially expected and approved behaviour patterns; consisting of both duties and privileges associated with a particular position in a group.

3.15.1 CHARACTERISTICS OF THE ROLE

- (i) Role is status in action: The role is actually the action aspect of status. It involves various types of actions that any particular one needs to perform prior to the expectations of this society.
- (ii) Role is dynamic: The ideals, values and objects upon which a role is situated, changes and so the concept of the role also changes. The role, which will be justified at a certain time, is almost certainly not justified at some other time.
- (iii) Limited field of operation: Every role has a finite area of operation in addition to role has got to be confined within that. For example, an officer has a task to play at the office nevertheless when he reaches his family, that role ceases.
- (iv) Roles expectations: It's not feasible for one to perform his role fully according to the expectations associated with society. There was bound to be some distinction. For instance, every father may possibly not be in a position to perform his role to the full satisfaction regarding the children. Actual performance of this role could be slightly different from the generalized form.

3.15.2 RELATED CONCEPTS ROLE STRAIN

Role strain refers to the situation where different and conflicting expectations exist with regard to particular status. For example a professor may enjoy his students that will socialize outside of class with them. At exactly the same time, though, he could be responsible for ascertaining that their performance is up to – which they attend class regularly. To do this end, he may need to distance himself from his students.

Role Conflict

Role conflict takes place when a person occupies multiple statuses that contradict the other person. For instance, a mother, who is the principal bread winner, who plays on her church's softball team, and that is the den mother to her son's Boy Scout troop, could have conflicting roles corresponding to numerous of these statuses. This single mother could find that her volunteering duties conflict with her parenting and breadwinning duties.

The Role-Set

As defined by Robert K. Merton, Roles do not exist by themselves in isolation in one another; each role has its complementary or associated role or roles. Any given social status involves a person actor in several social relationships that are always or usually found to be needed for persons in that particular status. The many social statuses in a society may need common associated roles individuals who have different positions in society may often meet and interact in a manner that promotes social integration.

According to Goffman (1961) 'Roles impinge on us a set of norms that define our rights, those things that individuals can legitimately expect that others perform and duties, the actions which others can legitimately insist that individuals perform.

Role Discontinuity

Role discontinuity refers to a lack of congruity between the expectations associated with social roles taken on consecutively by an individual. The changes from the courtship to the marriage role and the role that is occupational to the retirement role are examples of situations involving a degree of role discontinuity.

Role Insulation

Role insulation is a state of relative isolation of the occupants of a role that results from the tendency of persons occupying a given role (particularly an occupational role), to have more informal social interaction with each other than with persons occupying other roles. This tends

to reinforce their own role that is particular and decreases their understanding of other's points of view.

Role Model

Role model refers to an individual whose behaviour in a particular role provides a pattern or model upon which another individual basis his behaviour in performing the same role. The role model provides a standard used by the other person in determining the appropriate attitudes and actions of an occupant.

3.16 MEANING AND DEFINITIONS OF NORMS

Every culture contains a large number of guidelines, which conduct that is direct particular situations, such guidelines are known as norms. Norm is a specific guide to action, which defines acceptable and appropriate behaviour in particular situations. For example, in all societies, there are norms dress that is governing to age, sex and situation. These differ with society, group, family and caste etc. Many norms can be seen as reflection of values as the variety of norms concerned with the ongoing health and safety of members of society can be seen as expression of the value placed on human life. But all norms may not have a concrete background of the values.

Thus, Norms are enforced by positive and negative sanctions that are rewards and punishment respectively. Sanctions can be both formal and informal.

Broom and Selznick maintain that norms are blueprints for behaviour, setting limits, within which individuals may seek, alternate ways to achieve their goals. Bierstadt considers social norms as scales to measure social behaviour.

According to Davis, every society has two orders: normative and factual. The order that is normative to those expectations, which every society holds. The order that is factual to the real nature of social norms. Norms are relative to space and time.

3.16.1 CLASSIFICATIONS OF SOCIAL NORMS

There are so many distinctions, taking different criteria that a systematic classification is difficult.

One way is to differentiate norms on the basis of the kind of sanctions applied. And the degree of importance attached to it the society. The other may be the manner by which the rule comes into being (whether by deliberate legislation or by unconscious growth).

Sociologists have grouped norms into several broad classes, admitting that the various criteria

of distinction overlap considerably and that the classification is therefore crude. In this way they usually distinguish what are called folkways, mores, and law, and fashion that is sometimes differentiate fad, convention, etiquette, and honor. We shall follow this same procedure.

- (i) **Prescribed norms:** These are expected behaviour of the members in a given society.
- (ii) **Proscribed norms:** That behaviour, which are not expected from the members. Such behaviours are negatively sanctioned.
- (iii) **Preferred norms:** These norms are worthwhile and desirable but not essential.
- (iv) **Permitted norms:** Those behaviors, which are not enforced strictly. Sometimes, society permits type of behaviour.

Classifies all the social norms into three wide classes: folkways, mores and laws. Davis has given following category of social norms as :

- (i) folkways (ii) mores (iii) laws (iv) institutions (v) customs, morality and faith
- (vi) conventions etiquettes (vii) style and fad.

Folkways

This concept is intently related with the call of summer time who wrote 'folkways be defined as the identified approaches of behaviour and performing in society, which arise mechanically institution to meet the problems of social living. Summer time writes in his book 'folkways' that folkways are the made from the frequent repetition of petty acts, regularly by means of top notch numbers appearing in concert, or as a minimum performing within the equal way while face to face with the same need'. They're unconscious, spontaneous and uncoordinated modifications of person to his environment. They consist of the innumerable approaches of behaviour men have developed about the enterprise of social residing. They may be the customs and usages, that have been passed from vintage generations and to which new factors are introduced in step with the changing needs with time. They constitute guy's particular way of adapting himself to his surroundings. Some essential definitions:

Gillin and Gillin: Folkways are behaviour styles of regular existence, which usually arise unconsciously in a set.

Bogardus: the folkways of a group include the mores and all other methods of behaving which can be taken into consideration interesting however no longer critical to the welfare of the group. Green: the ones approaches of appearing which might be common to a society or a

group and which can be surpassed down from one generation to the subsequent are known as folkways.

Maclver and Page holds the opinion that folkways are the identified or widely wide-spread methods of behaving in society. They include conventions; varieties of etiquette, and the myriad modes of behaviour men have advanced and continue to conform to move approximately the business of social life. Sanctions related to folkways are normally moderate.

Mores

SUMMER applied the time period 'mores' to these folkways which are regarded by the group to be of great significance and consequently instead discipensable to its welfare. Mores can't be violated through an individual without incurring extreme punishment. They express the team feel of what is becoming proper and conducive to social welfare. They imply a precious judgement about the folkways.

Summer defines mores as famous usages and traditions. They exert coercion on the character to conform to them, even though they are not co-ordinated by way of any authority.

3.17 MEANING AND DEFINITIONS OF VALUES

Unlike norms, which provide particular directives for behavior, value affords greater standard tips. A price is a belief that something is right and appropriate. It defines what's critical, profitable and really worth striving for. Accordingly, norms are related to values as many norms can be visible as reflections of values. A selection of norms may be visible as expressions of a unmarried cost. For instance, paying recognize to the elders is a price. There are specific methods to pay respect consisting of touching feet, hand shaking and so forth. Those approaches of paying recognize are norms. For that reason values are wellknown and norms are precise. Fee may be defined as a idea or standard via which feelings, ideas, moves, traits, items, humans, agencies, intention, suggest and many others. Are evaluated as ideal and undesirable, greater meritorious or less, more correct or less. Punctuality, fabric progress, and opposition are fundamental values in American society.

Values and society

Sociology of values is another specialised department of a sociology, which deals with the values, or standards of the society. These values are the standard, which the guys think important and vital for his society. Those values are primarily based on some socio-cultural backgrounds. For instance, Hindu marriage is considered as sacrament and this concept is

primarily based on socio-cultural heritage of the Hindu faith. Because of this concept divorce may be very uncommon in Hindu society. However, in western society divorce isn't taken into consideration as a taboo and is so because of the socio-cultural history of the countries of the west. Those requirements and values are accountable for proper functioning of the society.

Radha Kamal Mukherjee's has made a totally valuable contribution to the sociology of values has defined the concept of fee as given below: -

"Values are socially approved dreams and desires which can be internalized via the tactics like getting to know, socialization and that grow to be subjective alternatives, standards and aspirations."

3.17.1 TYPES OF VALUES

Johnson identifies four important measures of a dominant value: Extensiveness of the value in the system. Duration of value and intensity of the value. Few classifications are given as under:

Roby

According to Roby, the values may be classified under the following:-

1. Negative
2. Positive
3. Evolutionary
4. Real etc.

Sprangler

He has classified values under the following heads:

1. Theoretical
2. Economic
3. Aesthetic
4. Social
5. Political

Clarence M. Kace classified the values on the basis of life levels. According to him values are the objects of the living things. These objects are selected by the evaluators themselves. According these values are based on the four life levels. The values according to Clarence may be classified following four heads:

- (i)Organic values-These are in fact the basic or the values that are original are related to fire. These are first level of social life (most fundamental).

- (ii) Specific values-These belong to second category and are based on the second life level. They according to specific needs, characteristics, ideas, and tendencies of the individuals.
- (iii) Social values -These with different aspects of social life. They can be seen in aspects. They are related to peer groups, community, status, social habits, mutual co-operate help, general effects, industries etc. These values are related with the level that is third of.
- (iv) Socio-cultural values- According to Kace, the level that is fourth of life deals with the socio-aspects of the life values that are concerned with the dealings and symbols invented by many are passed on from one generation to the other. They reflect and represent the socio- cultural the life of an individual and society to which he belongs. The values connected with truth goodness, utility etc., belong lo this category.

3.17.2 IMPORTANCE OF SOCIAL VALUES

The values are accountable for organization of the society. They additionally add to the improvement and development of the society. The behaviour of the folks and different individuals of the society come to be quite uniform through social values. They are the beliefs according to which the persons have to mould their behaviour. They additionally assist society from turning into fragmented. Because of social values the component of uniformity is created in the society.

Since the social values are very a good deal accountable for forming the mindset of the men and women with recognize to society, the behaviour of the people can precise be understood solely with their help. It is on the groundwork of these values that the behaviours are termed as everyday as pathological. They are the requirements of the behaviour.

In short, the social values occupy an necessary area in the society and additionally in the lifestyles of people due to the fact thru their understanding along, it is feasible to take a look at social disorganization and additionally reconstruct the society in accordance to new requirement.

3.18 SUMMARY

In this Unit, we discussed the basic concept of Society. In brief we can say that:

- A society is a series of persons united by means of positive family members and modes of behaviour which mark them off from others who do now not enter into these members of the family or who range from them in behaviour.
- In a society, the relationships are lengthy lasting and enduring. Thus, a society is a

lengthy lasting social group.

- Reference group is a group to which we compare ourselves. With reference group we guide our behaviour and attributes and helps us to identify social norms.
- Community is, therefore, geographical region having frequent centres of pursuits and activities.
- An Association is an arrangement which may be temporary or permanent.
- A social team is a crew of two or more persons who are in relation of interaction with one another.
- Social norms are shared expectations of acceptable behaviour by means of groups. Social norms can both be casual understandings that govern the behaviour of individuals of a society, as properly as be codified into regulations and laws.

3.19 QUESTIONS FOR PRACTICE

A. SHORT ANSWER QUESTIONS

1. Society
2. Types of Norms
3. Values
4. Status
5. Reference group

B. LONG ANSWER QUESTIONS

1. What is Society? Explain in detail.
2. Define Community. What are essential elements of Community?
3. What do you mean by Social Groups? Write down its features.
4. Write a detailed note on Status.
5. Explain the different types of Social Norms and favourable conditions for the formation of Social Norms.

3.20 SUGGESTED READINGS

- Madhurima, *Readings in Sociology*. New Academic Publishing CO., Jalandhar.
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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 4 – SOCIAL STRATIFICATION: MEANING, FORMS, AND THEORIES

STRUCTURE

4.0 Learning Objectives

4.1 Introduction

4.2 Meaning and Definition of Social Stratification

4.3 Characteristics of Social Stratification

4.4 Stratification Functions

4.4.1 Individualized Functions

4.4.2 Functions for the Society

4.4.2.1 Ascriptive form of Stratification

4.4.2.2 Stratification that has been achieved

4.5 Basis of Stratification

4.5.1 On the basis of Ascription

4.5.2 On the Basis of Achievement

4.6 Davis-Moore's Theory of Stratification

4.6.1 Role Allocation and Performance Effective Role Allocation and Performance

4.6.2 Main Propositions

4.7 Karl Marx's theory

4.7.1 Production Aspects

4.7.2 Variables to Explain Conflict

4.8 Summary

4.9 Questions for Practice

4.10 Suggested Readings

4.0 LEARNING OBJECTIVES

- The study of this chapter will able you to:
- understand the meaning and concept of social stratification.

- know the features of social stratification.
- explain the basis and functions of stratification.
- theories of social stratification.

4.1 INTRODUCTION

Social stratification refers to a division of society and ranked into superior or inferior groups. The term stratification has been borrowed from geology where it refers to different layers or strata of a rock. In sociology the layers refer to social groups and the manner in which they are placed one above the other in society. Social stratification is created through social differentiation and social inequality. And once it emerges it becomes the primary reason at the back of social inequalities which notably influence the prerequisites of our dwelling and our relationships with the participants of society.

4.2 MEANING AND DEFINITION OF SOCIAL STRATIFICATION

Social stratification is a structure in which members of society are rated or classified on a scale of worth, and receive disproportionate quantities of the desired rewards, products, and services available in society. It refers to the organisational structure of any social group or community in which roles are divided hierarchically. In terms of control, property, assessment, and psychic gratification, the positions are unequal.

Stratification is a process that exists in all surplus-producing economies. The mechanism by which members of a group rate themselves in hierarchies based on the amount of valuable products they possess is known as stratification.

The phenomenon of social inequality has existed for decades as a result of stratification. Such differences are institutionalised in communities with stratification structures, and a person's social group or caste remains the same until they die. The majority of western capitalist economies have a pattern of transparent or class stratification. Social mobility is achievable in open stratification structures. Imagine an un-stratified hunting and gathering tribe to truly appreciate the essence of social stratification. In this group, all males are relatively equal in terms of hunting abilities, and therefore socially equal. Consider the look of someone who is very quick on their feet and has excellent vision. When he becomes the hunting party's representative, social stratification begins. He is allowed more power, recognition, and a bigger portion of the catch. It's important to know that he and his family would achieve those of average ability. Many that are lame or near sighted would be ranked lower than the rest. However, a stratified hierarchy is just part of a broader structure. Since

the superior hunter cannot guarantee his son's potential leadership status. During his lifespan, his wife and children would have more food and reputation. Unless the son inherits his father's physical characteristics, he will fall down the social ladder before he reaches maturity. Indeed, in an hypothetical world with no biologically superior or inferior entities, the stratified hierarchy would vanish. A full system of social stratification emerges only when parents can see to it that their children inherit or acquire a social level equal or superior to their own regardless of their innate ability.

The key to intergenerational transfer of social level is the development of high occupational positions. These positions can be filled only by those who possess or acquire a given range of social assets. Property, recreation, inspiration, schooling, personality characteristics, noble birth, military or other abilities, and so on are examples of these factors. Many who have socially identified, admired, and cultivated bio psychological abilities associated with professions such as cricket player, musician, or scientist acquire the position. Property, recreation, inspiration, schooling, personality characteristics, noble birth, military or other abilities, and so on are examples of these factors. Many who have socially identified, admired, and cultivated bio psychological abilities associated with professions such as cricket player, musician, or scientist acquire the position. As a result, stratification inequality is the state in which people and their families are classified in terms of value, paid differentially, and acquire social roles. As a result, they are carried on through the generations regardless of biological or psychological aspects.

- In his book "Yankee City," W. Lloyd Warner outlined subjective stratification requirements. Six classes were specified by him:
 - Upper-Upper
 - Lower-Upper
 - Upper-Middle
 - Lower-Middle
 - Upper-Lower
 - Lower-Lower
- According to **Bernard Barber**, "Social stratification, in its most general sense is a sociological concept that refers to the fact that both individuals and groups of individuals are conceived of as constituting higher or lower differentiated strata, or classes in terms of some specific or generalized characteristic or set of

characteristics."

- According to **Murry**, "Social stratification is a horizontal division of society into higher and lower social units."
- According to **Gisbert**, "Social stratifications the division of society into permanent groups or categories linked with each other by the relationship of superiority and subordination."
- According to **Ogburn and Nimkoff**, "Social stratification is the process by which individuals and groups are ranked in a more or less enduring hierarchy of status."
- According to Lundberg, "A stratified society is one marked by inequality, by differences among people that are evaluated by them as being lower and higher."

4.3 CHARACTERISTICS OF SOCIAL STRATIFICATION

- 1) It is social: Stratification is social in the feel that it does not constitute inequality which can be biologically primarily based. It is true that elements including strength, intelligence, age, sex can often function the basis on which reputation are outstanding. However such differences by means of themselves are not sufficient to provide an explanation for why some statuses
- 2) get hold of greater energy, belongings and status than others. Biological traits do not decide social superiority and inferiority till they're socially known. For example, manager of an industry attains a dominant role now not via bodily strength, nor by way of his age, however by using having socially defined developments. His schooling, training abilities, experience, persona, character and so on. It has found to be more essential than his biological characteristics.
- 3) 2. It's ancient: The stratification system is very antique. Stratification turned into gift even within the small wandering bands. Age and sex put on the principle criteria of stratification. Difference between the wealthy and negative, powerful and humble, freemen and slaves changed into there in nearly all the historic civilisation. Ever since the time of Plato and Kautilya social logicians were deeply worried with economic, social, political inequalities.
- 4) Its Universal: Social stratification is accepted in every society. Distinction between wealthy and bad, the 'haves' or 'have notes' is evident everywhere. Even within the non-literate societies' stratification is present.

- 5) It is in diverse Form: Social stratification has in no way been uniform in all societies. The ancient Greek were divided into freemen and slaves and the ancient Roman were divided into the patricians and the plebians. The Aryans were divided into 4 varnas: the Brahmins, Kshatriyas, Vaishyas and the Sudras. So in every society, is characterized by the diverse form of stratification.
- 6) It is Consequential: The stratification system has its very own consequences. The most important, most desired, and frequently the scarcest matters in human life are disturbed unequally due to the fact of stratification. The device leads to two primary sorts of consequences: (i) lifestyles chances and (ii) existence styles. Life probabilities refer to such matters as infant mortality, longevity, bodily and intellectual illness etc. Whereas existence probabilities are greater involuntary, while life styles mirror differences in preferences, tastes and values.

4.4 STRATIFICATION FUNCTIONS

A culture must implement some system in order to operate properly. This facilitates individuals in a variety of professions in obtaining various awards. There would be no rivalry for different jobs if each operation is synonymous with the same form of economic returns and prestige. The method under which various positions are hierarchically divided is known as stratification. As a result of this structure, various divisions have emerged, such as the Upper, Middle, Working, and Lower Classes. Brahmins, Kshatriyas, Vaishyas, and Sudras are examples of caste classes. The significance of stratification can be seen in terms of the roles it does for individuals and society.

4.4.1 INDIVIDUALIZED FUNCTIONS

Without a doubt, every stratification structure is relevant to the whole population, but it still performs certain purposes for individuals.

- 1) A competitive environment: Individuals perform against one another depending on their qualities. Only those with better qualities are given more attention. This is relevant in all aspects of life, including sports, learning, jobs, and so on.
- 2) Talent Recognition: People with further training, expertise, and qualifications are promoted to higher positions. The qualified candidates are not given the same treatment as the undeserving candidates. People can improve their skills with the aid of such a method.

- 3) **Determination:** Individuals are motivated to work hard by the stratification method. They will be able to boost their social standing by doing so. It is especially valid in cultures where prestige is attained.
- 4) **Job Satisfaction:** People are satisfied with their employment when they are assigned to them based on their qualifications and education. If an individual with higher education is rejected the opportunity to advance up the social ladder, he would be unhappy with his work.
- 5) **Mobility:** The system of achieved statuses allows for upward and downward mobility as well. Many who work hard and are knowledgeable rise through the social ranks. Many who fall short of objectives, on the other hand, experience a downward fall. As a result, the probability of a job shift leaves employees optimistic and motivated to work hard.

4.4.2 FUNCTIONS FOR THE SOCIETY

The social system of social stratification is very useful for the well being of the society. There are two types of functions of society.

4.4.2.1 Ascriptive form of Stratification

The individual's rank is determined at birth under the caste system, and various castes are grouped in a hierarchical order. Even within the caste system, however, those who fulfil their caste functions adequately and efficiently are rewarded with higher ranking. Those that do not perform their part correctly, on the other hand, have a lower status. Regardless of if they are of the same race. Sub-castes sprouted up as a result of this functional base. To put it another way, one caste is subdivided into sub-castes, and these sub-castes are classified hierarchically within a caste community.

Fixing a caste group's position also allows for proper training of its people. When members become aware of their potential responsibilities, they begin receiving instruction for those roles as early as birth. In traditional cultures, where knowledge was folk knowledge, such a condition was more applicable. And this could be obtained by belonging to a caste community. In this way, we can see that culture was well-served by the ascriptive method of stratification. Because of the specialisation of their positions, the castes were interdependent.

4.4.2.2 Stratification that has been achieved

Social rank is assigned according to an individual's value in the accomplished form of social stratification. The following roles are performed by this mechanism for the value of society.

- a) **Hierarchy of Occupations:** Different professions are hierarchically divided depending on the significance of a single profession. High status is synonymous with professions that are extremely important to society's well-being. Those professions that do not need advanced training, on the other hand, are assigned a low ranking. A device like this is free of complexity. It encourages people to work hard so that they can pursue high-status jobs.
- b) **Intelligence-based classification:** Where it comes to knowledge, not everyone is created fairly. Those with a higher degree of intellect are capable of performing more complex societal functions. As a result, they are given better prospects and a higher status.
- c) **Training:** The younger generation is well-trained thanks to extensive preparations made by society. Many who devote more effort to practising and learning new skills are rewarded generously. Despite the fact that such people start work later, the financial rewards and social status associated with their work are greater. These are meant to reward them for the time and effort they invested in their education.
- d) **Work Efficiency:** Positions are filled with people who have the necessary skills and training. As a result, their work quality is improved. Parasites and people who refuse to participate have no role in this scheme. The principle that is practised is "survival of the fittest."
- e) **Development:** The desire to climb the social ladder has resulted in new technologies, modern work practises, and increased productivity. This method has resulted in advancement and growth. Western cultures have advanced to a high level of sophistication. Their success can be traced to the open stratification structure they have embraced.

4.5 BASIS OF STRATIFICATION

The following are the foundations of stratification process.

4.5.1 ON THE BASIS OF ASCRIPTION

- 1) **Sexuality:** Stratification is achieved on the basis of sex in nearly every society on the planet. The male members of ancient cultures were responsible for hunting and warfare. Women used to collect food and care for the children. Women are seen as being inferior to males. As a result, many nations around the world have yet to provide them with opportunities in the armed forces.

- 2) Age: Age is thought to play a significant role in social stratification. Old people who were physically weak enjoyed a higher status in traditional cultures. They were thought to be wiser than the youth. However, as the belief system changes, young people who are skilled gain equal status. Children, the youth, and the elderly, on the other hand, have different social statuses.
- 3) Race: Some races are regarded as dominant in any culture, whereas others are regarded as inferior. In the American stratification scheme, race is the most important aspect. The White people have a deep belief that they are superior to the black people. In the same way, Jews face discrimination in European countries.
- 4) Kinship: When a child is born, his family recognises him and gives him the name of his kinship community. When an infant is given the family name, he gains a socially valuable status. The Kennedys, for example, are known for their kinship alliances.
- 5) Caste: The caste system is crucial in stratifying societies on a socioeconomic basis. The Brahmins are the highest caste in the caste system. They were made from the mouth of God, according to the conventional theory. As a result, they should be elevated to holy status. Since they were made from God's arms, the Kshatriyas were granted the second place. As they emerged from God's legs, the Vaishyas were assigned the third spot. The Sudras appeared from God's feet. As a result, it was their responsibility to accommodate the other three upper caste classes.

4.5.2 ON THE BASIS OF ACHIEVEMENT

The members of society are divided into groups based on their accomplishments.

- 1) Economic Foundation: Economic control is extremely significant in dividing society. All cultures, according to Marx, are split into two classes: those who have all and those who don't. Those that do not have something, i.e. the Haves and the Have-nots. The Haves take advantage of the Have-Nots.
- 2) Political Foundation: Political authority is crucial in the stratification of society. Many with political authority, according to Dahrendorf, will achieve a strong economic position. They therefore achieve a social status that is higher than that of those who do not hold political authority.
- 3) Life-Style: In today's developed world, one of the most important factors in stratification is one's way of life. The clothes a guy wears, the way he lives, and the high-end things in

his home are all indicators of who he is. As a result, a considerable number of pirates and black marketers enjoy a high standard of living. It elevates them above the man who does not maintain such a sense of style.

- 4) Occupation: In today's cultures, profession is a major source of social stratification. After completing training at technical and educational schools, an individual is qualified to work in a particular occupation. Admission to these universities is based on academic merit. Talented people will advance to higher levels of employment. There are also high-ranking places. As a result, people who work in high-paying jobs have a higher wage and prestige. Stratification is introduced at this stage in the process. People are assigned to various occupations, earning varying amounts of money and having varying social statuses.

4.6 DAVIS-MOORE'S THEORY OF STRATIFICATION

Stratification, according to functionalists, is an essential mechanism in all cultures. They believe it is universally important because it satisfies basic human needs that are essential to society's functioning.

Talcott Parsons, the fundamental presumption that stratification is unavoidable in human interaction is emphasised by the leading proponent of functionalism. It may occur in groups as small as a dyad or as big as a nation. People have a natural tendency to measure in a bureaucratic manner. Ranks are decided by the voters, who vote on what is valuable and what is not.

By supplementing Parson's description, Kingsley Davis and Wilbert E. Moore (1945) took a functionalist approach to the issue of social injustice. "To illustrate in practical terms the universal imperative that calls for stratification in every social structure," they write. They argue that the proper functioning of a culture is contingent on the proper performance of various roles within it.

Furthermore, the output in certain roles necessitates a different level of talent and preparation than that of others. Since society must encourage its talented members to choose such careers, becoming a doctor or an IAS is rewarded with a high salary, high rank, and influence. Few people would endure the necessary preparation and education if society did not have such benefits, Davis and Moore claim.

4.6.1 ROLE ALLOCATION AND PERFORMANCE EFFECTIVE ROLE ALLOCATION AND PERFORMANCE

Davis and Moore begin by stating that stratification occurs in every human civilization known to man. They've tried to describe it in 'functional terms.' They claim that all social systems have such functional requirements that must be fulfilled in order for the system to exist and function effectively. Efficient and effective allocation is one such functional requirement. This implies that:

- Every role must be filled.
- They must be occupied by people who are ideally suited for the job.
- They must get the preparation they need.
- The roles must be followed out conscientiously.

4.6.2 MAIN PROPOSITIONS

Davis and Moore's fundamental statement can be described as follows in a series of sequential propositions:

- In every culture, some roles are functionally more important than others and need specialised abilities to play.
- Only a small proportion of individuals possess the potential that can be developed into the necessary skills for these positions.
- The translation of talents into skills necessitates a time of preparation during which those attending the training make various sacrifices.
- In order to inspire people to make these sacrifices to get educated, their future jobs must have a monetary incentive. It has to be in differential form. It entails privilege and unequal access to the society's limited and desirable benefits.
- The rights and perks added to or incorporated into the jobs are the scarce and coveted commodities. There can be categorised as items that lead to:
 - (a) Warmth and sustenance
 - b) Humor and diversion
 - c) Ego expansion and self-respect
- Various awards are associated with prestige and reputation, depending on the rank, dividing society into separate strata. As a result, those who do critical functions for society are rewarded and praised more. They hold a higher status in society, resulting in socioeconomic injustice.
- As a result, social disparity among different social strata is both beneficial and unavoidable in any society.

4.7 KARL MARX'S THEORY

Marx never proposed a stratification theory. He proposed a social status theory from which we would infer social stratification or inequalities. The definition of class, according to Marx, is central. According to Marx, a social class is any group of people who serve the same role in an organisation.

There are two groups of all stratified cultures. With the exception of primitive civilization, he spoke of groups in history. There were two groups of people in the ancient world: freemen and slaves. There were two types of feuds or lords in feudalism: feuds or lords and serfs or servants. The dominant class dominates the weak class in every society.

Classes, according to Marx, are the basic hierarchical systems of society. The origins of classes can be traced back to the division of labour. However, they also moved away from the infinite number of small social classes that this type of division would produce.

Work is the most fundamental type of self-realization for humans. Work is necessary for man's survival. As a result, the way people behave in a group provides insight into human existence. Tools are used by man to cater for his survival. They make his labour easier and more profitable. A "Projective Consciousness" exists in man. He's also capable of developing and optimising tools. He shows himself, influences nature, and creates tradition in this way.

4.7.1 PRODUCTION ASPECTS

There are four aspects of production that illustrate why man's attempts to compensate for his survival are at the root of all historical shifts.

- 1) Basic Needs Satisfaction: The manufacture of means to meet the basic needs of food, clothes, and shelter is the first historical act.
- 2) New requirements: The second underlying argument is that after one's basic requirements are met, new ones arise. Man must upgrade his instruments in order to meet these new needs.
- 3) Inter-familial cooperation: Initially, since man had little needs, he relied on his family members to meet those needs. There was no reason to work together with someone else.
- 4) Collaborating with a group of individuals: As the demands grew, collaboration was needed not only within a single family, but also within a wide group of families. Cooperation entails separation of labour and output planning. As a result, the primary

determinant of class is how people collaborate with one another to meet their basic needs.

4.7.2 VARIABLES TO EXPLAIN CONFLICT

Marx argued that a man's place in the creation chain provides him with critical life experience that shapes his values and behaviour. In order to understand how these views and behaviours came to be, it's necessary to look at their origins. To illustrate how various groups establish rivalry within themselves, Marx listed a number of variables.

- 1) Conflicts between the groups over economic rewards: The greater the disparity in the allocation of finite resources in a society, the greater the clash of interests between the system's dominant and subordinate divisions. To put it another way, class dispute occurs as a result of economic incentives. Conflict between the two groups arises when economic opportunities become scarce and the ruling party grabs them.
- 2) Interests of the Community: The more subordinate segments become mindful of their true mutual interests, the more they are likely to challenge the validity of the current pattern of finite resource allocation. When the members of subordinate groups are in close proximity, they can share their grievances more easily.
- 3) People of the same class can communicate easily with one another.: Members of subordinate segments are more likely to become aware of their true mutual desires if they can express their grievances to one another. The longer they interact with each other, the more often they can become mindful of their true mutual desires. When members of subordinate classes are in close contact, they are more likely to express their complaints. Furthermore, as people of the lower classes are provided with educational resources, they are better able to connect. They can quickly spread their messages and thoughts thanks to advancements in information technology. A notice for a Bharat Bandh issued by various political parties, for example, can easily reach any person.
- 4) Development of Solidarity through Class Consciousness: The appreciation by a society of the part its participants perform in the productive process is referred to as class consciousness. It all hinges on their relationship with the ruling class. Knowledge of the degree to which the ruling class dominates the working class is often part of consciousness. It accomplishes this by denying it a reasonable share of the surplus value produced by its labour. Finally, there is a final level of consciousness. Then this exploited class realizes that the best way to accomplish its goal of overthrowing its exploiters is to work together. As a result, a division within a class becomes a class within a class.

- 5) Political Mechanism: A political party is formed when members of a subordinate group band together to adopt some kind of ideology. As a result, the members of the lower-class band together and cultivate similar ideas. They gain class unity as a result of this.
- 6) Revolution: After developing class solidarity, the members of the subordinate class try to overthrow the capitalists. As a result, a revolt occurs, ushering in a modern classless world.

Marx clarified his philosophy of class through the perspective of dispute in this way. Racial stratification, he claims, splits society into two groups. The unequal distribution of wealth leads to discontent. The dissatisfaction eventually leads to a social revolt. Marx didn't only define a social class based on its factual position; he also emphasized the significance of contextual knowledge

A social class, according to Marx, is a category of people who have a long-term association with the means of development. However, having the same economic status and living in the same manner is insufficient to classify a community of individuals. There must be a sense of "we-ness" and harmony as well. There must also be a psychological sense of belonging to the community, which would encourage shared interests. This suggests that in order to truly represent a class, a group of individuals with the same economic stratum must acknowledge their shared circumstances and interests. They must see themselves as distinct from and even offensive to the other groups.

Marx introduced a dichotomous model of class. He believes that as the economic economy evolves, the middle class will vanish. When they are unable to achieve their goals through their hard work and effort, they will join forces with the lower classes (proletariat). They would overthrow the ruling elite in this manner (the bourgeoisie).

Before getting into the critique of Marx's class theory, it's important to note that many philosophers have attempted to understand why there is inequality in society, but Marx was the only one who offered a ray of hope that inequality would be eliminated in a post-capitalist society. It should not, though, be interpreted in a literal sense. What Marx actually meant was that the state's class character must vanish. Where social rivalry between classes is no longer a factor, the government or the state takes on the role of representing all members of society.

It does not only reflect the ruling class's elite. As a result, the state no longer controls or exploits.

4.8 SUMMARY

In this unit, we discussed the concept of Social Stratification. How stratification started in our society. What are the different forms of stratification? What are the bases of stratification? We also looked into the various theories which are related to social stratification.

- Stratification refers to the division of something into different layers or groups.
- There are different basis of Social Stratification: - 1. On the basis of Ascription 2. On the basis of Achievement.
- In a caste system, people are born into unequal groups based on their parents' status and remains in these groups for their lives. Whereas in the class system people can change their status according to their ability.
- According to Davis, social stratification has come into being due to the functional necessity of the social system.
- Karl Marx said that social factors are responsible for the emergence of different social strata, i.e. social stratification.

4.9 QUESTIONS FOR PRACTICE

A. SHORT ANSWER TYPE QUESTIONS

- Q1. Define Social Stratification.
- Q2. Basis of Social Stratification
- Q3. Ascriptive form of stratification
- Q4. Achieved form of stratification

B. LONG ANSWER TYPE QUESTIONS

- Q1. What is meant by Social Stratification? Describe various features of Social Stratification.
- Q2. Write down the different basis of Stratification in detail.
- Q3. Describe the main functions of Social Stratification.
- Q4. Elaborate the theory of Karl Marx's about Stratification.

4.10 SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 5: SOCIAL PROCESSES: CO-OPERATION, ASSIMILATION, ACCOMMODATION, COMPETITION AND CONFLICT

STRUCTURE

5.0 Learning Objectives

5.1 Introduction: Social Processes

5.2 Co-operation

5.3 Assimilation

5.4 Accommodation

5.5 Competition

5.6 Conflict

5.7 Summary

5.8 Questions for Practice

5.9 Suggested Readings

5.0 LEARNING OBJECTIVES

After the completion of this unit, you should be able to:

- Define social processes and its meaning
- Describe different forms of social processes
- Explain the meaning and characteristics of co-operation, assimilation, accommodation, competition and conflict.
- Understand the importance of social interaction, social processes and related ideas.

5.1 INTRODUCTION

The renowned philosopher, Aristotle said man is a social animal, therefore he cannot live his life in isolation. Our life is centred around the society and we develop our self by interacting

with one another (Giddens, 2009). Social processes are the ways in which individuals and groups interact with one another, adjust, re-adjust, and establish relationships and pattern of behaviour, which are again modified through patterns of social interactions (Parkand Burgess, 1921). In simpler terms, the social processes can be termed as various social interactions that are happening on day to basis on individual level and establish social relationships. The basic understanding of the term social process comes from its very association of the words, 'social', originated from the latin word 'socius', meaning companion, connection, association, external interaction and 'process', means, journey, continuation, deveopment. So, a form of social interaction which occurs repeatedly or in continuity is known as social process.

Social interaction is the core unit of the social process, the social interaction can said to be reciprocal relationships influencing the persons involved in the interaction and quality of their relationship (Parkand Burgess, 1921). There are some inherent prerequisites for social interaction that are social contact and communication. Social contact is the interaction through sense organ, and social communication can be through words, gestures, language etc (Shibutani, 1986).

According to Ginsberg, social process is the mode of forming connections, making interactions between individuals or Groups (Ginsberg, 1950) and it includes both cooperation, association and conflict, integration and differentiation. So, if there is an interaction between two people, it may be a positive interaction or it could be a negative interaction. The positive interaction is like meeting of minds on the same place, a type of mental association and behaviorial cooperation. The negative interaction is generally a disgreement conflict or a condition of differentiation. This social process could be constructive in nature and also at times destructive in approach, it depends upon the intention of the individual that how he channelize and make the use of that very structure of the process (Parkand Burgess, 1921).

The social process can be divided into two types that are associative and dissociative. Associative social processes are mostly positive in nature such as accommodation, Co-operation, assimilation, whereas the dissociative social processes are mostly negative but also positive in some context, competition and conflict. All forms of social processes in the societal system are interdependent and ever present. There would be no competition or conflict without assimilation or accommodation, or vice versa. Social processes are found in

all societies through variation might exist but the existence of the process is not doubtable. The detailed discussion on these social processes is as follows.

5.2 CO-OPERATION

Social processes refer to forms of social interaction that occur repeatedly. Co-operation is one of the fundamental processes of social life wherein two or more individuals or groups work together in order to achieve a common goal (Park and Burgess, 1921). Eventually, all participants of the said group benefit from the furtherance and attaining of the common goal that has been set. Co-operation entails working together in pursuit of like or common interests and its meaning is justified by its Latin root i.e. 'Co' meaning 'together' and 'Operary' meaning 'to work'. Certain scholars have put forth their definition of Co-operation. Amongst, A. W. Green argued that co-operation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished (Green, 1956). According to Merrill and Eldredge cooperation is a form of social interaction wherein two or more persons work together to gain a common end (Merrill and Eldredge, 1957). Further, Fairchild said that co-operation is the process by which the individuals or groups combine their effort in a more or less organized way for the attainment of common objective (Fairchild, 1934). Thus, co-operation is a sum of two elements, firstly, a common end and secondly, organised Effort. Co-operation may be perceived as the furtherance of same goals people have but cannot attain individually thus they work jointly in order to fulfil said goals (Park and Burgess, 1921).

The following are some important characteristics of co-operation which further help us to understand the meaning in detail. (a) Co-operation is an associative process of social interaction which takes place between two or more individuals or groups. (b) Co-operation is a personal process in which individuals and groups personally meet and work together for a common objective. (c) Common ends can be better achieved by co-operation and it is necessary for the progress of individual as well as society. (d) Co-operation is a universal process which is found in all groups, societies and nations. (e) Co-operation is a continuous process. There is continuity in the collective efforts in co-operation. (f) Co-operation is a conscious process in which individuals or groups have to work consciously. (g) Co-operation is based upon two elements such as common end and organised effort.

Further, various sociologists have attempted to classify cooperation into certain types, we shall be delving into the work of prominent scholars such as A.W. Green, Ogburn and

Nimikoff and Maclver and Page. Arnold W. Green was an eminent sociologist of the 20th century who authored the book entitled 'Sociology: An Analysis of Life in Modern Society', wherein he talks about society and social processes such as cooperation. Green further classifies co-operation into three distinct categories; (a) Primary co-operation exists in groups that are based on social institutions such as family, peer group etc. Primary groups such as family are pre-existing formations which are usually given to the individual. There is an identification of interests between the individual and the group and the realisation of the individual's interests is the attainment of interests of the group. (b) Secondary groups are those which the individual joins by their wish. Secondary cooperation is found in secondary groups such as economic, political, social associations, government, industry, trade unions, etc. There is a disparity in the interests of the individuals and the individual's interests may be overlooked for achieving the interests of the group as a whole. (c) Third is tertiary co-operation. This type of co-operation is ground in the interaction between the various big and small groups to meet a particular goal. In this type of co-operation, the attitudes of the cooperating groups are purely opportunistic. The organisation of their co-operation is both loose and fragile. For example, two political parties with different ideologies may get united to defeat their rival party in an election.

Further, Ogburn and Nimkoff (1964) classified cooperation into three categories. (a) The first category is general co-operation. When some people co-operate for the common goals is known as general co-operation e.g. co-operation found in cultural functions is the general co-operation. (b) The second category is friendly co-operation. When we want to attain the happiness and contentment of our group we give cooperation to each other, then this type of cooperation is known as friendly cooperation e.g. dancing, singing, dating etc. (c) The third kind of co-operation is helping co-operation. When some people work for others such as the victims of famine or flood, then this type of cooperation is known as helping cooperation.

Similarly, Maclver and Page (1964) divided cooperation into two types namely direct and indirect co-operation. (a) Direct cooperation would entail cooperating in a task wherein people perform an identical function which they can also do separately. The function may be as simple as playing together, working together, carrying a load together. This form of cooperation is voluntary in nature and can be observed in social relations such as husband and wife, teacher and student, master and servant etc. (b) Indirect cooperation is observed in tasks wherein different individuals are performing different tasks for the furtherance of the

same goal. For example, for the construction of a building there is a requirement of an architect, contractor, builder and labour. There is a division of labour and all perform their function to meet the ultimate goal. Thus, people perform different functions but for the attainment of the common objective. In the modern technological age, specialization of skills and function are more required for which indirect cooperation is rapidly replacing direct cooperation.

Thus, co-operation is a universal phenomenon. It is so important in the life of an individual that according to Kropotkin, it is difficult to survive without it. Mutual aid starts with co-operation in rearing of progeny and in the provision of protection and of food. Even among the lowest animals such as the ants and termites' co-operation are evident for survival. Among higher animals also co-operation is apparent. Co-operation for human beings is both a psychological and social necessity. People learn their first lessons in co-operation as members of the family. Most of the individual and collective goals cannot be achieved without cooperation. It is needed at every step in our life. If one does not cooperate with others, he is left to live a solitary life, tired of which he is obliged to learn to cooperate with others.

5.3 ASSIMILATION

According to Robert E. Park and Ernest W. Burgess, assimilation is one of the four major categories of social behaviour, the others being conflict, competition, and accommodation. It is 'a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments and attitudes of other persons or groups, and by sharing their experience and history are incorporated with them in a common cultural life(Parkand Burgess, 1921).Similarly, Ogburn and Nimkoff cited, Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook (Ogburn and Nimkoff, 1964). Furthermore, it is a process by which people or groups of varying ethnic heritage are assimilated into society's dominant culture. Through assimilation individuals and groups embrace the culture of the other group in which they reside by adopting its attitudes and values, thinking and behaving patterns, and, all in all, their way of life. It is a gradual change which occurs with time and gets accomplished when the new members become indistinguishable from native ones. Therefore, it is meant to imply a gradual shift from more diversified to less diverse behaviour.As a result, assimilation involves two elements or stages, the first is suppression of the parent culture and the second is adoption of new ways of thinking, including new languages. This process of assimilation

can occur because of various factors like economic, political, social, cultural etc. and also it can be either forced or voluntary assimilation (Park and Burgess, 1921).

As stated, assimilation can be due to various reasons. As an example, one such reason can be citizenship. In this process, a person swears off affiliation to one national group and pledges devotion to another. This variant of assimilation has created much discourse regarding the concept of legal and illegal immigrants. This is because citizenship issue with regard to illegal migrants is a particularly contentious topic and a source of political strife. This is because every country adopts a different policy regarding migrants, and the context of these policies is what becomes a topic of discourse. For instance, initially France's immigration policy used to aim at integrating immigrants into the French culture, where they were expected to (forced to) uphold traditional values and cultural traditions. This created extensive debate on an international level. Various other policies that can be analysed under this head are: policies of Germany, USA, India, etc.

Further, it is to be noted that though the simple aim of assimilation is homogeneity, yet the process is not so easy to achieve. This process can be hindered or affected by the level of tolerance, economic conditions, type of attitude of the dominant group towards the minority group, exposure to the majority culture, extreme level of cultural dissimilarities between the two groups, superiority attitudes on the part of the dominant group (non-assimilating behaviour), etc.

The following are some important characteristics of co-operation which further help us to understand the meaning in detail. (a) Assimilation is a two-way process. It follows the principle of give and take in routine life. In this process, individuals or groups incorporate cultural elements from other groups, particularly those who are dominant in position. (b) It is a kind of conscious and unconscious process. In the process of assimilation, the individuals and groups, sometimes consciously adopt the culture of other groups or sometimes they are unconsciously enter into other cultures. (c) Assimilation is a slow and gradual process. It occurs only when there is relatively continuous and direct contact. The speed of the process of assimilation depends upon the nature of direct contacts. Secondary and superficial assimilation occurs very slowly compared to primary assimilation. (d) Mostly, it is not confined to a single field only. It is applied to explain the fusion of two distinct cultural groups

5.4 ACCOMODATION

In spite of conflict, mutual understanding and co-existence of individuals and different groups is known as accommodation. According to Gillin&Gillin (1948), accommodation is a process by which competing, conflicting individuals and groups adjust their relationships to each other in order to overcome the difficulties which arise in competition, contravention or conflict (GillinandGillin, 1948). Park and Burgess defined, accommodation is a process by which individual and groups establish harmony in the social circumstances that come up as result of competition and conflict(Parkand Burgess, 1921). No individual or group can be engaged ceaselessly in competition and conflict. There much be some way-out. The method or process of accommodation shows the way-out of conflict. In terms of a process accommodation is seen as a conscious effort on the part of individual and groups to finish or minimize conflict. The term accommodation is derived from Latin word 'Accomodationem' which means 'an adjustment' or to 'make fit for'. The term adjustment is itself a word which explains how individuals modify their activity, cooperate with others to 'fit in' the requirements of external social world to achieve the state of harmony in Social situations.

Accommodation could be originated in a conflict or disagreeable situations, but is a different type of interaction. In a conflict or differentiated situations, the forces of making war and the forces making for peace are continuously in operation. There are numerous ways for a transformation to occur from war to peace. After a period of time, the conflicting parties may come to decide on certain terms. This process is called accommodation. In legal terms, the process of arbitration, mediation, conciliation, negotiation etc. all the process under alternative dispute resolution are a part of accommodation, where the parties come to certain adjustments to maintain the harmony of social process.

Accommodation simply means, 'live and let live'. It is adjusting oneself to the new environment. It is a type of social interaction in which we used to get to certain factors that will likely lead to the conflict in situation either by force of inertia, habit or sometimes deliberate attempts of breaking the harmony. The accommodation is linked to behaviour of individuals. For adjustment to happen at any level either community or group or between individuals, behaviour plays a key role to maintain the social process of interaction. In this procedure of adjustment, individuals are required to take a series of steps by which they are reconciled to transformed situation of life through the pattern of habits and attitudes made essential by the changed conditions themselves. It involves conscious and tentative forms of subordination and super-ordination.

Accommodation is a condition as well as a process. As a condition or a situation, or circumstance, accommodation is identifying and accepting the nature of relationships that define the status of a person in the group or of the group in a more inclusive social organization.

The state of accommodation does not represent a state of complete harmony. It is like “agreeing to disagree” in certain situations or conditions and acknowledging the same. It is rather an acceptance of conditions in order to avoid or terminate conflict. In reality, this state represents the fact of equilibrium between individuals or groups. It continues to exist as a kind of potential opposition. In some cases, conflict appears in a disguised or sublimated form. Indifference, reticence and cynicism are some of the forms of accommodation.

Accommodation as a process refers to the adjustment by means of which conflict is resolved and competition is restrained with limits. For example: the adjustment between husband and wife enables each one to understand personal wishes in a measure and with minimum friction to carry the sustainability of the relationship with mutual agreement. The individual, who undergoes to a new social situation, has to develop or inculcate new habits and interests in accordance with the new situation for harmonious social interaction to sustain. For adjustment, conscious efforts are made by persons to develop working engagements among themselves. Adjustment if made by only one individual, will eventually lowers after a certain period of time, because in relationship efforts, coordination, cooperation and adjustment is a two way process for the sustainability of relation, otherwise if only person is adjusting; it will not count as adjustment rather it's a control, or compulsion, or an act of force under which the person is performing and hence, it's necessary to observe the silver line between two.

There are some characteristics of accommodation, which help us to understand its meaning.

(a) Accommodation is the result of conflict and completion. To end the continuity of conflict, we move towards accommodation. (b) Accommodation is a process of consciousness & un-consciousness. For a new born, accommodation is an unconscious effort, but for a family of new born accommodation is a conscious effort. To end a war accommodation is a conscious way out. (c) Accommodation is a global phenomenon. It is a universal play for sustainability in and of the social process to be maintained. The degree of accommodation may vary in State, societies, groups, community and individuals. (d) Accommodation is a constant and incessant process. Like the continuity of the breadth, the biological internal cooperation happening inside our body, or, like the continuity of thoughts, the mental conscious and unconscious effort of our internal rivalry and coordination,

accommodation is also an unending process till existence of life, which is not confined to any particular situation or any fixed social condition or stage. (e) Accommodation is love with hatred. As per the sociologists, Ogburn and Nimkoff, the combination, the association and coordination of two opposing attitudes on one plane is accommodation. The one is the cause (hatred) of conflict and the other (Love) is the effect which generates the possibility of accommodation (Ogburn and Nimkoff, 1964).

CHECK YOUR PROGRESS 1

Q1. Write down the definition of Co-operation.

Ans-----

Q2. How accommodation is different from assimilation?

Ans-----

5.5 COMPETITION

Competition, the most fundamental dissociative process, is a form of opposition or social struggle. It is a process of social interaction, in which different individuals and groups are competing for scarce resources (Park and Burgess, 1921). Whenever and wherever, the commodities needed by people are in short in supply, the process of competition arises. For instance, in government jobs, placements, seats in a college, etc. the competition is highly apparent because these opportunities are insufficient as compared to the total number of applicants. This is especially the case in overpopulated countries, like India. Competition is a less violent type of opposition where attention is given to the reward or the end goal, instead of the competitor. In conflict, on the other hand, the person or group thwarts or injures the opponent in order to secure a goal or a reward (Park and Burgess, 1921).

Different scholars defined the meaning of conflict in their own language. According to Park and Burgess (1921), competition is the basic, universal and basic process and is such an interaction that does not require direct 'social contest'. It creates a necessary 'impersonal system' in which personal and direct relationships do not exist among the competitors. According to Biesanz, competition is the striving of two or more persons for the same goal which is limited so that all cannot share (Biesanz, 1964). Horton and Hunt described competition as the struggle for possession of rewards which are limited in supply, goods,

status, power, love – anything (Horton and Hunt, 1985). According to Ogburn and Nimkoff, competition is basic type of social conflict that occurs in the case of greater demand and less supply (Ogburn and Nimkoff, 1964). Thus, competition may be regarded as a non-violent and opposition oriented process in which two or more individuals or groups try to leave each other behind in order to achieve certain goals.

The following are some characteristics of competition. (a) The competition is a universal phenomenon. Modern civilised society is characterised by the phenomenon of competition, which prevails in every sphere of social life. Every occupation, every opportunity and every commodity in the universe is subject to competition. For example, doctors, lawyers, engineers, teachers, etc. compete for jobs, money and reputation, or a mere chance to prove themselves and help the society. All the parents want their children to be the best among all children. Hence, competition is universal. (b) Scarcity is a condition for Competition. As pointed out by Hamilton, competition is necessitated by a “population of insatiable wants and a world of stubborn and inadequate resources.” This means that wherever there are commonly desired commodities, competition is bound to occur. This also forms the primary premise for the subject of economics. For example, during COVID-19, there is scarcity of vaccines in the whole world since it is a new drug. Although the manufacturers around the globe are producing vaccines at a lightning speed, it is still not possibly sufficient to vaccinate the entire population of developed as well as less developed countries. Hence, this satiability and scarcity has led to competition on international level for attainment of vaccines. Even within a country, such competition for vaccine intake can be seen these days. (c) Competition may be personal or impersonal. competition is generally directed towards a goal. Sometimes, it can also take place without the actual knowledge of other’s existence. It is impersonal, for example, in the Civil Service Examinations in which the candidates compete for election to an office. On the other hand, it is personal when two people compete for an office or concession. Personal competition can also lead to rivalry and may shade into conflict. (d) Competition can be constructive or destructive. This means that competition can be healthy or unhealthy. Competition in case of industries leads them to focus more on the product quality so that they can out shadow the rivals in market. This promotes better efficiency and hence is healthy. Whereas, when one of the two or more competitors tries to win at the expense of other, it is destructive. (e) Competition is always dynamic in nature. It stimulates achievement and leads to social change. It lifts the level of aspiration from lower to higher level. For example, a cricket player works hard to get selected in the State Cricket

Team. After that, his aspiration level rises and he goes on to contest for securing a place in the National Team. (f) Competition is always governed by norms. There is no such thing as 'unrestricted competition'. Moral norms or legal rules always govern competition so that 'fair tactics' are used instead of 'cut-throat' devices. For example, a yellow card is given to a player in football who does not abide by the rules and hurts their opponent. (g) Competition is continuous and never-ending process. There is no end to competition. Information technology goes on in every sphere and field of life because insatiability of wants and needs is a never-ending process and hence keeps inducing competition in social life.

Since competition as a social process is a dynamic concept which is an indispensable part of social life, it performs certain functions. It emanates from the fact that individuals of a society have the potential of independent mobility for gaining an experience at individual level as a consequence of an independent action. According to H.T. Mazumdar, it performs five positive functions namely; (a) It helps to determine the status and location of individual members in a system of hierarchy. (b) It tends to stimulate economy, efficiency and inventiveness. (c) It creates respect for the rules of the same group. (d) It tends to enhance one's ego. (e) It prevents undue concentration of power in an individual or a group of individuals (Mazumdar,1966).

Thus, it can be said that competition is a determining factor of assigning functions to individuals i.e., who is to perform what function. It helps in providing enhanced opportunities to satisfy the desires of individuals. The competition does not necessarily perform positive functions only, it may have negative functions as well. It sometimes leads to evils of monopoly, frustration, unfair competition etc. It is a social process which affects social structure and the pattern of culture. The individuals must compete according to the rules of the society which would help in attaining a healthy competition necessary for the advancement of individuals and progress of community at large.

5.6 CONFLICT

Conflict, like competition, is a dissociative interaction and the fundamental form of opposition-oriented relationship. Among all other different social processes, conflict indicates maximum distance with respect to communication among the individuals and groups. According to Young and Mark, conflict is the passionate and violent form of opposition in which the main concern is to achieve the goal by defeating the opponent. The term has been also defined by A. W. Green as, conflict is the deliberate attempt to oppose, resist or coerce

the will of another or others (Green, 1956). A different view is presented by Gillin and Gillin when they say, conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence (Gillin and Gillin, 1948). Essentially it can be said to be the absence of cooperation and is thus, dissociative. Marxian thinkers consider conflict as a process bringing working class much closer and unites working class against ruling class for revolution and equality in society (Turner, 1987). These definitions, as divergent as they may seem, have one important characteristic which is common to them. The presence of an intentional hostility and a deliberate move to oppose. This act of intentionality sets conflict apart from the social process of competition, and hence may also not necessarily be a continuous process. For instance, conflict in a marriage may be short lived and even the second world war only lasted for 6 years, however conflict between two tribal groups can be said to be perpetual, or even the cold war between the USA and erstwhile USSR could be said to be a perpetual one.

The word 'conflict' comes from the Latin word conflicts, which means collision or clash. In order to understand the sociological significance of conflict as a social process, it is important to understand the concept of a social structure and social change. In a diluted form, social interactions help create social structures, and also are instrumental to the existence of social change. For instance, interactions like cooperation and competition help create a high functioning neighbourhood group or a successful marriage and a thriving educational institution or a successful company, respectively. In order to create changes within the institution of marriage (the norm of monogamy is replaced with polygamy, for instance), there is a key element of social interaction that is necessary to ignite that change. And that key element is conflict. In structural functionalism, social change is regarded as an adaptive response to some tension within the social system. The social change can be in the form of a revolution like Marxism, a military coup or even the recognition of LGBTQI rights. Again, one of the key elements to ignite these changes is conflict.

There are some important features of conflict which help us to understand its meaning. (a) conflict, in some way or other, is related to the obstacles created in the way of achieving desired means and goals. (b) the main aim of conflict is to limit, control or completely annihilate or finish the opponent. (c) existence of two or more individuals or groups is essential for the solution of conflict. (d) conflict is based on the interaction of the actors in which they express mutual opposition. (e) The aim of conflict is always related to achieving social power or using it.

The causes of conflict can range from differences in moral values (conflict of letting members of the LGBTQI+ community join the armed forces), internal aggressions of humans (road rage, domestic violence), clash of interests (the eternal conflict between the Liberals and the Republicans, or Feminists and Patriarchs) and even cultural/religious differences (conflict over the beef ban in India/Sabarimala Temple dispute).

Conflict is a universal feature of our social lives; it is present in every individual's life. Even companies have disputes with other companies, although of course, the reason for that conflict is also humans. Thus, this tells us that conflicts can be either personal or institutional/systemic, they can be temporary or permanent (as discussed above), they can be latent (typical of some tension in personal relationships like between friends, friends or partners) and may even be overt (Delhi riots). The civil non-obedience movement from the times of the Independence struggle is an interesting example of conflict, as it was typically non-violent, but still overt enough to result in massive social change.

CHECK YOUR PROGRESS- 2

Q1. What do you understand by term Conflict and how it is different from competition?

Ans-----

Q2. Write any four characteristics of conflict.

Ans-----

5.7 SUMMARY

In this unit, we have introduced you with one of the important basic concepts of sociology i.e. social processes. We have elaborated the meaning, definition and importance of social processes. We have further defined and discussed the associative and dissociative social processes; associative processes such as co-operations, accommodation, assimilation and dissociative processes such as competition and conflict. Associative social processes are the social processes which work for the integration and development of society. And, the processes that make special contribution towards social differentiation, antagonism and division are called dissociative processes. Both associative and dissociative processes are connected to human life and have their own importance. While explaining the meaning of

each social process, the emphasis has also given on the relationship among these social processes.

5.8 QUESTIONS FOR PRACTICE

A. LONG ANSWER QUESTIONS

- Elaborate the meaning and definition of social processes. How social processes are related to social interactions.
- Delineate the difference between co-operation and conflict. Do they have any relationships? Discuss in detail.
- Discuss the relevance of competition in contemporary society. How it is important aspect of human life.

B. SHORT ANSWER QUESTIONS

- Write a Short note on conflict and also define its relevance.
- Discuss the distinctive characteristics of accommodation.
- Differentiate between associative and dissociative processes.
- Describe the etymological meaning of accommodation and co-operation.

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 6: FAMILY AS A SOCIAL INSTITUTION: MEANING, TYPES, FUNCTIONS AND CHANGING PATTERNS

STRUCTURE

6.0 Learning Objectives

6.1 Introduction

6.2 What is Family?

6.2.1 The Origin of the family

6.2.2 Characteristics of Family

6.3 The Family in India

6.3.1 The Meaning of Joint Family

6.3.2 Characteristics of Joint Family

6.4 Types of Family

6.5 Functions of the Family

6.6 Changes in the Family System

6.7 Questions for Practice

6.8 Suggested Readings

6.0 LEARNING OBJECTIVES

In this unit we are introduced to family as a social institution. While you go through to this chapter, you will learn how a social institution like family constrain and also offer opportunities to individuals. We will understand the meaning and types of ‘family’ in general and particularly in Indian society. Definitely you will know about some common and prevalent functions of a

universal social institution i.e. family. We will discuss some prominent changes that occurred in the family system at the end.

In short, we will take following objectives for discussion as learning objectives:

- What is a Family?
- To describe traditional and current understanding of family.
- To recognize types of family in general and particularly in India.
- To know the functions of the family for an individual and society.
- To underline the main changes occurred with family system over a period of time.

6.1 INTRODUCTION

There are some institutions in society that control the human behavior. They work according to the set patterns and procedures for fulfillment of social as well as human needs in society. Social institutions could be ‘macro’ like State and ‘micro’ like family. In other words, an institution is something that works according to rules that are established by law or by custom. Institutions play a vital role in individual’s life with imposing constraints and with providing many opportunities.

Family is perhaps most studied institution in sociology after marriage and kinship. Marriage leads to the formation of family. The relationship between marriage and family is an interesting field of study to sociologists. While the both institutions have historically been closely associated in Indian society, their connections are becoming more complex. No other social institution appears more universal and basic than family. Sociologist and social Anthropologist suggest with their field

A sociologist must question common sense impressions. And in the spirit of the sociological perspective, it cautions us against blindly believing a common sense impression that the joint family is fast eroding. The fact is that nuclear family system has always existed in India. There is a need for comparative and empirical studies.

researches that the institution of family is very important and its character is different in different societies. However, we always assume that all families are like the ones we live in. But with the passage of time, family has undergone changes in its structures and characteristics. The present stage of economic development and cultural changes has posed some new challenges to the

institution of family. Even in the western world, the very existence of family appears under great threat. Emergence of virtual world, with the help of modern Information and communication technology (ICT) has influence the structure and functions of family. However, the institution of family is surviving with various changes in its form and functions and will continue to serve the community and society.

The family is a base and foundation of social life. It performs so many important tasks, which contribute to basic needs of society and helps perpetuate social order. According to Yogendra Singh (1993) families need not become nuclear in India. Prominent Indian Sociologist I.P. Desai never recognizes the concept of nuclear family as Indian concept. And sociologist like A.M. Shah seen residential household and joint family. He said that, in India nuclear households did exist but nuclear family system was not culturally accepted. These examples are just to show how trends on experiences of one society cannot be generalized. Changes are always there in the structure of family and sentiment of being together.

The nuclear family system is seen as the best option to handle the demands of present industrial pattern of economy and society. In such a family, husband playing the ‘instrumental’ role as breadwinner, and the wife assumes the ‘affective’ role in domestic setting (Giddens, 2001). But this version of explanations has been questioned by some empirical studies across cultures and history. Indeed, as you saw in contemporary industries, women form a large part of the labour force and management. And when men migrate to urban areas in search of the work, women have to manage the agricultural fields. Such households are may be known as female headed households.

Studies have reflected that how diverse forms of family found in different societies. There are some societies having matrilineal in their marriage and family customs while others are patrilineal. In the case of matrilineal, the newly married couple lives with the woman’s parents, and children are known by the name of the mother. The family property is transmitted from mother to the daughter but it is usually managed by the mother’s brother. Whereas in the second case the couple stays with man’s parents, and children are known by the name of the father. The family property is usually transmitted from father to son. A patriarchal family structure exists where the men exercise authority and dominance, and in case of matriarchy the women play a vital role in decision-making in the social life. Patrilineal families can be either nuclear or joint but

matrilineal families are mostly joint. While matrilineal societies exist, the same cannot be claimed about matriarchal societies (Y.Singh, 2006).

The institution of family is thus subject to change and transformation due to present patterns of economic development and technology but the direction of change need not always be alike for all societies and regions. Moreover, the transformation does not mean the complete erosion of previous structure. Indian society is famous for its diversity, and therefore, there is a lot of diversity in marriage patterns, family and kinship systems.

6.2 What is Family

What constitutes a family is a matter of concern for sociology and even for other aligned subjects. There are many shades of definitions of family. In general, family is a structure in which every family member has a certain role like father, mother, son, and daughter. Sociologists, on the other hand, tend to define family in terms of manner in which every member having relationship to one another. The family is a socially recognized group, usually joined by blood, marriage, or adoption. It has an emotional connection and serves as a foundation of society. In other words, family is a group in which persons come together with the feeling of 'we'. It is a primary group for maintaining emotional ties within members, over a long period of time.

In the beginning it is important to understand the sense in which the term 'family' is used. The word 'family' rooted in Roman word, 'famulus', which means a servant. In Roman law, the word 'famulus' denoted the group of producers and slaves as well as members connected by common descent or marriage. Some definitions given by prominent social scientists are the following:

- According to Maclver and Page, Family is "a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing for children".
- Burgess and Locke has explain family as "a group of persons united by the ties of marriage, blood or adoption; consisting of a single household, interacting and inter-communicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister creating a common culture".

- According to Davis, Family is “a group of people whose relations to one another are based upon consanguinity and who are, therefore, kin to another”.
- Nimkoff defined family as “a more or less durable association of husband and wife with or without children, or of a man or woman alone, with children”.
- In a very important definition Clare explain family as “a system of relationships existing between parents and children.”
- According to Anderson and Parker, family is “a socially recognized unit of people related to each other by kinship, martial and legal ties.”
- Green Arnold said that, “family is the institutionalized social group charged with duty of population replacement”.

In the light of above definitions, we can say that the family is a biological unit implying institutionalized sex relationship between husband and wife. Its members are closely related to one another through the process of reproduction than are the members of any other group. It is both an association and institution. Family is a universal institution found in every age and every society. It is the source of the development of community life.

The nature of the family is permanent and temporary. As an institution it is permanent but its organizational aspect is not stable. Because, the institutions never die out but changes are always be there but a family as a group of people may come to an end if every member of the family does not survive for any reason.

In traditional definition of family, it is a group of individuals having kinship relations among themselves. The smallest or nuclear family consists of husband and wife with or without children. But here you may have a question that what about single-parent household? Should they treat as family?

Yes, a man with his children or a woman with her children can also comprise a family. Such family is called a single-parent family. According to Kingsley Davis, ‘the family is a group of persons whose relations to one another are based upon consanguinity or descent from common ancestor and similar close ties’.

The family is an organized by networks of social relationships. These relationships provide base for rights and duties between the members. Sociologists identify some elements of the structure of family based on relationships and memberships. In the first form, the family which has affinal

relationships begins with the marriage of mostly opposite sex. Thus, family is not always a biological group. Some time children are adopted. The adopted children are also the members of family. The members may have only conjugal relationship. In the second form, the members of the family are related to one another through the process of procreation. The biological inter-connection is the consanguineous relationship. These distinctions have cultural importance related to issues of lineage. A family of orientation refers to the family into which a person is born. A family of procreation is formed through marriage.

Every individual has membership of two-family groups. An individual first takes birth in a family then enters into the family of procreation. Nuclear family is a family of procreation for the parents and it is a family of orientation for their children.

6.3.1 The origin of the family:

There are so many assumptions to trace the origin of the family but it is not an easy task. Family has been found in every known human society. In other words, every stage of society has some degree of social regulations over sex relationships and family was present in one or other form. Nevertheless, many people have some mythical explanations about the origin of the family but in the nutshell, we can say family has no particular time of origin. Family has its origin in certain human needs. It is to be explained in the complex of human desires and needs which can only be satisfied in the family. For the procreation of children and sexual satisfaction family might be emerged and the economic needs lead men and women to combine into a family. Besides these needs there can be many other reasons for the origin of family but family didn't come into existence all of a sudden.

6.3.2 Characteristics of Family:

The family formed by the individuals who are biologically, emotionally, economically, and socially interconnected. Some of the basic and common features of family are listed below:

- A universal phenomenon: Family is found in all parts of the world. It is may be treated as the first institution in the history of men. No society has ever existed without one or any form of family organization. It is the most universal social group.

- Emotional relationship: Family includes our desires and needs which may be related to procreation and parental care. It is a primary group which has emotional base and ties within members of the family.
- Organizational relations: The family is not mere a sum total of individuals. It has certain patterns of hierarchy of relationships, rights and duties, obligations and advantages. These major characteristics form family as an organizational unit.
- Limited size: Due to the biological conditions the size of family is limited, which is not always mandatory condition for the other groups.
- A basic unit of society: As we have already discussed the family is a basic unit of society because community and social life is possible via family only. It is a chief agency of socialization by which an individual become an active member of community and society. Without family no other social institutions are possible.
- Minimum understanding of rights and duties among members of the family: Though family is an organizational unit that has an appropriate pattern of relations that it defines some rights and duties of every member of the family. The understanding of these rights and duties make family as an institution.
- Socialization role of the family: After procreation of children to perpetuate the society, family played a vital role to socialize its children. In the family children learn the meaning of social responsibility and the cooperation. The child develops his basic attitudes and ideas in the family. It is a great agency of the socialization of the child.

It is socially accepted and prevailing every parts of the world. Every member of the family has certain rights and duties to perform. The members of the family are always liked to one another with the system of status and role. And individual's early life is influenced by this system. Children learn to share pleasures and sorrows with one another. The family provides maximum security of every type, to every member including the young and the old.

6.3 The Family in India

As an Indian, a family is not just a bunch of people living together and dines from the common kitchen. It determined the way of life of its members. Each and every stage of social life of a person very much influence by the family. In the Indian subcontinent the family system differs in all respects from the western family system. The cultural norm of joint family has existed in

India. According to Indian sociologist I.P. Desai, joint family is an ideal form for most of the Indians. That is may be different than the western world. And further he said that common residence and kitchen are not as important elements of the family. He has identified five types of family life in India:

- Nuclear Family: It consists of husband, wife and their unmarried children.
- Functional Joint Family: Two families having blood relationship living separately but work under one common authority.
- Functional and Substantial Joint Family: When functional joint family has common property, it is called functional and substantial family.
- Marginal Joint Family: When two generations of family members residing together functionally and substantially, it is called marginal joint family.
- Traditional Joint Family: When three or more generations of family members living together in one household, with common property and participate in the family rituals, it is called traditional joint family.

Mostly, the families in India are based on patriarchal values and patrilineal descent. Children are carries the name and property from the father's family. It goes further generation to generation.

6.4.1 The meaning of joint family:

As we already discus that joint family is culturally accepted in India. To know the family in India we must go through to some basic definitions of joint family given by some know sociologist, that are the following:

- According to I.P. Desai, “we call that household a joint family which has greater generation depth than individual family and the members of which are related to one another by property, income and mutual rights and obligations.”
- According to Karve, “a joint family a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred.”
- Henry Maine said that “the Hindu joint family is a group constituted of known ancestors and adopted sons and relatives related to these sons through marriage.”

- According to Davis and Moor, “the joint family consists of persons having a common male ancestor, female offspring not yet married and women brought into the group by marriage. All of these persons might live in a common household or in several households near to one another. In any case, so long as the joint family holds together, its members are expected to contribute to the support of the whole and to receive from it a share of the total product.

6.4.2 Characteristics of joint family:

On the basis of the above definitions, we may draw following characteristics or features of joint family.

- **Large Size:** Joint family consists of a number of people. When nuclear family consists of only the husband, wife and their unmarried children, but a joint family consists of parents, children, grand children and other near relatives. It may even have a number of people from three or more generations. It is a group of which many nuclear families live together at one and the same time.
- **Common Residence and Kitchen:** The members of joint family usually live at the same place, under the one roof. And mostly it has a single/common kitchen for the whole family members. They may also live in separate houses in close proximity to one another.
- **Common Property:** The members of a joint family take the ownership of wealth and property jointly. Wealth and goods of joint family are produced and consumed collectively.
- **Cooperative organization:** Cooperation is the basis of joint family system. All the members of joint family have share a common culture and values. They have their rights and duties according to a member of a family. If they do not cooperate with one another it is not possible to hold the organizational structure of the joint family.
- **Common Religion/Rituals:** Generally the members of a joint family have its own rites and rituals in accordance with the religions obligations. The rituals and the common patterns of worship is inherited from generation to generation. They celebrate all the festivals and celebrations jointly.
- **Mutual Rights and Obligations:** It is a mutual rights and obligation which make joint family possible. The rights and obligations of the family members are the same except the head of the family, who has special privileges. All the members of a joint family are bound by mutual

understanding and cooperative spirit. These mutual relationships and obligations are sustaining forces of the joint family.

As we all know Indian society is pre-dominated by agrarian system of production. Joint family system is an important part and parcel to this type of economy. Joint family completely fits in the Indian social as well as economic system. Joint family consists of large number of members that work together. They not only share common property, residence and kitchen, rather they share feeling of togetherness. Common rituals and ceremonies performed by joint family make it a unique entity. No doubt, it is considered to be an ideal form of family but in this modern era a lot of transformations among the structure of joint family are seen.

6.4 Types of Family:

In general, there are two broad types of family: the joint family and the nuclear family. But some sociologists suggested extended family, as a type of family, which not a very common form. The polygynous family and the polyandrous family can also be listed as types of family. Both types of family generally found in tribal societies. And in the present times, there are some more recognizable types of family are there. The single parent family, cohabitation and same-sex couples have to be discuss as types of the family.

- Nuclear family: It is a group of people consisting of husband, wife and their unmarried children. This is a basic grouping of a married couple and their offspring/s. Nuclear family is the smallest compound unit. There are also a ‘supplemented nuclear family’ consists of additional widowed parent of the husband or his younger brother and sisters as residents.
- Joint family: Joint family consists of more than one married couple. In this type of family, all the members should have blood relations or close kins, and generally share common residence. It generally has three or more generations. Joint family system has deep rooted in traditional Indian society. Common residence and kitchen, large size and shared property are main structural features of joint family. As we earlier discuss, the joint families also are of two types: first one is Patrilineal and Patrilocal families, most of the families are of this type. In these families ancestry is traced to the paternal line. Usually the patrilocal family is patriarchal. The main authority lies with the male and so many times with the eldest male member of the family. And the second is Matrilineal and Matrilocal families. Unlike patrilocal families, the ancestors in the matrilocal families are women. In these families the

husband resides with his wife at her mother's place. This is not a common form of family. The Nayers from South-India is an example of this type.

- Extended family: if Nuclear family has other close kins than those who form the nuclear of joint family is called extended family. For example parents in-law living in their son-in-law's family.
- Polygynous Family: This is the family in which a man marries more than one wife. Many tribal families are polygynous.
- Polyandrous Family: When a woman marries more than one husband, the family organization which is formed a polyandrous type. This is made of the fraternal polyandry where a several brothers marry one wife.

6.5 Functions of the family:

Family is a central part of the society. Society is considered to incomplete in the absence of family, because the survival of society is due to the various functions performed by the family such as production of the economic services, care, protection, affection and socialization etc. provided by the family. For the survival and maintenance of society, this ancient institution performed some beneficial functions as follows:

- Reproductive functions: The family fulfils the need of procreation by regulating sex relationship between particular members in the family. The reproductive function is first essential function of family not only satisfied the biological need of sex but also helps in procreation of children that further provides a social security to the parents in old age. It is mandatory for the extension of society and human race. Manu, the ancient Indian law-giver, regarded sexual satisfaction as the aim of family. Sexual satisfaction brings the desire for long- life partnership among male and female. If the sexual instinct is satisfied, the personality as well as social relations do not get disrupt.

The inevitable outcome of sexual satisfaction is procreation. In Indian society, especially in Hindu scriptures the religious activities of man cannot be consummated unless he has a son. The race perpetuation has always been a vital function of family. Family is an institution where production and rearing of children is the major function. The responsibility of child raising is shared with the wider kin group. Procreation of race is only performed through

family that is a positive asset for family. Human child need much longer period of time and care to become independent human being. This responsibility can be taken by family only.

- Social placement of individuals: In a family every members have their defined statuses and roles. They all respond accordingly. It has a system of distribution of responsibilities and obligations. Every member, thus, has a social position in the family. This social placement of individuals played a vital role in community life.
- Socialization functions: Family is a very basic and primary agency of socialization of the young. The process of socialization begins within the family. In the family an individual learn the norms and values which are determined by society.
- Social control: The family is a chief agency of informal social control. With the process of socialization and mutual obligations family control the behavior of its members according to the society.
- Economic functions: After biological and social functions, family has to perform certain economic functions. It takes care of the primary needs of the individuals like food, shelter, and security. In agrarian and tribal societies where joint family system is prevalent, each family is a complete productive unit with common property. The process of industrialization and urbanization has, however, effected this economic cooperation. The old pattern has not been destroyed, but merely changed.

Many scholars have categories the main functions of the family with their own explanations. Davis counted four main social functions of the family: reproduction, maintenance, placement and socialization of the young.

Lundberg listed the following main functions of the family:

1. The regulation of sexual behavior and reproduction;
2. Care and training of children;
3. Cooperation and division of labour;
4. Primary group satisfactions.

Ogburn and Nimkoff explained functions of family into six categories:

1. Affectional functions;
2. Economic functions;
3. Recreational functions;

4. Protective functions;
5. Religious functions;
6. Educational functions.

Apart from that we may list many more functions of the family. It is a dynamic social institution which affects the each and every part of the human life.

6.6 Changing in the family system:

Family is an old institution as human society is. With the passage of time, it has gone through many stages and has many forms. As change is a universal law, family is also a subject to change and transformation due to time and space. The economic and technological changes affect family the most. MacIver says that, family changed from a production to consumption unit. But the direction of change varies country to country and society to society. Moreover, change does not mean the complete erosion of previous system and structure. In the western society, this change is quite fundamental in nature, due to that the transformation within the structure and functions of the family different than Indian society. In the western world single parenting and cohabitation (when a couple shares a residence and having sexual relationship without being married) and marriage within same sex becoming more acceptable in present times. Without the institution of marriage, the very existence of family is threatened. Industrialization, development of material culture and individualism has mainly led to this change. According to U.S Census Bureau, 2010, children who have been living in homes with both parents grow up with more advantages and positive attitude than children who are raised in single-parent homes. In the Asian countries like India the changes in family still not follow the same path. However, drastic changes in the family in India are observed. We may categorize the main changes in the family as follows.

The facts and values which nurtured, stabilized and sustained the family have been under drastic changes. The technological advancement and urbanization affected the family very much. With the help of modern technology people have become independent and their dependence upon the other family members has been decreased. And urbanization has materially affected not merely the size of the home but also the essentials of the family life. The size of the family has been diminution day by day. Earlier, the number of members in the family used to be quite large. Due to urbanization and industrialization people have to migrate in search of livelihood. And they

may migrate alone or with very close kin like husband, wife and children. That is why nuclear families are increasing more. The emotional bonds are shaking and getting confined only to the members of one's own family. The values of individualism and independence are on the rise. As the structure of family changes over the time, it has to face many challenges. The rise of divorce rates and in the rising number of single member/parent families is visualized in that way.

In the case of Indian family structure, modern family or nuclear households have substituted the traditional patriarchal family. No doubt, the cultural norms of family in most socio-religious-cultural groups have been joint family. Various factors such as urbanization, migration, industrialization, spread of western education, Advancement of modern technology and development etc. are reasons for the transformation. These factors are somehow modified the structure of family, where there is demise of joint family and expansion of nuclear family. Even modern media has played its important role in the spread of such cultural norms.

At the end we can say there is lot of changes in the structural and functional aspects of the family. Diminishing size, economic independence, changes in organizational structure, and changes in the emotional relationships has lead to emergence of new dimensions of family. The institution of family is likely to continue, but some previous forms of family will become outdated as new forms emerge.

6.7 QUESTIONS FOR PRACTICE

- Q1. Analyse the meaning and nature of family.
- Q2. Define Family as a social institution.
- Q3. Explain social signification of family.
- Q4. What are the basic features of family?
- Q5. Discuss the functions of family.
- Q6. What do you mean by joint family?
- Q7. Describe various forms of family.
- Q8. Explain the origin of family.
- Q9. How family is a primary and fundamental unit of community and society?
- Q10. Write a detailed note on family in India.
- Q11. Explain various functions of family for an individual and society.
- Q12. How changes in the traditional family structure effect the children?

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 7: MARRIAGE AS AN INSTITUTION: MEANING, TYPES., FUNCTIONS AND CHANGING PATTERNS

STRUCTURE

7.0 Learning Objectives

7.1 Introduction

7.2 Meaning

7.3 Definitions

7.4 Theories of Origin of Marriage

7.5 Characteristics

7.6 Types of Marriages

7.7 Marriages in India

7.8 Types of Hindu Marriage

7.9 Modern Changes in Hindu Marriage

7.10 Summary

7.11 Suggested Readings

7.0 LEARNING OBJECTIVES

After the completion of this Unit, you should be able to understand:

- Biological requirement of spouses and social sanction of their relations;
- Religious relations and their duties;
- Economic cooperation and mutual comfort among them;
- Procreation of children;
- Determining family names and lines of familial descent;
- Property rights and rights of inheritance;
- Kinship bond

7.1 INTRODUCTION

Marriage is considered as a Cultural-Universal which exists in all societies of the world in different forms. Though marriage ceremonies, rules, and roles may differ from one society to another, but it is present as a social institution in all cultures. It is a socio-culturally supported union involving two or more individuals in the sexual bond. Marriage serves important social functions determined by the cultural norms. Marriage not only provide sanction for sexual relationship but also serves to socially identify children by defining kinship ties to a mother, father, and extended relatives as well as to transfer, preserve, or consolidate property, prestige, and power. The children born outside the marriage are sometimes branded as illegitimate. In many societies, including India, as even in the Western world, marriage is widely considered the basis of and foundation for family. Marriage decides the role of spouses in each other's life, in the family, and in the society.

7.2 MEANING

The word 'marriage' was first appeared between 1250-1300 CE, which was derived from the French word 'marrier' which means to marry. Marriage is universally and culturally recognised bonding between two or more people which we can say 'spouses', to establish a tie of rights and obligations between them, their children and future generation.

Marriage is one of the most fundamental and ancient social institutions. It can be considered as an institution in which the intimate relationships (sexually as well as emotionally) are sanctioned and acknowledged by society.

From time immemorial it has been maintaining order and discipline in human society. Marriage is a biological, psychological, cultural and social affair from society to society. The form, characteristics, nature, process of the marriage varies but irrespective of these differences this institution has several universally common elements and functions. Different socio-religious and cultural groups have their own traditional concept, norms and customs of marriage.

Marriage is a social contract for the gratification of social, biological, psychological and spiritual desire of men and women engaged on the formulation of family. Sexual intercourse between two heterogeneous of sex i.e., men and women and procreation of, children are the primary motives of marriage in all human societies. In some part of the world, it is considered to be compulsory before pursuing any sexual activity.

Marriage is one of the social institution/ institutes which fulfil the biological desire of human being in a socially sanctioned manner. Marriage is a cosmopolitan feature of all human societies. Marriage is a union between men and women such that children born to the women are the recognized legitimate off- spring of both partners.

7.3 DEFINITIONS

Marriage is considered a '*Cultural-Universal*', although different Academicians and Sociologists have tried to define it but the definition of marriage varies between cultures; regions; religions; personal and overtime. There is no definition which adequately covers all types of human marriage. It has given a number of definitions and explanations. Some of them are as follows:

- A) *Bronislaw Malinowski* considered 'Marriage' as a contract for the production and maintenance of children.
- B) *Red-cliff Brown* writes that Marriage is a social arrangement by which a child is given a legitimate position in the society, determined by parenthood in the social sense.
- C) *Edward Westermarck* a philosopher and sociologist of Finland in his book '*History of Human Marriage*' in 1891 defined 'Marriage' is a relation of one or more men to one or more women which is recognized by customs or law and involves certain rights and duties both in case of parties entering into the union and in the case of children born of it.
- D) *H. M. Johnson* explained 'Marriage' as a stable relationship in which man and woman are socially permitted to have children.
- E) *Horton Hunt* considered 'Marriage' as the approved social pattern where two or more person can establish a relation and form a family.
- F) According to *Lowie* 'Marriage' is a relatively permanent bond between permissible mates.
- G) *Lundberg* opines that 'Marriage' consists of the rules and regulations which define the rights duties and privileges of husband and wife with respect to each other.
- H) *Encyclopaedia Britannica* explained '*Marriage*' as a physical, legal and moral union between man and woman in complete community life for the establishment of a family.
- I) *Anderson and Parker*, defined 'Marriage' is the sanctioning by a society of a durable bond between one or more males and one or more females established to permit sexual intercourse for the implied purpose of the parenthood.

- J) According to *Jacobs and Stern*, 'Marriage' is a phrase for social relationship of husband and wife on of plural mates also used for the ceremony of emitting marital partners.
- K) While *D.N. Majumdar and J.N. Madan* suggest that it involves the social sanction generally in the form of civil and religious ceremony authorizing two persons of opposite sexes engage in sexual and other consequent and correlated social-economic relations with one another.
- L) According to *Bowman*, the basic objects of marriage are: sex gratification, desire for home and children, companionship, social position and prestige and economic security and protection.
- M) *Ram Ahuja* considered marriage to be a social duty, towards the family and the community.
- N) According to *Beals and Hoijer* marriage is a set of cultural patterns to sanction parenthood and to provide a stable background for the care and rearing of the children.
- O) *Hoebel* defined marriage as the complex of social norms that define and control the relations of a conjoined pair to each other, their kinsman, their offspring, and society at large.

From the above definitions we can conclude that 'Marriage' is a special type of relationship between permissible companions concerning certain rights and obligations. A commonly acknowledged and covering almost all the features of marriage is that it is formal bonding, a social obligation, a legal contract between two individuals who unites together to live legally and attached emotionally. The marriage also gives legitimacy to have sexual relation and produce children.

7.4 THEORIES OF ORIGIN OF MARRIAGE

There are many theories given by sociologists and social anthropologists about the origin of marriage. Many academicians gave their theory that marriage as an institution has gradually evolved in human societies in their primitive stage. American anthropologist and social theorist, *L.H. Morgan*, best known for his theories of social evolution explained that in the initial stage of human society or in the beginning of human civilization, there was no institution like marriage among human beings. There was complete promiscuity and freedom of sex relationship among them just like animals. Although there was no evidence of promiscuity, but in the evolution of marriage institution, the stage of promiscuity appears to be adequately logical since everywhere the human social institution have started and evolved gradually.

It was assumed that with the development of human civilization, society felt some minimum rules regarding sexual relation among them, which helped in the origin of the social institution 'marriage'. Later on, with the development of the society this promiscuity was replaced by group marriages. We have the evidences that in several primitive societies of Australia and Africa there was the custom of group marriages and exchange of mates. In special occasion traditions of offering wife to guests to show the hospitality was also popular.

In the evolutionary stage all the brothers of a family used to marry all the sisters of another family, here every male was equally the husband of every female and vice versa. In another stage in the evolution of marriage was usual monogamy with sufficient freedom to establish extra-marital relationship particularly with female members of bride's family. In the last stage of evolution of marriage, the male could marry one female leads to monogamy.

Westermarck opposed the theory of promiscuity, and gave his views that only monogamy was there in the human society. He extended his view that as population increased and the numerical balance of male and female become disrupted due to killing of girls or female infanticide, societies moved from monogamy to polyandry. Later on, with the progress in the agriculture and people started stable life at one place, with increase of female population leads to polygamy.

Although it is difficult to establish any particular evolutionary theory of marriage, but according to social anthropologist, sociologist and historian, the institution of marriage in human society gradually evolved to its present stage starting from promiscuity to monogamy.

7.5 CHARACTERISTICS OF MARRIAGE

Marriage may have the following characteristics

- i) Marriage, except in few regions, is considered as a universal social institution and we can find it in almost all societies of the world and at all stages of development.
- ii) Marriage involves at least two members of opposite sex/same sex as per the customs, cultural norms and existing laws of that particular region. It is considered to be an everlasting bond between male and female in some societies to fulfil the socio-biological, psychological, economical, and religious obligations.
- iii) In almost every marriage, social approval is required to get the legitimacy to their relations. Without which their relations will be considered illegal and illegitimate.
- iv) Marriage provides a social consent to the biological relationship of marital partners and this consent is valid by law, tradition, custom and religion.

- v) Marriage and family help procreation and upbringing of the socio-biological offspring of the spouses.
- vi) Marriage is always associated with some civil and religious ceremony. This social and religious ceremony provides validity to marriage.

7.6 TYPES OF MARRIAGE

If we trace the history, we can find that 'marriage' as a social institution is found to exist in all societies and at all stages of development. The types, forms, usages, ceremonies, varies from society to society as per the requirement of the surrounding. Different communities, cultural and ethnic groups, all over the world follow their own customs and practices depends upon their geographical circumstances, religious beliefs, social structure, economic conditions and several other. In some societies' marriage is a religious sacrament whereas in others it is a social contract.

There are several types of marriages which is classified on different basis.

On the basis of mates, it can be classified into three categories: -

Monogamy, Polygamy and Group Marriages.

- 1) **Monogamy:** The most ideal, common and rational form of 'marriage' found in all civilized societies. This is most widespread form of marriage found prevalent from primitive as well as in civilized world. Monogamous marriages have a very prolong history and can be said that it is as old as humanity. Monogamy is marriage in which one man marries one woman at a time and it is practiced and emphasised throughout the world. It is believed that this type of marriage is unbreakable and continuous till death and produces the highest type of affection, love, commitment and devotion for the partner. Monogamy can be further categorised into two types i.e. Serial Monogamy and Non-Serial Monogamy.

a) Serial Monogamy: In serial monogamy a man marries one woman at a time and vice-versa. But, in case of separation, divorce, death of one partner, another partner remarriage again, and inspite of this they remain to be monogamous. Therefore, we can say that in serial monogamy one can have multiple marriages but only one legal spouse at a time.

b) Non-serial Monogamy: In non-Serial Monogamy, a spouse has the single spouse throughout their life. The question of remarriage does not arise even after death of another partner.

2) **Polygamy:** is a marriage which includes more than two spouses or we can say it a type of marriage in which there is plurality of partners. In polygamy a man can marry more than one woman at a time and vice-versa. For social, economic, political and other reasons, polygamy was practiced by some wealthy and powerful people Polygamy is of three types such as Polygyny, Polyandry and Endogamy or group marriage.

a) Polygyny: When a man marries more than one wife at a time, the relationship is called Polygyny, but there is no marriage bond between her wives. In ancient Indian Society this was the preferred form of marriage. In this type of marriage man gives separate household to each wife and visits them in turn. This type of marriage had a very harmful effects on family life therefore this has been declared illegal in civilized societies.

Polygyny is of two types, Sororal Polygyny and Non-Sororal Polygyny

i) **Sororal Polygyny:** In this type of marriage in a family all the 'sisters' marries the same man. It is a type in which all the wives of a man are invariably the sisters. The sororal word is derived from the Latin word 'Soror' which means the sister.

ii) **Non-Sororal Polygyny:** In this marriage a man marries to several women of different families. It is a type of marriage in which the spouses are not sisters.

b) Polyandry: when a woman marries more than one husband at a time, the relationship is called Polyandry, and there is no marriage bond between the husbands. Polyandry is found very rare in comparison to polygyny, it is very common in those societies, where high male mortality or male absenteeism is found. In some societies, polyandry is due to the scarcity of land; the marriage of all brothers in a family to the same wife allows family land to remain intact and undivided. At present it is found among some of the tribes like Toda, Khasi and Nayars.

Polyandry is divided into two types such as fraternal polyandry and non-fraternal polyandry.

i) **Fraternal Polyandry-** in this marriage the girl is married to all the brothers of family or several brothers share a common wife. Generally, the eldest brother is considered as the father of all children (e.g.- Dropdi was married to all the Pandav brothers)

- ii) **Non-Fraternal Polyandry**-it is just opposite of fraternal polyandry; a girl marries to several men at a time and the male can be from different families or they are not necessarily brothers. Marriages in Nayers of Kerala is the best example of this type where a women spend some time with each of her husband.
- 3) **Group Marriage**: When group of men marries a group of women, the relationship is called endogamy or group marriage. Mostly this type of marriage is done between group of brothers and group of sisters. Every woman is the wife of every man belonging to the particular groups. This type of marriage is found among some tribes of New Guinea and Africa,

Marriage on the basis of rules of mate selection:

Marriage may be divided into two types i.e., Endogamous and Exogamous marriages.

(1) Endogamy or Endogamous Marriage:

Endogamy can also be called in-marriage i.e., the custom of marrying within one's cultural group or clan. The requirement of endogamy existed to create blood purity, ethnicity, cultural traits, tradition and customs within cultural group. Historically, endogamy has been connected with aristocracy, religious groups, ethnic groups, and social classes to preserve their supremacy. Certain groups, such as Orthodox Jews, have practiced endogamy as an inherent part of their religious beliefs and traditions. In the past Roman Catholics traditionally practiced religious endogamy as well. Endogamy is also practiced to restrict or integration of their member with other groups or cultures who had different beliefs and practices. Endogamy helps to unite group unity and also helps the small groups or minority cultures to survive for a longer period. When a member of group breaks the restrictions of endogamy, had to face several penalties, from mild disapproval to death. In India we can also see the caste as well as sub-caste-based endogamy.

Endogamy is divided into four sub types such as caste, sub-caste, varna and tribal endogamy.

- a. **Caste endogamy**: When marriage is done within one's own caste is called caste endogamy. Members of each caste marry within its own caste group. In a caste-based society endogamy is strictly followed.

- b. Sub-caste endogamy:** In India in every caste is divided into several sub-castes. Like caste each sub-caste is also an endogamous unit. In sub-caste endogamy marriage takes place within one's sub-caste only.
- c. Varna endogamy:** In the traditional Indian Society, we found the existence of four varnas such as Brahmin, Kshatriya, Vaisya and Sudra. Varna endogamy is another type of endogamous marriage. In varna endogamy the choice of mate is restricted to one's own varna only.
- d. Tribal endogamy:** Tribe is a territorial group. Tribal endogamy is a type of endogamous married in which the choice of mate is restricted to one's own tribal group.

(2) Exogamy or Exogamous marriage:

Exogamy marriage is just opposite to endogamous marriage system. In this each member has to marry outside one's own close social group, clan, historically known families such as gotra, pravara, sapinda or village. Scientifically it is proved that exogamy marriage leads to creation of healthy body and intelligent mind of next generation.

There are several forms of exogamy: Gotra, Pravara, sapinda and Village exogamy

- (a) Gotra exogamy:** we believe that ancestors of a particular gotra or clan is same, and all the members of that gotra or clan supposed to have a close blood relation among themselves. Therefore, according to gotra exogamy one has to marry outside ones gotra.
- (b) Pravara exogamy:** People originating from an identified spouses are called pravara, and pravara means siblings. Marriage within pravara is forbidden and in this one has to marry outside one's own pravara.
- (c) Sapinda exogamy:** People belonging to three to seven generation from both father and mother side believed to be, from a particular pinda. Therefore, in sapinda exogamy marriage within one's sapinda is prohibited. The people of one pinda has to marry in another sapinda.
- (d) Village exogamy:** Each and every society has prescribed certain rules of marriage and in almost every part of India within one's own village is forbidden and every member of the society or particular group has to follow this.

Marriage on the basis of Preference:

Almost every society has prohibited the marriages between kins whereas some (very few) societies allow marriage between a limited number of kins. Hence in those societies' marriage is sanctioned on the basis of preference or priority. Preference marriage may be divided into **Cross-cousin marriage, Parallel-cousin marriage, Levirate, and Sororate**.

- a) **Cross-cousin Marriage:** In some societies of South India, Oddisa, Rajasthan and Maharastra, marriages took place between one's mother's brother's daughter/son with father's sister's son/daughter, which we called it as cross cousin marriage. These types of marriages are done to avoid dowry or bride price and to maintain one's family property.
- b) **Parallel Cousin marriage:** When marriage takes place between the children of either two sisters or two brothers it is known as parallel cousin marriage. This type of marriage is mostly found among Muslims.
- c) **Levirate:** When a woman marries her husband's brother after the death of her husband it is known as levirate or devarvivaha. This type of marriage is done to provide umbrella from the husband's family to female and her children.
- d) **Sororate:** When a man marries his wife's sister after the death of his wife or even when the wife is alive it is called as sororate or sali vivaha. These marriages are done to provide care to the motherless children.

Marriages not preferred but accepted:

Few other types of marriages are also prevalent in the society which are not preferred but accepted in some societies. **Avunculate marriage Gay marriage, and Child marriage**

- (i) **Avunculate Marriage:** This type of a marriage that occurs between an uncle and his niece or between an aunt and her nephew. Such marriages are illegal in most countries due to incest restrictions. However, a small number of countries have legalized it, including Argentina, Australia, Austria, Malaysia.
- (ii) **Gay Marriages:** In this type of marriage both the partners are of same sex or gender, a man marries a man and woman marries a woman. Majority of the world has prohibited these types of marriages' whereas some countries had not only permitted but encouraged this. In India the relations between same sex are legalized but the permission of marriage is not given.
- (iii) **Child Marriage:** According to UNICEF, '*Child Marriage*' refers to any formal marriage or informal union between a child under the age of 18 and an adult or another child.

Child marriage is a form of gender inequality where minors are given those responsibilities for which they are not compatible. There was common in ancient and medieval societies, where girl was married at or even before the age of puberty. Till today we can see the child marriages in our societies.

Sociologists have classified Marriage in Hindu Society into:

Anuloma (Hypergamy) and Pratiloma (Hypogamy)

- (i) **Anuloma marriage or Hypergamy:** Although the marriages between other varna, caste and sub castes were prohibited in the past, but, when a man of higher caste or varna marries a woman of lower caste or varna, sociologists called this type of marriage as Anuloma or hypergamy. This marriage was permitted to protect the male person of higher caste from discarding from his caste. This was practised among the nobles of Bengal in the past which they called kulinism.
- (ii) **Pratiloma marriage or Hypogamy:** This marriage is just opposite of Anuloma or hypergamy. When a man of lower caste or varna marries a woman of higher caste or varna it is known as Pratiloma or hypogamy marriage. This was although not an approved form of marriage but to provide the legitimacy to their children, this marriage was accepted and is still in practice among the people.

7.7 MARRIAGES IN INDIA

India is home of different cultural groups and people of different religions. Each religion has its own customs, traditions and rituals. All existing religions have their unique marriage customs.

1) Hindu Marriage: Majority of Hindu marriages took place at brides' home or in brides' town. Different rituals and customs are followed before and after marriage both at brides' and grooms' place. Ganesh puja; haldi; sagai; lagan, mahila sangeet, ghudchadi; barat departure and dance; kanyadan; Sindoor; phere; saptpadi, bidai and many more. Although Sikh marriage, Jain marriage and Tribal marriage can be seen as a part of Hindu marriage but they have also some different and unique rituals.

A) Sikh Marriage: In these marriages different rituals and customs are followed. The dowry system, astrology and superstitions associated with wedding date or time is strictly prohibited. The official Sikh code of conduct (The Reht Maryada) is followed in the marriages. The wedding ceremony includes taka; kurmai; chunni ceremony; maiya;

gana; vatna;garoli; karahi charna; nanki shak; mehende; choora ceremony; doli; phere pauna etc.

- B) **Jain marriage:** The marriages of Jain community is considered to be less expensive in comparison to other communities. The four most important rituals of these marriages are phere, kanyavaran, havan and granthi bandhan and once these four rituals are completed, the marriage is said to have been accomplished.
- C) **Tribal Marriages:** marriage is universal and there are various forms of prescriptions and proscriptions regarding marriage among tribals, also. The uniqueness of how they acquire their mates, can be seen in the tribal marriages. Marriage by trial, capture or mutual consent, elopement, providing service, exchanging brides, purchase and by intrusion can be seen among tribals.
2. **Muslim Marriage:** Muslim community discourages celibacy, therefore marriage among them is obligatory and considered as ibadat. Marriage among Muslim is a civil contract for procreation of children and legalizing sexual intercourse. Marriages between parallel and cross cousin are most preferred among them. The main two characteristic features of Muslim marriage are, acceptance of the proposal of marriage by the bride and capability of the bridegroom to enter into a marriage contract.
- Muslim marriages have various pre-wedding (mehndi ceremony), wedding (Nikaah) and post-wedding (feast) rituals and each ritual has an important significance. It is mostly celebrated at brides' home.
3. **Christian Marriage:** The ceremony of Christian marriage is conducted in the church. The groom announces his wedding promises in the presence of two witnesses from both the sides. After the exchanges of their rings by couples, the priest gave them blessings and declares them husband and wife. The Christian community has two major denominations i.e. Catholics and Protestants. In the Catholic Christians marriage is a sacrament and there is no provision for divorce. Among the Catholics, marriages with a person of another religion are permitted if the spouse give an undertaking to church that the offspring would be brought up in the Catholic faith. Whereas among Protestants marriages are usually performed within the church in the presence of relatives and friends. The remarriage is also permitted after divorce.
4. **Parsi Marriage:** A Parsi marriage is known for its simplicity and commitment to traditions and rituals. The Parsi lagan or marriage is called Achumichu. Parsi bride is

wears red cloths whereas groom wears white cloths with black parsi hat. Parsi marriage, is performed in front of an assembly of witnesses, as well as the priest. In Parsi wedding ceremony family members of bride and groom plant a sapling in a flower pot as a symbol of fertility. The priest begins the prayers and completes other rituals to officiate the Parsi wedding and the couple exchange wedding rings to mark an end to the wedding rituals. Parsi woman can marry a non-parsi man and they are allowed to enter in the fire temple and participate in all the religious activities.

5. ***Buddhist Marriage:*** In Buddhist marriage there is no hard lined rituals and simplicity can be seen during ceremonies. For them this is more a family affair than a social or religious one. They don't believe in horoscopes and astrology and no social obligation like offering feast to community. However, they visit the temple and take blessings from the monks to celebrate the marriage.

7.8 TYPES OF HINDU MARRIAGE

The Hindu marriage has a prominent position in the social institutions of the civilized world. It is a religious sacrament in which a man and woman are tied in a knot of physical, social, religious and spiritual bonding to enjoy all the rights and obligations of the society. According to Hindu sacred books 'marriage' is not merely a social contract but a religious sacrament, it is a duty because only married person can perform religious ceremonies. Its aim is not merely physical pleasure but spiritual advancement.

There are eight types of marriages recognized in Hindu Law Books-

1. **Brama Marriage:** - When a boy completes his (Study) brahmacharya life and achieves the knowledge of Vedas, is married to a girl through mutual consent. This marriage is conducted according to Vedic customs in the presence of elders from both sides. In this form of marriage, the girl, decorated with clothes and ornaments, is given in marriage to a learned and gentle bridegroom. Dowry is strictly prohibited in this marriage. Brahma marriage has given supreme position among eight types of Hindu marriages.
2. **Daiva Marriage:** - When a family doesn't get a suitable groom for their daughter, father of the girl offers her as a gift or in lieu of dakshina /fees to a Brahman priest in return for the services provided by him. This type of marriage was also performed to make some diplomatic alliance with the friends as well as with enemies. This marriage is considered somewhat inferior because it degraded female dignity.

- 3. Arsha Marriage:** -This Marriage was common among sages and others who follows the religious and atheistic beliefs. They were by tradition allowed to marry and live with their families. In this marriage father of bride marry her girl in exchange for a cow or a bull. In the past we can see several examples where kings married their girls with sages.
- 4. Prajapatya Marriage:** -This marriage was very popular among common people who could not perform expensive marriages. In this form of marriage, the daughter is offered to the bride-groom by blessing them with the enjoyment of marital bliss and the fulfilment of dharma. In this marriage both bride and groom exchange their garlands in the presence of priest and family members and respected people of society. Gifts were given but monetary transaction was not allowed in this marriage.
- 5. Gandharva Marriage:** - This marriage is very similar to love marriage of present time. In this bride and groom enters into marital relations secretly with mutual consent but without the consent or knowledge of their parents and relatives. Bride and groom exchange garlands and take oath of marriage in front of God/Goddesses (statue); tree; plant or local deity or any other sacred things mortal or immortal. Such marriages were not socially approved or recognized by the families of the groom or the bride.
- 6. Asura Marriage:** - In this marriage, a groom wants to marry a girl by all means, even without her consent. The brides' father gives his permission for marriage under pressure; fear; or may be financial consideration offered by the groom. This is an example of using all the resources, power, threat or wealth to marry a girl. In some cases, father of the bride receives money or gold as a bride price from groom. In every period this type of marriage was considered despicable.
- 7. Rakshasa Marriage:** In this marriage, groom after a non-violent battle with the brides' family, overpower them, and took the bride forcefully; rape her and convince her for marriage. This marriage is never considered right and is also condemned in the Manusmriti. In modern time such marriages will not only be considered unlawful but criminal, since they involve the use of violence, threat, kidnap, and even rape.
- 8. Paishacha Marriage:** -When a man rapes a girl without her consent or while she was sleeping, unconscious, intoxicated or mentally challenged, society tries to settle the case and ask the man to marry that girl is 'Paishacha marriage'. This effort is done to restore the girls' pride in the society as well as to legalize the child if any due to rape. This is called the worst of all the marriages.

7.9 MODERN CHANGES IN THE MARRIAGE SYSTEM OF INDIA

With the passage of time, the Indian society has witnessed substantial changes in the social-cultural structure. Due to influence of Western culture and Globalization, the marriage system in India has undergone significant changes. Formerly, marriage was absolute compulsory for both male and female not only for sex gratification, but also for religious purpose. It was considered that without marriage a man cannot perform yajna and without son, one cannot attain heaven. Now in present scenario, due to influence of western culture and modern education, many people do not believe in the ancient religious values and therefore do not consider marriage to be necessary or compulsory. Due to financial and psychological reasons, many couples find marriage system complicated and burden on them therefore they prefer live-in-relationship where they can end their mutual relation according to their convince.

Earlier in the marriages the restriction of exogamy and endogamy was strictly followed and there was restriction on the choice of mate. The older generation arrange the marriages according to their reputation and forbids the marriage of persons belonging to same gotra and sapravarā. Now a days the new generation is gradually violating the social restriction and finding match according to their own choice.

Formerly, the inter-caste or inter-religion marriage was considered as a sin and was discouraged by the society. No doubt in ancient time we have read about these types of marriages and also permitted (hypergamy and hypogamy). Now with the increase of co-education, women education, idea of equality and liberty, inter-caste marriages are now considered to be signs of forwardness.

Arranged marriage is the traditional form of marriage and love marriage is a modern form. In love marriages the couple, rather than the parents, choose their own partner without the restriction of caste, colour, prestige, and even sex (gay/lesbian). Marriages are held in courts rather than done by priests, where the parents show disagreement.

Previously the mate searching was done by family priests, family friends and elders or reputed person of the society, but now a days mate selection is also done through advertisements in newspaper, marriage agencies and matrimonial sites.

Before marriage parents of both sides, match the Janam-kundali or Jathakam (Positions of stars and planets at the time of birth) with the help of priest. Today some educated families instead of janm-kundali, believes in matching the blood groups and health reports so that post marriage complications related to offspring can be avoided.

In our past and even today, child marriage is very common especially in rural areas. Parents consider marriage of their children as an important responsibility and wants to free from this responsibility as soon as possible. After the passing of Sharda Act (The Child Marriage Restraint Act, 1929); significant social reform in India; increase in the women education; awareness among youths; improvement in medical health, and several other factors leads to the restriction of child marriages.

Earlier the life of the widow was very miserable and they had to lead the pity life in the society. Very often they were sent to the widow ashram or some holy place like Vrindavan by their family members to spend their remaining life. Due to efforts of social reformers the permission of Hindu widows' remarriage act, 1856 was passed by government. Now a days, not only widows are remarrying but also, they are enjoying a very respectable position in the society.

Formerly polygamy was very common in the society. A man was allowed to marry more than one woman in order to get son. The Special Marriage act 1954 and the Hindu Marriage Act of 1955 has introduced a significant change in the institution of Hindu marriage and act declared polygamy to be illegal, no person is allowed to marry if his former wife is alive.

Now a days society is moving towards complexity and the conjugal bond is increasingly under stress. The increasing cases of divorce, separation, and live-in-relationship is an alarming situation for the society and also for the marriage institution. Social values are changing with the time and pre-marital sex relationship becoming popular and in fashion, which was totally unknown in traditional Indian society. Establishing sex relations with several partners before marriage, concept of virginity, are now irrelevant for new educated youths of Indian society. The exchanging of wives for enjoyment, married person indulging into adultery, increasing divorce cases can be seen in the society. Hopefully inspite of all that, the stability of marriages is still intact in Indian society in comparison to others.

7.10 SUMMARY

In this Unit, we discussed the definitions; theories of origin; objectives; characteristics; types of marriage; and modern changes of marriage.

The main points are as follows:

- Marriage is one of the most fundamental and ancient social institutions and it considered as a Cultural-Universal which exists in all societies of the world in different forms.

- It can be considered as an institution in which the intimate relationships (sexually as well as emotionally) are sanctioned and acknowledged by society.
- The definitions given by academicians can be concluded as *Marriage* is a special type of relationship between permissible companions concerning certain rights and obligations. A commonly acknowledged and covering almost all the features of marriage is that it is formal bonding, a social obligation, a legal contract between two individuals who unite together to live legally and attached emotionally.
- The institution of marriage in human society gradually evolved to its present stage starting from promiscuity to monogamy.
- The types, forms, usages, ceremonies, of marriage varies from society to society as per the requirement of the surrounding. Different communities, cultural and ethnic groups, all over the world follow their own customs and practices depends upon their geographical circumstances, religious beliefs, social structure, economic conditions and several other.
- The Hindu marriage has a prominent position in the social institutions of the civilized world. There are eight types of marriages recognized in Hindu Law Books-
Brama Marriage; Daiva Marriage; Arsha Marriage; Prajapatya Marriage; Gandharva Marriage; Asura Marriage; Rakshasa Marriage; and Paishacha Marriage;

Key Words

Monogamy, Polygamy, Polyandry, Polygyny, Endogamy, Exogamy, Spinda, Levirate, Sororate, Avunculate, Hypergamy, Hypogamy, Gratification, Cosmopolitan, Cultural-Universal, Illegitimate, Jathakam, Sharda Act, Conjugal bond.

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 8- CULTURE: MEANING AND FEATURES, ETHNOCENTRICISM, CULTURAL RELATIVISM, CULTURAL LAG

STRUCTURE

8.0 Learning Objectives

8.1 Meaning of Culture

8.2 What Culture is not

8.3 Culture is Unique to Man

8.4 Culture and Society

8.5 Definitions of Culture

8.6 Features of Culture

8.7 Cultural Lag

8.8 Cultural Relativism

8.9 Ethnocentrism

8.10 Summary

8.11 Questions for Practice

8.12 Suggested Reading

8.0 LEARNING OBJECTIVES

By the end of this unit, the student shall be able to:

- Understand the concept of culture and its characteristics;
- Know in detail about the concept of cultural lag; and
- Understand about ethnocentrism and cultural relativism.

8.1 MEANING OF CULTURE

‘Culture’ is one of the most important concepts in social science. It is commonly used in Psychology, Political Science and Economics. It is the main concept in Anthropology and a fundamental one in Sociology. The study of human society immediately and necessarily leads

us to the study of its culture. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together. They are inseparable.

In order to assure the survival of their biological being, human beings must construct a social life. Biologists have pointed out that being social is not exclusively a human attribute; most animals also display social behaviour. There is division of labor, co-operation and interdependence quite conspicuous among some of the animals. They display forms of dominance and submission. But they lack culture. Cultural realm is peculiarly human. It includes the language, the philosophy, the religion, the values and ideologies. It consists of those rules and regulations which are operational in all walks of social life. But culture is not concerned with formally made rules and regulations only, it is also concerned with mundane details of everyday life. Every acquisition of man which makes him a social being is termed as culture.

Culture may be stated as the embodiment in 'customs, traditions, thoughts and Institutions etc. Culture is accumulative in nature, as social conditions are changing, new experiences, ideas and theories are always added to it. There are many misgivings regarding this concept. People often call an educated man a cultured man and regard that man as uncultured who is illiterate. In Sociology this word denotes the acquired ways of behaviour which are shared and transmitted from generation to generation. Thus, culture is a system of learned behaviour shared by and transmitted among the members of a group.

8.2 WHAT CULTURE IS NOT

The term 'culture' is given a wide variety of meanings and interpretations. Some of them are purely non - sociological if not completely wrong. People often speak of culture as synonymous with education. Accordingly, they apply the term 'cultured' to an educated person or group and 'uncultured' to one lacking in or devoid of education. Difference between 'Cultured' and 'Uncultured' may have something to do with personal refinement also. Possession of it indicates that one knows how to conduct himself in all the social situations to which he is likely to be exposed. The man of culture has good manners and good tastes. Further, one may be inclined to believe that a Bachelor of Arts degree possesses 'better culture' than others. In sociology 'culture' does not mean personal refinement. The sociological meaning of the word is quite different.

Historians use the word 'culture' in yet another way to refer to the so-called 'higher' achievements of group life or of a period of history. By 'higher' achievements they mean achievements art, music, literature, philosophy, religion and science. Thus, a cultural history of India would be account of historical achievements in these fields. The adjective 'cultural' would differentiate this kind of history from political history, industrial history, military history, etc. Here again, sociologists never use the tem culture to mean the so-called 'higher' achievements of group life-art religion, philosophy, etc. They use culture to mean 'all' the achievements of group life. Further, culture and nationality are not necessarily synonymous. But in the modern world the nation state has become the strongest unifying force in social organization. Social scientists treat modern nations a if they were cultural entities. But in reality people of the same nationality may have dissimilar cultural features too as it is in India.

8.3 CULTURE IS UNIQUE TO MAN

Culture is a unique possession of man. It is one of the distinguishing traits of human society. Culture does not exist at the sub-human level. Only man is born and brought up in a cultural environment. Other animals live in a natural environment. Everyman born in ton a society is the same as saying that every man is born into a culture. The dictum man is a social being can thus be redefined as 'man is a cultural being'. Every man can be regarded as a representative of his culture. Culture is the unique quality of man which separates him from the lower animals.

Culture is a very board term that includes in itself all our walks of life, our modes of behavior, our philosophies and ethic, our morals and manners, our customs and traditions, our religious, political, economic and other type of activities. Culture includes all the man has acquired in his individual and social life. in the other words of MacIver and Page, culture is "the realm of styles, of value, of emotional attachments, of intellectual adventures. It is the entire social heritage which de individual receives from the group.

8.4 CULTURE AND SOCIETY

Culture and society are not one and the same. A culture is a system of behaviour shared by the members of a society. A society is a group of people who share a common culture. As Ralph Linton puts it, 'A society is an organized group of individuals. A Culture is an organized group of learned responses characteristic of a particular society'.

A society is composed of people who are interacting on the basis of shared beliefs, custom values, and activities. The common patterns which govern their interaction make up the culture of the society. As Gillin and Gillin have pointed out, 'culture is the cement binding together in

society is component individuals.....Human society is people interacting; culture is the patterning of their behaviour.....’.

8.5 DEFINITIONS OF CULTURE

- B. Malinowski has defined culture as the 'cumulative creation of man'. He also regards culture as the handiwork of man and the medium through which he achieves his ends.
- Grakom Wallas, an English sociologist has defined culture as an accumulation of thoughts, values and objects; it is the social heritage acquired by us from preceding generations through learning distinguished from the biological heritage which is passed on to us automatically through the genes.
- Edward B. Tylor, a famous English anthropologist, has defined culture as ‘that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities habits acquired by man as a member of society’. Tylor's definition is widely quoted and used today.
- Redfield says, “Culture is an organized body of conventional understandings manifest in art and artifact, which, persisting through tradition, characterizes a human group”.
- Mazumdar, HT defined that, “Culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically, i.e., by tradition and communication, vertically as well as horizontally”.

8.6 FEATURES OF CULTURE

- **Culture is learned behaviour:** Culture is not innate. While living in society by different processes man learns it from other social beings. At the time of birth man is only a biological entity, Culture is added by the process of socialization. Culture is socially acquired. Culture is not inherited biologically, but learnt socially by man. It is not an inborn tendency. There is no cultural instinct as such. Culture is often called ‘learned ways of behaviour. Unlearned behaviour, such as closing the eyes while sleeping, the eye blinking reflex and so on, are purely physiological and not cultural. Staking hands or saying ‘namaskar’ or thanks' and shaving and dressing, on the other hand, are cultural. Similarly, wearing clothes, combing the hair, wearing ornaments, cooking the food, drinking from a glass, eating from a plate or a leaf, reading a newspaper, driving a car, enacting a role in a drama, singing, worshipping, etc., are all ways of behaviour learnt by man culturally.

- **Social heritage:** Culture refers to the common ways of behaviour. It is a social product which is shared by all the members of the group.
- **Culture is idealistic:** Culture embodies the ideas and norms of a group. It is sum total of the ideal patterns and norms of behaviour of a group.
- **Linked with the past:** Culture is a social heritage of man. It means that it is linked with the past, Culture is a repository of past experiences and learning and without it the past experiences would have vanished, the past endures because it lives in culture.
- **Culture satisfies social needs:** Culture helps in the satisfaction of social needs. It guides social action and reaction of the individuals living in society so that network of relationships that forms society can be maintained. It provides guidelines of social behaviour.
- **Language is the chief vehicle of culture:** Culture is a social heritage which incorporates not only the experiences of the present people but those of the past too. Through language, the past experiences are transmitted to the present people and they will transmit the accumulated wisdom to the coming generation. So, culture goes on accumulating and making social advancement possible.
- **Manifestation of human mind:** Culture is manifestation of human mind in varying moods of nature and environment and in the changing course of history; culture has its own momentum of progress; Man's ideologies are reflected by culture.
- Culture evolves into more complex forms through of labor which develops special skills and increases interdependence of society's members.
- **Culture is Social:** Culture does not exist in isolation. Neither is it an individual phenomenon. It is a product of society. It originates and develops through social interactions. It is shared by the members of society. No man can acquire culture without association with other human beings. Man becomes man only among men. It is the culture which helps man to develop human qualities in a human environment. Deprivation of company or association of other individuals to an individual is nothing but deprivation of human qualities.
- **Culture is Shared:** Culture in the sociological sense, is something shared. It is not something that an individual alone can possess. For example, customs, traditions, beliefs, ideas, values, morals, etc., are all shared by people of a group or society. The inventions of

Arya Bhatta or Albert Einstein, 'Charaka' or Charles Darwin; the literary works of Kalidasa or Keats, Dandi or Dante; the philosophical works of Confucius or Lao Tse, Shankaracharya or Swami Vivekananda; the artistic works of Ravi Verma or Raphael, etc., are all shared by a large number of people. ' Culture is something adopted, used, believed, practiced, or possessed by more than one person. It depends upon group life for its existence ! (Robert Bierstedt).

- **Culture is Transmissive:** Culture is capable of being transmitted from one generation to the next. Parents pass on culture traits to their children and they in turn to their children, and so on. Culture is transmitted not through genes but by means of language. Language is the main vehicle of Language in its different forms like reading, writing and speaking makes it possible for the present generation to understand the achievements of earlier generations. But language itself is a part of culture. Once language is acquired, it unfolds to the individual its wide field. Transmission of culture may take place by imitation as well as by instruction.
- **Culture is Continuous and Cumulative:** Culture exists as a continuous process. In its historical growth it tends to become cumulative. Culture is a 'growing whole' which includes in itself, the achievements of the past and the present and makes provision for the future achievements of mankind. "Culture may thus be conceived of as a kind of stream flowing down through the centuries from one generation to another". Hence some sociologists like Linton called culture the 'social heritage' of man. As Robert Bierstedt writes, culture is the 'memory of the human race'. It becomes difficult for us to imagine what society would be like without this accumulation of culture, what our lives would be without it.
- **Culture is Consistent and Integrated:** Culture, in its development has revealed a tendency to be consistent. At the same time different parts of culture are interconnected. For example, the value system of a society is closely connected with its other aspects such as morality, religion, customs, traditions, beliefs, and so on. Its various components are integrated with each other and they represent a whole. All the parts are united in such a way as equilibrium is maintained. Any new element or change which is introduced is also integrated.
- **Culture is Dynamic and Adaptive:** Though is relatively stable it is not altogether static. It is subject to slow but constant changes. Change and growth are latent in culture. We find amazing growth in the present Indian culture when we compare it with the culture of the

Vedic times. Culture is hence dynamic. Culture is responsive to the changing conditions of the physical world. It is adaptive. It also intervenes in the natural environment and helps man in his process of adjustment. Just as our houses shelter us from the storm, so also does our culture help us from natural dangers and assist us to survive. Few of us, indeed, could survive without culture.

- **Culture is Gratifying:** Culture provides proper opportunities and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social in nature. Our need for food, shelter, and clothing on the one hand, and our desire for status, name, fame, money, mates, etc., are all, for example, fulfilled according to the cultural ways. Culture determines and guides the varied activities of man. In fact, culture is defined as the process through which human beings satisfy their wants.
- **Culture Varies from Society to Society:** Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself. Cultures are not uniform. Cultural elements such as customs, traditions, morals, ideals values, ideologies, beliefs, practices, philosophies, institutions, etc., are not uniform everywhere. Ways of eating, speaking, greeting, dressing, entertaining, living, etc., of different societies differ significantly. Culture varies from time to time also. No culture ever remains constant or changeless. If Manu were to come back to see the Indian society today he would be bewildered to witness the vast changes that have taken place in our culture.
- **Culture is Superorganic and Ideational:** Man is the carrier of culture, no doubt without him the evolution of culture would not have been possible. But it is not the creation of any single man. Every culture is more than any individual can grasp or manipulate. It is the habit of the group as a whole and evolves of the satisfaction of social needs of the individuals. It is the product of the interaction of collectivity or group as a whole. Culture is sometimes called 'the superorganic'. By 'superorganic' Herbert Spencer meant that culture is neither organic nor inorganic in nature but above these two. The term implies the social meaning of physical objects and physiological acts. The social meaning may be independent of physiological and physical properties and characteristics. For example, the social meaning of a national flag is not just 'a piece of coloured cloth'. The flag represents a nation. Similarly, priests and prisoners, professors and professionals, players, engineers and doctors, farmers and soldiers, and others are not just biological beings. They are viewed in their society differently. Their social states and role can be understood only through culture.

Culture is used in a specific sense in sociology. From these definitions and features it can be concluded that in sociology culture is used in a specific sense which is different from the one we have in common parlance. People often call an educated man a cultured man and regard that man as uncultured who is lacking in education. In sociology we use the word to denote acquired behaviour. Which are shared by and transmitted among the members of the society. It is an accumulation which a new generation inherits. It is a heritage into which a child is born. Thus, to the student of sociology a person lacking in culture is an impossibility because individuals of necessity share in the culture of their group. The essential point in regard to culture is that it is acquired by man as a member of society and persists through tradition. These points of acquisition and tradition have been emphasized by "Tylor and Redfield" in their definitions. The essential factor in this acquisition through tradition is ability to learn from the group. Man learns his behaviour and behaviour which is learnt denotes his culture. Singing, talking, dancing and eating belong to the category of culture. Moreover, the behaviour is not his own but are shared by others. They have been transmitted to him by someone, be it his school teacher, his parents or friend. It is the product of human experience, i.e., it is man-made. It is the sum of what the group has learned about living together under the particular circumstances, physical and biological, in which it has found itself thus culture is a system of a learned behaviour shared by and transmitted among the members of a group. Man begins to learn it since his birth by picking up the culture and by tapping. The heritage of his past, man becomes distinctively human. Man has, therefore, been called the culture-bearing animal.

8.7 CULTURAL LAG

The concept of cultural lag has come to occupy an important place in the writings of eminent sociologists. It is a concept that has a particular appeal in an age in which technological invention and innovation of many kinds are constantly disturbing the older ways of living. Ogburn was the first sociologist to elaborate the idea of cultural lag and to formulate a definite theory, though in the writings of other sociologists particularly Sumner, Muller, Lyer, Wallas and Spencer the existence of this concept is implied. In Ogburn's words, "The thesis is that various parts of modern culture are not changing at the same rate; some parts are changing much more rapidly than others ; and that since there is a correlation and interdependence of parts a rapid change in one part of our culture requires readjustments through other changes in the various correlated parts of culture....., Where one part of culture changes first, through some discovery or invention and occasional changes in some part of culture are dependent upon it ; there frequently is a delay in the change occasioned in the dependent part of culture."

Ogburn distinguishes between material and non-material culture. By material aspect of culture he means things like tools, utensils, machines, dwellings, the manufacture of goods and transportation. In the non-material aspect, he includes family, religion, government and education. According to Ogburn, material aspect changes first due to many inventions and discoveries, non-material aspect responds to it. But change in non-material part is often slow; consequently, it lags behind the material aspect. This lag between material and non-material part has been called by Ogburn as cultural lag. In Ogburn's words, "The strain that exists between two correlated parts of culture that change at an unequal rate of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lags behind the other." The lags that have appeared in our society during the past few hundred years have generally been between a rapidly advancing technology and old elements of belief and organization. The undue prolongation of change in customs and traditions is supported by ecological, social and psychological barriers. They prohibit the contact with the advanced ideas and methods of the day. According to Ogburn, the resistance to change on the part of a cultural form seems to rest on the fact that they serve many purposes. The new inventions may not be adequate to replace them completely. Moreover, many of the cultural traits are our habits or they are socially deep-rooted customs, traditions and mores. It is a truism of psychology that these persist and it is very difficult to change them.

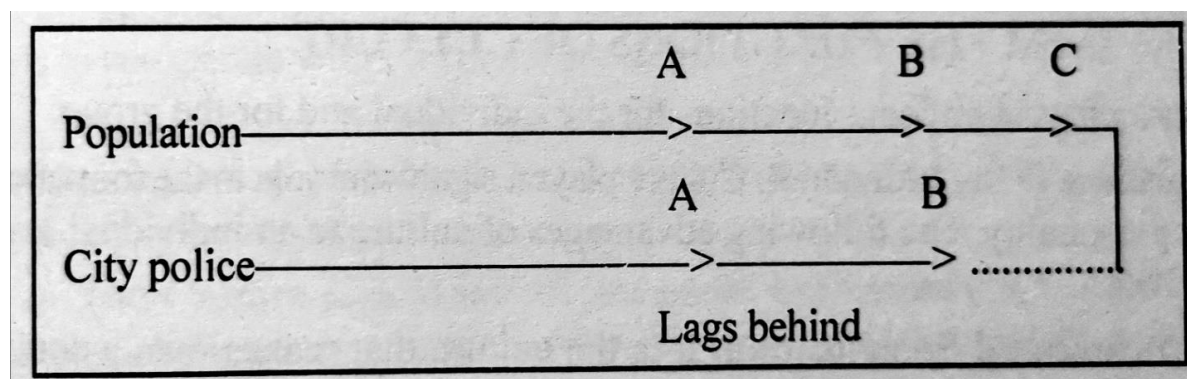
In material culture, discoveries and inventions are rapidly made to which the non-material culture, is to adjust itself and if it cannot, a lag occurs. If society is to maintain an equilibrium, both the parts of culture, material and non-material should be properly adjusted. Ogburn, therefore, concluded that the problem of adjustment in modern society is chiefly one of enabling the non-material aspects of culture to catch up with the material aspects. It implies action which requires a high degree of planning. The failure of the modern society to make quick and defective adaptations to changes in the material culture is not due to its technical inability to do so but due to the rigidity of the ideological system. The lags that have appeared in our society during the past few hundred years have generally been between a rapidly advancing technology and old elements of belief and organization. In other words, man in order to remove the gaps between two parts of culture should adapt his ways of thinking and behaving to the state of his technology.

Conservatism also compels people to adhere to their old patterns of life. Fear of the new and reverence for the past also resist change in non-material part of culture. For instance, people of

a country are loyal to their constitution and it is difficult to change. History has shown that in any revolutions only could bring such changes.

Material inventions and discoveries are readily adopted because their advantages are quite apparent to the people. Moreover, they are based on the existing life pattern. For instance, in India, mode of production is shifting its emphasis from agriculture to industrial sector, but old institutions like caste system, joint family resist change. People have changed their methods of cultivating the soil but not the methods of owning the land. They have changed their modes of transport and communication but not their old set of relationships. The weapons of warfare are changed but old political organizations are the same. Ogburn included the telephone, motor car, wireless, cinema, agricultural machines, printing, photography, electrical goods, air conditioning; these changes are definitely making a dent on social institutions, customs and their philosophies, but they change very slowly. The present age is called the age of science and rationalism, but concerning beliefs and rituals, etc. It is not much rational and scientific. In order to make it more clear Lumley writes, "It seems as if many pedestrian soldiers or a complete army are marching out of step or as if some of the performers of an orchestra are playing last year's music and still others last century's music or even more ancient music at the same time."

Ogburn tries to show cultural lag by the following graph:



By citing example of a city, according to Ogburn, the population is growing from A to B and C whereas growth of city police is checked at B and this lags behind the change in population. Thus, after citing many examples, Ogburn concluded that cultural lag is caused by various technological developments and inventions.

Various Examples Cited: In a sense, modern societies suffer from too little than too much change. People have changed their methods of cultivating the soil, but not the methods of owning the land. They have changed their habitations but the life they lead within them. They

have changed their methods of warfare but not the forms of political organizations that make recurrent wars. The Patriarchal type of family, adapted to agricultural conditions, is continued in a largely industrial, urban society. The major Problems faced by the modern family come from its persistence in an obsolete form. Similarly, the old concepts of sovereignty are still held despite the obvious changes that have brought nations close to each other and made them much more inter-dependent than in the past. It is not the atomic bomb that threatens the future of civilization. It is rather the eighteenth-century system of nationalism that, in view of the atomic bomb, poses this threat. Another instance of a lag is the discrepancy between the number of police officials and the growth of population. The growing cities have not increased their police force fast enough, nor decreasing cities have reduced theirs soon enough. The change in number of police officials lags behind the change in the population. During the late nineteenth and early twentieth century industry changed first, and the family lagged behind in its change. Women were slow in following their Jobs outside the home. Thus, after citing various examples Ogburn concluded that "The many and frequent technological innovations of our modern age by occurring prior to the social changes they precipitate, are the causes of many cultural lags in society". Among the various technological developments and inventions that are producing cultural lags in contemporary society Ogburn included the telephone, motor car, wireless, cinema, power-driven agricultural machines, printing, photography, alloys, electrical goods, welding, the aero plane, air-conditioning, artificial lighting, contraceptives, television, etc. These are resulting in a terrific impact on society, its social institutions, its customs and its philosophies. While changes in the field of technology are being made rapidly, the related systems have in most instances adapted slowly or failed to adapt. The Present age is called the age of science and rationalism but concerning beliefs and rituals etc. it is not much rational and scientific. The result is a vast accumulation of cultural lags. Lumley writes, "It seems as if many pedestrian soldiers or a complete army are marching out of step or as if some of the performers of an orchestra are playing last year's music and still others last century's music or even more ancient music at the same time."

As explained above, the cause of cultural lag is that the various elements of culture possess varying degrees of changeability. The material culture changes more rapidly than non-material culture. But cultural lag is also due to man's psychological dogmatism. Man is given to traditions. He is wedded to certain ideologies regarding sex, education and religion. On account of his dogmatism and ideologies he is not prepared to change his institutions. The failure to adapt the social institutions to the changes in the material culture leads to cultural lag.

Criticism of Ogburn's Theory of Cultural Lag:

Ogburn criticized hypothesis of cultural lag has been accepted by many sociologists but it has also been criticized by others, the main points of criticism are as follows: -

1. The distinction between material and non-material culture is not scientific: Firstly, it is said that the distinction between 'material' and 'non material' culture is not a workable one. Davis holds that the aspect of culture cannot be divided into material and non material and that this distinction in no way helps us to understand the nature of technology.
2. Change in material culture is not always the advance of the non-material culture: Secondly, if we cling to the non-fashionable ways when under new conditions our needs could be better served by changing them, we cannot properly say that the lag is between the material and non-material. Nor should it be assumed that it is always the 'material' that is in advance of the 'non material' or that the main problem is of adjusting non material to the material culture. In fact changes have occurred more rapidly in one phase of ideology or organization than in the material technology. For example, in India which has emerged from colonial rule, massive new education programs are being undertaken before the country has begun to grow rapidly in the economic section. Educational advance is preceding the economic ones; indeed, educational advances are putting pressures on the society to develop its economy so that the educated person may be absorbed. India is experiencing a lag, but the lag is just the reverse of the postulated by the Ogburn.
3. The term lag is not an exact term: Thirdly, observes that the term lag is not properly applicable to relations between technological factors and cultural patterns or between the various components of cultural pattern in itself. He has used cultural pattern and cultural ambivalence for resulting imbalance in different part of the culture.
4. Over simplification: According to Sutherland and Woodward, Ogburn is guilty of over simplifying the process of social change. Social change is a complex phenomenon. It cannot be explained by simply saying that change first takes place in material culture and thereafter in non-material culture. Ogburn has taken an over simple materialistic view of society.
5. No universal theory: The theory of culture lag doesn't apply as a universal lag. W. Ogburn qualified his theory by saying that "the lags in adaptive culture are expected to be the problem of only modern times. In very early times changes were not sufficiently numerous and frequent to give rise often to any sufficient problem of this nature".

6. Lack of measurement: Ogburn doesn't provide any scales to comparatively major the units of material and non-material culture. Without a common major, it is difficult to trust the assertion that one changes faster than the other.

Ogburn's theory of cultural lag can be helpful in the understanding of the cultural process only under certain limitations.

8.8 CULTURAL RELATIVISM

The Cross-Cultural Relationship is the idea that people from different cultures can have relationships that acknowledge, respect and begin to understand each other's diverse lives. People with different backgrounds can help each other see possibilities that they never thought were there because of limitations, or cultural proscriptions, posed by their own traditions. Traditional practices in certain cultures can restrict opportunity because they are "wrong" according to one specific culture. Becoming aware of these new possibilities will ultimately change the people that are exposed to the new ideas. This cross-cultural relationship provides hope that new opportunities will be discovered but at the same time it is threatening. The threat is that once the relationship occurs, one can no longer claim that any single culture is the absolute truth.

Cultural relativism is the ability to understand a culture on its own terms and not to make judgments using the standards of one's own culture. The goal of this is promote understanding of cultural practices that are not typically part of one's own culture. Using the perspective of cultural relativism leads to the view that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a concept that cultural norms and values derive their meaning within a specific social context. This is also based on the idea that there is no absolute standard of good or evil, therefore every decision and judgment of what is right and wrong is individually decided in each society. The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

There are two different categories of cultural relativism:

Absolute: Everything that happens within a culture must and should not be questioned by outsiders. The extreme example of absolute cultural relativism would be the Nazi party's point of view justifying the Holocaust.

Critical: Creates questions about cultural practices in terms of who is accepting them and why. Critical cultural relativism also recognizes power relationships.

Absolute cultural relativism is displayed in many cultures, especially Africa, that practice female genital cutting. This procedure refers to the partial or total removal of the external female genitalia or any other trauma to the female reproductive/genital organs. By allowing this procedure to happen, females are considered women and then are able to be married. FGC is practiced mainly because of culture, religion and tradition. Outside cultures such as the United States look down upon FGC, but are unable to stop this practice from happening because it is protected by its culture.

A Chinese woman with her feet unbound

Cultural relativism can be seen with the Chinese culture and their process of feet binding. Foot binding was to stop the growth of the foot and make them smaller. The process often began between four and seven years old. A ten-foot bandage would be wrapped around the foot forcing the toes to go under the foot. It caused the big toe to be closer to the heel causing the foot to bow. In China, small feet were seen as beautiful and a symbol of status. The women wanted their feet to be “three-inch golden lotuses”. It was also the only way to marry into money. Because men only wanted women with small feet, even after this practice was banned in 1912, women still continued to do it. To Western cultures the idea of feet binding might seem torturous, but for the Chinese culture it was a symbol of beauty that has been ingrained in the culture for hundreds of years. The idea of beauty differs from culture to culture.

8.9 ETHNOCENTRICISM

Ethnocentrism is the term anthropologists use to describe the opinion that one's own way of life is natural or correct. Some would simply call it cultural ignorance. Ethnocentrism means that one may see his/her own culture as the correct way of living. For those who have not experienced other cultures in depth can be said to be ethnocentric if they feel that their lives are the most natural way of living. Some cultures may be similar or overlap in ideas or concepts, however, some people are in a sense, shocked to experience differences they may encounter with individuals culturally different than themselves. In extreme cases, a group of individuals may see another culture's way of life and consider it wrong, because of this, the group may try to convert the other group to their own ways of living. Fearful war and genocide could be the devastating result if a group is unwilling to change their ways of living.

An example of ethnocentrism in culture is the Asian cultures across all the countries of Asia. Throughout Asia, the way of eating is to use chopsticks with every meal. These people may find it unnecessary to find that people in other societies, such as the American society, eat using forks, spoons, knives, etc. Since these countries use chopsticks to eat every meal, they find it foolish for other cultures to not use utensils similar to chopsticks; however, they do accept the fact that they use different utensils for eating. This example is not something extreme that could lead to genocide or war, but it is a large enough gap between these cultures for people to see their way of eating as the natural or best way to typically eat their food.

Another example of ethnocentrism is colonialism. Colonialism can be defined as cultural domination with enforced social change. Colonialism refers to the social system in which the political conquests by one society of other leads to “cultural domination with enforced social change”. A good example to look at when examining colonialism is the British overtake of India. The British had little understanding of the culture in India which created a lot of problems an unrest during their rule.

Gandhi was an important figure in the struggle to end the period of British colonial rule in India, he fought for peace and understanding during this time of unrest.

Ethnocentrism may not, in some circumstances, be avoidable. We all often have instinctual reactions toward another person or culture’s practices or beliefs. But these reactions do not have to result in horrible events such as genocide or war. In order to avoid such awful things like those we must all try to be more culturally relative. Ethnocentrism is one solution to tension between one cultural self and another cultural self. It helps reduce the other way of life to a version of one’s own.

CHECK YOUR PROGRESS- 1

1. Define culture? Highlight its characteristics.

Ans-----

2. Explain the concept of Cultural Lag?

Ans-----

8.10 SUMMARY

Culture may be stated as the embodiment in ‘customs, traditions, thoughts and institutions etc. Culture is accumulative in nature, as social conditions are changing, new experiences, ideas

and theories are always added to it. We can say that culture is a system of learned behaviour shared by and transmitted among the members of a group. Culture is a unique possession of man. It is one of the distinguishing traits of human society. Culture does not exist at the sub-human level. Only man is born and brought up in a cultural environment. Other animals live in a natural environment. Everyman born in a society is the same as saying that every man is born into a culture. The dictum man is a social being can thus be redefined as 'man is a cultural being'. Every man can be regarded as a representative of his culture. Culture is the unique quality of man which separates him from the lower animals. Culture includes all the man has acquired in his individual and social life. It is the entire social heritage which the individual receives from the group.

Ogburn distinguishes between material and non-material culture. By material aspect of culture, he means things like tools, utensils, machines, dwellings, the manufacture of goods and transportation. In the non-material aspect, he includes family, religion, government and education. According to Ogburn, material aspect changes first due to many inventions and discoveries, non-material aspect responds to it. But change in non-material part is often slow; consequently, it lags behind the material aspect. This lag between material and non-material part has been called by Ogburn as cultural lag. In Ogburn's words, "The strain that exists between two correlated parts of culture that change at an unequal rate of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lag behind the other." The lags that have appeared in our society during the past few hundred years have generally been between a rapidly advancing technology and old elements of belief and organization. The undue prolongation of change in customs and traditions is supported by ecological, social and psychological barriers. They prohibit the contact with the advanced ideas and methods of the day. According to Ogburn, the resistance to change on the part of a cultural form seems to rest on the fact that they serve many purposes. The new inventions may not be adequate to replace them completely. Moreover, many of the cultural traits are our habits or they are socially deep-rooted customs, traditions and mores. It is a truism of psychology that these persist and it is very difficult to change them.

Cultural relativism is the ability to understand a culture on its own terms and not to make judgments using the standards of one's own culture. The goal of this is to promote understanding of cultural practices that are not typically part of one's own culture. Using the perspective of cultural relativism leads to the view that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a concept that cultural norms and values

derive their meaning within a specific social context. This is also based on the idea that there is no absolute standard of good or evil, therefore every decision and judgment of what is right and wrong is individually decided in each society. The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

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Key Concepts/Words

Culture: In order to assure the survival of their biological being, human beings must construct a social life. Biologists have pointed out that being social is not exclusively a human attribute; most animals also display social behaviour. There is division of labor, co-operation and interdependence quite conspicuous among some of the animals. They display forms of dominance and submission. But they lack culture. Cultural realm is peculiarly human. It includes the language, the philosophy, the religion, the values and ideologies. It consists of those rules and regulations which are operational in all walks of social life. But culture is not concerned with formally made rules and regulations only, it is also concerned with mundane details of everyday life. Every acquisition of man which makes him a social being is termed as culture. Culture may be stated as the embodiment in 'customs, traditions, thoughts and Institutions etc. Culture is accumulative in nature, as social conditions are changing, new experiences, ideas and theories are always added to it. In Sociology this word denotes the acquired ways of behaviour which are shared and transmitted from generation to generation. Thus, culture is a system of learned behaviour shared by and transmitted among the members of a group.

Edward B. Tylor, a famous English anthropologist, has defined culture as ‘that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities habits acquired by man as a member of society’. Tylor's definition is widely quoted and used today.

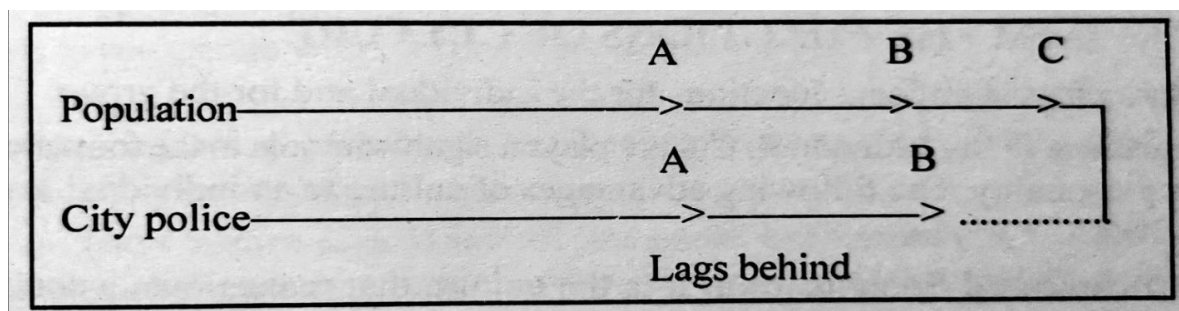
Features of Culture: Following are the main characteristics of culture:

- Culture is learned behaviour,
- Social heritage,
- Culture is idealistic,
- Linked with the past,
- Culture satisfies social needs,
- Language is the chief vehicle of culture,
- Manifestation of human mind,
- Culture evolves into more complex forms through of labor which develops special skills and increases interdependence of society's members,
- Culture is Social,
- Culture is Shared,
- Culture is Transmissive,
- Culture is Continuous and Cumulative,
- Culture is Consistent and Integrated,
- Culture is Dynamic and Adaptive,
- Culture is Gratifying,
- Culture Varies from Society to Society, and
- Culture is Superorganic and Ideational.

Cultural Lag: Ogburn was the first sociologist to elaborate the idea of cultural lag and to formulate a definite theory, though in the writings of other sociologists particularly Sumner, Muller, Lyer, Wallas and Spencer the existence of this concept is implied. In Ogburn's words, "The thesis is that various parts of modern culture are not changing at the same rate; some parts are changing much more rapidly than others ; and that since there is a correlation and interdependence of parts a rapid change in one part of our culture requires readjustments through other changes in the various correlated parts of culture.....Where one part of culture changes first, through some discovery or invention and occasional changes in some part of culture are dependent upon it ; there frequently is a delay in the change occasioned in the dependent part of culture."

Ogburn distinguishes between material and non-material culture. By material aspect of culture, he means things like tools, utensils, machines, dwellings, the manufacture of goods and transportation. In the non-material aspect, he includes family, religion, government and education. According to Ogburn, material aspect changes first due to many inventions and discoveries, non-material aspect responds to it. But change in non-material part is often slow; consequently, it lags behind the material aspect. This lag between material and non-material part has been called by Ogburn as cultural lag. In Ogburn's words, "The strain that exists between two correlated parts of culture that change at an unequal rate of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lags behind the other."

Ogburn tries to show cultural lag by the following graph:



By citing example of a city, according to Ogburn, the population is growing from A to B and C whereas growth of city police is checked at B and this lags behind the change in population. Thus, after citing many examples, Ogburn concluded that cultural lag is caused by various technological developments and inventions.

Cultural Relativism: Cultural relativism is the ability to understand a culture on its own terms and not to make judgments using the standards of one's own culture. The goal of this is promote understanding of cultural practices that are not typically part of one's own culture. Using the perspective of cultural relativism leads to the view that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a concept that cultural norms and values derive their meaning within a specific social context. This is also based on the idea that there is no absolute standard of good or evil, therefore every decision and judgment of what is right and wrong is individually decided in each society. The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural

practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

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8.11 QUESTIONS FOR PRACTICE

A. Long Type Questions

- Q1. Define culture and discuss its features in detail?
- Q2. Criticize the Ogburn's theory of Cultural Lag.
- Q3. What do you understand by the term ethnocentrism?

B. Short Type Questions

- Q1. Culture
- Q2. Ethnocentrism
- Q3. Cultural Relativism
- Q4. Cultural Lag
- Q5. Types of Culture
- Q6. Features of Culture

8.12 SUGGESTED READING

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 9: SOCIALIZATION: MEANING AND AGENCIES

STRUCTURE

9.0 Learning Objectives

9.1 Introduction

9.2 Socialization: The Basic Concept

9.3 Features of Socialization

9.4 Types of Socialization

9.5 Benefits of Socialization

9.6 Theories of Socialization

9.7 Stages of Socialization

9.7.1 G.H. Mead

9.7.2 Jean Piaget

9.7.3 Sigmund Freud

9.7.4 The Three-Part self

9.8 Agencies of Socialization

9.9 Summary

9.10 Questions for Practice

9.11 Suggested Readings

9.0 LEARNING OBJECTIVES

The socialisation is mainly aimed at the development of self and the formation of personality. The concept of 'self' refers to the individual as subject (as the source of action and self-reflection), whereas the term 'personality' refers to the individual as object (the object of

external evaluation). It is the process through which an individual is moulded into an effective participant of society.

The following are the main objectives of socialisation:

1. It inculcates basic disciplines ranging from toilet habits to the method of science. It helps in the learning of self-control.
2. It develops skills and capacities needed to fit into the society.
3. It teaches social roles (responsibilities) and their supporting attitudes.
4. It instills aspirations and satisfies needs of the individual.
5. It helps in the transmission of culture from generation to generation. 6. It develops a sense of identity and the capacity for independent thought and action For example learning of language.
6. It develops conscience which is one important characteristic product of this process.
7. It develops conscience which is one important characteristic product of this **pro**

9.1 INTRODUCTION

Any community faces the challenge of producing a responsible participant from each infant born into it. The child must understand the societal norms so that his behaviour can be trusted. He must learn the rules of the community. Each member of community must be socialised such that his behaviour is significant in terms of group norms. The child discovers the mutual responses of society during the socialisation period.

Socialization is the mechanism by which a living entity is transformed into a social being. It is a mechanism by which the younger generation discovers the adult position that it would have to assume in the future. It is a continuing loop of an individual's existence that extends from generation to generation.

The mechanism through which individuals are trained to be competent citizens of a community is known as socialisation. It explains how people learn to grasp social standards and aspirations, embrace societal views, and recognise societal principles. It is not the same as socialising (interacting with others, such as families, colleagues, and coworkers); rather, it is a sociological phenomenon that happens as a result of socialising. As Danielle's story illustrates, "even the most basic of human activities are learned. You may be surprised to know that even physical tasks like sitting, standing, and walking had not automatically developed for Danielle as she grew. And without socialization, Danielle hadn't learned about the material culture of her society (the tangible objects a culture uses): for example, she couldn't hold a spoon, bounce a

ball, or use a chair for sitting. She also hadn't learned its nonmaterial culture, such as its beliefs, values, and norms. She had no understanding of the concept of family, didn't know cultural expectations for using a bathroom for elimination, and had no sense of modesty. Most importantly, she hadn't learned to use the symbols that make up language—through which we learn about who we are, how we fit with other people, and the natural and social worlds in which we live.

The importance of the complex process of socialization and how it takes place through interaction with many individuals, groups, and social institutions. We will explore how socialization is not only critical to children as they develop but how it is also a lifelong process through which we become prepared for new social environments and expectations in every stage of our lives. But first, we will turn to scholarship about self-development, the process of coming to recognize a sense of self, a self that is then able to be socialized”.

9.2 SOCIALIZATION: THE BASIC CONCEPT

The new born is nothing more than an organism. The method is, therefore, never-ending. In the meantime, the cultural pattern of his group is integrated into the personality of an infant. It teaches him to join in with the party and to take on social positions. It establishes the infant's social position and allows an adult to integrate into the new community. It allows the man to adapt to the current social order.

Socialization refers to the growth of the human brain, body, mood, and behaviour, among other things. The phase of assimilating a person into the social environment is referred to as socialisation. The mechanism of contact in which a developing child absorbs the behaviours, behaviour, principles, and opinions of the social community into which he was born is referred to as socialisation.

From the standpoint of humanity, socialisation is the process through which society transmits and retains its identity from generation to generation. Through the individual's perspective, socialisation is the mechanism through which the child practises social behaviour and establishes his "self."

The phenomenon occurs in two levels: “one inside the child, known as internalisation of things surrounding it, and one from the outside. Socialization may be thought of as the internalisation of global expectations. Social norms become internal to the individual as they are self-imposed rather than imposed by external control, and thereby become part of the individual's own identity”.

As a result, the personality feels compelled to adapt. Second, it can be regarded as an integral component of social contact. Individuals become socialised in this situation by acting in line with the wishes of others. The fundamental mechanism of socialisation is inextricably linked with social contact.

Socialization is a multifaceted operation. According to Horton and Hunt, socialisation is the mechanism by which a person internalises the values of his groups, resulting in the emergence of a distinct "self" that is peculiar to this individual.

The child develops his identity and becomes a social person as a result of the Socialization phase. Green defined Socialization “as the process by which the child acquires a cultural content, along with selfhood and personality”.

According to Lundberg, “Socialization consists of the complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgement that are necessary for his effective participation in social groups and communities”.

Peter Worsley explains Socialization “as the process of “transmission of culture, the process whereby men learn the rules and practices of social groups”.

H.M. Johnson defines Socialization as “learning that enables the learner to perform social roles”. He further says that it is a “process by which individuals acquire the already existing culture of groups they come into.

The heart of Socialization to quote Kinsley Davis. is the emergence and gradual development of the self or ego. It is in terms of the self that personality takes shape and the mind comes to function. It is the process by which the new born individual, as he grows up, acquires the values of the group and is moulded into a social being.

Socialization takes place at different stages such as primary, secondary and adult. The primary stage involves the Socialization of the young child in the family. The secondary stage involves the school and the third stage is adult Socialization.

Socialization is, thus, a process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. The process continues throughout life as each new situation arises. Socialization is the process of fitting individuals into particular forms of group life, transforming human organism into social being sand transmitting established cultural traditions”.

9.3 FEATURES OF SOCIALIZATION

Not only does socialisation aid in the maintenance and preservation of social values and norms, but it is also the process by which values and norms are passed down from one generation to the next.

- “Socialization inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.
- It helps to control human behaviour. An individual from birth to death undergoes training and his, behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man’s life and man gets adjusted to the society. Through Socialization, society intends to control the behaviour of its-members unconsciously.
- Socialization takes place rapidly if the agencies’ of Socialization are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, Socialization of the individual tends to be slower and ineffective.
- Formal Socialization takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.
- Socialization is a life-long process. It does not cease when a child becomes an adult. As Socialization does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist”.

9.4 TYPES OF SOCIALIZATION

Orville F. Brim (Jr) “described Socialization as a life-long process. He maintains that Socialization of adults differ from childhood Socialization. In this context it can be said that there are various types of socialization. Although socialization occurs during childhood and adolescence, it also continues in middle and adult age.

1. Primary Socialization: Primary socialization refers to Socialization of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalises norms and values. The infant learns the ways of a given grouping and is moulded into an effective social participant of that group.

The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he gradually learns the norms relating to wrong and right things. The primary Socialization takes place in the family.

2. Secondary Socialization: The process can be seen at work outside the immediate family, in the 'peer group'. The growing child learns very important lessons in social conduct from his peers. He also learns lessons in the school. Hence, Socialization continues beyond and outside the family environment. Secondary Socialization generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.

3. Adult Socialization: In the adult Socialization, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary Socialization may not have prepared them fully. Adult Socialization teaches people to take on new duties. The aim of adult Socialization is to bring change in the views of the individual. Adult Socialization is more likely to change overt behaviour, whereas child Socialization moulds basic values.

4. Anticipatory Socialization: Anticipatory Socialization refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role.

5. Re-socialization: Re-Socialization refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one's life. Such re-Socialization takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it". For example, when a criminal is rehabilitated, he has to change his role radically.

9.5 BENEFITS OF SOCIALIZATION

1. **Better Public Health:** When you are surrounded by people who inspire and help you, you are more inclined to engage in daily physical exercise. In our cities, group exercise classes and facilities such as swimming pools enable you to socialise with friends while still encouraging improved physical health. In addition to increased exercise benefits, friendship decreases depression, which contributes to better cardiovascular health and an immune system.
2. **Strong Mental Health:** Friends make you happy. Consistent social connections keep your mind sharp and your brain engaged; the bond and sense of identity lifts your attitude and

can also reduce your risk of depression and anxiety. And, when you're getting stressed, a support group will help you get through it.

3. A Longer Lifetime: Simply put, socialising helps you happier, and will increase your lifespan. Social interaction is just as beneficial as eating healthy, not smoking, and not consuming excessively. According to the National Institute on Aging, literature indicates that “social isolation is a significant risk factor for morbidity and mortality, especially in older adults.” So, by participating in daily social events, you are contributing years to your existence.

9.6 THEORIES OF SOCIALIZATION

- **Development of Self and Personality:**

Personality emerges and develops with the appearance and growth of the 'self.' The appearance of self occurs during the Socialization phase if a person accepts community values.

The child's relationship with others shapes the self, the centre of personality. The ‘self’ of a human is what he actively and unconsciously imagines himself to be. It is the amount of his impressions of himself, especially his attitudes toward himself. The self can be described as a person's knowledge of, ideas about, and attitudes toward his or her own personal and social identity. However, the kid lacks a sense of self. The self emerges from the interaction of social practise, as a function of social forces to which the infant becomes exposed as he develops.

There is no self at the beginning of a child's existence. He is unconcerned with himself or anyone. Soon, the child learns where its body stops and other items begin by feeling out the boundaries of its body. The infant continues to recognise and distinguish between persons. It continues to use ‘I’ at the age of two, which is a strong indication of definite self-consciousness because he or she is being mindful of itself as a separate human being.

Sociologists and psychologists proposed a variety of hypotheses to understand the idea of self during the last century.

There are two major ways to explaining the idea of self: sociological and psychological.

- **Charles Horton Cooley:**

Charles Horton Cooley believed, “personality arises out of people’s interactions with the world. Cooley used the phrase *Looking Glass Self* to emphasise that the self is the product of our social interactions with other people.

To quote Cooley, as we see our face, figure and dress in the glass and are interested in them because they are ours and pleased or otherwise with according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends and so on and variously affected by it".

9.7 STAGES OF SOCIALIZATION

9.7.1 G.H. Mead

The American psychologist George Herbert Mead (1934) went on to investigate how the self evolves. Mead defines the self as "the cumulative total of people's deliberate understanding of their personality as distinguished from others," as it did for Cooley. Mead's philosophy of self, on the other hand, was influenced by his general understanding of socialisation as a lifelong phase.

He, like Cooley, argued that the self is a psychological product resulting from interactions with other individuals. However, as babies and small girls, we are unable to interpret the significance of other people's actions at first. When children learn to assign importance to their behaviour, they have moved outside themselves. Children begin to develop a sense of self as they can care of themselves in the same way they would think of anyone else.

According to Mead, the mechanism of self-shaping occurs in three stages. The first of these is impersonation. At this point, children unknowingly mimic adult behaviour. By moving a toy vacuum cleaner or even a stick around the room, a young child can 'assist' his parents in vacuuming the floor.

During the play level, children recognise certain behaviours as real positions, such as doctor, firefighter, and race-car driver, and begin to act out certain roles in their play. Little children will sometimes speak to dolls in both caring and reprimanding voices, as if they were adults, and then respond for the doll in the same way that a person would ask his or her parents.

This transition from one position to another strengthens children's ability to assign the same meanings to their thoughts and act in the same way that other members of the community do—another critical stage in the development of a self.

According to Mead, “the self is compassed of two parts, the ‘I’ and the ‘me’ The ‘I’ is the person’s response to other people and to society at large; the ‘me’ is a self-concept that consists

of how significant others – that is, relatives and friends-see the person. The ‘I’ thinks about and reacts to the ‘me’ as well as to other people.

For instance, ‘I’ react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider ‘me’ a fair person who’s always willing to listen. As they I trade off role in their play, children gradually develop a ‘me’. Each time they see themselves from someone else’s viewpoint, they practise responding to that impression.

During Mead’s third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball”.

9.7.2 Jean Piaget:

A view quite different from Freud’s theory of personality has been proposed by Jean Piaget. “Piaget’s theory deals with cognitive development, or the process of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is *the sensorimotor stage*. During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage. They might assume that an object ceases to exist when they don’t see it. Any baby-sitter who has listened to small children screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage.

The second stage, from about age 2 to age 7 is called *the preoperational stage*. During this period children learn to tell the difference between symbols and their meanings. At the beginning of this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent.

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this the *concrete operations stage*. For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match each stick in the row to one in the pile. Younger children, who haven’t learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number.

The last stage, from about age 12 to age 15, is the *stage of formal operations*. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage”.

9.7.3 Sigmund Freud:

Sigmund Freud’s “theory of personality development is somewhat opposed to Mead’s, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives (especially sexual ones) are opposed to cultural norms, and socialization is the process of taming these drives”.

9.7.4 The Three-part self:

Freud’s “theory is based on a three-part self; the id, the ego, and the superego. The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced, the id motivates us to have sex, eat and excrete, among other bodily functions.

The ego is the overseer of the personality, a sort of traffic light between the personality and the outside world. The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id’s tension. When the id registers, for example, the ego will block attempts to eat spare types or poisonous berries, postponing gratification until food is available.

The superego is an idealized parent: It performs a moral, judgemental function. The superego demands perfect behaviour according to the parents’ standards, and later according to the standards of society at large.

All three of these parts are active in children’s personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt”.

9.8 AGENCIES OF SOCIALIZATION

Men study the laws and customs of the social classes of which they belong by socialisation, which is a mechanism through which culture is transferred to the younger generation. It is through it that a society's social order is maintained. Personalities should not arrive pre-packaged. It takes a long time to develop an infant into a fairly decent human being.

As a result, any culture constructs an institutional structure through which infant socialisation occurs. Culture is conveyed by the contact they have with one another, and hence communication becomes the essence of the culture transmitting mechanism. A variety of agencies exist in a community to socialise the infant.

Various institutions perform crucial roles in facilitating socialisation. These organisations, though, are connected.

1. Family: The family is extremely important in the Socialization phase. Such organisations, besides the home, lead to socialisation in all communities, such as educational schools, peer groups, and so on. However, family is the most significant factor in the development of personality. At the time most agencies get involved in this operation, the child's personality has also been shaped by the family. Parents use both reward and discipline to instil in their children what is socially expected of them.

The family exercises indirect authority over its citizens. As a mini-society, the family serves as a transmission belt between the person and society. It prepares the younger generation to take on adult positions in an appropriate fashion. Since the family is the most important and intimate entity, it employs indirect measures of social regulation to rein in unethical behaviour within its members. Because of the interaction between the child and family life cycles, socialisation remains a mechanism.

According to Robert. K. Merton, “it is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation. The family serves as the natural and convenient channel of social continuity”.

2. Peer Group: A peer group is a group of people who have much in common, such as age or gender. It is made up of the child's contemporaries, his friends from kindergarten, the playground, and the lane. From his peers, the growing infant discovers certain very critical lessons. Members of the peer community openly and spontaneously engage with one another when they are at the same point of Socialization.

Members of peer networks provide access to additional outlets of knowledge regarding society, and so the acquisition of culture continues. They see the world through the same lenses and have similar subjective viewpoints. To be welcomed by his peer community, the infant must demonstrate the typical personalities, interests, and dislikes.

Conflict occurs where the expectations of the child's social community vary from those of the child's relatives. As a result, he will try to withdraw from the family community. When time

progresses, the peer group's power outweighs that of the parents. In quickly evolving cultures, this seems to be an unavoidable phenomenon.

3. Religion: Religion is very significant in socialisation. Religion instils in the person a fear of hell, causing him to abstain from evil and undesirable conduct. Religion not only converts citizens to Christianity, but it also socialises them into the secular order.

4. Educational Institutions: In multicultural cultures, parents and peer associations are not the only socialisation agencies. As a result, any civilised community has established a series of formalised educational agencies (schools, colleges, and universities) that have a significant impact on the Socialization process. History is formally conveyed and acquired in educational schools, where knowledge and art from one generation are passed on to the next.

Educational facilities not only assist children with studying language and other topics, but they also instil the concepts of time, order, teamwork, collaboration, and competitiveness. The ideal behaviour pattern is promoted by reward and discipline, while the abnormal behaviour pattern is met with condemnation, humiliation, and punishment.

In this way, educational facilities are brought closer to the family for the reason of socialising the growing boy. The educational institution is a very critical socialiser and the medium through which individuals develop mobil standards and beliefs (achievement values, democratic principles, unity and community loyalty, etc.) that are not available for learning in the family or other communities.

5. Occupation: In the workplace, the worker discovers new mutual values and priorities. He adjusts to the role he occupies and often learns to adapt to other staff that might occupy an equivalent, higher, or lower position.

When working, the person enters into cooperative relationships involving job specialisation and learns about the essence of class divisions. Work is a means of money for him, but it still provides identity and status within culture as a whole.

Wilbert Moore has divided occupational Socialization into four phases:

- (a) "Career choice",
- (b) "anticipatory Socialization",
- (c) "conditioning and commitment",
- (d) "continues commitment".

6. Political Parties: Political parties aim to capture and retain political influence. They attempt to gain the interest of community participants through a socioeconomic agenda and programme. They socialise citizens and disseminate democratic ideals and norms in the process. Political parties socialise citizens in the interest of electoral establishment unity and reform.

7. Mass Media: Communication media, especially television, play an important role in the process of socialisation. The mainstream media of communication transmits knowledge and signals that have a significant impact on an individual's personality.

Furthermore, information media has a significant impact on convincing people to support or contradict current standards and beliefs. They serve as a tool of social influence. Their tweets have an effect on us. Someone still writes the sentences, and these individuals – writers, editors, and marketers – participate in the Socialization phase alongside students, friends, and parents.

To summarise, environmental factors frequently influence the development of human personality. A suitable climate will profoundly influence whether the collective or self-centered powers triumph. Socialization is facilitated by an individual's social climate. If his mental and physical abilities are inadequate, he will be unable to allow effective use of his surroundings. However, the family can play the most important role in the Socialization phase.

The family teaches the kid a lot. After his relatives, his playmates and school have an effect on his socialisation. After finishing his studies, he pursues a career. Marriage instils a sense of social obligation in an individual, which is one of the goals of socialisation. In summary, socialisation is a mechanism that starts at birth and lasts indefinitely until the individual's death.

8. The School: The school is the second socialisation department. The infant receives his education at kindergarten, which shapes his thoughts and attitudes. A successful education can help a kid become a good person, while a poor education can lead to illegal behaviour. Education plays a significant role in socialisation. A well-planned schooling will result in socialised individuals.

9. The Playmates or Friends: Playmates and associates are often effective socialisation agents. The child's relationship with his playmates is one of dignity. It is founded on shared respect and cooperation. They are all the same generation. The boy obtains everything from his peers and playmates that he cannot get from his parents. He learns cooperative morals as well as certain casual facets of society such as fashions, fads, crazes, ways of gratification, and prohibited information from them. Knowledge of such things is necessary from a social

standpoint. For eg, in our culture, experience of sex interactions is deemed unsuitable for a young man before he marries. If such experience is specifically forbidden before marriage, performing various functions of sex life can be problematic later in marriage. This experience is obtained by the infant by his peers and playmates.

10.The State: The state is a totalitarian institution. It makes rules for the citizens and establishes the standards of behaviour that are demanded of them. The citizens are obligated to follow certain rules. If they refuse to change their behaviour in compliance with state laws, they will face punishment. As a result, the state shapes our actions.

LEARNING OUTCOMES

- Examine the roles of agents of socialization, such as families, peer groups, and institutional agents
- Explain how socialization is a lifelong process
- Describe the characteristics of a total institution
- Describe when and how resocialization occurs

9.9 SUMMARY

The mechanism of socialisation is significant from both the standpoint of community and the standpoint of the person. Any community faces the challenge of producing a responsible participant from each infant born into it. The child must understand the societal norms so that his behaviour can be trusted.

He must learn the group norms in order to consider the behaviour of others. Socialization refers to the mechanism by which men learn the laws and customs of the social classes of which they belong. That is the means by which a community maintains its social order and passes on its history from generation to generation.

It is the mechanism through which a newly born person acquires the ideals of the society and develops into a social being when he grows up. Without this, no one will become a person, since there can be no human mindset, no human identity if cultural beliefs, emotions, and ideas are not linked to the capacities and needs of the human organism.

The boy has little sense of self. The self appears as a result of the Socialization phase. The child's relationship with others shapes the self, the centre of personality.

During the Socialization phase, the individual learns about the community as well as skills ranging from language to physical dexterity that will enable him to become a contributing member of human society.

Socialization instils fundamental disciplines ranging from bathroom rituals to scientific methods. Individuals are socialised with respect to sexual behaviour in their early years.

Society is therefore concerned with instilling the fundamental goals, dreams, and ideals that the boy will be able to follow for the remainder of his life. He discovers the levels of which he can strive.

Socialization imparts information. Individuals will only blend into a group if they learn the necessary skills. Traditional traditions are passed on from generation to generation in simple communities and are typically taught through imitation and experience in the context of daily life. In a diverse society marked by growing specialisation and separation of labour, socialisation is an intricate operation. In these cultures, instilling abstract reading capabilities by structured schooling is a core task of socialisation.

The acquisition of suitable social roles that the child is supposed to perform is another component of socialisation. He understands job expectations; he understands that his behaviour and beliefs will be a component of the role he will play. He would choose to engage in such behaviour and achieve such goals.

The importance of role success in the Socialization phase cannot be overstated. “Accepted social roles as males, females, spouses, mothers, sons, daughters, parents, infants, students’ teachers, and so on must be mastered if the person is to play a functional and predictable role in social interaction.

Man becomes a human as a result of the external influences he experiences with others, as well as his own capacity to adapt and weave his reactions into a single body of behaviours, attitudes, and characteristics”. However, man is not solely the product of socialisation. He is indeed a result of heredity to some extent. He has the inherited ability to become a human in the right circumstances of maturation and conditioning.

9.10 QUESTIONS FOR SUGGESTED

How does socialization shape a person’s self-image?

- What does Cooley mean by looking glass self?
- How does Mead explain people taking the role of the other?

- What is Goffman's contribution to the idea of the social self?
- Explain the role of school in the process of Socialization?
- What are the values learnt by a child from family members?
- Explain the social importance of the process of Socialization?
- Explain the role of mass media in the process of Socialization?
- How Agencies of Socialization help the child in learning process?
- Which agency of Socialization is responsible in the development of personality of human being?
- What are the agencies involved in socialization process?

Answers to check your Progress

1. Man is a social animal. He cannot live in isolation. S/he constantly interacts with others through various agencies. This way socialization contributes in Moulding one's personality. Lack of socialization would hinder growth and development. Hence socialization is vital.

2. i) Write your own observation.

3. i) a. Print Media, non-print Media

b. Online communities

c. Facebook, Twitter

ii) New communication technologies allow for new and different forms of sociability. Unlike the traditional methods of communication, individual networks of relationships can be built with and without face-to-face interactions. Moreover, the advancement in communication technology has brought people closer. Now locating childhood friends, forming groups getting updates minute by minute all are possible due to the digital media network. Again, individuals can exert their choice. Also in virtual communities, gender, race and other ascribed statuses are irrelevant.

9.11 SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 10- SOCIAL CONTROL: MEANING AND AGENCIES

STRUCTURE

10.0 Learning Objectives

10.1 Meaning of Social Control

10.2 Definitions of Social Control

10.3 Means of Social Control

10.3.1 Informal Means of Social Control

10.3.2 Formal Means of Social Control

10.4 Agencies of Social Control

10.5 Summary

10.6 Questions for Practice

10.7 Suggested Readings

10.0 LEARNING OBJECTIVES

By the end of this unit, the student shall be able to:

- Understand the concept of social control;
- Differentiate between informal and formal means of social control; and
- Understand different agencies of social control.

10.1 MEANING OF SOCIAL CONTROL

As is put by Aristotle, “Man is a social animal.” Basically, man is an animal and has all the animal instincts in him. If man, from the very birth is left unfettered he will be in no way better than an animal and the existence of a systematic social organization will be out of question. The examples of ‘feral cases’ fairly exhibit that if man is not kept under any control, he is not socialized, he will be in no way better than animals. Social control limits man’s behaviour, moulds it into a social pattern and this compels him to act as a social being.

For the proper functioning of a society any order must be maintained, because society is a harmonious organization of human relationships. Unless the individuals live up to the prescribed norms of conduct and unless their self-seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain effectively the social life as a whole. Social control keeps the people bound in a network of social relationships, provides such situations to different members of a society, as are conducive for the performance of different roles. Society, therefore, in order to exist and progress, has to exercise control over its members, since any marked deviation from the established ways of behavior is considered a threat to its welfare.

The concept of social control has been recently developed. Although Plato wrote about it in his book 'Republic' and Auguste Comte in 'Positive Philosophy'. *Ward* did mention about this concept in his work 'Dynamic Sociology'. It was in 1894 that the concept of social control was used for the first time by *Small* and *Vincent*. E.A. Ross was the first to write a book on Social Control. He set down 35 distinct means by which society exercises control over its members. Whereas, *Ross* was interested in studying the mechanism of social control, *Cooley*, an American sociologist attempted to analyze the effects of it. *Sumner* in his book 'Folkways' laid emphasis on how institutions limit the behavior of an individual. Thus, these authors are the pioneers of this concept.

Society is defined by MacIver as a network of social relationships in which every individual is having a specific position and performing a specific role. All these roles are not performed to fulfill individual needs. Man acts in different ways to maintain the social solidarity and a harmony in the society. Social control compels man to act for the group welfare. If all the individuals are allowed to act in a complete unrestricted fashion, anarchy would follow and there will be complete chaos in social life. The aims of social control are to bring out conformity, solidarity and continuity of a social group or society.

Society is subject to change. New inventions and discoveries are always changing the face of society. All changes are not readily acceptable to all the members of a society. In such situations to check deviations, social control is becoming essential. It compels man to act in a socially expected pattern of behavior thus checking mal-adjustment. In modern societies when due to urbanization, industrialization, modernization and many such factors social changes are occurring rapidly. Social control compels man to act in socially approved ways of behavior.

10.2 DEFINITIONS OF SOCIAL CONTROL

The term 'Control' generally refers to the force exercised by court, police and army, etc. The term social control is used by sociologists in a border sense. Following are some of its important definitions:

- According to Ogburn and Nimkoff, "The patterns of pressure which a society exerts to maintain order and established rules," are called different agencies of social control.
- According to E.A. Ross, "It is a system of devices whereby society brings its members into conformity with the accepted standards of behavior."
- According to Gillin and Gillin, "Social Control is that system of measures, suggestions, persuasion, restraint and coercion by whatever means, including physical force by which a society brings into conformity to the approved pattern of behavior or by which a group moulds into conformity its members."

From the above definitions it becomes clear that social order operates at three levels- group over group, the group over its members, individuals over other individuals.

From the given definitions the following three things are to be noted:

- a) Social Control is an influence: The influence may be exerted through public opinion, coercion, suggestion, religion, law and police, etc.
- b) The influence is exercised by society: It means group is better able to exercise influence over the individual than a single individual. This group may be family, church, school, the trade union etc. Under different circumstances they exert different degrees of pressure and the effectiveness of each agency depends largely upon the circumstances.
- c) The influence is exercised for promoting the welfare of the society as a whole: The person is compelled to act for the welfare of the society as a whole. The individual is made conscious of the existence of others. He is made to adhere to the appropriate ways of behavior. In brief he is made social.

10.3 MEANS OF SOCIAL CONTROL

The agencies of social control are so numerous that it is very difficult to enlist them all and make their classification. Different social thinkers have given different agencies of social control and have attempted to classify them. The following are some of the important views:

- (a) E.A. Ross has described a number of means that have been employed by social groups throughout the human history to keep individuals under control. The important among

them are the public opinion, law, custom, religion, morality, social suggestion, folkways and mores.

- (b) E.G. Hayes, another American Sociologist, distinguished between control by sanction and control by suggestion and imitation. From control by sanctions, he meant a system of rewards and punishments. According to him, education is the most effective means of control and the family is the most significant agency.
- (c) Karl Manheim distinguished between direct and indirect means of social control.
- (d) Kimball Young gave two forms of social control—positive and negative.
- (e) Charles Cooley has classified means of social control into two categories—conscious and unconscious. Conscious means of social control are developed consciously e.g. law and are exercised by specific agencies. Unconscious means of social control develop spontaneously and they control the social behavior in an unconscious way.

Different agencies of social control can be divided into two main categories:

10.3.1 INFORMAL MEANS OF SOCIAL CONTROL

According to Oslen informal means of control are the source of self-control. It is not applied by state and do not have any physical force behind them. They grow themselves in society. No special agency is required to develop them to enforce them. It is exercised through customs, traditions, folkways and mores etc., though it is believed that people are not afraid of informal means of social control, yet informal means are very powerful especially in primary groups. No man wants to suffer loss of prestige or to be ridiculed by others. He does not want to be socially boycotted. He always wants praise, honor and recognition by the society. For these, he has to conform informal means of social control and social ways of behavior. Man learns through the process of socialization and to abide by them becomes the habit.

Following are the main characteristics of informal means of social control:

- (i) Social nature- Informal means are completely of social nature. These means are applied by the group and in case of violation punishment is also given by the group. They are social in another sense that they have evolved out of social interactions.
- (ii) Means of social control- Informal means of control shape the attitudes, beliefs and instincts of the individual according to social patterns of the society. Through the process of socialization man learns to conform to them and they become a part of his personality. Moreover, no force is used to enforce them. Man voluntarily conforms to them because they are the useful ways of behavior.

- (iii) Idea of group welfare- With the help of many folk-tales and folk- lores people are made to believe that conformity to informal means lead to group welfare. In small societies conformity to informal means is considered all the more important as compared to big societies.
- (iv) These rules are not written- Informal rules of social control are never in written form. They are transferred from generation to generation.
- (v) They resist change- An individual cannot change them easily. They have been practiced in the society since ages and it is considered obligatory for every individual to act according to them. They are the traditions, social values and mores of the society. They are considered the only appropriate ways of behavior and no individual can change them according to his convenience. Moreover, these rules are closely associated with social values. Their violation means subsequent violation of social values which cannot be tolerated in any society.

10.3.2 FORMAL MEANS OF SOCIAL CONTROL

These agencies of control are set up by state or other formal organizations and by well-defined rules. They aim to control the behavior of the people. In modern society, formal agencies of social control are more effective. Besides laws of state, every office and corporation and different organizations have their specific formal rules of conduct and every member has to act according to them and in case of violation the members are given different types of punishments as per the terms and conditions of the institutions. Following are some of the characteristics of formal agencies of social control:

- Well-defined and written- These are in written form and their terms and conditions are well-defined. Every clause of these laws is defined by the courts of the society. They explain not only expected patterns of behavior but the types of punishment which a person is likely to face in case of their violation.
- Compulsory- Every individual has to conform to them. Man has the fear that he is likely to be punished on their violation. Under no circumstances their violation is allowed by the society.
- Flexible- They can be changed. If situations under which they are operating change then the laws may be declared null and void or some clauses of them may be changed so that they can be useful to the society in the changed social conditions.
- They control external behavior- They control external actions of an individual and have direct physical force behind them. For example, to think of a crime is not considered

illegal but to commit a crime is illegal and punishable by law. Because laws are not the habits of an individual, they are imposed on him. Man, always has the desire to avoid them. So, every society has made certain provisions to impose them more effectively. There is a direct physical force behind them.

- A feature of modern complex society- In a modern, complex and heterogeneous society where people of hybrid cultures, religions and races are living together, informal means of social control fail to regulate intergroup relations in such a complex society. Formal agencies are the only effective means to control intergroup behavior. They bring uniformity in human behavior and help to maintain social solidarity.

10.4 AGENCIES OF SOCIAL CONTROL

- 1. Family-** Family is the most important agency of social control. It plays a primary role in the process of socialization. All the informal means of social control are not sufficient to control human behavior on their own. By social teaching which a child gets from his family, customs, tradition, folkways and mores etc. become a part and parcel of his personality. Elders in the family narrate many folk tales to the child thus forming his beliefs in native culture and religion. By persuasion, suggestion, rewards and punishment, a child is compelled to behave according to social rules and regulations. A child learns first lesson of morality from the elders in his family. When he grows up, he learns to distinguish between moral and immoral behavior. Family is based on love, self-sacrifice and mutual sharing. All these, traits are essential to keep a society well integrated. In family people of two or three generations are living together, where elder generation is always transmitting customs, traditions, folkways and mores etc. to the younger generation. It is the family which plays a significant role in teaching to child how to control all his basic animal instincts and to mould them into social pattern.

To sum up family performs following functions as an agency of social control:

- (i) In family the role of every member is ascribed and there are set patterns of behavior and every member has to conform to them.
- (ii) Animal instincts are moulded into social pattern and sexual relations are organized.
- (iii) Self-sacrifice, mutual love and affection, mutual sharing which are the basis of a family, are essential for a well-organized social life.
- (iv) Through moral teachings, through persuasion, suggestion and imitation bad habits are curbed and good habits are inculcated among the members of a family.

- (v) Family is the most influential agency of social control. It has moral and physical powers. No one can afford to defy the orders of one's family for long. It is such a universal institution which has been playing pivotal role in shaping human personality in all ages and at all places.

2. State- In modern complex society, state plays a significant role as an agency of social control. Due to industrialization and urbanization, individualism has increased to such an extent that informal means such as customs, traditions, folkways and mores are no longer sufficient to control the behavior of the people. In such a society, an advanced agency of control is required which has physical force behind it and can compel people to act in a specific way. State is such an agency which has the power to make people act in a specific way. Laws are the main means which, on one hand, safeguard the fundamental rights of the people and on the other hand, compel them to perform their duties. It defines the rights and duties of every citizen. If one violates the code of conduct, law takes its course and man is physically punished for the same. State provides internal and external security to its members.

Modern society is of heterogeneous nature. People of different cultures, different social and economic backgrounds live together.

Every group has its own customs, traditions, folkways and mores etc. These means fail to control intergroup relations. State is the only agency which controls such intergroup relations with the help of law.

Modern state acts as welfare as well as a planning agency. Following are the main functions of the state:

1. Protection of the rights of citizens and defining their duties.
2. Justice- People of all sections have faith in it. It imparts justice to all of its citizens. Irrespective of their caste and creed, their economic or cultural backgrounds, they are treated as equal.
3. It maintains internal peace and security so that conducive conditions are created for proper imparting of duties. It defends people against foreign attacks too.
4. State provides formal education by setting up different centers of education, where pupils are trained to undertake different types of roles.
5. It provides protection to the weak and old persons.
6. It takes many steps for social and economic improvement of the society.
7. Many plans are made for the amelioration of society as a whole and to change it in a particular direction.

8. State acts as a great check on immorality and obscenity. Every show meant for public is censored by the state agency and if anything, obscene or immoral is found that has to be cut. Moreover, efforts are made to arrange different healthy means of recreation so that people belonging to different age groups are provided different types of recreation which leave a healthy impression on their minds.

3. Law- Among the formal means of social control the important ones are laws, education and coercion. Law is the most effective means of social control. The state enacts laws to control the behavior of the people. In this way, the control of law is the control of administrative power which is vested in the government officials. Laws are enforced with the help of court, police and sometimes the armed forces. There are two main functions of law-

- i) To eliminate and suppress the homicidal activities of the individuals
- ii) To persuade the individual to pay attention to the rights of others as well as to act in cooperation with others.

In this way, law not only protects society or ensures its existence but also contributes to its welfare. It prevents people from indulging in criminal activities by fear of punishment. While it protects the obedient from the disobedient to law, it also prevents everyone from becoming an obstacle in the path of another. It controls man to man relation and relation of man to the group as a whole. It grants everyone the opportunity to progress.

Laws are clearly defined and may be in written or unwritten form. They define the rights and duties of every individual. In modern societies, they are the main controlling agency of social control as informal means are not sufficient to put restraint on interpersonal relations. In modern society, relationships are of secondary nature, they are becoming formal and impersonal. Societies are growing more and more heterogeneous in nature. For example, the Hindu Marriage Act of 1955 has laid down the rules regulating the marriage among Hindus. On one hand law grants permission to act in a specific manner, on the other hand it prohibits certain acts. Smoking in cinema hall is prohibited by law. In this way, law exercises a powerful influence upon the behavior of people in modern society.

Law is derived from various sources. As J. S. Roucek has pointed out, "All social rules including political rules, or laws, originated first in custom or folkways of long standing and are based upon existing conceptions of justice and right in a given community". It is true that "in all societies law is based upon moral notions". Laws are made and legislations are enacted on the basis of social doctrines, ideals and mores. It does not mean that the doctrines of law and morals are co-extensive. Still, it can be said that "the maintenance of legal order depends upon the moral climate of a society". (Bottomore). The effectiveness of legal regulation never

rests solely upon the threat of physical sanctions. It very much depends upon a general attitude of respect for law, and for a particular legal order. This attitude itself is determined by moral approval of law as containing social justice.

Law requires enforcing agencies. Laws are enforced with the help of the police, the court, and sometimes the armed forces. Administrative machinery of the state is the main law-enforcing agency. Increasing complexity of the modern industrial society has necessitated enormous growth of administrative agencies. Law is, in fact the control of administrative power which is vested in the government officials.

4. Coercion- Coercion is the use of force to achieve a desire end. It may be physical or non-violent. It is the ultimate means of social control when all other means have failed. Physical coercion is without doubt the lowest form of social control. It cannot be used for a longer period. Many countries apply it to suppress a people's movement. But it is generally not appreciated by the people at large.

Non-violent coercion consists of the strike, boycott and non-cooperation. Mahatma Gandhi in his struggle for freedom used Satyagraha and Non-cooperation against the British rulers. Non-cooperation is refusal to co-operate. In modern institutions, non-violent methods are often used as an effective agency of social control.

5. Educational Institutions- As an agency of social control, educational institutions are playing a very significant role. Different agencies of social control are controlling external behavior of man or his internal attitudes, motives and impulses. But educational institutions are of such nature which control external behavior of man as well as his internal motives, attitudes and impulses. When man enters educational institutions he has got capabilities to perform different roles but he lacks experience and training to perform them. The control exercised by these institutions makes young people more rational and disciplined. These institutions help in the development of a balanced personality and man learns to exercise proper control over his impulses and instincts. He learns to exercise self-control and to lead a disciplined life. In societies where people are more literate, they lead a more disciplined and socially organized life as compared to the illiterate societies.

According to Ruskin, "Education consists making people polite, teaching what they ought to be." The ideals and patterns of politeness differ from society to society. Individual is educated to adopt them. Education here does not mean only literary but is employed in its most comprehensive sense. Education renders man the use of various capacities, abilities, intelligence, etc. bestowed upon him by nature. Education is the art of adaptation. For man, adaptation is more social than natural. Education adapts man to society. Family, school, play

group, club, office, in fact everywhere man is to act. The organization or system of society is disrupted and thrown into confusion and social control fails to function when the educational system does not function correctly.

6. Leader and Leadership- The views of great leaders have always been helpful in controlling the behavior of the people. For example, without any commander, an army would act in an unrestricted and undisciplined manner. The masses in the society are not wise enough to take initiatives and face challenges in new emerging situations. Capable leaders mobilize public opinion for or against certain acts and direct the people how to face a particular situation. Under healthy and well-organized leadership people act in a disciplined way.

As is put by Gillin and Gillin, “Probably the first steps in the social control were taken by dominant personalities. Leadership and submission are to be observed even in animal life. The ‘great man’ today as always plays his part in society, although may have transformed from a captain of army to a captain of industry or a leader in education and thought.”

7. Religion- Religion exercises a powerful influence on man’s behavior in society. The term religion has been defined in different ways. Religion is an attitude towards superhuman powers. It is a belief in supernatural powers. Religion pervades practically in all societies. In the past, religion with the concept of heaven and hell associated, used to control the behavior of man. In ancient India, every caste had its own dharma and all of them acted accordingly with the fear that if they failed to act according to religious commands they would be sent to hell. The only way to achieve Moksha or salvation was to act according to religious principles. In the past, religion was so pervading that it used to affect almost all the aspects of social life. King used to rule society on the basis of divine right of kingdom.

In the modern society, religion is not that pervading as it used to be in the past. But many religious values such as equality, fraternity and love for humanity are such universal religious principles which are regulating inter-human relations universally. In every society people have faith in some super-natural power, which is supreme and regulates social relations of man to man.

8. Morality- It is an institution that is closely related to religion. Morality is concerned with the conceptions of goodness and evil. It refers to “that body of rules and principles concerned with good and evil as manifested to us by conscience”. These rules are admitted at large by the community. Honesty, faithfulness, fairness, service-mindedness, truthfulness, conscientiousness, kindness, sacrifice, incorruptibility, etc., represent some of the moral concepts. People who are morally good are also socially good.

Morality always helps to make a distinction between right and wrong or good and bad. Hence morality acts as a guide of human behavior. Moral rules are obeyed because of internal pressure. This pressure refers to the pressure of conscience. But in the case of religion, man obeys religious rule because of his fear towards God. In morality, man is not very much afraid of God, but he is afraid of society. Morality is based on rational judgement or rationality whereas religion is based on faith and emotion.

Religion and morality are mutually complementary and supportive. What is morally good is in most of the cases good spiritually also. The fulfillment of God's will and performance of moral actions are, therefore, two aspects of the same process. Both are concerned with the 'higher law' which stands over and above the sphere of the states and outside state control. Through not always morality supports religious beliefs and considers religiosity as a moral virtue. In the same way, religion reinforces morality with its super-natural sanctions. Both jointly command and control human conduct. Mathew Arnold says that "Religion is morality touched with emotions". F. H. Bradley opines. "it is a moral duty not to be immoral and that is the duty to be religious".

9. Art and Literature- Art in its narrow sense includes painting, sculpture, architecture, music and dance. Literature includes poetry, drama and fiction. Both art and literature control the imagination of the people. For example, the national songs infuse in us a spirit of patriotism. Love songs may arouse emotions. Autobiographies of great leaders infuse a spirit of self-sacrifice and altruism. For instance, life history of Mahatma Gandhi invokes great reverence for Ahimsa and consciously or unconsciously readers try to abide by some of his principles. Similarly, a sculpture or a painting may arouse a feeling of sympathy, affection and hatred. There is always a close relation between the art of a period and the national life. The civilization of any specific time can be judged by an examination of its art. An artist is called an agent of civilization.

Literature also influences human behavior in society. We have "good" literature and "bad" literature. Mahabharata, Ramayana and Bhagwad-Gita are classical works of immense value in Hindu society. On the other hand, detective literature may have its effect on rate of crime. Romantic literature may arouse passions, while religious literature may make people virtuous or superstitious. Rousseau in France hastened the French Revolution. Dickens changed the entire school system in Britain by writing David Copperfield. In this way both art and literature exert influence on imagination of the people.

10. Beliefs- Belief is a conviction in the existence of a particular thing or force. According to Ross, in a society five types of beliefs prevail:

- (a) The belief in the existence of an unseen power.
- (b) The belief in the theory of re-incarnation.
- (c) The belief in the Nemesis, the Goddess of vengeance.
- (d) The belief in the existence of hell and heaven.
- (e) The belief in the immortality of soul.

All these beliefs influence man's behavior. When man has belief in the existence of an unseen power, due to fear or out of reverence, he starts performing different rituals to appease these forces. He accepts the supremacy of supernatural forces and religiously start performing different rituals associated with them. The belief in rebirth of soul directs man to perform good Karmas in society so that he may enhance his life hereafter. This belief that bad karmas, if performed, are going to bring bad results, save man from the performance of the same. The idea of heaven and hell also influences human behavior. Many superstitions develop due to these beliefs which affect our day-to-day life. For example, number 13 is considered unlucky and people do not perform any important function on this date of the month. The belief in the immortality of soul makes us believe that spirits of our ancestors are immortal and in whichever manner we act, it is observed by them. If we perform bad Karmas, then these spirits are going to be sad and we can appease them by performing good Karmas.

In this way beliefs are powerful influences on man's behavior. They are vital for human relations. Because of belief in spiritualism, sadhus are respected in Hindu societies. Belief in rebirth of soul popularizes 'Sati Pratha'. Beliefs limit man's social behaviour, control his choice of means so that the welfare of the group is advanced or at least not hindered. No aspect of social relations escapes them. They may be founded on facts or an imagination. But the question of the validity does not necessarily determine their effectiveness in the society.

11. Social suggestions- Social suggestions are powerful agencies of social control. Suggestion is the indirect communication of ideas, feelings and other mental states. Such communication may be made through various methods. The first method is putting the life-example of great men. We celebrate the anniversaries of great leaders. We build monuments in the memory of great men. We place their ideals of life before people and ask people to follow them. The second method of making suggestion is through literature. Literature may make people romantic, brave, superstitious and conservative. The third method is through education and suggestion. Advertisements, propaganda, cinema, radio are great sources of suggestion. Suggestion may be conscious or unconscious, intentional or unintentional.

12. Ideologies- Ideology is a theory which justifies certain ideals. It is the projection of certain ideals before the people. Leninism, Gandhism and Fascism are ideologies which have analyzed

social realities and laid down different ideals before the people. Leninism has influenced the social life of Russians, Hitler's ideas influenced the Germans to the extent that they began to regard themselves as the supreme race of the world. Gandhism has influenced social life in India. The conflict between the U.S.A. and the U.S.S.R. is a conflict of capitalism and communism. The history of man has been one of struggle among conflicting ideologies. Ideologies are powerful dynamic forces of contemporary social life. They set certain values before the people. They stimulate action. They are motivators of action. They make social life meaningful.

13. Public opinion- It is of no mean importance as an agency of social control. History bears evidence to numerous incidents of great men having to make great sacrifices because of public opinion. It was on the word of a washerman of his kingdom that the great ancient king Rama turned his beloved wife Sita out of his palace and sent her into exile. In ancient times, many kings used to resort to disguise to gauge and judge public opinion concerning them. In the present democratic set up public opinion is very powerful. A government has to resign if the public opinion opposes it. It is the fear of disgrace in society that keeps a check on people's behavior, controls their ways of living and methods, etc. Before embarking on any plan, public opinion has to be mobilized in favor of it. Even law fails to operate if public does not approve of it. Many laws have remained on papers only because of the lack of public support. The public opinion is formed by press, propaganda, advertisement, preaching, cinema, television, radio, art and literature etc.

14. Customs- They are the long-established habits and usages of the people. These are those folkways and mores which have persisted for a very long time and have passed down from one generation to another. They arise spontaneously without any conscious efforts by man. They are so powerful that no one escape their range. People conform to them to avoid social disgrace, public ridicule and loss of prestige. In ancient society, they were the rulers but in modern times their force has loosened.

15. Folkways- Folkways are general laws of behavior. They control our day-to-day activities. For example, in India, with folded hands people greet each other, whereas in European countries hands are shaken. They are numerous in number and influence almost every aspect of social life. They are the behavior patterns of everyday life. They are, in general the habits of a group which are socially approved. They are the foundation of group culture. No doubt, there is no direct physical force behind them but it is not easy to violate them. If they are violated, people may be socially boycotted by their social groups. Folkways evolve spontaneously and

through the process of socialization they become individual habits, therefore, these are followed unconsciously without any conscious efforts made by man in that direction.

16. Mores- Mores are those folkways which are considered essential for group welfare. The violation of mores is strongly opposed by the society because that may hamper group welfare. The persons who violate them may be turned out of the particular class. For example, cow slaughtering is considered against Hindu mores.

Mores express the group sense of what is right and what is wrong. They imply a value judgement about the folkways. There are numerous mores, such as monogamy, prohibition, endogamy and anti-slavery etc. that control man's behavior to a great extent.

17. Humour and satire- Humour assumes various forms depending upon the situation and purpose. It often serves to relieve a tense situation. In every society, there are certain joking relations between different relatives which provide humour and control their inter-personal relations too. Through cartoons, comics, and repartees, it can support the values of the society in a form that is light in spirit but effective o control.

Satire employs wit as indirect criticism of actions felt to be vicious and socially harmful. It exposes by ridicule the falsity and danger of behavior and this indirectly acts as a great force of social control.

18. Fashion- In modern age, fashion has become an important agency of social control. In civilized societies, an important determinant in the field of thought and conduct, dress, belief, opinions, recreation, adornment of the house, way of talking, literature, music, art, in brief, in all fields of life is fashion. With the increase in means of transport and communication the influence of fashion spreads over greater range. Fashion is constantly changing, having its repercussions on social behavior too.

19. Rites, rituals and ceremonies- They add dignity and a kind of special significance to various events of social life. They mark some occasions with solemnity and introduce enjoyment to other. More than that they serve to identify the individual with his group, his community, and his nation.

Ceremonies are observed everywhere. The birth of a baby, confirmation, graduation, the death of an old man. The inauguration of a new factory, a promotion, the publication of a book, a new record in athletics etc., are all events that draw special attention. Ceremony confers public recognition to them. Ceremony regularizes or standardizes situation which people confront for which they may not otherwise find a guide for action. For example, the funeral ceremony help the survivors to meet the crisis of death.

Rites also refers to a ceremony. It sometimes conveys a sense of secrecy, of a ceremony known only to the initiated. All secret societies have their rites and also people with high qualifications have them. Example: An oral examination for the degree of doctor of philosophy. Through this the candidate joins the limited and selected few.

Ritual- Ritual is also a ceremony but it is characterized by repetition. It is periodically or repeatedly performed. Ex. Republic Day, Independence Day, Wedding Anniversary, New Year's Day, Martyrs' Day, May day, etc. ritual introduces temporal regularity and a precision of detail into many of the events that characterize our social life. Ritual also induces a sense of identification with the group.

20. Etiquette- Etiquette is a code of precise procedures that governs the social interaction of people. It contains the notion of propriety. Example: To give some gifts to the host, to place a guest of honour at appropriate seat at a formal dinner, to present some gift to the bride, etc. sociologically speaking, etiquette serves three functions.

- 1) It prescribes standard procedures to be followed on specific occasions.
- 2) It indicates membership in a certain social class.
- 3) It serves to maintain social distance where intimacy or familiarity is not required. Etiquette repels unwanted approaches at specific occasions.

CHECK YOUR PROGRESS

1. Define social control? Highlight different means of social control.

Ans. -----

2.Explain different agencies of social control?

Ans. -----

10.5 SUMMARY

Social control limits man's behaviour, moulds it into a social pattern and this compels him to act as a social being. For the proper functioning of a society any order must be maintained, because society is a harmonious organization of human relationships. Unless the individuals live up to the prescribed norms of conduct and unless their self-seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain effectively the social life as a whole. Social control keeps the people bound in a network of social relationships, provides

such situations to different members of a society, as are conducive for the performance of different roles. Society, therefore, in order to exist and progress, has to exercise control over its members, since any marked deviation from the established ways of behavior is considered a threat to its welfare.

Social control compels man to act for the group welfare. If all the individuals are allowed to act in a complete unrestricted fashion, anarchy would follow and there will be complete chaos in social life. The aims of social control are to bring out conformity, solidarity and continuity of a social group or society. It compels man to act in a socially expected pattern of behavior thus checking mal-adjustment. In a nut shell it can be said that:

- a) Social Control is an influence: The influence may be exerted through public opinion, coercion, suggestion, religion, law and police, etc.
- b) The influence is exercised by society: It means group is better able to exercise influence over the individual than a single individual. This group may be family, church, school, the trade union etc. Under different circumstances they exert different degrees of pressure and the effectiveness of each agency depends largely upon the circumstances.
- c) The influence is exercised for promoting the welfare of the society as a whole: The person is compelled to act for the welfare of the society as a whole. The individual is made conscious of the existence of others. He is made to adhere to the appropriate ways of behavior. In brief he is made social.

For exercising this influence there are numerous informal and formal means of social control in the society to regulate human behaviour.

KEY CONCEPTS/WORDS

Social Control: Social control limits man's behaviour, moulds it into a social pattern and this compels him to act as a social being. For the proper functioning of a society any order must be maintained, because society is a harmonious organization of human relationships. Social control keeps the people bound in a network of social relationships, provides such situations to different members of a society, as are conducive for the performance of different roles. Society is defined by MacIver as a network of social relationships in which every individual is having a specific position and performing a specific role. All these roles are not performed to fulfill individual needs. Man acts in different ways to maintain the social solidarity and a harmony in the society. Social control compels man to act for the group welfare. If all the individuals are allowed to act in a complete unrestricted fashion, anarchy would follow and there will be

complete chaos in social life. The aims of social control are to bring out conformity, solidarity and continuity of a social group or society. Social control compels man to act in socially approved ways of behavior. According to Gillin and Gillin, “Social Control is that system of measures, suggestions, persuasion, restraint and coercion by whatever means, including physical force by which a society brings into conformity to the approved pattern of behavior or by which a group moulds into conformity its members.”

Informal means of Social Control: According to Oslen informal means of control are the source of self-control. It is not applied by state and do not have any physical force behind them. They grow themselves in society. No special agency is required to develop them to enforce them. It is exercised through customs, traditions, folkways and mores etc., though it is believed that people are not afraid of informal means of social control, yet informal means are very powerful especially in primary groups. No man wants to suffer loss of prestige or to be ridiculed by others. He does not want to be socially boycotted. He always wants praise, honor and recognition by the society. For these, he has to conform informal means of social control and social ways of behavior. Man learns through the process of socialization and to abide by them becomes the habit.

Following are the main characteristics of informal means of social control:

- Informal means are completely of social nature.
- Informal means of control shape the attitudes, beliefs and instincts of the individual according to social patterns of the society.
- Moreover, no force is used to enforce them. Man voluntarily conforms to them because they are the useful ways of behavior.
- These rules are not written- Informal rules of social control are never in written form. They are transferred from generation to generation.
- They resist change that is an individual cannot change them easily. They have been practiced in the society since ages and it is considered obligatory for every individual to act according to them.

Formal means of social control- These agencies of control are set up by state or other formal organizations and by well-defined rules. They aim to control the behavior of the people. In modern society, formal agencies of social control are more effective. Besides laws of state, every office and corporation and different organizations have their specific formal rules of conduct and every member has to act according to them and in case of violation the members

are given different types of punishments as per the terms and conditions of the institutions. Following are some of the characteristics of formal agencies of social control:

- These are in written form and their terms and conditions are well-defined.
- Every individual has to conform to them. Man has the fear that he is likely to be punished on their violation. Under no circumstances their violation is allowed by the society.
- They can be changed.
- They control external behavior provisions to impose them more effectively. There is a direct physical force behind them.
- They are the feature of modern complex society

Family as an agency of social control: Family is the most important agency of social control. It plays a primary role in the process of socialization. All the informal means of social control are not sufficient to control human behavior on their own. By social teaching which a child gets from his family, customs, tradition, folkways and mores etc. become a part and parcel of his personality. Elders in the family narrate many folk tales to the child thus forming his beliefs in native culture and religion. By persuasion, suggestion, rewards and punishment, a child is compelled to behave according to social rules and regulations. A child learns first lesson of morality from the elders in his family. When he grows up, he learns to distinguish between moral and immoral behavior. Family is based on love, self-sacrifice and mutual sharing. All these, traits are essential to keep a society well integrated. In family people of two or three generations are living together, where elder generation is always transmitting customs, traditions, folkways and mores etc. to the younger generation. It is the family which plays a significant role in teaching to child how to control all his basic animal instincts and to mould them into social pattern.

State as an agency of social control: In modern complex society, state plays a significant role as an agency of social control. Due to industrialization and urbanization, individualism has increased to such an extent that informal means such as customs, traditions, folkways and mores are no longer sufficient to control the behavior of the people. In such a society, an advanced agency of control is required which has physical force behind it and can compel people to act in a specific way. State is such an agency which has the power to make people act in a specific way. Laws are the main means which, on one hand, safeguard the fundamental rights of the people and on the other hand, compel them to perform their duties. It defines the

rights and duties of every citizen. If one violates the code of conduct, law takes its course and man is physically punished for the same. State provides internal and external security to its members. Every group has its own customs, traditions, folkways and mores etc. These means fail to control intergroup relations. State is the only agency which controls such intergroup relations with the help of law.

Law as an agency of social control: Law is the most effective means of social control. The state enacts laws to control the behavior of the people. In this way, the control of law is the control of administrative power which is vested in the government officials. Laws are enforced with the help of court, police and sometimes the armed forces. There are two main functions of law-

- i) To eliminate and suppress the homicidal activities of the individuals
- ii) To persuade the individual to pay attention to the rights of others as well as to act in cooperation with others.

Laws are clearly defined and may be in written or unwritten form. They define the rights and duties of every individual. In modern societies, they are the main controlling agency of social control as informal means are not sufficient to put restraint on interpersonal relations. In modern society, relationships are of secondary nature, they are becoming formal and impersonal. Societies are growing more and more heterogeneous in nature. For example, the Hindu Marriage Act of 1955 has laid down the rules regulating the marriage among Hindus. On one hand law grants permission to act in a specific manner, on the other hand it prohibits certain acts. Smoking in cinema hall is prohibited by law. In this way, law exercises a powerful influence upon the behavior of people in modern society.

Folkways: Folkways are general laws of behavior. They control our day-to-day activities. For example, in India, with folded hands people greet each other, whereas in European countries hands are shaken. They are numerous in number and influence almost every aspect of social life. They are the behavior patterns of everyday life. They are, in general the habits of a group which are socially approved. They are the foundation of group culture. No doubt, there is no direct physical force behind them but it is not easy to violate them. If they are violated, people may be socially boycotted by their social groups. Folkways evolve spontaneously and through the process of socialization they become individual habits, therefore, these are followed unconsciously without any conscious efforts made by man in that direction.

Mores: Mores are those folkways which are considered essential for group welfare. The violation of mores is strongly opposed by the society because that may hamper group welfare. The persons who violate them may be turned out of the particular class. For example, cow slaughtering is considered against Hindu mores. Mores express the group sense of what is right and what is wrong. They imply a value judgement about the folkways. There are numerous mores, such as monogamy, prohibition, endogamy and anti-slavery etc. that control man's behavior to a great extent.

10.6 QUESTIONS FOR PRACTICE

A. Long Answer Type Questions

1. Define social control and discuss different agencies of social control?
2. Differentiate between informal and formal means of social control.

B. Short Answer Type Questions

1. Social Control
2. Formal Means of Social Control
3. Informal Means of Social Control
4. Family as an agency of Social Control
5. Law as an agency of Social Control

10.7 REFERENCES AND SUGGESTED READINGS

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**The Motto of Our University
(SEWA)**

SKILL ENHANCEMENT

EMPLOYABILITY

WISDOM

ACCESSIBILITY

**JAGAT GURU NANAK DEV
PUNJAB STATE OPEN UNIVERSITY, PATIALA**

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

**Bachelor of Arts
(Liberal Arts)**

(PCIB31106T)

General Punjabi

Head Quarter: C/28, The Lower Mall, Patiala-147001

WEBSITE: www.psou.ac.in

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(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

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**JAGAT GURU NANAK DEV PUNJAB STATE OPEN UNIVERSITY
PATIALA**

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PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. Anita Gill
Dean Academic Affairs

Bachelor of Arts

(Liberal Arts)

(ਸਮੈਸਟਰ-ਪਹਿਲਾ)

(PCIB31106T) ਪੰਜਾਬੀ(ਲਾਜ਼ਮੀ)-1

ਕੁੱਲ ਅੰਕ:100

ਬਾਹਰੀ ਮੁਲਾਂਕਣ:70

ਅੰਦਰੂਨੀ ਮੁਲਾਂਕਣ:70

ਪਾਸ: 35%

ਕ੍ਰੈਡਿਟ:6

ਉਦੇਸ਼

ਇਸ ਕੋਰਸ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਨਾ ਸਿਰਫ਼ ਆਪਣੇ ਦੇਸ਼, ਸਗੋਂ ਦੂਸਰੇ ਦੇਸ਼ਾਂ ਦੇ ਨਾਮਵਰ ਕਹਾਣੀਕਾਰਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਤੋਂ ਜਾਣੂ ਕਰਵਾਉਣਾ ਹੈ। ਨਿਬੰਧ ਅਤੇ ਲੇਖਾਂ ਰਾਹੀਂ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਦੁਨੀਆਂ ਦੇ ਅਨੁਵਾਦਿਤ ਸਾਹਿਤ ਦੇ ਮਹੱਤਵ, ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਬਾਰੇ ਜਾਣਕਾਰੀ ਬਾਰੇ ਦਿੱਤੀ ਗਈ ਹੈ।

INSTRUCTIONS FOR THE PAPER SETTER/EXAMINER:

1. The syllabus prescribed should be strictly adhered to.
2. The question paper will consist of three sections: A, B, and C. Sections A and B will have four questions each from the respective sections of the syllabus and will carry 10 marks each. The candidates will attempt two questions from each section.
3. Section C will have fifteen short answer questions covering the entire syllabus. Each question will carry 3 marks. Candidates will attempt any 10 questions from this section.
4. The examiner shall give a clear instruction to the candidates to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.
5. The duration of each paper will be three hours.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

ਭਾਗ-ੳ

ੳ.1 ਪੰਜਾਬੀ ਕਹਾਣੀਆਂ:- ਕੁਲਵੰਤ ਸਿੰਘ ਵਿਰਕ:ਧਰਤੀ ਹੇਠਲਾ ਬਲਦ, ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼:ਘਰ, ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ: ਚਲਾਕ ਜੱਟੀ, ਵਰਿਆਮ ਸੰਧੂ :ਚੌਥੀ ਕੂਟ, ਸ਼ਿਵਚਰਨ ਗਿੱਲ: ਬਦਖਲ, ਮਕਸੂਦ ਸਾਕਿਬ: ਸੁੱਚਾ ਤਿੱਲਾ।

ੳ.2 ਪੰਜਾਬੀ ਨਿਬੰਧ ਅਤੇ ਲੇਖ :- ਨਿਬੰਧ- ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ: ਕਿਰਤ, ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ: ਘਰ ਦਾ ਪਿਆਰ, ਅਨੁ. ਵਿਜੈ ਬੰਬੋਲੀ : ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲ ਕਦਮੀ ਦਾ ਕ੍ਰਿਸਮਾ (ਜਿਆਂ ਜਿਓਨੇ ਦੇ ਨਿਬੰਧ 'ਫਰਾਂਸ 1987' ਦਾ ਅਨੁਵਾਦ

ਲੇਖ-ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ:ਤੀਆਂ, ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫਰੈਂਕ:ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ, ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ: ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ।

ਭਾਗ ਅ

ਅ.1 ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਇਤਿਹਾਸ (ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ)

ਅ.2 ਪੈਰ੍ਹਾ ਰਚਨਾ (ਵਿਦਿਅਕ, ਸਭਿਆਚਾਰਕ ਅਤੇ ਚਲੰਤ ਮਸਲਿਆਂ ਸਬੰਧੀ।

ਪੇਪਰ ਸੈਟਰ ਲਈ ਵਿਸ਼ੇਸ਼ ਹਦਾਇਤਾਂ

1. ਭਾਗ ੳ.1 ਵਿੱਚੋਂ ਕਿਸੇ ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ ਵਸਤੂ/ ਸਾਰ ਅਤੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ ਲੇਖਕ ਦੇ ਯੋਗਦਾਨ ਸਬੰਧੀ ਪ੍ਰਸ਼ਨ ਪੁੱਛਿਆ ਜਾਵੇਗਾ
2. ਭਾਗ ੳ.1 ਵਿੱਚੋਂ ਕਿਸੇ ਕਹਾਣੀ ਦੇ ਪਾਤਰਾਂ ਦਾ ਪਾਤਰ- ਚਿਤਰਨ
3. ਭਾਗ ੳ.2 ਵਿੱਚੋਂ ਕਿਸੇ ਲੇਖ/ਨਿਬੰਧ ਦਾ ਵਿਸ਼ਾ ਵਸਤੂ ਜਾਂ ਸਾਰ
4. ਭਾਗ ੳ.2 ਵਿੱਚੋਂ ਕਿਸੇ ਲੇਖ/ਨਿਬੰਧ ਵਿਚ ਆਏ ਵਿਚਾਰਾਂ ਦਾ ਸੰਖੇਪ ਸਾਰ
5. ਕਿਸੇ ਇਕ ਵਿਸ਼ੇ 'ਤੇ ਪੈਰ੍ਹਾ ਰਚਨਾ
6. ਭਾਗ ੲ ਦੇ ਸੰਖੇਪ ਉੱਤਰਾਂ ਵਾਲੇ ਪ੍ਰਸ਼ਨ- ੳ.1, ੳ.2 ਅਤੇ ਅ.1 ਵਾਲੇ ਭਾਗਾਂ ਵਿੱਚੋਂ ਪੁੱਛੇ ਜਾਣਗੇ। ਵਿਦਿਆਰਥੀਆਂ ਨੇ ਸਾਰੇ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਸੰਖੇਪ ਵਿਚ ਉੱਤਰ ਦੇਣੇ ਹੋਣਗੇ।

ਅੰਦਰੂਨੀ ਮੁਲਾਂਕਣ

30 ਅੰਕ

ਵਿਦਿਆਰਥੀਆਂ ਪਾਠਕ੍ਰਮ ਨਾਲ ਸਬੰਧਿਤ ਤਿੰਨ ਅਸਾਈਮੈਂਟਸ ਤਿਆਰ ਕਰਨਗੇ। ਇਹ ਤਿੰਨੋਂ ਅਸਾਈਮੈਂਟਸ: ਇਕ ਕਹਾਣੀ ਨਾਲ, ਇਕ ਲੇਖ/ਨਿਬੰਧ ਨਾਲ, ਇਕ ਵਿਆਕਰਣ ਵਾਲੇ ਭਾਗ ਨਾਲ, ਪਾਠ ਕ੍ਰਮ ਵਿਚ ਨਿਰਧਾਰਿਤ ਵਿਸ਼ਿਆਂ ਨਾਲ ਹੀ ਸਬੰਧਤ ਹੋਣਗੀਆਂ। ਅੰਦਰੂਨੀ ਮੁਲਾਂਕਣ ਦੇ ਪ੍ਰਾਪਤ ਅੰਕ ਇਹਨਾਂ ਤਿੰਨਾਂ ਅਸਾਈਮੈਂਟਸ ਦੀ ਤਿਆਰ ਕੀਤੀ ਗਈ ਫਾਇਲ 'ਤੇ ਅਧਾਰਿਤ ਹੋਣਗੇ।

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BACHELOR OF ARTS (LIBERAL ARTS)

CORE COURSE (CC): ਪੰਜਾਬੀ (ਲਾਜ਼ਮੀ)

COURSE (PCIB31106T) ਪੰਜਾਬੀ(ਲਾਜ਼ਮੀ)-1

SEMESTER - I

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ- 1

ਪੰਜਾਬੀ ਕਹਾਣੀਆਂ:- ਕੁਲਵੰਤ ਸਿੰਘ ਵਿਰਕ:ਧਰਤੀ ਹੇਠਲਾ ਬਲਦ,
ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼:ਘਰ,ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ: ਚਲਾਕ ਜੱਟੀ

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2. ਕਹਾਣੀ ਦਾ ਸਾਰ
3. ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ
4. ਕਹਾਣੀ ਦੀ ਅੰਤਿਕਾ
5. ਪਾਤਰ -ਚਿਤਰਨ
6. ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ

ਭੂਮਿਕਾ -

ਪਾਠ ਪਹਿਲੇ ਵਿੱਚ ਪੰਜਾਬੀ ਕਹਾਣੀ ਦੇ ਪ੍ਰਸਿੱਧ ਲੇਖਕਾਂ ਦੀਆਂ ਸ਼ਾਹਕਾਰ ਕਹਾਣੀਆਂ ਨੂੰ ਲਿਆ ਗਿਆ ਹੈ। ਇਹ ਕਹਾਣੀਆਂ ਪਿਛਲੇ ਦੋ ਦਹਾਕਿਆਂ ਦੀ ਕਹਾਣੀ ਰਚਨਾ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਦੇ ਸਮਰੱਥ ਹਨ। ਇਸ ਪਾਠ ਵਿਚ ਸ਼ਾਮਲ ਕਹਾਣੀਕਾਰ ਆਪਣੀ-ਆਪਣੀ ਥਾਂ ਕਹਾਣੀ ਖੇਤਰ ਦੇ ਵੱਖ-ਵੱਖ ਵਿਸ਼ਿਆਂ ਵਿਚ ਮੁਹਾਰਤ ਰੱਖਣ ਵਾਲੇ ਲੇਖਕ ਹਨ। ਇਹ ਕਹਾਣੀਆਂ ਵਿਦਿਆਰਥੀਆਂ ਲਈ ਸਾਹਿਤ ਦੇ ਇਸ ਰੂਪਕਾਰ ਬਾਰੇ ਸੂਝ ਨੂੰ ਤੀਖਣ, ਵਿਸ਼ਾਲ ਅਤੇ ਪਰਪੱਕ ਕਰਨ ਦੇ ਸਮਰੱਥ ਹਨ। ਜਿੱਥੇ ਵਿਦਿਆ ਪ੍ਰਾਪਤੀ ਦੀ ਇਸ ਮੰਜ਼ਿਲ ਤੇ ਪਹੁੰਚਣਾ ਸਾਡਾ ਮੰਤਵ ਹੈ ਉਥੇ ਨਿਸ਼ਚੇ ਹੀ ਇਹ ਕਹਾਣੀਆਂ ਇਸ ਮੰਤਵ ਨੂੰ ਨੇਪਰੇ ਚਾੜ੍ਹਨ ਵਿੱਚ ਸਹਾਈ ਹੋਣਗੀਆਂ।

ਪਾਠ ਦਾ ਮੰਤਵ -

ਇਸ ਪਾਠ ਵਿਚ ਕੁੱਲ ਤਿੰਨ ਕਹਾਣੀਆਂ ਸ਼ਾਮਲ ਕੀਤੀਆਂ ਗਈਆਂ ਹਨ। ਇਹ ਤਿੰਨੋਂ ਕਹਾਣੀਆਂ ਦੇ ਵਿਸ਼ਾ-ਵਸਤੂ ਅਲੱਗ-ਅਲੱਗ ਹਨ। ਇਨ੍ਹਾਂ ਕਹਾਣੀਆਂ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ, ਕਥਾ-ਜੁਗਤਾਂ, ਕਲਾਤਮਿਕ ਪੱਧਰ, ਵਸਤੂ ਸਮੱਗਰੀ ਦੀ ਚੋਣ ਨਿਭਾਅ ਅਤੇ ਬਿਰਤਾਂਤਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਬਾਰੇ ਇਸ ਪਾਠ ਵਿਚ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਜਾਵੇਗੀ ਤਾਂ ਕਿ ਵਿਦਿਆਰਥੀਆਂ ਤੋਂ ਪ੍ਰੀਖਿਆ ਵਿਚ ਪੁੱਛੇ ਜਾਣ ਵਾਲੇ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ ਦੇਣ ਵਾਸਤੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਲੋੜੀਂਦੀ ਸਮੱਗਰੀ ਪ੍ਰਾਪਤ ਹੋ ਸਕੇ।

ਕਹਾਣੀ- ਧਰਤੀ ਹੇਠਲਾ ਬੋਲਦ

1.1 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ-

ਕੁਲਵੰਤ ਸਿੰਘ ਵਿਰਕ ਪੰਜਾਬੀ ਕਹਾਣੀ ਦਾ ਸਰਵ-ਸ੍ਰੇਸ਼ਠ ਕਹਾਣੀਕਾਰ ਹੈ। ਕੁਲਵੰਤ ਵਿਰਕ ਨੇ ਪੇਂਡੂ ਸਭਿਆਚਾਰ-ਕਿਰਸਾਨੀ ਜੀਵਨ ਅਤੇ ਸ਼ਹਿਰੀ ਵਰਗ ਨੂੰ ਚਿਤਰਦਿਆਂ ਕਹਾਣੀਆਂ ਲਿਖੀਆਂ ਹਨ। ਕੁਲਵੰਤ ਵਿਰਕ ਪੰਜਾਬੀ ਕਹਾਣੀ ਦੀ ਵਿਕਾਸ ਗਤੀ ਨੂੰ ਇਤਿਹਾਸਿਕ ਮੋੜ ਦੇਣ ਵਾਲੇ ਕਹਾਣੀਕਾਰਾਂ ਵਿੱਚੋਂ ਇੱਕ ਹੈ। ਕੁਲਵੰਤ ਸਿੰਘ ਵਿਰਕ ਨੇ 'ਛਾਹ ਵੇਲਾ', 'ਧਰਤੀ ਤੇ ਆਕਾਸ਼', 'ਤੂੜੀ ਦੀ ਪੰਡ', 'ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ', 'ਨਵੇਂ ਲੋਕ', 'ਗੋਲ੍ਹਾਂ', 'ਦੁੱਧ ਦਾ ਛੱਪੜ', 'ਅਸਤਬਾਜ਼ੀ', 'ਦੁਆਦਸ਼ੀ' ਆਦਿ ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਪੰਜਾਬੀ ਸਾਹਿਤ ਜਗਤ ਨੂੰ ਦਿੱਤੇ। ਵਿਰਕ ਨੂੰ 1968 ਵਿਚ ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ 'ਨਵੇਂ ਲੋਕ' ਲਈ ਸਾਹਿਤ ਅਕਾਦਮੀ ਇਨਾਮ ਨਾਲ ਸਨਮਾਨਿਤ ਕੀਤਾ ਗਿਆ, ਇਸ ਤੋਂ ਇਲਾਵਾ ਹੋਰ ਵੀ ਸਨਮਾਨ ਮਿਲੇ ਹਨ। ਵਿਰਕ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦਾ ਹੋਰ ਭਾਸ਼ਾਵਾਂ ਵਿਚ ਵੀ ਅਨੁਵਾਦ ਹੋਇਆ। ਸਾਰੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚੋਂ 'ਧਰਤੀ ਹੇਠਲਾ ਬੋਲਦ' ਇਕ ਬਹੁ-ਚਰਚਿਤ ਕਹਾਣੀ ਹੈ। ਜਿਸ ਵਿਚ ਕੁਲਵੰਤ ਸਿੰਘ ਵਿਰਕ ਨੇ ਮਝੈਲ ਲੋਕਾਂ ਦੇ ਸੁਭਾਅ ਤੇ ਜਿਗਰੇ ਨੂੰ ਬੜੇ ਭਾਵ-ਮਈ ਰੂਪ ਵਿਚ ਮਾਨਵਵਾਦੀ ਦ੍ਰਿਸ਼ਟੀ ਦੁਆਰਾ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਹੈ।

1.2 ਕਹਾਣੀ ਦਾ ਸਾਰ

'ਧਰਤੀ ਹੇਠਲਾ ਬੋਲਦ' ਕਹਾਣੀ ਫੌਜੀ ਮਾਨ ਸਿੰਘ ਅਤੇ ਫੌਜੀ ਕਰਮ ਸਿੰਘ ਦੁਆਲੇ ਘੁੰਮਦੀ ਹੈ। ਫੌਜੀ ਕਰਮ ਸਿੰਘ ਤੇ ਮਾਨ ਸਿੰਘ ਪੱਕੇ ਮਿੱਤਰ ਹੁੰਦੇ ਹਨ। ਉਹਨਾਂ ਨੇ ਕਈ ਲੜਾਈਆਂ ਇੱਕਠੀਆਂ ਲੜੀਆਂ। ਫੌਜੀ ਕਰਮ ਸਿੰਘ ਬੜੇ ਮਿਲਾਪੜੇ ਸੁਭਾਅ ਵਾਲਾ ਸੀ। ਕਰਮ ਸਿੰਘ ਦਾ ਪਿੰਡ ਠੱਠੀ ਖਾਰਾ ਮਾਨ ਸਿੰਘ ਦੇ ਪਿੰਡ ਚੂਹੜਕਾਣਾ ਨੇੜੇ ਸੀ। ਲੜਾਈ ਵਿਚ ਛੁੱਟੀ ਬਹੁਤ ਘੱਟ ਮਿਲਦੀ ਸੀ। ਮਾਨ ਸਿੰਘ ਨੂੰ ਛੁੱਟੀ ਮਿਲ ਜਾਂਦੀ ਹੈ ਪਰ ਕਰਮ ਸਿੰਘ ਨੂੰ ਛੁੱਟੀ ਨਾਂ ਮਿਲਣ ਕਾਰਨ ਉਹ ਨਿਰਾਸ਼ ਹੁੰਦਾ ਹੈ। ਉਹ ਆਪਣੇ ਮਿੱਤਰ ਮਾਨ ਸਿੰਘ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ ਉਹ ਉਸਦੇ ਪਿੰਡ ਜ਼ਰੂਰ ਮਿਲ ਆਵੇ ਤੇ ਉਸਨੂੰ ਆ ਕੇ ਸੁੱਖ-ਸਾਂਦ ਦੀ ਖ਼ਬਰ ਦੇਵੇ। ਉਹ ਮਾਨ ਸਿੰਘ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ ਉਸਦੇ ਘਰਦਿਆਂ ਦਾ ਤੇ ਉਸਦਾ ਇਸ ਤਰ੍ਹਾਂ ਆਪਸ ਵਿਚ ਅੱਧਾ ਮੇਲ ਹੋ ਜਾਵੇਗਾ।

ਮਾਨ ਸਿੰਘ ਆਪਣੀ ਛੁੱਟੀ ਖ਼ਤਮ ਹੋਣ ਦੇ ਨੇੜੇ ਕਰਮ ਸਿੰਘ ਦੇ ਪਿੰਡ ਮਿਲਣ ਲਈ ਜਾਂਦਾ ਹੈ। ਉਹਨਾਂ ਦੇ ਘਰ ਜਾਂ ਕੇ ਉਸਨੂੰ ਕਰਮ ਸਿੰਘ ਦੇ ਪਰਿਵਾਰ ਦਾ ਵਰਤ-ਵਰਤਾਉ ਬੜਾ ਅਜੀਬ ਲੱਗਦਾ ਹੈ। ਕਰਮ ਸਿੰਘ ਦਾ ਪਿਤਾ ਮਾਨ ਸਿੰਘ ਨੂੰ ਬੁਲਾ ਕੇ ਬਹਾਨੇ ਨਾਲ ਉੱਠ ਕੇ ਹੋਰ ਕੰਮ ਕਰਨ ਲੱਗਦਾ ਹੈ। ਮਾਨ ਸਿੰਘ ਨੂੰ ਕਰਮ ਸਿੰਘ ਦੀ ਮਾਂ ਦੇ ਚਿਹਰੇ ਦੀ ਘਬਰਾਹਟ ਤੋਂ ਪਤਾ ਨਹੀਂ ਚੱਲਦਾ ਕਿ ਇਹ ਕੀ ਹੋ ਰਿਹਾ ਹੈ। ਉਹ ਮਨ ਹੀ ਮਨ ਸੋਚਦਾ ਹੈ ਕਿ ਮਝੈਲ ਲੋਕ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਨੇ ਕਰਮ ਸਿੰਘ ਦੇ ਦੱਸਣ ਤੋਂ ਬਿਲਕੁਲ ਉਲਟ। ਮਾਨ ਸਿੰਘ ਉਥੇ ਰਾਤ ਕੱਟਦਾ ਹੈ, ਸੋਚਦਾ ਹੈ ਕਿ ਉਸ ਤੋਂ ਬ੍ਰਹਮਾ ਦੀ ਲੜਾਈ ਦੀਆਂ ਗੱਲਾਂ ਪੁੱਛਣਗੇ। ਕਰਮ ਸਿੰਘ ਦਾ ਪਰਿਵਾਰ ਉਸਦੀ ਕਿਸੇ ਗੱਲ ਨੂੰ ਉਤਸੁਕਤਾ ਨਾਲ ਨਹੀਂ ਸੁਣਦਾ। ਉਹ ਵਾਰ-ਵਾਰ ਕਰਮ ਸਿੰਘ ਦੀ ਗੱਲ ਛੇੜਦਾ, ਕੋਈ ਹੁੰਗਾਰਾ ਨਾ ਮਿਲਣ ਤੇ ਚੁੱਪ ਕਰ ਜਾਂਦਾ ਹੈ। ਜਦੋਂ ਉਹ ਕਰਮ ਸਿੰਘ ਦੇ

ਮੁੰਡੇ ਨੂੰ ਕਹਿੰਦਾ ਹੈ, “ਉਏ ਆਪਣੇ ਬਾਪੂ ਕੋਲ ਚੱਲਣਾ ਈ, ਜਾਣਾ ਈ ਤਾਂ ਚਲ ਮੇਰੇ ਨਾਲ ਪਾਣੀ ਵਿਚ ਤੁਰਿਆ ਫਿਰੀ”। ਇਹ ਗੱਲ ਸੁਣ ਕੇ ਕਰਮ ਸਿੰਘ ਦਾ ਬਾਪੂ ਗੁੱਸੇ ਵਿਚ ਕੇ ਆਪਣੀ ਘਰਵਾਲੀ ਨੂੰ ਮੁੰਡਾ ਚੁੱਕ ਕੇ ਲਿਜਾਣ ਲਈ ਕਹਿੰਦਾ ਹੈ। ਫਿਰ ਤਾਂ ਮਾਨ ਸਿੰਘ ਲਈ ਉੱਥੇ ਬੈਠਣਾ ਔਖਾ ਹੋ ਰਿਹਾ ਸੀ। ਕਰਮ ਸਿੰਘ ਦਾ ਭਰਾ ਜਸਵੰਤ ਸਿੰਘ ਵੀ ਘੁੱਟਿਆ ਜਿਹਾ ਰਹਿੰਦਾ ਹੈ। ਜਦੋਂ ਜਸਵੰਤ ਸਿੰਘ ਤੇ ਮਾਨ ਸਿੰਘ ਖੇਤਾਂ ਵੱਲ ਗੇੜਾ ਮਾਰਨ ਜਾਂਦੇ ਹਨ ਤਾਂ ਜਸਵੰਤ ਸਿੰਘ ਰਾਹ ਵਿਚ ਮਿਲਣ ਵਾਲੇ ਹਰ ਬੰਦੇ ਨੂੰ ਹਾਂ ਹੂੰ ਕਰਕੇ ਲੰਘ ਜਾਂਦਾ ਹੈ। ਮਾਨ ਸਿੰਘ ਨੂੰ ਬੜਾ ਅਜੀਬ ਲੱਗਦਾ ਹੈ, ਉਸਦਾ ਦਿਲ ਕਰਦਾ ਸੀ ਕਿ ਉਹ ਪਿੰਡ ਦੇ ਲੋਕਾਂ ਨੂੰ ਕਰਮ ਸਿੰਘ ਦੀ ਬਹਾਦਰੀ ਦੇ ਕਿੱਸੇ ਸੁਣਾਵੇ। ਆਖ਼ਿਰ ਵਿਚ ਜਦੋਂ ਮਾਨ ਸਿੰਘ ਵਾਪਸ ਜਾਣ ਦੀ ਤਿਆਰੀ ਕਰਦਾ ਹੈ ਤਾਂ ਡਾਕੀਏ ਦੇ ਪੈਨਸ਼ਨ ਲਿਆਉਣ ਤੇ ਮਾਨ ਸਿੰਘ ਨੂੰ ਕਰਮ ਸਿੰਘ ਦੀ ਸ਼ਹੀਦੀ ਦਾ ਪਤਾ ਚੱਲਦਾ ਤਾਂ ਉਸਦਾ ਦਿਲ ਭਰ ਜਾਂਦਾ ਹੈ। ਅੰਤ ਜਦੋਂ ਉਸ ਸਾਹਮਣੇ ਆਪਣੇ ਦੇਸਤ ਦੀ ਸ਼ਹੀਦੀ ਦੀ ਖ਼ਬਰ ਆ ਜਾਂਦੀ ਹੈ ਤਾਂ ਉਸਦਾ ਪਰਿਵਾਰ ਆਪਣਾ ਦੁੱਖ ਹੋਲਾ ਕਰਦਾ ਉਸਨੂੰ ਸੱਚ ਦੱਸਦਾ ਹੈ। ਮਾਨ ਸਿੰਘ ਉਹਨਾਂ ਤੋਂ ਪਹਿਲਾਂ ਨਾ ਦੱਸਣ ਦਾ ਕਾਰਨ ਪੁੱਛਦਾ ਹੈ ਤਾਂ ਕਰਮ ਸਿੰਘ ਦਾ ਪਿਤਾ ਦੱਸਦਾ ਹੈ ਕਿ,... “ਐਵੇਂ, ਅਸਾਂ ਆਖਿਆ ਮੁੰਡਾ ਛੁੱਟੀ ਆਇਆ ਏ, ਇਹਦੀ ਛੁੱਟੀ ਖਰਾਬ ਨਾ ਹੋਵੇ। ਆਪੇ ਛੁੱਟੀ ਕੱਟ ਕੇ ਪਲਟਣ ਵਿਚ ਜਾਵੇਗਾ, ਸੁਣ ਲਏਗਾ। ਫੌਜੀ ਨੂੰ ਛੁੱਟੀ ਪਿਆਰੀ ਹੁੰਦੀ ਹੈ।.....ਐਵੇਂ ਬੇਸੁਆਦੀ ਹੀ ਕੀਤੀ” । ਉਹ ਉਸਦੀ ਛੁੱਟੀ ਖਰਾਬ ਨਹੀਂ ਕਰਨਾ ਚਾਹੁੰਦੇ ਸਨ ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਹੈ ਕਿ ਫੌਜੀ ਲਈ ਛੁੱਟੀ ਦੇ ਕੀ ਮਾਇਨੇ ਰੱਖਦੀ ਹੈ। ਮਾਨ ਸਿੰਘ ਨੂੰ ਕਰਮ ਸਿੰਘ ਦਾ ਪਿਤਾ ਧਰਤੀ ਦਾ ਭਾਰ ਚੁੱਕਣ ਵਾਲੇ ਧੌਲ ਵਰਗਾ ਲੱਗਦਾ ਹੈ, ਜੋ ਭਾਰ ਥੱਲੇ ਦੱਬਿਆ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਲੋਕਾਂ ਦਾ ਭਾਰ ਚੁੱਕਣਾ ਚਾਹੁੰਦਾ ਹੈ।

1.3 ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ ਵਸਤੂ

‘ਕੁਲਵੰਤ ਸਿੰਘ ਵਿਰਕ’ ਦੀ ਕਹਾਣੀ ਵਿਚ ‘ਧਰਤੀ ਹੇਠਲਾ ਬੋਲਦਾ’ ਨੂੰ ਮੈਟਾਫ਼ਰ ਬਣਾ ਕੇ ਉਸਦੀ ਤੁਲਨਾ ਇਕ ਪਿਤਾ ਨਾਲ ਕੀਤੀ ਗਈ ਹੈ, ਜੋ ਮਾਝੇ ਦੇ ਹੀ ਨਹੀਂ ਸਗੋਂ ਸੰਸਾਰ ਦੇ ਕਿਰਸਾਨ ਦੀ ਪੀੜ ਨੂੰ ਮਹਿਸੂਸ ਕਰਵਾਇਆ ਹੈ, ਜੋ ਆਪਣੀ ਖੁਸ਼ੀ ਤੋਂ ਪਹਿਲਾਂ ਦੂਜੇ ਦੀ ਖੁਸ਼ੀ ਦਾ ਖ਼ਿਆਲ ਰੱਖਦੇ ਹਨ।

‘ਧਰਤੀ ਹੇਠਲਾ ਬੋਲਦਾ’ ਵਿਚ ਵਿਰਕ ਨੇ ਮਝੈਲ ਲੋਕਾਂ ਦੇ ਸੁਭਾਅ ਤੇ ਜਿਗਰੇ ਨੂੰ ਬੜੇ ਭਾਵਮਈ ਰੂਪ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਕਹਾਣੀ ਦਾ ਪਾਤਰ ਕਰਮ ਸਿੰਘ ਪਿੰਡ ਛੁੱਟੀ ਕੱਟਣ ਜਾ ਰਹੇ ਆਪਣੇ ਦੇਸਤ ਮਾਨ ਸਿੰਘ ਨੂੰ ਉਸਦੇ ਪਿੰਡ ਮਿਲ ਕੇ ਆਉਣ ਲਈ ਕਹਿੰਦਾ ਹੈ ਤਾਂ ਜੋ ਉਹ ਆਪਣੇ ਘਰਦਿਆਂ ਦੀ ਸੁਖ-ਸਾਂਦ ਜਾਣ ਸਕੇ ਤੇ ਉਸ ਦੇ ਘਰ ਦੇ ਵੀ ਉਸਦਾ ਹਾਲ-ਚਾਲ ਜਾਣ ਸਕਣ। ਮਾਨ ਸਿੰਘ ਦੇ ਉਸਦੇ ਪਿੰਡ ਆਉਣ ਤੱਕ ਕਰਮ ਸਿੰਘ ਦੇ ਸ਼ਹੀਦ ਹੋਣ ਦੀ ਖ਼ਬਰ ਪਿੰਡ ਵਿਚ ਪਹੁੰਚ ਚੁੱਕੀ ਸੀ। ਜਦੋਂ ਕਰਮ ਸਿੰਘ ਦੇ ਘਰਦਿਆਂ ਨੂੰ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਮਾਨ ਸਿੰਘ ਨੂੰ ਕਰਮ ਸਿੰਘ ਦੀ ਸ਼ਹੀਦੀ ਬਾਰੇ ਕੁਝ ਨਹੀਂ ਪਤਾ ਤਾਂ ਉਹ ਇਹ ਗੱਲ ਉਸ ਤੋਂ ਲੁਕਾ ਕੇ ਰੱਖਣ ਦਾ ਫੈਸਲਾ ਕਰਦੇ ਹਨ। ਉਹ ਉਸ ਨੂੰ ਫੌਜ ਦੀਆਂ ਗੱਲਾਂ ਛੇੜਨ ਤੋਂ ਗੱਲ ਨੂੰ ਹੋਰ ਪਾਸੇ ਲੈ ਜਾਂਦੇ ਹਨ ਕਿ ਕਿਤੇ ਉਹ ਗੱਲਾਂ ਸੁਣ ਭਾਵਨਾ ਵਿਚ ਵਹਿ ਕੇ ਮਾਨ ਸਿੰਘ ਨੂੰ ਦੱਸ ਨਾ

ਬੈਠਣ। ਉਹਨਾਂ ਨੂੰ ਲੱਗਦਾ ਹੈ ਕਿ ਐਵੇਂ ਵਿਚਾਰੇ ਦੀ ਛੁੱਟੀ ਖਰਾਬ ਹੋਵੇਗੀ, ਆਪੇ ਫੌਜ ਵਿਚ ਜਾ ਕੇ ਸੁਣ ਲਵੇਗਾ ਪਰ ਡਾਕੀਏ ਦੇ ਆਉਣ ਤੇ ਸਾਰੀ ਗੱਲ ਸਾਹਮਣੇ ਆ ਜਾਂਦੀ ਹੈ।

ਕੁਲਵੰਤ ਵਿਰਕ ਦੀ ਇਹ ਕਹਾਣੀ ਸਾਧਾਰਨ ਮਨੁੱਖ ਦੀ ਅਸਧਾਰਨਤਾ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਕਹਾਣੀਕਾਰ ਨੇ ਕਹਾਣੀ ਦੇ ਪਾਤਰਾਂ ਦੇ ਰਵੱਈਏ ਨੂੰ ਮਾਨਵਵਾਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਵਿਰਕ ਦੀ ਸ਼ੈਲੀ ਸੰਜਮ ਵਾਲੀ ਹੈ। ਉਸਦੇ ਬਿਆਨ ਵਿਚ ਸਰਲਤਾ ਤੇ ਸਾਦਗੀ ਹੈ। ਉਹ ਕਹਾਣੀ ਦੇ ਵਿਸਥਾਰ ਨਾਲੋਂ ਸੰਜਮ ਨੂੰ ਮਹੱਤਵ ਦਿੰਦਾ ਹੈ ਅਤੇ ਥੋੜ੍ਹੇ ਸ਼ਬਦਾਂ ਵਿਚ ਕਹਾਣੀ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਵਿਰਕ ਦੀ ਸੰਜਮਤਾ ਤੇ ਸਾਦਗੀ ਬਾਰੇ ਸੁਰਜੀਤ ਪਾਤਰ ਵੀ ਲਿਖਦੇ ਹਨ ‘ਕੁਲਵੰਤ ਸਿੰਘ ਕੋਲ ਬੈਠ ਕੇ ਉਸ ਨਾਲ ਗੱਲਾਂ ਕਰਨੀਆਂ ਇਕ ਵਡਮੁੱਲਾ ਅਨੁਭਵ ਹੁੰਦਾ ਸੀ। ਉਹਦੀ ਹਰ ਗੱਲ ਜਿਵੇਂ, ਕਹਿੰਦੇ ਨੇ ਨਿਸ਼ਾਨੇ ਦਾ ਤੀਰ ਹੁੰਦੀ; ਦੋ ਹਰਫ਼ੀ, ਵਿਅੰਗਮਈ, ਚੁੱਧਿਆ ਕੇ ਚਾਨਣ ਕਰ ਦੇਣ ਵਾਲੀ। ਇਸੇ ਕਰਕੇ ਉਹ ਦਫ਼ਤਰੀ ਮੀਟਿੰਗਾਂ ਵੀ ਖੜ੍ਹੇ- ਖੜ੍ਹੇ ਨਿਪਟਾ ਲੈਂਦਾ। ਉਸ ਨੇ ਜਿਵੇਂ ਕਿਤਾਬਾਂ ਨੂੰ, ਜ਼ਿੰਦਗੀ ਨੂੰ ਤੇ ਆਪਣੇ ਅਨੁਭਵਾਂ ਨੂੰ ਰਲਾ ਕੇ ਕਸੀਦ ਕੀਤਾ ਹੋਇਆ ਸੀ। ਉਸ ਦੀ ਗੱਲ ਦਾ ਇਕ ਕਤਰਾ ਹੀ ਸਰੂਰਨ ਲਈ ਕਾਫ਼ੀ ਹੁੰਦਾ। ਉਹ ਕਿਸੇ ਸਥਿਤੀ ਨੂੰ, ਕਿਸੇ ਬੰਦੇ ਨੂੰ ਇਕ ਵਿਨੋਦੀ ਵਾਕ ਵਿਚ ਬਦਲ ਦੇਂਦਾ ਤੇ ਹੱਸ ਪੈਂਦਾ ਹੈ’।

‘ਧਰਤੀ ਹੇਠਲਾ ਬੋਲਦ’ ਕਹਾਣੀ ਦੇ ਸਿਰਲੇਖ ਤੋਂ ਹੀ ਉਸਦੇ ਅੰਤਰੀਵੀ ਭਾਵ ਦਾ ਸੰਕੇਤ ਮਿਲ ਜਾਂਦਾ ਹੈ । ਵਿਰਕ ਦੁਆਰਾ ਵਰਤੇ ਬਿੰਬ ਪ੍ਰਤੀਕ ਤੇ ਮੋਟਿਫ਼ ਪੰਜਾਬੀ ਸੁਭਾ ਦੇ ਅਨੁਕੂਲ ਹੁੰਦੇ ਹਨ।

1.4 ਕਹਾਣੀ ਦੀ ਅੰਤਿਕਾ-

ਅੰਤ ਵਿੱਚ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਵਿਰਕ ਦੇ ਜੀਵਨ ਅਨੁਭਵ ਉਸਦੀ ਕਹਾਣੀ ਰਚਨਾ ਦਾ ਆਧਾਰ ਬਣੇ ਹਨ। ਵਿਰਕ ਅਜਿਹਾ ਪੰਜਾਬੀ ਸਾਹਿਤਕਾਰ ਹੈ ਜਿਸਨੇ ਕੇਵਲ ਕਹਾਣੀ ਵਿਧਾ ਨੂੰ ਹੀ ਅਪਣਾਇਆ। ਵਿਰਕ ਸਾਧਾਰਨ ਵਿਸ਼ਿਆਂ ਨੂੰ ਆਪਣੇ ਨਿਵੇਕਲੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਰਾਹੀਂ ਅਸਧਾਰਨ ਪੇਸ਼ਕਾਰੀ ਵਿੱਚ ਬਦਲ ਦਿੰਦਾ ਹੈ। ਵਿਰਕ ਸੁਚੇਤ, ਅਚੇਤ ਕਹਾਣੀ ਘਾਤਰ ਦੇ ਕਲਾਤਮਿਕ ਨਿਯਮਾਂ ਦਾ ਅਤਿਅੰਤ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਪ੍ਰਯੋਗਕਰਨ ਦੇ ਸਮਰੱਥ ਹੈ। ਕਥਾਨਕ ਵਿਚਲੀਆਂ ਘਟਨਾਵਾਂ ਤੇ ਪਾਤਰ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦੇ ਹਨ ਅਤੇ ਸ਼ੈਲੀ ਭਾਸ਼ਾ ਇਸ ਸਾਹਿਤਕ ਕਿਰਤ ਨੂੰ ਸਿਰਜਣ ਦਾ ਮਾਧਿਅਮ ਹਨ।

1.5 ਪਾਤਰ-ਚਿਤਰਨ

ਕਰਮ ਸਿੰਘ - ਕਰਮ ਸਿੰਘ ਫੌਜ ਵਿਚ ਹੈ, ਜਿਸਦਾ ਪਿੰਡ ਠੱਠੀ ਖਾਰਾ ਹੈ। ਕਰਮ ਸਿੰਘ ਇਕ ਦਲੇਰ ਫੌਜੀ ਤੇ ਪੱਕਾ ਨਿਸ਼ਾਨਚੀ ਹੈ। ਫੌਜ ਵਿਚ ਉਸਦੇ ਨਿਸ਼ਾਨੇ ਦੀ ਹਰ ਕੋਈ ਤਾਰੀਫ਼ ਕਰਦਾ ਹੈ। ਕੋਈ ਵੀ ਦੁਸ਼ਮਣ ਉਸਦੀ ਨਜ਼ਰ ਤੋਂ ਨਹੀਂ ਬਚਦਾ। ਕਰਮ ਸਿੰਘ ਖੁਦ ਦੁਸ਼ਮਣ ਦੀ ਗੋਲੀ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਜਾਂਦਾ ਹੈ ਤੇ ਸ਼ਹੀਦ ਹੋ ਜਾਂਦਾ ਹੈ।

ਮਾਨ ਸਿੰਘ-

ਮਾਨ ਸਿੰਘ ਕਰਮ ਸਿੰਘ ਦਾ ਦੇਸਤ ਹੈ। ਦੋਨੋਂ ਫੌਜ ਵਿਚ ਚੰਗੇ ਦੇਸਤ ਬਣਦੇ ਹਨ। ਜਦੋਂ ਮਾਨ ਸਿੰਘ ਛੁੱਟੀ ਕੱਟਣ ਆਇਆ ਹੁੰਦਾ ਹੈ ਤਾਂ ਆਪਣੇ ਦੇਸਤ ਦੇ ਕਹਿਣ ਤੇ ਉਸ ਦੇ ਪਿੰਡ ਜਾਂਦਾ ਹੈ। ਮਾਨ ਸਿੰਘ ਮਿਲਾਪੜੇ ਸੁਭਾਅ ਦਾ ਮਾਲਿਕ

ਹੈ। ਮਾਨ ਸਿੰਘ ਨੂੰ ਆਪਣੇ ਦੇਸਤ ਦੀ ਬਹਾਦਰੀ ਤੇ ਬਹੁਤ ਵੱਡਾ ਮਾਣ ਹੈ, ਉਸਦਾ ਮਨ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਸਾਰਿਆਂ ਨੂੰ ਦੱਸੇ ਕਿ ਕਿਵੇਂ ਉਸਦਾ ਦੇਸਤ ਦੁਸ਼ਮਣਾਂ ਨੂੰ ਮਾਰ ਮੁਕਾਉਂਦਾ ਹੈ। ਉਹ ਉਹਨਾਂ ਨੂੰ ਕਰਮ ਸਿੰਘ ਦੀਆਂ ਗੱਲਾਂ ਸੁਣਾਉਣੀਆਂ ਸ਼ੁਰੂ ਕਰਦਾ ਹੈ ਪਰ ਉਸਦੀਆਂ ਗੱਲਾਂ ਵਿਚ ਕਿਸੇ ਨੂੰ ਕੋਈ ਦਿਲਚਸਪੀ ਹੀ ਨਹੀਂ ਹੁੰਦੀ। ਜਦੋਂ ਉਸਨੂੰ ਉਹਨਾਂ ਦੇ ਚੁੱਪ ਰਹਿਣ ਦੇ ਕਾਰਨ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ ਤਾਂ ਉਹ ਉਹਨਾਂ ਦੇ ਹੌਸਲੇ ਤੇ ਹੈਰਾਨ ਹੁੰਦਾ ਹੈ।

ਜਸਵੰਤ ਸਿੰਘ-

ਜਸਵੰਤ ਸਿੰਘ ਕਰਮ ਸਿੰਘ ਦਾ ਭਰਾ ਹੈ। ਉਹ ਸੁਭਾਅ ਪੱਖੋਂ ਤਾਂ ਮਿਲਾਪੜਾ ਵਿਅਕਤੀ ਹੈ ਪਰ ਮਾਨ ਸਿੰਘ ਤੋਂ ਦੁੱਖ ਲੁਕਾਉਣ ਲਈ ਇਹ ਜ਼ਿਆਦਾ ਬੋਲਦਾ ਨਹੀਂ। ਉਹ ਘੁਟਿਆ-ਘੁਟਿਆ ਫਿਰਦਾ ਰਹਿੰਦਾ ਹੈ। ਉਸ ਕੋਲ ਗੱਲ ਨੂੰ ਦੂਜੇ ਪਾਸੇ ਮੋੜ ਲੈਣ ਦਾ ਵੀ ਹੁਨਰ ਹੈ। ਜਦੋਂ ਵੀ ਕਰਮ ਸਿੰਘ ਦੀ ਗੱਲ ਤੁਰਦੀ ਤਾਂ ਉਹ ਗੱਲ ਨੂੰ ਹੋਰ ਪਾਸੇ ਘੁਮਾ ਦਿੰਦਾ ਹੈ। ਮਾਨ ਸਿੰਘ ਨੂੰ ਪਿੰਡ ਘੁਮਾਉਣ ਲੱਗਿਆ ਵੀ ਉਹ ਕਿਸੇ ਕੋਲ ਨਹੀਂ ਖੜ੍ਹਦਾ ਕਿ ਕਿਤੇ ਕੋਈ ਕਰਮ ਸਿੰਘ ਦੀ ਗੱਲ ਨਾ ਤੋਰ ਲਵੇ। ਉਹ ਘੁਟਿਆ-ਘੁਟਿਆ ਫਿਰਦਾ ਰਹਿੰਦਾ ਹੈ।

ਕਰਮ ਸਿੰਘ ਦਾ ਬਾਪ -

ਕਰਮ ਸਿੰਘ ਦਾ ਬਾਪ ਵੱਡੇ ਜਿਗਰੇ ਵਾਲਾ ਇਨਸਾਨ ਹੈ। ਉਹ ਬਜ਼ੁਰਗ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਬੜੇ ਹੌਸਲੇ ਨਾਲ ਆਪਣੇ ਪੁੱਤ ਦੀ ਮੌਤ ਨੂੰ ਬਰਦਾਸ਼ਿਤ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ। ਉਹ ਬਹੁਤ ਹੀ ਭਾਵੁਕ ਕਿਸਮ ਦਾ ਵਿਅਕਤੀ ਹੈ। ਉਹ ਮਾਨ ਸਿੰਘ ਨਾਲ ਗੱਲ ਕਰਨ ਤੋਂ ਬਚਦਾ ਹੈ ਕਿ ਕਿਤੇ ਉਹ ਭਾਵਨਾਵਾਂ ਵਿਚ ਵਹਿ ਕੇ ਆਪਣਾ ਦੁੱਖ ਦੱਸ ਨਾ ਬੈਠੇ। ਉਹ ਆਪਣੀ ਜੁਬਾਨ ਤੋਂ ਤਾਂ ਗੱਲ ਬਾਹਰ ਨਹੀਂ ਆਉਣ ਦਿੰਦਾ, ਪਰ ਉਸਦੀਆਂ ਸਰੀਰਕ ਹਰਕਤਾਂ ਉਸ ਅੰਦਰਲੀ ਘਬਰਾਹਟ ਨੂੰ ਜ਼ਾਹਿਰ ਕਰ ਰਹੀਆਂ ਹਨ।

1.6 ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ -

- 1) ਮਾਨ ਸਿੰਘ ਨੂੰ ਕਰਮ ਸਿੰਘ ਦੇ ਘਰਦਿਆਂ ਦਾ ਵਤੀਰਾ ਕਿਹੋ ਜਿਹਾ ਲੱਗਾ?
- 2) ਕਰਮ ਸਿੰਘ ਦੇ ਮੁੰਡੇ ਨੂੰ ਉਹਦੀ ਦਾਦੀ ਕਿਉਂ ਮਾਨ ਸਿੰਘ ਕੋਲੋਂ ਕਿਉਂ ਲੈ ਜਾਂਦੀ ਹੈ?
- 3) ਡਾਕੀਆ ਕਿਸਦੀ ਚਿੱਠੀ ਲੈ ਕੇ ਆਉਂਦਾ ਹੈ?
- 4) ਕਰਮ ਸਿੰਘ ਦਾ ਪਿਉ ਮਾਨ ਸਿੰਘ ਨੂੰ 'ਧਰਤੀ ਹੇਠਲਾ ਬੋਲਦਾ' ਕਿਉਂ ਲੱਗਦਾ ਹੈ?

ਕਹਾਣੀ - ਘਰ

1.1 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ

ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਪੰਜਾਬੀ ਕਹਾਣੀ ਦਾ ਉੱਘਾ ਹਸਤਾਖਰ ਹੈ। ਉਹਨਾਂ ਦਾ ਜਨਮ 7 ਅਪ੍ਰੈਲ 1932 ਨੂੰ ਹੋਇਆ। ਬੀ.ਏ ਕਰਨ ਉਪਰੰਤ 1963-64 ਵਿਚ ਪੱਤਰਕਾਰੀ ਦਾ ਡਿਪਲੋਮਾ ਕੀਤਾ ਅਤੇ ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ ਚੰਡੀਗੜ੍ਹ ਤੋਂ 1966 ਵਿਚ ਐਮ.ਏ ਉਰਦੂ ਕੀਤੀ। ਵੱਖ-ਵੱਖ ਅਖ਼ਬਾਰਾਂ ਦੇ ਸਬ-ਐਡੀਟਰ ਵਜੋਂ ਕੰਮ ਕੀਤਾ। ਉਹਨਾਂ ਨੇ 'ਕੱਚਕੜੇ', 'ਨਮਾਜੀ', 'ਮੁਕਤੀ', 'ਸਵੇਤਾਂਬਰ ਨੇ ਕਿਹਾ ਸੀ', 'ਕੁਝ ਅਣਕਿਹਾ ਵੀ', 'ਸੁਣਦੈ ਖਲੀਫ਼ਾ', ਆਦਿ ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੀ ਝੋਲੀ ਪਾਏ। ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਨੂੰ 'ਕੁਝ ਅਣਕਿਹਾ ਵੀ' (1990) ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਲਈ ਸਾਹਿਤ ਅਕਾਦਮੀ ਸਨਮਾਨ ਮਿਲਿਆ। ਉਹਨਾਂ ਦੇ ਇਨ੍ਹਾਂ ਸਨਮਾਨਾਂ ਦੀ ਲਿਸਟ ਬਹੁਤ ਲੰਮੀ ਹੈ। ਉਹਨਾਂ ਦੀ ਚੋਣਵੀਆਂ ਕਹਾਣੀਆਂ ਵਿਚੋਂ 'ਘਰ' ਕਹਾਣੀ ਇਕ ਹੈ।

1.2 ਕਹਾਣੀ ਦਾ ਸਾਰ –

'ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼' ਦੀ ਕਹਾਣੀ 'ਘਰ' ਇਕ ਔਰਤ ਦੇ ਜੀਵਨ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦੀ ਹੈ। ਇਸ ਕਹਾਣੀ ਦੀ ਮੁੱਖ ਪਾਤਰ ਰੀਟਾ ਹੈ, ਜੋ ਆਪਣੀ ਸਹੇਲੀ ਨੂੰ ਤੀਜੀ ਚਿੱਠੀ ਦੇ ਜਵਾਬ ਵਿਚ ਸਥਿਤੀ ਬਿਆਨ ਕਰਦੀ ਹੈ। ਉਸਦੀ ਸਥਿਤੀ ਉਸਦੀ ਚਿੱਠੀ ਸ਼ੁਰੂ ਕਰਨ ਦੀ ਪਹਿਲੀ ਲਾਈਨ ਤੋਂ ਹੀ ਉਸਦੀ ਜ਼ਿੰਦਗੀ ਬਾਰੇ ਪਤਾ ਲਗਾ ਦਿੰਦੀ ਹੈ, ਜਦੋਂ ਉਹ ਲਿਖਦੀ ਹੈ ਕਿ ... "ਕਹਾਣੀ ਲਿਖਣੀ ਤਾਂ ਮੈਂ ਕਾਲਜ ਵਿਚ ਹੀ ਛੱਡ ਦਿੱਤੀ ਸੀ। ਹੁਣ ਤਾਂ ਆਪਣੀ ਬਣੀ ਪਈ ਹੈ"। ... ਰੀਟਾ ਕੈਸਲ ਬ੍ਰਾਹਮਣਾਂ ਦੀ ਧੀ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਕਰਮ ਕਾਡਾਂ ਨੂੰ ਸਵੀਕਾਰ ਨਹੀਂ ਕਰਦੀ। ਰੀਟਾ ਕਾਲਜ ਪੜ੍ਹਦੀ ਹੈ ਅਤੇ ਆਪਣੀ ਮਰਜ਼ੀ ਨਾਲ ਸੁਹੇਲ ਭੁੱਲਰ ਨਾਲ ਅੰਤਰਜਾਤੀ ਵਿਆਹ ਕਰਵਾਉਂਦੀ ਹੈ। ਰੀਟਾ ਦਾ ਪਰਿਵਾਰ ਇਸ ਵਿਆਹ ਨੂੰ ਸਵੀਕਾਰ ਨਹੀਂ ਕਰਦਾ। ਰੀਟਾ ਨਾਲ ਦੁਖਾਂਤ ਉਦੋਂ ਵਾਪਰਦਾ ਹੈ, ਜਦੋਂ ਉਸਦਾ ਸਹੁਰਾ ਪਰਿਵਾਰ ਵੀ ਉਸਨੂੰ ਸਤਿਕਾਰ ਨਹੀਂ ਦਿੰਦਾ ਤਾਂ ਉਸ ਸਮੇਂ ਉਸਨੂੰ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਕਿ ਸਮਾਜ ਬਿਨਾਂ ਧਾਰਮਿਕ ਰਸਮਾਂ ਵਾਲੇ ਵਿਆਹ ਨੂੰ ਸਵੀਕਾਰ ਨਹੀਂ ਕਰਦਾ। ਰੀਟਾ ਤੇ ਸੁਹੇਲ ਸ਼ਹਿਰ ਰਹਿਣ ਲੱਗਦੇ ਹਨ। ਰੀਟਾ ਟੂਰਿਜ਼ਮ ਵਿਭਾਗ ਵਿਚ ਨੌਕਰੀ ਕਰਦੀ ਹੈ ਪ੍ਰੰਤੂ ਆਪਣੇ ਪਤੀ ਦੇ ਸ਼ੱਕੀ ਵਤੀਰੇ ਕਾਰਨ ਉਸਨੂੰ ਪਹਿਲੇ ਬੱਚੇ ਬਾਅਦ ਨੌਕਰੀ ਛੱਡਣੀ ਪੈਂਦੀ ਹੈ। ਰੀਟਾ ਦੇ ਪਿਓ ਦੀ ਮੌਤ ਦੀ ਖ਼ਬਰ ਵੀ ਉਸਨੂੰ ਦੇਰ ਨਾਲ ਮਿਲਦੀ ਹੈ ਅਤੇ ਪਰਿਵਾਰ ਦੇ ਪਰਾਏ ਵਿਵਹਾਰ ਕਾਰਨ ਉਸਦਾ ਮਨ ਬਹੁਤ ਦੁਖੀ ਹੁੰਦਾ ਹੈ। ਬਾਪ ਦੀ ਮੌਤ ਤੋਂ ਕੁਝ ਸਮੇਂ ਬਾਅਦ ਮਾਂ ਵੀ ਪੂਰੀ ਹੋ ਜਾਂਦੀ ਹੈ ਅਤੇ ਉਸਦਾ ਨਾਤਾ ਉਸ ਘਰ ਨਾਲੋਂ ਹਮੇਸ਼ਾ ਲਈ ਟੁੱਟ ਜਾਂਦਾ ਹੈ।

ਰੀਟਾ ਨੂੰ ਅਹਿਸਾਸ ਹੁੰਦਾ ਹੈ ਕਿ ਉਸਨੇ ਗਲਤ ਫੈਸਲੇ ਲਏ। ਜਿਸ ਕਾਰਨ ਉਹ ਅੰਦਰੋਂ ਟੁੱਟ ਜਾਂਦੀ ਹੈ। ਉਸਨੂੰ ਆਪਣੇ ਮਾਂ-ਬਾਪ ਦੀ ਮੌਤ ਪਿੱਛੇ ਵੀ ਆਪਣਾ ਆਪ ਦਿਸਣ ਲੱਗਦਾ ਹੈ। ਉਹ ਸੋਚਦੀ ਹੈ ਕਿ ਜੇ ਉਹ ਉਹਨਾਂ ਦਾ ਕਹਿਣਾ ਮੰਨਦੀ ਤਾਂ ਘੱਟੋ-ਘੱਟ ਉਹਨਾਂ ਦੀ ਜਾਨ ਤਾਂ ਸੌਖੀ ਨਿਕਲਦੀ। ਉਸ ਨੇ ਮਾਪੇ ਵੀ ਦੁਖੀ ਕੀਤੇ ਤੇ ਹੁਣ ਖੁਦ ਵੀ ਦੁਖੀ ਹੋ

ਰਹੀ ਹੈ। ਜਿਹਨਾਂ ਕਰਮ-ਕਾਡਾਂ ਨੂੰ ਇਹ ਵਹਿਮ-ਭਰਮ ਦਾ ਨਾਂ ਦਿੰਦੀ ਸੀ, ਹੁਣ ਉਹੀ ਪੂਜਾ ਪਾਠ ਕਰਕੇ ਉਸ ਦੇ ਮਨ ਨੂੰ ਚੈਨ ਮਿਲਦਾ ਹੈ।

ਰੀਟਾ ਦਾ ਦਿਲ ਕਰਦਾ ਹੈ ਕਿ ਉਸਦਾ ਭਰਾ ਘਰ ਆਵੇ, ਮੇਰੇ ਨਾਲ ਦੁੱਖ-ਸੁੱਖ ਕਰੇ ਪਰ ਸੁਰਿੰਦਰ ਵੀ ਆਪਣੀ ਭੈਣ ਨਾਲੋਂ ਨਾਤਾ ਤੇੜ ਲੈਂਦਾ ਹੈ। ਰੀਟਾ ਦੇ ਬੱਚੇ ਵੱਡੇ ਹੋ ਜਾਂਦੇ ਹਨ ਅਤੇ ਸੁਹੇਲ ਦਿਨ ਰਾਤ ਸ਼ਰਾਬ ਨਾਲ ਰੱਜਿਆ ਰਹਿੰਦਾ ਹੈ। ਇਕ ਅਜ਼ਾਦ ਖਿਆਲੀ ਔਰਤ ਦੀ ਆਖਰੀ ਪਹਿਚਾਣ ਸਿਰਫ ਉਸਦੇ ਪਤੀ ਦੀ ਹੋ ਕੇ ਰਹਿ ਜਾਂਦੀ ਹੈ। ਉਹ ਲਿਖਦੀ ਹੈ ਕਿ, ... “ਮੈਂ ਜੇ ਰੀਟਾ ਕੋਸ਼ਲ ਸੀ, ਫੇਰ ਰੀਟਾ ਬਣੀ.... ਤੇ ਫੇਰ ਮਿਸਿਜ਼ ਭੁੱਲਰ ਤੇ ਫਿਰ ਸੁਆਹ ਮਿੱਟੀ। ਇਸ ਘਰ ਵਿਚ....., ਜਿਲਾਂ ਲੁਧਿਆਣਾ ਹੋਵੇਗਾ” ।... ਇਹਨਾਂ ਪਰਸਥਿਤੀਆਂ ਕਾਰਨ ਰੀਟਾ ਮਾਨਸਿਕ ਤੌਰ ਤੇ ਪ੍ਰੇਸ਼ਾਨ ਹੋਈ ਹੈ। ਘਰ ਇਕ ਮਕਾਨ ਹੀ ਨਹੀਂ ਸਗੋਂ ਪਰਿਵਾਰਕ ਰਿਸ਼ਤਿਆਂ ਨਾਲ ਹੀ ਹੁੰਦਾ ਹੈ। ਰੀਟਾ ਨੂੰ ਪੇਕੇ ਘਰ ਵਾਂਗ ਹੀ ਸਹੁਰਾ ਪਰਿਵਾਰ ਦੇ ਰਿਸ਼ਤਿਆਂ ਵਿਚ ਵੀ ਆਪਣਾਪਣ ਨਹੀਂ ਮਿਲਦਾ। ਉਸਨੂੰ ਪੇਕੇ ਪਿੰਡ ਤੋਂ ਟੁੱਟਣਾ ਖੂਨ ਦੇ ਰਿਸ਼ਤਿਆਂ ਨਾਲੋਂ ਪਰਾਏ ਹੋਣ ਕਰਕੇ ਅੰਦਰੋਂ ਅੰਦਰੀ ਕੁਝ ਖਾਈ ਜਾਂਦਾ ਹੈ। ਰੀਟਾ ਨੂੰ ਆਪਣੇ ਲਏ ਫੈਸਲੇ ਗਲਤ ਲੱਗਣ ਲੱਗ ਜਾਂਦੇ ਹਨ।

ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਵਿਚ ਔਰਤ ਦੇ ਜਨਮ ਤੋਂ ਮੌਤ ਤੱਕ ਦੀਆਂ ਰਸਮਾਂ ਪੇਕੇ ਘਰ ਨਾਲ ਜੁੜੀਆਂ ਹੁੰਦੀਆਂ ਹਨ। ਹਰ ਮਨੁੱਖ ਲਈ ਮਾਤਾ-ਪਿਤਾ ਦਾ ਸਤਿਕਾਰ ਕਰਨਾ ਮੁੱਢਲਾ ਫ਼ਰਜ਼ ਬਣਦਾ ਹੈ ਜੇਕਰ ਮਾਤਾ ਪਿਤਾ ਦੀ ਮਰਜ਼ੀ ਤੋਂ ਬਾਹਰ ਹੋ ਕੇ ਜਿੰਦਗੀ ਦੇ ਅਹਿਮ ਫੈਸਲੇ ਲੈਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਾਂਗੇ ਤਾਂ ਫਿਰ ਹਰ ਮਨੁੱਖ ਦੀ ਸਥਿਤੀ ਰੀਟਾ ਵਰਗੀ ਹੋ ਸਕਦੀ ਹੈ। ਅੰਤ ਵਿਚ ਰੀਟਾ ਨਾ ਸਹੁਰਿਆਂ ਦੀ ਹੋ ਸਕੀ ਤੇ ਨਾ ਹੀ ਪੇਕਿਆਂ ਦੀ। ਸਿਰਫ ਤੇ ਸਿਰਫ ਉਸ ਕੋਲ ਦੁਖੀ ਹੋਣ ਤੋਂ ਸਵਾਏ ਬਾਕੀ ਕੁਝ ਨਹੀਂ ਬਚਦਾ।

1.3 ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ ਵਸਤੂ

ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਦੀ ਕਹਾਣੀ ‘ਘਰ’ ਰੀਟਾ ਦੀ ਤ੍ਰਾਸਦੀ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ, ਜੋ ਔਰਤ ਆਪਣੀ ਜਵਾਨੀ ਵਿਚ ਆਪਣੀ ਮਰਜ਼ੀ ਨਾਲ ਫੈਸਲੇ ਲੈਂਦੀ ਹੈ ਅਤੇ ਅੰਤਰਜਾਤੀ ਵਿਆਹ ਕਰਵਾਉਂਦੀ ਹੈ। ਇਹੀ ਅੰਤਰਜਾਤੀ ਵਿਆਹ ਹੌਲੀ-ਹੌਲੀ ਸਮੇਂ ਉਸ ਲਈ ਦੁਖਾਂਤ ਬਣ ਜਾਂਦਾ ਹੈ। ਉਸਨੂੰ ਆਪਣੇ ਲਏ ਫੈਸਲੇ ਤੇ ਪਛਤਾਵਾ ਹੁੰਦਾ ਹੈ। ਇਹ ਕਹਾਣੀ ਦੇ ਸਭਿਆਚਾਰਕ ਮੁੱਲਾਂ ਦੀ ਵਿਭਿੰਨਤਾ ਵਿਚੋਂ ਉਪਜੇ ਤਨਾਉ ਦਾ ਦੁਖਾਂਤ ਪੇਸ਼ ਕਰਦੀ ਹੈ।

ਇਹ ਕਹਾਣੀ ਰੀਟਾ ਤੋਂ ਮਿਸਿਜ਼ ਭੁੱਲਰ ਬਣ ਜਾਣ ਤੱਕ ਦੀ ਕਹਾਣੀ ਹੈ। ਜੋ ਔਰਤ ਕਦੇ ਆਪਣੀ ਪਛਾਣ ਲਈ ਆਪਣੇ ਹੱਕਾਂ ਲਈ ਸਭ ਨਾਲ ਲੜਨ ਦਾ ਹੌਸਲਾ ਰੱਖਦੀ ਸੀ ਤੇ ਕੁਝ ਵੱਖਰਾ ਕਰਕੇ ਸਭ ਨੂੰ ਹੈਰਾਨ ਕਰਨਾ ਚਾਹੁੰਦੀ ਸੀ

ਉਹੀ ਔਰਤ ਸਿਰਫ਼ ਆਪਣੇ ਪਤੀ ਦੀ ਪਤਨੀ ਬਣ ਕੇ ਰਹਿ ਜਾਂਦੀ ਹੈ। ਉਸਦੀ ਆਪਣੀ ਪਛਾਣ ਤਾਂ ਬਹੁਤ ਸਮਾਂ ਪਹਿਲਾਂ ਹੀ ਗਵਾਚ ਚੁੱਕੀ ਹੁੰਦੀ ਹੈ।

ਕਹਾਣੀ ਸਾਡੇ ਸਮਾਜ ਦੇ ਜਾਤੀ ਤੇ ਫ਼ਿਰਕੂ ਕੱਟੜਪੁਣੇ ਨੂੰ ਵੀ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਸਾਡੇ ਸਮਾਜ ਵਿਚ ਰਿਸ਼ਤਿਆਂ ਤੋਂ ਵੱਧ ਸਮਾਜ ਵਿਚ ਰੁਤਬਾ ਮਹੱਤਵਪੂਰਨ ਹੁੰਦਾ ਹੈ। ਰੀਟਾ ਦੇ ਅੰਤਰ-ਜਾਤੀ ਵਿਆਹ ਦੇ ਫ਼ੈਸਲੇ ਕਾਰਨ ਉਸਦਾ ਬਾਪ ਗਮ ਵਿਚ ਮਰ ਜਾਂਦਾ ਹੈ ਨਾਲ ਹੀ ਸੁਰਿੰਦਰ ਵੀ ਗੰਗਾ ਦੀ ਸਹੁੰ ਖਾਂਦਾ ਹੈ ਕਿ ਉਹ ਰੀਟਾ ਦੇ ਘਰ ਨਹੀਂ ਜਾਵੇਗਾ। ਕਹਾਣੀਕਾਰ ਇੱਥੇ ਇਸ ਗੱਲ ਦੀ ਪੇਸ਼ਕਾਰੀ ਵੀ ਕਰਦਾ ਹੈ ਕਿ ਕੋਈ ਵੀ ਮਨੁੱਖ ਧਰਮ ਤੋਂ ਜਿੰਨਾ ਵੀ ਦੂਰ ਰਹਿਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰੇ ਪ੍ਰੰਤੂ ਆਪਣੇ ਜੀਵਨ ਦੇ ਕਿਸੇ ਨਾ ਕਿਸੇ ਪੜਾਅ ਤੇ ਜਦੋਂ ਇਕੱਲਾਪਨ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ ਤਾਂ ਧਰਮ ਦਾ ਸਹਾਰਾ ਲੈਂਦਾ ਹੈ, ਜਿਵੇਂ ਰੀਟਾ।

‘ਘਰ’ ਕਹਾਣੀ ਉਤਮ ਪੁਰਖ ਸ਼ੈਲੀ ਵਿਚ ਲਿਖੀ ਗਈ ਹੈ। ਇਸ ਵਿਚ ਰੀਟਾ ਮੁੱਖ ਪਾਤਰ ਹੈ, ਜੋ ਚਿੱਠੀ ਜੁਗਤ ਰਾਹੀਂ ਆਪਣੀ ਸਥਿਤੀ ਨੂੰ ਆਪਣੀ ਸਹੇਲੀ ਰਸਮਾਂ ਨੂੰ ਬਿਆਨ ਕਰਦੀ ਹੈ। ਕਹਾਣੀ ਪੜ੍ਹ ਕੇ ਅੱਖਾਂ ਸਾਹਮਣੇ ਦ੍ਰਿਸ਼ ਆਉਣੇ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੇ ਹਨ ਜੋ ਲੇਖਕ ਦੀ ਸ਼ੈਲੀ ਦੀ ਖ਼ਾਸੀਅਤ ਦਾ ਕਾਰਨ ਬਣਦੇ ਹਨ। ਲੇਖਕ ਨੇ ਬਹੁਤ ਹੀ ਸੰਖੇਪ ਵਿਚ ਰੀਟਾ ਪਾਤਰ ਰਾਹੀਂ ਔਰਤ ਦੀ ਤ੍ਰਾਸਦੀ ਨੂੰ ਬਿਆਨ ਕੀਤਾ ਹੈ।

1.4 ਕਹਾਣੀ ਦੀ ਅੰਤਿਕਾ

ਲੇਖਕ ‘ਘਰ’ ਕਹਾਣੀ ਵਿਚ ਔਰਤ ਦੀ ਤ੍ਰਾਸਦੀ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਇਹ ਕਹਾਣੀ ਹਾਲਾਤ ਬਦਲਣ ਦੇ ਅਨੁਸਾਰ ਹੀ ਬਦਲੀਆਂ ਮਨੁੱਖੀ ਮਾਨਸਿਕ ਪਰਿਸਥਿਤੀਆਂ ਨੂੰ ਬਿਆਨ ਕਰਦੀ ਹੈ। ਖ਼ਾਸ ਕਰਕੇ ਔਰਤ ਦੀਆਂ ਉਹਨਾਂ ਮਾਨਸਿਕ ਉਲਝਣਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ, ਜੋ ਆਪਣੇ ਰਿਸ਼ਤਿਆਂ ਨੂੰ ਸੁਲਝਾਉਣ ਵਿਚ ਆਪਣੀ ਜਿੰਦਗੀ ਗੁਜ਼ਾਰ ਦਿੰਦੀਆਂ ਹਨ। ਇਹ ਕਹਾਣੀ ਦੇ ਸੱਭਿਆਚਾਰਕ ਮੁੱਲਾਂ ਦੀ ਵਿਭਿੰਨਤਾ ਵਿਚੋਂ ਉਪਜੇ ਤਨਾਓ ਦਾ ਦੁਖਾਂਤ ਪੇਸ਼ ਕਰਦੀ ਹੈ।

1.5 ਪਾਤਰ-ਚਿਤਰਨ

ਰੀਟਾ

ਰੀਟਾ ਇਸ ਕਹਾਣੀ ਦੀ ਮੁੱਖ ਪਾਤਰ ਹੈ। ਸਾਨੂੰ ਇਸ ਕਹਾਣੀ ਵਿਚ ਰੀਟਾ ਦੇ ਪਾਤਰ ਦੇ ਦੋ ਰੂਪ ਦੇਖਣ ਨੂੰ ਮਿਲਦੇ ਹਨ। ਇਕ ਉਹ ਜੋ ਆਪਣੀਆਂ ਸ਼ਰਤਾਂ ਨਾਲ ਜੀਵਨ ਜਿਉਂਦੀ ਹੈ। ਦਲੇਰਾਨਾ ਤੇ ਨਾਸਤਿਕ ਕਿਸਮ ਦਾ ਸੁਭਾਅ ਰੱਖਦੀ ਹੈ। ਫਿਰ ਘਰਦਿਆਂ ਦੀ ਮਰਜ਼ੀ ਤੋਂ ਬਿਨਾਂ ਹੀ ਸੁਹੇਲ ਭੁੱਲਰ ਨਾਲ ਅੰਤਰ ਜਾਤੀ ਵਿਆਹ ਕਰਵਾਉਂਦੀ ਹੈ। ਦੂਜਾ ਰੂਪ ਘਰ ਦੀ ਗ੍ਰਹਿਸਥੀ ਲਈ ਨੈਕਰੀ ਛੱਡਣ ਵਾਲੀ ਤੇ ਮਿਸਿਜ਼ ਬਣ ਕੇ ਕਰਮ-ਕਾਡਾਂ ਦੇ ਸ਼ਾਤੀ ਤਲਾਸ਼ਣ ਵਾਲੀ।

ਰੀਟਾ ਦਾ ਪਾਤਰ ਉਸ ਔਰਤ ਨੂੰ ਬਾਖ਼ੂਬੀ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਜੋ ਬਦਲਦੀਆਂ ਪਰਸਥਿਤੀਆਂ ਕਰਕੇ ਆਪਣੇ ਵਿਚਾਰ ਬਦਲਣ ਤੇ ਮਜ਼ਬੂਰ ਹੋ ਜਾਂਦੀ ਹੈ। ਰੀਟਾ ਕਹਾਣੀ ਦੇ ਅੰਤ ਵਿਚ ਗੋਲ ਪਾਤਰ ਵਜੋਂ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ, ਜੋ ਹਲਾਤਾਂ ਅਨੁਸਾਰ ਬਦਲ ਜਾਂਦੀ ਹੈ।

ਰੀਟਾ ਦਾ ਪਿਤਾ -

ਰੀਟਾ ਦਾ ਪਿਤਾ ਇਕ ਕੱਟੜ ਬ੍ਰਾਹਮਣ ਹੈ। ਉਹ ਕਰਮ ਕਾਡ਼ਾਂ ਅਨੁਸਾਰ ਜ਼ਿੰਦਗੀ ਜਿਉਣ ਵਾਲਾ ਹੈ। ਉਸਨੂੰ ਰੀਟਾ ਦਾ ਨਾਸਤਿਕਪੁਣਾ ਪਸੰਦ ਨਹੀਂ। ਉਸਨੂੰ ਰੀਟਾ ਦਾ ਅੰਤਰਜਾਤੀ ਵਿਆਹ ਕਰਕੇ ਨਿਮਨ ਵੈਸ਼ਿਆਂ ਦੇ ਘਰ ਜਾਣਾ ਆਪਣੀਆਂ ਸੱਤੇ ਕੁਲਾਂ ਨੂੰ ਦਾਗ ਲਾਉਣ ਬਰਾਬਰ ਲੱਗਦਾ ਹੈ ਜੋ ਉਸ ਦੇ ਕੱਟੜ ਜਾਤੀਪੁਣੇ ਨੂੰ ਦਿਖਾਉਂਦਾ ਹੈ। ਉਹ ਆਪਣੀ ਕੁਲ ਤੇ ਧਰਮ ਸ਼ਾਨ ਤੇ ਮਾਣ ਕਰਨ ਵਾਲਾ ਵਿਅਕਤੀ ਹੈ।

ਸੁਹੇਲ -

ਸੁਹੇਲ ਰੀਟਾ ਦਾ ਪਤੀ ਹੈ, ਜੋ ਬਿਜਲੀ ਮਹਿਕਮੇ ਵਿਚ ਐਸ.ਡੀ.ਉ.ਲੱਗਾ ਹੈ। ਸੁਹੇਲ ਮੌਜ-ਮਸਤੀ ਵਾਲਾ ਤੇ ਭੂਤ ਭਵਿੱਖ ਦੀ ਚਿੰਤਾ ਤੋਂ ਮੁਕਤ ਹੈ। ਉਹ ਸ਼ੱਕੀ ਕਿਸਮ ਦਾ ਪਤੀ ਤੇ ਸ਼ਰਾਬੀ ਵਿਅਕਤੀ ਹੈ। ਉਸਦੇ ਪਾਤਰ ਰਾਹੀਂ ਮਰਦ ਹਉਮੈ ਪੇਸ਼ ਹੁੰਦੀ ਹੈ। ਉਹ ਆਪਣੀ ਪਸੰਦ ਦੀ ਔਰਤ ਨਾਲ ਵਿਆਹ ਤਾਂ ਕਰ ਲੈਂਦਾ ਹੈ, ਉਸਦੀਆਂ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਨਾਲ ਉਸ ਦਾ ਕੋਈ ਵੀ ਵਾਸਤਾ ਨਹੀਂ ਹੁੰਦਾ।

ਸੁਰਿੰਦਰ ਮੋਹਨ -

ਸੁਰਿੰਦਰ ਮੋਹਨ ਰੀਟਾ ਦਾ ਭਰਾ ਹੈ। ਉਹ ਵੀ ਰੀਟਾ ਦੇ ਅੰਤਰ-ਜਾਤੀ ਵਿਆਹ ਕਰਵਾਉਣ ਕਰਕੇ ਉਸ ਨਾਲ ਨਰਾਜ਼ ਹੈ। ਉਸ ਨੂੰ ਰਿਸ਼ਤਿਆ ਨਾਲੋਂ ਆਪਣੀ ਹਉਮੈ ਜ਼ਿਆਦਾ ਪਿਆਰੀ ਹੈ। ਉਹ ਆਪਣੀ ਕਹਿਣੀ ਤੇ ਕਰਨੀ ਦਾ ਪੱਕਾ ਹੈ। ਉਹ ਕਸਮ ਖਾਂਦਾ ਹੈ ਕਿ ਉਹ ਜਿਉਂਦੇ ਜੀਅ ਕਦੇ ਰੀਟਾ ਦੇ ਘਰ ਨਹੀਂ ਜਾਵੇਗਾ ਤੇ ਉਹ ਜਾਂਦਾ ਵੀ ਨਹੀਂ ਹੈ। ਕਹਾਣੀ ਵਿਚ ਉਸ ਦਾ ਪਾਤਰ ਅਭਾਵੁਕ ਕਿਸਮ ਦੇ ਵਿਅਕਤੀ ਵਜੋਂ ਪੇਸ਼ ਹੁੰਦਾ ਹੈ।

1.6 ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ-

1. ਕਹਾਣੀ 'ਘਰ' ਦਾ ਵਿਸ਼ਾ ਲਿਖੋ।
2. ਕਹਾਣੀ 'ਘਰ' ਦਾ ਸਿਰਲੇਖ ਲਿਖੋ।
3. ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਦੀ ਕਹਾਣੀ 'ਘਰ' ਦੀ ਪਾਤਰ ਰੀਟਾ ਦਾ ਚਰਿੱਤਰ- ਚਿਤਰਣ ਆਪਣੇ ਸ਼ਬਦਾਂ ਵਿਚ ਪੇਸ਼ ਕਰੋ?
4. ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਕਿਹੋ ਜਿਹਾ ਕਹਾਣੀਕਾਰ ਹੈ?

ਕਹਾਣੀ- ਚਲਾਕ ਜੱਟੀ

1.1 ਲੇਖਕ ਨਾਲ ਜਾਣ ਪਛਾਣ-

‘ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ’ ਪੰਜਾਬ ਦੇ ਲੁਧਿਆਣਾ ਜਿਲ੍ਹੇ ਦੇ ਪਿੰਡ ਰੱਬੇ ਵਿਚ ਜਨਮੀ। ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਪੀ-ਐਚ. ਡੀ. ਕਰਨ ਵਾਲੀ ਪਹਿਲੀ ਔਰਤ ਸੀ। ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਨੇ ਬਹੁਤ ਸਾਰੇ ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਤੇ ਨਾਵਲ ਪੰਜਾਬੀ ਜਗਤ ਦੀ ਝੋਲੀ ਪਾਏ। ‘ਏਹੁ ਹਮਾਰਾ ਜੀਵਣ’ ਲਈ ਉਹਨਾਂ ਨੂੰ 1971 ਵਿਚ ਸਾਹਿਤ ਅਕਾਦਮੀ ਪੁਰਸਕਾਰ ਹਾਸਿਲ ਹੋਇਆ। ਉਹਨਾਂ ਦੇ ਇਨਾਮਾਂ ਤੇ ਸਨਮਾਨਾਂ ਦੀ ਲਿਸਟ ਬਹੁਤ ਲੰਮੀ ਹੈ। ਉਹਨਾਂ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਰਚਨਾਵਾਂ ‘ਅਗਨੀ-ਪ੍ਰੀਖਿਆ’, ‘ਵਾਟ ਹਮਾਰੀ’, ‘ਤੀਲੀ ਦਾ ਨਿਸ਼ਾਨ’, ‘ਸੂਰਜ ਤੇ ਸਮੁੰਦਰ’, ‘ਦੂਸਰੀ ਸੀਤਾ’, ‘ਵਿਦ-ਇਨ ਵਿਦ ਆਊਟ’, ‘ਸਰਕੰਡਿਆ ਦੇ ਦੇਸ਼’, ‘ਧੁੱਪ ਛਾਂ ਤੇ ਰੁੱਖ’, ‘ਸਭ ਦੇਸੁ ਪਰਾਇਆ’, ‘ਹੇ ਰਾਮ’, ‘ਲੰਮੀ ਉਡਾਰੀ’, ‘ਪੀਲੇ ਪੱਤਿਆਂ ਦੀ ਦਾਸਤਾਨ’, ‘ਹਸਤਾਖਰ’, ‘ਪੈੜ- ਚਾਲ’, ‘ਰਿਣ ਪੱਤਰਾਂ ਦਾ’, ‘ਐਰ-ਵੈਰ ਮਿਲਦਿਆਂ’, ‘ਲੰਘ ਗਏ ਦਰਿਆ’ ਹਨ। ਨਾਵਲ ਕਹਾਣੀਆਂ ਤੋਂ ਇਲਾਵਾ ਉਹਨਾਂ ਨੇ ਸਵੈ ਜੀਵਨੀ, ‘ਨੰਗੇ ਪੈਰਾਂ ਦਾ ਸਫ਼ਰ’ ਸਿਰਲੇਖ ਹੇਠ ਲਿਖੀ। ਉਹਨਾਂ ਦੇ ਨਾਵਲਾਂ ਤੇ ਕਹਾਣੀਆਂ ਦੇ ਉਰਦੂ, ਹਿੰਦੀ ਤੇ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਤਰਜੁਮੇ ਹੋ ਚੁੱਕੇ ਹਨ। ਦਲੀਪ ਕੌਰ ਦੀਆਂ ਜ਼ਿਆਦਾਤਰ ਰਚਨਾਵਾਂ ਪੰਜਾਬ ਦੇ ਪੇਂਡੂ ਕਿਰਸਾਨੀ ਜੀਵਨ ਤੇ ਔਰਤ ਨਾਲ ਸੰਬੰਧਿਤ ਹਨ।

1.2 ਕਹਾਣੀ ਦਾ ਸਾਰ-

‘ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ’ ਦੀ ਕਹਾਣੀ ‘ਚਲਾਕ ਜੱਟੀ’ ਪੰਜਾਬ ਦੇ ਕਿਰਸਾਨੀ ਜੀਵਨ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ। ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਕਹਾਣੀ ਵਿਚ ਕਹਾਣੀ ਸੁਣਾ ਰਹੀ ਹੈ, ਜੋ ਕਿ ਇਕ ਖੇਤੀ ਕਰਦੇ ਜੱਟ ਦੀ ਹੈ। ਖੇਤਾਂ ਵਿਚ ਕੰਮ ਕਰਦੇ ਜੱਟ ਨੂੰ ਕਦੇ ਇਕਲਾਪਾ ਮਹਿਸੂਸ ਨਹੀਂ ਹੁੰਦਾ ਹੈ। ਸਗੋਂ ਉਸਨੂੰ ਨਦੀ ਉਸ ਨਾਲ ਗੱਲਾਂ ਕਰਦੀ ਜਾਪਦੀ ਹੈ। ਉਹ ਨਦੀ ਨੂੰ ਆਪਣੀ ਧੀ ਵਾਂਗ ਸਿੱਖਿਆ ਦਿੰਦਾ ਹੈ ਕਿ ਕੱਲੀ ਕਿਤੇ ਨੀ ਜਾਈਦਾ। ਉਸਨੂੰ ਲੱਗਦਾ ਹੈ ਕਿ ਇਹ ਨਹਿਰ ਇਕੱਲੇ ਹੀ ਵਗ ਰਹੀ ਹੈ ਤੇ ਪਤਾ ਨਹੀਂ ਕਿ ਇਹ ਕਿੱਥੇ ਕੁ ਜਾਂਦੀ ਹੈ। ਉਹ ਫਿਰ ਸੋਚਦਾ ਹੈ ਕਿ ਪੰਛੀ ਤਾਂ ਨਦੀ ਦੀ ਬੋਲੀ ਸਮਝਦੇ ਹੀ ਹੋਣੇ ਨੇ, ਉਨ੍ਹਾਂ ਨੂੰ ਤਾਂ ਜ਼ਰੂਰ ਪਤਾ ਹੋਊ ਵੀ ਨਦੀ ਕਿੱਥੇ ਜਾਂਦੀ ਹੈ। ਕਹਾਣੀ ਵਿਚੋਂ ਜੱਟ ਦੇ ਭੋਲਾਪਨ ਦੀ ਵੀ ਝਲਕ ਮਿਲਦੀ ਹੈ। ਖੇਤ ਵਿਚ ਰਹਿੰਦਾ ਜੱਟ ਕਾਇਨਾਤ ਨੂੰ ਆਪਣੇ ਅੰਗ ਸੰਗ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ।

ਉਸਦੇ ਪਰਿਵਾਰ ਵਿਚ ਉਸਦੀਆਂ ਚਾਰ ਧੀਆਂ ਅਤੇ ਦੋ ਛੋਟੇ ਪੁੱਤਰ ਹੁੰਦੇ ਹਨ। ਉਸਦੀ ਘਰਵਾਲੀ ਨੂੰ ਕੰਮ ਤਾਂ ਏਨਾ ਨਹੀਂ ਹੁੰਦਾ ਕਿਉਂਕਿ ਉਸਦੀਆਂ ਧੀਆਂ ਹੀ ਘਰ ਦਾ ਸਾਰਾ ਕੰਮ ਮੁਕਾ ਛੱਡਦੀਆਂ ਤਾਂ ਉਹ ਵਿਹਲੀ ਜੱਟ ਨਾਲ ਲੜਦੀ ਰਹਿੰਦੀ ਹੈ।

ਇਕ ਦਿਨ ਹਰ ਰੋਜ਼ ਵਾਂਗ ਜੱਟੀ ਜੱਟ ਨਾਲ ਬਹੁਤ ਲੜੀ ਤਾਂ ਜੱਟ ਬਾਹਰ ਖੇਤਾਂ ਵੱਲ ਨੂੰ ਤੁਰ ਪਿਆ। ਜੱਟੀ ਨੇ ਸੋਚਿਆ ਕਿ ਮੈਂ ਇਹ ਜ਼ਰੂਰ ਦੇਖਣਾ ਚਾਹੁੰਦੀ ਹਾਂ ਕਿ ਜੱਟ ਜਾਂਦਾ ਕਿੱਥੇ ਹੈ ਇਸ ਲਈ ਉਹ ਉਸਦੇ ਪਿੱਛੇ-ਪਿੱਛੇ ਹੋ ਤੁਰਦੀ ਹੈ। ਜੱਟ ਪਹਿਲਾਂ ਬੈਠਾ ਸੋਚਦਾ ਹੈ ਕਿ ਬੰਦਾ ਕਿਸਦੀ ਖਾਤਿਰ ਜਿਉਂਦਾ ਫਿਰਦਾ ਹੈ। ਫਿਰ ਉਹ ਉੱਠ ਨਦੀ ਵੱਲ ਤੁਰਦਾ ਹੈ ਤਾਂ ਜੱਟੀ ਮਨ ਹੀ ਮਨ ਸੋਚਦੀ ਹੈ ਕਿ, ... "ਅੱਛਾ ਤਾਹੀਏਂ ਨੀ ਮੇਰੇ ਲੜਨ ਦਾ ਕੋਈ ਅਸਰ ਹੁੰਦਾ। ਆਪ ਏਥੇ.....ਤਾਰੀਆਂ ਲਾਉਂਦਾ ਹੈ"।.... ਅਚਾਨਕ ਹੀ ਜੱਟ ਆਪਣੇ ਸਿਰ ਤੋਂ ਪਰਨਾ ਲਾਹ ਲੈਂਦਾ ਹੈ ਤਾਂ ਜੱਟੀ ਦੇ ਦਿਮਾਗ ਵਿਚ ਗਲਤ ਖਿਆਲ ਘੁੰਮਣੇ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਕਦਮ ਸੋਚਦੀ ਹੈ ਕਿ ਕਿਤੇ ਇਹ ਨਦੀ ਵਿਚ ਛਾਲ ਮਾਰਨ ਤਾਂ ਨਹੀਂ ਆਇਆ ਉਹ ਜਲਦੀ ਨਾਲ ਏਧਰੋਂ ਉਧਰੋਂ ਖਿਲਰੇ ਗੰਦਮੰਦ ਦੀ ਬੁੱਕ ਭਰ ਕੇ ਨਦੀ ਵਿਚ ਸੁੱਟ ਦਿੰਦੀ ਹੈ। ਇਸੇ ਚਲਾਕੀ ਨਾਲ ਉਸਨੂੰ ਲੱਗਦਾ ਹੈ ਕਿ ਉਸਨੇ ਜੱਟ ਨੂੰ ਬਚਾ ਲਿਆ। ਜੱਟ ਹੈਰਾਨ ਪਰੇਸ਼ਾਨ ਖੜ੍ਹਾ ਦੇਖਦਾ ਰਹਿੰਦਾ ਹੈ ਕਿਉਂ ਕਿ ਉਹ ਨਾ ਤਾਂ ਨਹਾਉਣ ਆਇਆ ਸੀ ਤੇ ਨਾ ਹੀ ਛਾਲ ਮਾਰਨ ਉਹ ਤਾਂ ਐਵੇਂ ਬੇਮਤਲਬ ਹੀ ਆ ਕੇ ਖੜ੍ਹ ਗਿਆ ਸੀ।

1.3 ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ ਵਸਤੂ

‘ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ’ ਨੇ ਕਹਾਣੀ ‘ਚਲਾਕ ਜੱਟੀ’ ਵਿਚ ਪੇਂਡੂ ਜੀਵਨ ਦੀ ਸਾਦਗੀ ਤੇ ਭੋਲੇਪਣ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੈ ਨਾਲ ਹੀ ਔਰਤ ਦੇ ਖਿਆਲੀ ਸੁਭਾਅ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੈ, ਜੋ ਘਰ ਦੇ ਕੰਮ ਕਾਜ ਤੋਂ ਮੁਕਤ ਰਹਿੰਦੀ ਹੈ। ਹਮੇਸ਼ਾ ਆਪਣੇ ਆਪ ਨੂੰ ਲੋੜ ਤੋਂ ਵੱਧ ਸਮਝਦਾਰ ਸਮਝਦੀ ਹੈ। ਜੋ ਮਨੁੱਖ ਕਿਰਤ ਕਰਨ ਵਿਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਰੱਖਦਾ ਉਹ ਕਦੇ ਵੀ ਸਮਝਦਾਰ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਗਿਆਨ ਹਮੇਸ਼ਾ ਅਨੁਭਵ ਵਿਚੋਂ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਜੇਕਰ ਮਨੁੱਖ ਕੋਲ ਅਨੁਭਵ ਨਹੀਂ, ਉਹ ਗਿਆਨਵਾਨ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਜੱਟੀ ਕਿਰਤ ਕਰਨ ਵਿਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਰੱਖਦੀ ‘ਵਿਹਲਾ ਮਨ ਸ਼ੈਤਾਨ ਦਾ ਘਰ’ ਦੇ ਸੰਕਲਪ ਦੀ ਪੂਰਤੀ ਕਰਦੀ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ। ਕਹਾਣੀ ਵਿਚ ਉਸਦੀ ਸਿਆਣਪ ਦਾ ਪਤਾ ਉਸ ਸਮੇਂ ਲਗਦਾ ਹੈ, ਜਦੋਂ ਜੱਟ ਨਾਲ ਲੜਾਈ ਕਰਦੀ ਹੈ ਤੇ ਫਿਰ ਵਗਦੀ ਨਦੀ ਵਿਚ ਗੰਦ-ਮੰਦ ਸੁੱਟ ਕੇ ਜੱਟ ਦੀ ਜਾਨ ਬਚਾਉਣ ਦਾ ਨਾਟਕ ਕਰਦੀ ਹੈ।

ਦੂਸਰੀ ਧਿਰ ਜੱਟ ਦੀ ਹੈ ਜੋ ਕਿ ਇਕ ਭੋਲਾ-ਭਾਲਾ ਸਧਾਰਨ ਇਨਸਾਨ ਹੈ। ਮਿਹਨਤ ਕਰਨ ਵਿਚ ਵਿਸ਼ਵਾਸ ਰੱਖਣ ਵਾਲਾ ਚਾਰ ਧੀਆਂ ਦਾ ਬਾਪ ਹੈ। ਪਰਿਵਾਰ ਵੱਡਾ ਹੋਣ ਕਾਰਨ ਦਿਨ ਰਾਤ ਮਿਹਨਤ ਕਰਦਾ ਹੈ। ਮਿਹਨਤ ਦੇ ਨਾਲ ਕੁਦਰਤ ਨਾਲ ਵੀ ਇਕ ਮਿਕ ਹੋ ਕੇ ਆਪਣੀਆਂ ਪ੍ਰੇਸ਼ਾਨੀਆਂ ਦੂਰ ਕਰਨ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ। ਮਨੁੱਖ ਹਮੇਸ਼ਾ ਹੀ ਪਿਆਰ ਦੀ ਭਾਲ ਵਿਚ ਰਹਿੰਦਾ ਹੈ। ਜੱਟ ਨੂੰ ਆਪਣੀ ਪਤਨੀ ਵੱਲੋਂ ਪਿਆਰ ਨਾ ਮਿਲਣ ਕਾਰਨ ਕੁਦਰਤ ਨੂੰ ਹਮੇਸ਼ਾ ਆਪਣਾ ਸਾਥੀ ਸਮਝਦਾ ਹੈ। ਉਹ ਕੁਦਰਤ ਵਿਚੋਂ ਆਪਣੇ ਧੀਆਂ ਦੇ ਕਿਰਦਾਰ ਨੂੰ ਦੇਖਦਾ ਨਜ਼ਰ ਆਉਂਦਾ ਹੈ। ਉਹ ਖੇਤਾਂ ਵਿੱਚ ਕੰਮ ਕਰਦੇ ਸਮੇਂ ਜਦੋਂ ਇੱਕਲਾਪਣ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ ਤਾਂ ਉਹ ਕੋਲ ਵਹਿੰਦੀ ਨਦੀ ਨੂੰ ਆਪਣਾ ਸਾਥੀ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ,

ਕਦੇ-ਕਦੇ ਨਦੀ ਉਸ ਨੂੰ ਧੀ ਵਰਗੀ ਮਹਿਸੂਸ ਹੁੰਦੀ ਹੈ। ਜਿਸ ਕਰਕੇ ਆਪਣੀ ਵੱਡੀ ਧੀ ਵਾਂਗ ਨਦੀ ਨੂੰ ਵੀ ਇਕੱਲੀ ਦੂਰ ਨਾ ਜਾਣ ਦੀ ਨਸੀਅਤ ਦਿੰਦਾ ਹੈ। ਜੱਟ ਪੂਰੀ ਕੁਦਰਤ ਨੂੰ ਹੀ ਮਾਨਵੀ ਰੂਪ ਵਿਚ ਤਸੱਵਰ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ।

1.4 ਕਹਾਣੀ ਦੀ ਅੰਤਿਕਾ-

‘ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ’ ਨੇ ਜ਼ਿਆਦਾਤਰ ਮਜ਼ਲੂਮ ਔਰਤਾਂ ਦੀ ਮਾਨਸਿਕਤਾ ਅਤੇ ਉਹਨਾਂ ਦੇ ਸਮਾਜ ਵਿੱਚ ਨੀਵੇਂ ਦਰਜੇ ਦੀ ਹਾਲਤ ਬਾਰੇ ਲਿਖਿਆ ਹੈ। ਉਸਦੇ ਨਾਵਲਾਂ ਦੀਆਂ ਔਰਤਾਂ ਆਰਥਿਕ ਤੌਰ ਤੇ ਮਜ਼ਬੂਤ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਮਨੁੱਖਤਾ ਵਿਚ ਬਰਾਬਰੀ ਦਾ ਅਧਿਕਾਰ ਹਾਸਿਲ ਨਹੀਂ ਕਰ ਸਕੀਆਂ। ‘ਚਲਾਕ ਜੱਟੀ’ ਕਹਾਣੀ ਵਿੱਚ ਵੀ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਤ੍ਰਾਸਦੀ ਦਾ ਸ਼ਿਕਾਰ ਹੋਈ ਔਰਤ ਦਿਖਾਈ ਦਿੰਦੀ ਹੈ।

1.5 ਪਾਤਰ-ਚਿਤਰਨ

ਜੱਟ -

ਜੱਟ ਪੇਂਡੂ ਜੀਵਨ ਨਾਲ ਸੰਬੰਧ ਰੱਖਣ ਵਾਲਾ, ਸਾਦਾ ਜੀਵਨ ਜਿਉਂਦਾ ਵਾਲਾ ਤੇ ਕੁਦਰਤ ਦੇ ਅੰਗ ਸੰਗ ਰਹਿ ਕੇ ਜੀਵਨ ਜਿਉਂਦਾ ਵਾਲਾ ਵਿਅਕਤੀ ਹੈ। ਉਹ ਖੇਤ ਜਾ ਕੇ ਨਦੀ ਨਾਲ ਗੱਲਾਂ ਕਰਦਾ ਹੈ। ਉਸਨੂੰ ਪੰਛੀਆਂ ਦਾ ਸੰਗੀਤ ਸੁਣਨਾ ਚੰਗਾ ਲੱਗਦਾ ਹੈ। ਉਹ ਹੱਥੀ ਕਿਰਤ ਕਰ ਆਪਣਾ ਗੁਜ਼ਾਰਾ ਕਰਨ ਵਾਲਾ ਵਿਅਕਤੀ ਹੈ। ਉਹ ਸ਼ਾਤੀ ਪਸੰਦ ਵਿਅਕਤੀ ਹੈ, ਆਪਣੀ ਘਰਵਾਲੀ ਦਾ ਗੱਲ ਗੱਲ ਤੇ ਲੜਨਾ ਉਸ ਨੂੰ ਚੰਗਾ ਨਹੀਂ ਲੱਗਦਾ। ਉਹ ਉਸ ਨਾਲ ਲੜਨ ਨਾਲੋਂ ਗੁੱਸੇ ਵਿਚ ਆ ਕੇ ਵੀ ਖੇਤਾਂ ਵੱਲ ਜਾਣਾ ਪਸੰਦ ਕਰਦਾ ਹੈ।

ਜੱਟੀ -

ਜੱਟੀ ਸਧਾਰਣ ਪੇਂਡੂ ਇਸਤਰੀ ਹੈ, ਜੋ ਗੱਲ-ਗੱਲ ਤੇ ਆਪਣੇ ਘਰਵਾਲੇ ਨਾਲ ਲੜਦੀ ਰਹਿੰਦੀ ਹੈ। ਉਸ ਦੇ ਮਨ ਵਿਚ ਗਿਲਾ ਰਹਿੰਦਾ ਹੈ ਕਿ ਉਸ ਦੇ ਘਰਵਾਲਾ ਉਸ ਵੱਲ ਧਿਆਨ ਨਹੀਂ ਦਿੰਦਾ। ਉਹ ਸਿਰਫ ਆਪਣੀ ਮਹੱਤਤਾ ਦਰਸਾਉਣ ਲਈ ਜੱਟ ਨਾਲ ਲੜਦੀ ਹੈ। ਉਹ ਆਪਣੇ ਘਰਵਾਲੇ ਨੂੰ ਪ੍ਰੇਮ ਕਰਨ ਵਾਲੀ ਇਸਤਰੀ ਹੈ। ਇਕ ਦਿਨ ਜਦੋਂ ਉਸਦੇ ਘਰਵਾਲਾ ਲੜ ਕੇ ਬਾਹਰ ਚਲਾ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਉਸਦਾ ਪਿੱਛਾ ਕਰਦੀ ਹੈ। ਨਦੀ ਕੋਲ ਖੜਾ ਦੇਖ ਉਹ ਡਰ ਜਾਂਦੀ ਹੈ ਕਿ ਕਿਤੇ ਛਾਲ ਨਾ ਮਾਰ ਦੇਵੇ। ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਚਲਾਕ ਸਮਝਦੀ ਹੈ, ਪਰ ਉਹ ਇਕ ਸਧਾਰਨ ਇਸਤਰੀ ਹੀ ਹੈ।

1.6 ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ-

- 1) ਜੱਟ ਦੇ ਪਰਿਵਾਰ ਵਿਚ ਕੌਣ-ਕੌਣ ਸੀ?
- 2) ਜੱਟ ਪੀਣ ਲਈ ਪਾਣੀ ਕਿੱਥੇ ਵਰਤਦਾ ਸੀ?
- 3) ਜੱਟੀ ਜੱਟ ਨਾਲ ਕਿਉਂ ਲੜਦੀ ਰਹਿੰਦੀ ਸੀ?
- 4) ਕਹਾਣੀ ਦਾ ਸਾਰ ਆਪਣੇ ਸ਼ਬਦਾਂ ਵਿਚ ਲਿਖੋ?

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ਯੂਨਿਟ- 2. ਪੰਜਾਬੀ ਕਹਾਣੀਆਂ:- ਵਰਿਆਮ ਸੰਧੂ :ਚੌਥੀ ਕੂਟ, ਸ਼ਿਵਚਰਨ ਗਿੱਲ: ਬਦਖ਼ਲ, ਮਕਸੂਦ ਸਾਕਿਬ: ਸੁੱਚਾ ਤਿੱਲਾ।

ਪਾਠ ਦੀ ਰੂਪ ਰੇਖਾ-

7. ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ
8. ਕਹਾਣੀ ਦਾ ਸਾਰ
9. ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ
10. ਕਹਾਣੀ ਦੀ ਅੰਤਿਕਾ
11. ਪਾਤਰ -ਚਿਤਰਨ
12. ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ

ਭੂਮਿਕਾ-

ਪਾਠ ਪਹਿਲੇ ਦੇ ਦੂਸਰੇ ਭਾਗ ਵਿਚ ਵੱਖ-ਵੱਖ ਪੰਜਾਬੀ ਕਹਾਣੀਕਾਰਾਂ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਕਹਾਣੀਆਂ ਨੂੰ ਲਿਆ ਗਿਆ ਹੈ। ਕਿਸੇ ਕਹਾਣੀਕਾਰ ਦੀ ਸਫਲਤਾ ਦਾ ਆਧਾਰ ਵਿਸ਼ਾ ਵਸਤੂ ਚੋਣ ਦੇ ਨਾਲੋਂ ਜ਼ਿਆਦਾ ਵਿਸ਼ੇ ਦੇ ਨਿਭਾਅ ਤੇ ਬਹੁਤ ਨਿਰਭਰ ਹੁੰਦਾ ਹੈ। ਇਸ ਪਾਠ ਦੇ ਕਹਾਣੀਕਾਰ ਕਥਾ-ਵਸਤੂ ਤੇ ਰੂਪ-ਵਿਧਾਨ ਪੱਖੋਂ ਬੜੇ ਸੁਚੇਤ ਅਤੇ ਨਿਵੇਕਲੀਆਂ ਪਿਰਤਾਂ ਪਾਉਣ ਦੇ ਆਦੀ ਹਨ, ਸਾਰੇ ਕਹਾਣੀਕਾਰਾਂ ਨੇ ਵਿਸ਼ਿਆਂ ਨੂੰ ਬੜਾ ਬਾਖ਼ੂਬੀ ਨਿਭਾਇਆ ਹੈ।

ਪਾਠ ਦਾ ਮੰਤਵ-

ਪਾਠ ਪਹਿਲੇ ਦੇ ਦੂਸਰੇ ਭਾਗ ਵਿਚ ਦਰਜ ਕਹਾਣੀਆਂ ਵਿਸ਼ੇ ਪੱਖੋਂ ਨਿਵੇਕਲੀਆਂ ਹਨ। ਕਿਸੇ ਵੀ ਸਾਹਿਤਕ ਕਿਰਤ ਵਿਚ ਵਿਸ਼ਾ-ਵਸਤੂ ਨਾਲੋਂ ਰੂਪ ਦੀ ਕੋਈ ਵੀ ਵੱਖਰੀ ਹੋਂਦ ਕਾਰਜਸ਼ੀਲ ਨਹੀਂ ਹੁੰਦੀ। ਵਸਤੂ ਵਿਚ ਵੀ ਰੂਪ ਦੇ ਤੌਰ ਮੌਜੂਦ ਹੁੰਦੇ ਹਨ। ਇਸ ਲਈ ਅਸੀਂ ਵਿਦਿਆਰਥੀਆਂ ਲਈ ਕੇਵਲ ਕਹਾਣੀ ਦਾ ਸਾਰ ਅਤੇ ਵਿਸ਼ਾ ਵਸਤੂ ਨੂੰ ਹੀ ਤਿਆਰ ਕੀਤਾ ਹੈ। ਇਸ ਪਾਠ ਵਿਚ ਸ਼ਾਮਲ ਕਹਾਣੀਆਂ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ ਕਲਾਤਮਿਕ ਪੱਧਰ, ਵਸਤੂ ਸਮੱਗਰੀ ਦੀ ਚੋਣ

ਨਿਭਾਅ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਜਾਵੇਗੀ। ਅੰਤ ਵਿਚ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ ਦਿੱਤੇ ਗਏ ਹਨ ਤਾਂ ਜੋ ਵਿਦਿਆਰਥੀ ਪ੍ਰੀਖਿਆ ਵਿਚ ਪੁੱਛੇ ਜਾਣ ਵਾਲੇ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ ਦੇਣ ਵਾਸਤੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਲੋੜੀਂਦੀ ਸਮੱਗਰੀ ਪ੍ਰਾਪਤ ਹੋ ਸਕੇ।

ਕਹਾਣੀ - ਚੋਥੀ ਕੂਟ

1.2.1 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ

ਵਰਿਆਮ ਸੰਧੂ ਇੱਕ ਪ੍ਰਤਿਭਾਸ਼ੀਲ ਕਹਾਣੀਕਾਰ ਹੈ। ਜਿਸ ਦਾ ਜਨਮ 10 ਸਤੰਬਰ 1945 ਨੂੰ ਜਿਲ੍ਹਾ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਹੋਇਆ। ਜਿਸ ਨੇ ਲੋਹੇ ਦੇ ਹੱਥ ਪੁਸਤਕ ਨਾਲ ਆਪਣੀ ਕਹਾਣੀ ਯਾਤਰਾ ਸ਼ੁਰੂ ਕੀਤੀ। ਉਹਨਾਂ ਦੇ 'ਅੰਗ-ਸੰਗ', 'ਭੱਜੀਆਂ ਬਾਹੀਂ', 'ਚੋਥੀ ਕੂਟ', 'ਤਿੱਲ ਫੁੱਲ' ਆਦਿ ਪ੍ਰਮੁੱਖ ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਹਨ। ਉਹ ਪੰਜਾਬੀ ਕਹਾਣੀ ਦੇ ਨਿਵੇਕਲੇ ਚਿੱਤਰ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਲੇਖਕ ਨੇ ਆਪਣੀ ਕਹਾਣੀਆਂ ਵਿਚ ਪੰਜਾਬ ਦੇ ਗਰੀਬ ਲੋਕਾਂ ਪ੍ਰਤੀ ਹਮਦਰਦੀ, ਸਮਾਜਿਕ ਚੇਤਨਾ, ਪੰਜਾਬ ਵਿਚ ਪੈਂਦਾ ਹੋਈ ਖਾੜਕੂ ਬਨਾਮ ਆਤੰਕਵਾਦੀ ਲਹਿਰ ਦੇ ਸਰੋਕਾਰਾਂ ਨੂੰ ਵਿਸ਼ਾ ਬਣਾਇਆ। ਉਹ ਸਮੱਸਿਆਵਾਂ ਦੀ ਡੂੰਘਾਈ ਵਿਚ ਜਾ ਕੇ ਥਾਹ ਪਾਉਣ ਵਾਲਾ ਵਿਚਾਰਸ਼ੀਲ ਸਾਹਿਤਕਾਰ ਹੈ। ਪੰਜਾਬ ਦੀ ਛੋਟੀ ਕਿਰਸਾਨੀ ਦਾ ਉਹ ਸਮਰੱਥ ਕਥਾਕਾਰ ਹੈ।

1.2.2 ਕਹਾਣੀ ਦਾ ਸਾਰ

'ਚੋਥੀ ਕੂਟ' ਕਹਾਣੀ ਦਾ ਪਾਤਰ ਰਾਜਕੁਮਾਰ, ਅੰਮ੍ਰਿਤਸਰ ਜ਼ਿਲ੍ਹੇ ਦੇ ਭਾਰਤ ਪਾਕਿਸਤਾਨੀ ਸਰਹੱਦ ਲਾਗਲੇ, ਇੱਕ ਪਿੰਡ ਦੇ ਹਾਈ ਸਕੂਲ ਵਿਚ ਕਲਰਕ ਦੀ ਨੌਕਰੀ ਕਰਦਾ ਹੈ। ਉਹ ਆਪਣੇ ਸਾਥੀ ਜੁਗਲ ਨਾਲ ਉਸਦਾ ਕੋਈ ਕੰਮ ਕਰਵਾਉਣ ਚੰਡੀਗੜ੍ਹ, ਡੀ.ਪੀ. ਆਈ ਸਕੂਲਾਂ ਦੇ ਦਫ਼ਤਰ ਜਾਂਦਾ ਹੈ। ਉਹ ਦਫ਼ਤਰ ਦਾ ਕੰਮ ਨਿਬੇੜ ਕੇ ਜਦੋਂ ਵਾਪਸੀ ਲਈ ਚੰਡੀਗੜ੍ਹ ਦੇ ਬੱਸ ਅੱਡੇ ਤੇ ਪਹੁੰਚਦੇ ਹਨ ਤਾਂ ਅੰਮ੍ਰਿਤਸਰ ਨੂੰ ਚੰਡੀਗੜ੍ਹ ਤੋਂ ਜਾਣ ਵਾਲੀ ਆਖਰੀ ਬੱਸ ਪੰਜ ਮਿੰਟ ਪਹਿਲਾਂ ਨਿਕਲ ਚੁੱਕੀ ਹੁੰਦੀ ਹੈ। ਦਹਿਸ਼ਤਗਰਦੀ ਦੇ ਮਾਹੌਲ ਵਿਚ ਅਜਿਹੇ ਹਾਲਾਤ ਵੀ ਨਹੀਂ ਸਨ ਕਿ ਕੋਈ ਆਮ ਵਿਅਕਤੀ ਟੈਕਸੀ ਕਰਾ ਕੇ ਜਾ ਸਕਦਾ, ਨਾ ਹੀ ਹੋਟਲ ਵਿਚ ਠਹਿਰ ਸਕਦਾ ਸੀ। ਮੁੱਖ ਪਾਤਰ ਰਾਜ ਕੁਮਾਰ ਦੇ ਮਿੱਤਰ ਅਧਿਆਪਕ ਦੀ ਲੜਕੀ ਦੀ ਅਗਲੇ ਦਿਨ ਸ਼ਾਦੀ ਹੈ ਅਤੇ ਵਿਆਹ ਵਿਚ ਸ਼ਾਮਿਲ ਹੋਣਾ ਉਸ ਲਈ ਜ਼ਰੂਰੀ ਹੈ। ਸੁਭਾਵਿਕ ਤੌਰ ਤੇ ਅਤੇ ਕੁਝ ਲੋੜ ਸਮੇਂ ਉਸ ਅਧਿਆਪਕ ਵੱਲੋਂ ਕੀਤੀ ਆਰਥਿਕ ਮੱਦਦ ਕਰਕੇ।

ਜਲੰਧਰ ਤੱਕ ਜਾਣ ਵਾਲੀ ਆਖਰੀ ਬੱਸ ਦਾ ਟਾਇਮ ਬਾਕੀ ਸੀ ਤੇ ਉਹ ਬੈਠੇ ਸੋਚਦੇ ਹਨ ਕਿ ਜਲੰਧਰੋਂ ਅੰਮ੍ਰਿਤਸਰ ਵਾਲੀ ਗੱਡੀ ਫੜ੍ਹ ਲਵਾਂਗੇ। ਬੱਸ ਵੇਲੇ ਸਿਰ ਤਾਂ ਤੁਰ ਪੈਂਦੀ ਹੈ ਪਰ ਡਰਾਇਵਰ ਵੱਲੋਂ ਹੌਲੀ ਚਲਾਉਣ ਕਰਕੇ ਉਹ ਲੇਟ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਹ ਲੇਟ ਹੋਣ ਕਰਕੇ ਅਗਲੀ ਗੱਡੀ ਦੇ ਵੀ ਨਿਕਲ ਜਾਣ ਦਾ ਡਰ ਮੁੱਖ ਪਾਤਰ ਨੂੰ ਮਾਨਸਿਕ ਪੱਖੋਂ ਪ੍ਰੇਸ਼ਾਨ ਕਰੀ ਰੱਖਦਾ ਹੈ। ਵਿਗੜੇ ਹਲਾਤਾਂ ਕਾਰਨ ਉਹਨਾਂ ਦੇ ਮਨ ਵਿਚ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਬੁਰੇ ਖਿਆਲ ਉਠਦੇ ਰਹਿੰਦੇ ਹਨ। ਜੇ ਸਮੇਂ ਦੀ ਸਥਿਤੀ ਦੀ ਤਸਵੀਰ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਸ਼ਾਮ ਨੂੰ ਹਨੇਰੇ ਵਿਚ ਤਬਦੀਲ ਹੁੰਦਿਆਂ ਵੇਖ ਰਾਜ ਕੁਮਾਰ ਘਬਰਾ ਜਾਂਦਾ ਹੈ। ਉਸਨੂੰ ਖਿਆਲ ਆਉਂਦਾ ਹੈ ਕਿ ਹੁਣੇ ਕੋਈ ਜਾਣਾ ਡਰਾਇਵਰ ਦੀ ਪੁੜਪੜੀ ਤੇ ਪਿਸਤੌਲ ਰੱਖ ਕੇ ਬੱਸ ਨੂੰ ਹਟਵੇ ਪਾਸੇ ਲੈ ਜਾਣ ਲਈ ਕਹੇਗਾ ਤੇ ਰਾਜਕੁਮਾਰ ਤੋਂ ਪਿਛਲੀ ਸੀਟ ਤੇ ਬੈਠਾ ਸਿੱਖ ਉਨ੍ਹਾਂ ਨੂੰ ਸਿਰਫ਼ ਹਿੰਦੂ ਹੋਣ ਕਰਕੇ ਮਾਰ ਕੇ ਆਪਣੀ ਸ਼ਾਮ ਦਾ ਸਕੋਰ ਸ਼ੁਰੂ ਕਰਨ ਲਈ ਖਾਤਾ ਖੋਲੇਗਾ। ਜੁਗਲ ਦੇ ਮਨ ਵਿਚ ਵੀ ਉਸੇ ਤਰ੍ਹਾਂ ਦੇ ਖਿਆਲ ਘੁੰਮ ਰਹੇ ਹਨ ਤੇ ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਕਦੇ ਉਹ ਦਿਨ ਵੀ ਹੁੰਦੇ ਸਨ ਜਦੋਂ ਜੇ ਕਦੇ ਬੱਸ ਲੰਘ ਜਾਂਦੀ ਸੀ ਤਾਂ ਲੋਕ ਜਿੱਥੇ ਜੀਅ ਕਰੇ ਸੌ ਕੇ ਰਾਤ ਗੁਜ਼ਾਰ ਲੈਂਦੇ ਸਨ। ਮਨ ਵਿਚ ਸੋਚਦਾ ਹੈ ਕਿ ਪਤਾ ਨਹੀਂ ਇਹ ਮਾਹੌਲ ਵਿਗੜਨ ਵਾਲੇ ਕੌਣ ਹਨ। ਇਸ ਬਾਰੇ ਪੰਜਾਬ ਵਸਦੀਆਂ ਦੇਨੇ ਮੁੱਖ ਧਿਰਾਂ ਹਿੰਦੂ ਤੇ ਸਿੱਖ ਆਪਣੀ-ਆਪਣੀ ਤਰ੍ਹਾਂ ਸੋਚਦੇ ਸਨ। ਸਿੱਖ ਆਬਾਦੀ ਦਾ ਨੁਮਾਇੰਦਾ ਪਾਤਰ ਸਕੂਲ ਦਾ ਇਕ ਅੰਮ੍ਰਿਤਧਾਰੀ ਮਾਸਟਰ ਕਹਿੰਦਾ ਹੈ ਕਿ... ਇਹ ਬ੍ਰਹਮਣ ਜਾਤੀ ਲੁਟੇਰਾ ਕੌਮ ਝੂਠੀ ਤੇ ਬੇਈਮਾਨ, ਮੀਸਣੀ ਤੇ ਧੋਖੇਬਾਜ਼ ਇਨ੍ਹਾਂ ਦਾ ਵਿਸਾਹ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ.....ਪਹਿਲਾਂ ਆਖਦੇ ਸਨ ਕਿ ਸਾਡੇ ਨਾਲ ਰਹੇ ਅਜ਼ਾਦ ਹੋ ਲਈਏ ਤੁਹਾਡੇ ਰਹਿਣ ਲਈ ਇਕ ਖਿਤਾ ਦਿਆਂਗੇ.... ਅਜ਼ਾਦੀ ਦਾ ਨਿੱਘ ਮਾਨਣ ਲਈ ਤੇ ਆਜ਼ਾਦ ਹੁੰਦਿਆਂ ਹੀ ਅਖੇ ਤੁਸੀਂ ਤਾਂ ਜਰੈਮ ਪੇਸ਼ਾ ਹੋ.. ਤੇ ਨਿੱਘ ਦਿੱਤਾ ਬਲਦੇ ਟਾਇਰ ਗਲਾ ਵਿਚ ਪਾ ਕੇ ..ਫਿਰ ਸਮਝੋਤੇ ਕਰਦੇ ਨੇ ਮੁਕਰ ਜਾਂਦੇ ਨੇ ਜੇ ਸਿੰਘ ਖੜਕਾ ਦੜਕਾ ਕਰਦੇ ਨੇ ਤਾਂ ਚੀਕਦੇ ਨੇ। ਦੂਜੀ ਧਿਰ ਪੰਜਾਬੀ ਹਿੰਦੂਆ ਦਾ ਤਰਕ ਹੈ, ਜਿਸ ਬਾਰੇ ਕਹਾਣੀ ਵਿਚਲਾ ਇਕ ਹਿੰਦੂ ਪਾਤਰ ਕਹਿੰਦਾ ਹੈਇਹ ਐਵੇਂ ਪਿੱਟੀ ਜਾਂਦੇ ਨੇ.. ਪੁਲਿਸ ਨੂੰ, ਗਵਾਹਾਂ ਨੂੰ, ਜੱਜਾਂ ਨੂੰ ਸਭ ਨੂੰ ਮਾਰੀ ਜਾਂਦੇ ਨੇ ਇਨ੍ਹਾਂ ਨੂੰ ਆਦਾਲਤਾਂ ਵਿਚੋਂ ਸਜ਼ਾ ਹੋਣੇ ਰਹੀ। ਪੰਜਾਬ ਵਿਚ ਕੋਈ ਪਾਰਟੀ ਅੱਗੇ ਆਵੇ ਮੁੱਖ ਮੰਤਰੀ ਇਨ੍ਹਾਂ ਦਾ ਬਣਦਾ, ਰਾਸ਼ਟਰਪਤੀ ਇਨ੍ਹਾਂ ਦਾ, ਸਦਾ ਸੈਂਟਰ ਵਿਚ ਇਕ ਦੇ ਮਹੱਤਵਪੂਰਨ ਮਨਿਸਟਰੀ ਅਹੁਦੇ, ਫੌਜ ਵਿਚ, ਪੁਲਿਸ ਵਿਚ, ਵੱਡੇ ਅਫਸਰ ਇਨ੍ਹਾਂ ਦੇ...ਇਹਨਾਂ ਦੀ ਗਿਣਤੀ ਦੇਖੋ ਤੇ ਇਨ੍ਹਾਂ ਦੇ ਆਹੁਦਿਆਂ ਦੀ ਪ੍ਰਸੈਂਟੇਜ ਦੇਖੋ....।

ਬੱਸ ਜਲੰਧਰ ਪੁਜਦੀ ਹੈ ਤਾਂ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਆਖਰੀ ਗੱਡੀ ਵੀ ਨਿਕਲ ਗਈ ਹੈ। ਰਾਜਕੁਮਾਰ ਤੇ ਜੁਗਲ ਪ੍ਰੇਸ਼ਾਨ ਹੋ ਜਾਂਦੇ ਹਨ ਜੁਗਲ ਸਰਕਾਰ ਨੂੰ ਬੁਰਾ ਭਲਾ ਕਹਿੰਦਾ ਹੈ, ਜਿਸਨੇ ਅੰਮ੍ਰਿਤਸਰ ਨੂੰ ਇਕ ਨਿਸ਼ਚਿਤ ਸਮੇਂ ਬਾਅਦ ਗੱਡੀਆਂ ਦਾ ਜਾਣਾ ਵੀ ਬੰਦ ਕਰ ਦਿੱਤਾ ਸੀ। ਇਸ ਕਹਾਣੀ ਵਿਚ ਅੰਮ੍ਰਿਤਸਰ ਦੀ ਦਿਸ਼ਾ ਭਾਵ ਪੰਜਾਬ ਦੀ ਪੱਛਮੀ ਦਿਸ਼ਾ ਅੰਤਵਾਦੀ ਦੌਰ ਵਿਚ ਸਾਡੇ ਲੋਕ ਕਹਾਣੀਆਂ ਵਿਚਲੀ ਚੌਥੀ ਕੂਟ ਬਣ ਗਈ ਸੀ। ਜਿਸ ਬਾਰੇ ਲੋਕ ਕਹਾਣੀ ਵਿਚੋਂ ਵੇਰਵਾ ਮਿਲਦਾ ਹੈ ਕਿ ਬਾਤ ਵਿਚਲਾ ਰਾਜਕੁਮਾਰ ਤਿੰਨੇ ਕੂਟਾਂ ਵੱਲ ਤਾਂ ਬੇਫ਼ਿਕਰੀ ਨਾਲ ਜਾ ਸਕਦਾ ਸੀ ਪਰ ਚੌਥੀ ਕੂਟ ਵੱਲ

ਨਹੀਂ ਕਿਉਂਕਿ ਚੋਥੀ ਕੂਟ ਵੱਲ ਜਾਣ ਤੇ ਜਾਨ ਦਾ ਖਤਰਾ ਸੀ। ਰਾਜਕੁਮਾਰ ਦੀ ਜਗਿਆਸਾ ਤੇ ਬਹਾਦਰੀ ਉਸਨੂੰ ਚੋਥੀ ਕੂਟ ਵੱਲ ਲੈ ਗਈ ਸੀ। ਜਿਥੋਂ ਉਹ ਕੁਝ ਅਣਮੁੱਲਾ ਪ੍ਰਾਪਤ ਕਰਕੇ ਵਾਪਸ ਪਰਤਦਾ ਹੈ।

ਕਹਾਣੀ ਦੇ ਪਾਤਰਾਂ ਵਾਸਤੇ ਪੰਜਾਬ ਦੀ ਚੋਥੀ ਕੂਟ ਅੰਮ੍ਰਿਤਸਰ ਵੱਲ ਜਾਣਾ ਖਤਰਾ ਛਹੇੜਨ ਵਾਲੀ ਗੱਲ ਹੈ। ਉਨ੍ਹਾਂ ਦੇ ਬੈਠਿਆ ਪਲੇਟਫਾਰਮ ਤੇ ਇਕ ਗੱਡੀ ਆ ਕੇ ਰੁਕਦੀ ਹੈ ਜੋ ਸਾਰੀ ਖਾਲੀ ਹੋ ਜਾਂਦੀ ਹੈ ਕਿਉਂਕਿ ਨਿਸ਼ਚਿਤ ਸਮੇਂ ਤੋਂ ਬਾਅਦ ਗੱਡੀਆਂ ਦਾ ਸਵਾਰੀਆਂ ਦਾ ਲੈ ਕੇ ਜਾਣਾ ਬੰਦ ਕਰ ਦਿੱਤਾ ਗਿਆ ਸੀ। ਉਸਦੇ ਕਰਮਚਾਰੀ ਸਾਰੇ ਡੱਬੇ ਦੀ ਤਲਾਸ਼ੀ ਲੈ ਕੇ ਬੂਹੇ ਬਾਰੀਆਂ ਬੰਦ ਕਰ ਦਿੰਦੇ ਹਨ। ਰਾਜਕੁਮਾਰ ਤੇ ਜੁਗਲ ਨਾਲ ਇਕ ਸਵਾਰੀ ਹੋਰ ਰਲ ਜਾਂਦੀ ਹੈ, ਜੋ ਸਰਦਾਰ ਹੁੰਦਾ ਹੈ। ਹੁਣ ਇਹ ਤਿੰਨੋਂ ਵਿਅਕਤੀ ਇਸ ਗੱਡੀ ਵਿਚ ਬੈਠ ਕੇ ਅੰਮ੍ਰਿਤਸਰ ਪੁਜਣ ਲਈ ਨੀਤੀ ਵਰਤਦੇ ਹਨ। ਪੁਲਿਸ ਹਵਾਲਦਾਰ ਸਿੱਖ ਹੈ ਤਾਂ ਉਸ ਨਾਲ ਗੱਲ ਕਰਨ ਲਈ ਸਰਦਾਰ ਨੂੰ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ। ਗਾਰਡ ਹਿੰਦੂ ਹੈ ਤਾਂ ਉਸ ਨਾਲ ਗੱਲ ਕਰਨ ਲਈ ਰਾਜਕੁਮਾਰ ਜਾਂਦਾ ਹੈ ਅੱਗੋਂ ਗਾਰਡ ਪੈਰਾਂ ਤੇ ਪਾਣੀ ਨਹੀਂ ਪੈਣ ਦਿੰਦਾ। ਏਨੇ ਨੂੰ ਗੱਡੀ ਤੁਰ ਪੈਂਦੀ ਹੈ। ਉਹ ਵੇਖਦੇ ਹਨ ਕਿ ਗਾਰਡ ਰੂਮ ਵਿਚ ਪਹਿਲਾਂ ਹੀ ਕੁਝ ਸਵਾਰੀਆਂ ਬੈਠੀਆਂ ਹਨ। ਉਹ ਤੁਰਦੀ ਜਾਂਦੀ ਗੱਡੀ ਦੇ ਨਾਲ ਨਾਲ ਤੁਰਦੇ ਗਾਰਡ ਦੇ ਤਰਲੇ ਮਿੰਨਤਾਂ ਕਰਦੇ ਕੁਝ ਧੱਕੇ ਜ਼ੋਰੀ ਡੱਬੇ ਵਿਚ ਚੜ੍ਹ ਜਾਂਦੇ ਨੇ।

ਅੰਮ੍ਰਿਤਸਰ ਦੀ ਜੂਹ ਵੜ੍ਹਦਿਆਂ ਹੀ ਗੱਡੀ ਹੌਲੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਗਾਰਡ ਪਟੜੀ ਤੇ ਰੌਸ਼ਨੀ ਫੇਰ ਕੇ ਸਭ ਨੂੰ ਉਤਰਨ ਲਈ ਕਹਿੰਦਾ ਹੈ। ਗੱਡੀ ਉਤਰਦਿਆਂ ਹੀ ਰਾਜਕੁਮਾਰ ਅਤੇ ਜੁਗਲ ਅੱਗੇ ਲੰਘ ਜਾਂਦੇ ਹਨ ਤਾਂ ਪਿੱਛੋਂ ਉਹ ਦੋਨੋਂ ਸਰਦਾਰ ਭਰਾ ਆਵਾਜ਼ ਮਾਰ ਕੇ ਨਾਲ ਰਲਦੇ ਹਨ। ਉਹ ਉਹਨਾਂ ਨਾਲ ਉਹਨਾਂ ਦੇ ਹਿੰਦੂ ਹੋਣ ਦਾ ਸਹਾਰਾ ਲੈਣ ਲਈ ਰਲਦੇ ਹਨ ਕਿ ਕਿਤੇ ਸੀ.ਆਰ.ਪੀ.ਐਫ਼ ਉਹਨਾਂ ਨੂੰ ਸਿੱਖ ਹੋਣ ਕਰਕੇ ਗੋਲੀ ਨਾ ਮਾਰ ਦੇਣ। ਰਾਜਕੁਮਾਰ ਜੋ ਪਹਿਲਾਂ ਉਹਨਾਂ ਸਿੱਖ ਮੁੰਡਿਆਂ ਤੋਂ ਆਪ ਡਰ ਰਿਹਾ ਸੀ, ਉਹਨਾਂ ਨੂੰ ਡਰਦਿਆਂ ਵੇਖ, ਹਿੰਮਤ ਹੋਸ਼ਲੇ ਵਿਚ ਆ ਕੇ ਉਹਨਾਂ ਦੇ ਅੱਗੇ ਹੋ ਕੇ ਤੁਰਨ ਲੱਗਦਾ ਹੈ। ਉਸਨੂੰ ਜਾਪਦਾ ਹੈ ਜਿਵੇਂ ਉਹ ਹੀ ਲੋਕ ਕਹਾਣੀ ਵਾਲਾ ਰਾਜਕੁਮਾਰ ਹੈ। ਜੋ 'ਚੋਥੀ ਕੂਟ' ਵੱਲ ਹਿਕ ਤਾਣ ਕੇ ਤੁਰਿਆ ਜਾ ਰਿਹਾ ਹੈ।

1.2.3 ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ

‘ਵਰਿਆਮ ਸੰਧੂ’ ਦੀ ਕਹਾਣੀ ‘ਚੋਥੀ ਕੂਟ’ ਹਿੰਦੂ ਸਿੱਖਾਂ ਦੀ ਆਪਸੀ ਸਾਂਝ ਅਤੇ ਵਖਰੇਵੇਂ ਦੇ ਨਾ ਪੰਜਾਬ ਵਿਚਲੇ ਮਾੜੇ ਹਾਲਾਤਾਂ ਦੌਰਾਨ ਪੰਜਾਬ ਦੀ ਹੋਈ ਬੁਰੀ ਦਸ਼ਾ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਪੰਜਾਬ ਸੰਕਟ ਨਾਲ ਜੁੜੀ ਇਹ ਕਹਾਣੀ ਲੋਕਾਂ ਵਿਚ ਡਰ ਅਤੇ ਦਹਿਸ਼ਤ ਦੇ ਪ੍ਰਭਾਵਾਂ ਨੂੰ ਵੀ ਸਿਰਜਦੀ ਹੈ। ਸਮੇਂ ਦੇ ਰਾਜਨੀਤਿਕ ਪ੍ਰਬੰਧ ਨੇ ਇਸ ਵਿਗੜੇ ਹਾਲਾਤਾਂ ਨੂੰ ਆਪ ਹੀ ਉਭਾਰਿਆ ਹੈ ਤੇ ਫਿਰ ਆਪ ਹੀ ਸੰਵਾਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਵਿਚ ਹਨ। ਪਰੰਤੂ ਇਸ ਵਿਚਕਾਰ ਪਿਸੀ ਗਈ ਪੰਜਾਬੀਅਤ ਦੀਆਂ ਚੀਕਾਂ ਇਸ ਕਹਾਣੀ ਵਿਚ ਸਾਨੂੰ ਮਹਿਸੂਸ ਹੁੰਦੀਆਂ ਹਨ। ਇਹ ਠੀਕ ਹੈ ਕਿ ਸਿੱਖ ਖਾੜਕੂਆਂ ਨੇ

ਆਪਣੀ ਹੋਂਦ ਵਿਖਾਉਣ ਲਈ ਹਿੰਦੂਆਂ ਨੂੰ ਦਫ਼ਤਰਾਂ ਅਤੇ ਬੱਸਾਂ ਵਿਚੋਂ ਕੱਢ ਕੇ ਮਾਰਨਾ ਆਰੰਭ ਕਰ ਦਿੱਤਾ ਸੀ। ਕੋਈ ਕਿਸੇ ਦਾ ਯਕੀਨ ਨਹੀਂ ਕਰਦਾ ਸੀ ਕਿ ਬੰਦਾ ਬੰਦੇ ਦੇ ਖ਼ੂਨ ਦਾ ਤਿਹਾਇਆ ਫਿਰਦਾ ਸੀ। ਸੂਰਜ ਛਿਪਣ ਤੋਂ ਪਹਿਲਾਂ ਲੋਕ ਆਪਣੇ ਘਰਾਂ ਨੂੰ ਜਿੰਦਰੇ ਮਾਰ ਕੇ ਅੰਦਰ ਵੜ ਜਾਂਦੇ ਹਨ। ਸ਼ਾਮ ਨੂੰ ਬੱਸਾਂ, ਕਾਰਾਂ ਤੇ ਰੇਲ ਗੱਡੀਆਂ ਵਿਚ ਸਫ਼ਰ ਕਰਨਾ ਮੌਤ ਨੂੰ ਬੁਲਾਉਣਾ ਸੀ। ਖ਼ਾਸ ਕਰਕੇ ਅੰਮ੍ਰਿਤਸਰ ਜਿਲ੍ਹੇ ਵਿਚ ਲੇਖਕ ਨੇ ਰਾਜਕੁਮਾਰ ਅਤੇ ਜੁਗਲ ਕਿਸ਼ੋਰ ਰਾਹੀਂ ਦਰਸਾਇਆ ਹੈ ਕਿ ਹਿੰਦੂ ਹੋਣ ਕਾਰਨ ਉਹਨਾਂ ਦੇ ਮਨਾਂ ਵਿਚ ਡਰ ਭੈ ਅਤੇ ਮੌਤ ਦੇ ਭਿਆਨਕ ਦ੍ਰਿਸ਼ ਛਾਏ ਹੋਏ ਹਨ। ਇਹ ਦੋਨੇ ਪਾਤਰ ਰੇਲ ਗੱਡੀ ਵਿਚ ਸਫ਼ਰ ਕਰਨ ਦੌਰਾਨ ਦੇਖਦੇ ਹਨ ਕਿ ਇੱਕ ਸਿੱਖ ਨੌਜਵਾਨ ਰੇਲਗੱਡੀ ਵਿਚ ਸਫ਼ਰ ਕਰ ਰਿਹਾ ਹੈ। ਉਹ ਕਿਤੇ ਖਾੜਕੂ ਹੀ ਨਾਂ ਹੋਵੇ। ਉਹ ਕਦਮ-ਕਦਮ ਤੇ ਉਸ ਪਾਸੋਂ ਡਰਦੇ ਹਨ।

ਕਹਾਣੀ ਵਿਚ ਅੰਮ੍ਰਿਤਧਾਰੀ ਡੀ.ਪੀ.ਆਈ ਦੇ ਬੋਲ, ਸੂਰਜੀਤ ਦਾ ਟਾਰਚ ਫੜ ਕੇ ਰਾਹ ਭੁਲੇ ਹਿੰਦੂ ਜੋੜੇ ਨੂੰ ਰਾਹ ਵਿਖਾਉਣਾ, ਮਾਸਟਰ ਨਰੇਸ਼ ਦੇ ਬੋਲ ਹਿੰਦੂ ਸਿੱਖਾਂ ਵਿਚ ਆਪਸੀ ਸਾਂਝ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹਨ।

ਕਹਾਣੀ ਵਿਚ ਦਹਿਸ਼ਤ ਦੀ ਇਕ ਨਵੀਂ ਪਿਰਤ ਰੇਲਗੱਡੀ ਵਿਚ ਸਫ਼ਰ ਕਰ ਰਹੇ ਸਿੱਖ ਨੌਜਵਾਨਾਂ ਵੱਲੋਂ ਨਰੇਸ਼ ਅਤੇ ਜੁਗਲ ਕਿਸ਼ੋਰ ਨਾਲ ਮਿਲ ਕੇ ਰਾਤ ਦਾ ਸਫ਼ਰ ਤੈਅ ਕਰਨ ਰਾਹੀਂ ਖੁੱਲ੍ਹਦੀ ਹੈ। ਸਿੱਖ ਨੌਜਵਾਨ ਦੱਸਦਾ ਹੈ ਕਿ ਹਿੰਦੂ ਵੀਰ ਨਾਲ ਹੋਣ ਕਰਕੇ ਸੀ.ਆਰ.ਪੀ.ਐਫ ਵਾਲਿਆਂ ਦਾ ਡਰ ਨਹੀਂ ਕਿਉਂਕਿ ਇਕੱਲੇ ਸਿੱਖ ਨੂੰ ਤਾਂ ਉਹ ਖਾੜਕੂ ਸਮਝ ਕੇ ਗੋਲੀ ਮਾਰ ਦਿੰਦੇ ਹਨ। ਇਹ ਦਹਿਸ਼ਤ ਦਾ ਪ੍ਰਭਾਵ ਦੇ ਧਿਰੀ ਦਿਖਾਇਆ ਗਿਆ ਹੈ ਭਾਵ ਸਿੱਖ ਅਤੇ ਹਿੰਦੂ ਦੋਵੇਂ ਦਹਿਸ਼ਤ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਜੀਵਨ ਬਸਰ ਕਰਦੇ ਹਨ।

ਪੰਜਾਬ ਦੇ ਵਿਗੜੇ ਹਲਾਤਾਂ ਦੌਰਾਨ ਪੰਜਾਬ ਦੇ ਹਰ ਵਰਗ ਦੇ ਲੋਕ ਹਰ ਸਮੇਂ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਕਾਰ ਦੇ ਸਹਿਮੇ ਤੇ ਡਰੇ ਰਹਿਣ ਲਈ ਮਜ਼ਬੂਰ ਹਨ। ਜਿਸ ਤਰ੍ਹਾਂ ਕਹਾਣੀ ਵਿਚ ਰਾਜਕੁਮਾਰ ਦਾ ਨੈਕਰੀ ਕਰਦਿਆਂ ਸਹਿਮ ਵਿਚ ਰਹਿਣਾ। ਬੱਸ ਵਿਚ ਬੈਠੀਆਂ ਸਵਾਰੀਆਂ ਤੋਂ ਡਰ, ਚੰਡੀਗੜ੍ਹੋਂ ਬਸ ਲੈਦਿਆਂ ਲੇਟ ਹੋ ਜਾਣ ਦਾ ਡਰ, ਗਾਰਡ ਵੱਲੋਂ ਬਿਆਸ ਦਰਿਆ ਦੇ ਕੰਢੇ ਉਤਾਰ ਦਿਤੇ ਜਾਣ ਦਾ ਡਰਾਵਾ। ਇਹ ਸਾਰੇ ਡਰ ਹਕੀਕੀ ਸਨ। ਇਸ ਕਰਕੇ ਇਹ ਪੰਜਾਬੀਆਂ ਦੀ ਮਾਨਸਿਕਤਾ ਵਿਚ ਚੀਕਾਂ ਪਾ ਰਹੇ ਹਨ।

1.2.4 ਕਹਾਣੀ ਦੀ ਅੰਤਿਕਾ

‘ਚੋਥੀ ਕੂਟ’ ਕਹਾਣੀ ਅੱਠਵੇਂ ਅਤੇ ਨੌਵੇਂ ਦਹਾਕੇ ਵਿਚ ਪੰਜਾਬ ਦੇ ਸੰਤਾਪ ਦੀਆਂ ਵਿਭਿੰਨ ਪਰਤਾਂ ਨੂੰ ਯਥਾਰਥਕ ਮੁਹਾਵਰੇ ਰਾਹੀਂ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ‘ਚੋਥੀ ਕੂਟ’ ਮਨੁੱਖੀ ਮਨ ਤੇ ਛਾਏ ਅਜਿਹੇ ਡਰ, ਸਹਿਮ ਅਤੇ ਦਹਿਸ਼ਤਾਂ ਦੇ ਪ੍ਰਭਾਵ ਨੂੰ ਬਹੁਤ ਬਾਰੀਕੀ ਨਾਲ ਚਿਤਰਦੀ ਹੈ।

1.2.5 ਪਾਤਰ- ਚਿਤਰਨ

ਰਾਜਕੁਮਾਰ-

ਰਾਜ ਕੁਮਾਰ ਕਹਾਣੀ ਦਾ ਮੁੱਖ ਪਾਤਰ ਹੈ। ਹਿੰਮਤ ਵਾਲਾ ਹੈ, ਜੋ ਅੰਮ੍ਰਿਤਸਰ ਜ਼ਿਲ੍ਹੇ ਦੇ ਬਾਰਡਰ ਦੇ ਪਿੰਡ ਹਾਈ ਸਕੂਲ ਦਾ ਕਲਰਕ ਹੈ। ਸਕੂਲ ਵਿਚ ਡਰ ਵਾਲੇ ਮਾਹੌਲ ਵਿਚ ਸਿਆਣਪ ਨਾਲ ਨੈਕਰੀ ਕਰ ਰਿਹਾ ਹੈ। ਅਧਿਆਪਕਾਂ ਨਾਲ ਚੰਗੇ ਵਿਹਾਰ ਦਾ ਸੂਚਕ ਹੈ। ਸੱਭਿਆਚਾਰਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦਾ ਪਰਵਕਤਾ ਹੈ। ਹਰ ਕਿਸੇ ਤੇ ਇਤਬਾਰ ਨਹੀਂ ਕਰਦਾ। ਵਿਗੜੇ ਹਾਲਾਤਾਂ ਕਾਰਨ ਜਾਤੀ ਨਫ਼ਤਰ ਨੂੰ ਵੀ ਚੰਗੀ ਤਰ੍ਹਾਂ ਸਮਝਦਾ ਹੈ। ਉਹ ਕਿਸੇ ਕੰਮ ਕਰਕੇ ਅੰਮ੍ਰਿਤਸਰ ਜਾਣ ਵਾਲੀ ਗੱਡੀ ਨੂੰ ਜਾਂਦਾ ਹੈ। ਉਹ ਸਾਰੇ ਰਾਹ ਡਰਦਾ ਹੀ ਰਹਿੰਦਾ ਹੈ। ਉਸਨੂੰ ਵੀ ਸਿੱਖ ਬਾਣੇ ਵਿਚ ਦਿਖਦਾ ਹਰ ਵਿਅਕਤੀ ਆਪਣਾ ਕਾਤਿਲ ਹੀ ਲੱਗਦਾ। ਉਹ ਕਹਾਣੀ ਦੇ ਅੰਤ ਵਿਚ ਦੋ ਸਿੱਖ ਸਵਾਰ ਸਾਥੀਆਂ ਨੂੰ ਮਦਦ ਦੇਣ ਦੇ ਸਮਰੱਥ ਸਮਝਦਾ ਹੈ ਤੇ ਹਿੱਕ ਤਾਣ ਕੇ ਅੱਗੇ ਵਧਣ ਵਿਚ ਮਾਨ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ।

ਜੁਗਲ -

ਜੁਗਲ ਰਾਜਕੁਮਾਰ ਦਾ ਦੋਸਤ ਹੈ। ਕਹਾਣੀ ਵਿਚ ਥਾਂ ਪਰ ਥਾਂ ਮੁੱਖ ਪਾਤਰ ਦੀ ਮਨੋ-ਅਵਸਥਾ ਨੂੰ ਉਘਾੜਨ ਵਿਚ ਕਾਰਜਸ਼ੀਲ ਰਹਿੰਦਾ ਹੈ। ਜੁਗਲ ਚੁਪ ਚਾਪ ਪਾਤਰ ਹੈ। ਰਾਜਕੁਮਾਰ ਨਾਲ ਗੱਲਬਾਤ ਨੂੰ ਅੱਗੇ ਵਧਾਉਣ ਲਈ ਤੱਤਪਰ ਰਹਿੰਦਾ ਹੈ। ਜੁਗਲ ਹੱਸਮੁੱਖ ਵਿਹਾਰਕ ਤੇ ਸਮਝਦਾਰੀ ਵਾਲਾ ਪਾਤਰ ਹੈ। ਉਹ ਭੂਤ ਕਾਲ ਨੂੰ ਯਾਦ ਕਰਦਾ ਹੈ ਕਿ ਮਾਹੌਲ ਕਿੰਨਾ ਚੰਗਾ ਸੀ, ਜਦੋਂ ਹਰ ਮਨੁੱਖ ਧਰਮ ਨਿਰਪੱਖ ਹੋ ਕੇ ਜਿਉਂਦਾ ਸੀ।

ਸਿੱਖ ਸਰਦਾਰ ਸੁਰਜੀਤ ਸਿੰਘ -

ਸੁਰਜੀਤ ਰਾਜ ਕੁਮਾਰ ਦੀ ਘਰਵਾਲੀ ਦੇ ਪੇਕੇ ਪਿੰਡ ਦਾ ਨੌਜਵਾਨ ਹੈ। ਜਦੋਂ ਰਾਜ ਕੁਮਾਰ ਕੱਚੇ ਰਾਹ ਪੈਣ ਕਰਕੇ ਰਾਹ ਭੁੱਲ ਜਾਂਦਾ ਹੈ ਤਾਂ ਸੁਰਜੀਤ ਉਹਨਾਂ ਨੂੰ ਅੱਗੇ ਲੱਗ ਕੇ ਉਹਨਾਂ ਦੇ ਘਰ ਛੱਡ ਕੇ ਆਉਂਦਾ ਹੈ। ਕਹਾਣੀ ਵਿਚ ਸੁਰਜੀਤ ਪਿੰਡਾਂ ਦੀ ਭਾਈਚਾਰਕ ਸਾਂਝ ਨੂੰ ਦਰਸਾਉਂਦਾ ਪਾਤਰ ਹੈ।

ਗਾਰਡ -

ਕਹਾਣੀ ਵਿਚ ਗਾਰਡ ਇਕ ਸਰਕਾਰੀ ਕਰਮਚਾਰੀ ਦੇ ਰੂਪ ਵਿਚ ਪੇਸ਼ ਹੁੰਦਾ ਹੈ। ਜੋ ਹਮਦਰਦੀ ਰੱਖਣ ਵਾਲਾ, ਰਿਸ਼ਵਤ ਖੋਰ ਅਤੇ ਰੋਅਬ ਮਾਰਨ ਵਾਲਾ ਵੀ ਹੈ। ਰਿਸ਼ਵਤ ਖੋਰੀ ਉਸਦਾ ਸੁਭਾਅ ਹੈ। ਜਦੋਂ ਗੱਡੀ ਤੇ ਚੜ੍ਹਨ ਵਾਲੇ ਮੁਸਾਫਰ ਉਸਨੂੰ ਕਿਰਾਇਆ ਨਹੀਂ ਦਿੰਦੇ ਤਾਂ ਉਹਨਾਂ ਨੂੰ ਧਮਕੀਆਂ ਦਿੰਦਾ ਹੈ ਕਿ ਮੈਂ ਤੁਹਾਨੂੰ ਬਿਆਸ ਦਰਿਆ ਦੇ ਪੁਲ ਤੇ ਉਤਾਰ ਦੇਵਾਂਗਾ।

1.2.6 ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ-

- 1) ਮਿੱਥ ਕਥਾ ਵਾਲੇ ਰਾਜਕੁਮਾਰ ਨੂੰ 'ਚੌਥੀ ਕੂਟ' ਵੱਲ ਜਾਣ ਤੋਂ ਕਿਉਂ ਰੋਕਿਆ ਜਾਂਦਾ ਹੈ?
- 2) ਰਾਜਕੁਮਾਰ ਤੇ ਜੁਗਲ ਕਿਸ ਕੰਮ ਲਈ ਚੰਡੀਗੜ੍ਹ ਗਏ ਸਨ?
- 3) ਸੁਰਜੀਤ ਕੌਣ ਸੀ?
- 4) ਦੇ ਸਿੱਖ ਨੌਜਵਾਨ ਰਾਜਕੁਮਾਰ ਤੇ ਜੁਗਲ ਨਾਲ ਕਿਉਂ ਰਲ ਜਾਂਦੇ ਹਨ?
- 5) ਕਹਾਣੀ ਦਾ ਸਾਰ ਆਪਣੇ ਸ਼ਬਦਾਂ ਵਿਚ ਲਿਖੋ?

ਕਹਾਣੀ - ਬਦਖ਼ਲ

1.2.1 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ

‘ਸ਼ਿਵਚਰਨ ਗਿੱਲ’ ਇੰਗਲੈਂਡ ਵੱਸਦਾ ਪੰਜਾਬੀ ਕਹਾਣੀਕਾਰ ਅਤੇ ਨਾਵਲਕਾਰ ਹੈ। ਉਸਦਾ ਜਨਮ 6 ਮਾਰਚ, 1937 ਨੂੰ ਪਿੰਡ ਬੇਪਾਰਾਏ ਕਲਾਂ, ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਵਿੱਚ ਹੋਇਆ। ਸ਼ਿਵਚਰਨ ਗਿੱਲ ਪਿਛਲੇ ਵੀਹ ਸਾਲ ਤੋਂ ਜਰਮਨ ਤੇ ਆਸਟਰੀਅਨ ਬਾਰਡਰ ਪੁਲਿਸ ਦਾ ਇੰਟਰਪੇਟਰ ਹੈ। ਉਸਨੇ ‘ਗਊ ਹੱਤਿਆ’, ‘ਰੂਹ ਦਾ ਸਰਾਪ’, ‘ਭੈਅ ਦੇ ਪਰਛਾਵੇਂ’, ‘ਬਦਰੰਗ’, ‘ਖਰਾ ਖੇਟ’, ‘ਮਰਦਾਵੀਂ ਔਰਤ’, ‘ਖੂਹ ਦੀ ਮਿੱਟੀ’ ਆਦਿ ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਪੰਜਾਬੀ ਸਾਹਿਤ ਜਗਤ ਨੂੰ ਦਿੱਤੇ।

1.2.2 ਕਹਾਣੀ ਦਾ ਸਾਰ-

‘ਸ਼ਿਵਚਰਨ ਗਿੱਲ’ ਦੀ ਕਹਾਣੀ ‘ਬਦਖ਼ਲ’ ਪੰਜਾਬੋਂ ਵਿਦੇਸ਼ ਦੀ ਧਰਤੀ ਉਤੇ ਸੁਨਹਿਰੀ ਜੀਵਨ ਦੀ ਆਸ ਉਤੇ ਗਏ ਕੁਲਦੀਪ ਦੀ ਕਹਾਣੀ ਹੈ। ਜਿਸਦਾ ਅੰਤ ਖਰਾਬ ਮਨਦੇਸ਼ਾ ਵਾਲੇ ਵਿਅਕਤੀ ਦੇ ਰੂਪ ਵਿੱਚ ਹੁੰਦਾ ਹੈ। ਕੁਲਦੀਪ ਜੋ ਇਧਰ ਸਰਕਾਰੀ ਨੌਕਰੀ ਕਰਦਾ ਸੀ, ਕੰਪਿਊਟਰ ਇੰਜਨੀਅਰਿੰਗ ਵਿੱਚ ਪੀ-ਐਚ. ਡੀ. ਕਰਨ ਲਈ ਵਿਦੇਸ਼ ਚਲਾ ਜਾਂਦਾ ਤੇ ਉਥੇ ਗੋਰੀ ਮੈਰੀਅਨ ਨਾਲ ਵਿਆਹ ਕਰਵਾ ਲੈਂਦਾ ਹੈ। ਪੰਜਾਬ ਵਿੱਚ ਉਸਦੀ ਮਾਂ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਉਸ ਦਾ ਬਾਪ ਇਕਲਾ ਰਹਿ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਸਦੀ ਉਦਾਸੀ ਦੂਰ ਕਰਨ ਲਈ ਆਪਣੇ ਪਿਓ ਨੂੰ ਆਪਣੇ ਕੋਲ ਬੁਲਾ ਲੈਂਦਾ ਹੈ। ਕੁਲਦੀਪ ਸਿੰਘ ਦਾ ਪਿਓ ਜੇਗਿੰਦਰ ਸਿੰਘ ਉਸ ਦੀ ਵਰਤਮਾਨ ਸਥਿਤੀ ਦੇਖ ਕੇ ਖੁਸ਼ ਨਹੀਂ ਹੁੰਦਾ, ਉਹ ਉਸਨੂੰ ਤਾਹਨਾ ਮਾਰਦਾ ਹੈ ਕਿ ਤੂੰ ਸਰਕਾਰੀ ਨੌਕਰੀ ਛੱਡ ਕੇ ਗੋਰੀ ਨਾਲ ਵਿਆਹ ਕਰਵਾਉਣ ਹੀ ਆਇਆ ਸੀ? ਉਹ ਉਸਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ..... “ਸਾਲਾ, ਗੋਰੀ ਦਾ ਗੁਲਾਮ। ਚੱਟ ਲੈ ਚਿੱਟੇ ਚੰਮ ਨੂੰ। ਦਿੰਦੀ ਆ ਤੈਨੂੰ ਪਰੋਠੇ। ਅੱਗੋਂ ਤੇਰੀ ਔਲਾਦ ਵੀ ਤੇਰੇ ਗੋਚਰੇ ਨੀ ਰਹਿਣ ਦੇਣੀ ਇਹਨੇ। ਕੀ ਖੱਟਿਆ ਤੈਂ ਮੇਮ ਨਾਲ ਵਿਆਹ ਕਰਵਾ ਕੇ.....ਅੱਗੋਂ ਸਾਡਾ ਵੀ ਕੀਤਾ”.....

ਕੁਲਦੀਪ ਦੀ ਪਤਨੀ ਅਤੇ ਉਸਦੇ ਬੱਚੇ ਡੈਵਿਡ, ਕੋਲਿਟ ਦਾ ਵਤੀਰਾ ਜੇਗਿੰਦਰ ਸਿੰਘ ਨਾਲ ਕੁਝ ਕੁ ਦਿਨ ਠੀਕ ਰਿਹਾ, ਹੌਲੀ-ਹੌਲੀ ਬਾਅਦ ਵਿੱਚ ਉਹ ਉਸ ਤੋਂ ਖਿਝਣ ਲੱਗ ਪਏ। ਉਹਨਾਂ ਨੂੰ ਜੇਗਿੰਦਰ ਦਾ ਕਿਸੇ ਵੀ ਗੱਲ ਵਿੱਚ ਟੋਕਣਾ ਚੰਗਾ ਨਹੀਂ ਲੱਗਦਾ। ਜੇਗਿੰਦਰ ਸਿੰਘ ਬੱਚਿਆਂ ਦਾ ਨਾਮ ਬਦਲ ਕੇ ਪੰਜਾਬੀ ਵਿੱਚ ਰੱਖਣਾ ਚਾਹੁੰਦਾ ਸੀ। ਜੇਗਿੰਦਰ ਸਿੰਘ ਦੇ ਅਜਿਹੇ ਵਰਤੀਰੇ ਕਾਰਨ ਕੁਲਦੀਪ ਤੇ ਮੈਰੀਅਨ ਵਿਚਕਾਰ ਝਗੜੇ ਹੋਣ ਲੱਗ ਪਏ। ਜੇਗਿੰਦਰ ਵੀ ਇਸ ਸਾਹ ਘੁਟਵੇਂ ਮਾਹੌਲ ਵਿੱਚ ਖੁਸ਼ ਨਹੀਂ ਸੀ।

ਕੁਲਦੀਪ ਦਾ ਪਿਤਾ ਕਹਿੰਦਾ ਹੈ ਕਿ ਅਜੇ ਕੁਝ ਵੀ ਨਹੀਂ ਵਿਗੜਿਆ ਉਹ ਵਾਪਿਸ ਪਿੰਡ ਚਲ ਪਏ ਤੇ ਦੁਬਾਰਾ ਵਿਆਹ ਕਰਵਾ ਕੇ ਘਰ ਬਾਰ ਨੂੰ ਸੰਭਾਲੇ। ਉਹ ਇੱਥੇ ਨਹੀਂ ਰਹਿ ਸਕਦਾ। ਇਕ ਦਿਨ ਤਾਂ ਉਹਨਾਂ ਦੇ ਆਪਸੀ ਮਨ ਮਿਟਾਵ ਕਾਫ਼ੀ ਹੱਦ ਤੱਕ ਵੱਧ ਜਾਂਦੇ ਨੇ। ਕੁਲਦੀਪ ਤੇ ਮੈਰੀਅਨ ਨੇ ਆਪਸੀ ਸਮਝੌਤਾ ਕੀਤਾ ਹੋਇਆ ਸੀ ਕਿ ਕੁਲਦੀਪ ਸ਼ਰਾਬ ਨਹੀਂ ਪੀਏਗਾ ਤੇ ਨਾ ਹੀ ਮੈਰੀਅਨ ਸਿਗਰਟ। ਕੁਲਦੀਪ ਇਕ ਦਿਨ ਸ਼ਰਾਬ ਨਾਲ ਰੱਜ ਕੇ ਘਰ ਮੁੜਦਾ ਹੈ ਤਾਂ ਮੈਰੀਅਨ ਵੀ ਸਿਗਰਟ ਪੀ ਕੇ ਆਪਸੀ ਸਮਝੌਤਾ ਤੋੜ ਦਿੰਦੀ ਹੈ। ਜੇਗਿੰਦਰ ਸਿੰਘ ਨੂੰ ਇਹ ਬਿਲਕੁਲ ਵੀ ਚੰਗਾ ਨਹੀਂ ਲੱਗਦਾ। ਉਹ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ ਕਿ ਚਲੇ ਬੰਦੇ ਤਾਂ ਸ਼ਰਾਬ ਪੀ ਲੈਂਦੇ ਨੇ ਪਰ ਮੈਰੀਅਨ ਔਰਤ ਹੋ ਕੇ ਸਿਗਰਟ ਪੀ ਰਹੀ ਹੈ। ਉਹ ਸੋਚਦਾ ਹੈ ਕਿ ਗੁਰੂ ਦੇ ਸਿੱਖਾਂ ਦੇ ਘਰ ਤਬਾਕੂ ਦੀ ਵਰਤੋਂ, ਇਹ ਗੱਲ ਉਸਦੇ ਬਰਦਾਸ਼ਤ ਤੋਂ ਬਾਹਰ ਹੋ ਜਾਂਦੀ ਹੈ। ਉਹ ਕੁਲਦੀਪ ਨੂੰ ਚੇਤਾਵਨੀ ਦਿੰਦਾ ਕਹਿੰਦਾ ਹੈ ਕਿ ਉਹ ਉਸ ਨਾਲ ਪੰਜਾਬ ਵਾਪਿਸ ਚਲੇ।

ਕੁਲਦੀਪ ਇਸੇ ਕਸ਼ਮਕਸ਼ ਵਿਚ ਉਲਝ ਜਾਂਦਾ ਹੈ ਕਿ ਉਹ ਕੀ ਕਰੇ। ਹੁਣ ਮੈਰੀਅਨ ਨਾਲ ਵੀ ਉਸਦਾ ਰਿਸ਼ਤਾ ਉਹੋ ਜਿਹਾ ਨਹੀਂ ਰਿਹਾ ਜਿਹੇ ਜਿਹਾ ਪਹਿਲਾਂ ਸੀ। ਪਿਆਰ ਨਾ ਦੀ ਚੀਜ਼ ਤਾਂ ਉਹਨਾਂ ਵਿਚ ਕਦੋਂ ਦੀ ਖ਼ਤਮ ਹੋ ਚੁੱਕੀ ਸੀ। ਕੁਲਦੀਪ ਦਾ ਮੁੰਡਾ ਡੈਵਿਡ ਵੀ ਉਸ ਤੋਂ ਨਫ਼ਰਤ ਕਰਦਾ ਸੀ। ਕੁਲਦੀਪ ਡੈਵਿਡ ਦੇ ਸਕੂਲ ਕਦੇ ਵੀ ਨਹੀਂ ਗਿਆ। ਹਰ ਅਧਿਆਪਕ ਮਾਪੇ ਮੀਟਿੰਗ ਵਿਚ ਇਕੱਲੀ ਮੈਰੀਅਨ ਹੀ ਜਾਂਦੀ ਸੀ ਕਿਉਂਕਿ ਡੈਵਿਡ ਨੂੰ ਚੰਗਾ ਨਹੀਂ ਲੱਗਦਾ ਕਿ ਉਸਨੂੰ ਉਸਦੇ ਸਾਥੀ ਕਾਲੇ ਦਾ ਬੱਚਾ ਕਹਿਣ। ਕਈ ਵਾਰੀ ਆਪਣੀ ਮਾਂ ਨੂੰ ਵੀ ਕਹਿ ਦਿੰਦਾ ਸੀ ਕਿ ਤੁਸੀਂ ਕਾਲੇ ਨਾਲ ਵਿਆਹ ਕਿਉਂ ਕਰਵਾਇਆ। ਇੱਥੇ ਕਹਾਣੀ ਨਸਲਵਾਦ ਦੇ ਵਿਤਕਰੇ ਨੂੰ ਵੀ ਪੇਸ਼ ਕਰਦੀ ਹੈ।

ਕੁਲਦੀਪ ਦਾ ਸਿਰਫ਼ ਤੇ ਸਿਰਫ਼ ਆਪਣੀ ਲੜਕੀ ਕੇਲਿਟ ਜੋ ਤੇਰ੍ਹਾਂ ਵਰਿਆ ਦੀ ਸੀ, ਨਾਲ ਵਧੇਰੇ ਮੁਹੱਬਤ ਸੀ। ਕੇਲਿਟ ਆਪਣੇ ਪਿਓ ਦੀ ਖ਼ਾਤਰ ਆਪਣੀ ਮਾਂ ਨਾਲ ਵੀ ਲੜ ਪੈਂਦੀ ਸੀ। ਕੁਲਦੀਪ ਦੀ ਹਾਲਤ ਵਿਚ ਹੋਰ ਨਿਘਾਰ ਉਦੋਂ ਆਉਂਦਾ ਹੈ, ਜਦੋਂ ਉਸਨੂੰ ਆਪਣੇ ਪਿਓ ਦੀ ਚਿੱਠੀ ਮਿਲਦੀ ਹੈ, ਉਹ ਉਸਨੂੰ ਇਕ ਮਹੀਨੇ ਦਾ ਮੋਕਾ ਦਿੰਦਾ ਹੈ ਜਾਂ ਤਾਂ ਉਹ ਸਭ ਕੁਝ ਛੱਡ ਛੱਡਾ ਕੇ ਪਿੰਡ ਆ ਕੇ ਰਹੇ ਨਹੀਂ ਤਾਂ ਉਹ ਆਪਣੀ ਸਾਰੀ ਜਾਇਦਾਦ ਆਪਣੀਆਂ ਧੀਆਂ ਦੇ ਨਾ ਕਰ ਦੇਵੇਗਾ। ਉਸਨੇ ਉਸਦੀ ਭੈਣ ਦੇ ਇਕ ਮੁੰਡੇ ਨੂੰ ਵੀ ਆਪਣੇ ਕੋਲ ਰੱਖ ਲਿਆ ਏ। ਹੁਣ ਕੁਲਦੀਪ ਸੋਚ ਲਵੇ ਕਿ ਉਸਨੇ ਕੀ ਕਰਨਾ ਏ। ਕੁਲਦੀਪ ਇਕ ਵਾਰ ਤਾਂ ਚਿੱਠੀ ਪੜ੍ਹ ਕੇ ਝੰਜੋੜਿਆਂ ਜਾਂਦਾ ਹੈ ਫਿਰ ਉਹ ਸੋਚਦਾ ਹੈ ਕਿ ਡੈਵਿਡ ਨੂੰ ਜ਼ਮੀਨ ਦੇ ਕੇ ਕਰਨਾ ਵੀ ਕੀ ਏ। ਇਸ ਨੇ ਕਿਹੜਾ ਜ਼ਮੀਨ ਵਾਹੁਣੀ ਹੈ ਜਾ ਕੇ ਵੇਚ ਕੇ ਹੀ ਖਾਏਗਾ। ਉਸ ਨਾਲੋਂ ਤਾਂ ਚੰਗਾ ਹੈ ਕਿ ਜ਼ਮੀਨ ਉਸਦੀਆਂ ਭੈਣਾਂ ਨੂੰ ਹੀ ਮਿਲ ਜਾਵੇ।

ਇਸੇ ਪ੍ਰੇਸ਼ਾਨੀਆਂ ਵਿਚ ਉਲਝਿਆ ਇਕ ਦਿਨ ਕੁਲਦੀਪ ਸ਼ਰਾਬ ਨਾਲ ਰੱਜ ਕੇ ਘਰ ਆਉਂਦਾ ਹੈ ਤੇ ਉਸੇ ਵਕਤ ਮੈਰੀਅਨ ਦੇ ਮਾਂ ਬਾਪ ਉਸਨੂੰ ਮਿਲਣ ਆਏ ਹੁੰਦੇ ਹਨ। ਕੁਲਦੀਪ ਦੀ ਸ਼ਰਾਬੀ ਹਾਲਤ ਦੇਖ ਕੇ ਮੈਰੀਅਨ ਦਾ ਪਿਓ ਖਿੜ ਕੇ ਮੈਰੀਅਨ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ ਉਹ ਇਸ ਕਾਲੇ ਕੁੱਤੇ ਨੂੰ ਸੰਗਲੀ ਪਾ ਕੇ ਰੱਖਿਆ ਕਰੇ। ਕੁਲਦੀਪ ਏਨਾ ਕਹਿਣ ਤੇ

ਬਹੁਤ ਪ੍ਰਸ਼ਾਨ ਹੁੰਦਾ ਹੈ। ਘਰ ਦੀਆਂ ਚੀਜ਼ਾਂ ਦੀ ਭੰਨ ਤੋੜ ਕਰਨ ਲੱਗ ਜਾਂਦਾ ਹੈ ਤਾਂ ਮੈਰੀਅਨ ਪੁਲਿਸ ਨੂੰ ਫੋਨ ਕਰ ਦਿੰਦੀ ਹੈ ਤੇ ਮੁਕਦਮਾ ਚੱਲਦਾ ਹੈ। ਫੈਸਲਾ ਮੈਰੀਅਨ ਦੇ ਹੱਕ ਵਿਚ ਹੁੰਦਾ ਹੈ ਕਿ ਮਕਾਨ ਦੇ ਹੱਕਦਾਰ ਕੁਲਦੀਪ ਅਤੇ ਮੈਰੀਅਨ ਦੋਨੋਂ ਹਨ। ਜਿੰਨ੍ਹਾਂ ਚਿਰ ਮੁੰਡਾ -ਕੁੜੀ ਸੋਲਾਂ ਸਾਲ ਦੇ ਨਹੀਂ ਹੋ ਜਾਂਦੇ ਵੀਹ ਪੈਂਡ ਹਫ਼ਤਾ ਖਰਚਾ ਕੁਲਦੀਪ ਦੇਵੇਗਾ। ਮੈਰੀਅਨ ਤੇ ਬੱਚਿਆਂ ਨੂੰ ਕੁਲਦੀਪ ਤੋਂ ਜਾਨ ਦਾ ਖਤਰਾ ਹੈ, ਇਸ ਲਈ ਕੁਲਦੀਪ ਘਰ ਨਹੀਂ ਰਹਿ ਸਕਦਾ। ਘਰ ਦੀਆਂ ਕਿਸ਼ਤਾਂ ਕੁਲਦੀਪ ਨੂੰ ਹੀ ਦੇਣੀਆਂ ਪੈਣਗੀਆਂ। ਉਸਨੂੰ ਰਹਿਣ ਲਈ ਆਪਣੀ ਰਿਹਾਇਸ਼ ਦਾ ਪ੍ਰਬੰਧ ਬਾਹਰ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਉਧਰ ਉਸ ਦਾ ਪਿਉ ਉਸਤੋਂ ਨਰਾਜ਼ ਹੈ। ਉਹ ਚਿੱਠੀ ਵਿਚ ਲਿਖਦਾ ਹੈ ਕਿ, .. “ਕੁਲਦੀਪ ਪੁੱਤਰ, ਮੈਨੂੰ ਤੇਰੇ ਤੇ ਬਹੁਤ ਵੱਡੀਆਂ ਆਸਾਂ ਸਨ। ਤੂੰ ਮੇਰੀਆਂ ਉਮੀਦਾਂ ਤੇ ਪਾਣੀ ਫੇਰ ਦਿੱਤਾ। ਜਦੋਂ ਤੇਰੇ ਹਾਣਦਿਆਂ ਨੂੰ..... ਮੇਰੀ ਧਾਹ ਨਿਕਲ ਜਾਂਦੀ ਆ”।

ਇਸ ਹਾਲਤ ਵਿਚ ਉਸਨੂੰ ਪਿਓ ਦੀ ਚਿੱਠੀ ਵਿਚਲਾ ਸ਼ਬਦ ਬਦਖ਼ਲ ਵਾਰ-ਵਾਰ ਚੇਤੇ ਆਉਂਦਾ ਹੈ। ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਹੋ ਗਿਆ ਬਦਖ਼ਲ। ਉਹ ਹਰ ਰੋਜ਼ ਸ਼ਰਾਬ ਪੀ ਕੇ ਅਵਰਿਆ ਵਾਂਗ ਸੜਕਾਂ ਤੇ ਘੁੰਮਦਾ ਹੈ ਤੇ ਹੋ ਗਿਆ ਬਦਖ਼ਲ, ਹੋ ਗਿਆ ਬਦਖ਼ਲ ਹੀ ਬੋਲਦਾ ਰਹਿੰਦਾ ਹੈ। ਫਿਰ ਪੁਲਿਸ ਉਸਨੂੰ ਸ਼ਰਾਬੀ ਵਤੀਰੇ ਤੇ ਅਮਲ ਭੰਗ ਕਰਨ ਦੇ ਦੋਸ਼ ਵਿਚ ਗ੍ਰਿਫ਼ਤਾਰ ਕਰਦੀ ਹੈ ਤੇ ਜ਼ੁਰਮਾਨਾ ਲਗਾਉਂਦੀ ਹੈ, ਲਗਾਤਾਰ ਇਹੀ ਸਿਲਸਿਲਾ ਚੱਲਦਾ ਹੈ, ਸ਼ਰਾਬ, ਗ੍ਰਿਫ਼ਤਾਰੀ, ਜ਼ੁਰਮਾਨਾ, ਉਸਦੀ ਮਾਨਸਿਕ ਹਾਲਤ ਬਹੁਤ ਵਿਗੜ ਜਾਂਦੀ ਹੈ। ਆਖ਼ਰ ਉਸਨੂੰ ਹਸਪਤਾਲ ਪਹੁੰਚਾ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ।

ਸਾਲ ਬਾਅਦ ਵੀ ਕੁਲਦੀਪ ਸੜਕਾਂ ਤੇ ਪਾਰਕਾਂ ਦੇ ਬੈਚਾਂ ਤੇ ਹਵਾ ਵਿਚ ਹੱਥ ਹਿਲਾਉਂਦਾ ਰਹਿੰਦਾ ਹੈ ਤੇ ਇਕੋ ਸ਼ਬਦ ਬੋਲਦਾ ਹੈ ਬਦਖ਼ਲ। ਜਦੋਂ ਉਸਦਾ ਦੋਸਤ ਪੁੱਛਦਾ ਹੈ ਕਿ ਕੌਣ ਬਦਖ਼ਲ ਤੂੰ ਜਾਂ ਮੈਰੀਅਨ ਤਾਂ ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਮੈਂ ਬਦਖ਼ਲ, ਤੂੰ ਬਦਖ਼ਲ, ਸਭ ਬਦਖ਼ਲ।

ਇਸ ਤਰ੍ਹਾਂ ਇਹ ਕਹਾਣੀ ਵਿਦੇਸ਼ ਦੀ ਧਰਤੀ ਉੱਤੇ ਗਏ ਵਿਅਕਤੀ ਦੀ ਦਵੰਦਮਈ ਸਥਿਤੀ ਨੂੰ ਵੀ ਬਿਆਨ ਕਰਦੀ ਹੈ ਤੇ ਨਾਲ ਹੀ ਪੀੜੀ ਪਾੜੇ ਨੂੰ ਵੀ। ਬੇਗਾਨੀ ਧਰਤੀ ਤੇ ਪਹੁੰਚ ਕੇ ਵੀ ਮਨੁੱਖ ਆਪਣੀਆਂ ਜੜ੍ਹਾਂ ਤੋਂ ਨਹੀਂ ਟੁੱਟਦਾ। ਦੋ ਥਾਵਾਂ ਤੇ ਘਰ ਵਸਾਉਣ ਦੀ ਚਾਹਤ ਵਿਅਕਤੀ ਨੂੰ ਇਕ ਥਾਂ ਦਾ ਵੀ ਨਹੀਂ ਹੋ ਕੇ ਰਹਿਣ ਦਿੰਦੀ।

1.2.3 ਕਹਾਣੀ ਦਾ ਵਿਸ਼ਾ ਵਸਤੂ

‘ਬਦਖ਼ਲ’ ਕਹਾਣੀ ਵਿਚ ਪੰਜਾਬੇ ਵਿਦੇਸ਼ੀ ਧਰਤੀ ਉਤੇ ਸੁਨਹਿਰੀ ਭਵਿੱਖ ਦੀ ਉਮੀਦ ਰੱਖ ਕੇ ਗਏ ਕੁਲਦੀਪ ਸਿੰਘ ਦੇ ਜੀਵਨ ਦੀ ਕਹਾਣੀ ਹੈ। ਇਸ ਕਹਾਣੀ ਵਿਚ ਤਿੰਨ ਧਿਰਾਂ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਕ ਧਿਰ ਜੇਗਿੰਦਰ ਸਿੰਘ ਦੀ ਹੈ, ਜੋ ਇਕ ਰਿਟਾਇਰ ਤਹਿਸੀਲਦਾਰ ਅਤੇ ਚੰਗੀ ਜ਼ਮੀਨ ਜਾਇਦਾਦ ਦਾ ਮਾਲਿਕ ਹੈ। ਦੂਜੀ ਧਿਰ ਵਿਚ ਮੈਰੀਅਨ ਅਤੇ ਉਸਦੇ ਦੋ ਬੱਚੇ ਹਨ। ਤੀਸਰੀ ਧਿਰ ਕੁਲਦੀਪ ਦੀ ਹੈ, ਜੋ ਇਹਨਾਂ ਦੋਹਾਂ ਧਿਰਾਂ ਵਿਚ ਘੁਣ ਵਾਂਗ ਪਿਸ ਰਿਹਾ ਹੈ।

ਕੁਲਦੀਪ ਸਿੰਘ ਜੋ ਇੱਧਰ ਸਰਕਾਰੀ ਨੌਕਰੀ ਕਰਦਾ ਸੀ। ਕੰਪਿਊਟਰ ਇੰਜਨੀਅਰਿੰਗ ਵਿਸ਼ੇ ਵਿੱਚ ਪੀ-ਐਚ.ਡੀ ਕਰਨ ਲਈ ਵਿਦੇਸ਼ ਜਾਂਦਾ ਹੈ। ਕੁਲਦੀਪ ਸਿੰਘ ਵਿਦੇਸ਼ ਵਿੱਚ ਹੀ ਆਪਣਾ ਵਿਆਹ ਗੋਰੀ ਨਾਲ ਕਰਵਾ ਲੈਂਦਾ ਹੈ। ਜਿਸਦਾ ਕੁਲਦੀਪ ਦੇ ਘਰਦਿਆਂ ਨੂੰ ਬਿਲਕੁਲ ਵੀ ਪਤਾ ਨਹੀਂ ਹੁੰਦਾ। ਵਿਆਹ ਤੋਂ ਬਾਅਦ ਕੁਲਦੀਪ ਦੇ ਘਰ ਦੇ ਬੱਚੇ ਡੈਵਿਡ ਤੇ ਕੇਲਿਟ ਜਨਮ ਲੈਂਦੇ ਹਨ। ਕੁਲਦੀਪ ਦਾ ਪਿਤਾ ਭਾਰਤੀ ਖਿਆਲਾ ਦਾ ਹੈ। ਕੁਲਦੀਪ ਨੂੰ ਵਾਰ-ਵਾਰ ਭਾਰਤ ਵਾਪਸ ਆ ਕੇ ਵਿਆਹ ਕਰਵਾਉਣ ਲਈ ਕਹਿੰਦਾ ਹੈ। ਦੂਸਰੇ ਪਾਸੇ ਕੁਲਦੀਪ ਆਪਣੀ ਪਤਨੀ ਮੈਰੀਅਨ ਦੇ ਪੱਛਮੀ ਖਿਆਲਾਂ ਤੇ ਉਸਦੇ ਖੁੱਲ੍ਹੇ ਸੁਭਾਅ ਕਾਰਨ ਵੀ ਕੋਈ ਬਹੁਤਾ ਖੁਸ਼ ਨਹੀਂ ਹੈ। ਬੱਚਿਆਂ ਦੇ ਮੋਹ ਪਿਆਰ ਕਰਕੇ ਕੁਲਦੀਪ ਉਥੇ ਰਹਿ ਰਿਹਾ ਹੈ।

ਕੁਲਦੀਪ ਆਪਣੀਆਂ ਮਜ਼ਬੂਰੀਆਂ ਕਾਰਨ ਪੰਜਾਬ ਵੀ ਨਹੀਂ ਜਾ ਸਕਦਾ। ਉਸਦੇ ਵਿਦੇਸ਼ ਜਾਣ ਤੋਂ ਬਾਅਦ ਮਾਤਾ ਜੀ ਵੀ ਰੱਬ ਨੂੰ ਪਿਆਰੇ ਹੋ ਜਾਂਦੇ ਹਨ। ਬਾਪ ਦੇ ਇਕੱਲੇਪਣ ਨੂੰ ਦੇਖ ਕੇ ਕੁਲਦੀਪ ਆਪਣੇ ਕੋਲ ਬੁਲਾ ਲੈਂਦਾ ਹੈ। ਕੁਲਦੀਪ ਦਾ ਪਿਤਾ ਉਸਦੀ ਵਰਤਮਾਨ ਸਥਿਤੀ ਦੇਖ ਕੇ ਖੁਸ਼ ਨਹੀਂ ਹੁੰਦਾ। ਉਥੇ ਪੂਰਬੀ ਤੇ ਪੱਛਮੀ ਸੋਚ ਦੇ ਅੰਤਰ ਕਾਰਨ ਨੂੰਹ ਅਤੇ ਬੱਚਿਆਂ ਦੇ ਵਿਚ ਤਕਰਾਰ ਪੈਦਾ ਹੋ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਕਾਰਨ ਕੁਲਦੀਪ ਤੇ ਮੈਰੀਅਨ ਵਿਚਕਾਰ ਝਗੜੇ ਹੋਣੇ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੇ ਹਨ। ਦੂਸਰੇ ਪਾਸੇ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੀ ਇਸ ਘੁਟਵੇ ਮਾਹੌਲ ਵਿੱਚ ਖੁਸ਼ ਨਹੀਂ ਸੀ। ਕੁਲਦੀਪ ਦੋਹਾਂ ਧਿਰਾਂ ਦੇ ਵਿਚਕਾਰ ਬੁਰੀ ਤਰ੍ਹਾਂ ਫਸ ਜਾਂਦਾ ਹੈ। ਇਸ ਲਈ ਕੁਲਦੀਪ ਆਪਣੀ ਪ੍ਰੇਸ਼ਾਨੀ ਦੂਰ ਕਰਨ ਲਈ ਸ਼ਰਾਬ ਪੀਣੀ ਸ਼ੁਰੂ ਕਰ ਲੈਂਦਾ ਹੈ, ਨਾਲ ਹੀ ਉਸਦੀ ਪਤਨੀ ਸਿਗਰਟ ਪੀਣੀ ਸ਼ੁਰੂ ਕਰ ਲੈਂਦੀ ਹੈ। ਇਹ ਸਭ ਕੁਝ ਜੋਗਿੰਦਰ ਸਿੰਘ ਦੀ ਸਮਝ ਤੋਂ ਬਾਹਰ ਸੀ।

ਕੁਲਦੀਪ ਦੀ ਹਾਲਤ ਉਸ ਸਮੇਂ ਹੋਰ ਵੀ ਨਿਘਾਰ ਵੱਲ ਚਲੀ ਜਾਂਦੀ ਹੈ, ਜਦੋਂ ਉਸਨੂੰ ਆਪਣੇ ਪਿਤਾ ਦੀ ਚਿੱਠੀ ਮਿਲਦੀ ਹੈ। ਦੂਸਰੇ ਪਾਸੇ ਸਾਰੀਆਂ ਪ੍ਰੇਸ਼ਾਨੀਆਂ ਵਿੱਚੋਂ ਗੁਜ਼ਰਦਾ ਹੋਇਆ, ਜਦੋਂ ਉਹ ਸ਼ਰਾਬ ਪੀ ਕੇ ਘਰ ਆਉਂਦਾ ਹੈ ਤਾਂ ਇਹ ਮੈਰੀਅਨ ਦੇ ਮਾਤਾ-ਪਿਤਾ ਨੂੰ ਪਸੰਦ ਨਹੀਂ ਸੀ। ਉਸਦਾ ਪਿਤਾ ਖਿੜ ਕੇ ਮੈਰੀਅਨ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ ਉਹ ਇਸ ਕਾਲੇ ਕੁੱਤੇ ਨੂੰ ਸੰਗਲੀ ਪਾ ਕੇ ਰੱਖਿਆ ਕਰੇ। ਇਹ ਸ਼ਬਦ ਕੁਲਦੀਪ ਨੂੰ ਮਾਨਸਿਕ ਤੌਰ ਤੇ ਬਹੁਤ ਪ੍ਰੇਸ਼ਾਨ ਕਰਨ ਲੱਗ ਪਏ।

ਜਿੱਥੇ ਇਸ ਕਹਾਣੀ ਵਿੱਚ ਇਕ ਪਾਸੇ ਪੂਰਬੀ ਅਤੇ ਪੱਛਮੀ ਸੱਭਿਆਚਾਰ ਦਾ ਅੰਤਰ ਦਿਖਾਇਆ ਗਿਆ ਹੈ। ਉਥੇ ਦੂਜੇ ਪਾਸੇ ਗੋਰੇ ਅਤੇ ਕਾਲੇ ਦੇ ਨਸਲੀ ਵਿਤਕਰੇ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। ਕਹਾਣੀ ਵਿੱਚ ਡੈਵਿਡ ਆਪਣੇ ਸਕੂਲੀ ਦੋਸਤਾਂ ਨੂੰ ਇਹ ਨਹੀਂ ਦੱਸਦਾ ਕਿ ਉਸਦਾ ਪਿਤਾ ਕਾਲੇ ਰੰਗ ਦਾ ਹੈ। ਦੂਸਰੇ ਪਾਸੇ ਮੈਰੀਅਨ ਦੇ ਮਾਤਾ ਪਿਤਾ ਵੀ ਉਸਨੂੰ ਬੁਰਾ ਬੋਲਦੇ ਹਨ ਅਤੇ ਕਾਲੇ ਰੰਗ ਨੂੰ ਵੀ ਕੇਸਦੇ ਹਨ। ਕਹਾਣੀ ਦੇ ਅੰਤ ਵਿੱਚ ਕੁਲਦੀਪ ਦਾ ਪਿਤਾ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੀ ਆਪਣੀ ਤੀਹ ਕਿਲੋ ਜਾਇਦਾਦ ਤੋਂ ਬਦਖ਼ਲ ਕਰਨ ਦੀ ਗੱਲ ਕਰਦਾ ਹੈ। ਜਿਸਦੀ ਉਸਨੂੰ ਕੋਈ ਪ੍ਰਵਾਹ ਨਹੀਂ ਹੁੰਦੀ। ਉਸਦੀ ਮਾਨਸਿਕਤਾ ਵਿੱਚ ਬਦਖ਼ਲ ਸ਼ਬਦ ਸ਼ਾਮਿਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਕਾਰਨ ਉਹ ਹੌਲੀ-ਹੌਲੀ ਸਾਰਿਆਂ ਵੱਲੋਂ ਬਦਖ਼ਲ ਹੋ ਜਾਂਦਾ ਹੈ ਅਤੇ ਆਪਣਾ ਮਾਨਸਿਕ ਸਤੁੰਲਨ ਗੁਆ ਬੈਠਦਾ ਹੈ।

1.2.4 ਕਹਾਣੀ ਦੀ ਅੰਤਿਕਾ

‘ਬਦਖਲ’ ਕਹਾਣੀ ਵਿਦੇਸ਼ ਦੀ ਧਰਤੀ ਉਤੇ ਗਏ ਵਿਅਕਤੀ ਦੀ ਦਵੰਦਮਈ ਸਥਿਤੀ ਨੂੰ ਵੀ ਬਿਆਨ ਕਰਦੀ ਹੈ, ਨਾਲ ਹੀ ਪੀੜੀ ਪਾੜੇ ਨੂੰ ਵੀ ਬੜੀ ਬਾਰੀਕੀ ਨਾਲ ਚਿਤਰਿਆ ਹੈ। ਬੇਗ਼ਾਨੀ ਧਰਤੀ ਤੇ ਪਹੁੰਚ ਕੇ ਵੀ ਮਨੁੱਖ ਆਪਣੀਆਂ ਜੜ੍ਹਾਂ ਤੇ ਨਹੀਂ ਟੁੱਟਦਾ। ਦੋ ਥਾਵਾਂ ਤੇ ਘਰ ਵਸਾਉਣ ਦੀ ਚਾਹਤ ਵਿਅਕਤੀ ਦਾ ਮਾਨਸਿਕ ਸਤੁੰਲਨ ਵਿਗਾੜ ਕੇ ਰੱਖ ਦਿੰਦੀ ਹੈ। ਲਾਲਚ ਵਸ ਮਨੁੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਬਰਬਾਦ ਕਰ ਲੈਂਦਾ ਹੈ ਤੇ ਆਪਣੇ ਕੀਮਤੀ ਤੇਹਫ਼ੇ ਮਾਤਾ ਪਿਤਾ ਤੋਂ ਹਮੇਸ਼ਾ ਲਈ ਬਾਝਾਂ ਹੋ ਜਾਂਦਾ ਹੈ।

1.2.5 ਪਾਤਰ-ਚਿਤਰਨ

ਕੁਲਦੀਪ

ਕੁਲਦੀਪ ਕਹਾਣੀ ਦਾ ਮੁੱਖ ਪਾਤਰ ਹੈ। ਆਪਣੇ ਸੁਨਹਿਰੀ ਭਵਿੱਖ ਦੀ ਆਸ ਵਿਚ ਵਿਦੇਸ਼ ਜਾਂਦਾ ਹੈ। ਉਹ ਉਥੇ ਹੀ ਗੋਰੀ ਮੈਰੀਅਨ ਨਾਲ ਵਿਆਹ ਕਰਵਾ ਲੈਂਦਾ ਹੈ ਅਤੇ ਦੋ ਬੱਚਿਆਂ ਦਾ ਬਾਪ ਬਣਦਾ ਹੈ। ਕੁਲਦੀਪ ਵਿਦੇਸ਼ ਦੀ ਧਰਤੀ ਤੇ ਆ ਤਾਂ ਜਾਂਦਾ ਹੈ ਪਰ ਉਸਦਾ ਮਨ ਦੋ ਵੱਖਰੇ ਸਭਿਆਚਾਰਾਂ ਦੇ ਦਵੰਦ ਵਿਚ ਗੁਜ਼ਰਦਾ ਹੈ। ਉਹ ਕੋਈ ਵੀ ਫੈਸਲਾ ਨਹੀਂ ਲੈ ਪਾਉਂਦਾ। ਪਿਉ ਦਾ ਦਬਾਅ ਤੇ ਪਤਨੀ ਦਾ ਰੁੱਖਾਪਣ ਉਸ ਨੂੰ ਚਿੜਚੜਾ ਬਣਾ ਦਿੰਦਾ ਹੈ। ਉਹ ਇਸੇ ਦਵੰਦ ਵਿਚੋਂ ਆਪਣਾ ਮਾਨਸਿਕ ਸਤੁੰਲਨ ਵਿਗਾੜ ਬੈਠਦਾ ਹੈ।

ਜੇਗਿੰਦਰ ਸਿੰਘ -

ਜੇਗਿੰਦਰ ਸਿੰਘ ਕੁਲਦੀਪ ਦਾ ਪਿਤਾ ਹੈ। ਉਹ ਆਪਣੇ ਪੁੱਤਰ ਦੇ ਸੱਦੇ ਤੇ ਵਿਦੇਸ਼ ਪੁੱਜਦਾ ਹੈ। ਉਥੇ ਜਾ ਕੇ ਕੁਲਦੀਪ ਨੂੰ ਪੂਰੇ ਵਿਦੇਸ਼ੀ ਰੰਗ ਵਿਚ ਰੰਗਿਆ ਦੇਖ ਕੇ ਤੇ ਜਦੋਂ ਉਹ ਦਿਨ ਰਾਤ ਕੰਮ ਕਰਦਾ ਹੈ ਤਾਂ ਉਸਨੂੰ ਚੰਗਾ ਨਹੀਂ ਲੱਗਦਾ। ਕੁਲਦੀਪ ਨੂੰ ਪੰਜਾਬ ਆ ਕੇ ਦੂਜਾ ਵਿਆਹ ਕਰਵਾਉਣ ਲਈ ਦਬਾਅ ਬਣਾਉਂਦਾ ਹੈ। ਉਸਨੂੰ ਕੁਲਦੀਪ ਦੀ ਪਤਨੀ ਮੈਰੀਅਨ ਦਾ ਸਿਗਰਟ ਪੀਣਾ ਬਿਲਕੁਲ ਚੰਗਾ ਨਹੀਂ ਲੱਗਦਾ। ਉਹ ਕੁਲਦੀਪ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ ਜੇ ਉਹ ਪੰਜਾਬ ਨਹੀਂ ਆਉਂਦਾ ਤਾਂ ਉਹ ਕੁਲਦੀਪ ਨੂੰ ਜਾਇਦਾਦ ਵਿਚੋਂ ਬਦਖਲ ਕਰ ਦੇਵੇਗਾ।

ਮੈਰੀਅਨ-

ਮੈਰੀਅਨ ਕੁਲਦੀਪ ਦੀ ਗੋਰੀ ਪਤਨੀ ਹੈ। ਉਹ ਆਪਣੇ ਫੈਸਲੇ ਆਪ ਲੈਣ ਵਾਲੀ ਔਰਤ ਹੈ। ਉਹ ਭਾਰਤੀ ਮੁੰਡੇ ਨਾਲ ਵਿਆਹ ਤਾਂ ਕਰ ਲੈਂਦੀ ਹੈ ਪਰ ਸਭਿਆਚਾਰਾਂ ਦਾ ਅੰਤਰ ਹੋਣ ਕਰਕੇ ਹੀ ਉਸਦਾ ਵਿਆਹ -ਬੰਧਨ ਜ਼ਿੰਦਗੀ ਦੇ ਅੱਧੇ ਪੜਾਅ ਤੇ ਆ ਕੇ ਹੀ ਰੁਕ ਜਾਂਦਾ ਹੈ। ਉਸਨੂੰ ਆਪਣੇ ਸਹੁਰੇ ਦਾ ਰੋਕਣਾ ਟੋਕਣਾ ਚੰਗਾ ਨਹੀਂ ਲੱਗਦਾ। ਉਹ ਘਰ ਨੂੰ

ਆਪਣੇ ਮੁਤਾਬਿਕ ਚਲਾਉਣਾ ਚਾਹੁੰਦੀ ਹੈ। ਉਸਨੂੰ ਸਿਗਰਟ ਦੀ ਆਦਤ ਹੈ। ਉਹ ਪਤੀ ਦੀਆਂ ਵਧੀਕੀਆਂ ਨੂੰ ਸਹਿਣ ਵਾਲੀ ਔਰਤ ਨਹੀਂ ਹੈ। ਜਦੋਂ ਕੁਲਦੀਪ ਜ਼ਿਆਦਾ ਸ਼ਰਾਬ ਪੀ ਕੇ ਉਸਨੂੰ ਬੁਰਾ ਭਲਾ ਕਹਿੰਦਾ ਹੈ ਤਾਂ ਉਹ ਪੁਲਿਸ ਕੋਲ ਕੇਸ ਲਗਾ ਕੇ ਕੁਲਦੀਪ ਤੋਂ ਅਲੱਗ ਰਹਿਣ ਲੱਗ ਜਾਂਦੀ ਹੈ।

ਡੈਵਿਡ-

ਡੈਵਿਡ ਕੁਲਦੀਪ ਦਾ ਮੁੰਡਾ ਹੈ, ਜੋ ਆਪਣੇ ਆਪ ਨੂੰ ਕਿਸੇ ਕਾਲੇ ਦਾ ਮੁੰਡਾ ਕਹਾਉਣ ਤੇ ਸ਼ਰਮ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ। ਉਹ ਆਪਣੀ ਮਾਂ ਨੂੰ ਵੀ ਕਾਲੇ ਨਾਲ ਵਿਆਹ ਕਰਵਾਉਣ ਤੇ ਤਨਜ਼ ਕੱਸਦਾ ਹੈ। ਨਸਲਵਾਦ ਦਾ ਅਸਰ ਉਸਦੇ ਸਿਰ ਚੜ ਬੋਲਦਾ ਹੈ। ਉਹ ਆਪਣੇ ਪਿਉ ਨੂੰ ਆਪਣੇ ਸਕੂਲ ਵੀ ਨਹੀਂ ਆਉਣ ਦਿੰਦਾ।

1.2.6 ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ-

- 1) ਕੁਲਦੀਪ ਵਿਦੇਸ਼ੀ ਧਰਤੀ ਤੇ ਕਿਉਂ ਆਉਂਦਾ ਹੈ?
- 2) ਜੇਗਿੰਦਰ ਵਿਦੇਸ਼ ਆ ਕੇ ਕਿਹੋ ਜਿਹਾ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ?
- 3) ਕੁਲਦੀਪ ਦੇ ਬੱਚਿਆਂ ਦਾ ਜੇਗਿੰਦਰ ਨਾਲ ਕਿਹੋ ਜਿਹਾ ਵਤੀਰਾ ਹੈ?
- 4) ਕੁਲਦੀਪ ਤੇ ਉਸਦੀ ਪਤਨੀ ਅਲੱਗ ਕਿਉਂ ਰਹਿਣ ਲੱਗੇ?
- 5) ਕੁਲਦੀਪ ਆਪਣਾ ਮਾਨਸਿਕ ਸਤੁੰਲਨ ਕਿਉਂ ਖੇ ਬੈਠਦਾ ਹੈ?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ- 3

ਪੰਜਾਬੀ ਨਿਬੰਧ ਅਤੇ ਲੇਖ :- ਨਿਬੰਧ- ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ: ਕਿਰਤ

ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

3.0 ਜਾਣ- ਪਹਿਚਾਣ

3.1 ਉਦੇਸ਼

3.2 ਪੂਰਨ ਸਿੰਘ (1881-1931) : ਜੀਵਨ ਤੇ ਰਚਨਾ

3.3 ਸਾਹਿਤਕ ਯੋਗਦਾਨ

3.4 ਪ੍ਰਮੁੱਖ ਪ੍ਰਭਾਵ

3.5 ਨਿਬੰਧ : ਕਿਰਤ

3.6 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

3.7 ਕਿਰਤ : ਵਿਸ਼ਾਗਤ ਅਧਿਐਨ

3.8 ਕਿਰਤ : ਕਲਾਤਮਕ ਅਧਿਐਨ

3.9 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

3.0 ਜਾਣ- ਪਹਿਚਾਣ

ਇਸ ਪਾਠ ਵਿੱਚ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਜੋ ਕਿ ਆਧੁਨਿਕ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਮੋਢੀਆਂ ਵਿੱਚੋਂ ਇੱਕ ਸਨ ਤੇ ਜਿਨ੍ਹਾਂ ਪੰਜਾਬੀ ਕਵਿਤਾ ਅਤੇ ਵਾਰਤਕ ਦੇ ਖੇਤਰ ਵਿੱਚ ਕਲਮ ਅਜਮਾਈ ਕੀਤੀ, ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਅਤੇ ਸਾਹਿਤ ਦੇ ਖੇਤਰ ਵਿੱਚ ਪਾਏ ਵਡਮੁੱਲੇ ਯੋਗਦਾਨ ਬਾਰੇ ਗੱਲਬਾਤ ਕੀਤੀ ਗਈ ਹੈ। ਨਾਲ ਹੀ ਉਨ੍ਹਾਂ ਦੁਆਰਾ ਲਿਖੇ ਗਏ ਲੇਖ ਕਿਰਤ ਦਾ ਅਲੋਚਨਾਤਮਕ ਅਧਿਐਨ ਕਰਦੇ ਹੋਏ ਇਸਦੇ ਬਹੁਪੱਖਾਂ ਨੂੰ ਸਮਝਣ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਗਿਆ ਹੈ।

3.1 ਉਦੇਸ਼

ਇਸ ਪਾਠ ਦਾ ਉਦੇਸ਼ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਪੰਜਾਬੀ ਵਾਰਤਕ ਦੇ ਮੁੱਢਲੇ ਵਾਰਤਕਕਾਰ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਦੇ ਜੀਵਨ ਬਾਰੇ ਜਾਣੂ ਕਰਵਾਉਣਾ ਹੈ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਉਸਦੇ ਕਿਰਤ ਦੀ ਮਹੱਤਤਾ ਨੂੰ ਦ੍ਰਿੜ੍ਹ ਕਰਵਾਉਣ ਵਾਲੇ ਲੇਖ ਕਿਰਤ ਬਾਰੇ ਦੱਸਿਆ ਜਾਵੇਗਾ। ਮੂਲ ਪਾਠ ਦੇ ਨਾਲ ਉਸ ਦਾ ਸਾਰੰਸ਼ ਕਿਵੇਂ ਲਿਖਣਾ ਹੈ। ਉਸ ਦੀ ਕਲਾ ਪੱਖ ਦੇ ਪ੍ਰਮੁੱਖ

ਨੁਕਤਿਆਂ ਦੀ ਚਰਚਾ ਕੀਤੀ ਜਾਵੇਗੀ। ਜਿਸ ਨਾਲ ਵਿਦਿਆਰਥੀ ਨਿਬੰਧ ਦੇ ਕਲਾਤਮਕ ਪੱਖ ਬਾਰੇ ਜਾਣੂ ਹੋਣਗੇ ਅਤੇ ਇਸ ਦੇ ਨਾਲ ਹੀ ਪੂਰਨ ਸਿੰਘ ਦੁਆਰਾ ਪੰਜਾਬੀ ਸਾਹਿਤ ਜਗਤ ਵਿਚ ਪਾਏ ਯੋਗਦਾਨ ਬਾਰੇ ਵੀ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਜਾਣੂ ਕਰਵਾਇਆ ਜਾਵੇਗਾ।

3.2 ਪੂਰਨ ਸਿੰਘ (1881-1931) : ਜੀਵਨ ਤੇ ਰਚਨਾ

ਪੂਰਨ ਸਿੰਘ ਨੂੰ ਪੰਜਾਬ ਦਾ ਛੇਵਾਂ ਦਰਿਆ ਕਹਿ ਕੇ ਯਾਦ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਪ੍ਰਸਿੱਧ ਲੇਖਕ ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ‘ਪੰਜਾਬ ਦਾ ਟੈਗੋਰ’ ਤੇ ਡਾ. ਮਹਿੰਦਰ ਸਿੰਘ ਰੰਧਾਵਾ ਨੇ ‘ਮਾਨਵਤਾ ਦਾ ਮਹਾਨ ਕਵੀ’ ਕਿਹਾ ਸੀ।

ਪੂਰਨ ਸਿੰਘ 17 ਫਰਵਰੀ 1881 ਨੂੰ ਸਲਹੱਟ (ਐਬਟਾਬਾਦ) ਵਿਖੇ ਇੱਕ ਆਹਲੂਵਾਲੀਆ ਪਰਿਵਾਰ (ਪਿਤਾ ਕਰਤਾਰ ਸਿੰਘ, ਮਾਤਾ ਪਰਮਾ ਦੇਵੀ) ਵਿੱਚ ਪੈਦਾ ਹੋਇਆ। ਉਹਨਾਂ ਦੇ ਪਿਤਾ ਸਲਹੱਟ ਵਿੱਚ ਆਬਕਾਰੀ ਵਿਭਾਗ ਵਿੱਚ ਕੰਮ ਕਰਦੇ ਸਨ। ਪੂਰਨ ਸਿੰਘ ਨੇ ਹਾਈ ਸਕੂਲ 1897 ਵਿੱਚ ਰਾਵਲਪਿੰਡੀ ਤੋਂ ਪਾਸ ਕੀਤਾ ਤੇ ਕਾਲਜ ਪੱਧਰ ਦੀ ਪੜ੍ਹਾਈ ਡੀ.ਏ.ਵੀ. ਕਾਲਜ ਲਹੌਰ ਤੋਂ 1899 ਵਿੱਚ ਕੀਤੀ। 28 ਸਤੰਬਰ 1900 ਵਿੱਚ ਟੇਕੀਓ ਯੂਨੀਵਰਸਿਟੀ ਵਿੱਚ ਦਾਖਲਾ ਲੈਣ ਤੋਂ ਪਹਿਲਾਂ ਉਹਨਾਂ ਜਰਮਨ ਤੇ ਜਪਾਨੀ ਭਾਸ਼ਾ ਸਿਖੀ। ਭਾਰਤ ਵਿੱਚ ਅੰਗਰੇਜ਼ੀ ਹਕੂਮਤ ਖਿਲਾਫ ਵਿਸ਼ਿਆਂ ‘ਤੇ ਭਾਸ਼ਨ ਦੇਣਾ ਉਹਨਾਂ ਦਾ ਸ਼ੁਗਲ ਸੀ। ਕੁਝ ਦੇਰ ਲਈ ਉਹਨਾਂ ਅੰਗਰੇਜ਼ੀ ਪਤ੍ਰਿਕਾ ਦੀ ‘ਥੰਡਰਿੰਗ ਡਾਨ’ ਵੀ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ ਜੋ ਮੁੱਖ ਤੌਰ ‘ਤੇ ਅੰਗਰੇਜ਼ੀ ਦਬਦਬੇ ਵਾਲੇ ਰਾਜ ਦੇ ਖਿਲਾਫ ਅਵਾਜ਼ ਉਠਾਉਂਦੀ ਸੀ। ਜਪਾਨ ਵਿੱਚ ਉਹਨਾਂ ਦੀ ਮੁਲਾਕਾਤ ਸਵਾਮੀ ਰਾਮ ਤੀਰਥ ਨਾਲ ਹੋਈ, ਜਿਹਨਾਂ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਉਹਨਾਂ ਕੇਸ ਕਟਵਾ ਲਏ ਤੇ ਸੰਨਿਆਸ ਧਾਰਨ ਕਰ ਲਿਆ। ਬੜੀ ਮੁਸ਼ਕਲ ਨਾਲ ਉਹਨਾਂ ਨੂੰ ਆਪਣੀ ਬਿਮਾਰ ਭੈਣ ਨੂੰ ਮਿਲਾਣ ਲਈ ਹਿੰਦੁਸਤਾਨ ਘਰ ਵਾਪਸ ਆਉਣ ‘ਤੇ ਰਾਜ਼ੀ ਕੀਤਾ ਗਿਆ। 4 ਮਾਰਚ 1904 ਨੂੰ ਸ਼੍ਰੀਮਤੀ ਮਾਇਆ ਦੇਵੀ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਵਿਆਹ ਕਰ ਦਿਤਾ ਗਿਆ। ਉਨ੍ਹਾਂ ਦੇ ਘਰ ਤਿੰਨ ਪੁੱਤਰ ਮਦਨ ਮੋਹਨ ਸਿੰਘ, ਨਿਰਲੇਪ ਸਿੰਘ, ਰਮਿੰਦਰ ਸਿੰਘ ਤੇ ਇੱਕ ਧੀ ਗਾਰਗੀ ਨੇ ਜਨਮ ਲਿਆ। 1906 ਵਿੱਚ ਨੈਕਰੀ ਛੱਡ ਕੇ ਦੇਹਰਾਦੂਨ ਵਿੱਚ ਸਾਬਣ ਦੀ ਫੈਕਟਰੀ ਖੋਲ੍ਹੀ ਤੇ ਫਿਰ ਫੈਕਟਰੀ ਵੇਚ ਕੇ ਉਥੇ ਕੈਮਿਸਟ ਦੀ ਨੈਕਰੀ ਕਰ ਲਈ। ਉਨ੍ਹਾਂ 50 ਤੋਂ ਵੱਧ ਖੋਜ ਪੱਤਰ ਲਿਖੇ। 1912 ਵਿੱਚ ਭਾਈ ਵੀਰ ਸਿੰਘ ਨਾਲ ਇੱਕ ਵਿਦਿਅਕ ਕਾਨਫਰੰਸ ਵਿੱਚ ਮੁਲਾਕਾਤ ਹੋਈ, ਜਿਸ ਨੇ ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਵਿੱਚ ਨਵਾਂ ਮੋੜ ਲਿਆਂਦਾ। 1918 ਵਿੱਚ ਸੇਵਾਮੁਕਤ ਹੋਣ ‘ਤੇ ਸਫੈਦੇ, ਸੰਦਲ, ਮੁਸ਼ਕ ਕਪੂਰ, ਤਾਰਪੀਨ ਰੋਸ਼ਾ ਘਾਹ ਵਿਚੋਂ ਤੇਲ ਤਿਆਰ ਕੀਤੇ। ਗੁੰਦਾਂ, ਬਰੇਜ਼ਾ, ਦਵਾਈਆਂ ਤੇ ਟੈਨਿਨ ਤਿਆਰ ਕਰਨ ਦੇ ਤਰੀਕੇ ਦੱਸੇ। ਹੱਡੀਆਂ ਦੀ ਕਾਰਬਨ ਤੋਂ ਬਿਨਾਂ ਖੰਡ ਨੂੰ ਸਾਫ਼ ਕਰਨ ਦਾ ਢੰਗ ਦੱਸਿਆ। ਉਨ੍ਹਾਂ ਕਸ਼ਮੀਰ, ਗਵਾਲੀਅਰ ਤੇ ਪਟਿਆਲਾ ਵਿੱਚ ਵੀ ਨੈਕਰੀ ਕੀਤੀ। ਮਹਾਨ ਕਵੀ ਤੇ ਵਿਗਿਆਨੀ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਦਾ 31 ਮਾਰਚ 1931 ਨੂੰ ਟੀ. ਬੀ. ਦੀ ਬਿਮਾਰੀ ਤੋਂ ਪੀੜਤ ਹੋਣ ਕਾਰਨ ਇਸ ਫਾਨੀ ਦੁਨੀਆਂ ਨੂੰ ਅਲਵਿਦਾ ਕਹਿ ਗਏ।

ਪੂਰਨ ਸਿੰਘ ਨੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਬਹੁਤ ਕੁਝ ਨਵਾਂ ਅਤੇ ਵਿਲੱਖਣ ਪ੍ਰਦਾਨ ਕੀਤਾ। ਉਹ ਤੀਖਣ ਸੰਵੇਦਨਾ ਨਾਲ ਵਰੋਸਾਇਆ ਸੀ। ਜਿਸ ਵਿੱਚ ਪੱਛਮੀ ਸਾਹਿਤਕ ਚੇਤਨਾ, ਐਰੀਐਂਟਲ ਰਹੱਸਵਾਦ ਅਤੇ ਧਾਰਮਕ ਜੋਸ਼ ਅਜਬ ਤਰ੍ਹਾਂ ਨਾਲ ਇੱਕਮਿੱਕ ਮਿਲਦਾ ਹੈ। ਪੂਰਨ ਸਿੰਘ ਦੇ ਅੰਦਾਜ਼ੇ ਬਿਆਨ ਦੀ ਵਿਲੱਖਣਤਾ ਉਸਦੇ ਹਰ ਨਿਬੰਧ ਅਤੇ ਕਵਿਤਾ ਦੇ ਹਰੇਕ ਸ਼ਬਦ, ਵਾਕ ਅਤੇ ਪੈਰੇ ਵਿਚੋਂ ਝਲਕਾਰੇ ਮਾਰਦੀ ਹੈ। ਪੰਜਾਬੀ, ਹਿੰਦੀ ਤੋਂ ਇਲਾਵਾ ਉਸਨੇ ਆਪਣੀ ਕਾਫ਼ੀ ਰਚਨਾ ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਕੀਤੀ ਹੈ। ਪੰਜਾਬੀ ਵਿੱਚ ਉਸਦੇ ਤਿੰਨ ਕਾਵਿ ਸੰਗ੍ਰਹਿ ‘ਖੁੱਲ੍ਹੇ-ਮੈਦਾਨ’ ਅਤੇ ‘ਖੁੱਲ੍ਹੇ-ਘੁੰਡ’ ਤੇ ‘ਖੁੱਲ੍ਹੇ

ਅਸਮਾਨੀ ਰੰਗ ਮਿਲਦੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਉਸਦੀਆਂ ਕਵਿਤਾਵਾਂ ਦਾ ਸੰਪਾਦਨ ਡਾ. ਮਹਿੰਦਰ ਸਿੰਘ ਰੰਧਾਵਾ ਵੱਲੋਂ ‘ਪੂਰਨ ਸਿੰਘ: ਜੀਵਨ ਅਤੇ ਕਵਿਤਾ’ ਨਾਂ ਹੇਠ ਵੀ ਕੀਤਾ ਗਿਆ ਹੈ। ਉਸਦੀ ਨਿਬੰਧਾਂ ਦੀ ਪੁਸਤਕ ‘ਖੁੱਲ੍ਹੇ ਲੇਖ’ ਪੂਰਨ ਸਿੰਘ ਦੀ ਸੁਤੰਤਰ ਲੇਖਣੀ ਤੇ ਆਜ਼ਾਦ ਸ਼ੈਲੀ ਦੀ ਪ੍ਰਤੀਕ ਕਹੀ ਜਾ ਸਕਦੀ ਹੈ।

3.3 ਸਾਹਿਤਕ ਯੋਗਦਾਨ

ਅੰਗਰੇਜ਼ੀ

ਦ ਸਿਸਟਰਜ਼ ਆਫ਼ ਸਪਿਨਿੰਗ ਵੀਲ(1921)(The sisters of spinning wheel)

ਅਨਸਟਰੰਗ ਬੀਡਜ਼ (1923) (Unstrung beeds)

ਦ ਸਪਿਰਿਟ ਆਫ਼ ਓਰੀਐਂਟਲ ਪੋਇਟਰੀ (1926) (The spirit of oriental poetry)

ਦ ਬੁਕ ਆਫ਼ ਟੈਨ ਮਾਸਟਰਜ਼ (The Book Of Ten Masters)

ਦ ਲਾਈਫ਼ ਆਫ਼ ਸਵਾਮੀ ਰਾਮਤੀਰਥ (The Life Of Swami Ramtirath)

ਦ ਵਾਇਸ ਆਫ਼ ਵਿੰਡਜ਼ ਐਂਡ ਵਾਟਰਜ਼ (The Voice Of Winds and Waters)

(Guru Nanak's Rabab)

ਮਾਈ ਬਾਬਾ (My Baba)

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ (Guru Gobind Singh)

ਆਨ ਪਾਥ ਆਫ਼ ਲਾਈਫ਼ (On Paths of Life)

ਪੰਜਾਬੀ ਕਾਵਿ-ਸੰਗ੍ਰਹਿ

ਖੁੱਲ੍ਹੇ ਮੈਦਾਨ

ਖੁੱਲ੍ਹੇ ਘੁੰਡ

ਖੁੱਲ੍ਹੇ ਅਸਮਾਨੀ ਰੰਗ

ਨਾਵਲ

ਪ੍ਰਕਾਸ਼ਨਾ

ਭਗੀਰਥ

ਨਿਬੰਧ-ਸੰਗ੍ਰਹਿ

ਖੁੱਲ੍ਹੇ ਲੇਖ

ਅਨੁਵਾਦ

ਪੱਛਮੀ ਸਾਹਿਤ ਦੇ ਪ੍ਰਸਿੱਧ ਗ੍ਰੰਥਾਂ ਨੂੰ ਅਨੁਵਾਦ ਕਰਨ ਦਾ ਕਾਰਜ ਵੀ ਪੂਰਨ ਸਿੰਘ ਵੱਲੋਂ ਬਖ਼ੂਬੀ ਕੀਤਾ ਗਿਆ ਹੈ। ਤਾਲਸਤਾਏ ਦੇ ਸੰਸਾਰ ਪ੍ਰਸਿੱਧ ਨਾਵਲ ‘ਰੀਜੈਕਸ਼ਨ’ ਨੂੰ ਮੋਇਆਂ ਦੀ ਜਾਗ, ਐਮਰਸਨ ਦੀ ਰਚਨਾ ਐੱਸੇ ਆਫ਼ ਦੀ ਪੋਇਟ ਨੂੰ ‘ਅਬਚਲੀ ਜੇਤ’ ਅਤੇ ਕਾਰਲਾਈਲ ਦੀ ਪੁਸਤਕ ‘ਹੀਰੋ ਐਂਡ ਹੀਰੋ ਵਰਸ਼ਿਪ’ ਨੂੰ ‘ਕਲਾਧਾਰੀ ਤੇ ਕਲਾਧਾਰੀ ਪੂਜਾ’ ਨਾਂ ਹੇਠ ਅਨੁਵਾਦ ਕਰਕੇ ਛਪਵਾਇਆ। ਉਹਨਾਂ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਅੰਗਰੇਜ਼ੀ ਕਹਾਣੀਆਂ, ਕਵਿਤਾਵਾਂ, ਦਾਰਸ਼ਨਿਕਤਾ ਅਤੇ ਆਮ ਵਾਕਫ਼ੀਅਤ ਨਾਲ ਸੰਬੰਧਿਤ ਲੇਖ ਆਦਿ ਫੁਟਕਲ ਰਚਨਾਵਾਂ ਦੇ ਰੂਪ ਵਿੱਚ ਮੌਜੂਦ ਹਨ।

ਹਿੰਦੀ

ਹਿੰਦੀ ਵਿੱਚ ਵੀ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਦੇ ਕੁਝ ਨਿਬੰਧ ਵੱਖ ਵੱਖ ਹਿੰਦੀ ਪੱਤਰ/ਪੱਤ੍ਰਕਾਵਾਂ ਵਿੱਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੁੰਦੇ ਰਹੇ ਹਨ। ਇਨ੍ਹਾਂ ਨਿਬੰਧਾਂ ਵਿੱਚੋਂ ‘ਮਜ਼ਦੂਰੀ ਔਰ ਪ੍ਰੇਮ’, ‘ਵਾਲਟ ਵਿਟਮੈਨ’, ‘ਕੰਨਿਆ ਦਾਨ’, ‘ਨੈਨੋ ਕੀ ਗੰਗਾ’, ‘ਪਵਿੱਤਰਤਾ’, ‘ਸੱਚੀ ਵੀਰਤਾ’ ਅਤੇ ‘ਆਚਰਣ ਕੀ ਸੱਭਿਅਤਾ’ ਵਿਸ਼ੇਸ਼ ਜ਼ਿਕਰਯੋਗ ਹਨ।

3.4 ਪ੍ਰਮੁੱਖ ਪ੍ਰਭਾਵ

ਪੂਰਨ ਸਿੰਘ ਨੇ ਜੀਵਨ ਵਿੱਚ ਚਾਰ ਪ੍ਰਮੁੱਖ ਪ੍ਰਭਾਵ ਗ੍ਰਹਿਣ ਕੀਤੇ, ਜਿਨ੍ਹਾਂ ਬਾਰੇ ਪੂਰਨ ਸਿੰਘ ਨੂੰ ਜਾਨਣ ਲਈ ਜਾਣਕਾਰੀ ਹੋਣਾ ਅਤਿਅੰਤ ਜ਼ਰੂਰੀ ਹੈ। ਜੋ ਕਿ ਇਸ ਪ੍ਰਕਾਰ ਹਨ :-

ਜਪਾਨ ਦਾ ਪ੍ਰਭਾਵ

ਪੂਰਨ ਸਿੰਘ ਦੇ ਜੀਵਨ ਉੱਪਰ ਪਹਿਲਾ ਮਹੱਤਵਪੂਰਨ ਪ੍ਰਭਾਵ ਜਪਾਨ ਤੇ ਜਪਾਨੀਆਂ ਦੀ ਤਰਜ਼-ਏ-ਜ਼ਿੰਦਗੀ ਦਾ ਪਿਆ ਜਿਸ ਕਰਕੇ ਉਹ ਬੋਧੀ ਬਣ ਗਿਆ।

ਅਮਰੀਕੀ ਕਵੀ ਵਾਲਟ ਵਿਟਮੈਨ ਦਾ ਪ੍ਰਭਾਵ

ਪੂਰਨ ਸਿੰਘ ਆਪਣੀ ਕਿਤਾਬ ਵਾਲਟ ਵਿਟਮੈਨ ਐਂਡ ਸਿੱਖ ਇਨਸਪੀਰੇਸ਼ਨ ਵਿੱਚ ਲਿਖਦਾ ਹੈ: ਵਾਲਟ ਵਿਟਮੈਨ ਵੈੱਜ਼ ਏ ਸਿੱਖ ਬੋਰਨ ਇਨ ਅਮੈਰਿਕਾ। ਉਹ ਵਾਲਟ ਵਿਟਮੈਨ ਦੇ ਨਾਲ-ਨਾਲ ਹੋਰ ਬਦੇਸ਼ੀ ਕਵੀਆਂ ਵਿੱਚ ਵੀ ਸਿੱਖ-ਸੁਰਤ ਦੇ ਚਲਕਾਰੇ ਦੇਖਦਾ ਹੈ। ਗੈਟੇ ਉਸ ਲਈ ਜਰਮਨੀ 'ਚ ਗੁਰੂ ਸੁਰਤਿ ਦਾ ਗਾਉਂਦਾ ਮਿੱਠਾ ਕਵੀ ਹੈ।

ਵਾਲਟ ਵਿਟਮੈਨ ਅਤੇ ਗੈਟੇ ਦੇ ਇਲਾਵਾ ਉਹਨਾਂ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰਨ ਵਾਲੇ ਪੱਛਮੀ ਚਿੰਤਕਾਂ ਵਿੱਚ ਤਾਲਸਤਾਏ, ਕਾਰਲਾਇਲ, ਐਮਰਸਨ, ਪੀ.ਬੀ. ਸ਼ੈਲੇ, ਰਸਕਿਨ ਅਤੇ ਥੋਰੇ ਆਦਿ ਦੇ ਨਾਂ ਵਿਸ਼ੇਸ਼ ਤੌਰ 'ਤੇ ਲਏ ਜਾ ਸਕਦੇ ਹਨ।

ਸਵਾਮੀ ਰਾਮ ਤੀਰਥ ਦੀ ਮੁਰੀਦੀ

ਅਧਿਆਤਮਵਾਦ ਅਤੇ ਜੀਵਨ ਚਿੰਤਨ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਉਹ ਮਹਾਤਮਾ ਬੁੱਧ, ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਅਤੇ ਸਵਾਮੀ ਰਾਮ ਤੀਰਥ ਦੇ ਦਰਸਾਏ ਜੀਵਨ ਆਦਰਸ਼ਾਂ ਤੋਂ ਵੱਖ-ਵੱਖ ਸਮੇਂ ਸੇਧ ਲੈਂਦਾ ਰਿਹਾ।

ਭਾਈ ਵੀਰ ਸਿੰਘ ਨਾਲ ਮਿਲਾਪ

ਸਿਆਲਕੋਟ ਵਿੱਚ 1912 ਵਿੱਚ ਭਾਈ ਵੀਰ ਸਿੰਘ ਨਾਲ ਹੋਈ ਮੁਲਾਕਾਤ ਉਹਨਾਂ ਦੀ ਤੇਜ਼ੀ ਨਾਲ ਘੁੰਮ ਰਹੀ ਰੂਹ ਨੂੰ ਇੱਕ ਮਰਕਜ਼ 'ਤੇ ਠਹਿਰਾਣ ਵਿੱਚ ਆਖਰੀ ਮੋੜ ਸਾਬਤ ਹੋਈ। ਨਤੀਜਤਨ ਉਹ ਮੁੜ ਸਿੱਖੀ ਘਰ ਵਿੱਚ ਆ ਗਏ। ਉਹਨਾਂ ਦੀਆਂ ਉਸਾਰੂ ਸ਼ਕਤੀਆਂ ਨੂੰ ਵਧੇਰੇ ਉਤਸ਼ਾਹ ਤੇ ਇੱਕ ਕੇਂਦਰ ਬਿੰਦੂ ਮਿਲ ਗਿਆ।

ਹੋਰ ਕੰਮ

ਈਸ਼ਰ ਦਾਸ ਤੇ ਰਾਏ ਬਹਾਦੁਰ ਸ਼ਿਵ ਨਾਥ ਨਾਲ ਮਿਲ ਕੇ ਲਹੌਰ ਵਿਖੇ, ਉਸ ਨੇ ਜ਼ਰੂਰੀ ਤੇਲਾਂ ਦੀ ਆਬਕਾਰੀ ਭੱਠੀ ਲਗਾਈ ਅਤੇ ਥਾਈਮੇਲ, ਫੈਨਲ ਤੇ ਲੈਮਨ ਆਇਲ ਪੈਦਾ ਕਰਨ ਦਾ ਕੰਮ ਸ਼ੁਰੂ ਕੀਤਾ। ਉਸ ਦੇ ਭਾਈਵਾਲਾਂ ਦੀ ਧੋਖਾਬਾਜ਼ੀ

ਕਾਰਨ ਉਨ੍ਹਾਂ ਇਹ ਕਾਰੋਬਾਰ ਛੱਡ ਦਿਤਾ, ਭੱਠੀਆਂ ਢਾਹ ਕੇ ਸਵਾਮੀ ਰਾਮ ਤੀਰਥ ਦੇ ਚੇਲੇ ਜਯੋਤੀ ਸਰੂਪ ਕੋਲ ਦੇਹਰਾਦੂਨ ਆ ਟਿਕਿਆ। ਦਸੰਬਰ 1904 ਵਿੱਚ ਵਿਕਟੋਰੀਆ ਡਾਇਮੰਡ ਜੁਬਲੀ ਹਿੰਦੂ ਟੈਕਨੀਕਲ ਇੰਸਟੀਚਿਊਟ ਦਾ ਪ੍ਰਿੰਸੀਪਲ ਬਣ ਕੇ ਉਹ ਲਾਹੌਰ ਪਰਤ ਆਇਆ। ਇਥੇ 'ਬੰਡਰਿੰਗ ਡਾਨ' ਪਤ੍ਰਿਕਾ ਦੀ ਮੁੜ ਸ਼ੁਰੂਆਤ ਕੀਤੀ ਤੇ ਲਾਲਾ ਹਰਦਿਆਲ ਤੇ ਖੁਦਾਦਾਦ ਵਰਗੇ ਅਗਾਂਹ ਵਧੂ ਵਿਚਾਰਧਾਰਾ ਵਾਲੇ ਲੋਕਾਂ ਨਾਲ ਉਸ ਦੇ ਸੰਬੰਧ ਪੈਦਾ ਹੋਏ। ਨਵੰਬਰ 1906 ਵਿੱਚ ਪ੍ਰਿੰਸੀਪਲ ਦਾ ਅਹੁਦਾ ਤਿਆਗ ਕੇ ਉਸ ਨੇ ਡੇਈਵਾਲਾ (ਡੇਹਰਾਦੂਨ) ਵਿਖੇ ਸਾਬਣ ਦਾ ਕਾਰਖਾਨਾ ਲਗਾਇਆ ਪ੍ਰੰਤੂ ਛੇਤੀ ਹੀ ਇਸ ਨੂੰ ਇੱਕ ਧਨਾਢ ਨੂੰ ਵੇਚ ਕੇ ਫੇਰੈਸਟ ਰੀਸਰਚ ਇੰਸਟੀਚਿਊਟ ਡੇਹਰਾਦੂਨ ਵਿਖੇ ਕੈਮਿਸਟ ਦੀ ਨੌਕਰੀ ਕਰ ਲਈ। ਜਿਥੇ 1918 ਵਿੱਚ ਉਸ ਨੇ ਰੀਟਾਇਰਮੈਂਟ ਲੈ ਲਈ। 1919 ਤੋਂ 1923 ਦੌਰਾਨ ਪਟਿਆਲਾ ਤੇ ਗਵਾਲੀਅਰ ਦੀਆਂ ਰਿਆਸਤੀ ਸਰਕਾਰਾਂ ਵਿੱਚ ਵੀ ਕੁਝ ਦੇਰ ਨੌਕਰੀ ਕੀਤੀ ਤੇ ਆਪਣਾ ਮਹੱਤਵਪੂਰਨ ਯੋਗਦਾਨ ਪਾਇਆ। 1923-24 ਵਿੱਚ ਸੁੰਦਰ ਸਿੰਘ ਮਜੀਠੀਆ ਦੀ ਖੰਡ ਮਿਲ ਵਿੱਚ ਤੇ ਫਿਰ 1928 ਵਿੱਚ ਆਪਣੇ ਸਰਕਾਰ ਤੋਂ ਲੀਜ਼ ਤੇ ਲੀਜ਼ੇ ਪਲਾਟ 'ਤੇ ਰੋਸ਼ਾ ਘਾਹ ਦੀ ਖੇਤੀ ਕੀਤੀ। ਹੜ੍ਹਾਂ ਕਾਰਨ ਉਸ ਨੂੰ ਕਾਫ਼ੀ ਘਾਟੇ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਿਆ ਪਰ ਉਸ ਨੇ ਇਸ ਨੁਕਸਾਨ ਨੂੰ ਮਹਿਸੂਸ ਨਹੀਂ ਕੀਤਾ ਅਤੇ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਦੇ ਖਰੜਿਆਂ ਨੂੰ ਹੜ੍ਹਾਂ ਤੋਂ ਬਚਾ ਲੈਣ ਵਿੱਚ ਹੀ ਆਪਣੀ ਸਫਲਤਾ ਸਮਝੀ।

3.5 ਨਿਬੰਧ : ਕਿਰਤ

ਪਿਆਰ ਤੇ ਮਿੱਤ੍ਰਤਾ ਹੋਰ ਦਿਵਯ ਗੁਣਾਂ ਨੂੰ ਆਪਣੇ ਵਿੱਚ ਆਵੇਸ਼ ਰੂਪ ਵਿੱਚ ਪੜ੍ਹਛਣ ਲਈ ਤੇ ਫਿਰ ਆਪਣੇ ਅੰਦਰ ਧਾਰਣ ਕਰਨ ਲਈ ਤੇ ਮੁੜ ਉਨ੍ਹਾਂ ਨੂੰ ਅੰਦਰੋਂ ਬਾਹਰ ਇਕ ਮਾਲਤੀ ਦੇ ਫੁੱਲ ਵਾਂਗ ਸੁਗੰਧੀ ਖਲੋਰਣ ਲਈ ਆਦਮੀ ਨੂੰ ਕਦੀ ਨਿਕੰਮਾ ਨਹੀਂ ਰਹਿਣਾ ਚਾਹੀਦਾ, ਜਿਸ ਦੇ ਹੱਥ ਵਿੱਚ ਕਿਰਤ ਨਹੀਂ ਉਹ ਨਿਕੰਮਾ ਆਦਮੀ ਹੈ, ਅਰ ਉਹ ਕਦੀ ਉੱਚ ਜੀਵਨ ਦੇ ਮਰਮਾਂ ਨੂੰ ਅਨੁਭਵ ਨਹੀਂ ਕਰ ਸਕਦਾ।

ਇਕ ਬੰਦਾ ਜਿਹੜਾ ਸਹਿਜ ਸੁਭਾ ਆਪਣੇ ਕੰਮ ਵਿੱਚ ਅੱਠੇ ਪਹਿਰ ਹੀ ਧਿਆਨ ਨਾਲ ਲੱਗਾ ਹੈ, ਉਸਨੂੰ ਮਾੜੇ ਚਿਤਵਨ ਤੇ ਕੰਗਾਲਤਾ ਦੇ ਕਰਮ ਕਰਨ ਦੀ ਵੇਹਲ ਹੀ ਨਹੀਂ ਲੱਗਦੀ-ਸਿਆਣਿਆਂ ਜੇ ਇਹ ਕਿਹਾ ਕਿ ਨਿਕੰਮਾ ਮਨ ਸ਼ੈਤਾਨ ਦੀ ਆਪਣੀ ਟਕਸਾਲ ਹੋ ਜਾਂਦਾ ਹੈ-ਇਸ ਕਥਨ ਵਿੱਚ ਬੜਾ ਸੱਚ ਭਰਿਆ ਪਿਆ ਹੈ।

ਹੁਣ ਤੁਸੀਂ ਆਪਣੇ ਦੇਸ ਤੇ ਜਾਪਾਨ ਦੇ ਦੇਸ ਦਾ ਜੇ ਮੁਕਾਬਲਾ ਕਰੋ, ਤਦ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਉਥੇ ਕਿਸੀ ਨੂੰ, ਮਨਘੜਤ ਖਿਆਲਾਂ ਤੇ ਵਿਚਾਰਾਂ ਦੀ ਕੂੜੀ ਗਿਆਨ-ਗੋਦੜੀ ਦੀਆਂ ਮਾਨਸਿਕ ਚੰਚਲਤਾ ਦੀਆਂ ਖੇਡਾਂ ਕਰਨ ਦੀ ਵਿਹਲ ਨਹੀਂ, ਉਹ ਚਿਤ੍ਰਵਤ ਆਪਣੇ ਕੰਮਾਂ ਵਿੱਚ ਲੱਗੇ ਹਨ। ਇਕ ਤਰਖਾਣ ਜੇ ਆਪਣੇ ਹੱਥ ਨਾਲ ਲੱਕੜੀ ਨੂੰ ਰੂਪ ਦੇ ਰਿਹਾ ਹੈ, ਇਕ ਲੇਹਾਰ ਜੇ ਗਰਮ ਲੋਹੇ ਨੂੰ ਸਾਧ ਰਿਹਾ ਹੈ, ਇਕ ਚਿਤ੍ਰਕਾਰ ਜਿਹੜਾ ਧਿਆਨ ਵਿੱਚ ਕਿਸੀ ਦੇਖੀ ਚੀਜ਼ ਨੂੰ ਅਮਰ ਕਰ ਰਿਹਾ ਹੈ। ਭਾਵੇਂ ਉਹ ਸਿਰਫ਼ ਰੰਗ, ਰੂਪ ਤੇ ਪ੍ਰਭਾਉ ਨੂੰ ਅਮਰ ਕਰ ਰਿਹਾ ਹੈ, ਉਨ੍ਹਾਂ ਨੂੰ ਅਥੱਕ ਕਿਰਤ ਕਰਨ ਦੀ ਉਪਜੀ ਸਹਿਜ ਸਮਾਧੀ ਦੇ ਸੁਖ ਦੀ ਵਿਹਲ ਹੋ ਹੀ ਨਹੀਂ ਸਕਦੀ, ਕਿ ਉਹ ਕਿਸੇ ਦ੍ਰਿੜ ਤੇ ਦੁੱਖ ਦੇ ਨਿਕੰਮੇ ਵਾਦ-ਵਿਵਾਦ ਵਿੱਚ ਪੈਣ, ਉਹ ਗੱਲਾਂ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਕੁਛ ਪਾਗਲ ਸਮਝਦੇ ਹਨ। ਉਹ ਸਮਾਂ ਜਿਹੜਾ ਨੈਨਾਂ ਪ੍ਰਾਣਾਂ ਨਾਲ ਕੁਛ ਸਾਧ ਸਕਦਾ ਹੈ, ਉਹ ਵਿਅਰਥ ਨਿਕੰਮੇ ਮਨ ਦੇ ਭੇਰੇ ਖਿਆਲ ਉਡਾਰੀਆਂ, ਮਸਲੇ ਬਾਜੀਆਂ, "ਰਬ ਹੈ ਨਹੀਂ" "ਚਿੱਟਾ ਹੈ ਕਾਲਾ ਹੈ" ਆਦਿ ਵਿੱਚ ਵੰਜਾਣ ਕਿਹੜੀ ਸਿਆਨਪ ਹੈ? ਸੱਚੀ ਕਿਰਤ ਕਰਨ ਵਾਲੇ ਦੇ ਹੱਥ ਪੈਰ ਆਪ-ਮੁਹਾਰੇ ਪਾਕ ਹੋ ਜਾਂਦੇ

ਹਨ। ਮਾਨਸਿਕ ਚਿਤਵਨ ਕਿੰਨਾ ਹੀ ਉੱਚਾ ਹੋਵੇ, ਰੂਹ ਨੂੰ ਸਾਫ਼ ਨਹੀਂ ਕਰਦਾ, ਮੈਲਾ ਕਰਦਾ ਹੈ, ਪਰ ਸਰੀਰ ਨਾਲ ਕੀਤੀ ਕਿਰਤ ਆਪ-ਮੁਹਾਰੀ ਜਿਸ ਤਰ੍ਹਾਂ ਬ੍ਰਿੱਛਾਂ ਉੱਤੇ ਫਲ ਫੁੱਲ ਆਣ ਲੱਗਦੇ ਹਨ, ਸਿਦਕ ਤੇ ਪਿਆਰ ਤੇ ਰੱਬ ਦੀ ਰੱਬਤਾ ਵਿੱਚ ਜੀਣ ਲੱਗ ਜਾਂਦੀ ਹੈ। ਈਸਾਈ ਮਤ ਬਾਦਸ਼ਾਹੀ ਮਹੱਲਾਂ ਵਿੱਚ ਟਾਲਸਟਾਏ ਨੂੰ ਨਜ਼ਰ ਨਹੀਂ ਸੀ ਆਇਆ, ਪਰ ਭੋਲੇ ਭਾਲੇ ਰੂਸ ਦੇ ਕਿਸਾਨਾਂ ਦੇ ਵਹਿਮਾਂ ਦੇ ਹਨ੍ਹੇਰੇ ਵਿਚ ਬਿਜਲੀ ਲਿਸ਼ਕ ਦੀਆਂ ਧਾਰੀਆਂ ਸੱਚੇ ਸਿਦਕ ਦੀ ਉਹਨੂੰ ਨਜ਼ਰ ਆਈਆਂ। ਕਿਸਾਨ ਜਿਮੀਂਦਾਰ ਜਿਹੜੇ ਹਲ ਵਾਹੁੰਦੇ, ਤੇ ਮਜ਼ੂਰੀਆਂ ਕਰਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਵਿੱਚ ਸਹਿਜ ਸੁਭਾ ਦਯਾ, ਉਦਾਰਤਾ, ਤਿਆਗ, ਰਜਾ ਆਦਿ ਮਹਾਨ ਗੁਣਾਂ ਦੀ ਛਾਯਾ ਹੁੰਦੀ ਹੈ। ਕਿਸੀ ਅਮੀਰ ਦੇ ਦਿਲ ਵਿੱਚ ਨੁਕਸਾਨ ਉਠਾ ਕੇ ਰਜਾ ਦਾ ਨੁਕਤਾ ਨਹੀਂ ਆਉਂਦਾ, ਪਰ ਮੈਂ ਕਿਰਤੀ ਕਿਸਾਨਾਂ ਕੀ ਸਿੱਖ ਤੇ ਕੀ ਮੁਸਲਮਾਨ ਤੇ ਕੀ ਹਿੰਦੂ ਸਭ ਨੂੰ ਵੇਖਿਆ ਹੈ ਕਿ ਉਹ ਬੜੇ-ਬੜੇ ਨੁਕਸਾਨ ਨੂੰ ਰੱਬ ਦੀ ਰਜਾ ਦੇ ਨੁਕਤੇ ਵਿਚ ਗੁਜ਼ਾਰ ਦਿੰਦੇ ਹਨ, ਉਹ ਗਮ ਤੇ ਦੁਖ ਦੀ ਓਨੀ ਕਾਂਬ ਨਹੀਂ ਖਾਂਦੇ ਜਿੰਨੀ ਅਕਲਾਂ ਵਾਲੇ ਤੇ ਬਹੁ ਸੋਚਾਂ ਵਾਲੇ ਨਿੱਕੇ ਨਿੱਕੇ ਨੁਕਸਾਨ ਵੀ ਬਿਨਾ ਸ਼ਿਕਵੇ ਦੇ ਬਰਦਾਸ਼ਤ ਨਹੀਂ ਕਰ ਸਕਦੇ, ਤੇ ਖਲਵਾੜੇ ਵਿੱਚ ਬੈਠਾ ਕਿਸਾਨ ਜਿਸ ਖੁੱਲ੍ਹੇ ਦਿਲ ਤੇ ਉਦਾਰਤਾ ਨਾਲ ਦਾਨ ਕਰਦਾ ਹੈ, ਉਹ ਅਕਲ ਵਾਲਾ ਤੇ ਸੋਚਾਂ ਵਾਲਾ ਮਾਨਸਿਕ ਆਦਮੀ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਜਿਸ ਤਰ੍ਹਾਂ ਗਊ ਵਿੱਚ ਬੱਚੇ ਨੂੰ ਪਿਆਰ ਕਰਨ ਦਾ ਸਹਿਜ ਸੁਭਾ ਗੁਣ ਹੈ ਤੇ ਕੁਦਰਤ ਤੇ ਜੀਵਨ ਵਿੱਚ ਆਖਰ ਦਿਬਤਾ ਦਾ ਲਛਣ ਦਰਸਾਉਂਦਾ ਹੈ ਤਿਵੇਂ ਕਿਸਾਨ ਮਿਹਨਤ ਕਰਨ ਵਾਲਾ ਕੁਦਰਤ ਦੇ ਇਸ ਨੇਮ ਦਾ ਦਰਸ਼ਨ ਕਰਾਉਂਦਾ ਕਿ ਹੱਥ ਪੈਰ ਤੋਂ ਜੇ ਕੋਈ ਕਾਰ ਕਰੇ ਤੇ ਚੀਤ ਆਪ-ਮੁਹਾਰਾ ਨਿਰੰਜਣ ਨਾਲ ਵੀ ਜੁੜਣ ਲੱਗ ਜਾਂਦਾ ਹੈ ਤੇ ਸਮਾਂ ਪਾ ਕੇ ਕਿਰਤ ਹੀ ਪੂਜਾ ਹੋ ਜਾਂਦੀ ਹੈ। ਕਾਰਲਾਇਲ ਨੇ ਠੀਕ ਵਚਨ ਕੀਤਾ ਹੈ, ਕਿ ਇਹੋ ਜਿਹੀ ਰਜਾ, ਸਹਿਜ-ਸੁਭਾ ਰੱਬਤਾ ਦੀ ਚੁੱਪ ਸਿਦਕ ਵਿੱਚ ਜੀਂਦੀ ਥੀਂਦੀ ਕਿਰਤ ਰੱਬ ਦੀ ਪੂਜਾ ਤੁਲਯ ਹੈ।

ਇਹ ਦੱਸਣ ਦੀ ਕੀ ਲੋੜ ਹੈ ? ਕਿ ਸਮੁੰਦਰਾਂ ਵਿੱਚ ਕੋਰਲ ਕੀੜੇ ਨਿੱਕੀ ਨਿੱਕੀ ਕਿਰਤ ਨਾਲ ਪਹਾੜ ਖੜੇ ਕਰ ਦਿੰਦੇ ਹਨ ਤੇ ਸਮੁੰਦਰਾਂ ਵਿੱਚ ਕੋਰਲ ਟਾਪੂ ਬਣ ਜਾਂਦੇ ਹਨ। ਸੇ ਕਿਰਤੀ ਦਾ ਇਕ ਇਹ ਵੀ ਸੁਭਾ ਹੁੰਦਾ ਹੈ ਕਿ ਉਹ ਨਿਰਮਾਣ ਹੋ ਕੇ ਲੱਗਾ ਰਹਿੰਦਾ ਹੈ ਤੇ ਉਹਦੇ ਕੰਮ ਵਿੱਚ ਬਰਕਤ ਪਾਣ ਵਾਲਾ ਕੋਈ ਹੋਰ ਹੁੰਦਾ ਹੈ। ਸੁੱਚੀ ਕਿਰਤ ਕਰਨ ਵਾਲੇ ਦਾ ਸਹਿਜ-ਸੁਭਾ ਇਹ ਅਨੁਭਵ ਹੁੰਦਾ ਹੈ, ਕਿ ਮੇਰਾ ਤਾਂ ਕੰਮ ਕਰਨਾ ਹੀ ਬਣਦਾ ਹੈ ਫਲ ਦੇਣ ਵਾਲਾ ਕੋਈ ਹੋਰ ਹੈ। ਸੇ ਇਸ ਸਿਦਕ ਵਿੱਚ ਉਸ ਅੰਦਰ ਚੰਚਲ ਮਨਾਂ ਤੇ ਅਨੇਕ ਚਿੰਤਾ ਵਾਲੇ ਬੇ ਆਸਾਰ ਹੋ ਚੁੱਕੇ ਮਨਾਂ ਵਾਲੀ ਲੋਭ ਲਾਲਚ ਦੀ ਬ੍ਰਿਤੀ ਨਹੀਂ ਹੁੰਦੀ। ਬੇਹੜੇ ਵਿੱਚ ਸਬਰ ਬਹੁਤ ਹੁੰਦਾ ਹੈ, ਤੇ ਇਹ ਚਮਕਦੀ ਉੱਚੀ ਸੁਰਤਿ ਦਾ ਚੋਟੀ ਦਾ ਰਸਿਕ ਅਨੁਭਵ ਹੈ :-

ਗੋ ਧਨ ਗਜ ਧਨ ਬਾਜ ਧਨ ਔਰ ਰਤਨ ਧਨ ਖਾਨ ॥

ਜਬ ਆਵੇ ਸੰਤੋਖ ਧਨ ਸਬ ਧਨ ਧੂਲ ਸਮਾਨ ॥

ਆਪਣੇ ਕਸਬ ਵਿੱਚ, ਹਰ ਇਕ ਕਿਰਤੀ ਦੇ ਅੰਦਰ ਕੁਦਰਤੀ ਸਾਦਗੀ ਤੇ ਬੇਪਰਵਾਹੀ ਹੁੰਦੀ ਹੈ। ਉਹ ਚਿਤ੍ਰਕਾਰ ਆਪਣੇ ਬਣਾਏ ਚਿਤ੍ਰ ਦੇ ਰੰਗ ਵੇਖ ਵੇਖ ਵਿਗਸਦਾ ਹੈ, ਉਹਨੂੰ ਕਿੱਥੇ ਫੁਰਸਤ ਹੈ, ਕਿ ਉਹ ਆਪਣੇ ਕੱਪੜਿਆਂ ਦੀਆਂ ਸਿਲਵਟਾਂ ਵਲ ਤੱਕੇ ਯਾ ਆਪਣੇ ਖੁਦ ਬਣ ਗਏ ਵੈਰੀਆਂ ਦੀਆਂ ਚੋਟਾਂ ਦਾ ਖਿਆਲ ਕਰੇ, ਨਸੇ ਵਿੱਚ ਆਦਮੀ ਦੁਨੀਆ ਤੇ ਆਪਣੇ ਚੁਗਿਰਦੇ ਦੀ ਕੀ ਪਰਵਾਹ ਕਰਦਾ ਹੈ ? ਸੇ ਕੰਮ ਵਿੱਚ ਲਗੇ ਆਦਮੀ ਸਹਿਜੇ ਹੀ ਕੁਛ ਆਪੇ ਦਾ ਰਸ ਮਾਣਦੇ ਹਨ, ਅਰ ਉਹ ਨਿੰਦਿਆ ਉਸਤਤ ਦੋਹਾਂ ਥੀਂ ਅਤੀਤ ਜਿਹੇ ਹੁੰਦੇ ਹਨ ਤੇ ਰਸਿਕ ਕਿਰਤਾਂ ਨੂੰ ਛੱਡ ਵੀ ਦੇਈਏ ਤਦ ਸਾਧਾਰਣ ਸੁੱਚੀ ਹੱਥਾਂ ਪੈਰਾਂ ਦੀ ਕਿਰਤ ਤੇ ਕਸਬ ਵਾਲੇ ਆਪੇ ਵਿੱਚ ਬੱਚੇ ਵਾਂਗ ਅਬੋਝ ਅਵਸਥਾ ਵਿੱਚ ਟਿਕੇ ਰਹਿੰਦੇ

ਹਨ। ਇਕ ਅਮੀਰ ਮੋਟਰ ਤੇ ਇਕ ਵੇਰੀ ਜਾ ਰਿਹਾ ਸੀ, ਮੈਂ ਵਿੱਚ ਬੈਠਾ ਸਾਂ ਤੇ ਅੱਗੇ ਇਕ ਬੁੱਢਾ ਗਰੀਬ ਗਵਾਲੀਅਰ ਦਾ ਕਿਸਾਨ ਠੁਮਕ ਠੁਮਕ ਆਪਣੀ ਲਯ ਵਿੱਚ ਜਾ ਰਿਹਾ ਸੀ। ਮੋਟਰ ਦੀ ਠੋਕਰ ਲਗ ਗਈ, ਮੋਟਰ ਵਾਲੇ ਆਪ ਸੱਜੇ ਤੇ ਉਹ ਖੱਬੇ ਹੋਯਾ, ਉਸ ਖੱਬੇ ਪਰਤਾਈ ਤੇ ਉਹ ਸੱਜੇ ਹੋਯਾ। ਇਸ ਅਬਰਾਹਮ ਵਿੱਚ ਟੱਕਰ ਉਹਨੂੰ ਲੱਗੀ, ਗਰੀਬ ਕਿਰਤੀ ਢਹਿ ਪਿਆ। ਅਮੀਰ ਨੇ ਮੋਟਰ ਖੜੀ ਕੀਤੀ, ਉਹ ਇਉਂ ਪਿਆ ਸੀ ਜਿਵੇਂ ਕਿਸੀ ਬ੍ਰਿਛ ਨੂੰ ਟੱਕਰ ਲੱਗੀ ਸੀ। ਕੁਛ ਵੀ ਨਹੀਂ ਕੁਇਆ, ਅਸਾਂ ਸਮਝਿਆ ਟੰਗ ਟੁੱਟ ਗਈ ਤੇ ਹਸਪਤਾਲ ਲੈ ਗਏ, ਉਹ ਡਾਕਟਰ ਅੱਗੇ ਵੀ ਇਉਂ ਪੈ ਗਿਆ ਜਿਵੇਂ ਕੋਈ ਲੱਠ ਹੁੰਦੀ ਹੈ। ਡਾਕਟਰ ਨੇ ਹਿਲਾ ਚਿਲਾ ਕੇ ਵੇਖਿਆ ਤੇ ਕਿਹਾ ਕਿ ਟੁੱਟਿਆ ਕੁਛ ਨਹੀਂ, ਉਸ ਬੇਜ਼ੁਬਾਨ ਨੇ ਨਾ ਕੋਈ ਸਕਾਇਤ ਕੀਤੀ ਨਾ ਕੁਛ ਕੂਯਾ। ਜੇ ਕੋਈ ਅਨੇਕ ਚਿੰਤਨ ਵਾਲਾ ਹੁੰਦਾ ਤੇ ਹੋਰ ਕੁਛ ਨਹੀਂ ਤਦ ਸ਼ਾਕੀ ਤਾਂ ਜ਼ਰੂਰ ਹੁੰਦਾ। ਇਹ ਸ਼ਿਕਵਾ ਵੀ ਨਾ ਕਰਨਾ ਕੋਈ ਜਿਹਾਲਤ ਦੀ ਗੱਲ ਨਹੀਂ, ਇਹ ਕਿਰਤ ਦਵਾਰਾ ਸਹਿਜ ਸੁਭਾ ਟਿਕੇ, ਭਾਵੇਂ ਕਿਰਤ ਭਲੇ ਭਾਵ ਵਿੱਚ ਟਿਕੇ ਮਨ ਦਾ ਲੱਛਣ ਹੈ। ਸੇ ਸੁੱਚੀ ਕਿਰਤ ਜ਼ਰੂਰ ਰੱਬ ਦੀ ਪੂਜਾ ਹੈ, ਕਿਉਂਕਿ ਸਾਧ ਤੇ ਕਿਰਤੀ ਦੇ ਲੱਛਣ ਮਿਲਦੇ ਹਨ।

ਜਦ ਅਮੀਰ ਲੋਕ ਹੱਦ ਥੀਂ ਵਧ ਅਤਿਅਚਾਰ ਕਰਦੇ ਹਨ, ਤਦ ਰੱਬ ਵਲੋਂ ਹੀ ਕੋਈ ਤੂਫਾਨ ਸੋਸਾਇਟੀ ਵਿੱਚ ਆਉਂਦਾ ਹੈ, ਜਿਹੜਾ ਸੋਸਾਇਟੀ ਦੀ ਜ਼ਮੀਨ ਉੱਚੀ ਨਿੱਚੀ ਪੈਲੀ ਵਿੱਚ ਕਰਾਹ ਫੇਰਦਾ ਹੈ ਤੇ ਬੰਨੇ ਚੰਨੇ ਵੱਟ ਟੋਏ ਨੂੰ ਇਕ ਬਰਾਬਰ ਕਰ ਦਿੰਦਾ ਹੈ। ਯੂਰਪ ਵਿੱਚ ਕਈ ਵਾਰੀ ਇਹ ਹੋਯਾ, ਪਰ ਫਿਰ ਵੀ ਮੁੜ ਤੁੜ ਗੱਲ ਸਮਾਂ ਪਾ ਕੇ ਉਥੇ ਹੀ ਆ ਟਿਕਦੀ ਹੈ। ਕਿਰਤੀ ਕੁਛ ਗਰੀਬ ਜਿਹੇ, ਨਿਮਾਣੇ ਜਿਹੇ, ਤੇ ਅਮੀਰ ਲੋਕ ਮਨ ਦੇ ਚੰਚਲ ਇਉਂ, ਜਿਵੇਂ ਮੋਮ ਦੇ ਬਣੇ ਬੇਜ਼ਾਨ ਜਿਹੇ ਬੁੱਤ ਹੁੰਦੇ ਹਨ ਤੇ ਅੱਖਾਂ ਝਮਕਾਂਦੇ ਹਨ ਤੇ ਹੇਠ ਹਿਲਾਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ ਉਹ ਸੁਖ ਜਿਹੜਾ ਕਿਰਤੀ ਦੀ ਹੱਡੀ ਵਿੱਚ ਕਿਰਤ ਪੈਦਾ ਕਰਦੀ ਹੈ, ਕਦੀ ਨਹੀਂ ਆ ਸਕਦਾ। ਨਿਕੰਮਾ ਹੋਣ ਕਰ ਕੇ ਉਨ੍ਹਾਂ ਨੂੰ ਧਰਮ ਕਰਮ ਦੀਆਂ ਗੱਲਾਂ, ਮਸਜਿਦਾਂ ਮੰਦਰ ਬਨਾਉਣ ਦੇ ਅਹੰਕਾਰੀ ਤੇ ਬਨਾਵਟੀ ਦਾਨ ਤੇ ਖੈਰਾਇਤਾਂ ਸੁਝਦੀਆਂ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ ਅਗਰ ਵਿਸ਼ ਦੇ ਕੀੜੇ ਕਿਹਾ ਜਾਏ ਤਦ ਸਾਧਾਰਣ ਉਨ੍ਹਾਂ ਦੀ ਸੁਰਤਿ ਦੀ ਹਾਲਤ ਦਾ ਵਰਨਣ ਹੈ। ਯਾ ਕਿਰਤੀ ਸੁੱਚਾ, ਯਾ ਆਵੇਸ਼ ਗਰਭਿਤ ਸਾਧ, ਬਸ ਦੇ ਬੰਦੇ ਇਸ ਦੁਨੀਆਂ ਤੇ ਸਹਿਜ ਸੁਭਾ ਦੈਵੀ ਗੁਣਾਂ ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਹੁੰਦੇ ਹਨ, ਅਰ ਉਨ੍ਹਾਂ ਦੇ ਉਹ ਗੁਣ ਆਪ ਮੁਹਾਰੇ ਇਉਂ ਚਮਕਦੇ ਹਨ, ਜਿਸ ਤਰ੍ਹਾਂ ਇਸ ਠਹਿਰੇ ਗਗਨ ਵਿੱਚ ਸੂਰਜ ਦੀ ਜੋਤੀ ਦੀਪਮਾਨ ਹੁੰਦੀ ਹੈ, ਤੇ ਦੋ ਹੱਦਾਂ ਜ਼ਰੂਰ ਮਿਲਦੀਆਂ ਹਨ ਕਿਉਂਕਿ ਆਖਰ ਜੀਵਨ ਬਸ ਇਕ ਗੋਲਾਈ ਹੈ ਸਰਕਲ ਹੈ ਜਿਹਦਾ ਹਰ ਥਾਂ ਆਦਿ ਤੇ ਹਰ ਥਾਂ ਅੰਤ ਹੈ। ਸੇ ਉਸ ਹੱਦ ਤੇ ਸਾਧ ਅਕ੍ਰੈ ਹੋ ਕੇ ਕਿਰਤੀ ਹੈ ਤੇ ਉਹਦੀ ਕਿਰਤ ਸਦਾ ਰਸਿਕ ਕਿਰਤ ਹੈ, ਜਿਹਦਾ ਦਿੱਸਣ ਵਾਲਾ ਰੂਪ ਕੇਵਲ ਬਸ ਜੀਵਣ ਹੈ ਚਲਾਣ ਵਾਲਾ ਦਰਸ਼ਨ ਹੈ, ਤੇ ਕਲਾ ਕੈਸ਼ਲ, ਆਰਟ ਕਵਿਤਾ ਆਦਿ ਉਸ ਦਰਸ਼ਨ ਦੇ ਚਾਨਣਾ ਰੂਪ ਹਨ, ਉਹ ਸਾਧ ਹੈ, ਤੇ ਇਧਰ ਇਕ ਅਭੇਲ ਸੁੱਚਾ ਕਿਰਤੀ ਸਦਾ ਕਸਬ ਕਰਨ ਵਾਲਾ ਬੰਦਾ ਹੈ, ਜਿਸ ਵਿੱਚ ਸਾਧ ਦੇ ਜੀਵਨ ਦਾ ਪਤੀਬਿੰਬ ਆਪਮੁਹਾਰਾ ਪੈਂਦਾ ਹੈ।

ਮੈਂ ਵੇਖਿਆ ਹੈ, ਕਿ ਸਿਰਫ ਇਕ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਤੇ ਦਸ ਗੁਰੂਆਂ ਦੇ ਵਯਾਖਯਾਨ ਵਿੱਚ ਸਹਿਜ ਸੁਭਾ ਦਿਆਂ ਗੁਣਾਂ ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਨੂੰ ਬਾਂਹ ਪਕੜ ਇਸ ਕੂੜ ਭੰਵਰ ਵਿੱਚੋਂ ਕੱਢਿਆ ਹੈ। ਉਨ੍ਹਾਂ ਦੇ ਦਰਬਾਰ ਵਿੱਚ ਇਕ ਪਾਸੇ ਸੁੱਚੀ ਕਿਰਤ ਨੈਣ ਪ੍ਰਾਣਾਂ ਦੀ ਦਸਾਂ ਨੈਹਾਂ ਦੀ ਮਿਹਨਤ ਦੀ ਕਦਰ ਹੈ ਤੇ ਦੂਜੇ ਪਾਸੇ ਇਕ ਪੂਰਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਕ੍ਰੈ ਰਸਿਕ ਕਿਰਤ ਵਾਲੇ ਸਾਧ ਦੀ ਚੁੱਪ ਕਿਰਤ ਤੇ ਪੂਰਣ ਦਰਸ਼ਨ ਦੀ ਸਿਫਤ ਹੈ ਤੇ ਸੋਸਾਇਟੀ ਮਨੁੱਖ ਦੀ ਜੜ੍ਹ ਤਾਂ ਕਿਰਤੀ ਦੀ

ਕਿਰਤ ਤੇ ਚੋਟੀ ਦਾ ਫਲ ਸਾਧ ਦਾ ਵਜੂਦ ਦੱਸਿਆ ਹੈ, ਇਸ ਥੀਂ ਛੁਟ ਸਭ "ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮ ਜਾਗਾਤੀ ਲੂਟੈ," ਇਨ੍ਹਾਂ ਨੂੰ ਕੂੜੇ ਵਾਂਗੂ ਬੁਹਾਰੀ ਦੇ ਆਪਣੇ ਮੰਦਰ ਥੀਂ ਬਾਹਰ ਸੁੱਟੇ ਹਨ ।

ਉਹ ਵਿਦਯਾ ਅਵਿਦਯਾ ਹੈ, ਜਿਹੜੀ ਮਾਨਸਿਕ ਜੂਏ ਨੂੰ ਤੇ ਅਨੇਕ ਚਿਤਵਨਾਂ ਤੇ ਮਨ ਘੜਿਤ ਮਸਲਿਆਂ ਨੂੰ ਕੁਦਰਤ ਤੇ ਕਾਦਰ ਦੇ ਰੰਗ ਥੀਂ ਜੁਦਾ ਕੀਤੇ ਮਨ ਦੀਆਂ ਚਰਚਾਵਾਂ ਤੇ ਖਿਆਲਾਂ ਨੂੰ ਕੋਈ ਹੈਸੀਅਤ ਦਿੰਦੀ ਹੈ ਤੇ ਉਹ ਅਵਿਦਯਾ ਵਿਦਯਾ ਰੂਪ ਹੈ, ਜਿਹੜੀ ਕੁਦਰਤ ਦੇ ਰੂਹ ਨਾਲ ਅਭੇਦ ਹੋ ਉਸੀ ਕਾਦਰ ਦੇ ਰੰਗ ਵਿੱਚ ਕਿਰਤ ਕਰਦੀ ਸਾਹ ਲੈਂਦੀ ਹੈ।

3.6 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

ਪ੍ਰਸ਼ਨ 1 ਪੂਰਨ ਸਿੰਘ ਦੇ ਜੀਵਨ ਬਾਰੇ ਸੰਖੇਪ ਵਿਚ ਜਾਣਕਾਰੀ ਦਿਓ।

ਪ੍ਰਸ਼ਨ 2 ਪੂਰਨ ਸਿੰਘ ਦੀ ਸ਼ਖਸੀਅਤ ਉਸਾਰੀ ਕਿਹੜੇ ਚਾਰ ਪ੍ਰਭਾਵਾਂ ਦਾ ਯੋਗਦਾਨ ਰਿਹਾ?

ਪ੍ਰਸ਼ਨ 3 ਪਿਆਰ ਤੇ ਮਿੱਤ੍ਰਤਾ ਤੇ ਹੋਰ ਦਿਵਯ ਗੁਣਾਂ ਧਾਰਨ ਕਰਨ ਲਈ ਕੀ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 4 ਜਦੋਂ ਅਮੀਰ ਲੋਕ ਅੱਤਿਆਚਾਰ ਕਰਦੇ ਹਨ ਤਾਂ ਕੀ ਹੁੰਦਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 5 ਕਿਰਤੀ ਦਾ ਸੁਭਾਅ ਕਿਹੋ ਜਿਹਾ ਹੁੰਦਾ ਹੈ ?

ਉੱਤਰ 1

ਪੂਰਨ ਸਿੰਘ 17 ਫਰਵਰੀ 1881 ਨੂੰ ਸਲਹੱਟ (ਐਬਟਾਬਾਦ) ਵਿਖੇ ਇੱਕ ਆਹਲੂਵਾਲੀਆ ਪਰਿਵਾਰ (ਪਿਤਾ ਕਰਤਾਰ ਸਿੰਘ, ਮਾਤਾ ਪਰਮਾ ਦੇਵੀ) ਵਿੱਚ ਪੈਦਾ ਹੋਇਆ । ਉਹਨਾਂ ਦੇ ਪਿਤਾ ਸਲਹੱਟ ਵਿੱਚ ਆਬਕਾਰੀ ਵਿਭਾਗ ਵਿੱਚ ਕੰਮ ਕਰਦੇ ਸਨ । ਪੂਰਨ ਸਿੰਘ ਨੇ ਹਾਈ ਸਕੂਲ 1897 ਵਿੱਚ ਰਾਵਲਪਿੰਡੀ ਤੋਂ ਪਾਸ ਕੀਤਾ ਤੇ ਕਾਲਜ ਪੱਧਰ ਦੀ ਪੜ੍ਹਾਈ ਡੀ.ਏ.ਵੀ. ਕਾਲਜ ਲਹੌਰ ਤੋਂ 1899 ਵਿੱਚ ਕੀਤੀ। 28 ਸਤੰਬਰ 1900 ਵਿੱਚ ਟੇਕੀਓ ਯੂਨੀਵਰਸਿਟੀ ਵਿੱਚ ਦਾਖਲਾ ਲੈਣ ਤੋਂ ਪਹਿਲਾਂ ਉਹਨਾਂ ਜਰਮਨ ਤੇ ਜਪਾਨੀ ਭਾਸ਼ਾ ਸਿਖੀ। ਭਾਰਤ ਵਿੱਚ ਅੰਗਰੇਜ਼ੀ ਹਕੂਮਤ ਖਿਲਾਫ ਵਿਸ਼ਿਆਂ 'ਤੇ ਭਾਸ਼ਨ ਦੇਣਾ ਉਹਨਾਂ ਦਾ ਸ਼ੁਗਲ ਸੀ। ਕੁਝ ਦੇਰ ਲਈ ਉਹਨਾਂ ਅੰਗਰੇਜ਼ੀ ਪਤ੍ਰਿਕਾ ਦੀ 'ਬੰਡਰਿੰਗ ਡਾਨ' ਵੀ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ ਜੋ ਮੁੱਖ ਤੌਰ 'ਤੇ ਅੰਗਰੇਜ਼ੀ ਦਬਦਬੇ ਵਾਲੇ ਰਾਜ ਦੇ ਖਿਲਾਫ ਅਵਾਜ਼ ਉਠਾਉਂਦੀ ਸੀ। ਜਪਾਨ ਵਿੱਚ ਉਹਨਾਂ ਦੀ ਮੁਲਾਕਾਤ ਸਵਾਮੀ ਰਾਮ ਤੀਰਥ ਨਾਲ ਹੋਈ, ਜਿਹਨਾਂ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਉਹਨਾਂ ਕੇਸ ਕਟਵਾ ਲਏ ਤੇ ਸੰਨਿਆਸ ਧਾਰਨ ਕਰ ਲਿਆ। ਬੜੀ ਮੁਸ਼ਕਲ ਨਾਲ ਉਹਨਾਂ ਨੂੰ ਆਪਣੀ ਬਿਮਾਰ ਭੈਣ ਨੂੰ ਮਿਲਾਣ ਲਈ ਹਿੰਦੁਸਤਾਨ ਘਰ ਵਾਪਸ ਆਉਣ 'ਤੇ ਰਾਜ਼ੀ ਕੀਤਾ ਗਿਆ। 4 ਮਾਰਚ 1904 ਨੂੰ ਸ਼੍ਰੀਮਤੀ ਮਾਇਆ ਦੇਵੀ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਵਿਆਹ ਕਰ ਦਿਤਾ ਗਿਆ। ਉਨ੍ਹਾਂ ਦੇ ਘਰ ਤਿੰਨ ਪੁੱਤਰ ਮਦਨ ਮੋਹਨ ਸਿੰਘ, ਨਿਰਲੇਪ ਸਿੰਘ, ਰਮਿੰਦਰ ਸਿੰਘ ਤੇ ਇਕ ਧੀ ਗਾਰਗੀ ਨੇ ਜਨਮ ਲਿਆ। 1906 ਵਿੱਚ ਨੈਕਰੀ ਛੱਡ ਕੇ ਦੇਹਰਾਦੂਨ ਵਿੱਚ ਸਾਬਣ ਦੀ ਫੈਕਟਰੀ ਖੋਲ੍ਹੀ ਤੇ ਫਿਰ ਫੈਕਟਰੀ ਵੇਚ ਕੇ ਉਥੇ ਕੈਮਿਸਟ ਦੀ ਨੈਕਰੀ ਕਰ ਲਈ। ਉਨ੍ਹਾਂ 50 ਤੋਂ ਵੱਧ ਖੋਜ ਪੱਤਰ ਲਿਖੇ। 1912 ਵਿੱਚ ਭਾਈ ਵੀਰ ਸਿੰਘ ਨਾਲ ਇਕ ਵਿਦਿਅਕ ਕਾਨਫਰੰਸ ਵਿੱਚ ਮੁਲਾਕਾਤ ਹੋਈ, ਜਿਸ ਨੇ ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਵਿੱਚ ਨਵਾਂ ਮੋੜ ਲਿਆਂਦਾ। 1918 ਵਿੱਚ ਸੇਵਾਮੁਕਤ ਹੋਣ 'ਤੇ ਸਫ਼ੈਦੇ, ਸੰਦਲ, ਮੁਸ਼ਕ ਕਪੂਰ, ਤਾਰਪੀਨ ਰੋਸ਼ਾ ਘਾਹ ਵਿਚੋਂ ਤੇਲ ਤਿਆਰ ਕੀਤੇ। ਗੁੰਦਾਂ, ਬਰੇਜ਼ਾ, ਦਵਾਈਆਂ ਤੇ ਟੈਨਿਨ ਤਿਆਰ ਕਰਨ ਦੇ ਤਰੀਕੇ ਦੱਸੇ। ਹੱਡੀਆਂ ਦੀ ਕਾਰਬਨ ਤੋਂ ਬਿਨਾਂ ਖੰਡ ਨੂੰ ਸਾਫ਼ ਕਰਨ ਦਾ ਢੰਗ ਦੱਸਿਆ। ਉਨ੍ਹਾਂ ਕਸ਼ਮੀਰ, ਗਵਾਲੀਅਰ ਤੇ

ਪਟਿਆਲਾ ਵਿੱਚ ਵੀ ਨੌਕਰੀ ਕੀਤੀ। ਮਹਾਨ ਕਵੀ ਤੇ ਵਿਗਿਆਨੀ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਦਾ 31 ਮਾਰਚ 1931 ਨੂੰ ਟੀ. ਬੀ. ਦੀ ਬਿਮਾਰੀ ਤੋਂ ਪੀੜਤ ਹੋਣ ਕਾਰਨ ਇਸ ਫਾਨੀ ਦੁਨੀਆਂ ਨੂੰ ਅਲਵਿਦਾ ਕਹਿ ਗਏ।

ਉੱਤਰ 2

ਪੂਰਨ ਸਿੰਘ ਨੇ ਜੀਵਨ ਵਿਚ ਚਾਰ ਪ੍ਰਮੁੱਖ ਪ੍ਰਭਾਵ ਗ੍ਰਹਿਣ ਕੀਤੇ

ਜਪਾਨ ਦਾ ਪ੍ਰਭਾਵ

ਪੂਰਨ ਸਿੰਘ ਦੇ ਜੀਵਨ ਉੱਪਰ ਪਹਿਲਾ ਮਹੱਤਵਪੂਰਨ ਪ੍ਰਭਾਵ ਜਪਾਨ ਤੇ ਜਪਾਨੀਆਂ ਦੀ ਤਰਜ਼-ਏ-ਜਿੰਦਗੀ ਦਾ ਪਿਆ ਜਿਸ ਕਰਕੇ ਉਹ ਬੋਧੀ ਬਣ ਗਿਆ।

ਅਮਰੀਕੀ ਕਵੀ ਵਾਲਟ ਵਿਟਮੈਨ ਦਾ ਪ੍ਰਭਾਵ

ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਆਪਣੀ ਕਿਤਾਬ “ਵਾਲਟ ਵਿਟਮੈਨ ਐਂਡ ਸਿੱਖ ਇਨਸਪੀਰੇਸ਼ਨ” ਵਿੱਚ ਲਿਖਦਾ ਹੈ: ਵਾਲਟ ਵਿਟਮੈਨ ਵੇਂਜ਼ ਏ ਸਿੱਖ ਬੌਰਨ ਇਨ ਅਮੈਰਿਕਾ। ਉਹ ਵਾਲਟ ਵਿਟਮੈਨ ਦੇ ਨਾਲ ਨਾਲ ਹੋਰ ਬਦੇਸ਼ੀ ਕਵੀਆਂ ਵਿੱਚ ਵਿੱਚ ਵੀ ਸਿੱਖ-ਸੁਰਤਾਂ ਦੀਆਂ ਚਲਕਾਰੇ ਦੇਖਦਾ ਹੈ। ਗੈਟੇ ਉਸ ਲਈ ਜਰਮਨੀ 'ਚ ਗੁਰੂ ਸੁਰਤਿ ਦਾ ਗਾਉਂਦਾ ਮਿੱਠਾ ਕਵੀ ਹੈ।

ਵਾਲਟ ਵਿਟਮੈਨ ਅਤੇ ਗੈਟੇ ਦੇ ਇਲਾਵਾ ਉਹਨਾਂ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰਨ ਵਾਲੇ ਪੱਛਮੀ ਚਿੰਤਕਾਂ ਵਿੱਚ ਤਾਲਸਤਾਏ, ਕਾਰਲਾਇਲ, ਐਮਰਸਨ, ਪੀ.ਬੀ. ਸ਼ੈਲੇ, ਰਸਕਿਨ ਅਤੇ ਥੋਰੇ ਆਦਿ ਦੇ ਨਾਂ ਵਿਸ਼ੇਸ਼ ਤੌਰ 'ਤੇ ਲਏ ਜਾ ਸਕਦੇ ਹਨ।

ਸਵਾਮੀ ਰਾਮ ਤੀਰਥ ਦੀ ਮੁਰੀਦੀ

ਅਧਿਆਤਮਵਾਦ ਅਤੇ ਜੀਵਨ ਚਿੰਤਨ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਉਹ ਮਹਾਤਮਾ ਬੁੱਧ, ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਅਤੇ ਸਵਾਮੀ ਰਾਮ ਤੀਰਥ ਦੇ ਦਰਸਾਏ ਜੀਵਨ ਆਦਰਸ਼ਾਂ ਤੋਂ ਵੱਖ ਵੱਖ ਸਮੇਂ ਸੇਧ ਲੈਂਦਾ ਰਿਹਾ।

ਭਾਈ ਵੀਰ ਸਿੰਘ ਨਾਲ ਮਿਲਾਪ

ਸਿਆਲਕੋਟ ਵਿੱਚ 1912 ਵਿੱਚ ਭਾਈ ਵੀਰ ਸਿੰਘ ਨਾਲ ਹੋਈ ਮੁਲਾਕਾਤ ਉਹਨਾਂ ਦੀ ਤੇਜ਼ੀ ਨਾਲ ਘੁੰਮ ਰਹੀ ਰੂਹ ਨੂੰ ਇੱਕ ਮਰਕਜ਼ 'ਤੇ ਠਹਿਰਾਣ ਵਿੱਚ ਆਖ਼ਰੀ ਮੋੜ ਸਾਬਤ ਹੋਈ। ਨਤੀਜਤਨ ਉਹ ਮੁੜ ਸਿੱਖੀ ਘਰ ਵਿੱਚ ਆ ਗਏ। ਉਹਨਾਂ ਦੀਆਂ ਉਸਾਰੂ ਸ਼ਕਤੀਆਂ ਨੂੰ ਵਧੇਰੇ ਉਤਸ਼ਾਹ ਤੇ ਇੱਕ ਕੇਂਦਰ ਬਿੰਦੂ ਮਿਲ ਗਿਆ।

ਉੱਤਰ 3

ਪਿਆਰ ਤੇ ਮਿੱਤ੍ਰਤਾ ਤੇ ਹੋਰ ਦਿਵਯ ਗੁਣਾਂ ਨੂੰ ਆਪਣੇ ਵਿੱਚ ਆਵੇਸ਼ ਰੂਪ ਵਿੱਚ ਆਪਣੇ ਅੰਦਰ ਧਾਰਣ ਕਰਨ ਲਈ ਤੇ ਮੁੜ ਉਹਨਾਂ ਨੂੰ ਅੰਦਰੋਂ ਬਾਹਰ ਇਕ ਮਾਲਤੀ ਦੇ ਫੁੱਲ ਵਾਂਗ ਸੁਗੰਧੀ ਖਲੋਰਣ ਲਈ ਆਦਮੀ ਨੂੰ ਕਦੀ ਨਿਕੰਮਾ ਨਹੀਂ ਰਹਿਣਾ ਚਾਹੀਦਾ, ਜਿਸ ਦੇ ਹੱਥ ਵਿੱਚ ਕਿਰਤ ਨਹੀਂ ਓਹ ਨਿਕੰਮਾ ਆਦਮੀ ਹੈ, ਅਰ ਉਹ ਕਦੀ ਉੱਚ ਜੀਵਨ ਦੇ ਮਰਮਾਂ ਨੂੰ ਅਨੁਭਵ ਨਹੀਂ ਕਰ ਸਕਦਾ।

ਉੱਤਰ 4

ਜਦ ਅਮੀਰ ਲੋਕ ਹੱਦ ਥੀ ਵਧ ਅਤਿਆਚਾਰ ਕਰਦੇ ਹਨ, ਤਦ ਰੱਬ ਵਲੋਂ ਹੀ ਕੋਈ ਤੂਫਾਨ ਸੋਸਾਇਟੀ ਵਿੱਚ ਆਉਂਦਾ ਹੈ, ਜਿਹੜਾ ਸੋਸਾਇਟੀ ਦੀ ਜ਼ਮੀਨ ਉੱਚੀ ਨਿੱਚੀ ਪੈਲੀ ਵਿੱਚ ਕਰਾਹ ਫੇਰਦਾ ਹੈ ਤੇ ਬੰਨੇ ਚੰਨੇ ਵੱਟ ਟੇਏ ਨੂੰ ਇਕ ਬਰਾਬਰ ਕਰ ਦਿੰਦਾ ਹੈ। ਯੂਰਪ ਵਿੱਚ ਕਈ ਵਾਰੀ ਇਹ ਚੁੱਕਿਆ ਹੈ।

ਉੱਤਰ 5

ਕਿਰਤੀ ਦਾ ਇਹ ਸੁਭਾ ਹੁੰਦਾ ਹੈ ਕਿ ਉਹ ਨਿਰਮਾਣ ਹੋ ਕੇ ਲੱਗਾ ਰਹਿੰਦਾ ਹੈ ਤੇ ਉਹਦੇ ਕੰਮ ਵਿੱਚ ਬਰਕਤ ਪਾਣ ਵਾਲਾ ਕੋਈ ਹੋਰ ਹੁੰਦਾ ਹੈ। ਸੁੱਚੀ ਕਿਰਤ ਕਰਨ ਵਾਲੇ ਦਾ ਸਹਿਜ-ਸੁਭਾ ਇਹ ਅਨੁਭਵ ਹੁੰਦਾ ਹੈ, ਕਿ ਮੇਰਾ ਤਾਂ ਕੰਮ ਕਰਨਾ ਹੀ ਬਣਦਾ ਹੈ, ਫਲ ਦੇਣ ਵਾਲਾ ਕੋਈ ਹੋਰ ਹੈ। ਸੇ ਇਸ ਸਿਦਕ ਵਿੱਚ ਉਸ ਅੰਦਰ ਚੰਚਲ ਮਨਾਂ ਤੇ ਅਨੇਕ ਚਿੰਤਾ ਵਾਲੇ ਬੇ ਆਸਾਰ ਹੈ, ਚੁੱਕੇ ਮਨਾਂ ਵਾਲੀ ਲੋਭ ਲਾਲਚ ਦੀ ਬ੍ਰਿਤੀ ਨਹੀਂ ਹੁੰਦੀ। ਬੇਹੜੇ ਵਿੱਚ ਸਬਰ ਬਹੁਤ ਹੁੰਦਾ ਹੈ, ਤੇ ਇਹ ਚਮਕਦੀ ਉੱਚੀ ਸੁਰਤਿ ਦਾ ਚੋਟੀ ਦਾ ਰਸਿਕ ਅਨੁਭਵ ਹੈ।

3.7 ਕਿਰਤ : ਵਿਸ਼ਾਗਤ ਅਧਿਐਨ

ਕਿਰਤ ਨਿਬੰਧ ਪੰਜਾਬੀ ਦੇ ਪ੍ਰਸਿੱਧ ਕਵੀ ਤੇ ਨਿਬੰਧਕਾਰ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਦਾ ਰਚਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਵਿਚ ਉਸ ਨੇ ਕਿਰਤ ਅਤੇ ਕਿਰਤੀ ਮਨੁੱਖ ਦੇ ਗੁਣਾਂ ਦਾ ਵਖਿਆਨ ਬਹੁਤ ਹੀ ਮੌਲਿਕ ਢੰਗ ਨਾਲ ਕੀਤਾ ਹੈ ਤੇ ਨਾਲ ਹੀ ਕਿਰਤ ਦੇ ਜੀਵਨ ਵਿੱਚ ਮਹੱਤਵ ਨੂੰ ਦਰਸਾਉਣ ਲਈ ਅਨੇਕਾਂ ਉਦਾਹਰਨਾਂ ਦਿੰਦੇ ਹੋਏ, ਮਨੁੱਖ ਨੂੰ ਕਿਰਤੀ ਬਣਨ ਲਈ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ ਹੈ ਜਿਵੇਂ ਕਿ ਨਿਬੰਧ ਦੇ ਸਿਰਲੇਖ ਤੋਂ ਹੀ ਇਹ ਗੱਲ ਸਾਬਤ ਹੋ ਜਾਂਦੀ ਹੈ ਕਿ ਇਸ ਦਾ ਪ੍ਰਮੁੱਖ ਵਿਸ਼ਾ ਕਿਰਤ ਹੈ। ਪ੍ਰੰਤੂ ਨਿਬੰਧਕਾਰ ਵੱਲੋਂ ਕਿਰਤ ਸਬੰਧੀ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਪ੍ਰਗਟਾਉਣ ਸਮੇਂ ਇਸ ਨਾਲ ਜੁੜੇ ਅਨੇਕਾਂ ਹੋਰ ਵਿਸ਼ਿਆਂ ਨੂੰ ਵੀ ਛੇਹਿਆ ਗਿਆ ਹੈ, ਜਿਨ੍ਹਾਂ ਸਬੰਧੀ ਅਸੀਂ ਨਿਮਨ ਅਨੁਸਾਰ ਜਾਣ ਸਕਦੇ ਹਾਂ।

ਦੈਵੀ ਗੁਣਾਂ ਦਾ ਭੰਡਾਰ :

ਕਿਰਤ ਮਨੁੱਖ ਲਈ ਦੈਵੀ ਗੁਣਾਂ ਦਾ ਭੰਡਾਰ ਹੈ। ਜਿਸ ਮਨੁੱਖ ਦੇ ਹੱਥ ਵਿੱਚ ਕਿਰਤ ਨਹੀਂ, ਉਹ ਨਿਕੰਮਾ ਆਦਮੀ ਹੈ ਅਤੇ ਉਸ ਨੂੰ ਕਦੇ ਵੀ ਉੱਚ ਜੀਵਨ ਦਾ ਅਨੁਭਵ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਪਿਆਰ ਮਿੱਤਰਤਾ ਅਤੇ ਹੋਰ ਦੈਵੀ ਗੁਣਾਂ ਨੂੰ ਧਾਰਨ ਕਰਨ ਲਈ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਮਨੁੱਖ ਕਦੇ ਵੀ ਨਿਕੰਮਾ ਨਾ ਰਹੇ। ਇਕ ਬੰਦਾ ਜਿਹੜਾ ਸਹਿਜ ਸੁਭਾਅ ਆਪਣੇ ਕੰਮ ਵਿਚ ਲਗਾਤਾਰ ਲੱਗਾ ਰਹਿੰਦਾ ਹੈ। ਉਸਦੇ ਮਨ ਵਿਚ ਮਾੜੇ ਕੰਮ ਕਰਨ ਦਾ ਵਿਚਾਰ ਵੀ ਪੈਦਾ ਨਹੀਂ ਹੁੰਦਾ ਤੇ ਉਹ ਹਮੇਸ਼ਾਂ ਮਾੜੇ ਕਰਮ ਤੋਂ ਬਚਿਆ ਰਹਿੰਦਾ ਹੈ ਤੇ ਦੈਵੀ ਗੁਣਾਂ ਦਾ ਧਾਰਨੀ ਹੋ ਜਾਂਦਾ ਹੈ।

ਜਾਪਾਨੀਆਂ ਦਾ ਕਿਰਤੀ ਸੁਭਾਅ :

ਪੂਰਨ ਸਿੰਘ ਨੇ ਆਪਣੇ ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਦਾ ਲੰਮਾ ਸਮਾਂ ਜਾਪਾਨ ਵਿੱਚ ਗੁਜ਼ਾਰਿਆ, ਕਿਰਤ ਦੇ ਅਸਲ ਅਰਥ ਉਸਨੂੰ ਜਾਪਾਨੀਆਂ ਦੇ ਜੀਵਨ ਵਿਚੋਂ ਝਲਕਦੇ ਦਿਖਾਈ ਦਿੰਦੇ ਹਨ। ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ 'ਜੇਕਰ ਆਪਣੇ ਦੇਸ਼ ਅਤੇ ਜਪਾਨ ਦਾ ਮੁਕਾਬਲਾ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਜਾਪਾਨ ਵਿਚ ਕਿਸੇ ਨੂੰ ਮਨਘੜਤ ਖਿਆਲਾਂ ਦੀ ਕੜੀ ਗਿਆਨ ਗੋਦੜੀ ਦੀਆਂ ਮਾਨਸਿਕ ਚੰਚਲਤਾ ਦੀਆਂ ਖੇਡਾਂ ਕਰਨ ਦੀ ਵਿਹਲ ਨਹੀਂ, ਉਹ ਲਗਾਤਾਰ ਆਪਣੀ ਕਿਰਤ ਵਿਚ

ਲੱਗੇ ਹੋਏ ਹਨ। ਇਕ ਤਰਖਾਣ ਜੋ ਆਪਣੇ ਹੱਥ ਨਾਲ ਲੱਕੜੀ ਨੂੰ ਰੂਪ ਦੇ ਰਿਹਾ ਹੈ, ਇੱਕ ਲੁਹਾਰ ਜੋ ਗਰਮ ਲੋਹੇ ਨੂੰ ਸਾਧ ਰਿਹਾ ਹੈ, ਇਕ ਚਿੱਤਰਕਾਰ ਜਿਹੜਾ ਗਿਆਨ ਧਿਆਨ ਵਿਚ ਕਿਸੀ ਦੇਖੀ ਚੀਜ਼ ਨੂੰ ਅਮਰ ਕਰ ਰਿਹਾ ਹੈ। ਉਨ੍ਹਾਂ ਦੀ ਕਿਰਤ ਦੀ ਲਗਾਤਾਰਤਾ ਤੋਂ ਉਪਜੀ ਸਹਿਜ ਸਮਾਧੀ ਤੋਂ ਉਨ੍ਹਾਂ ਨੂੰ ਵਿਹਲ ਹੀ ਨਹੀਂ ਮਿਲਦੀ ਕਿ ਉਹ ਕਿਸੇ ਨਿਕੰਮੇ ਵਾਦ ਵਿਵਾਦ ਵਿਚ ਪੈਣ ਸਗੋਂ ਉਹ ਤਾਂ ਗੱਲਾਂ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਕੁਝ ਪਾਗਲ ਸਮਝਦੇ ਹਨ।

ਸਰੀਰਕ ਕਿਰਤ ਰੂਹ ਦੇ ਪਵਿੱਤਰ ਹੋਣ ਦਾ ਸਾਧਨ :

ਸੱਚੀ ਕਿਰਤ ਕਰਨ ਵਾਲੇ ਦੇ ਹੱਥ ਪੈਰ ਆਪ-ਮੁਹਾਰੇ ਪਾਕ ਹੋ ਜਾਂਦੇ ਹਨ। ਮਾਨਸਿਕ ਚਿਤਵਨ ਕਿੰਨਾ ਹੀ ਉੱਚਾ ਹੋਵੇ, ਰੂਹ ਨੂੰ ਸਾਫ਼ ਨਹੀਂ ਕਰਦਾ, ਮੈਲਾ ਕਰਦਾ ਹੈ, ਪਰ ਸਰੀਰ ਨਾਲ ਕੀਤੀ ਕਿਰਤ ਆਪ-ਮੁਹਾਰੀ (ਜਿਸ ਤਰ੍ਹਾਂ ਬ੍ਰਿੱਛਾਂ ਉੱਤੇ ਫਲ ਫੁੱਲ ਆਣ ਲੱਗਦੇ ਹਨ) ਸਿਦਕ ਤੇ ਪਿਆਰ ਤੇ ਰੱਬ ਦੀ ਰੱਬਤਾ ਵਿੱਚ ਜੀਣ ਲੱਗ ਜਾਂਦੀ ਹੈ। ਬੀਸਾਈ ਮਤ ਬਾਦਸ਼ਾਹੀ ਮਹੱਲਾਂ ਵਿੱਚ ਟਾਲਸਟਾਏ ਨੂੰ ਨਜ਼ਰ ਨਹੀਂ ਸੀ ਆਇਆ, ਪਰ ਭੋਲੇ ਭਾਲੇ ਰੂਸ ਦੇ ਕਿਸਾਨਾਂ ਦੇ ਵਹਿਮਾਂ ਦੇ ਹਨੇਰੇ ਵਿਚ ਬਿਜਲੀ ਲਿਸ਼ਕ ਦੀਆਂ ਧਾਰੀਆਂ ਸੱਚੇ ਸਿਦਕ ਦੀ ਓਹਨੂੰ ਨਜ਼ਰ ਆਈਆਂ। ਕਿਸਾਨ ਜਿਮੀਂਦਾਰ ਜਿਹੜੇ ਹਲ ਵਾਹੁੰਦੇ, ਤੇ ਮਜ਼ੂਰੀਆਂ ਕਰਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਵਿੱਚ ਸਹਿਜ ਸੁਭਾ ਦਯਾ, ਉਦਾਰਤਾ, ਤਿਆਗ, ਰਜ਼ਾ ਆਦਿ ਮਹਾਨ ਗੁਣਾਂ ਦੀ ਛਾਯਾ ਹੁੰਦੀ ਹੈ।

ਕਿਰਤੀ ਤੇ ਰੱਬ ਦੀ ਰਜ਼ਾ :

ਕਿਸੇ ਅਮੀਰ ਦੇ ਦਿਲ ਵਿੱਚ ਨੁਕਸਾਨ ਉਠਾ ਕੇ ਰਜ਼ਾ ਦਾ ਨੁਕਤਾ ਨਹੀਂ ਆਉਂਦਾ, ਪਰ ਕਿਰਤੀ ਕਿਸਾਨ ਕੀ ਸਿੱਖ ਤੇ ਕੀ ਮੁਸਲਮਾਨ ਤੇ ਕੀ ਹਿੰਦੂ ਸਭ ਬੜੇ-ਬੜੇ ਨੁਕਸਾਨ ਨੂੰ ਰੱਬ ਦੀ ਰਜ਼ਾ ਦੇ ਨੁਕਤੇ ਵਿਚ ਗੁਜ਼ਾਰ ਦਿੰਦੇ ਹਨ, ਜਿੰਨੀ ਅਕਲਾਂ ਵਾਲੇ ਤੇ ਬਹੁ ਸੋਚਾਂ ਵਾਲੇ ਨਿੱਕੇ ਨਿੱਕੇ ਨੁਕਸਾਨ ਵੀ ਬਿਨਾ ਸ਼ਿਕਵੇ ਦੇ ਬਰਦਾਸ਼ਤ ਨਹੀਂ ਕਰ ਸਕਦੇ, ਤੇ ਖਲਵਾੜੇ ਵਿੱਚ ਬੈਠਾ ਕਿਸਾਨ ਜਿਸ ਖੁੱਲ੍ਹੇ ਦਿਲ ਤੇ ਉਦਾਰਤਾ ਨਾਲ ਦਾਨ ਕਰਦਾ ਹੈ, ਓਹ ਅਕਲ ਵਾਲਾ ਤੇ ਸੋਚਾਂ ਵਾਲਾ ਮਾਨਸਿਕ ਆਦਮੀ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਜਿਸ ਤਰ੍ਹਾਂ ਗਊ ਵਿੱਚ ਬੱਚੇ ਨੂੰ ਪਿਆਰ ਕਰਨ ਦਾ ਸਹਿਜ ਸੁਭਾ ਗੁਣ ਹੈ ਤੇ ਕੁਦਰਤ ਤੇ ਜੀਵਨ ਵਿੱਚ ਆਖਰ ਦਿਬਤਾ ਦਾ ਲਛਣ ਦਰਸਾਉਂਦਾ ਹੈ ਤਿਵੇਂ ਕਿਸਾਨ ਮਿਹਨਤ ਕਰਨ ਵਾਲਾ ਕੁਦਰਤ ਦੇ ਇਸ ਨੇਮ ਦਾ ਦਰਸ਼ਨ ਕਰਾਉਂਦਾ ਕਿ ਹੱਥ ਪੈਰ ਤੋਂ ਜੋ ਕੋਈ ਕਾਰ ਕਰੇ ਤੇ ਚੀਤ ਆਪ-ਮੁਹਾਰਾ ਨਿਰੰਜਣ ਨਾਲ ਵੀ ਜੁੜਣ ਲੱਗ ਜਾਂਦਾ ਹੈ ਤੇ ਸਮਾਂ ਪਾ ਕੇ ਕਿਰਤ ਹੀ ਪੂਜਾ ਹੋ ਜਾਂਦੀ ਹੈ।

ਕਿਰਤੀ ਤੇ ਸਬਰ ਸੰਤੋਖ :

ਜਿਸ ਪ੍ਰਕਾਰ ਸਮੁੰਦਰਾਂ ਵਿੱਚ ਨਿੱਕੇ ਨਿੱਕੇ ਕੋਰਲ ਕੀੜੇ ਆਪਣੀ ਕਿਰਤ ਨਾਲ ਪਹਾੜ ਖੜ੍ਹਾ ਕਰ ਦਿੰਦੇ ਹਨ ਤੇ ਸਮੁੰਦਰਾਂ ਵਿੱਚ ਕੋਰਲ ਟਾਪੂ ਬਣ ਜਾਂਦੇ ਹਨ। ਉਸੇ ਪ੍ਰਕਾਰ ਕਿਰਤੀ ਮਨੁੱਖ ਸਬਰ ਸੰਤੋਖ ਦਾ ਪੱਲਾ ਫੜ ਕੇ ਨਿਰਮਾਣ ਹੋ ਕੇ ਆਪਣੇ ਕੰਮ ਲੱਗਾ ਰਹਿੰਦਾ ਹੈ। ਉਸ ਦੇ ਕੰਮ ਵਿੱਚ ਬਰਕਤ ਪਾਉਣ ਵਾਲਾ ਕੋਈ ਹੋਰ ਹੁੰਦਾ ਹੈ, ਸੁੱਚੀ ਕਿਰਤ ਕਰਨ ਵਾਲੇ ਦਾ ਸੁਭਾਅ ਬਹੁਤ ਸਹਿਜ ਹੁੰਦਾ ਹੈ, ਇਸ ਸਹਿਜਤਾ ਸਦਕਾ ਹੀ ਉਸ ਦਾ ਸਬਰ ਸੰਤੋਖ ਨਾਲ ਭਰਿਆ ਰਹਿੰਦਾ ਹੈ।

ਸਾਧ ਤੇ ਕਿਰਤੀ ਮਨੁੱਖ ਇਕ ਸਮਾਨ ਜੀਵਨ ਜਿਉਂਦੇ ਹਨ। ਦੋਵਾਂ ਅੰਦਰ ਹੀ ਕੁਦਰਤੀ ਸਾਦਗੀ ਤੇ ਬੇਪਰਵਾਹੀ ਹੁੰਦੀ ਹੈ। ਉਹ ਨਿੰਦਿਆ ਤੇ ਉਸਤਤ ਦੋਹਾਂ ਤੋਂ ਹੀ ਅਤੀਤ ਹੁੰਦੇ ਹਨ। ਰਸਿਕ ਕਿਰਤਾਂ ਨੂੰ ਛੱਡ ਵੀ ਦੇਈਏ ਤਦ ਸਧਾਰਨ ਸੁੱਚੀ ਹੱਥਾਂ ਪੈਰਾਂ ਦੀ ਕਿਰਤ ਦਾ ਕੰਮ ਕਰਨ ਵਾਲੇ ਆਪੇ ਵਿਚ ਬੱਚੇ ਵਾਂਗ ਅਬੋਝ ਅਵਸਥਾ ਵਿਚ ਟਿਕੇ ਰਹਿੰਦੇ ਹਨ। ਲੇਖਕ ਦੱਸਦਾ ਹੈ ਕਿ ਇਕ ਵਾਰੀ ਇਕ ਅਮੀਰ ਦੀ ਕਾਰ ਇਕ ਕਿਸਾਨ ਵਿੱਚ ਵੱਜੀ ਤੇ ਉਹ ਬੁਰੀ ਤਰ੍ਹਾਂ ਡਿੱਗ ਪਿਆ, ਉਸ ਨੂੰ ਹਸਪਤਾਲ ਪਹੁੰਚਾਇਆ ਗਿਆ ਭਾਵੇਂ ਉਸ ਨੂੰ ਬਹੁਤੀ ਸੱਟ ਨਹੀਂ ਸੀ ਲੱਗੀ ਪਰ ਉਸ ਨੇ ਸ਼ਿਕਾਇਤ ਵੀ ਕੋਈ ਨਾ ਕੀਤੀ, ਇਹ ਉਸ ਦੇ ਕਿਰਤ ਨਾਲ ਸਹਿਜ ਸੁਭਾਅ ਟਿਕੇ ਹੋਏ ਮਨ ਦਾ ਲੱਛਣ ਸੀ, ਸੇ ਸੁੱਚੀ ਕਿਰਤ ਜ਼ਰੂਰ ਰੱਬ ਦੀ ਪੂਜਾ ਹੈ ਕਿਉਂਕਿ ਸਾਧ ਤੇ ਕਿਰਤੀ ਦੇ ਲੱਛਣ ਮਿਲਦੇ ਹਨ।

ਕਿਰਤੀ ਉੱਪਰ ਰੱਬੀ ਮਿਹਰ :

ਕਿਰਤੀ ਗ਼ਰੀਬ ਵੀ ਹੋਵੇ ਤਾਂ ਵੀ ਉਸ ਉੱਪਰ ਰੱਬੀ ਮਿਹਰ ਬਣੀ ਰਹਿੰਦੀ ਹੈ, ਉਹ ਦਿਖਾਵੇ ਵਜੋਂ ਧਰਮ ਕਰਮ ਦੇ ਫ਼ਜ਼ੂਲ ਕੰਮਾਂ ਵਿੱਚ ਨਹੀਂ ਪੈਂਦਾ ਪੂਰਨ ਸਿੰਘ ਲਿਖਦਾ ਹੈ, ਜਦ ਅਮੀਰ ਲੋਕ ਹੱਦ ਥੀਂ ਵਧ ਅੱਤਿਆਚਾਰ ਕਰਦੇ ਹਨ, ਤਦ ਰੱਬ ਵਲੋਂ ਹੀ ਕੋਈ ਤੂਫ਼ਾਨ ਸੋਸਾਇਟੀ ਵਿੱਚ ਆਉਂਦਾ ਹੈ, ਜਿਹੜਾ ਸੋਸਾਇਟੀ ਦੀ ਜ਼ਮੀਨ, 'ਉੱਚੀ ਨਿੱਚੀ ਪੈਲੀ ਵਿੱਚ ਕਰਾਹ ਫੇਰਦਾ ਹੈ ਤੇ ਬੰਨੇ ਚੰਨੇ ਵੱਟ ਟੋਏ ਨੂੰ ਇਕ ਬਰਾਬਰ ਕਰ ਦਿੰਦਾ ਹੈ। ਯੂਰਪ ਵਿੱਚ ਕਈ ਵਾਰੀ ਇਹ ਹੋਯਾ, ਪਰ ਫਿਰ ਵੀ ਮੁੜ ਤੁੜ ਗੱਲ ਸਮਾਂ ਪਾ ਕੇ ਉਥੇ ਹੀ ਆ ਟਿਕਦੀ ਹੈ। ਕਿਰਤੀ ਕੁਛ ਗ਼ਰੀਬ ਜਿਹੇ, ਨਿਮਾਣੇ ਜਿਹੇ, ਤੇ ਅਮੀਰ ਲੋਕ ਮਨ ਦੇ ਚੰਚਲ ਇਉਂ, ਜਿਵੇਂ ਮੇਮ ਦੇ ਬਣੇ ਬੇਜਾਨ ਜਿਹੇ ਬੁੱਤ ਹੁੰਦੇ ਹਨ ਤੇ ਅੱਖਾਂ ਝਮਕਾਂਦੇ ਹਨ ਤੇ ਹੇਠ ਹਿਲਾਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ ਉਹ ਸੁਖ ਜਿਹੜਾ ਕਿਰਤੀ ਦੀ ਹੱਡੀ ਵਿੱਚ ਕਿਰਤ ਪੈਂਦਾ ਕਰਦੀ ਹੈ, ਕਦੀ ਨਹੀਂ ਆ ਸਕਦਾ। ਨਿਕੰਮਾ ਹੋਣ ਕਰ ਕੇ ਉਨ੍ਹਾਂ ਨੂੰ ਧਰਮ ਕਰਮ ਦੀਆਂ ਗੱਲਾਂ, ਮਸਜਿਦਾਂ ਮੰਦਰ ਬਨਾਉਣ ਦੇ ਅਹੰਕਾਰੀ ਤੇ ਬਨਾਵਟੀ ਦਾਨ ਤੇ ਖੈਰਾਇਤਾਂ ਸੁਝਦੀਆਂ ਹਨ'।

ਗੁਰਬਾਣੀ ਵਿੱਚ ਕਿਰਤੀ ਦੀ ਸਿਫ਼ਤ :

ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਨੇ ਆਪਣੀ ਸਿੱਖਿਆ ਵਿਚ ਮਨੁੱਖ ਨੂੰ ਜੋ ਤਿੰਨ ਕਰਮ ਕਰਨ ਲਈ ਕਿਹਾ ਗਿਆ ਹੈ, ਉਸ ਵਿਚ ਕਿਰਤ ਕਰੇ, ਨਾਮ ਜਪੇ ਤੇ ਵੰਡ ਛਕੇ ਨੂੰ ਪ੍ਰਮੁੱਖਤਾ ਦਿੱਤੀ ਗਈ ਹੈ, ਲੇਖਕ ਅਨੁਸਾਰ 'ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਦੇ ਦਰਬਾਰ ਵਿਚ ਇਕ ਪਾਸੇ ਸੁੱਚੀ ਕਿਰਤ ਨੇੜ ਪ੍ਰਾਣਾਂ ਦੀ ਦਸਾਂ ਨਹੁੰਆਂ ਦੀ ਮਿਹਨਤ ਦੀ ਕਦਰ ਹੈ ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਇਕ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਤੇ ਕਿਰਤ ਵਾਲੇ ਸਾਧ ਦੀ ਚੁੱਪ ਕਿਰਤ ਦੇ ਪੂਰਨ ਦਰਸ਼ਨ ਦੀ ਸਿਫ਼ਤ ਹੈ, ਉਨ੍ਹਾਂ ਮਨੁੱਖੀ ਸਮਾਜ ਦਾ ਆਧਾਰ ਕਿਰਤੀ ਦੀ ਕਿਰਤ ਨੂੰ ਅਤੇ ਮੰਜ਼ਿਲ ਸਾਧ ਦੇ ਵਜੂਦ ਨੂੰ ਕਿਹਾ ਹੈ, ਇਸ ਤੋਂ ਬਿਨਾਂ ਹਰ ਕਰਮ ਨੂੰ ਕੂੜ ਦਾ ਪਸਾਰ ਮੰਨਿਆ ਹੈ, ਜਿਸ ਨੂੰ ਕੂੜੇ ਵਾਂਗ ਆਪਣੇ ਮਨ ਮੰਦਰ ਵਿਚੋਂ ਬਾਹਰ ਸੁੱਟ ਦੇਣ ਦਾ ਉਪਦੇਸ਼ ਵੀ ਦਿੱਤਾ ਹੈ।

ਕਿਰਤ ਤੇ ਵਿੱਦਿਆ :

ਅਸਲ ਵਿੱਦਿਆ ਉਹ ਹੈ, ਜਿਹੜੀ ਕੁਦਰਤ ਦੇ ਰੂਹ ਨਾਲ ਅਭੇਦ ਹੋ ਉਸੀ ਕਾਦਰ ਦੇ ਰੰਗ ਵਿਚ ਕਿਰਤ ਕਰਦੀ ਸਾਹ ਲੈਂਦੀ ਹੈ ਤੇ ਉਹ ਵਿੱਦਿਆ ਅਸਲ ਵਿਚ ਅਵਿੱਦਿਆ ਹੈ, ਜੋ ਕੁਦਰਤ ਤੇ ਕਾਦਰ ਦੇ ਰੰਗ ਤੋਂ ਵੱਖ ਕੀਤੇ ਮਨ ਦੇ ਖਿਆਲਾਂ ਤੇ ਚਰਚਾਵਾਂ ਨੂੰ ਕੋਈ ਹੈਸੀਅਤ ਦਿੰਦੀ ਹੈ।

3.8 ਕਿਰਤ : ਕਲਾਤਮਕ ਅਧਿਐਨ

ਪੂਰਨ ਸਿੰਘ ਆਪਣੀ ਜ਼ੋਰਦਾਰ ਪ੍ਰਤਿਭਾ ਦਾ ਅਕਸ ਆਪਣੀ ਵਾਰਤਕ ਵਿੱਚ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਜਿਵੇਂ ਉਹ ਆਪ ਨਿਰਾਲਾ ਸੀ ਉਵੇਂ ਹੀ ਉਸ ਦੀ ਵਾਰਤਕ ਰਚਨਾ ਵੀ ਨਿਰਾਲੀ ਹੈ। ਇਸ ਦਾ ਵਿਸ਼ਾ ਵਸਤੂ ਅਤੇ ਰੂਪ ਦੋਵੇਂ ਬੇਮਿਸਾਲ ਹਨ। ਪੰਜਾਬੀ ਵਿੱਚ ਬਿਲਕੁਲ ਨਿਵੇਕਲੀ ਵੰਨਗੀ ਵਿਸ਼ਾ-ਵਸਤੂ ਤੇ ਰੂਪ ਦੋਵੇਂ ਘੁਲ ਮਿਲ ਜਾਂਦੇ ਹਨ। ਪੂਰਨ ਸਿੰਘ ਨੇ ਪੰਜਾਬੀ ਵਿੱਚ ਬਿਲਕੁਲ ਵੱਖਰੀ ਕਿਸਮ ਦੀ ਵਾਰਤਕ ਸ਼ੈਲੀ ਨੂੰ ਜਨਮ ਦਿੱਤਾ ਹੈ। ਪੂਰਨ ਸਿੰਘ ਨਾ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਨਾਲ ਮਿਲਦਾ ਹੈ ਤੇ ਨਾ ਹੀ ਭਾਈ ਵੀਰ ਸਿੰਘ ਨਾਲ। ਭਾਵੇਂ ਪੂਰਨ ਸਿੰਘ ਤੇ ਵੀਰ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਦਾ ਵਿਸ਼ਾ ਕੁਝ ਹੱਦ ਤਕ ਇਕ ਦੂਜੇ ਦੇ ਨੇੜੇ ਹੈ। ਵਿਲੱਖਣ ਸ਼ੈਲੀਗਤ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਸਦਕਾ ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਨੂੰ ਪੜ੍ਹਦਿਆਂ ਕੋਈ ਵੀ ਪਾਠਕ ਇਸ ਦਾ ਸਹਿਜੇ ਹੀ ਅੰਦਾਜ਼ਾ ਲਗਾ ਸਕਦਾ ਹੈ ਕਿ ਇਹ ਰਚਨਾ ਪੂਰਨ ਸਿੰਘ ਦੀ ਹੈ। ਇੱਥੇ ਅਸੀਂ ਕਿਰਤ ਲੇਖ ਦੇ ਆਧਾਰ ਤੇ ਉਸ ਦੇ ਕਲਾਤਮਕ ਅਧਿਐਨ ਦੀ ਚਰਚਾ ਕਰਾਂਗੇ।

ਬੁੱਧੀ ਅਤੇ ਵਲਵਲੇ ਦਾ ਸੁਮੇਲ :

ਪੂਰਨ ਸਿੰਘ ਬਹੁਤ ਹੀ ਨਿਵੇਕਲੀ ਸ਼ਖਸੀਅਤ ਦਾ ਮਾਲਕ ਸੀ। ਉਹ ਬੇਹੱਦ ਭਾਵੁਕ ਇਨਸਾਨ ਸੀ ਜੋ ਬੁੱਧੀ ਦੀਆਂ ਸੋਚਾਂ ਨਾਲੋਂ ਦਿਲ ਵਿੱਚ ਪੈਦਾ ਹੁੰਦੀਆਂ ਤਰੰਗਾਂ ਤੋਂ ਵੀ ਵਧੇਰੇ ਪ੍ਰਭਾਵਿਤ ਹੁੰਦਾ ਸੀ। ਉਹ ਬੁੱਧੀ ਮੰਡਲ ਦੀ ਕੈਦ ਵਿੱਚ ਰਹਿਣ ਦੀ ਥਾਂ ਵਲਵਲਿਆਂ ਦੇ ਦੇਸ਼ ਦਾ ਪਾਂਧੀ ਸੀ। ਇਹ ਯਾਦ ਰੱਖਣ ਵਾਲੀ ਗੱਲ ਹੈ ਕਿ ਪੂਰਨ ਸਿੰਘ ਲਈ ਪਦਾਰਥਕ ਸੰਸਾਰ ਅਤੇ ਇਸ ਤੋਂ ਪਰ੍ਹਾਂ ਪਰਮਾਰਥਕ ਸੰਸਾਰ ਦੋ ਨਹੀਂ ਇਕ ਹੀ ਸਨ। ਸਰੀਰ ਅਤੇ ਆਤਮਾ ਉਸ ਲਈ ਦੋ ਨਹੀਂ ਇਹ ਵੀ ਇਕ ਹੀ ਸਨ। ਉਸ ਦੀ ਇਸ ਖੂਬੀ ਦੀ ਝਲਕ ਕਿਰਤ ਲੇਖ ਦੇ ਆਰੰਭ ਵਿੱਚ ਹੀ ਦੇਖਣ ਨੂੰ ਮਿਲ ਜਾਂਦੀ ਹੈ ਉਹ ਲਿਖਦਾ ਹੈ, 'ਪਿਆਰ ਤੇ ਮਿੱਤ੍ਰਤਾ ਤੇ ਹੋਰ ਦਿਵਯ ਗੁਣਾਂ ਨੂੰ ਆਪਣੇ ਵਿੱਚ ਆਵੇਸ਼ ਰੂਪ ਵਿੱਚ ਪੜ੍ਹਛਣ ਲਈ ਤੇ ਫਿਰ ਆਪਣੇ ਅੰਦਰ ਧਾਰਣ ਕਰਨ ਲਈ ਤੇ ਮੁੜ ਉਹਨਾਂ ਨੂੰ ਅੰਦਰੋਂ ਬਾਹਰ ਇਕ ਮਾਲਤੀ ਦੇ ਫੁੱਲ ਵਾਂਗ ਸੁਗੰਧੀ ਖਲੋਰਣ ਲਈ ਆਦਮੀ ਨੂੰ ਕਦੀ ਨਿਕੰਮਾ ਨਹੀਂ ਰਹਿਣਾ ਚਾਹੀਦਾ, ਜਿਸ ਦੇ ਹੱਥ ਵਿੱਚ ਕਿਰਤ ਨਹੀਂ ਉਹ ਨਿਕੰਮਾ ਆਦਮੀ ਹੈ, ਉਹ ਕਦੀ ਉੱਚ ਜੀਵਨ ਦੇ ਮਰਮਾਂ ਨੂੰ ਅਨੁਭਵ ਨਹੀਂ ਕਰ ਸਕਦਾ'।

ਵਾਰਤਕ ਵਿੱਚ ਕਵਿਤਾ ਵਾਲਾ ਰਸ :

ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਦੀ ਇਹ ਵਿਲੱਖਣਤਾ ਹੈ ਕਿ ਉਸ ਦੀ ਵਾਰਤਕ ਵਿਚ ਵੀ ਕਵਿਤਾ ਵਾਲਾ ਰਸ ਅਨੁਭਵ ਹੁੰਦਾ ਹੈ। ਉਸ ਦੇ ਲੇਖਾਂ ਨੂੰ ਪੜ੍ਹਦਿਆਂ ਵਾਰਤਕ ਦਾ ਨਹੀਂ ਕਵਿਤਾ ਦਾ ਸਵਾਦ ਆਉਂਦਾ ਹੈ। ਇਹੋ ਜਿਹੀਆਂ ਟੁਕੜੀਆਂ ਕਈ ਵਾਰ ਤਾਂ ਇਸ ਕਰਕੇ ਵੀ ਕਵਿਤਾ ਲੱਗਦੀਆਂ ਹਨ ਕਿ ਪੂਰਨ ਸਿੰਘ ਨੇ ਗੱਲ ਰੂਪਕਾਂ ਤੇ ਉਪਮਾਵਾਂ ਰਾਹੀਂ ਕੀਤੀ ਹੈ, ਕਵਿਤਾ ਵਾਲੇ ਬਿੰਬ ਵੀ ਉਸ ਵਿੱਚ ਦੇਖੇ ਜਾ ਸਕਦੇ ਹਨ। ਕਿਰਤ ਲੇਖ ਵਿੱਚ ਇਸ ਦਾ ਹਵਾਲਾ ਇਸ ਪ੍ਰਕਾਰ

ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ, 'ਇਕ ਬੰਦਾ ਜਿਹੜਾ ਸਹਿਜ ਸੁਭਾ ਆਪਣੇ ਕੰਮ ਵਿੱਚ ਅੱਠ ਪਹਿਰ ਹੀ ਧਿਆਨ ਨਾਲ ਲੱਗਾ ਹੈ, ਉਸਨੂੰ ਮਾੜੇ ਚਿਤਵਨ ਤੇ ਕੰਗਾਲਤਾ ਦੇ ਕਰਮ ਕਰਨ ਦੀ ਵੇਹਲ ਹੀ ਨਹੀਂ ਲੱਗਦੀ-ਸਿਆਣਿਆਂ ਜੋ ਇਹ ਕਿਹਾ ਕਿ ਨਿਕੰਮਾ ਮਨ ਸ਼ੈਤਾਨ ਦੀ ਆਪਣੀ ਟਕਸਾਲ ਹੋ ਜਾਂਦਾ ਹੈ-ਇਸ ਕਥਨ ਵਿੱਚ ਬੜਾ ਸੱਚ ਭਰਿਆ ਪਿਆ ਹੈ।

ਵਿਅਕਤੀਗਤ ਛਾਪ :

ਨਿਬੰਧ ਵਿਚ ਚੁੰਕਿ ਨਿਬੰਧਕਾਰ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ, ਵਿਚਾਰਧਾਰਾ ਜਾਂ ਅਨੁਭਵ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੁੰਦਾ ਹੈ, ਇਸ ਲਈ ਉਸ ਦੇ ਵਿਅਕਤਿਤਵ ਦੀ ਸਪਸ਼ਟ ਛਾਪ ਉਸ ਦੀ ਨਿਬੰਧ-ਰਚਨਾ ਤੋਂ ਮਿਲ ਜਾਂਦੀ ਹੈ। ਇਸ ਗੱਲ ਨਾਲ ਵਿਦਵਾਨ ਸਹਿਮਤ ਹਨ ਕਿ ਕਿਸੇ ਲੇਖਕ ਦੇ ਵਿਚਾਰ ਅਤੇ ਗੁਣ ਉਸ ਦੀ ਰਚਨਾ ਵਿਚ ਉਸੇ ਤਰ੍ਹਾਂ ਸਮਾਏ ਹੁੰਦੇ ਹਨ ਜਿਵੇਂ ਫੁਲ ਵਿਚ ਸੁਗੰਧ ਮੌਜੂਦ ਰਹਿੰਦੀ ਹੈ। ਜਦੋਂ ਅਸੀਂ ਪੂਰਨ ਸਿੰਘ ਦੇ ਜੀਵਨ ਦੇ ਨਾਲ-ਨਾਲ ਉਸ ਦੀ ਰਚਨਾ 'ਤੇ ਝਾਤ ਮਾਰਦੇ ਹਾਂ ਤਾਂ ਇਹ ਗੱਲ ਪ੍ਰਤੱਖ ਰੂਪ ਵਿੱਚ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ ਕਿ ਜਿਹੇ ਜਿਹਾ ਅਲਬੇਲਾਪਣ ਉਸਦੇ ਜੀਵਨ ਵਿਚ ਮੌਜੂਦ ਸੀ ਉਹੇ ਜਿਹਾ ਹੀ ਖੁੱਲ੍ਹਾਪਣ ਉਸ ਦੀ ਰਚਨਾ ਵਿੱਚ ਵੀ ਮੌਜੂਦ ਹੈ। ਉਹ ਆਪਣੀ ਗੱਲ ਨੂੰ ਸਮਝਾਉਣ ਲਈ ਉਦਾਹਰਣਾਂ ਆਪਣੇ ਨਿੱਜੀ ਜੀਵਨ ਵਿੱਚੋਂ ਵੀ ਦੇ ਲੈਂਦਾ ਹੈ। ਕਿਰਤ ਨਿਬੰਧ ਵਿੱਚ ਅਸੀਂ ਦੇਖਦੇ ਹਾਂ ਕਿ ਪੂਰਨ ਸਿੰਘ ਆਪਣੇ ਸਾਹਮਣੇ ਇਕ ਕਿਰਤੀ ਦੀ ਅਮੀਰ ਦੀ ਕਾਰ ਨਾਲ ਹੋਈ ਟੱਕਰ ਤੇ ਉਸ ਨੂੰ ਹਸਪਤਾਲ ਲੈ ਕੇ ਜਾਣ ਬਾਰੇ ਦੱਸਦੇ ਹੋਏ ਕਿਰਤੀ ਦੇ ਸੁਭਾਅ 'ਤੇ ਚਾਨਣਾ ਪਾਉਂਦਾ ਹੈ।

ਨਿਬੰਧਕਾਰ ਅਤੇ ਪਾਠਕ ਦਾ ਸੰਪਰਕ :

ਨਿਬੰਧ ਇਕ ਅਜਿਹਾ ਸਾਹਿੱਤ-ਰੂਪ ਹੈ, ਜਿਸ ਰਾਹੀਂ ਨਿਬੰਧਕਾਰ ਆਪਣੇ ਵਿਚਾਰਾਂ, ਭਾਵਾਂ ਜਾਂ ਅਨੁਭਵਾਂ ਦੀ ਸਿੱਧੀ ਸਾਂਝ ਪਾਠਕ ਨਾਲ ਕਾਇਮ ਕਰਦਾ ਹੈ। ਇਹ ਦੋਹਾਂ ਵਿਚਾਲੇ ਇਕ ਪ੍ਰਕਾਰ ਦੇ ਸੰਵਾਦ ਦੀ ਭੂਮਿਕਾ ਨਿਭਾਉਂਦਾ ਹੈ। ਨਿਬੰਧਕਾਰ ਕਹਿੰਦਾ ਜਾ ਰਿਹਾ ਹੈ ਅਤੇ ਪਾਠਕ ਸੁਣਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਸੰਵਾਦ ਰਾਹੀਂ ਹੌਲੀ ਹੌਲੀ ਨਿਬੰਧਕਾਰ ਆਪਣੇ ਭਾਵ ਜਾਂ ਵਿਚਾਰ ਨੂੰ ਪਾਠਕ ਦੇ ਮਨ ਵਿਚ ਸਥਾਪਿਤ ਕਰ ਰਿਹਾ ਹੁੰਦਾ ਹੈ। ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਦੀ ਇਹ ਵਿਸ਼ੇਸ਼ਤਾ ਹੈ ਕਿ ਉਹ ਇੱਕ ਵਾਰ ਪਾਠਕ ਨੂੰ ਆਪਣੀ ਉਂਗਲ ਲਾ ਕੇ ਲੈ ਤੁਰਦਾ ਹੈ ਤੇ ਪਾਠਕ ਨੂੰ ਇਹ ਵੀ ਪਤਾ ਨਹੀਂ ਲੱਗਣ ਦਿੰਦਾ ਕਿ ਉਸ ਨੇ ਉਸ ਨੂੰ ਗਿਆਨ ਦੇ ਕਿਹੜੇ-ਕਿਹੜੇ ਸੰਸਾਰਾਂ ਦੀ ਯਾਤਰਾ ਕਰਵਾ ਦਿੱਤੀ ਹੈ। ਨਿਬੰਧ ਦੇ ਖ਼ਤਮ ਹੋਣ ਤੋਂ ਬਾਅਦ ਵਿੱਚ ਵੀ ਪੂਰਨ ਸਿੰਘ ਦਾ ਪ੍ਰਭਾਵ ਪਾਠਕ ਉਤੇ ਲੰਬੇ ਸਮੇਂ ਤੱਕ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ। ਕਵਿਤਾ ਦੇ ਜ਼ਿਆਦਾ ਨੇੜੇ ਹੋਣ ਕਰਕੇ ਕਈ ਵਾਰ ਪੂਰਨ ਸਿੰਘ ਦੇ ਵਿਚਾਰ ਪਾਠਕ ਦੀ ਪੂਰੀ ਤਰ੍ਹਾਂ ਪਕੜ ਵਿਚ ਬੇਸ਼ੱਕ ਨਹੀਂ ਆਉਂਦੇ ਪਰੰਤੂ ਜਿਸ ਪਾਠਕ ਨੂੰ ਇੱਕ ਵਾਰ ਪੂਰਨ ਸਿੰਘ ਨੂੰ ਪੜ੍ਹਨ ਤੇ ਰਸ ਆਉਣਾ ਆਰੰਭ ਹੋ ਜਾਵੇ, ਉਹ ਫਿਰ ਉਸ ਨੂੰ ਛੱਡ ਨਹੀਂ ਸਕਦਾ।

ਮੌਲਿਕਤਾ :

ਨਿਬੰਧ ਵਿਚ ਮੌਲਿਕਤਾ ਦੀ ਸਥਿਤੀ ਇਕ ਅਜਿਹੇ ਪ੍ਰਭਾਵ ਵਾਲੀ ਹੈ, ਜੋ ਵਿਸ਼ੇ ਅਤੇ ਕਲਾ ਦੋਹਾਂ ਤੋਂ ਪੈਦਾ ਹੁੰਦੀ ਹੈ। ਵੇਖਣ ਵਿਚ ਆਇਆ ਹੈ ਕਿ ਕਈ ਲੇਖਕਾਂ ਦੇ ਭਾਵ ਜਾਂ ਵਿਚਾਰ ਮੌਲਿਕ ਹੁੰਦੇ ਹਨ ਅਤੇ ਕਈ ਲੇਖਕਾਂ ਦੇ ਕਹਿਣ ਦਾ ਢੰਗ ਅਨੂਠਾ ਅਤੇ ਵਿਲੱਖਣ ਹੁੰਦਾ ਹੈ। ਜਿੱਥੋਂ ਤੱਕ ਪੂਰਨ ਸਿੰਘ ਦਾ ਸਬੰਧ ਹੈ, ਉਸ ਦੇ ਵਿਸ਼ੇ ਅਤੇ ਕਹਿਣ ਦੇ ਅੰਦਾਜ਼ ਦੋਹਾਂ

ਵਿਚ ਮੌਲਿਕਤਾ ਹੈ, ਅਸੀਂ ਇਹ ਵੀ ਦੇਖਦੇ ਹਾਂ ਕਿ ਪੂਰਨ ਸਿੰਘ ਤੋਂ ਪਹਿਲਾਂ ਆਧੁਨਿਕ ਰੂਪ ਵਾਲੀ ਵਾਰਤਕ ਦੀ ਕੋਈ ਖਾਸ ਪਰੰਪਰਾ ਪੰਜਾਬੀ ਵਿਚ ਮੌਜੂਦ ਨਹੀਂ ਸੀ। ਇਸ ਸਥਿਤੀ ਵਿੱਚ ਪੂਰਨ ਸਿੰਘ ਵਰਗਾ ਮੌਲਿਕ ਰਚਨਾਕਾਰ ਹੀ ਕੋਈ ਕ੍ਰਿਸਮਾ ਕਰ ਸਕਦਾ ਸੀ, ਜੋ ਕਿ ਉਸ ਨੇ ਆਪਣੀ ਵਾਰਤਕ ਦੁਆਰਾ ਕਰ ਵਿਖਾਇਆ। ਜਿੱਥੋਂ ਤਕ ਕਿਰਤ ਨਿਬੰਧ ਦਾ ਸੰਬੰਧ ਹੈ, ਇਸ ਦਾ ਵਿਸ਼ਾ ਤਾਂ ਭਾਵੇਂ ਆਮ ਚਰਚਾ ਵਾਲਾ ਹੈ ਪਰੰਤੂ ਜਿਸ ਢੰਗ ਨਾਲ ਪੂਰਨ ਸਿੰਘ ਨੇ ਇਸ ਨੂੰ ਪੁਖਤਗੀ ਬਖਸ਼ੀ ਹੈ, ਉਹ ਆਪਣੇ ਆਪ ਵਿੱਚ ਮਿਸਾਲ ਹੈ, ਸਰੀਰਕ ਕੰਮ ਅਤੇ ਦੈਵੀ ਗੁਣਾਂ ਦਾ ਸੁਮੇਲ ਕਰਵਾਉਣਾ ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਿਲੱਖਣ ਪ੍ਰਾਪਤੀ ਕਹੀ ਜਾ ਸਕਦੀ ਹੈ।

ਸੰਖੇਪਤਾ :

ਚੰਗੇ ਨਿਬੰਧ ਲਈ ਇਹ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਉਹ ਸੰਖੇਪ ਹੋਵੇ। ਨਿਬੰਧਕਾਰ ਨੇ ਜੋ ਕੁਝ ਕਹਿਣਾ ਹੈ ਉਹ ਜਲਦੀ ਤੋਂ ਜਲਦੀ ਥੋੜੇ ਸ਼ਬਦਾਂ ਵਿਚ ਕਹਿਣਾ ਹੈ। ਲੰਮਾ ਨਿਬੰਧ ਪਾਠਕ ਨੂੰ ਅਕਾ ਦਿੰਦਾ ਹੈ। ਪਾਠਕ ਦੀ ਉਸ ਪ੍ਰਤਿ ਅਰੁਚੀ ਪੈਦਾ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਸ ਨਾਲ ਨਿਬੰਧਕਾਰ ਦਾ ਨਿਬੰਧ ਲਿਖਣ ਦਾ ਉਦੇਸ਼ ਹੀ ਖਤਮ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਪੱਖ ਤੋਂ ਵੇਖਿਆਂ ਵੀ ਪੂਰਨ ਸਿੰਘ ਪ੍ਰਤਿਭਾਸ਼ੀਲ ਸ਼ੈਲੀਕਾਰ ਹੋ ਨਿਬੜਦਾ ਹੈ ਉਸ ਦੇ ਵਾਕ ਬੇਸ਼ੱਕ ਲੰਬੇ ਹਨ ਪ੍ਰੰਤੂ ਉਹ ਆਪਣੀ ਗੱਲ ਨੂੰ ਬਹੁਤ ਨਿੱਕੇ ਨਿੱਕੇ ਪੈਰਿਆਂ ਵਿੱਚ ਹੀ ਸਮਾਪਤ ਕਰ ਦਿੰਦਾ ਹੈ ਲੰਬੇ ਲੰਬੇ ਵਖਿਆਨ ਉਸਦੀ ਰਚਨਾ ਵਿੱਚ ਵੇਖਣ ਨੂੰ ਨਹੀਂ ਮਿਲਦੇ ਸੰਖੇਪਤਾ ਇਸ ਕਦਰ ਹੈ ਕਿ ਕਿਸੇ ਵੀ ਵਿਚਾਰ ਦਾ ਦੁਹਰਾਓ ਵੇਖਣ ਨੂੰ ਨਹੀਂ ਮਿਲਦਾ। ਲਗਾਤਾਰ ਪੜ੍ਹਦਿਆਂ ਸਮੁੱਚਾ ਨਿਬੰਧ ਦਸ ਤੋਂ ਪੰਦਰਾਂ ਮਿੰਟ ਵਿੱਚ ਹੀ ਸਮਾਪਤ ਹੋ ਜਾਂਦਾ ਹੈ। ਵਰਨਣਯੋਗ ਹੈ ਕਿ ਏਨੀ ਸੰਖੇਪਤਾ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਪਾਠਕ ਦੀ ਜਗਿਆਸਾ ਨੂੰ ਸ਼ਾਂਤ ਕਰਨ ਵਿੱਚ ਉਹ ਕਾਮਯਾਬ ਰਹਿੰਦਾ ਹੈ।

ਸਪੱਸ਼ਟਤਾ :

ਨਿਬੰਧਕਾਰ ਦਾ ਮੁੱਖ ਕਰਤੱਵ ਹੈ, ਆਪਣੀ ਗੱਲ ਨੂੰ ਪਾਠਕ ਤਕ ਸਹੀ ਅਤੇ ਸਮਝੇ ਜਾਣ ਯੋਗ ਢੰਗ ਨਾਲ ਪੇਸ਼ ਕਰਨਾ ਹੈ। ਇਸ ਨਾਲ ਪਾਠਕ ਨੂੰ ਕਠਿਨਾਈ ਨਹੀਂ ਹੁੰਦੀ। ਜਿਤਨੀ ਵੀ ਕੋਈ ਨਿਬੰਧ-ਰਚਨਾ ਅਧਿਕ ਸਪਸ਼ਟ ਹੋਵੇਗੀ, ਉਤਨੀ ਹੀ ਉਹ ਵਧੇਰੇ ਪਸੰਦ ਕੀਤੀ ਜਾਵੇਗੀ। ਇਹ ਪਸੰਦਗੀ ਹੀ ਪਾਠਕ ਦਾ ਮਨ ਮੋਹ ਲੈਂਦੀ ਹੈ। ਇਸ ਪੱਖ ਤੋਂ ਪੂਰਨ ਸਿੰਘ ਦੇ ਨਿਬੰਧ ਵਿੱਚ ਘਾਟ ਮਹਿਸੂਸ ਹੁੰਦੀ ਹੈ। ਬਹੁਤ ਸਾਰੇ ਵਿਦਵਾਨਾਂ ਨੇ ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਵਿਚ ਇਸ ਘਾਟ ਵੱਲ ਇਸ਼ਾਰਾ ਵੀ ਕੀਤਾ ਹੈ। ਪੂਰਨ ਸਿੰਘ ਦੀ ਗੱਲ ਸ਼ਬਦਾਂ ਵਿੱਚ ਆਉਂਦੀ ਆਉਂਦੀ ਉਲਝ ਜਾਂਦੀ ਹੈ। ਕਈ ਵਾਰ ਤਾਂ ਉਹ ਬੜੀ ਸਰਲਤਾ ਨਾਲ ਠੀਕ ਕਿਸਮ ਦੇ ਵਾਕ ਬਣਾਉਂਦਾ ਹੈ ਪ੍ਰੰਤੂ ਕਈ ਵਾਰ ਇਉਂ ਲੱਗਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੀ ਗੱਲ ਕਹਿਣ ਦੇ ਜੋਸ਼ ਵਿਚ ਵਾਕ ਬਨਾਵਟ ਦੇ ਅਸੂਲ ਭੁੱਲ ਗਿਆ ਹੈ। ਉਸ ਦੇ ਵਾਕ ਇੰਨੇ ਲੰਬੇ ਹੋ ਜਾਂਦੇ ਹਨ ਕਿ ਕਈ ਵਾਰ ਪੂਰਾ ਪੈਰਾ ਹੀ ਇਕ ਵਾਕ ਬਣ ਜਾਂਦਾ ਹੈ। ਸਧਾਰਨ ਪੱਧਰ ਦੇ ਪਾਠਕ ਲਈ ਉਸਨੂੰ ਸਮਝ ਸਕਣਾ ਔਖਾ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਹ ਗੱਲ ਕਈ ਵਾਰ ਪਾਠਕ ਨੂੰ ਅਕਾ ਵੀ ਦਿੰਦੀ ਹੈ। ਕਈ ਵਾਰ ਤਾਂ ਇੰਜ ਵੀ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਕਿ ਪੂਰਨ ਸਿੰਘ ਦੁਆਰਾ ਲਿਖੀ ਗਈ ਵਾਰਤਕ ਸਾਧਾਰਨ ਪਾਠਕ ਲਈ ਨਾ ਹੋ ਕੇ ਵਿਸ਼ੇਸ਼ ਪਾਠਕਾਂ ਲਈ ਰਚੀ ਗਈ ਹੈ।

ਅੰਤ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਪੂਰਨ ਸਿੰਘ ਇਕ ਮੌਲਿਕ ਸ਼ੈਲੀਕਾਰ ਹੈ। ਜਿਸ ਦੀ ਨਵੀਨਤਾ ਵਿਸ਼ੇ ਦੇ ਪੱਖ ਦੇ ਨਾਲ ਨਾਲ ਉਸਦੇ ਸ਼ੈਲੀਗਤ ਪੱਖਾਂ ਵਿਚ ਵੀ ਝਲਕਦੀ ਹੈ। ਕੋਈ ਵਿਸ਼ੇਸ਼ ਪਰੰਪਰਾ ਮੌਜੂਦ ਨਾ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਉਸ ਵੱਲੋਂ ਆਉਣ ਵਾਲੇ ਵਾਰਤਕਕਾਰਾਂ ਲਈ ਨਵੇਂ ਰਾਹ ਪੈਦਾ ਕੀਤੇ ਗਏ।

3.9 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

ਪ੍ਰਸ਼ਨ 6 ਜਾਪਾਨੀਆਂ ਦੇ ਕਿਰਤੀ ਸੁਭਾਅ ਬਾਰੇ ਪੂਰਨ ਸਿੰਘ ਕੀ ਦੱਸਦਾ ਹੈ ?

ਪ੍ਰਸ਼ਨ 7 ਪੂਰਨ ਸਿੰਘ ਦੇ ਵਿਦਿਆ ਤੇ ਅਵਿਦਿਆ ਬਾਰੇ ਕੀ ਵਿਚਾਰ ਹਨ?

ਪ੍ਰਸ਼ਨ 8 ਗੁਰਬਾਣੀ ਵਿੱਚ ਕਿਰਤੀ ਦੀ ਸਿਫਤ ਕਿਸ ਪ੍ਰਕਾਰ ਕੀਤੀ ਗਈ ਹੈ?

ਪ੍ਰਸ਼ਨ 9 ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਦੀ ਕੋਈ ਵਿਲੱਖਣਤਾ ਦੱਸੋ?

ਪ੍ਰਸ਼ਨ 10 ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਦੀ ਕੋਈ ਕਲਾਤਮਕ ਘਾਟ ਦੀ ਜਾਣਕਾਰੀ ਦਿਓ?

ਉੱਤਰ 6

ਪੂਰਨ ਸਿੰਘ ਨੇ ਆਪਣੇ ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਦਾ ਲੰਮਾ ਸਮਾਂ ਜਾਪਾਨ ਵਿੱਚ ਗੁਜ਼ਾਰਿਆ ਕਿਰਤ ਦੇ ਅਸਲ ਅਰਥ ਉਸਨੂੰ ਜਾਪਾਨੀਆਂ ਦੇ ਜੀਵਨ ਵਿਚੋਂ ਝਲਕਦੇ ਦਿਖਾਈ ਦਿੰਦੇ ਹਨ। ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ 'ਜੇਕਰ ਆਪਣੇ ਦੇਸ਼ ਅਤੇ ਜਪਾਨ ਦਾ ਮੁਕਾਬਲਾ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਜਾਪਾਨ ਵਿਚ ਕਿਸੇ ਨੂੰ ਮਨਘੜਤ ਖਿਆਲਾਂ ਦੀ ਕੜੀ ਗਿਆਨ ਗੋਦੜੀ ਦੀਆਂ ਮਾਨਸਿਕ ਚੰਚਲਤਾ ਦੀਆਂ ਖੇਡਾਂ ਕਰਨ ਦੀ ਵਿਹਲ ਨਹੀਂ, ਉਹ ਲਗਾਤਾਰ ਆਪਣੀ ਕਿਰਤ ਵਿਚ ਲੱਗੇ ਹੋਏ ਹਨ। ਇਕ ਤਰਖਾਣ ਜੋ ਆਪਣੇ ਹੱਥ ਨਾਲ ਲੱਕੜੀ ਨੂੰ ਰੂਪ ਦੇ ਰਿਹਾ ਹੈ, ਇੱਕ ਲੁਹਾਰ ਜੋ ਗਰਮ ਲੋਹੇ ਨੂੰ ਸਾਧ ਰਿਹਾ ਹੈ, ਇਕ ਚਿੱਤਰਕਾਰ ਜਿਹੜਾ ਗਿਆਨ ਧਿਆਨ ਵਿਚ ਕਿਸੀ ਦੇਖੀ ਚੀਜ਼ ਨੂੰ ਅਮਰ ਕਰ ਰਿਹਾ ਹੈ। ਉਨ੍ਹਾਂ ਦੀ ਕਿਰਤ ਦੀ ਲਗਾਤਾਰਤਾ ਤੋਂ ਉਪਜੀ ਸਹਿਜ ਸਮਾਧੀ ਤੋਂ ਉਨ੍ਹਾਂ ਨੂੰ ਵਿਹਲ ਹੀ ਨਹੀਂ ਮਿਲਦੀ ਕਿ ਉਹ ਕਿਸੇ ਨਿਕੰਮੇ ਵਾਦ ਵਿਵਾਦ ਵਿਚ ਪੈਣ ਸਗੋਂ ਉਹ ਤਾਂ ਗੱਲਾਂ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਕੁਝ ਪਾਗਲ ਸਮਝਦੇ ਹਨ।

ਉੱਤਰ 7

ਅਸਲ ਵਿੱਦਿਆ ਉਹ ਹੈ, ਜਿਹੜੀ ਕੁਦਰਤ ਦੇ ਰੂਹ ਨਾਲ ਅਭੇਦ ਹੋ ਉਸੀ ਕਾਦਰ ਦੇ ਰੰਗ ਵਿਚ ਕਿਰਤ ਕਰਦੀ ਸਾਹ ਲੈਂਦੀ ਹੈ ਤੇ ਉਹ ਵਿੱਦਿਆ ਅਸਲ ਵਿਚ ਅਵਿੱਦਿਆ ਹੈ, ਜੋ ਕੁਦਰਤ ਤੇ ਕਾਦਰ ਦੇ ਰੰਗ ਤੋਂ ਵੱਖ ਕੀਤੇ ਮਨ ਦੇ ਖਿਆਲਾਂ ਤੇ ਚਰਚਾਵਾਂ ਨੂੰ ਕੋਈ ਹੈਸੀਅਤ ਦਿੰਦੀ ਹੈ।

ਉੱਤਰ 8

ਪੂਰਨ ਸਿੰਘ ਅਨੁਸਾਰ ਗੁਰੂ ਸਹਿਬਾਨਾਂ ਦੇ ਦਰਬਾਰ ਵਿਚ ਇਕ ਪਾਸੇ ਸੁੱਚੀ ਕਿਰਤ ਨੈਣ ਪ੍ਰਾਣਾਂ ਦੀ ਦਸਾਂ ਨਹੁੰਆਂ ਦੀ ਮਿਹਨਤ ਦੀ ਕਦਰ ਹੈ ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਇਕ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਤੇ ਕਿਰਤ ਵਾਲੇ ਸਾਧ ਦੀ ਚੁੱਪ ਕਿਰਤ ਦੇ ਪੂਰਨ ਦਰਸ਼ਨ ਦੀ ਸਿਫਤ ਹੈ, ਉਨ੍ਹਾਂ ਮਨੁੱਖੀ ਸਮਾਜ ਦਾ ਆਧਾਰ ਕਿਰਤੀ ਦੀ ਕਿਰਤ ਨੂੰ ਅਤੇ ਮੰਜ਼ਿਲ ਸਾਧ ਦੇ ਵਜੂਦ ਨੂੰ ਕਿਹਾ ਹੈ, ਇਸ ਤੋਂ ਬਿਨਾਂ ਹਰ ਕਰਮ ਨੂੰ ਕੂੜ ਦਾ ਪਸਾਰ ਮੰਨਿਆ ਹੈ, ਜਿਸ ਨੂੰ ਕੂੜੇ ਵਾਂਗ ਆਪਣੇ ਮਨ ਮੰਦਰ ਵਿਚੋਂ ਬਾਹਰ ਸੁੱਟ ਦੇਣ ਦਾ ਉਪਦੇਸ਼ ਵੀ ਦਿੱਤਾ ਹੈ।

ਉੱਤਰ 9

ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਦੀ ਇਹ ਵਿਲੱਖਣਤਾ ਹੈ ਕਿ ਉਸ ਦੀ ਵਾਰਤਕ ਵਿਚ ਵੀ ਕਵਿਤਾ ਵਾਲਾ ਰਸ ਅਨੁਭਵ ਹੁੰਦਾ ਹੈ । ਉਸ ਦੇ ਲੇਖਾਂ ਨੂੰ ਪੜ੍ਹਦਿਆਂ ਵਾਰਤਕ ਦਾ ਨਹੀਂ ਕਵਿਤਾ ਦਾ ਸਵਾਦ ਆਉਂਦਾ ਹੈ । ਇਹੋ ਜਿਹੀਆਂ ਟੁਕੜੀਆਂ ਕਈ ਵਾਰ ਤਾਂ ਇਸ ਕਰਕੇ ਵੀ ਕਵਿਤਾ ਲੱਗਦੀਆਂ ਹਨ ਕਿ ਪੂਰਨ ਸਿੰਘ ਨੇ ਗੱਲ ਰੂਪਕਾਂ ਤੇ ਉਪਮਾਵਾਂ ਰਾਹੀਂ ਕੀਤੀ ਹੈ, ਕਵਿਤਾ ਵਾਲੇ ਬਿੰਬ ਵੀ ਉਸ ਵਿੱਚ ਦੇਖੇ ਜਾ ਸਕਦੇ ਹਨ । ਕਿਰਤ ਲੇਖ ਵਿੱਚ ਇਸ ਦਾ ਹਵਾਲਾ ਇਸ ਪ੍ਰਕਾਰ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ, 'ਇਕ ਬੰਦਾ ਜਿਹੜਾ ਸਹਿਜ ਸੁਭਾ ਆਪਣੇ ਕੰਮ ਵਿੱਚ ਅੱਠ ਪਹਿਰ ਹੀ ਧਿਆਨ ਨਾਲ ਲੱਗਾ ਹੈ, ਉਸਨੂੰ ਮਾੜੇ ਚਿਤਵਨ ਤੇ ਕੰਗਾਲਤਾ ਦੇ ਕਰਮ ਕਰਨ ਦੀ ਵੇਹਲ ਹੀ ਨਹੀਂ ਲੱਗਦੀ-ਸਿਆਣਿਆਂ ਜੋ ਇਹ ਕਿਹਾ ਕਿ ਨਿਕੰਮਾ ਮਨ ਸ਼ੈਤਾਨ ਦੀ ਆਪਣੀ ਟਕਸਾਲ ਹੋ ਜਾਂਦਾ ਹੈ-ਇਸ ਕਥਨ ਵਿੱਚ ਬੜਾ ਸੱਚ ਭਰਿਆ ਪਿਆ ਹੈ ।

ਉੱਤਰ 10

ਸਪੱਸ਼ਟਤਾ ਦੇ ਪੱਖ ਤੋਂ ਪੂਰਨ ਸਿੰਘ ਦੇ ਨਿਬੰਧ ਵਿੱਚ ਘਾਟ ਮਹਿਸੂਸ ਹੁੰਦੀ ਹੈ। ਬਹੁਤ ਸਾਰੇ ਵਿਦਵਾਨਾਂ ਨੇ ਪੂਰਨ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਵਿਚ ਇਸ ਘਾਟ ਵੱਲ ਇਸ਼ਾਰਾ ਵੀ ਕੀਤਾ ਹੈ । ਪੂਰਨ ਸਿੰਘ ਦੀ ਗੱਲ ਸ਼ਬਦਾਂ ਵਿੱਚ ਆਉਂਦੀ ਆਉਂਦੀ ਉਲਝ ਜਾਂਦੀ ਹੈ । ਕਈ ਵਾਰ ਤਾਂ ਉਹ ਬੜੀ ਸਰਲਤਾ ਨਾਲ ਠੀਕ ਕਿਸਮ ਦੇ ਵਾਕ ਬਣਾਉਂਦਾ ਹੈ ਪ੍ਰੰਤੂ ਕਈ ਵਾਰ ਇਉਂ ਲੱਗਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੀ ਗੱਲ ਕਹਿਣ ਦੇ ਜੋਸ਼ ਵਿਚ ਵਾਕ ਬਨਾਵਟ ਦੇ ਅਸੂਲ ਭੁੱਲ ਗਿਆ ਹੈ । ਉਸ ਦੇ ਵਾਕ ਇੰਨੇ ਲੰਬੇ ਹੋ ਜਾਂਦੇ ਹਨ ਕਿ ਕਈ ਵਾਰ ਪੂਰਾ ਪੈਰ੍ਹਾ ਹੀ ਇਕ ਵਾਕ ਬਣ ਜਾਂਦਾ ਹੈ । ਸਧਾਰਨ ਪੱਧਰ ਦੇ ਪਾਠਕ ਲਈ ਉਸਨੂੰ ਸਮਝ ਸਕਣਾ ਔਖਾ ਹੋ ਜਾਂਦਾ ਹੈ । ਇਹ ਗੱਲ ਕਈ ਵਾਰ ਪਾਠਕ ਨੂੰ ਅਕਾ ਵੀ ਦਿੰਦੀ ਹੈ । ਕਈ ਵਾਰ ਤਾਂ ਇੰਜ ਵੀ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਕਿ ਪੂਰਨ ਸਿੰਘ ਦੁਆਰਾ ਲਿਖੀ ਗਈ ਵਾਰਤਕ ਸਾਧਾਰਨ ਪਾਠਕ ਲਈ ਨਾ ਹੋ ਕੇ ਵਿਸ਼ੇਸ਼ ਪਾਠਕਾਂ ਲਈ ਰਚੀ ਗਈ ਹੈ।

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ-4	ਘਰ ਦਾ ਪਿਆਰ – ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ, ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ-ਅਨੁ ਵਿਜੈ ਬੰਬੇਲੀ
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ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

4.0 ਘਰ ਦਾ ਪਿਆਰ – ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ

4.0.0 ਜਾਣ-ਪਹਿਚਾਣ

4.0.1 ਉਦੇਸ਼

4.0.2 ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ (1894-1958) : ਜੀਵਨ ਅਤੇ ਰਚਨਾ

4.0.3 ਰਚਨਾਵਾਂ

4.0.4 ਨਿਬੰਧ : ਘਰ ਦਾ ਪਿਆਰ

4.0.5 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ-ਉੱਤਰ

4.0.6 ਘਰ ਦਾ ਪਿਆਰ : ਵਿਸ਼ੇਸ਼ਤਾ ਅਧਿਐਨ

4.0.7 ਘਰ ਦਾ ਪਿਆਰ : ਕਲਾਤਮਕ ਅਧਿਐਨ

4.0.8 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ-ਉੱਤਰ

4.1 ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ - ਅਨੁ ਵਿਜੈ ਬੰਬੇਲੀ

4.1.0 ਜਾਣ- ਪਹਿਚਾਣ

4.1.2 ਵਿਜੈ ਬੰਬੇਲੀ : ਜੀਵਨ ਤੇ ਰਚਨਾ

4.1.3 ਰਚਨਾਵਾਂ

4.1.4 ਨਿਬੰਧ :- ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲ ਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ

4.1.5 ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ : ਵਿਸ਼ੇਸ਼ਤਾ ਅਧਿਐਨ

4.1.6 ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ : ਕਲਾਤਮਕ ਅਧਿਐਨ

4.1.7 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

4.0 ਘਰ ਦਾ ਪਿਆਰ – ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ

4.0.0 ਜਾਣ-ਪਹਿਚਾਣ

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਆਧੁਨਿਕ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਮੁੱਢਲੇ ਵਾਰਤਕਾਰ ਸਨ। ਵਾਰਤਕ ਦੇ ਨਾਲ ਨਾਲ ਉਹਨਾਂ ਨੇ ਟੀਕਾਕਾਰੀ, ਕੋਸ਼ਕਾਰੀ, ਜੀਵਨੀ, ਸਵੈ-ਜੀਵਨੀ, ਆਲੋਚਨਾ ਤੇ ਖੋਜ ਦੇ ਖੇਤਰ 'ਚ ਕਲਮ ਅਜ਼ਮਾਈ। ਇਸ ਪਾਠ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਅਤੇ ਸਾਹਿਤ ਦੇ ਖੇਤਰ ਵਿੱਚ ਪਾਏ ਵੱਡੇ-ਮੁੱਲੇ ਯੋਗਦਾਨ ਬਾਰੇ ਗੱਲਬਾਤ ਕੀਤੀ ਗਈ ਹੈ। ਨਾਲ ਹੀ ਉਨ੍ਹਾਂ ਦੁਆਰਾ ਲਿਖੇ ਗਏ ਲੇਖ ਘਰ ਦਾ ਪਿਆਰ ਦਾ ਆਲੋਚਨਾਤਮਕ ਅਧਿਐਨ ਕਰਦੇ ਹੋਏ, ਇਸ ਦੇ ਬਹੁਪੱਖਾਂ ਨੂੰ ਸਮਝਣ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਗਿਆ ਹੈ।

4.0.1 ਉਦੇਸ਼

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਆਧੁਨਿਕ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਪਹਿਲੀ ਪੀੜ੍ਹੀ ਦੇ ਪ੍ਰਮੁੱਖ ਵਾਰਤਕਕਾਰ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਭਾਵੇਂ ਬਹੁਤਾ ਨਹੀਂ ਲਿਖਿਆ ਪਰ ਜੇ ਵੀ ਲਿਖਿਆ ਹੈ ਉਹ ਇੰਨਾ ਸ਼ੁੱਧ, ਸਪੱਸ਼ਟ ਅਤੇ ਮਿਆਰੀ ਹੈ ਕਿ ਉਹਨਾਂ ਨੂੰ ਟਕਸਾਲੀ ਲੇਖਕ ਮੰਨਣਾ ਪੈਂਦਾ ਹੈ। ਇਸ ਪਾਠ ਦਾ ਉਦੇਸ਼ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਤੇਜਾ ਸਿੰਘ ਦੇ ਲੇਖ ਘਰ ਦਾ ਪਿਆਰ ਦੀ ਮਹੱਤਤਾ ਦ੍ਰਿੜ੍ਹ ਕਰਵਾਉਣਾ ਹੈ। ਮੂਲ ਰਚਨਾ ਦੇ ਨਾਲ ਉਸ ਦਾ ਸਾਰ ਕਿਵੇਂ ਲਿਖਣਾ ਹੈ ਤੇ ਉਸ ਦੇ ਕਲਾ ਪੱਖ ਉੱਤੇ ਵੀ ਚਰਚਾ ਕੀਤੀ ਜਾਵੇਗੀ। ਜਿਸ ਨਾਲ ਵਿਦਿਆਰਥੀ ਨਿਬੰਧ ਦੇ ਕਲਾਤਮਕ ਪੱਖ ਬਾਰੇ ਸੂਝ ਹਾਸਿਲ ਕਰ ਸਕਣਗੇ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੁਆਰਾ ਪੰਜਾਬੀ ਸਾਹਿਤ ਜਗਤ ਵਿੱਚ ਪਾਏ, ਉਨ੍ਹਾਂ ਦੇ ਯੋਗਦਾਨ ਬਾਰੇ ਵੀ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਜਾਣੂ ਕਰਵਾਇਆ ਜਾਵੇਗਾ।

4.0.2 ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ (1894-1958) : ਜੀਵਨ ਅਤੇ ਰਚਨਾ

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਵੀਹਵੀਂ ਸਦੀ ਦੀ ਇੱਕ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਹਸਤੀ ਸਨ। ਉਹ ਇੱਕ ਸਫਲ ਅਧਿਆਪਕ, ਮੰਨੇ-ਪ੍ਰਮਾਣੇ ਵਿਦਵਾਨ, ਸਾਹਿਤਕਾਰ, ਇਤਿਹਾਸਕਾਰ, ਕਵੀ, ਚਿੱਤਰਕਾਰ, ਵਿਆਕਰਣ ਮਾਹਿਰ, ਚਿੰਤਕ, ਧਰਮ ਪ੍ਰਚਾਰਕ ਤੇ ਸਮਾਜ ਸੁਧਾਰਕ ਸਨ। ਇੱਕ ਸਧਾਰਨ ਗਰੀਬ ਪਰਿਵਾਰ ਵਿੱਚ ਜਨਮ ਲੈ ਕੇ ਉਨ੍ਹਾਂ ਨੇ ਰੱਬ ਦਾ ਓਟ ਆਸਰਾ ਤੱਕਦਿਆਂ ਕਰਤੀ ਘਾਲਣਾ ਘਾਲ ਕੇ ਅਕਾਦਮਿਕ ਤੌਰ 'ਤੇ ਉਚੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਕੀਤੀਆਂ।

ਤੇਜਾ ਸਿੰਘ ਦਾ ਜਨਮ 2 ਜੂਨ 1894 ਈ. ਨੂੰ ਭਾਈ ਭਲਾਕਰ ਸਿੰਘ ਦੇ ਘਰ ਮਾਤਾ ਸਰਸਵਤੀ ਦੀ ਕੁੱਖੋਂ ਪਿੰਡ ਅਡਿਆਲਾ ਜਿਲ੍ਹਾ ਰਾਵਲਪਿੰਡੀ ਲਹਿੰਦੇ ਪੰਜਾਬ ਵਿੱਚ ਹੋਇਆ। ਉਨ੍ਹਾਂ ਦਾ ਪਹਿਲਾ ਨਾਮ ਤੇਜਾ ਰਾਮ ਸੀ। ਸਿੱਖ ਧਰਮ ਤੋਂ

ਪ੍ਰਭਾਵਿਤ ਹੋ ਕੇ ਉਨ੍ਹਾਂ ਨੇ ਅੰਮ੍ਰਿਤ ਛਕ ਲਿਆ ਤੇ ਤੇਜਾ ਰਾਮ ਤੋਂ ਤੇਜਾ ਸਿੰਘ ਹੋ ਗਏ। 1899 ਈ. ਵਿੱਚ ਉਨ੍ਹਾਂ ਆਪਣੀ ਪ੍ਰਾਇਮਰੀ ਵਿੱਦਿਆ ਡੱਲਾ ਦੇ ਸਰਕਾਰੀ ਸਕੂਲ ਤੋਂ ਆਰੰਭ ਕੀਤੀ। ਸਕੂਲ ਸਮੇਂ ਵਿੱਚ ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਦੀ ਉਨ੍ਹਾਂ ਦੀ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਾਪਤੀ ਅੱਠਵੀਂ ਜਮਾਤ ਵਿੱਚ ਅੱਵਲ ਰਹਿ ਕੇ ਵਜ਼ੀਫਾ ਹਾਸਲ ਕਰਨਾ ਸੀ। 1910 ਵਿੱਚ ਦਸਵੀਂ ਪਾਸ ਕਰਨ ਉਪਰੰਤ ਉਨ੍ਹਾਂ ਭਾਈ ਨਿਹਾਲ ਸਿੰਘ ਅਤੇ ਭਾਈ ਰਾਮ ਚੰਦ ਸੇਟੀਆਂ ਵਾਲੇ ਤੋਂ ਗੁਰਮੁਖੀ ਸਿੱਖ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਪਾਠ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਇਸ ਤੋਂ ਉਪਰੰਤ ਗੁਰਮਤਿ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਲਗਾਓ ਵਧਦਾ ਗਿਆ ਤੇ ਸਾਰੀ ਉਮਰ ਉਹ ਗੁਰਬਾਣੀ ਦੇ ਅਧਿਐਨ ਕਾਰਜਾਂ ਵਿੱਚ ਜੁਟੇ ਰਹੇ। ਪੰਜਾਬੀ ਤੋਂ ਇਲਾਵਾ ਉਰਦੂ, ਫ਼ਾਰਸੀ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਜ਼ਬਾਨ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਮੁਹਾਰਤ ਹਾਸਲ ਸੀ।

1912 ਈ. ਵਿੱਚ ਐਫ.ਏ ਪਾਸ ਕਰਕੇ ਉਹ ਸੰਤਾ ਸਿੰਘ ਸੁੱਖਾ ਸਿੰਘ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਮੁੱਖ ਅਧਿਆਪਕ ਲੱਗ ਗਏ। 1914 ਵਿੱਚ ਉਨ੍ਹਾਂ ਬੀ.ਏ ਪਾਸ ਕੀਤੀ ਅਤੇ ਰਾਵਲਪਿੰਡੀ ਵਿਚ ਇੰਗਲਿਸ਼ ਤੇ ਇਤਿਹਾਸ ਪੜ੍ਹਾਉਣ ਲੱਗੇ। ਐਮ.ਏ. ਪਾਸ ਕਰਨ ਤੋਂ ਬਾਅਦ 1919 ਵਿੱਚ ਖ਼ਾਲਸਾ ਕਾਲਜ ਅੰਮ੍ਰਿਤਸਰ ਇੰਗਲਿਸ਼, ਇਤਿਹਾਸ ਅਤੇ ਧਾਰਮਿਕ ਸਿੱਖਿਆ ਦੇ ਪ੍ਰੋਫੈਸਰ ਬਣ ਗਏ। ਪਰ ਖ਼ਾਲਸਾ ਕਾਲਜ ਦੀ ਮੈਨੇਜਮੈਂਟ ਸਰਕਾਰ ਪੱਖੀਆਂ ਕੋਲ ਸੀ। ਸਰਕਾਰੀ ਦਖਲਅੰਦਾਜ਼ੀ ਦਾ ਵਿਰੋਧ ਕਰਦਿਆਂ ਕਾਲਜ ਦੇ ਤੇਰਾਂ ਅਧਿਆਪਕਾਂ ਨੇ ਅਸਤੀਫਾ ਦੇ ਦਿੱਤਾ, ਜਿਨ੍ਹਾਂ ਵਿੱਚੋਂ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਵੀ ਇੱਕ ਸਨ। 1923 ਈ. ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੂੰ ਅਕਾਲੀ ਲਹਿਰ ਦੇ ਰੂਪ ਵਿੱਚ ਆਜ਼ਾਦੀ ਸੰਗਰਾਮ ਵਿੱਚ ਸਰਗਰਮੀਆਂ ਕਾਰਨ ਜੇਲ੍ਹ ਵੀ ਜਾਣਾ ਪਿਆ। 1925 ਵਿੱਚ ਉਹ ਦੁਬਾਰਾ ਖ਼ਾਲਸਾ ਕਾਲਜ ਵਿੱਚ ਪੜ੍ਹਾਉਣ ਲੱਗ ਪਏ।

1936 ਵਿੱਚ ਉਨ੍ਹਾਂ ਮਲਾਇਆ ਦੀ ਯਾਤਰਾ ਵੀ ਕੀਤੀ। 1945 ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਖ਼ਾਲਸਾ ਕਾਲਜ (ਮੁੰਬਈ) ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਥਾਪੇ ਗਏ। 1948 ਵਿੱਚ ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਪ੍ਰਕਾਸ਼ਨ ਵਿਭਾਗ ਦੇ ਸਕੱਤਰ ਬਣੇ। 1949 ਵਿੱਚ ਮਹਿੰਦਰਾ ਕਾਲਜ ਪਟਿਆਲਾ ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਨਿਯੁਕਤ ਹੋਏ।

ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧ ਸੁਧਾਰ (ਅਕਾਲੀ) ਲਹਿਰ ਵਿੱਚ ਉਹਨਾਂ ਬਹੁਤ ਮਿਹਨਤ ਅਤੇ ਲਗਨ ਨਾਲ ਕਾਰਜ ਕੀਤਾ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਜੇਲ੍ਹ ਵੀ ਜਾਣਾ ਪਿਆ। ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵਲੋਂ ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ ਦਾ ਖਰੜਾ ਤਿਆਰ ਕਰਨ ਸਮੇਂ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦਾ ਬਹੁਤ ਯੋਗਦਾਨ ਰਿਹਾ। ਉਨ੍ਹਾਂ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧ ਸੁਧਾਰ (ਅਕਾਲੀ) ਲਹਿਰ 'ਤੇ ਇੱਕ ਕਿਤਾਬ ਵੀ ਲਿਖੀ, ਜੋ ਕਿ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਨੇ ਛਾਪੀ। ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਦੇ ਮਹਾਨ ਕੋਸ਼ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੇ ਲਿਖੇ ਕਈ ਇੰਦਰਾਜ਼ ਬਹੁਤ ਪ੍ਰਸੰਸਾਯੋਗ ਹਨ। ਇਸ ਕੋਸ਼ ਦੀ ਭੂਮਿਕਾ ਵੀ ਉਨ੍ਹਾਂ ਦੀ ਲਿਖੀ ਹੋਈ ਹੈ। ਉਹ ਭਾਰਤੀ ਸਾਹਿਤ ਅਕਾਦਮੀ ਦੇ ਸਲਾਹਕਾਰ ਅਤੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਅਕਾਦਮੀ ਦੇ ਉਪ ਪ੍ਰਧਾਨ ਵੀ ਰਹੇ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਵਾਰਤਕ ਲੇਖਕ ਵਜੋਂ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦਾ ਨਾਂ ਬੜਾ ਉੱਚਾ ਹੈ। ਅਕਾਲੀ ਲਹਿਰ ਜਦੋਂ ਆਪਣੀ ਚੜ੍ਹਤ ਵਿੱਚ ਚੱਲ ਰਹੀ ਸੀ ਤਾਂ ਆਪ ਨੇ ਸਿੱਖ ਧਰਮ ਦੇ ਇਤਿਹਾਸ ਬਾਰੇ ਬਹੁਤ ਕੁਝ ਲਿਖਿਆ। ਧਾਰਮਿਕ ਲੇਖਣੀ ਤੋਂ ਪਿੱਛੋਂ ਆਪ ਜਲਦੀ ਹੀ ਸਾਹਿਤਕ ਪਰਖ ਪੜਚੋਲ ਦੇ ਵਿਸ਼ੇ ਨੂੰ ਅਪਣਾ ਕੇ ਉੱਧਰ ਸਰਗਰਮ ਹੋ ਗਏ ਅਤੇ ਨਵੇਂ ਪੁੰਗਰਦੇ ਪੰਜਾਬੀ ਸਾਹਿਤਕਾਰਾਂ ਨੂੰ ਆਪਣੀ ਅਗਵਾਈ ਨਾਲ ਉਤਸ਼ਾਹਿਤ ਕਰਨ ਲੱਗੇ। ਉਸ ਸਮੇਂ ਦੇ ਅਨੁਸਾਰ ਆਪ ਦੀ ਆਲੋਚਨਾ ਨਵੀਆਂ ਲੀਹਾਂ ਪਾਉਣ ਵਾਲੀ ਸੀ ਕਿਉਂਕਿ ਆਪ ਅੰਗਰੇਜ਼ੀ ਸਾਹਿਤ ਤੋਂ ਵੀ ਚੰਗੀ ਤਰ੍ਹਾਂ ਜਾਣੂ ਸਨ ਅਤੇ ਖ਼ਾਲਸਾ ਕਾਲਜ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਅੰਗਰੇਜ਼ੀ ਦੀਆਂ ਐਮ.ਏ. ਕਲਾਸਾਂ ਨੂੰ ਪੜ੍ਹਾਉਂਦੇ ਰਹੇ ਸਨ। ਆਪ ਨੇ ਪੰਜਾਬੀ ਆਲੋਚਨਾ ਨੂੰ ਰਵਾਇਤੀ ਸਥਾਨਕ ਰੰਗਤ ਵਿੱਚੋਂ ਕੱਢ ਕੇ ਆਪਣੀ ਲਿਖਤ ਵਿੱਚ ਖੁੱਲ੍ਹੇ ਦਿਲ ਨਾਲ ਹੋਰਨਾਂ ਦੇਸ਼ਾਂ, ਧਰਮਾਂ, ਸੱਭਿਆਚਾਰਾਂ ਅਤੇ ਸਾਹਿਤ ਨਾਲ ਜਾਣ ਪਛਾਣ ਕਰਵਾਉਂਦਿਆਂ ਇੱਕ ਨਵੇਂ ਸੰਵਾਦ ਦਾ ਸੰਚਾਰ ਕੀਤਾ। ਪ੍ਰੰਤੂ ਨਵੇਂ ਵਿਚਾਰਾਂ ਦੀ ਵੰਨਸੁਵੰਨਤਾ ਦੇ ਬਾਵਜੂਦ ਵੀ ਤੇਜਾ ਸਿੰਘ ਪਾਠਕਾਂ ਨੂੰ ਬੇਝਲ ਅਤੇ ਅਕਾਊ ਪ੍ਰਤੀਤ ਨਹੀਂ ਹੁੰਦਾ ਕਿਉਂਕਿ ਉਸ ਦੀ ਵਾਰਤਕ ਬਹੁਤ ਹੀ ਮਿੱਠੀ ਸਰਲ ਅਤੇ ਛੋਟੇ-ਛੋਟੇ ਵਾਕਾਂ ਨਾਲ ਜੜੀ ਹੋਈ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣਾ ਸਾਰਾ ਜੀਵਨ ਕਾਲਜ ਵਿੱਚ ਸਾਹਿਤ ਪੜ੍ਹਨ ਤੇ ਪੜ੍ਹਾਉਣ ਵਿੱਚ ਲਾਇਆ। ਇਸ ਕਰਕੇ ਉਨ੍ਹਾਂ ਦੇ ਵਧੇਰੇ ਲੇਖ ਨਿਰੋਲ ਸਾਹਿਤਕ ਆਸ਼ੇ ਤੋਂ ਹੀ ਲਿਖੇ ਗਏ। ਉਨ੍ਹਾਂ ਦੀ ਲੇਖਣੀ ਡੂੰਘੀ ਅਤੇ ਗੰਭੀਰ ਕਿਸਮ ਦੀ ਨਾ ਹੋ ਕੇ ਸੌਖੀ, ਸਪੱਸ਼ਟ ਅਤੇ ਦਿਲਚਸਪ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਵਿਹਲੀਆਂ ਗੱਲਾਂ, ਸਾਊਪੁਣਾ, ਘਰ ਦਾ ਪਿਆਰ ਤੇ ਗੁਸਲਖਾਨਾ ਆਦਿ ਜਿਹੇ ਤੁਛ ਵਿਸ਼ਿਆਂ ਉੱਤੇ ਬਹੁਤ ਹੀ ਸੁੰਦਰ ਕਲਾਮਈ ਲੇਖ ਲਿਖੇ ਹਨ। ਹਰ ਚੰਗੀ ਵਾਰਤਕ ਵਿੱਚ ਸਪੱਸ਼ਟਤਾ ਸਰਲਤਾ ਸੰਜਮ ਸੁਭਾਵਿਕਤਾ ਰਵਾਨੀ ਢੁੱਕਵੇਂ ਸ਼ਬਦ ਸ਼ੁੱਧ ਬਣਤਰ ਨਿਆਇਕ ਤੇ ਰਸ ਹੋਣੇ ਚਾਹੀਦੇ ਹਨ। ਤੇਜਾ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਵਿੱਚ ਇਹ ਸਾਰੀਆਂ ਖੂਬੀਆਂ ਮੌਜੂਦ ਹਨ। ਭਾਵੇਂ ਉਸ ਦੀ ਵਾਰਤਕ ਇਕਸਾਰ ਚਲਦੀ ਹੈ, ਫਿਰ ਗਈ ਫਿੱਕੀ ਤੇ ਬੇਰਸ ਨਹੀਂ ਹੁੰਦੀ। ਉਹ ਛੋਟੇ ਛੋਟੇ ਵਾਕ ਬਣਾਉਂਦਾ ਹੈ ਅਤੇ ਹਰ ਇਕ ਪੈਰੇ ਵਿੱਚ ਇੱਕ ਨਵੇਂ ਖਿਆਲ ਨੂੰ ਥਾਂ ਦਿੰਦਾ ਹੈ। ਉਹ ਹਮੇਸ਼ਾ ਨਿਆਇ ਅਤੇ ਦਲੀਲ ਦਾ ਪੱਲਾ ਫੜ ਕੇ ਰੱਖਦਾ ਹੈ ਤੇ ਹਰ ਗੱਲ ਪੂਰੀ ਤਰ੍ਹਾਂ ਸਮਝਾਉਂਦਾ ਜਾਂਦਾ ਹੈ। ਕਿਤੇ ਕਿਤੇ ਹਾਸ ਰਸ ਅਤੇ ਸੂਖਮ ਵਿਅੰਗ ਵੀ ਆਉਂਦਾ ਹੈ। ਤੇਜਾ ਸਿੰਘ ਦਾ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਇਹ ਯਤਨ ਰਿਹਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਵੱਧ ਤੋਂ ਵੱਧ ਉੱਨਤ ਕੀਤਾ ਜਾਵੇ ਤੇ ਵਾਰਤਕ ਨੂੰ ਆਦਰਸ਼ਕ ਰੂਪ ਦਿੱਤਾ ਜਾਵੇ, ਜਿਸ ਵਿੱਚ ਉਹ ਸਫਲ ਵੀ ਰਿਹਾ ਹੈ। ਵਿਆਖਿਆਮਈ-ਵਾਰਤਕ ਵਿੱਚ ਉਸ ਦੀ ਜੇ ਦੇਣ ਹੈ, ਪੰਜਾਬੀ ਸਮਾਲੋਚਕ ਉਸ ਨੂੰ ਕਦੇ ਵਿਸਾਰ ਨਹੀਂ ਸਕਣਗੇ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਸਿਰਜਣਾ ਦੇ ਖੇਤਰ ਵਿੱਚ ਤੇਜਾ ਸਿੰਘ ਨੂੰ ਮੁੱਖ ਤੌਰ 'ਤੇ ਨਿਬੰਧਕਾਰ ਦੇ ਰੂਪ ਵਿੱਚ ਯਾਦ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਉਨ੍ਹਾਂ ਨੇ 'ਅੰਗਰੇਜ਼ੀ-ਪੰਜਾਬੀ ਸ਼ਬਦਕੋਸ਼' ਦਾ ਸੰਕਲਨ ਵੀ ਕੀਤਾ। ਉਨ੍ਹਾਂ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਇੱਛਾ ਇਹ ਸੀ ਕਿ ਉਹ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਅਨੁਵਾਦ ਕਰਨ। ਆਪਣੇ ਜੀਵਨ ਕਾਲ ਦੌਰਾਨ ਉਨ੍ਹਾਂ ਨੇ ਜਿਸ ਹਿੱਸੇ ਨੂੰ ਪੂਰਾ ਕੀਤਾ ਉਸ ਨੂੰ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ ਵੱਲੋਂ 1985 ਵਿੱਚ 'ਪਵਿੱਤਰ ਗ੍ਰੰਥ' ਸਿਰਲੇਖ ਹੇਠ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤਾ ਗਿਆ।

ਉਨ੍ਹਾਂ ਨੇ ਵਾਰਤਕ ਦੇ ਕਈ ਰੂਪਾਂ ਜਿਵੇਂ ਟੀਕਾਕਾਰੀ, ਕੋਸ਼ਕਾਰੀ, ਜੀਵਨੀ, ਸਵੈਜੀਵਨੀ ਤੋਂ ਇਲਾਵਾ ਆਲੋਚਨਾ ਅਤੇ ਖੋਜ ਦੇ ਖੇਤਰ 'ਚ ਕਲਮ ਅਜ਼ਮਾਈ। ਉਨ੍ਹਾਂ ਦੀ ਪਹਿਲੀ ਪੁਸਤਕ 'ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਮਿਸ਼ਨ' 1914 ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ। ਇਸ ਪਿੱਛੋਂ 'ਗੁਰਬਾਣੀ ਦੀਆਂ ਲਗਾਂ-ਮਾਤਰਾਂ' (1924), 'ਆਸਾ ਦੀ ਵਾਰ ਸਟੀਕ' (1939) 'ਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ। ਉਨ੍ਹਾਂ ਨੇ ਡਾ. ਗੰਡਾ ਸਿੰਘ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸਿੱਖ ਧਰਮ ਦਾ ਸੰਖਿਪਤ ਇਤਿਹਾਸ ਲਿਖਿਆ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਉਨ੍ਹਾਂ ਨੇ ਗੁਰਬਾਣੀ 'ਜਪੁ', 'ਆਸਾ ਕੀ ਵਾਰ' ਅਤੇ 'ਸੁਖਮਨੀ ਸਾਹਿਬ' ਦਾ ਤਰਜਮਾ ਕੀਤਾ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਵਿਆਖਿਆ ਦੇ ਪ੍ਰਕਾਸ਼ਨ ਵਜੋਂ 'ਸ਼ਬਦਾਰਥ' ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੁਆਰਾ ਕੀਤਾ ਗਿਆ ਅਜਿਹਾ ਮੁੱਖ ਕਾਰਜ ਸੀ, ਜਿਸ ਨੂੰ ਪੂਰਾ ਕਰਨ ਵਿਚ ਪੰਜ ਸਾਲ 1936 ਤੋਂ 1941 ਦਾ ਸਮਾਂ ਲੱਗਿਆ।

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੇ ਆਪਣੀ ਰਚਨਾਤਮਕ ਪ੍ਰਤਿਭਾ ਰਾਹੀਂ ਜ਼ਿੰਦਗੀ ਦੇ ਅਣਗੌਲੇ ਪਹਿਲੂਆਂ ਨੂੰ ਵਿਆਪਕ ਸੰਦਰਭ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ। ਉਹ ਯਥਾਰਥਵਾਦੀ ਚਿੰਤਕ ਸਨ। ਪ੍ਰਮਾਣਿਕ ਨਿਬੰਧਕਾਰ ਵਜੋਂ ਉਨ੍ਹਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਵਿਚ ਸਾਹਿਤ-ਰੂਪ ਦੇ ਸਾਰੇ ਪ੍ਰਤੀਨਿਧ ਗੁਣ-ਲੱਛਣ ਅਤੇ ਰੂਪਗਤ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਮੌਜੂਦ ਹਨ, ਜਿਵੇਂ: ਵਿਅਕਤੀਗਤ ਛਾਪ, ਬੁੱਧੀ ਅਤੇ ਭਾਵ ਦਾ ਸੁਮੇਲ, ਪਾਠਕ ਨਾਲ ਸਾਂਝ, ਸਪੱਸ਼ਟਤਾ, ਸ਼ੈਲੀ ਅਤੇ ਸ਼ਖਸੀਅਤ, ਬੋਲੀ ਅਤੇ ਸ਼ੈਲੀ, ਸ਼ਬਦਾਂ ਦੀ ਢੁੱਕਵੀਂ ਚੋਣ ਆਦਿ। ਉਨ੍ਹਾਂ ਨੇ ਵਾਰਤਕ ਸਿਰਜਣਾ ਵੇਲੇ ਇਸ ਗੱਲ ਦਾ ਖਾਸ ਖਿਆਲ ਰੱਖਿਆ ਕਿ ਰਚਨਾ ਸਰਲ ਭਾਸ਼ਾ ਵਿਚ ਹੋਵੇ ਤੇ ਐਥੇ ਤੋਂ ਐਥੇ ਵਿਸ਼ੇ ਨੂੰ ਸਰਲਤਾ ਨਾਲ ਪਾਠਕਾਂ ਤੱਕ ਪਹੁੰਚਾ ਸਕਣ। ਉਨ੍ਹਾਂ ਦੇ ਵਿਚਾਰ ਮੁਤਾਬਿਕ ਸਰਲਤਾ ਵਿਸ਼ੇ ਦੀ ਚੋਣ ਦੇ ਆਲੇ-ਦੁਆਲੇ ਦੇ ਵਰਣਨ ਉੱਪਰ ਨਿਰਭਰ ਕਰਦੀ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਨੂੰ ਆਪਣੇ ਅਨੁਭਵ ਅਤੇ ਅਭਿਵਿੱਜਨ ਦੀ ਪ੍ਰਮਾਣਿਕਤਾ ਨਾਲ ਮਾਲਾਮਾਲ ਕਰਕੇ ਇਸ ਨੂੰ ਅਤਿਅੰਤ ਵਿਕਸਿਤ ਰੂਪਾਕਾਰ ਵਜੋਂ ਸਥਾਪਿਤ ਕੀਤਾ। ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੀਆਂ ਰਚਨਾਵਾਂ ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਖਸੀਅਤ ਦਾ ਦਰਪਣ ਹਨ। 'ਸ਼ੈਲੀ ਹੀ ਸ਼ਖਸੀਅਤ ਹੈ' ਵਾਲਾ ਕਥਨ ਉਨ੍ਹਾਂ ਦੇ ਨਿਬੰਧਾਂ 'ਤੇ ਪੂਰੀ ਤਰ੍ਹਾਂ ਢੁੱਕਦਾ ਹੈ। ਬੇਸ਼ੱਕ, ਪੰਜਾਬੀ ਨਿਬੰਧ ਦਾ ਜਨਮ ਤੇਜਾ ਸਿੰਘ ਤੋਂ ਲਗਭਗ ਇਕ ਚੌਥਾਈ ਸਦੀ ਪਹਿਲਾਂ ਹੋ ਚੁੱਕਿਆ ਸੀ, ਪਰ ਇਸ ਦੇ ਬਾਵਜੂਦ ਉਨ੍ਹਾਂ ਨੂੰ ਆਧੁਨਿਕ ਨਿਬੰਧ ਦਾ ਜਨਮਦਾਤਾ ਹੀ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਬਾਰੇ ਪੰਜਾਬੀ ਸਾਹਿਤਕਾਰਾਂ ਵਿਚ ਇਕ ਜੁਮਲਾ ਮਸ਼ਹੂਰ ਰਿਹਾ ਹੈ:

ਪਗੜੀ ਬੰਨ੍ਹਦਾ ਚੁਣ-ਚੁਣ।

ਗੱਲਾਂ ਕਰਦਾ ਪੁਣ-ਪੁਣ।

ਅਰਥਾਤ ਉਹ ਆਪਣੇ ਕਥਨ ਦੀ ਰਚਨਾ ਬੜੀ ਸੂਝ-ਬੂਝ ਤੇ ਤੇਲ-ਮੇਲ ਕੇ ਕਰਦੇ ਹਨ। ਉਹ ਆਪਣੀ ਹਰ ਰਚਨਾ ਨੂੰ ਕਲਾ ਦੀ ਕਸੌਟੀ ਉੱਤੇ ਨਿਰਖ-ਪਰਖ ਕੇ ਪਾਠਕਾਂ ਦੇ ਸਨਮੁੱਖ ਪੇਸ਼ ਕਰਦੇ ਸਨ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਲੇਖਣੀ ਵਿਚੋਂ ਸਾਰੇ ਰਵਾਇਤੀ ਤੇ ਮੱਧਕਾਲੀ ਲੱਛਣ ਨਿਖੇੜ ਕੇ ਲਾਂਭੇ ਰੱਖ ਦਿੱਤੇ, ਜਿਸ ਕਰਕੇ ਉਹ ਸਹੀ ਅਰਥਾਂ ਵਿਚ ਆਧੁਨਿਕ

ਨਿਬੰਧਕਾਰ ਦੇ ਰੂਪ ਵਿਚ ਉਜਾਗਰ ਹੁੰਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦਾ ਹਰ ਲੇਖ ਪੰਜਾਬੀ ਦੀ ਮਿਆਰੀ ਨਿਬੰਧਕਾਰੀ ਦਾ ਜਾਮਨ ਹੈ। 10 ਜਨਵਰੀ 1958 ਨੂੰ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦਾ ਦੇਹਾਂਤ ਹੋਇਆ ਤਾਂ ਪੰਜਾਬ ਦੇ ਸਾਹਿਤਕ ਜਗਤ ਨੇ ਇੱਕ ਵੱਡਾ ਘਾਟਾ ਮਹਿਸੂਸ ਕੀਤਾ।

4.0.3 ਰਚਨਾਵਾਂ

ਪੰਜਾਬੀ:-

ਨਵੀਆਂ ਸੋਚਾਂ, ਸਹਿਜ-ਸੁਭਾ

ਸਭਿਆਚਾਰ

ਆਰਸੀ (ਸਵੈ-ਜੀਵਨੀ)

ਸਾਹਿਤ ਦਰਸ਼ਨ

ਪੰਜਾਬੀ ਕਿਵੇਂ ਲਿਖੀਏ

ਸ਼ਬਦਾਂਤਿਕ ਲਗਾਂ ਮਾਤਰਾਂ।

ਸ਼ਬਦ ਕੋਸ਼: ਸ਼ਬਦਾਰਥ, ਅੰਗਰੇਜ਼ੀ-ਪੰਜਾਬੀ ਕੋਸ਼।

ਇੰਗਲਿਸ਼: ਗਰੇਥ ਆਫ ਰਿਸਪਾਨਸਿਬਿਲਿਟੀ ਇਨ ਸਿਖਇਜ਼ਮ, ਏ ਸ਼ਾਰਟ ਹਿਸਟਰੀ ਆਫ ਦੀ ਸਿਖਸ, ਦੀ ਆਸਾ-ਦੀ-ਵਾਰ, ਹਾਈ ਰੇਡਜ਼ ਆਫ ਸਿੱਖ ਹਿਸਟਰੀ (ਤਿੰਨ ਭਾਗ), ਸਿਖਇਜ਼ਮ ਗੁਰਦੁਆਰਾ ਰੀਫਾਰਮ ਮੂਵਮੈਂਟ, ਸਿਖਇਜ਼ਮ: ਇਟਸ ਆਈਡਲਜ਼ ਐਂਡ ਇੰਸਟੀਟਿਊਸ਼ਨਜ਼, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਦਾ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਅਨੁਵਾਦ ਉਹ ਪੂਰਾ ਨਾ ਕਰ ਸਕੇ।

4.0.4 ਨਿਬੰਧ : ਘਰ ਦਾ ਪਿਆਰ

ਘਰ ਇੱਠਾਂ ਜਾਂ ਵੱਟਿਆਂ ਦੇ ਬਣੇ ਕੋਠੇ ਨੂੰ ਨਹੀਂ ਕਹਿੰਦੇ। ਘਰ ਤੋਂ ਭਾਵ ਉਹ ਥਾਂ ਹੈ, ਜਿੱਥੇ ਮਨੁੱਖ ਦਾ ਪਿਆਰ ਤੇ ਸੱਧਰਾਂ ਪਲਦੀਆਂ ਹਨ, ਜਿੱਥੇ ਬਾਲਪਨ ਵਿਚ ਮਾਂ ਭੈਣ ਤੇ ਭਰਾ ਕੋਲੋਂ ਲਾਡ ਲਿਆ ਹੁੰਦਾ ਹੈ, ਜਿੱਥੇ ਜਵਾਨੀ ਵਿੱਚ ਸਾਰੇ ਜਹਾਨ ਨੂੰ ਗਾਹ ਕੇ ਲਤਾੜ ਕੇ, ਖੱਟੀ ਕਮਾਈ ਕਰ ਕੇ ਮੁੜ ਆਉਣ ਨੂੰ ਜੀ ਕਰਦਾ ਹੈ, ਜਿੱਥੇ ਬੁਢਾਪੇ ਵਿੱਚ ਬਹਿ ਕੇ ਸਾਰੇ ਜੀਵਨ ਦੇ ਝਮੇਲਿਆਂ ਤੋਂ ਮਿਲੀ ਵਿਹਲ ਨੂੰ ਅਰਾਮ ਨਾਲ ਕੱਟਣ ਵਿੱਚ ਇਉਂ ਸੁਆਦ ਆਉਂਦਾ ਹੈ ਜਿਵੇਂ ਬਚਪਨ ਵਿੱਚ ਮਾਂ ਦੀ ਝੋਲੀ ਵਿੱਚ ਆਉਂਦਾ ਸੀ। ਘਰ ਮਨੁੱਖ ਦੇ ਨਿਜੀ ਵਲਵਲਿਆ ਤੇ ਸ਼ਖਸੀ ਰਹਿਣੀ ਦਾ ਕੇਂਦਰ ਹੁੰਦਾ ਹੈ। ਉਸ ਦਾ ਆਚਰਣ ਬਣਾਉਣ ਵਿੱਚ ਜਿਥੇ ਸਮਾਜਕ ਤੇ ਮੁਲਕੀ ਆਲੇ ਦੁਆਲੇ ਦਾ ਅਸਰ ਕੰਮ ਕਰਦਾ ਹੈ, ਉੱਥੇ ਘਰ ਦੀ ਚਾਰ ਦਿਵਾਰੀ ਅਤੇ ਇਸ ਦੇ ਅੰਦਰ ਦੇ ਹਾਲਾਤ ਦਾ ਅਸਰ ਵੀ ਘਟ ਕੰਮ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਮਨੁੱਖ ਦਾ ਆਚਰਣ ਬਣਦਾ ਹੀ ਘਰ ਵਿੱਚ ਹੈ। ਇਹ ਉਸ ਦੀਆਂ ਰੁਚੀਆਂ ਅਤੇ ਸੁਭਾਉ ਦਾ ਸਾਂਚਾ ਹੈ। ਕਈ ਵਾਰੀ ਜਦ ਮੈਂ ਕਿਸੇ ਸਜਣ ਨੂੰ ਕੋਝੇ, ਸੜੀਅਲ ਜਾਂ ਖਿਝੂ ਸੁਭਾ ਵਾਲਾ ਵੇਖਦਾ ਹਾਂ, ਤਾਂ ਮੈਂ ਦਿਲ ਵਿੱਚ ਕਹਿੰਦਾ ਹਾਂ ਇਸ ਵਿਚਾਰੇ ਨੂੰ ਘਰ ਦਾ ਪਿਆਰ ਨਹੀਂ ਮਿਲਿਆ ਹੋਣਾ।

ਮੇਰੇ ਇੱਕ ਜਾਣਕਾਰ ਬਿਰਧ ਬੀਬੀ ਜੀ ਹਨ , ਜੋ ਨੇਕੀ ਤੇ ਉਪਕਾਰ ਦੀ ਪੁਤਲੀ ਹਨ । ਸਵੇਰੇ ਸ਼ਾਮ ਬਿਨਾਂ ਨਾਗਾ ਨਿਤਨੇਮ ਕਰਦੇ ਗੁਰਦੁਆਰੇ ਦੀ ਪ੍ਰਕਰਮਾ ਕਰਦੇ ਹਨ । ਕਿਸੇ ਦੇ ਦੁੱਖ ਨੂੰ ਦੇਖ ਕੇ ਕਦੀ ਜਰ ਨਹੀਂ ਸਕਦੇ । ਵਲਵਲਾ ਉਹਨਾਂ ਦਾ ਇੰਨਾ ਕੋਮਲ ਤੇ ਪਵਿੱਤਰ ਹੈ ਕਿ ਚੱਪੇ-ਚੱਪੇ ਹਮਦਰਦੀ ਨਾਲ ਫਿਸ ਪੈਂਦੇ ਹਨ । ਬੱਚਿਆਂ ਨੂੰ ਵੇਖ ਕੇ ਤਾਂ ਬੱਚੇ ਹੀ ਬਣ ਜਾਂਦੇ ਹਨ ਪਰ ਸੁਭਾ ਉਨ੍ਹਾਂ ਦਾ ਬਹੁਤ ਖਰ੍ਹਵਾਂ ਹੈ । ਨਿੱਕੀ ਨਿੱਕੀ ਗੱਲ ਤੋਂ ਖਿੜ ਪੈਂਦੇ ਹਨ ਅਤੇ ਗੁੱਸੇ ਵਿੱਚ ਆ ਕੇ ਆਪੇ ਤੋਂ ਬਾਹਰ ਹੋ ਜਾਂਦੇ ਹਨ । ਉਸ ਹਾਲਤ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੂੰ ਦੇਖੇ ਤਾਂ ਮਾਲੂਮ ਹੁੰਦਾ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਦਿਲ ਵਿੱਚ ਕੋਈ ਤਰਸ ਨਹੀਂ , ਕੋਈ ਪਿਆਰ ਨਹੀਂ , ਪਰ ਹੁੰਦੇ ਉਸ ਵਕਤ ਵੀ ਉਨ੍ਹੇ ਹੀ ਨਰਮ ਤੇ ਕੋਮਲ ਹਨ । ਕੇਵਲ ਇਹ ਕੋਮਲਤਾ ਤੇ ਨਰਮੀ ਗੁੱਸੇ ਦੇ ਪਰਦੇ ਹੇਠ ਛੁਪੀ ਹੁੰਦੀ ਹੈ । ਇਸ ਗੁੱਸੇ ਤੇ ਭੁੱਲਪੁਣੇ ਦਾ ਕਾਰਨ ਉਨ੍ਹਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਪਿੱਛਾ ਫੇਲਣ ਤੋਂ ਇਹ ਮਾਲੂਮ ਹੁੰਦਾ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਘਰ ਦਾ ਪਿਆਰ ਨਹੀਂ ਮਿਲਿਆ । ਪਤੀ ਜਵਾਨੀ ਵਿੱਚ ਹੀ ਸਾਥ ਛੱਡ ਗਿਆ ਅਤੇ ਝੋਲੀ ਪੁਤਰਾਂ ਧੀਆਂ ਤੋਂ ਖਾਲੀ ਰਹੀ । ਕਿਸੇ ਨੇ ਨਿੱਕੀਆਂ ਨਿੱਕੀਆਂ ਬਾਹਾਂ ਗਲੇ ਵਿੱਚ ਪਾ ਕੇ ਨਹੀਂ ਆਖਿਆ , ' ਬੀ ਜੀਓ ! ਮੈਂ ਕਿੱਡਾ ਸੋਹਣਾ ਵਾਂ ' ।

ਮੈਂ ਕਈ ਵੱਡੇ ਵੱਡੇ ਕਥਿੱਕੜ ਵੇਖੇ ਹਨ । ਜੋ ਬਾਹਰ ਪੰਡਾਲਾਂ ਵਿੱਚ ਕਥਾ ਕਰਦਿਆਂ ਜਾਂ ਵਖਿਆਨ ਦਿੰਦਿਆਂ ਲੋਕਾਂ ਨੂੰ ਆਪਣੀ ਸਿਆਣਪ ਤੇ ਵਿਦਿਆ ਦੇ ਚਮਤਕਾਰ ਦਸ ਕੇ ਹੈਰਾਨ ਕਰ ਦਿੰਦੇ ਹਨ । ਪਰ ਜੇ ਕੋਈ ਦੁਖੀਆ ਜਾਂ ਲੋੜਵੰਦ ਉਹਨਾਂ ਦੇ ਦਰ ਤੇ ਜਾ ਖੜੋਵੇ ਤਾਂ ਚਾਰ ਚਾਰ ਘੰਟੇ ਸ਼ਾਇਦ ਮੁਲਾਕਾਤ ਲਈ ਉਡੀਕਣਾ ਪਵੇ ਅਤੇ ਜੇ ਮਿਲਣ ਵੀ ਤਾਂ ਉਹਨਾਂ ਦਾ ਦਿਲ ਹਮਦਰਦੀ ਨਾਲ ਨਹੀਂ ਪੰਘਰਦਾ , ਅੱਖਾਂ ਨਮਰੂਦ ਦੀ ਕਬਰ ਵਾਂਗ ਸਦਾ ਸੁੱਕੀਆਂ ਹੀ ਰਹਿੰਦੀਆਂ ਹਨ , ਕਦੀ ਤਰਸ ਜਾਂ ਪਿਆਰ ਨਾਲ ਸਜਲ ਨਹੀਂ ਹੋਈਆ । ਇੱਡੀ ਕਰੜਾਈ ਦਾ ਕਾਰਨ ? ਕੇਵਲ ਇਹ ਕਿ ਇਹੋ ਜਿਹੇ ਸੱਜਣ ਆਪਣਾ ਸਾਰਾ ਸਮਾਂ ਪੇਥੀਆਂ ਫੇਲਣ , ਲਿਖਣ ਜਾਂ ਜਿਵੇਂ ਇੱਕ ਸੱਜਣ ਦੀ ਵਹੁਟੀ ਕਿਹਾ ਕਰਦੀ ਹੈ - ਭਾਈ ਹੁਰੀਂ ਆਪਣੀ ਸਾਰੀ ਜ਼ਿੰਦਗੀ ਹੈਂਡ ਬੈਗ ਨਾਲ ਮੋਟਰਾਂ ਜਾਂ ਗੱਡੀਆਂ ਦੇ ਸਫਰ ਵਿੱਚ ਹੀ ਟਪਾ ਛੱਡਦੇ ਹਨ । ਉਹਨਾਂ ਵਿੱਚ ਘਰ ਦਾ ਪਿਆਰ ਨਹੀਂ ਹੁੰਦਾ । ਇਸ ਲਈ ਉਹਨਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਰਸ ਤੋਂ, ਨਿੱਘ ਤੋਂ ਖਾਲੀ ਕੋਰੀ ਜਿਹੀ ਹੁੰਦੀ ਹੈ ।

ਇਹੋ ਜਿਹੇ ਉਪਦੇਸ਼ਕ ਤੇ ਲਿਖਾਰੀ ਵੱਡੇ-ਵੱਡੇ ਗੁਰੂਆਂ ਤੇ ਪੈਗੰਬਰਾਂ ਦੇ ਜੀਵਨ ਵੀ ਆਪਣੇ ਨਮੂਨੇ ਉੱਤੇ ਢਾਲਦੇ ਹੋਏ, ਉਹਨਾਂ ਮਹਾਂ ਪੁਰਖਾਂ ਨੂੰ ਵੀ ਆਪਣੇ ਜਿਹੇ ਕੋਰੇ ਤੇ ਘਰੇਲੀ ਪਿਆਰ ਤੋਂ ਸੱਖਣੇ ਬਣਾ ਦਸਦੇ ਹਨ । ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਜੀਵਨ ਇਉਂ ਦੱਸਦੇ ਹਨ ਕਿ ਜਿਵੇਂ ਉਹ ਕਦੀ ਤੇਤਲੀਆਂ ਗੱਲਾਂ ਕਰਨ ਵਾਲੇ ਬਚਪਨ ਵਿੱਚੋਂ ਲੰਘੇ ਹੀ ਨਹੀਂ ਹੁੰਦੇ । ਬਾਲਪਨ ਤੋਂ ਹੀ ਉਤਨੀਆਂ ਸਿਆਣੀਆਂ ਤੇ ਪ੍ਰਮਾਰਥ ਦੀਆਂ ਗੱਲਾਂ ਕਰਦੇ ਹੁੰਦੇ ਸਨ , ਜਿਤਨੀਆਂ ਕਿ ਵੱਡੀ ਉਮਰ ਵਿੱਚ । ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਬੱਚਿਆਂ ਦਾ ਭੋਲਾਪਣ, ਅਲਬੇਲੀ ਤਬੀਅਤ, ਭੈਣ ਭਰਾ ਦਾ ਪਿਆਰ, ਲਾਡ ਤੇ ਰੁਸੇਵੇ ਮਹਾਂ ਪੁਰਖਾਂ ਦੀ ਬਣਤਰ ਲਈ ਉਨ੍ਹੇ ਹੀ ਜ਼ਰੂਰੀ ਹਨ, ਜਿੰਨੇ ਕਿ ਆਮ ਮਨੁੱਖਾਂ ਲਈ । ਇਸ ਤਜਰਬੇ ਵਿੱਚ ਲੰਘਣ ਨਾਲ ਖਿਆਲਾਂ , ਵਲਵਲਿਆਂ ਤੇ ਅਮਲਾਂ ਦੀ ਉਸਾਰੀ ਕੁਦਰਤੀ ਤੌਰ ਤੇ ਹੁੰਦੀ ਹੈ । ਜਿਹਨਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਸਾਧਾਰਨ

ਬਣਨੀ ਹੁੰਦੀ ਹੈ, ਉਹਨਾਂ ਨੂੰ ਬਚਪਨ ਦਾ ਇਹ ਤਜਰਬਾ ਸੰਸਾਰ ਦੇ ਆਮ ਕੰਮਾਂ ਲਈ ਤਿਆਰ ਕਰਦਾ ਹੈ ਅਤੇ ਜਿਹਨਾਂ ਨੇ ਪੂਰਨਤਾ ਪ੍ਰਾਪਤ ਕਰਨੀ ਹੁੰਦੀ ਹੈ, ਉਹਨਾਂ ਲਈ ਘਰ ਦਾ ਪਿਆਰ, ਮਾਪਿਆਂ ਤੋਂ ਉਦਰੇਵਾਂ ਤੇ ਰੁਸੇਵਾਂ, ਭੈਣਾਂ ਦਾ ਥਾਂ ਤੇ ਵੀਰ ਨੂੰ ਬਚਾਉਣਾ ਇੱਕ ਅਜਿਹਾ ਚੁਗਿਰਦਾ ਬਣਾ ਰੱਖਦਾ ਹੈ, ਜਿਸ ਤੋਂ ਉਹਨਾਂ ਦੇ ਵਲਵਲੇ ਉੱਚੇ ਸਾਈਂ ਦੇ ਪਿਆਰ ਵੱਲ ਪਰੇਰੇ ਜਾਂਦੇ ਹਨ ਅਤੇ ਸਿੱਕਾਂ ਸਿੱਕਣ ਤੇ ਕੁਰਬਾਨੀਆਂ ਕਰਨ ਦੀ ਜਾਂਚ ਆਉਂਦੀ ਹੈ। ਜਿਨ੍ਹਾਂ ਲਿਖਾਰੀਆਂ ਨੇ ਬਚਪਨ ਦੇ ਜ਼ਰੂਰੀ ਤਜਰਬੇ ਨੂੰ ਨਹੀਂ ਸਮਝਿਆ, ਉਹਨਾਂ ਨੇ ਈਸਾ ਦਾ ਜੀਵਨ ਉਹਨਾਂ ਦੇ ਬਚਪਨ ਦਾ ਹਾਲ ਦੇਣ ਤੋਂ ਬਿਨਾਂ ਹੀ ਲਿਖ ਦਿੱਤਾ ਅਤੇ ਬੁੱਧ ਮਹਾਰਾਜ ਤੇ ਗੁਰੂ ਨਾਨਕ ਦੇ ਮਾਪਿਆਂ ਦੇ ਆਚਰਣ ਨੂੰ ਬਹੁਤ ਕੇਝੇ ਢੰਗ ਨਾਲ ਰੰਗਿਆ। ਜੇ ਲਿਖਾਰੀਆਂ ਨੂੰ ਖ਼ਿਆਲ ਹੁੰਦਾ ਕਿ ਮਹਾਂ ਪੁਰਖ ਵੀ ਘਰ ਦੇ ਆਲੇ ਦੁਆਲੇ ਵਿੱਚੋਂ ਚੰਗਾ ਅਸਰ ਲੈ ਸਕਦੇ ਹਨ ਤਾਂ ਉਹ ਇਹਨਾਂ ਦੇ ਮਾਪਿਆਂ ਦਾ ਜ਼ਿਕਰ ਬਹੁਤ ਸਤਿਕਾਰ ਨਾਲ ਕਰਦੇ ਅਤੇ ਉਹਨਾਂ ਦੇ ਘਰੇਲੀ ਚੁਗਿਰਦੇ ਵਿੱਚੋਂ ਕੁੱਝ ਮਹਾਨਤਾ ਦੇ ਚਿੰਨ੍ਹ ਲੱਭਣ ਦਾ ਯਤਨ ਕਰਦੇ। ਮੈਂਨੂੰ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਜਨਮ ਸਾਖੀ ਵਿੱਚੋਂ ਵਧੀਕ ਤੋਂ ਵਧੀਕ ਦਰਦਨਾਕ ਤੇ ਰੁਮਾਂਚ ਕਰ ਦੇਣ ਵਾਲਾ ਨਜ਼ਾਰਾ ਉਹ ਲੱਭਣਾ ਹੈ, ਜਿਸ ਵਿੱਚ ਗੁਰੂ ਜੀ ਪਰਦੇਸ ਯਾਤਰਾ ਕਰ ਕੇ ਘਰ ਨੂੰ ਪਰਤਦੇ ਹਨ, ਪਰ ਦਿਲ ਨੂੰ ਕਰੜਾ ਕਰਕੇ ਆਪ ਬਾਹਰ ਖੂਹ ਉੱਤੇ ਬਹਿ ਰਹਿੰਦੇ ਹਨ ਅਤੇ ਭਾਈ ਮਰਦਾਨੇ ਨੂੰ ਆਪਣੇ ਘਰ ਵਾਲਿਆਂ ਦੀ ਖ਼ਬਰ ਸੁਰਤ ਲੈਣ ਲਈ ਪਿੰਡ ਭੇਜਦੇ ਹਨ, ਪਰ ਕਹਿੰਦੇ ਹਨ, ਇਹ ਨਾਂ ਦੱਸੀ ਕਿ ਮੈਂ ਵੀ ਇੱਥੇ ਆਇਆ ਹਾਂ। ' ਮਰਦਾਨਾ ਮਾਤਾ ਤ੍ਰਿਪਤਾ ਜੀ ਪਾਸ ਪੁੱਜਦਾ ਹੈ ਅਤੇ ਘਰ ਦਾ ਹਾਲ ਪੁੱਛ ਕੇ ਵਿਦਾ ਹੋਣ ਲਗਦਾ ਹੈ ਤਾਂ ਮਾਤਾ ਜੀ ਵੀ ਉਸ ਦੇ ਪਿੱਛੇ - ਪਿੱਛੇ ਪਿੰਡ ਤੋਂ ਬਾਹਰ ਉਸ ਥਾਂ ਪੁੱਜਦੇ ਹਨ, ਜਿੱਥੇ ਗੁਰੂ ਜੀ ਬੈਠੇ ਹਨ। ਜੇ ਕਿਸੇ ਨੇ ਮਾਂ ਦੇ ਵਿਡੱਤਣ ਤੋਂ ਅਰਸੀ ਅਸਰ ਨੂੰ ਦੇਖਣਾ ਹੋਵੇ ਤਾਂ ਇਸ ਨਜ਼ਾਰੇ ਦੇ ਹਾਲ ਨੂੰ ਪੜ੍ਹੇ। ਮਾਤਾ ਆਪਣੇ ਪੁੱਤਰ ਨੂੰ ਵੇਖ ਕੇ ਬਿਹਬਲ ਹੋ ਜਾਂਦੀ ਹੈ ਅਤੇ ਉਸ ਵੇਲੇ ਜੇ ਮਮਤਾ ਵਾਲੇ ਲਫਜ਼ ਕਹਿੰਦੀ ਹੈ, ਉਹਨਾਂ ਦਾ ਕਰੁਣਾ ਰਸ ਉੱਚੀ ਤੋਂ ਉੱਚੀ ਕਵਿਤਾ ਤੋਂ ਉੱਚੇ ਤੋਂ ਉੱਚੇ ਵਲਵਲੇ ਨੂੰ ਮਾਤ ਕਰਦਾ ਹੈ। ਪੁੱਤਰ ਦਾ ਮੱਥਾ ਚੁੰਮ ਕੇ ਉਹ ਕਹਿੰਦੀ ਹੈ, ਵੇ ਬੱਚਾ, ਮੈਂ ਵਾਰੀ ! ਮੈਂ ਤੈਥੋਂ ਵਾਰੀ ! ਮੈਂ ਉਹਨਾਂ ਦੇਸ਼ਾਂ ਤੋਂ ਵਾਰੀ ! ਉਹਨਾਂ ਰਾਹਾਂ ਤੋਂ ਵਾਰੀ। ਜਿਨ੍ਹਾਂ ਉੱਤੇ ਚਲ ਕੇ ਤੂੰ ਆਇਆ ਹੈ। ਜੇ ਕੋਈ ਸੁੱਕਾ ਫੁਲਾਸਫੂਰ ਹੁੰਦਾ ਤਾਂ ਉਸ ਵੇਲੇ ਆਪਣੀ ਮਾਂ ਨੂੰ ਕਹਿੰਦਾ, ' ਜਾ ਭਈ ਜਾ। ਇਹਨਾਂ ਤਿਲਾਂ ਵਿੱਚ ਤੇਲ ਨਹੀਂ। ਤੂੰ ਮਾਇਆ ਦਾ ਰੂਪ ਧਾਰ ਕੇ ਮੈਂਨੂੰ ਭਰਮਾਉਣ ਆਈ ਹੈ। ਨਹੀਂ, ਗੁਰੂ ਜੀ ਮਾਤਾ ਜੀ ਦੇ ਬਚਨ ਸੁਣ ਕੇ ਫਿਸ ਪਏ ਅਤੇ ਉਸ ਦੇ ਚਰਨਾਂ ਉੱਤੇ ਡਿੱਗ ਕੇ ਰੇਏ, ਖੂਬ ਰੇਏ। ਉਹ ਅੱਥਰੂ ਹਜ਼ਾਰ ਗਿਆਨ - ਧਿਆਨ ਦਾ ਨਚੋੜ ਸਨ, ਹਜ਼ਾਰ ਫਰਜ਼ਾਂ ਤੇ ਪਰਉਪਕਾਰਾਂ ਦੀ ਜੜ੍ਹ ਨੂੰ ਸਿੰਜਣ ਵਾਲੇ ਸਨ।

ਕੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਦਿਲ ਉੱਤੇ ਹੀ ਨਾਨਕੀ ਦੇ ਪਿਆਰ ਦਾ ਅਸਰ ਘੱਟ ਸੀ, ਜਿਸ ਨੇ ਬਚਪਨ ਵਿੱਚ ਲੋਰੀਆਂ ਦੇ ਕੇ, ਕੁੱਛੜ ਚੁੱਕ ਕੇ ਪਾਲਿਆ ਸੀ ਅਤੇ ਪਿਤਾ ਦੀਆਂ ਚਪੇੜਾਂ ਤੋਂ ਬਚਾਇਆ ਤੇ ਖਰੇ ਸੌਦੇ ਕਰਦਿਆਂ ਸਲਾਹਿਆ ਤੇ ਉਤਸ਼ਾਹਿਆ ਸੀ ? ਜੇ ਉਹ 'ਨਾਨਕ ਸਨ ਤਾਂ ਉਹ ਨਾਨਕੀ ਨਹੀਂ ਸੀ' ?

ਕੀ ਮੁਹੰਮਦ ਸਾਹਿਬ ਦੀ ਜ਼ਿੰਦਗੀ ਉੱਤੇ ਉਨ੍ਹਾਂ ਦੀ ਬੀਵੀ ਖਦੀਜਾ ਦਾ ਅਸਰ ਘਟ ਸੀ, ਜਿਸ ਨੇ ਐਥੇ ਤੋਂ ਐਥੇ ਵੇਲੇ ਉਹਨਾਂ ਦੀ ਮਦਦ ਕੀਤੀ ਤੇ ਉਹਨਾਂ ਦੇ ਜੀਵਨ-ਆਦਰਸ਼ ਨੂੰ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸਮਝ ਕੇ ਉਸ ਵਿੱਚ ਯਕੀਨ ਕੀਤਾ ਅਤੇ ਸਦਾ ਹੌਸਲਾ ਵਧਾਇਆ ? ਜਦ ਹਜ਼ਰਤ ਮੁਹੰਮਦ ਨੂੰ ਰੱਬ ਵੱਲੋਂ ਬਾਣੀ ਉਤਰਦੀ ਸੀ ਤਾਂ ਉਹ ਥੱਕ ਕੇ ਇੰਨੇ ਨਿਸੱਤੇ ਹੋ ਜਾਂਦੇ ਸਨ ਕਿ ਉਹਨਾਂ ਨੂੰ ਅਰਾਮ ਦੇ ਕੇ ਮੁੜ ਅਸਲੀ ਹਾਲਤ ਤੇ ਲਿਆਉਣ ਵਾਲੀ ਖਦੀਜਾ ਹੀ ਸੀ, ਜੋ ਉਨ੍ਹਾਂ ਦਾ ਸਿਰ ਆਪਣੇ ਪੱਟਾਂ ਉੱਤੇ ਰੱਖ ਕੇ ਪਿਆਰ ਨਾਲ ਸਭ ਥਕੇਵੇਂ ਦੂਰ ਕਰ ਦੇਂਦੀ ਸੀ ।

ਜੇ ਕਾਰਲਾਈਲ ਆਪਣੀ ਤੀਵੀਂ ਨੂੰ ਪਿਆਰ ਕਰਦਾ ਤਾਂ ਉਹ ਇੰਨਾ ਖਿਝੂ ਨਾ ਹੁੰਦਾ । ਉਹ ਆਪਣੇ ਕਮਰੇ ਵਿੱਚ ਬੈਠਾ ਪੜ੍ਹਦਾ ਜਾਂ ਲਿਖਦਾ ਰਹਿੰਦਾ ਸੀ ਅਤੇ ਉਸ ਦੀ ਵਹੁਟੀ ਬਰਾਂਡੇ ਵਿੱਚ ਬੈਠੀ ਆਏ ਗਏ ਨੂੰ ਤ੍ਰਾਹਦੀ ਰਹਿੰਦੀ । ਜਦ ਕਦੀ ਉਹ ਹੀਆਂ ਕਰਕੇ ਉਸ ਦੇ ਕਮਰੇ ਦਾ ਬੂਹਾ ਖੋਲ੍ਹ ਕੇ ਅੰਦਰ ਝਾਕਦੀ ਤਾਂ ਉਹ ਖਿੱਝ ਕੇ ਖਾਣ ਨੂੰ ਪੈਂਦਾ ਅਤੇ ਉਸ ਨੂੰ ਤ੍ਰਾਹ ਕੇ ਬਾਹਰ ਕੱਢ ਦਿੰਦਾ । ਉਸ ਦਾ ਸਾਰੇ ਸੰਸਾਰ ਨੂੰ ਚੁੱਪ ਦੇ ਮਜ਼ਮੂਨ ਉੱਤੇ ਅਮੁੱਕ ਸਿੱਖਿਆ ਦੇਣ ਦਾ ਕੀ ਲਾਭ ਜਦ ਉਸ ਦੀ ਆਪਣੀ ਕਲਮ ਚੁੱਪ ਨਹੀਂ ਕਰਦੀ ਅਤੇ 'ਨਾਈ ਦੀ ਕੈਚੀ' ਵਾਕਰ ਲੁਤਰ ਲੁਤਰ ਕਰਦੀ ਰਹਿੰਦੀ ਹੈ ? ਉਸ ਦਾ ਲੰਮੇ ਲੰਮੇ ਲੇਖ ਲਿਖ ਕੇ ਲੋਕਾਂ ਨੂੰ ਚਾਬਕ ਵਰਗੀ ਤਾੜਨਾ ਕਰਨ ਦਾ ਕੀ ਲਾਭ ਜੇ ਉਹ ਆਪ ਇੱਕ ਘਰ ਦੀ ਸੁਆਣੀ ਨੂੰ ਵੀ ਆਰਾਮ ਨਾ ਦੇ ਸਕਿਆ ।

ਅੱਜ ਕਲ ਬਹੁਤ ਸਾਰੀ ਦੁਰਾਚਾਰੀ ਦਾ ਕਾਰਨ ਘਰੇਲੀ ਵੱਸੋਂ ਦਾ ਘਾਟਾ ਤੇ ਬਜ਼ਾਰੀ ਰਹਿਣੀ-ਬਹਿਣੀ ਦਾ ਵਾਧਾ ਹੈ । ਘਰ ਘਟ ਰਹੇ ਹਨ ਤੇ ਹੋਟਲ ਵਧ ਰਹੇ ਹਨ । ਲੋਕੀਂ ਘਰ ਦੇ ਸਦਾਚਾਰੀ ਅਸਰ ਨੂੰ ਨਾ ਜਾਣਦੇ ਹੋਏ, ਬਾਲ ਬੱਚੇ ਤੇ ਤੀਵੀਂ ਨਾਲ ਜੀਵਨ ਬਿਤਾਣ ਦੀ ਥਾਂ ਕਲੱਬਾਂ ਤੇ ਹੋਟਲਾਂ ਦੀ ਰਹਿਣੀ ਨੂੰ ਵਧੇਰੇ ਪਸੰਦ ਕਰਦੇ ਹਨ । ਇਸ ਦਾ ਸਿੱਟਾ ਇਹ ਨਿਕਲ ਰਿਹਾ ਹੈ ਕਿ ਲੋਕਾਂ ਵਿੱਚੋਂ ਉਹ ਘਰੇਲੀ ਜ਼ਿੰਮੇਵਾਰੀ, ਉਹ ਬਰਾਦਰੀ ਵਾਲੀ ਸ਼ਰਾਫਤ ਅਤੇ ਉਹ ਮਿੱਠਤ ਤੇ ਨਿਮਰਤਾ ਵਾਲੇ ਗੁਣ ਘਟ ਰਹੇ ਹਨ, ਜੋ ਕੇਵਲ ਘਰੇਲੀ ਆਚਰਣ ਤੋਂ ਹੀ ਉਪਜਦੇ ਹਨ । ਇਸਤਰੀ ਤੇ ਬੱਚਿਆਂ ਵਿੱਚ ਕੇਵਲ ਇਤਨੀ ਦਿਲਚਸਪੀ ਦੱਸੀ ਜਾਂਦੀ ਹੈ, ਜਿਤਨੀ ਕਿ ਉਹਨਾਂ ਨੂੰ ਘਰ ਤੋਂ ਬਾਹਰ ਲੋਕਾਂ ਦੇ ਸਾਹਮਣੇ ਵਿਖਾਲ ਜੋਗਾ ਬਣਾ ਦੇਵੇ । ਇਹ ਬਹੁਤ ਘਟ ਵੇਖਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਘਰ ਦਾ ਮਾਲਕ ਆਪਣੇ ਘਰ ਦੇ ਬੱਚਿਆਂ ਲਈ ਕੋਈ ਦਿਮਾਗੀ ਸਦਾਚਾਰਕ ਜਾਂ ਆਤਮਕ ਉਨਤੀ ਵਾਲੇ ਸਾਧਨ ਇਕੱਠੇ ਕਰਦਾ ਹੋਵੇ ਜਾਂ ਖੇਡਾਂ, ਪੁਸਤਕਾਂ, ਸਵਾਦੀ ਤਮਾਸ਼ੇ ਜਾਂ ਧਾਰਮਿਕ ਸਿੱਖਿਆ ਦੇ ਸਮਿਆਨ ਵਧਾਣ ਦਾ ਜਤਨ ਕਰਦਾ ਹੋਵੇ ।

ਮੁੰਡਿਆਂ ਅਤੇ ਵਿਦਿਆਰਥੀਆਂ ਬਾਬਤ ਵੀ ਸ਼ਿਕਾਇਤ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਉਹ ਸਮਾਜਕ ਵਰਤੋਂ ਵਿੱਚ ਕੇਰੇ ਜਿਹੇ, ਗ਼ੈਰ - ਜ਼ਿੰਮੇਵਾਰ ਅਤੇ ਕਈ ਵੇਰ ਸਦਾਚਾਰ ਦੀਆਂ ਹੱਦਾਂ ਟੱਪ ਜਾਣ ਵਾਲੇ ਹੋ ਜਾਂਦੇ ਹਨ । ਇਸ ਦਾ ਕਾਰਨ ਵੀ ਘਰਾਂ ਨੂੰ ਛੱਡ ਕੇ ਬੋਰਡਿੰਗਾਂ ਦੀ ਰਹਿਣੀ ਬਹਿਣੀ ਹੈ । ਜਿਹੜਾ ਮੁੰਡਾ ਬਚਪਨ ਤੋਂ ਲੈ ਕੇ ਉਮਰ ਦਾ ਚੇਖਾ ਹਿੱਸਾ ਮਾਂ, ਭੈਣ, ਭਰਾ ਤੇ ਗੁਆਂਢੀਆਂ ਤੋਂ ਵੱਖਰਾ ਰਹਿ ਕੇ ਬੋਰਡਿੰਗ ਵਿੱਚ ਕੱਟਦਾ ਹੈ, ਉਸ ਵਿੱਚ ਘਰੇਲੀ ਗੁਣ (ਲੱਜਾ, ਹਮਦਰਦੀ

, ਬਰਾਬਰੀ ਦਾ ਸਨਮਾਨ ਆਦਿ) ਨਹੀਂ ਪੈਦਾ ਹੁੰਦੇ । ਚਾਚੀ ਮਰ ਜਾਏ , ਤਾਂ ਮੁੰਡੇ ਨੂੰ ਆਪਣੇ ਚਾਚੇ ਪਾਸ ਜਾ ਕੇ ਪਰਚਾਉਣੀ ਕਰਨ ਦੀ ਜਾਚ ਨਹੀਂ ਆਉਂਦੀ । ਮਾਂ ਨੂੰ ਨਾਲ ਜਾ ਕੇ ਕਹਿਣਾ ਪੈਣਾ ਏ , ਕਾਕਾ ਚਾਚੀ ਲਈ ਅਫ਼ਸੋਸ ਕਰਨ ਆਇਆ ਹੈ । ਇਹੋ ਜਿਹਾ ਰਿਸ਼ਤਾ ਸੰਬੰਧਾਂ ਤੋਂ ਕੋਰਾ ਅਤੇ ਘਰੇਲੀ ਪਿਆਰਾਂ ਤੋਂ ਭੁੱਖਾ ਰੱਖਿਆ ਹੋਇਆ ਮੁੰਡਾ ਜਦ ਸਾਲ ਮਗਰੋਂ ਆਪਣੇ ਪਿੰਡ ਜਾਂਦਾ ਹੈ ਤਾਂ ਕੁੜੀਆਂ ਵੇਖਕੇ ਆਪਣੀਆਂ ਅੱਖਾਂ ਜਾਂ ਦਿਲ ਨੂੰ ਸੰਭਾਲ ਨਹੀਂ ਸਕਦਾ ਅਤੇ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਖਰੂਦ ਮਚਾਂਦਾ ਹੈ।

ਅਸਲੀ ਧਾਰਮਿਕ ਜੀਵਨ ਦੀ ਨੀਂਹ ਘਰ ਦੀ ਰਹਿਣੀ ਬਹਿਣੀ ਵਿੱਚ ਰੱਖੀ ਜਾ ਸਕਦੀ ਹੈ। ਪਰ ਲੋਕਾਂ ਦੀ ਰੁਚੀ ਘਰਾਂ ਵੱਲ ਘੱਟ ਹੋਣ ਕਰਕੇ ਧਾਰਮਿਕ ਰਹਿਣੀ ਵੀ ਇੱਕ ਲੋਕਾਚਾਰ ਬਣ ਗਈ ਹੈ। ਧਰਮ ਘਰਾਂ ਵਿੱਚੋਂ ਨਿਕਲ ਕੇ ਬਜ਼ਾਰਾਂ ਵਿੱਚ ਆ ਗਿਆ ਹੈ । ਲੋਕੀਂ ਧਰਮ ਦੀ ਕਮਾਈ ਬੱਸ ਇਸੇ ਨੂੰ ਸਮਝੀ ਬੈਠੇ ਹਨ ਕਿ ਦਿਨ-ਤਿਉਹਾਰ ਨੂੰ ਕਿਸੇ ਦੀਵਾਨ ਵਿੱਚ ਹਾਜ਼ਰ ਹੋ ਕੇ ਪਾਠ , ਲੈਕਚਰ ਜਾਂ ਅਰਦਾਸ ਨੂੰ ਸੁਣ ਛੱਡਣਾ । ਘਰ ਵਿੱਚ ਇਸਤਰੀ ਬੱਚਿਆਂ ਨਾਲ ਰਲਕੇ ਪਾਠ ਕਰਨਾ ਜਾਂ ਅਰਦਾਸ ਕਰਨੀ ਬਹੁਤ ਘੱਟ ਵੇਖੀ ਜਾਂਦੀ ਹੈ ਪਰ ਅਸਲ ਵਿੱਚ ਧਾਰਮਿਕ ਰੁਚੀ ਕੇਵਲ ਉਸੇ ਆਦਮੀ ਅੰਦਰ ਪੈਦਾ ਹੋ ਸਕਦੀ ਹੈ, ਜੋ ਘਰ ਵਾਲਿਆਂ ਨਾਲ ਰਲ ਕੇ ਕੋਈ ਧਾਰਮਿਕ ਸੰਸਕਾਰ ਕਰਦਾ ਜਾਂ ਆਪਣੇ ਰੱਬ ਨੂੰ ਯਾਦ ਕਰਦਾ ਹੈ ।

ਜਿਹੜੇ ਲੋਕੀਂ ਘਰੇਲੀ ਜੀਵਨ ਛੱਡ ਕੇ ਸਾਧ ਸੰਤ ਬਣ ਕੇ ਧਰਮ ਕਮਾਉਣਾ ਚਾਹੁੰਦੇ ਹਨ, ਉਹਨਾਂ ਲਈ ਇਹ ਕੰਮ ਉਤਨਾ ਹੀ ਔਖਾ ਹੈ, ਜਿਤਨਾ ਕਿ ਉਸ ਕਿਸਾਨ ਜੋ ਜ਼ਿੰਮੀਂ ਨੂੰ ਛੱਡ ਕੇ ਹਵਾ ਵਿੱਚ ਬੀ ਬੀਜਣਾ ਚਾਹੇ । ਵੱਡੇ - ਵੱਡੇ ਮਹਾਂ ਪੁਰਖ ਅਖਵਾਣ ਵਾਲੇ , ਜੋ ਗ੍ਰਹਿਸਤ ਤੋਂ ਕੰਨੀਂ ਕਤਰਾਂਦੇ ਸਨ , ਧਾਰਮਿਕ ਜਾਂ ਇਖਲਾਕੀ ਔਕੜ ਪੈਣ ਤੇ ਝੱਟ ਡਿਗ ਜਾਂਦੇ ਸਨ (ਕਿਸੇ ਦਾ ਨਾਂ ਕੀ ਲੈਣਾ ਹੋਇਆ ?) ਤੁਸੀਂ ਕਈਆਂ ਦੀਆਂ ਸਾਖੀਆਂ ਪੜ੍ਹਦੇ ਹੋਵੋਗੇ ਕਿ ਉਹ ਸਾਰੀ ਉਮਰ ਜਤੀ ਰਹੇ ਪਰ ਜਦ ਇਸਤਰੀਆਂ ਵੇਖੀਆਂ ਤਾਂ ਆਪਣੇ ਆਪ ਉੱਤੇ ਕਾਬੂ ਨਾ ਰੱਖ ਸਕੇ । ਕਈ ਤਾਂ ਇਸੇ ਡਰ ਤੋਂ ਕਿ ਕਿਧਰੇ ਮਾਇਆ ਵਿੱਚ ਫਸ ਨਾ ਜਾਈਏ , ਜੰਮਦਿਆਂ ਹੀ ਕਮੰਡਲ ਚੁੱਕ ਤੇ ਬਨਵਾਸ ਕਰਨ ਚਲੇ ਜਾਂਦੇ ਸਨ । ਅੰਤ ਇਹੋ ਜਿਹਿਆਂ ਨੂੰ ਵੀ ਠੀਕ ਰਸਤਾ ਲੱਭਦਾ ਸੀ ਤਾਂ ਗ੍ਰਹਿਸਤੀ ਰਾਜੇ ਜਨਕ ਵਰਗਿਆਂ ਤੋਂ । ਇਸੇ ਲਈ ਸਿੱਖ ਗੁਰੂਆਂ ਨੇ ਘਰੇਲੀ ਜੀਵਨ ਉੱਤੇ ਜ਼ੋਰ ਦਿੱਤਾ ਕਿਉਂਕਿ ਸਦਾਚਾਰ ਬਣਦਾ ਹੀ ਘਰੇਲੀ ਜੀਵਨ ਤੋਂ ਹੈ । ਧੀਆਂ-ਪੁੱਤਰ, ਇਸਤਰੀ ਮਾਤਾ-ਪਿਤਾ, ਇਹ ਮਾਇਆ ਦੇ ਸੰਬੰਧ ਨਹੀਂ , ਸਗੋਂ ਹਰੀ ਨੇ ਆਪ ਸਾਡੇ ਆਚਰਣ ਢਾਲਣ ਲਈ ਪਵਿੱਤਰ ਸਾਂਚੇ ਬਣਾਏ ਹਨ ।

ਮਾਈ ਬਾਪ ਪੂਤ ਸਭਿ, ਹਰ ਕੇ ਕੀਏ ।

ਸਭ ਕਉ ਸਨਬੰਧੁ ਹਰਿ ਪ੍ਰਭੁ ਕਰਿ ਦੀਏ (ਗੁਜਰੀ ਮ : 4)

ਜਿਸ ਨੇ ਕਿਸੇ ਵਿਹਾਰ ਵਿੱਚ ਪੈ ਕੇ ਨਿਤ-ਨਿਤ ਬਦਦਿਆਨਤੀ ਦਾ ਟਾਕਰਾ ਨਹੀਂ ਕੀਤਾ, ਉਸ ਨੇ ਦਿਆਨਤਦਾਰੀ ਦੇ ਗੁਣ ਨੂੰ ਕਿਵੇਂ ਸਿੱਖਣਾ ਹੋਇਆ? ਇਸੇ ਤਰ੍ਹਾਂ ਜਿਸ ਨੇ ਪਿਤਾ , ਮਾਤਾ , ਭਰਾ , ਭੈਣ , ਪੁੱਤਰ , ਧੀ ਬਣ

ਕੇ ਇਹਨਾਂ ਐਕੜਾਂ ਦਾ ਮੁਕਾਬਲਾ ਨਹੀਂ ਕੀਤਾ , ਉਸ ਨੂੰ ਇਹਨਾਂ ਸੰਬੰਧਾਂ ਵਿੱਚੋਂ ਪੈਦਾ ਹੋਏ ਗੁਣ , ਪਿਤਾਪੁਣਾ , ਪੁੱਤਰਪੁਣਾ ਆਦਿ ਕਿਵੇਂ ਆ ਸਕਦੇ ਹਨ ? ਪਿਆਰ , ਹਮਦਰਦੀ , ਕੁਰਬਾਨ , ਸੇਵਾ ਆਦਿ ਗੁਣ ਕਦੀ ਵੀ ਨਹੀਂ ਸਿੱਖੇ ਜਾ ਸਕਦੇ ਜਦ ਤਕ ਕਿ ਮਨੁੱਖ ਘਰ ਦੇ ਸੰਬੰਧੀਆਂ ਨਾਮ ਪਿਆਰ , ਉਹਨਾਂ ਦੀ ਸੰਭਾਲ ਲਈ ਉਦਮ ਤੇ ਯੋਗਤਾ ਨਾ ਪੈਦਾ ਕਰੇ ।

ਘਰ ਦੇ ਪਿਆਰ ਤੋਂ ਹੀ ਸਮਾਜ ਅਤੇ ਦੇਸ਼ ਦਾ ਪਿਆਰ ਪੈਦਾ ਹੁੰਦਾ ਹੈ । ਕੇਵਲ ਉਹੀ ਲੋਕ ਆਪਣੇ ਮੁਲਕ ਉੱਤੇ ਹਮਲੇ ਜਾਂ ਅਤਿਆਚਾਰ ਹੁੰਦੇ ਨਹੀਂ ਸਹਾਰ ਸਕਦੇ, ਜਿਨ੍ਹਾਂ ਦੇ ਘਰਾਂ ਨੂੰ ਟੱਬਰਾਂ ਨੂੰ , ਵਹੁਟੀ ਤੇ ਬੱਚਿਆਂ ਨੂੰ ਨੁਕਸਾਨ ਹੋਣ ਦਾ ਖਤਰਾ ਹੁੰਦਾ ਹੈ । ਮੈਨੂੰ ਹਿੰਦੁਸਤਾਨ ਉਤਨਾ ਹੀ ਪਿਆਰਾ ਹੈ ਜਿਤਨੇ ਕਿ ਮੇਰੇ ਆਪਣੇ ਅਡਿਆਲੇ ਪਿੰਡ ਦਾ ਕੱਚਾ ਕੋਠਾ ਅਤੇ ਉਸ ਵਿੱਚ ਵਸਦੇ ਬੰਦੇ ਪਿਆਰੇ ਹਨ । ਮੈਨੂੰ ਯਾਦ ਹੈ , ਜਦ ਮੈਂ ਰਾਵਲਪਿੰਡੀ ਪੜ੍ਹਦਾ ਹੁੰਦਾ ਸਾਂ ਤਾਂ ਹਰ ਹਫ਼ਤੇ ਐਤਵਾਰ ਕੱਟਣ ਨੂੰ ਆਪਣੇ ਪਿੰਡ ਜਾਂਦਾ ਹੁੰਦਾ ਸੀ , ਜਦ ਮੈਂ ‘ਚਿਰਪੜਾਂ’ ਤੋਂ ਲੰਘ ਕੇ ‘ਤ੍ਰਪਿਆਂ’ ਕੋਲ ਪੁਜਦਾ ਸਾਂ , ਜਿੱਥੋਂ ਇੱਕ ਟਿੱਬੇ ਦੇ ਉਹਲੇ ਮੇਰਾ ਪਿੰਡ ਵਸਦਾ ਦਿਸਦਾ ਸੀ ਤਾਂ ਪਿੰਡ ਦੀ ਪਿਆਰੀ ਝਾਕੀ ਅੱਖਾਂ ਦੇ ਸਾਹਮਣੇ ਆਉਣ ਤੋਂ ਪਹਿਲਾਂ ਮੈਂ ਉਸ ਟਿੱਬੇ ਕੋਲ ਠਹਿਰ ਜਾਂਦਾ ਸੀ ਅਤੇ ਦਿਲ ਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਤਿਆਰ ਕਰਕੇ ਪਿੰਡ ਵਲ ਝਾਕਣ ਦਾ ਹੀਆ ਕਰਦਾ ਸੀ । ਮੁੜਦੀ ਵੇਰ ਵੀ ਪਿੰਡ ਨੂੰ ਅੱਖਾਂ ਤੋਂ ਉਹਲੇ ਹੋਣ ਤੋਂ ਪਹਿਲਾਂ ਮੁੜ-ਮੁੜ ਵੇਖਦਾ ਸੀ । ਕਈ ਵੇਰ ਉਸਦੇ ਉਹਲੇ ਹੋ ਜਾਣ ਤੋਂ ਮਗਰੋਂ ਕੁੱਝ ਕਦਮ ਪਿੱਛੇ ਪਰਤ ਕੇ ਮੁੜ ਪਿੰਡ ਨੂੰ ਵੇਖਣ ਜਾਂਦਾ ਸੀ । ਪਿੰਡ ਕਿੱਡਾ ਪਿਆਰਾ ਸੀ ਅਤੇ ਉਸ ਵਿੱਚ ਵਸਦੇ ਮੇਰੇ ਸੰਬੰਧੀ ਹੋਰ ਵੀ ਪਿਆਰੇ ਸਨ ਪਰ ਹੁਣ ਉਹ ਕਿੱਥੇ ? ਸਭ ਛਾਈ ਮਾਈਂ ਹੋ ਗਏ । ਹੁਣ ਤਾਂ ਕੋਈ ਅੰਗਰੇਜ਼ ਜਾਂ ਫਰਾਂਸੀਸੀ ਮੇਰੇ ਪਿੰਡ ਜਾਏ ਤਾਂ ਜਾ ਸਕਦਾ ਹੈ , ਪਰ ਮੈਂ ਨਹੀਂ ਜਾ ਸਕਦਾ ।

4.0.5 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ-ਉੱਤਰ

ਪ੍ਰਸ਼ਨ 1- ਪ੍ਰਿ.ਤੇਜਾ ਸਿੰਘ ਦੇ ਜੀਵਨ ਤੇ ਸਾਹਿਤ ਰਚਨਾ ਉੱਤੇ ਇੱਕ ਨੋਟ ਲਿਖੋ।

ਪ੍ਰਸ਼ਨ 2- ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੀ ਵਾਰਤਕ ਕਲਾ ਸਬੰਧੀ ਸੰਖੇਪ ਜਾਣਕਾਰੀ ਦਿਓ ?

ਪ੍ਰਸ਼ਨ 3- ਘਰ ਦਾ ਪਿਆਰ ਲੇਖ ਦਾ ਵਿਸ਼ਾ ਸੰਖੇਪ ਵਿੱਚ ਲਿਖੋ।

ਪ੍ਰਸ਼ਨ 4- ਘਰ ਦਾ ਪਿਆਰ ਲੇਖ ਵਿੱਚ ਤੇਜਾ ਸਿੰਘ ਨੇ ਘਰ ਤੋਂ ਬਾਹਰ ਸਮਾਂ ਬਿਤਾਉਣ ਵਾਲੇ ਲੋਕਾਂ ਬਾਰੇ ਕੀ ਕਿਹਾ ਹੈ ?

ਪ੍ਰਸ਼ਨ 5- ਤੇਜਾ ਸਿੰਘ ਨੇ ਆਪਣੇ ਲੇਖ ਘਰ ਦਾ ਪਿਆਰ ਵਿੱਚ ਮਹਾਂਪੁਰਖਾਂ ਦੇ ਜੀਵਨ ਬਾਰੇ ਕੀ ਵਿਚਾਰ ਪ੍ਰਗਟਾਏ ਹਨ।

ਉੱਤਰ 1

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦਾ ਜਨਮ ਹੁਣ ਤੇ ਪਾਕਿਸਤਾਨ ਦੇ ਜ਼ਿਲ੍ਹਾ ਰਾਵਲਪਿੰਡੀ ਦੇ ਇੱਕ ਪਿੰਡ ਪਡਿਆਲਾ ਵਿੱਚ 1894 ਈ. ਵਿੱਚ ਹੋਇਆ। ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਵਿੱਚ ਉਹ ਇੱਕ ਹੁਸ਼ਿਆਰ ਅਤੇ ਹੋਣਹਾਰ ਵਿਦਿਆਰਥੀ ਸਨ। ਪੰਜਾਬੀ ਤੋਂ ਇਲਾਵਾ ਉਰਦੂ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਵੀ ਉਹਨਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਮੁਹਾਰਤ ਹਾਸਲ ਸੀ। ਉਹਨਾਂ ਕਿੱਤੇ ਵਜੋਂ ਅਧਿਆਪਕ ਦੇ ਖੇਤਰ ਨੂੰ ਚੁਣਿਆ, ਉਹਨਾਂ ਦੇ ਕਈ ਵਿਦਿਆਰਥੀ ਉਹਨਾਂ ਦੇ ਪੜ੍ਹਾਉਣ ਦੇ ਵਧੀਆ ਢੰਗ ਨੂੰ ਹੁਣ ਤੱਕ ਯਾਦ ਕਰਦੇ ਹਨ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਵਾਰਤਕ ਲੇਖਕਾਂ ਵਿੱਚੋਂ ਪ੍ਰਿ. ਤੇਜਾ ਸਿੰਘ ਦਾ ਨਾਂ ਉੱਚਾ ਹੈ। ਆਪ ਨੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਰਵਾਇਤੀ ਸਥਾਨਕ ਰੰਗਤ ਵਿੱਚੋਂ ਕੱਢ ਕੇ ਆਪਣੀ ਲਿਖਤ ਵਿੱਚ ਖੁੱਲ੍ਹੇ ਦਿਲ ਨਾਲ ਹੋਰਨਾਂ ਦੇਸ਼ਾਂ, ਧਰਮਾਂ, ਸੱਭਿਆਚਾਰਾਂ ਅਤੇ ਸਾਹਿਤ ਨਾਲ ਜਾਣ ਪਛਾਣ ਕਰਵਾਉਂਦਿਆਂ ਇੱਕ ਨਵੇਂ ਸੰਵਾਦ ਦਾ ਸੰਚਾਰ ਕੀਤਾ।

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੇ 1914 ਤੋਂ ਸਾਹਿਤ ਰਚਨਾ ਸ਼ੁਰੂ ਕੀਤੀ। ਉਹਨਾਂ ਨੇ ਵਾਰਤਕ ਦੇ ਕਈ ਰੂਪਾਂ ਜਿਵੇਂ ਟੀਕਾਕਾਰੀ, ਕੋਸ਼ਕਾਰੀ, ਜੀਵਨੀ, ਸਵੈਜੀਵਨੀ ਤੋਂ ਇਲਾਵਾ ਆਲੋਚਨਾ ਅਤੇ ਖੋਜ ਦੇ ਖੇਤਰ 'ਚ ਕਲਮ ਅਜ਼ਮਾਈ। ਉਨ੍ਹਾਂ ਦੀ ਪਹਿਲੀ ਪੁਸਤਕ 'ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਮਿਸ਼ਨ' 1914 ਵਿੱਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ। ਇਸ ਪਿੱਛੋਂ 'ਗੁਰਬਾਣੀ ਦੀਆਂ ਲਗਾਂ-ਮਾਤਰਾਂ' (1924), 'ਆਸਾ ਦੀ ਵਾਰ ਸਟੀਕ' (1939) 'ਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ।

ਉਹਨਾਂ ਨੇ ਡਾ. ਗੰਡਾ ਸਿੰਘ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸਿੱਖ ਧਰਮ ਦਾ ਸੰਖਿਪਤ ਇਤਿਹਾਸ ਲਿਖਿਆ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਉਨ੍ਹਾਂ ਨੇ ਗੁਰਬਾਣੀ 'ਜਪੁ', 'ਆਸਾ ਕੀ ਵਾਰ' ਅਤੇ 'ਸੁਖਮਨੀ ਸਾਹਿਬ' ਦਾ ਤਰਜਮਾ ਕੀਤਾ। ਉਨ੍ਹਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਵਿੱਚ ਸਾਹਿਤ-ਰੂਪ ਦੇ ਸਾਰੇ ਪ੍ਰਤੀਨਿਧ ਗੁਣ-ਲੱਛਣ ਅਤੇ ਰੂਪਗਤ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਜਿਵੇਂ:- ਵਿਅਕਤੀਗਤ ਛਾਪ, ਬੁੱਧੀ ਅਤੇ ਭਾਵ ਦਾ ਸੁਮੇਲ, ਪਾਠਕ ਨਾਲ ਸਾਂਝ, ਸਪੱਸ਼ਟਤਾ, ਸ਼ੈਲੀ ਅਤੇ ਸ਼ਖ਼ਸੀਅਤ, ਬੋਲੀ ਅਤੇ ਸ਼ੈਲੀ, ਸ਼ਬਦਾਂ ਦੀ ਢੁੱਕਵੀਂ ਚੋਣ ਆਦਿ ਮੌਜੂਦ ਹਨ।

ਉੱਤਰ 2

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੇ ਪੰਜਾਬੀ ਵਾਰਤਕ ਵਿੱਚ ਬੜੀ ਮੌਲਿਕ ਰਚਨਾ ਕੀਤੀ ਹੈ। ਉਹਨਾਂ ਨੇ ਆਪਣੀਆਂ ਲਿਖਤਾਂ ਵਿੱਚ ਪੰਜਾਬੀ ਬੋਲੀ ਦਾ ਬਿਲਕੁਲ ਟਕਸਾਲੀ ਰੂਪ ਵਰਤਿਆ ਹੈ। ਉਹਨਾਂ ਦੀ ਵਾਰਤਕ ਦਾ ਵੱਡਾ ਗੁਣ ਸ਼ੈਲੀ ਪੱਖੋਂ ਸਰਲਤਾ ਅਤੇ ਸਪਸ਼ਟਤਾ ਹੈ। ਆਪਣੇ ਵਿਸ਼ੇ ਉੱਤੇ ਉਨ੍ਹਾਂ ਦਾ ਪੂਰਾ ਕਾਬੂ ਰਹਿੰਦਾ ਹੈ ਕਿਉਂਕਿ ਉਹਨਾਂ ਦੀ ਵਿਦਵਤਾ ਉਹਨਾਂ ਨੂੰ ਇਸ ਪੱਖੋਂ ਚੇਤੰਨ ਰੱਖਦੀ ਹੈ। ਸੰਖੇਪ ਅਤੇ ਸਾਦ ਮੁਰਾਦੀ ਭਾਸ਼ਾ ਵਿੱਚ ਉਹ ਬੜੇ ਤੋਂ ਬੜੇ ਖਿਆਲ ਨੂੰ ਸਹਿਜੇ ਹੀ ਕਹਿ ਜਾਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੀ ਵਾਰਤਕ ਰਚਨਾ ਬੜੀ ਰਸ ਭਰਪੂਰ ਹੈ। ਉਨ੍ਹਾਂ ਦੀਆਂ ਵਾਰਤਕ ਵਿੱਚ ਮੁੱਖ ਰਚਨਾਵਾਂ ਇਸ ਪ੍ਰਕਾਰ ਹਨ:-

1. ਨਵੀਆਂ ਸੋਚਾਂ
2. ਸਹਿਜ ਸੁਭਾ
3. ਸੱਭਿਆਚਾਰ।

ਉੱਤਰ 3

ਘਰ ਦਾ ਪਿਆਰ ਲੇਖ ਉਸ ਪਿਆਰ ਬਾਰੇ ਹੈ, ਜੋ ਸਾਨੂੰ ਆਪਣੇ ਘਰ ਵਿੱਚੋਂ ਮਿਲਦਾ ਹੈ। ਘਰ ਮਨੁੱਖ ਦੇ ਨਿੱਜੀ ਵਲਵਲਿਆਂ ਅਤੇ ਸਖਸ਼ੀ ਰਹਿਣੀ ਦਾ ਕੇਂਦਰ ਹੁੰਦਾ ਹੈ। ਮਨੁੱਖ ਦੇ ਆਚਰਨ ਦੀ ਉਸਾਰੀ ਵਿੱਚ ਘਰ ਦਾ ਪ੍ਰਮੁੱਖ ਯੋਗਦਾਨ

ਹੁੰਦਾ ਹੈ। ਘਰ ਮਨੁੱਖ ਦੀਆਂ ਰੁਚੀਆਂ ਅਤੇ ਸੁਭਾਅ ਦਾ ਸਾਂਚਾ ਹੈ। ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਅਨੁਸਾਰ ਸਾਧਾਰਨ ਮਨੁੱਖ ਤੋਂ ਲੈ ਕੇ ਮਹਾਂਪੁਰਖਾਂ ਤੇ ਪੈਗੰਬਰਾਂ ਦੇ ਜੀਵਨ ਉੱਤੇ ਵੀ ਘਰ ਦਾ ਖਾਸ ਪ੍ਰਭਾਵ ਹੁੰਦਾ ਹੈ। ਘਰ ਦੇ ਪਿਆਰ ਤੋਂ ਵਾਂਝੇ ਰਹੇ ਮਨੁੱਖਾਂ ਦੇ ਸੁਭਾਅ ਅਤੇ ਆਚਰਣ ਵਿੱਚ ਬਹੁਤ ਸਾਰੀਆਂ ਉਣਤਾਈਆਂ ਵੇਖੀਆਂ ਜਾ ਸਕਦੀਆਂ ਹਨ। ਘਰ ਦੇ ਪਿਆਰ ਤੋਂ ਸੱਖਣੇ ਕਲੱਬਾਂ ਅਤੇ ਹੋਸਟਲਾਂ ਵਿੱਚ ਰਹਿਣ ਵਾਲੇ ਮਨੁੱਖਾਂ ਦੀ ਆਚਰਣ ਉਸਾਰੀ ਸਾਂਝੀ ਨਹੀਂ ਰਹਿੰਦੀ।

ਉੱਤਰ 4

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੇ ਲੇਖ ਘਰ ਦਾ ਪਿਆਰ ਅਨੁਸਾਰ ਘਰ ਤੋਂ ਬਾਹਰ ਸਮਾਂ ਬਿਤਾਉਣ ਵਾਲੇ ਲੋਕ ਸਮਾਜਿਕ ਵਿਵਹਾਰ ਪੱਖੋਂ ਕੋਰੇ ਜਿਹੇ, ਗ਼ੈਰ ਜ਼ਿੰਮੇਵਾਰ ਅਤੇ ਕਈ ਵੇਰ ਸਦਾਚਾਰ ਦੀਆਂ ਹੱਦਾਂ ਟੱਪ ਜਾਣ ਵਾਲੇ ਹੋ ਜਾਂਦੇ ਹਨ। ਘਰ ਤੋਂ ਮਿਲਣ ਵਾਲੇ ਗੁਣ ਪਿਆਰ, ਹਮਦਰਦੀ, ਕੁਰਬਾਨੀ ਤੇ ਸੇਵਾ ਭਾਵਨਾ ਤੋਂ ਉਹ ਲੋਕ ਸੱਖਣੇ ਰਹਿ ਜਾਂਦੇ ਹਨ। ਮਿਲਾਪ ਅਤੇ ਸਾਂਝ ਦੀ ਉਨ੍ਹਾਂ ਵਿੱਚ ਕਮੀ ਦੇਖਣ ਨੂੰ ਮਿਲਦੀ ਹੈ। ਲੇਖਕ ਅਨੁਸਾਰ ਘਰ ਦੇ ਪਿਆਰ ਤੋਂ ਸੱਖਣੇ ਲੋਕ ਜੇ ਬਾਹਰ ਰਹਿੰਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਦਾ ਸੁਭਾਅ ਕੇੜਾ, ਸੜੀਅਲ ਜਾਂ ਖਿਝੂ ਜਿਹਾ ਹੋ ਜਾਂਦਾ।

ਉੱਤਰ 5

ਲੇਖਕ ਅਨੁਸਾਰ ਇਹੋ ਜਿਹੇ ਉਪਦੇਸ਼ਕ ਅਤੇ ਲਿਖਾਰੀ ਵੱਡੇ ਵੱਡੇ ਗੁਰੂਆਂ ਤੇ ਪੈਗੰਬਰਾਂ ਦੇ ਜੀਵਨ ਨੂੰ ਆਪਣੇ ਨਮੂਨੇ ਉੱਤੇ ਢਾਲਦੇ ਹੋਏ, ਉਹਨਾਂ ਮਹਾਂਪੁਰਖਾਂ ਨੂੰ ਆਪਣੇ ਜਿਹੇ ਕੋਰੇ ਤੇ ਘਰੇਲੀ ਪਿਆਰ ਤੋਂ ਸੱਖਣੇ ਬਣਾ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਗੁਰੂਆਂ ਪੈਗੰਬਰਾਂ ਦੇ ਜੀਵਨ ਉੱਤੇ ਉਹਨਾਂ ਦੇ ਬਚਪਨ ਅਤੇ ਘਰ ਦੇ ਮਾਹੌਲ ਦਾ ਜੋ ਪ੍ਰਭਾਵ ਪਿਆ ਹੁੰਦਾ ਹੈ, ਉਹ ਹਾਲ ਦੇਣ ਤੋਂ ਬਿਨਾਂ ਹੀ ਉਹ ਜੀਵਨੀਆਂ ਲਿਖ ਦਿੰਦੇ ਹਨ। ਉਹਨਾਂ ਨੂੰ ਇਹ ਪਤਾ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਬੱਚਿਆਂ ਦਾ ਭੋਲਾਪਣ, ਅਲਬੇਲੀ ਤਬੀਅਤ, ਭੈਣ ਭਰਾ ਦਾ ਪਿਆਰ ਲਾਡ ਤੇ ਰੁਸੇਵੇ ਮਹਾਂਪੁਰਖਾਂ ਦੇ ਲਈ ਵੀਹ ਉਨੇ ਹੀ ਜ਼ਰੂਰੀ ਹੁੰਦੇ ਹਨ, ਜਿੰਨੇ ਕਿ ਸਾਧਾਰਨ ਮਨੁੱਖ ਲਈ। ਉਨ੍ਹਾਂ ਲੇਖਕਾਂ ਨੇ ਮਹਾਤਮਾ ਬੁੱਧ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਈਸਾ ਜੀ ਦੇ ਮਾਪਿਆਂ ਦੇ ਆਚਰਣ ਨੂੰ ਵੀ ਬਹੁਤ ਕੋਝੇ ਢੰਗ ਨਾਲ ਰੰਗਿਆ ਹੈ।

4.0.6 ਘਰ ਦਾ ਪਿਆਰ : ਵਿਸ਼ੇਸ਼ਤਾ ਅਧਿਐਨ

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦਾ ਲਿਖਿਆ ਹੋਇਆ ਇਹ ਲੇਖ ਉਨ੍ਹਾਂ ਦੇ ਪ੍ਰਸਿੱਧ ਲੇਖਾਂ ਵਿੱਚੋਂ ਇੱਕ ਹੈ। ਸ਼ਾਇਦ ਉਹਨਾਂ ਦੇ ਇਸ ਲੇਖ ਨੂੰ ਸਭ ਤੋਂ ਵੱਧ ਪ੍ਰਸਿੱਧੀ ਮਿਲੀ ਹੈ। ਜਿਹਨਾਂ ਨੇ ਇਹ ਪੜ੍ਹਿਆ ਹੈ, ਉਹ ਇਸ ਵਿਸ਼ੇ ਦੀ ਮਹੱਤਤਾ ਨੂੰ ਪਛਾਣਦਿਆਂ ਇਸ ਦੀ ਬਾਰ-ਬਾਰ ਪ੍ਰਸੰਸਾ ਕਰਦੇ ਨਹੀਂ ਥੱਕਦੇ।

ਸਦਾਚਾਰਕ ਸਿੱਖਿਆ :

ਮਨੁੱਖੀ ਜੀਵਨ ਜਿੰਨਾ ਜ਼ਿਆਦਾ ਉਪਭੋਗੀ ਅਤੇ ਪੂੰਜੀ ਕੇਂਦਰਤ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ ਉਨ੍ਹਾਂ ਹੀ ਇਸ ਵਿੱਚ ਨੈਤਿਕ ਅਤੇ ਸਦਾਚਾਰਕ ਗਿਰਾਵਟ ਆਉਂਦੀ ਜਾ ਰਹੀ ਹੈ। ਇਸ ਨੈਤਿਕ ਗਿਰਾਵਟ ਦੇ ਬਹੁਤ ਸਾਰੇ ਕਾਰਨਾਂ ਵਿੱਚੋਂ ਇੱਕ ਕਾਰਨ ਉੱਤੇ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੇ ਉਂਗਲ ਰੱਖਦਿਆਂ ਆਪਣਾ ਨਿਬੰਧ 'ਘਰ ਦਾ ਪਿਆਰ' ਲਿਖਿਆ ਹੈ। ਮਨੁੱਖੀ ਸ਼ਖਸੀਅਤ ਦੀ ਉਸਾਰੀ ਵਿਚ ਘਰ ਦੇ ਪਿਆਰ ਦੀ ਕੀ ਮਹੱਤਤਾ ਹੈ ਉਸ ਨੂੰ ਤੇਜਾ ਸਿੰਘ ਨੇ ਬਾਖ਼ੂਬੀ ਉਘਾੜਿਆ ਹੈ।

ਮਨੁੱਖੀ ਸ਼ਖਸੀਅਤ ਉੱਤੇ ਪ੍ਰਭਾਵ :

ਘਰ ਦਾ ਪਿਆਰ ਕੀ ਹੈ? ਕੀ ਇਹ ਕੇਵਲ ਘਰ ਨੂੰ ਪਿਆਰ ਹੈ ਜਾਂ ਘਰ ਤੋਂ ਮਿਲਣ ਵਾਲਾ ਪਿਆਰ ਹੈ। ਲੇਖਕ ਨੇ ਇਹ ਦੋਵੇਂ ਅਰਥ ਹੀ ਇਸ ਨਿਬੰਧ ਵਿੱਚ ਲਏ ਹਨ। ਘਰ ਦੇ ਪਿਆਰ ਵਿੱਚੋਂ ਹੀ ਬਾਕੀ ਪਿਆਰ ਪੈਦਾ ਹੁੰਦੇ ਹਨ ਅਤੇ ਮਨੁੱਖ ਵਿੱਚ ਉੱਤਮ ਗੁਣਾਂ ਦੀ ਪੈਦਾਇਸ਼ ਹੁੰਦੀ ਹੈ। ਘਰ ਵਿੱਚ ਸਭ ਤੋਂ ਵਧੇਰੇ ਪਿਆਰ ਆਪਣੀ ਮਾਂ ਕੋਲੋਂ ਨਸੀਬ ਹੁੰਦਾ ਹੈ। ਮਾਂ ਤੋਂ ਇਲਾਵਾ ਪਿਤਾ, ਪਤੀ, ਪਤਨੀ, ਭੈਣ, ਭਰਾ, ਚਾਚੀ, ਚਾਚਾ, ਦਾਦੀ, ਦਾਦਾ, ਤਾਇਆ, ਤਾਈ ਆਦਿ ਪਿਆਰ ਵੀ ਘਰ ਵਿੱਚੋਂ ਹੀ ਪ੍ਰਾਪਤ ਹੁੰਦੇ ਹਨ। ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੇ ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਕਿਸੇ ਇੱਕ ਪਿਆਰ ਨੂੰ ਵਧੇਰੇ ਮਹੱਤਤਾ ਨਹੀਂ ਦਿੱਤੀ ਸਗੋਂ ਇਹ ਕਿਹਾ ਹੈ ਕਿ ਘਰ ਤੋਂ ਮਿਲਣ ਵਾਲੇ ਪਿਆਰ ਦਾ ਮਨੁੱਖੀ ਸ਼ਖਸੀਅਤ ਉੱਤੇ ਬੜਾ ਡੂੰਘਾ ਅਤੇ ਗਹਿਰਾ ਪ੍ਰਭਾਵ ਹੁੰਦਾ ਹੈ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਦੇਸ਼ ਅਤੇ ਸਮਾਜ ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ ਵੀ ਜ਼ਿਆਦਾ ਵੱਡਾ ਪ੍ਰਭਾਵ ਘਰ ਦੇ ਪਿਆਰ ਦਾ ਹੀ ਹੁੰਦਾ ਹੈ। ਪਰਿਵਾਰ ਇੱਕ ਸਮਾਜਿਕ ਇਕਾਈ ਹੈ ਪ੍ਰੰਤੂ ਇਹ ਹੋਰ ਸਭ ਇਕਾਈਆਂ ਨਾਲੋਂ ਵਧੇਰੇ ਵਿਸ਼ੇਸ਼ਤਾ ਰੱਖਦੀ ਹੈ।

ਸਮਾਜਿਕ ਢਾਂਚੇ ਦੀ ਮੂਲ ਬੁਨਿਆਦ :

ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਵੱਲੋਂ ਘਰ ਦੇ ਪਿਆਰ ਦਾ ਮਹੱਤਵ ਵਿਸ਼ੇ ਦੀ ਚੋਣ ਉਹਨਾਂ ਦੀ ਸੂਖਮ ਸੂਝ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਹਰ ਸਮਾਜ ਵਿੱਚ ਉਥੋਂ ਦੇ ਰਹਿਣ ਵਾਲੇ ਮਨੁੱਖਾਂ ਦੀ ਸ਼ਖਸੀਅਤ, ਆਚਰਣ ਅਤੇ ਰਹਿਣ-ਸਹਿਣ ਦੇ ਢੰਗ ਦਾ ਉਥੋਂ ਦੀ ਰਾਜਸੀ, ਸੱਭਿਆਚਾਰ ਅਤੇ ਆਰਥਿਕ ਬਣਤਰ ਉੱਤੇ ਖਾਸ ਅਸਰ ਹੁੰਦਾ ਹੈ ਅਤੇ ਘਰ ਦਾ ਪਿਆਰ ਇਹਨਾਂ ਦੀ ਉੱਨਤੀ ਲਈ ਇੱਕ ਬੁਨਿਆਦ ਦਾ ਕਾਰਜ ਕਰਦਾ ਹੈ। ਮਨੁੱਖ ਜਦੋਂ ਜੰਗਲਾਂ ਵਿੱਚ ਰਹਿੰਦਾ ਸੀ ਤਾਂ ਉਦੋਂ ਪਰਿਵਾਰਕ ਢਾਂਚੇ ਦੀ ਕੋਈ ਖਾਸ ਬਣਤਰ ਨਿਸ਼ਚਿਤ ਨਹੀਂ ਸੀ ਹੁੰਦੀ ਕਿਉਂਕਿ ਮਨੁੱਖ ਲਗਾਤਾਰ ਇੱਕ ਥਾਂ ਤੋਂ ਦੂਜੀ ਥਾਂ ਤੇ ਹਿਜ਼ਰਤ ਕਰਦਾ ਰਹਿੰਦਾ ਸੀ। ਸੱਭਿਅਤਾ ਵਿਕਸਤ ਹੋਈ ਤਾਂ ਸਾਡੇ ਪੁਰਖਿਆਂ ਨੇ ਮਨੁੱਖੀ ਜੀਵਨ ਨੂੰ ਸਹਿਜ ਢੰਗ ਨਾਲ ਚਲਾਉਣ ਲਈ ਸਮਾਜਿਕ ਤਾਣੇ ਬਾਣੇ ਦੇ ਕੁਝ ਨਿਯਮ ਨਿਸ਼ਚਤ ਕੀਤੇ, ਤਾਂ ਜੋ ਮਨੁੱਖੀ ਜੀਵਨ ਨੂੰ ਪਸ਼ੂ ਜੀਵਨ ਤੋਂ ਉੱਚਾ ਚੁੱਕਿਆ ਜਾ ਸਕੇ ਅਤੇ ਮਨੁੱਖੀ ਸ਼ਖਸੀਅਤ ਵਿਚ ਨੈਤਿਕ ਅਤੇ ਸਦਾਚਾਰਕ ਗੁਣਾਂ ਦਾ ਪਰਵੇਸ਼ ਹੋ ਸਕੇ। ਇਸ ਸਮੁੱਚੇ ਸਮਾਜਿਕ ਢਾਂਚੇ ਦੀ ਮੂਲ ਬੁਨਿਆਦ ਪਰਿਵਾਰ ਹੈ, ਅਤੇ ਪਰਿਵਾਰ ਦੀ ਮੂਲ ਬੁਨਿਆਦ ਇਤਫ਼ਾਕ, ਸਤਿਕਾਰ, ਆਪਸੀ ਮੇਲ-ਮਿਲਾਪ ਤੇ ਸਾਂਝ ਹੈ।

ਕਦਰਾਂ ਕੀਮਤਾਂ ਵਿੱਚ ਗਿਰਾਵਟ ਦਾ ਕਾਰਨ :

ਪ੍ਰੰਤੂ ਹੁਣ ਸੱਭਿਅਤਾ ਇੰਨੀ ਵਿਕਾਸ ਕਰ ਗਈ ਹੈ ਕਿ ਪੁਰਖਿਆਂ ਵੱਲੋਂ ਸਿਰਜੇ ਗਏ ਸਮਾਜਿਕ ਢਾਂਚੇ ਨੂੰ ਪਾਰ ਕਰਦਿਆਂ ਮਨੁੱਖ ਅਜਿਹੇ ਅਮੋੜ ਦੌੜਦੇ ਸੰਸਾਰ ਵੱਲ ਮੂੰਹ ਕਰੀ ਬੈਠਾ ਹੈ, ਜਿੱਥੇ ਸਮਾਜਿਕ ਜੀਵਨ ਅਤੇ ਮੁੱਲਵਾਨ ਕਦਰਾਂ ਕੀਮਤਾਂ ਵਿੱਚ ਤਰੇੜਾਂ ਆਉਣੀਆਂ ਲੱਗ ਪਈਆਂ ਹਨ। ਮਨੁੱਖ ਦਾ ਸੁਭਾਅ ਆਪਣੇ ਆਰੰਭਲੇ ਜਾਂਗਲੀ ਸੁਭਾਅ ਵਿੱਚੋਂ ਸੱਭਿਅਕ ਜੀਵਨ ਵਿੱਚ ਉਤਰਦਿਆਂ ਹੁਣ ਮਹੱਤਵਅਕਾਂਖੀ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਪਿਆਰ, ਹਲੀਮੀ ਅਤੇ ਸੱਚਾਈ ਤਾਂ ਜਿਵੇਂ ਖੰਭ ਲਾ ਕੇ ਉਡਦੀ ਜਾ ਰਹੀ। ਇਸ ਦਾ ਮੂਲ ਕਾਰਨ ਪਰਿਵਾਰਕ ਰਿਸ਼ਤਿਆਂ ਨਾਲ ਸਾਂਝ ਦੀ ਅਣਹੋਂਦ ਹੈ। ਇਸੇ ਕਾਰਨ ਕਿਸੇ ਸਿਆਣੇ ਨੇ ਸੱਚ ਕਿਹਾ ਹੈ ਕਿ ਸੱਭਿਅਤਾ ਦਾ ਅਗਲਾ ਕਦਮ ਉਦੋਂ ਪੁੱਟਿਆ ਜਾਵੇਗਾ, ਜਦੋਂ ਵਿਹਾਰ ਵਿੱਚ ਮਨੁੱਖੀ ਰਿਸ਼ਤੇ ਘਰ ਦੇ ਜੀਆਂ ਦੇ ਪਰਸਪਰ ਰਸ਼ਤਿਆਂ ਵਰਗੇ ਹੋ ਜਾਣਗੇ।

ਪਵਿੱਤਰ ਆਚਰਣ ਦੀ ਉਸਾਰੀ :

ਘਰ ਦੇ ਜੀਅ ਇੱਕ ਦੂਜੇ ਦੀ ਬਹੁਤ ਸੇਵਾ ਸੰਭਾਲ ਕਰਦੇ ਹਨ। ਸਭ ਤੋਂ ਵਧੇਰੇ ਸੇਵਾ ਮਾਂ ਆਪਣੇ ਬੱਚਿਆਂ ਦੀ ਕਰਦੀ ਹੈ। ਜੇ ਮਾਂ ਦੇ ਹਿੱਸੇ ਇਹ ਮਮਤਾ ਨਾ ਆਈ ਹੋਵੇ ਤਾਂ ਬੱਚੇ ਕਿਵੇਂ ਪਲਣ ? ਜੰਮਦਾ ਬੱਚਾ ਆਪਣੇ ਆਪ ਕੁਝ ਨਹੀਂ ਕਰ ਸਕਦਾ, ਉਹ ਪੂਰਨ ਤੌਰ ਤੇ ਮਾਂ ਉੱਤੇ ਆਸ਼ਰਿਤ ਹੁੰਦਾ ਹੈ। ਜਿਹੜੇ ਲੋਕ ਮਾਂ ਦੇ ਪਿਆਰ ਤੋਂ ਵਿਰਥੇ ਰਹਿ ਜਾਂਦੇ ਹਨ, ਉਹਨਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਬੇਝਲ, ਰਸ ਅਤੇ ਨਿੱਘ ਤੋਂ ਖਾਲੀ ਕੋਰੀ ਜਿਹੀ ਹੁੰਦੀ ਹੈ। ਪਰਿਵਾਰ ਦੇ ਅਜਿਹੇ ਹੀ ਰਸਾ ਤੋਂ ਖੀਣੇ ਲੋਕਾਂ ਵੱਲ ਇਸ਼ਾਰਾ ਕਰਦਿਆਂ, ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੇ ਲਿਖਿਆ ਹੈ ਕਿ ਅਜਿਹੇ ਉਪਦੇਸ਼ਕ ਅਤੇ ਲਿਖਾਰੀ ਵੱਡੇ ਗੁਰੂਆਂ ਅਤੇ ਪੈਗੰਬਰਾਂ ਦੇ ਜੀਵਨ ਦਾ ਵਖਿਆਨ ਕਰਦਿਆਂ ਉਨ੍ਹਾਂ ਨੂੰ ਘਰੇਲੀ ਪਿਆਰ ਤੋਂ ਸੱਖਣੇ ਦੱਸਦੇ ਹਨ ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਬੱਚਿਆਂ ਦਾ ਭੋਲਾਪਣ, ਅਲਬੇਲੀ ਤਬੀਅਤ ਘਰ ਦਾ ਪਿਆਰ ਅਤੇ ਲਾਡ ਮਹਾਂਪੁਰਖਾਂ ਦੀ ਬਣਤਰ ਵਿੱਚ ਕਿੰਨੇ ਜ਼ਰੂਰੀ ਹੁੰਦੇ ਹਨ। ਘਰ ਦੇ ਪਿਆਰ ਤੋਂ ਹੀ ਮਨੁੱਖ ਨੂੰ ਸੱਚੇ ਸੁੱਚੇ ਅਤੇ ਬਨਾਵਟਾ ਤੋਂ ਸੱਖਣੇ ਉਦਰੇਵੇਂ, ਰੁਸੇਵੇਂ, ਵਲਵਲੇ ਅਤੇ ਕੁਰਬਾਨੀ ਦੇ ਗੁਣ ਸਹਿਜੇ ਹੀ ਮਿਲ ਜਾਂਦੇ ਹਨ। ਘਰ ਤੋਂ ਮਿਲਿਆ ਉਤਸ਼ਾਹ ਅਤੇ ਤਜਰਬੇ ਹੀ ਉਸ ਨੂੰ ਜੀਵਨ ਦੇ ਸੰਘਰਸ਼ ਵਿਚ ਸਹਾਈ ਹੁੰਦੇ ਹਨ। ਘਰ ਦੇ ਜੀਆਂ ਦੇ ਸੰਬੰਧ ਮਾਇਆ ਦੇ ਸੰਬੰਧ ਨਹੀਂ ਹੁੰਦੇ ਸਗੋਂ ਪਰਮਾਤਮਾ ਨੇ ਆਪ ਸਾਡੇ ਆਚਰਣ ਨੂੰ ਢਾਲਣ ਅਤੇ ਪਵਿੱਤਰ ਕਰਨ ਲਈ ਸਹਾਇਕ ਰੂਪ ਵਿੱਚ ਇਨ੍ਹਾਂ ਰਿਸ਼ਤਿਆਂ ਨੂੰ ਸਿਰਜਿਆ ਹੈ। ਜਿਸ ਮਨੁੱਖ ਵਿੱਚ ਘਰ ਦੇ ਸੰਬੰਧੀਆਂ ਨਾਲ ਪਿਆਰ ਉਨ੍ਹਾਂ ਦੀ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਉੱਦਮ ਅਤੇ ਯੋਗਤਾ ਪੈਦਾ ਨਹੀਂ ਹੁੰਦੇ ਉਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਵਿੱਚ ਪਿਆਰ, ਹਮਦਰਦੀ, ਸੇਵਾ ਭਾਵਨਾ ਵਰਗੇ ਗੁਣ ਵੀ ਪੈਦਾ ਨਹੀਂ ਹੋ ਸਕਦੇ।

ਮਹਾਂਪੁਰਖਾ ਦੇ ਜੀਵਨ ਉੱਤੇ ਘਰ ਦੇ ਪਿਆਰ ਦਾ ਪ੍ਰਭਾਵ :

ਲੇਖਕ ਨੇ ਮਾਂ ਅਤੇ ਪੁੱਤ ਦੇ ਪਿਆਰ ਦਾ ਇੱਕ ਪ੍ਰਮਾਣ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਜੀਵਨ ਵਿੱਚੋਂ ਦਿੱਤਾ ਹੈ। ਜਿਸ ਰਾਹੀਂ ਉਹ ਦੱਸਦੇ ਹਨ ਕਿ ਮਹਾਂਪੁਰਖਾਂ ਦੇ ਵਿਅਕਤੀਤਵ ਦੇ ਵਿਕਾਸ ਉੱਤੇ ਵੀ ਘਰੇਲੀ ਪਿਆਰ ਦਾ ਕਿੱਡਾ ਵੱਡਾ ਅਸਰ ਹੁੰਦਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਭੈਣ ਨਾਨਕੀ ਨੇ ਉਨ੍ਹਾਂ ਦੀ ਵਡੱਤਣ ਨੂੰ ਸਭ ਤੋਂ ਪਹਿਲੇ ਪਛਾਣਿਆ ਤੇ ਉਨ੍ਹਾਂ ਦੀ ਹੋਸਲਾ ਅਫ਼ਜ਼ਾਈ ਕੀਤੀ ਸੀ। ਪਤੀ ਅਤੇ ਪਤਨੀ ਦੇ ਪਿਆਰ ਦਾ ਪ੍ਰਮਾਣ ਲੇਖਕ ਨੇ ਪੈਗੰਬਰ ਮੁਹੰਮਦ ਸਾਹਿਬ ਦੇ ਜੀਵਨ ਵਿੱਚੋਂ ਦਿੱਤਾ ਹੈ ਜਦੋਂ ਉਹ ਅੱਲ੍ਹਾ ਦੇ ਪਿਆਰ ਵਿੱਚ ਬਹੁਤ ਦੇਰ ਮਗਨ ਰਹਿਣ ਕਾਰਨ ਥੱਕ ਜਾਂਦੇ ਸਨ, ਉਨ੍ਹਾਂ ਦੀ ਪਤਨੀ ਖਤੀਜਾ ਜੀ ਆਪਣੀ ਸੇਵਾ ਨਾਲ ਉਨ੍ਹਾਂ ਦੀ ਸਭ ਥਕਾਵਟ ਦੂਰ ਕਰ ਦਿੰਦੀ ਸੀ। ਪ੍ਰਿ. ਤੇਜਾ ਸਿੰਘ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, ਮਹਾਤਮਾ ਬੁੱਧ, ਪੈਗੰਬਰ ਈਸਾ ਦੇ ਉਨ੍ਹਾਂ ਜੀਵਨਕਾਰਾਂ ਉੱਤੇ ਅਫ਼ਸੋਸ ਕੀਤਾ ਹੈ, ਜਿਨ੍ਹਾਂ ਨੇ ਇਨ੍ਹਾਂ ਮਹਾਂਪੁਰਖਾਂ ਦੇ ਬਚਪਨ ਤੋਂ ਬਿਨਾਂ ਹੀ, ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਦਾ ਵਰਣਨ ਕੀਤਾ ਹੈ।

ਘਰ ਦੇ ਪਿਆਰ ਤੋਂ ਸੱਖਣੇ ਲੋਕ :

ਲੇਖਕ ਨੇ ਆਪਣੇ ਜੀਵਨ ਅਨੁਭਵ ਵਿੱਚੋਂ ਵੀ ਘਰ ਦੇ ਪਿਆਰ ਤੋਂ ਵਾਂਝੇ ਰਹੇ ਲੋਕਾਂ ਦੇ ਕੁੱਝ ਪ੍ਰਮਾਣ ਦਿੱਤੇ ਹਨ। ਉਹ ਦੱਸਦੇ ਹਨ ਕਿ ਅੱਜਕੱਲ੍ਹ ਹੋਟਲਾਂ ਤੇ ਕਲੱਬਾਂ ਵਿੱਚ ਜਾਣ ਦਾ ਰਿਵਾਜ ਵਧ ਗਿਆ ਹੈ, ਜਿਸ ਸਦਕਾ ਘਰੇਲੀ ਜ਼ਿੰਮੇਵਾਰੀ, ਬਰਾਦਰੀ ਵਾਲੀ ਸ਼ਰਾਫ਼ਤ, ਮਿੱਠਤਾ ਤੇ ਨਿਮਰਤਾ ਵਰਗੇ ਗੁਣ ਘਟ ਰਹੇ ਹਨ। ਹੋਸਟਲਾਂ ਵਿੱਚ ਰਹਿਣ ਵਾਲੇ ਨੌਜਵਾਨ ਘਰੇਲੀ ਅਤੇ ਸਮਾਜਿਕ ਜ਼ਿੰਮੇਵਾਰੀਆਂ ਤੋਂ ਸੱਖਣੇ ਹੁੰਦੇ ਜਾ ਰਹੇ ਹਨ। ਜਿਹੜੀਆਂ ਔਰਤਾਂ ਧੀ, ਪੁੱਤ ਤੇ ਪਤੀ ਦੇ ਪਿਆਰ ਤੋਂ ਵਿਰਵੀਆਂ ਰਹਿ ਗਈਆਂ ਹਨ, ਉਨ੍ਹਾਂ ਦੇ ਸੁਭਾਅ ਵਿੱਚ ਸਖ਼ਤ ਅਤੇ ਕੁੜੱਤਣ ਪੁਣਾ ਝਲਕਦਾ ਹੈ। ਕੁਝ ਲੋਕ ਧਰਮ ਦੇ ਅਭਿਆਸ ਖਾਤਰ ਘਰ ਦਾ ਤਿਆਗ ਕਰਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੇ ਆਚਰਣ ਵਿੱਚ ਪੁਖਤਗੀ ਨਹੀਂ ਆਉਂਦੀ ਤੇ ਪਰਖ ਵੇਲੇ ਉਹ ਡੋਲ ਜਾਂਦੇ ਹਨ।

ਪਰਿਵਾਰ ਦਾ ਮਹੱਤਵ :

ਘਰ ਦਾ ਪਿਆਰ ਹੀ ਮਨੁੱਖ ਅੰਦਰ ਸਮਾਜ ਅਤੇ ਦੇਸ਼ ਦੇ ਪਿਆਰ ਨੂੰ ਪੈਦਾ ਕਰਦਾ ਹੈ, ਕੇਵਲ ਉਹੀ ਲੋਕ ਕੁਰਬਾਨ ਹੋ ਸਕਦੇ ਹਨ ਅਤੇ ਅੱਤਿਆਚਾਰ ਦੇ ਖਿਲਾਫ਼ ਡਟ ਸਕਦੇ ਹਨ, ਜਿਹਨਾਂ ਨੂੰ ਆਪਣੇ ਘਰਾਂ ਟੱਬਰਾਂ ਦੇ ਨੁਕਸਾਨੇ ਜਾਣ ਦਾ ਖ਼ਤਰਾ ਹੁੰਦਾ ਹੈ। ਮਨੁੱਖ ਇਕ ਭਾਵਨਾਤਮਕ ਅਤੇ ਅਹਿਸਾਸਾਂ ਦਾ ਮੁਜੱਸਮਾ ਹੈ। ਭਾਵਨਾਵਾਂ ਅਤੇ ਅਹਿਸਾਸਾਂ ਦੀ ਪਵਿੱਤਰਤਾ ਮਨੁੱਖ ਨੂੰ ਪਰਿਵਾਰ ਵਿੱਚੋਂ ਹੀ ਮਿਲਦੀ ਹੈ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਘਰ ਵਿੱਚੋਂ ਪਿਆਰ ਨਸੀਬ ਹੁੰਦਾ ਹੈ ਉਹ ਲੋਕ ਹੀ ਸਮਾਜ ਵਿੱਚ ਪਿਆਰ ਵੰਡਦੇ ਹਨ। ਪਰਿਵਾਰ ਦੀ ਹੋਂਦ ਤੋਂ ਬਿਨਾਂ ਇਕ ਉੱਤਮ ਗੁਣਾਂ ਵਾਲੇ ਮਨੁੱਖ ਦੀ ਹੋਂਦ ਨੂੰ ਤਸੱਵਰ ਕਰਨਾ ਨਾਮੁਮਕਿਨ ਹੈ।

4.0.7 ਘਰ ਦਾ ਪਿਆਰ : ਕਲਾਤਮਕ ਅਧਿਐਨ

ਵਿਅਕਤੀਗਤ ਛਾਪ : ਨਿਬੰਧ ਅਸਲੋਂ ਆਪੇ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੈ। ਨਿਬੰਧ ਵਿੱਚ ਕਿਉਂਕਿ ਨਿਬੰਧਕਾਰ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ, ਵਿਚਾਰਧਾਰਾ ਜਾਂ ਅਨੁਭਵਾਂ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੁੰਦਾ ਹੈ। ਕਿਸੇ ਸਾਹਿਤ ਰਚਨਾ ਵਿਚ ਉਸ ਲੇਖਕ ਦੇ ਮਨ ਦਾ ਪ੍ਰਤੀਬਿੰਬ ਪੈਂਦਾ ਹੈ। ਉਹ ਪ੍ਰਤੀਬਿੰਬ ਹੀ ਉਸ ਦੇ ਵਿਅਕਤੀਤਵ ਦੀ ਛਾਪ ਹੈ। ਲੇਖਕ ਦੇ ਸੁਹਜ ਸਵਾਦ, ਬਿਰਤੀਆਂ, ਰੁਚੀਆਂ, ਸੰਸਕਾਰਾਂ ਦਾ ਸਹੀ ਚਿੱਤਰਣ ਉਸ ਦੇ ਨਿਬੰਧ ਤੋਂ ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਲਈ ਉਸ ਦੇ ਵਿਅਕਤੀਤਵ ਦੀ ਸਪੱਸ਼ਟ ਛਾਪ ਉਸਦੀ ਨਿਬੰਧ ਰਚਨਾ ਤੋਂ ਮਿਲ ਜਾਂਦੀ ਹੈ। ਤੇਜਾ ਸਿੰਘ ਦੇ ਨਿਬੰਧ ਘਰ ਦਾ ਪਿਆਰ ਵਿੱਚ ਉਸ ਦੀ ਇਸੇ ਵਿਅਕਤੀਗਤ ਛਾਪ, ਜੀਵਨ ਪ੍ਰਤੀ ਉਸ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਅਤੇ ਅਨੁਭਵਾਂ ਨੂੰ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਉਸ ਦੇ ਨਿਬੰਧ ਘਰ ਦਾ ਪਿਆਰ ਵਿੱਚੋਂ ਉਸ ਉਸ ਦੀ ਸੂਖਮ ਸੂਝ ਅਤੇ ਅਨੁਭਵ ਨੂੰ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਉਹ ਲਿਖਦਾ ਹੈ "ਕਈ ਵਾਰੀ ਜਦ ਮੈਂ ਕਿਸੇ ਸਜਣ ਨੂੰ ਕੋਝੇ , ਸੜੀਅਲ , ਜਾਂ ਖਿਝੂ ਸੁਭਾ ਵਾਲਾ ਵੇਖਦਾ ਹਾਂ , ਤਾਂ ਮੈਂ ਦਿਲ ਵਿੱਚ ਕਹਿੰਦਾ ਹਾਂ ਇਸ ਵਿਚਾਰੇ ਨੂੰ ਘਰ ਦਾ ਪਿਆਰ ਨਹੀਂ ਮਿਲਿਆ ਹੋਣਾ।"

"ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਬੱਚਿਆਂ ਦਾ ਭੋਲਾਪਣ , ਅਲਬੇਲੀ ਤਬੀਅਤ , ਭੈਣ ਭਰਾ ਦਾ ਪਿਆਰ , ਲਾਡ ਤੇ ਰੁਸੇਵੇ ਮਹਾਂ ਪੁਰਖਾਂ ਦੀ ਬਣਤਰ ਲਈ ਉਨ੍ਹੇ ਹੀ ਜ਼ਰੂਰੀ ਹਨ, ਜਿੰਨੇ ਕਿ ਆਮ ਮਨੁੱਖਾਂ ਲਈ। ਇਸ ਤਜਰਬੇ ਵਿੱਚ ਲੰਘਣ ਨਾਲ ਖਿਆਲਾਂ , ਵਲਵਲਿਆਂ ਤੇ ਅਮਲਾਂ ਦੀ ਉਸਾਰੀ ਕੁਦਰਤੀ ਤੌਰ ਤੇ ਹੁੰਦੀ ਹੈ।"

ਬੁੱਧੀ ਅਤੇ ਭਾਵਾਂ ਦਾ ਸੁਮੇਲ :- ਬੁੱਧੀ ਅਤੇ ਭਾਵਾਂ ਦਾ ਸੁਮੇਲ ਕਿਸੇ ਸਫਲ ਨਿਬੰਧ ਦੀ ਬੁਨਿਆਦ ਹੈ। ਲੇਖਕ ਅੰਦਰ ਬੁੱਧੀ ਅਤੇ ਭਾਵਾਂ ਦਾ ਸੁਮੇਲ ਮਸਤਕ ਅਤੇ ਹਿਰਦੇ ਨਾਲ ਹੁੰਦਾ ਹੈ। ਜਜ਼ਬਾਤੀ ਲੇਖਕ ਦੀ ਅਭਿਵਿਅਕਤੀ ਹਿਰਦੇ ਨਾਲ ਸਬੰਧਤ ਹੈ ਅਤੇ ਚਿੰਤਨਸ਼ੀਲ ਵਿਅਕਤੀ ਹਰ ਗੱਲ ਦਿਮਾਗ ਪੱਧਰ 'ਤੇ ਸਾਬਤ ਕਰਦਾ ਹੈ। ਚੰਗਾ ਜਾਂ ਉੱਤਮ ਲੇਖਕ ਉਹੀ ਹੈ, ਜੋ ਦੋਨਾਂ ਵਿੱਚ ਸੁਮੇਲ ਪੈਦਾ ਕਰ ਸਕੇ। ਉੱਤਮ ਗੁਣਾਂ ਵਾਲੇ ਨਿਬੰਧਕਾਰ ਸੰਤੁਲਿਤ ਨਿਬੰਧ ਲਿਖਣ ਵਿੱਚ ਕਾਮਯਾਬ ਹੁੰਦੇ ਹਨ। ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਇਹੋ ਜਿਹਾ ਹੀ ਨਿਬੰਧਕਾਰ ਹੈ। ਉਸ ਨੂੰ ਇਸੇ ਕਾਰਨ ਟਕਸਾਲੀ ਲੇਖਕ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ ਕਿਉਂਕਿ ਉਹ ਬੁੱਧੀ ਅਤੇ ਭਾਵਾਂ ਦੇ ਸੁਮੇਲ ਸਹਿਤ ਆਪਣੀ ਰਚਨਾ ਨੂੰ ਰਚਦਾ ਹੈ। ਦਲੀਲ ਦੀਆਂ ਪੈੜਾਂ ਉੱਤੇ ਚੱਲ ਕੇ ਸਿੱਟੇ ਉੱਤੇ ਪਹੁੰਚਦਾ ਹੈ। ਭਾਵਾਂ ਦੀ ਅਭਿਵਿਅਕਤੀ ਵੇਲੇ ਵੀ ਪ੍ਰਮਾਣ ਦਾ ਪੱਲਾ ਨਹੀਂ ਛੱਡਦਾ। ਉਸ ਦੇ ਨਿਬੰਧ ਵਿੱਚ ਇਹ ਚੀਜ਼ ਵੱਡੇ ਰੂਪ ਵਿੱਚ ਝਲਕਦੀ ਦੇਖੋ "ਅੱਜ ਕਲ ਬਹੁਤ ਸਾਰੀ ਦੁਰਾਚਾਰੀ ਦਾ ਕਾਰਨ ਘਰੇਲੀ ਵੱਸੋਂ ਦਾ ਘਾਟਾ ਤੇ ਬਜ਼ਾਰੀ ਰਹਿਣੀ - ਬਹਿਣੀ ਦਾ ਵਾਧਾ ਹੈ। ਘਰ ਘਟ ਰਹੇ ਹਨ ਤੇ ਹੋਟਲ ਵਧ ਰਹੇ ਹਨ। ਲੋਕੀਂ ਘਰ ਦੇ ਸਦਾਚਾਰੀ ਅਸਰ ਨੂੰ ਨਾ ਜਾਣਦੇ ਹੋਏ , ਬਾਲ ਬੱਚੇ ਤੇ ਤੀਵੀਂ ਨਾਲ ਜੀਵਨ ਬਿਤਾਣ ਦੀ ਥਾਂ ਕਲੱਬਾਂ ਤੇ ਹੋਟਲਾਂ ਦੀ ਰਹਿਣੀ ਨੂੰ ਵਧੇਰੇ ਪਸੰਦ ਕਰਦੇ ਹਨ। ਇਸ ਦਾ ਸਿੱਟਾ ਇਹ ਨਿਕਲ ਰਿਹਾ ਹੈ ਕਿ ਲੋਕਾਂ ਵਿੱਚੋਂ ਉਹ ਘਰੇਲੀ ਜ਼ਿੰਮੇਵਾਰੀ , ਉਹ ਬਰਾਦਰੀ ਵਾਲੀ

ਸ਼ਰਾਫ਼ਤ ਅਤੇ ਉਹ ਮਿੱਠਤ ਤੇ ਨਿਮਰਤਾ ਵਾਲੇ ਗੁਣ ਘਟ ਰਹੇ ਹਨ , ਜੋ ਕੇਵਲ ਘਰੇਲੀ ਆਚਰਣ ਤੋਂ ਹੀ ਉਪਜਦੇ ਹਨ।"

ਨਿਬੰਧਕਾਰ ਅਤੇ ਪਾਠਕ ਦਾ ਸੰਪਰਕ :- ਨਿਭਾਉਂਦੇ ਇੱਕ ਅਜਿਹਾ ਸਾਹਿਤ ਰੂਪ ਹੈ, ਜਿਸ ਰਾਹੀਂ ਨਿਬੰਧਕਾਰ ਆਪਣੇ ਵਿਚਾਰਾਂ ਭਾਵਾਂ ਜਾਂ ਅਨੁਭਵਾਂ ਦੀ ਸਿੱਧੀ ਸਾਂਝ ਪਾਠਕ ਨਾਲ ਕਾਇਮ ਕਰਦਾ ਹੈ। ਨਿਬੰਧਕਾਰ ਕਹਿੰਦਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਪਾਠਕ ਸੁਣਦਾ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਨਾਲ ਨਿਬੰਧਕਾਰ ਆਪਣੇ ਭਾਵ ਜਾਂ ਵਿਚਾਰ ਨੂੰ ਪਾਠਕ ਦੇ ਮਨ ਵਿੱਚ ਸਥਾਪਤ ਕਰ ਰਿਹਾ ਹੁੰਦਾ ਹੈ। ਨਿਬੰਧ ਕਿਸੇ ਨਿਬੰਧਕਾਰ ਦੇ ਮਨ ਦੀ ਉਹ ਖਿੜਕੀ ਹੈ ਜਿਸ ਨੂੰ ਉਹ ਪਾਠਕ ਵੱਲ ਖੋਲ੍ਹਦਾ ਤੇ ਪਾਠਕ ਉਸ ਖਿੜਕੀ ਰਾਹੀਂ ਨਿਬੰਧ ਕਰਦੇ ਮੰਨਦੇ ਅੰਦਰ ਝਾਕਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ। ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੁਆਰਾ ਲਿਖਿਆ ਨੇ ਨਿਬੰਧ ਘਰ ਦਾ ਪਿਆਰ ਵਿਚ ਇੰਜ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਜਿਸ ਤਰ੍ਹਾਂ ਪਾਠਕ ਉਸ ਦੇ ਸਾਹਮਣੇ ਬੈਠਾ ਹੋਵੇ ਅਤੇ ਉਹ ਉਸ ਨੂੰ ਸੰਬੋਧਿਤ ਹੋ ਕੇ ਬੋਲ ਰਿਹਾ ਹੋਵੇ। ਨਿਬੰਧ ਕਾਰ ਦੇ ਤੌਰ ਤੇ ਤੇਜਾ ਸਿੰਘ ਦਾ ਹੀ ਇਕ ਵਿਸ਼ੇਸ਼ ਗੁਣ ਹੈ ਕਿ ਨਿਬੰਧ ਦੀ ਸਿਰਜਣਾ ਵੇਲੇ ਉਹ ਕਦੇ ਵੀ ਪਾਠਕ ਨੂੰ ਗੈਰ-ਹਾਜ਼ਰ ਮੰਨ ਕੇ ਨਹੀਂ ਲਿਖਦਾ ਉਸ ਦੀ ਹਰ ਸਤਰ ਆਪਣੇ ਪਾਠਕ ਜਾਂ ਸਰੋਤੇ ਨੂੰ ਸੰਬੋਧਿਤ ਹੁੰਦੀ। ਘਰ ਦਾ ਪਿਆਰ ਨੇ ਬੰਦ ਵਿੱਚੋਂ ਲਿਖਦਾ ਹੈ "ਮਰਦਾਨਾ ਮਾਤਾ ਤ੍ਰਿਪਤਾ ਜੀ ਪਾਸ ਪੁੱਜਦਾ ਹੈ ਅਤੇ ਘਰ ਦਾ ਹਾਲ ਪੁੱਛ ਕੇ ਵਿਦਾ ਹੋਣ ਲਗਦਾ ਹੈ ਤਾਂ ਮਾਤਾ ਜੀ ਵੀ ਉਸ ਦੇ ਪਿੱਛੇ - ਪਿੱਛੇ ਪਿੰਡ ਤੋਂ ਬਾਹਰ ਉਸ ਥਾਂ ਪੁੱਜਦੇ ਹਨ ਜਿੱਥੇ ਗੁਰੂ ਜੀ ਬੈਠੇ ਹਨ । ਜੇ ਕਿਸੇ ਨੇ ਮਾਂ ਦੇ ਵਿਡੱਤਣ ਤੋਂ ਅਰਸੀ ਅਸਰ ਨੂੰ ਦੇਖਣਾ ਹੋਵੇ ਤਾਂ ਇਸ ਨਜ਼ਾਰੇ ਦੇ ਹਾਲ ਨੂੰ ਪੜ੍ਹੇ ।"

ਮੌਲਿਕਤਾ : - ਮੌਲਿਕਤਾ ਨਿਬੰਧ ਦੇ ਨਾਲ ਨਾਲ ਸਮੁੱਚੇ ਸਾਹਿਤ ਦਾ ਇਕ ਵਿਸ਼ੇਸ਼ ਗੁਣ ਹੈ। ਉਸੇ ਹੀ ਲੇਖਕ ਦੀ ਰਚਨਾ ਲੋਕ ਪ੍ਰਵਾਨਗੀ ਪ੍ਰਾਪਤ ਕਰਦੀ ਹੈ ਜੋ ਭਾਵਾਂ ਅਤੇ ਵਿਚਾਰਾਂ ਪੱਖੋਂ ਮੌਲਿਕ ਹੋਵੇ। ਮੌਲਿਕਤਾ ਅਜਿਹਾ ਗੁਣ ਹੈ ਜੋ ਲੇਖਕ ਦੇ ਕਹਿਣ ਦੇ ਢੰਗ ਨੂੰ ਅਨੂਠਾ ਅਤੇ ਵਿਲੱਖਣ ਬਣਾਉਂਦਾ ਹੈ। ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੀ ਨਿਬੰਧਕਾਰ ਵਜੋਂ ਪਹਿਚਾਣ ਦਾ ਮੂਲ ਕਾਰਨ ਉਨ੍ਹਾਂ ਦੀ ਰਚਨਾਤਮਿਕ ਮੌਲਿਕਤਾ ਹੀ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਵਿਸ਼ਿਆਂ ਪੱਖੋਂ ਭਾਵੇਂ ਤੁੱਛ ਜਿਹੇ ਵਿਸ਼ੇ ਜਿਵੇਂ ਵਿਹਲੀਆਂ ਗੱਲਾਂ, ਸਾਊਪੁਣਾ, ਗੁਸਲਖਾਨਾ, ਘਰ ਦਾ ਪਿਆਰ ਆਦਿ ਚੁਣੇ ਹਨ ਪ੍ਰੰਤੂ ਉਨ੍ਹਾਂ ਦੇ ਵਿਚਾਰਾਂ ਅਤੇ ਭਾਵਾਂ ਦੀ ਮੌਲਿਕਤਾ ਸਦਕਾ ਉਨ੍ਹਾਂ ਦੇ ਨਿਬੰਧ ਪਾਠਕ ਦੇ ਮਨ ਉੱਤੇ ਆਪਣਾ ਖਾਸ ਅਸਰ ਰੱਖਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੀ ਵਾਰਤਕ ਇਕਸਾਰ ਚਲਦੀ ਹੈ ਅਤੇ ਫਿਰ ਵੀ ਫਿੱਕੀ ਅਤੇ ਬੇਵੱਸ ਨਹੀਂ ਹੁੰਦੀ ਛੋਟੇ ਛੋਟੇ ਵਾਕ ਤੇ ਹਰ ਇਕ ਪੈਰੇ ਵਿੱਚ ਨਵਾਂ ਖਿਆਲ ਹੁੰਦਾ ਹੈ। ਕਿਤੇ ਕਿਤੇ ਹਾਸ ਰਸ ਤੇ ਸੂਖਮ ਵਿਅੰਗ ਵੀ ਆਉਂਦਾ।

ਸੰਖੇਪਤਾ :- ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੀ ਨਿਬੰਧਕਾਰੀ ਦਾ ਸੱਭ ਤੋਂ ਵੱਧ ਕਲਾਤਮਕ ਪੱਖ ਉਸ ਦੀ ਸੰਖੇਪਤਾ ਹੈ। ਆਪਣੇ ਵਿਸ਼ੇ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਨ ਸਮੇਂ ਉਹ ਵਾਧੂ ਵੇਰਵਿਆਂ ਵਿੱਚ ਨਹੀਂ ਪੈਂਦਾ ਅਤੇ ਨਾ ਹੀ ਵਿਸ਼ੇ ਨੂੰ ਛੱਡ ਕੇ ਵਾਧੂ ਇਧਰ ਉਧਰ ਝਾਕਦਾ ਹੈ। ਆਪਣੇ ਵਿਸ਼ੇ ਉੱਤੇ ਉਸ ਦਾ ਪੂਰਾ ਕਾਬੂ ਰਹਿੰਦਾ ਹੈ ਕਿਉਂਕਿ ਉਸ ਦੀ ਵਿਦਵਤਾ ਉਸ ਨੂੰ ਇਸ ਪੱਖੋਂ ਚੇਤੰਨ

ਰੱਖਦੀ ਹੈ। ਸੰਖੇਪ ਅਤੇ ਸਾਦ ਮੁਰਾਦੀ ਭਾਸ਼ਾ ਵਿੱਚ ਉਹ ਬੜੇ ਤੋਂ ਬੜੇ ਖਿਆਲ ਨੂੰ ਸਹਿਜੇ ਹੀ ਕਹਿ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਕਾਰਨ ਉਸ ਦੀਆਂ ਲਿਖਤਾਂ ਪਾਠਕਾਂ ਨੂੰ ਬੋਝਲ ਨਹੀਂ ਜਾਪਦੀਆਂ। ਉਹ ਆਪਣੇ ਨਿਬੰਧਾਂ ਵਿੱਚ ਬਹੁਤ ਹੀ ਹਲਕੇ ਫੁਲਕੇ ਟੁੰਬਵੇਂ ਅਤੇ ਜੀਵਨ ਵਿੱਚ ਕੰਮ ਆਉਣ ਵਾਲੇ ਸੁਝਾਅ ਦਿੰਦਾ ਤੁਰਿਆ ਜਾਂਦਾ ਹੈ। ਸੰਖੇਪਤਾ ਉਸ ਦੀ ਰਚਨਾ ਨੂੰ ਵਧੇਰੇ ਰਸ ਭਰਪੂਰ ਬਣਾਉਣ ਵਿੱਚ ਸਹਾਇਕ ਸਿੱਧ ਹੁੰਦੀ ਹੈ।

ਸਪੱਸ਼ਟਤਾ: ਘਰ ਦਾ ਪਿਆਰ ਲੇਖ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਦੀ ਨਿਬੰਧਕਾਰੀ ਦਾ ਪ੍ਰਤੀਨਿਧ ਨਮੂਨਾ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ। ਇਸ ਲੇਖ ਵਿੱਚ ਉਸ ਦੀ ਸ਼ੈਲੀ ਬੜੀ ਹੀ ਸਪਸ਼ਟ ਅਤੇ ਸਰਲ ਹੈ। ਸਪੱਸ਼ਟਤਾ ਪੱਕੀ ਹੋਈ ਸ਼ੈਲੀ ਦਾ ਉੱਤਮ ਗੁਣ ਗਿਣਿਆ ਜਾਂਦਾ। ਤੇਜਾ ਸਿੰਘ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਵਧੇਰੇ ਵਿਸ਼ਾਲ ਅਤੇ ਗਿਆਨ ਬੜਾ ਡੂੰਘਾ ਸੀ ਪ੍ਰੰਤੂ ਲਿਖਣ ਸਮੇਂ ਉਹ ਆਪਣੀ ਵਿਦਵਤਾ ਦਾ ਦਿਖਾਵਾ ਆਪਣੇ ਲੇਖਾਂ ਵਿੱਚ ਨਹੀਂ ਕਰਦਾ। ਸਗੋਂ ਆਪਣੀ ਗੱਲ ਨੂੰ ਪਾਠਕ ਤਕ ਸਹੀ ਅਤੇ ਸਮਝੇ ਜਾਣ ਯੋਗ ਢੰਗ ਨਾਲ ਪੇਸ਼ ਕਰਦਾ ਹੈ, ਇਸ ਨਾਲ ਪਾਠਕ ਨੂੰ ਕਠਿਨਾਈ ਨਹੀਂ ਹੁੰਦੀ। ਉਸ ਦੀ ਸਪੱਸ਼ਟਤਾ ਅਤੇ ਸਾਦਗੀ ਹੀ ਪਾਠਕ ਦਾ ਮਨ ਮੋਹ ਲੈਂਦੀ ਹੈ। ਅਸਪੱਸ਼ਟਤਾ ਦੇ ਮੁੱਖ ਕਾਰਨ ਇਕਸਾਰਤਾ ਦੀ ਘਾਟ, ਵੱਡੇ ਵੱਡੇ ਬੇਤਰਤੀਬੇ ਵਾਕ ਅਤੇ ਪੈਰਿਆਂ ਵਿੱਚ ਇਕ ਤੋਂ ਵੱਧ ਵਿਚਾਰਾਂ ਜਾਂ ਭਾਵਾਂ ਦੀ ਭਰਤੀ ਨੂੰ ਉਸਦੇ ਨਿਬੰਧਾਂ ਵਿੱਚ ਕੋਈ ਸਥਾਨ ਨਹੀਂ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਪ੍ਰਕਾਰ ਸਰਲਤਾ ਅਤੇ ਸਪੱਸ਼ਟਤਾ ਉਸ ਦੀ ਸਫਲ ਨਿਬੰਧਕਾਰੀ ਦੇ ਮੁੱਖ ਗੁਣ ਹੋ ਨਿੱਬੜਦੇ ਹਨ।

4.0.8 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ-ਉੱਤਰ

ਪ੍ਰਸ਼ਨ 6 :- ਘਰ ਦਾ ਪਿਆਰ ਲੇਖ ਦੇ ਕਲਾਤਮਕ ਪੱਖ ਉੱਤੇ ਨੋਟ ਲਿਖੋ।

ਪ੍ਰਸ਼ਨ 7:- ਘਰ ਦਾ ਪਿਆਰ ਲੇਖ ਵਿੱਚ ਲੇਖਕ ਬਿਰਧ ਬੀਬੀ ਬਾਰੇ ਕੀ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 8:- ਲੇਖਕ ਨੇ ਕਾਰਲਾਈਲ ਦੇ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਸੁਭਾਅ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 9:- ਲੇਖਕ ਅਨੁਸਾਰ ਸਿੱਖ ਗੁਰੂਆਂ ਨੇ ਘਰੇਲੀ ਜੀਵਨ ਉੱਤੇ ਜ਼ੋਰ ਕਿਉਂ ਦਿੱਤਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 10:-ਲੇਖਕ ਨੇ ਆਪਣੇ ਪਿੰਡ ਦੀ ਕਿਹੜੀ ਯਾਦ ਨੂੰ ਚਿਤਰਿਆ ਹੈ।

ਉੱਤਰ 6 :-

ਤੇਜਾ ਸਿੰਘ ਦੇ ਨਿਬੰਧ ਘਰ ਦਾ ਪਿਆਰ ਵਿੱਚ ਉਸ ਦੀ ਵਿਅਕਤੀਗਤ ਛਾਪ, ਜੀਵਨ ਪ੍ਰਤੀ ਉਸ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਅਤੇ ਅਨੁਭਵਾਂ ਨੂੰ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਉਹ ਬੁੱਧੀ ਅਤੇ ਭਾਵਾਂ ਦੇ ਸੁਮੇਲ ਸਹਿਤ ਆਪਣੀ ਰਚਨਾ ਨੂੰ ਰਚਦਾ ਹੈ। ਦਲੀਲ ਦੀਆਂ ਪੈੜਾਂ ਉੱਤੇ ਚੱਲ ਕੇ ਸਿੱਟੇ ਉੱਤੇ ਪਹੁੰਚਦਾ ਹੈ। ਭਾਵਾਂ ਦੀ ਅਭਿਵਿਅਕਤੀ ਵੇਲੇ ਵੀ ਪ੍ਰਮਾਣ ਦਾ ਪੱਲਾ ਨਹੀਂ ਛੱਡਦਾ। ਨਿਬੰਧਕਾਰ ਦੇ ਤੌਰ ਤੇ ਤੇਜਾ ਸਿੰਘ ਦਾ ਹੀ ਇਕ ਵਿਸ਼ੇਸ਼ ਗੁਣ ਹੈ ਕਿ ਨਿਬੰਧ ਦੀ ਸਿਰਜਣਾ ਵੇਲੇ ਉਹ ਕਦੇ ਵੀ ਪਾਠਕ ਨੂੰ ਗੈਰ-ਹਾਜ਼ਰ ਮੰਨ ਕੇ ਨਹੀਂ ਲਿਖਦਾ, ਉਸ ਦੀ ਹਰ ਸਤਰ ਆਪਣੇ ਪਾਠਕ ਜਾਂ ਸਰੋਤੇ ਨੂੰ ਸੰਬੋਧਿਤ ਹੁੰਦੀ ਹੈ। ਸੰਖੇਪ ਅਤੇ ਸਾਦ ਮੁਰਾਦੀ ਭਾਸ਼ਾ ਵਿੱਚ ਉਹ ਬੜੇ ਤੋਂ ਬੜੇ ਖਿਆਲ ਨੂੰ ਸਹਿਜੇ ਹੀ ਕਹਿ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਕਾਰਨ ਉਸ

ਦੀਆਂ ਲਿਖਤਾਂ ਪਾਠਕਾਂ ਨੂੰ ਬੇਝਲ ਨਹੀਂ ਜਾਪਦੀਆਂ। ਇਸ ਲੇਖ ਵਿੱਚ ਉਸ ਦੀ ਸੈਲੀ ਬੜੀ ਹੀ ਸਪੱਸ਼ਟ ਅਤੇ ਸਰਲ ਹੈ। ਉਸ ਦੀ ਸਪੱਸ਼ਟਤਾ ਅਤੇ ਸਾਦਗੀ ਹੀ ਪਾਠਕ ਦਾ ਮਨ ਮੋਹ ਲੈਂਦੀ ਹੈ।

ਉੱਤਰ 7 :-

ਲੇਖਕ ਅਨੁਸਾਰ ਬਿਰਧ ਬੀਬੀ ਨੇਕੀ ਤੇ ਉਪਕਾਰ ਦੀ ਮੂਰਤ ਹੈ। ਉਹ ਬਿਨਾਂ ਨਾਗਾ ਨਿਤਨੇਮ ਕਰਦੀ ਹੈ ਤੇ ਗੁਰਦੁਆਰੇ ਹਾਜ਼ਰੀ ਭਰਦੀ ਹੈ। ਉਸ ਦਾ ਹਿਰਦਾ ਕੋਮਲ ਅਤੇ ਪਵਿੱਤਰ ਹੈ ਅਤੇ ਉਸ ਵਿੱਚ ਅਥਾਹ ਹਮਦਰਦੀ ਭਰੀ ਹੈ। ਪਰ ਉਹ ਬੜੇ ਸਖ਼ਤ ਸੁਭਾਅ ਦੀ ਹੈ। ਬਹੁਤ ਛੋਟੀਆਂ ਗੱਲਾਂ ਉੱਤੇ ਵੀ ਗੁੱਸੇ ਵਿੱਚ ਆ ਕੇ ਆਪੇ ਤੋਂ ਬਾਹਰ ਹੋ ਜਾਂਦੀ ਹੈ। ਉਸ ਹਾਲਤ ਵਿੱਚ ਜਦੋਂ ਲੇਖਕ ਬੀਬੀ ਨੂੰ ਦੇਖਦਾ ਹੈ ਤਾਂ ਉਸ ਨੂੰ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਅੰਦਰ ਕੋਈ ਤਰਸ ਅਤੇ ਪਿਆਰ ਦੀ ਭਾਵਨਾ ਨਹੀਂ ਹੈ ਪ੍ਰੰਤੂ ਅਸਲ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੀ ਕੋਮਲਤਾ ਤੇ ਨਰਮੀ ਉਨ੍ਹਾਂ ਦੇ ਗੁੱਸੇ ਦੇ ਪਰਦੇ ਹੇਠ ਛੁਪ ਜਾਂਦੀ ਹੈ। ਲੇਖਕ ਅਨੁਸਾਰ ਉਸ ਦੇ ਇਸ ਗੁਸੈਲੇ ਸੁਭਾਅ ਦਾ ਕਾਰਨ ਉਸ ਦੇ ਪਤੀ ਦੀ ਜਵਾਨੀ ਵਿੱਚ ਮੌਤ ਅਤੇ ਉਸ ਦੀ ਝੋਲੀ ਧੀਆਂ ਪੁੱਤਰਾਂ ਤੋਂ ਖਾਲੀ ਹੋਣਾ ਹੈ। ਜਿਸ ਕਾਰਨ ਉਸ ਨੂੰ ਘਰ ਦਾ ਪਿਆਰ ਪ੍ਰਾਪਤ ਨਹੀਂ ਹੋਇਆ।

ਉੱਤਰ 8 :-

ਲੇਖਕ ਅਨੁਸਾਰ ਕਾਰਲਾਈਲ ਖਿੰਡੂ ਅਤੇ ਸਾਤੂ ਸੁਭਾਅ ਦਾ ਮਾਲਕ ਸੀ। ਉਹ ਸਾਰਾ ਦਿਨ ਆਪਣੇ ਕਮਰੇ ਵਿੱਚ ਬੈਠਾ ਪੜ੍ਹਦਾ ਤੇ ਲਿਖਦਾ ਰਹਿੰਦਾ। ਜਦੋਂ ਕਦੇ ਉਸ ਦੀ ਪਤਨੀ ਉਸ ਦੇ ਕਮਰੇ ਵਿੱਚ ਦਾਖ਼ਲ ਹੋਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੀ ਤਾਂ ਉਹ ਖਿੰਡ ਕੇ, ਗੁੱਸੇ ਵਿੱਚ ਆ ਕੇ ਉਸ ਨੂੰ ਬਾਹਰ ਕੱਢ ਦਿੰਦਾ ਹੈ। ਉਹ ਸਾਰੀ ਦੁਨੀਆਂ ਨੂੰ ਚੁੱਪ ਦਾ ਸੰਦੇਸ਼ ਦਿੰਦਾ ਰਿਹਾ ਪ੍ਰੰਤੂ ਉਸ ਦੀ ਆਪਣੀ ਕਲਮ ਨਾਈ ਦੀ ਕੈਂਚੀ ਵਾਂਗੂੰ ਚੱਲਦੀ ਰਹੀ। ਲੇਖਕ ਅਨੁਸਾਰ ਉਸ ਦਾ ਲੰਮੇ ਲੰਮੇ ਲੇਖ ਲਿਖ ਕੇ ਲੋਕਾਂ ਨੂੰ ਸਿੱਖਿਆ ਦੇਣ ਦਾ ਕੀ ਲਾਭ ਜੇ ਉਹ ਆਪਣੇ ਘਰ ਦੀ ਸਵਾਣੀ ਨੂੰ ਆਰਾਮ ਨਾ ਦੇ ਸਕਿਆ।

ਉੱਤਰ 9 :-

ਲੇਖਕ ਅਨੁਸਾਰ ਸਿੱਖ ਗੁਰੂਆਂ ਨੇ ਘਰੇਲੀ ਜੀਵਨ ਉੱਤੇ ਇਸ ਕਾਰਨ ਜ਼ੋਰ ਦਿੱਤਾ ਹੈ ਕਿਉਂਕਿ ਧਰਮ ਦੇ ਰਸਤੇ ਦਾ ਮੂਲ ਸਦਾਚਾਰ ਹੈ ਅਤੇ ਇਹ ਸਦਾਚਾਰ ਘਰੇਲੀ ਜੀਵਨ ਵਿੱਚੋਂ ਹੀ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਧੀਆਂ, ਪੁੱਤਰ, ਇਸਤ੍ਰੀ, ਮਾਤਾ, ਪਿਤਾ ਇਹ ਮਾਇਆ ਦੇ ਸੰਬੰਧ ਨਹੀਂ ਹਨ ਸਗੋਂ ਪ੍ਰਮਾਤਮਾ ਨੇ ਮਨੁੱਖ ਦੇ ਆਚਰਨ ਨੂੰ ਢਾਲਣ ਲਈ ਇਹ ਪਵਿੱਤਰ ਰਿਸ਼ਤੇ ਮਨੁੱਖ ਦੀ ਝੋਲੀ ਪਾਏ ਹਨ। ਗ੍ਰਹਿਸਤ ਤੋਂ ਕੰਨੀ ਕਤਰਾਉਣ ਵਾਲੇ ਲੋਕ ਧਾਰਮਕ ਜਾਂ ਇਖਲਾਕੀ ਔਕੜ ਪੈਣ ਤੇ ਝੱਟ ਡੋਲ ਜਾਂਦੇ ਹਨ। ਘਰੇਲੀ ਜੀਵਨ ਵਿੱਚੋਂ ਹੀ ਮਨੁੱਖ ਪਿਆਰ, ਹਮਦਰਦੀ, ਕੁਰਬਾਨੀ, ਸੇਵਾ ਆਦਿ ਗੁਣਾਂ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ।

ਉੱਤਰ 10 :-

ਲੇਖਕ ਅਨੁਸਾਰ ਉਹ ਜਦੋਂ ਰਾਵਲਪਿੰਡੀ ਪੜ੍ਹਦਾ ਹੁੰਦਾ ਸੀ ਤਾਂ ਹਰ ਹਫ਼ਤੇ ਐਤਵਾਰ ਨੂੰ ਆਪਣੇ ਪਿੰਡ ਜਾਂਦਾ ਸੀ। ਉਸ ਦਾ ਪਿੰਡ ਇੱਕ ਟਿੱਬੇ ਦੇ ਓਹਲੇ ਵੱਸਦਾ ਸੀ। ਪਿੰਡ ਪਹੁੰਚ ਕੇ ਉਹ ਪਿੰਡ ਦੇ ਕੋਲ ਟਿੱਬੇ ਦੇ ਓਹਲੇ ਠਹਿਰ ਜਾਂਦਾ ਅਤੇ ਦਿਲ ਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਤਿਆਰ ਕਰਕੇ ਪਿੰਡ ਵੱਲ ਝਾਕਣ ਦਾ ਸਾਹਸ ਕਰਦਾ ਹੈ। ਪਿੰਡੋਂ ਵਾਪਸ ਆਉਣ ਵੇਲੇ ਉਹ ਪਿੰਡ ਨੂੰ ਅੱਖਾਂ ਤੋਂ ਓਹਲੇ ਹੋਣ ਤੋਂ ਪਹਿਲਾਂ ਵਾਰ ਵਾਰ ਵੇਖਦਾ। ਕਈ ਵਾਰੀ ਪਿੰਡ ਦੇ ਓਹਲੇ ਹੋ ਜਾਣ ਤੋਂ ਮਗਰੋਂ ਉਹ ਪਿੱਛੇ ਮੁੜ ਮੁੜ ਕੇ ਪਿੰਡ ਨੂੰ ਵੇਖਣ ਜਾਂਦਾ। ਪਿੰਡ ਨੂੰ ਇਸ ਤਰ੍ਹਾਂ ਮੁੜ-ਮੁੜ ਵੇਖਣਾ ਉਸ ਨੂੰ ਬੜਾ ਪਿਆਰਾ ਲੱਗਦਾ ਸੀ ਅਤੇ ਇਹ ਉਸ ਦੇ ਬਚਪਨ ਦੀ ਬੜੀ ਨਿੱਘੀ ਯਾਦ ਸੀ।

4.1 ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ - ਅਨੁ ਵਿਜੈ ਬੰਬੇਲੀ

4.1.0 ਜਾਣ- ਪਹਿਚਾਣ

ਇਸ ਪਾਠ ਵਿੱਚ ਵਿਜੈ ਬੰਬੇਲੀ ਦੇ ਜੀਵਨ ਅਤੇ ਰਚਨਾ ਉੱਪਰ ਇਕ ਪੰਛੀ ਝਾਤ ਪਾਈ ਗਈ ਹੈ। ਜਿਸ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਖ਼ਸੀਅਤ ਅਤੇ ਰਚਨਾ ਸੰਸਾਰ ਬਾਰੇ ਜਾਨਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ, ਇਸ ਦੇ ਨਾਲ ਹੀ ਉਨ੍ਹਾਂ ਦੁਬਾਰਾ ਅਨੁਵਾਦ ਕੀਤੇ ਗਏ ਲੇਖ ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ ਦੇ ਮੂਲ ਪਾਠ ਦੇ ਨਾਲ-ਨਾਲ ਲੇਖ ਦੇ ਵਿਸ਼ਾ ਵਸਤੂ ਅਤੇ ਉਸ ਦੀਆਂ ਕਲਾਤਮਕ ਖੂਬੀਆਂ ਨੂੰ ਚਰਚਾ ਵਿੱਚ ਲਿਆਂਦਾ ਗਿਆ ਹੈ।

4.1.1 ਉਦੇਸ਼

ਇਸ ਪਾਠ ਦਾ ਉਦੇਸ਼ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਵਿਜੈ ਬੰਬੇਲੀ ਦੇ ਜੀਵਨ ਅਤੇ ਰਚਨਾ ਸੰਸਾਰ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦੇਣਾ ਹੈ, ਇਸ ਦੇ ਨਾਲ ਹੀ ਉਨ੍ਹਾਂ ਦੁਆਰਾ ਅਨੁਵਾਦ ਕੀਤੇ ਗਏ ਲੇਖ ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ ਵਿੱਚ ਆਏ ਵਿਚਾਰਾਂ ਨੂੰ ਵਿਦਿਆਰਥੀਆਂ ਨਾਲ ਸਾਂਝਾ ਕਰਨ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਜਾਵੇਗਾ। ਇਸ ਲੇਖ ਦੇ ਵਿਸ਼ਾ ਵਸਤੂ ਅਤੇ ਕਲਾਤਮਕ ਤੱਤਾਂ ਬਾਰੇ ਵੀ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਜਾਣੂ ਕਰਵਾਇਆ ਜਾਵੇਗਾ।

4.1.2 ਵਿਜੈ ਬੰਬੇਲੀ : ਜੀਵਨ ਤੇ ਰਚਨਾ

ਵਿਜੈ ਬੰਬੇਲੀ (ਵਿਜੈ ਕੁਮਾਰ) ਦਾ ਜਨਮ 10 ਜੂਨ 1958 ਈ. ਨੂੰ ਮਾਤਾ ਸ਼ੀਲਾ ਦੇਵੀ ਤੇ ਪਿਤਾ ਸ੍ਰੀ ਤਰਸੇਮ ਲਾਲ ਦੇ ਘਰ ਪਿੰਡ ਬੰਬੇਲੀ ਜ਼ਿਲ੍ਹਾ ਹੁਸ਼ਿਆਰਪੁਰ ਵਿਖੇ ਹੋਇਆ। ਮੁੱਢਲੀ ਵਿੱਦਿਆ ਪਿੰਡ ਦੇ ਸਕੂਲ ਤੋਂ ਅਤੇ ਹਾਇਰ ਸੈਕੰਡਰੀ ਮਾਹਿਲਪੁਰ ਤੋਂ ਕੀਤੀ। ਉਪਰੰਤ ਖੇਤੀਬਾੜੀ ਯੂਨੀਵਰਸਿਟੀ ਤੋਂ ਡਿਪਲੋਮਾ ਇਨ ਐਗਰੀਕਲਚਰ (ਕੁਦਰਤੀ ਸਰੋਤਾਂ ਬਾਰੇ) ਕੀਤਾ। ਮਗਰੋਂ ਆਪ 'ਭੂਮੀ ਤੇ ਜਲ ਸੰਭਾਲ ਵਿਭਾਗ, ਪੰਜਾਬ ਵਿਚ ਮਾਣਮੱਤੀਆਂ ਸੇਵਾਵਾਂ ਨਿਭਾਉਣ ਉਪਰੰਤ ਜੂਨ 2018 ਬਤੌਰ ਭੂਮੀ ਰੱਖਿਆ ਅਫ਼ਸਰ ਸੇਵਾ ਮੁਕਤ ਹੋਏ। ਆਰੰਭ ਵਿੱਚ ਆਪ ਨੇ ਕੁੱਝ ਸਮਾਂ ਜ਼ਿਲ੍ਹਾ ਫਰੀਦਕੋਟ (ਮਾਲਵਾ) ਵਿਖੇ ਨੌਕਰੀ ਕੀਤੀ ਫਿਰ ਸੇਵਾ ਮੁਕਤੀ ਤੱਕ ਆਪਣੇ ਜੱਦੀ ਜ਼ਿਲ੍ਹੇ ਹੁਸ਼ਿਆਰਪੁਰ ਵਿੱਚ ਹੀ ਨੌਕਰੀ ਕਰਦੇ ਰਹੇ। ਉਨ੍ਹਾਂ ਮੁਤਾਬਿਕ; ਆਰਥਿਕ ਮੁਸ਼ਕਲਾਂ ਕਾਰਨ ਬੇਸ਼ੱਕ ਉਹ ਮਨ ਭਾਉਂਦੇ ਮਿਆਰ ਤਕ ਪੜ੍ਹ ਨਹੀਂ ਸਕੇ ਪ੍ਰੰਤੂ ਉਨ੍ਹਾਂ ਆਪਣੀ ਪੜ੍ਹਾਈ ਦਾ ਇਹ ਸੁਪਨਾ ਲਗਾਤਾਰ ਪੁਸਤਕਾਂ ਪੜ੍ਹ ਕੇ ਤੇ ਆਪਣੇ ਬੱਚਿਆਂ ਦੇ ਮਾਧਿਅਮ ਰਾਹੀਂ ਪੂਰਾ ਕੀਤਾ। ਅੱਜਕੱਲ੍ਹ ਆਪ ਆਪਣੇ ਪਿੰਡ ਬੰਬੇਲੀ ਵਿਖੇ ਰਹਿ ਰਹੇ ਹਨ ਤੇ ਲਗਾਤਾਰ ਪੰਜਾਬੀ ਸਾਹਿਤ ਤੇ ਲੋਕ ਸੇਵਾ ਲਈ ਕਾਰਜਸ਼ੀਲ ਹਨ। ਪਿੰਡ ਅਤੇ ਸਕੂਲ ਦੇ ਵਿਕਾਸ ਤੇ ਸਿੱਖਿਆ ਦੇ ਮਿਆਰ ਨੂੰ ਉੱਚਾ ਚੁੱਕਣ ਲਈ ਉਹ ਲਗਾਤਾਰ ਯਤਨ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ। ਕੁਦਰਤ ਤੇ ਕਿਤਾਬਾਂ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਵਿਸ਼ੇਸ਼ ਮੋਹ ਹੈ। ਕੁਦਰਤੀ ਸੋਮਿਆਂ ਅਤੇ ਵਾਤਾਵਰਣ ਦੀ ਸਾਂਭ ਸੰਭਾਲ ਸਬੰਧੀ ਅਨੇਕਾਂ ਬਹੁਭਾਂਤੀ ਪ੍ਰੋਗਰਾਮਾਂ ਲੇਖ ਗਾਹੇ ਬਗਾਹੇ ਅਖ਼ਬਾਰਾਂ - ਰਸਾਲਿਆਂ ਵਿੱਚ ਛਪਦੇ ਰਹਿੰਦੇ ਹਨ। ਕਿਤਾਬਾਂ ਪੜ੍ਹਨ ਦੇ ਸ਼ੌਂਕ ਨੇ ਉਨ੍ਹਾਂ ਅੰਦਰਲੀਆਂ ਸਾਹਿਤਕ ਰੁਚੀਆਂ ਨੂੰ ਦਿਸ਼ਾ ਪ੍ਰਦਾਨ ਕੀਤੀ ਜਿਸ ਬਦੌਲਤ ਉਹ ਲੰਬਾ ਸਮਾਂ ਤਰਕਸ਼ੀਲ ਸੁਸਾਇਟੀ ਦੇ ਸੰਪਾਦਕੀ ਬੋਰਡ ਦੇ ਮੈਂਬਰ ਰਹੇ। ਲੋਕ-ਪੱਖੀ ਸੰਸਥਾਵਾਂ ਨਾਲ ਵਾਹ-ਵਾਸਤੇ ਸਮੇਤ

ਆਪ ਦੇਸ਼ ਭਗਤ ਯਾਦਗਾਰ ਕਮੇਟੀ ਜਲੰਧਰ ਦੇ ਮੈਂਬਰ ਵੀ ਹਨ, ਇਸੇ ਕਮੇਟੀ ਦੀ ਹਿਸਟਰੀ ਸਬ ਕਮੇਟੀ ਦਾ ਮੈਂਬਰ ਵੀ ਆਪ ਨੂੰ ਨਿਯੁਕਤ ਕੀਤਾ ਗਿਆ ਹੈ।

ਮੁਲਕ ਵਿਚ ਸ਼੍ਰੋਣੀ ਰਹਿਤ ਸਮਾਜ ਦੀ ਸਿਰਜਣਾ ਆਪ ਦਾ ਸੁਪਨਾ ਹੈ। ਵਿਜੈ ਬੰਬੇਲੀ ਜੀ ਦੀ ਇਹ ਰੀਝ ਹੈ ਕਿ ਮੁਲਕ ਦੀਆਂ ਖੇਤਰੀ ਭਾਸ਼ਾਵਾਂ ਵਧਣ ਫੁੱਲਣ ਅਤੇ ਉਨ੍ਹਾਂ ਅੰਦਰ ਹੀ ਵਿਗਿਆਨ ਤੇ ਗਣਿਤ ਵਰਗੇ ਵਿਸ਼ਿਆਂ ਦੀ ਉੱਚ ਵਿੱਦਿਆ ਦਾ ਵੀ ਪ੍ਰਬੰਧ ਹੋਵੇ। ਉਹ ਇਹ ਵੀ ਚਾਹੁੰਦੇ ਹਨ ਕਿ ਮਨੁੱਖ ਦਾ ਕੁਦਰਤ ਨਾਲ ਰਿਸ਼ਤਾ ਉਪਭੋਗਤਾ ਵਾਲਾ ਨਾ ਹੋ ਕੇ ਗੂੜ੍ਹੀ ਮਿੱਤਰਤਾ ਵਾਲਾ ਹੋਵੇ। ਪਿੰਗਲਵਾੜੇ ਦੀ ਪ੍ਰੇਰਨਾ ਸਦਕਾ ਵਿਜੈ ਬੰਬੇਲੀ ਵੱਲੋਂ ਫਰਾਂਸ ਦੇ ਪ੍ਰਸਿੱਧ ਲੇਖਕ ਜਿਆ ਜਿਓਨੇ ਦੇ ਲੇਖ ਦਾ ਪੰਜਾਬੀ ਵਿਚ ਅਨੁਵਾਦ 'ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ' ਸਿਰਲੇਖ ਹੇਠ ਕੀਤਾ ਗਿਆ, ਜਿਹੜਾ ਕਾਫ਼ੀ ਮਕਬੂਲ ਵੀ ਹੋਇਆ ਤੇ ਚਰਚਾ ਦਾ ਵਿਸ਼ਾ ਵੀ ਰਿਹਾ। ਆਪ ਇਸ ਲੇਖ ਦੇ ਅਨੁਵਾਦ ਦਾ ਕਾਰਨ ਵੀ ਕੁਦਰਤ ਨਾਲ ਲਗਾਓ ਅਤੇ ਮਨੁੱਖੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦੇ ਕ੍ਰਿਸ਼ਮਿਆਂ ਨੂੰ ਨਤਮਸਤਕ ਹੋਣਾ ਦੱਸਦੇ ਹਨ।

4.1.3 ਰਚਨਾਵਾਂ :

ਧਰਤੀ ਪੁੱਤਰ

ਗ਼ਦਰ ਦੀਆਂ ਪੇੜਾਂ

ਮਨੁੱਖੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦੇ ਕ੍ਰਿਸ਼ਮੇ

ਇਤਿਹਾਸ ਦੀਆਂ ਪੇੜਾਂ

ਕੰਢੀ ਇਲਾਕੇ ਦੇ ਪਿੰਡਾਂ ਦਾ ਇਤਿਹਾਸ

ਗੁੰਮਨਾਮ ਦੇਸ਼ ਭਗਤਾਂ ਦਾ ਪਿੰਡ ਰੁੜਕੀ

ਖਾਸ ਪਿੰਡ ਮੇਰਾਂਵਾਲੀ

ਆਪਣੀ ਮੌਤ ਨੂੰ ਵਾਜ਼ਾਂ ਮਾਰ ਰਿਹਾ ਮਨੁੱਖ

ਟਾਵਾਂ ਟਾਂਵਾ ਤਾਰਾ

ਬੀਤੇ ਨੂੰ ਫਰੇਲਦਿਆਂ

4.1.4 ਨਿਬੰਧ :- ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲ ਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ

ਗੱਲ ਅਸਲ ਵਿੱਚ ਕਾਫ਼ੀ ਪੁਰਾਣੀ ਹੈ। ਅੱਜ ਤੋਂ ਕਈ ਦਹਾਕੇ ਪਹਿਲਾਂ ਦੀ, ਉਦੋਂ ਮੈਂ ਹਾਲੇ ਫੌਜ ਵਿੱਚ ਭਰਤੀ ਹੋਇਆ ਹੀ ਸਾਂ। ਸਾਲ ਭਰ ਦੀ ਸਿਖਲਾਈ ਉਪਰੰਤ ਮੈਨੂੰ ਪੰਦਰਾਂ ਦਿਨ ਦੀ ਛੁੱਟੀ ਮਿਲੀ। ਛੁੱਟੀ ਸਮੇਂ ਘਰ ਜਾਣ ਦੀ ਥਾਂ ਮੈਂ ਘੁੰਮਕੜੀ ਦੀ ਗੱਲ ਸੋਚੀ; ਥੈਲੇ ਵਿੱਚ ਕੁਝ ਖਾਣ-ਪੀਣ ਦਾ ਸਾਮਾਨ ਰੱਖ, ਪਾਣੀ ਦੀ ਮਸ਼ਕ ਲੈ ਲੰਬੀ ਸੈਰ ਲਈ ਤੁਰ ਪਿਆ ਸੀ ਮੈਂ। ਜਿਸ ਖਿੱਤੇ 'ਚੋਂ ਮੈਂ ਲੰਘ ਰਿਹਾ ਸਾਂ, ਉਸ ਦਾ ਮੈਂ ਪਹਿਲਾਂ ਤੋਂ ਵਾਕਫ਼ ਨਹੀਂ ਸੀ। ਜ਼ਮੀਨ ਉੱਕੀ ਬੰਜਰ ਸੀ, ਕਿਤੇ-ਕਿਤੇ ਪੀਲੇ ਧਤੂਰੇ ਦੀਆਂ ਝਾੜੀਆਂ ਵਾਲੀ। ਬਾਕੀ ਥਾਂ ਸੁੱਕੀ ਘਾਹ ਤੋਂ ਬਿਨਾਂ ਕੁਝ ਵੀ ਉੱਗਿਆ ਹੋਇਆ ਨਹੀਂ ਸੀ।

ਮੈਨੂੰ ਇਸ ਇਲਾਕੇ ਵਿਚ ਘੁੰਮਦਿਆਂ ਦੇ ਦਿਨ ਹੋ ਗਏ ਸਨ। ਉੱਕਾ ਈ ਬੀਆ ਬਾਨ ਅਤੇ ਸੰਨਾਟਾ । ਜਿਥੇ ਮੈਂ ਹੁਣ ਖਲੋਤਾ ਸਾਂ , ਸ਼ਾਇਦ ਇਥੇ ਕਦੇ ਕੋਈ ਪਿੰਡ ਹੁੰਦਾ ਹੋਵੇਗਾ, ਜਿਥੇ ਨੱਢੀਆਂ ਧਮਾਲਾ ਪਾਉਂਦੀਆਂ ਹੋਣਗੀਆਂ ਤੇ ਬਾਲ ਕਿਲ - ਕਾਰੀਆਂ । ਹੁਣ ਬਾਂਕਿਆਂ ਸਮੇਤ ਸਭ ਛੁਪਣਛੇਤ ਹੋ ਚੁੱਕਾ ਸੀ । ਇਕ ਥਾਂ ਤੇ ਛੇ - ਸੱਤ ਖੰਡਰਾਤ ਸਨ , ਮੈਨੂੰ ਜਾਪਿਆ ਕਿ ਲਾਗੇ - ਛਾਗੇ ਜ਼ਰੂਰ ਕੋਈ ਖੂਹ ਹੋਵੇਗਾ ਜਾਂ ਕੋਈ ਹੋਰ ਜਲ ਸਰੋਤ। ਮਾੜੀ ਜਿਹੀ ਭਾਲ ਪਿੱਛੇ ਇਕ ਨਾਲਾ (ਚਸਮਾ) ਵਿਖਾਈ ਦਿੱਤਾ ਪਰ ਉਹ ਵੀ ਹੁਣ ਸੁੱਕਿਆ ਹੋਇਆ ਸੀ । ਮੈਂ ਕੁਝ ਦੇਰ ਉਥੇ ਹੀ ਆਰਾਮ ਕਰਨ ਦੀ ਸੋਚੀ ਕਿਉਂਕਿ ਮੈਂ ਥੱਕ ਟੁੱਟ ਚੁੱਕਾ ਸੀ । ਪਾਣੀ ਵੀ ਖ਼ਤਮ ਸੀ , ਪਿਆਸ ਨਾਲ ਮੇਰਾ ਗਲਾ ਖੁਸ਼ਕ ਹੋ ਰਿਹਾ ਸੀ । ਪਿੰਡ ਦੇ ਇਕ ਕੋਨੇ ਵਿੱਚ ਇਕ ਟੁੱਟਾ ਹੋਇਆ ਧਾਰਮਿਕ ਸਥਾਨ ਵੀ ਸੀ ਪਰ ਉਥੇ ਹੁਣ ਕੋਈ ਨਹੀਂ ਸੀ ਰਹਿੰਦਾ ।

ਜੂਨ ਦਾ ਮਹੀਨਾ ਸੀ । ਸੂਰਜ ਦੀ ਗਰਮੀ ਨਾਲ ਤੋਂ ਤਪ ਰਹੀ ਸੀ । ਤੇਜ਼ ਹਵਾ ਧੂੜ ਉਡਾ ਰਹੀ ਸੀ । ਇਸ ਉਦਾਸੀ ਭਰੇ ਮਹੀਨੇ ਨੂੰ ਮੈਂ ਜ਼ਿਆਦਾ ਚਿਰ ਬਰਦਾਸ਼ਤ ਨਾ ਕਰ ਸਕਿਆ । ਮੈਂ ਇਕ ਪੰਗਡੰਡੀ ਫੜ ਲਈ , ਕਈ ਘੰਟੇ ਤੁਰਦੇ ਰਹਿਣ ਪਿੱਛੋਂ ਵੀ ਪਾਣੀ ਨਾ ਲੱਭਾ । ਮੈਂ ਆਸ ਗਵਾ ਬੈਠਾ । ਮੇਰੇ ਚਾਰੇ ਪਾਸੇ ਸੁੱਕੀ-ਸਖ਼ਤ ਭੋਂ ਵਿੱਚ ਉੱਗੀਆਂ ਕੰਡਿਆਲੀਆਂ ਝਾੜੀਆਂ ਤੋਂ ਬਿਨ੍ਹਾਂ ਕੁਝ ਵੀ ਨਹੀਂ ਸੀ । ਇਸ ਸੰਨਾਟੇ ਵਿੱਚ ਮੈਨੂੰ ਦੂਰ ਇਕ ਕਾਲੀ ਜਿਹੀ ਪਰਛਾਈ ਦਿਸੀ : ਦੂਰੋਂ ਇਹ ਬਿਛੂ ਜਿਹੇ ਵਾਂਝ ਜਾਪੀ , ਮੈਂ .. ਉਸ ਪਾਸੇ ਹੋ ਤੁਰਿਆ । ਕੋਲ ਪੁੱਜਣ 'ਤੇ ਉਹ ਇੱਕ ਆਜੜੀ ਨਿਕਲਿਆ। ਉਸ ਦੇ ਆਲੇ - ਦੁਆਲੇ ਦੇ ਕੁ ਦਰਜਨ ਭੇਡਾਂ ਬੈਠੀਆਂ ਸਨ ।

ਕੱਦੂ ਦੀ ਤੂਬੀ 'ਚੋਂ ਪਾਣੀ ਪਿਆਉਣ ਉਪਰੰਤ ਮੇਰੀ ਬੇਨਤੀ ਪਿੱਛੋਂ ਉਹ ਮੈਨੂੰ ਆਪਣੇ ਘਰ ਲੈ ਗਿਆ । ਉਹ ਇੱਕ ਡੂੰਘੀ ਕੁਦਰਤੀ ਬਾਉਲੀ ਤੋਂ ਪਾਣੀ ਖਿੱਚਦਾ ਸੀ । ਏਨੀ ਗਹਿਰਾਈ ਤੋਂ ਪਾਣੀ ਖਿੱਚਣ ਲਈ ਉਸ ਨੇ ਪੁਲੀਆਂ ਅਤੇ ਰੱਸੀਆਂ ਦਾ ਇਕ ਜੁਗਾੜ ਬਣਾਇਆ ਹੋਇਆ ਸੀ । ਉਹ ਆਦਮੀ ਬਹੁਤ ਘੱਟ ਬੋਲਦਾ ਸੀ । ਇੰਝ ਸ਼ਾਇਦ ਇਸ ਲਈ ਸੀ ਕਿ ਉਹ ਉਥੇ ਕੱਲਮ-ਕੱਲਾ ਹੀ ਰਹਿੰਦਾ ਸੀ, ਉਸ ਨਾਲ ਗੁਫਤਗੂ ਕਰਨ ਵਾਲਾ ਉਥੇ ਕੋਈ ਹੋਰ ਹੈ ਹੀ ਨਹੀਂ ਸੀ । ਪਰ ਉਸ ਦੇ ਸਵੈ-ਵਿਸ਼ਵਾਸ ਨੂੰ ਵੇਖ ਕੇ ਇੰਝ ਲੱਗਦਾ ਸੀ ਜਿਵੇਂ ਉਹ ਆਪਣੇ ਕੰਮ 'ਚ ਕਾਫ਼ੀ ਹੁਸ਼ਿਆਰ ਹੋਵੇ । ਇਸ ਸੁੰਨਸਾਨ ਬੰਜਰ ਇਲਾਕੇ ਵਿੱਚ ਮੈਨੂੰ ਉਸ ਦੇ ਮਿਲਣ ਦੀ ਕੋਈ ਉਮੀਦ ਨਹੀਂ ਸੀ। ਉਹ ਬਕਾਇਦਾ ਇਕ ਪੱਕੇ ਢਾਂਚੇ ਵਿੱਚ ਰਹਿੰਦਾ ਸੀ , ਲੱਗਦਾ ਸੀ ਜਿਵੇਂ ਉਸ ਨੇ ਆਲੇ-ਦੁਆਲੇ ਦੇ ਪੱਥਰਾਂ ਨਾਲ ਹੱਥੀਂ ਬਣਾਇਆ ਹੋਵੇ । ਘਰ ਦੀ ਛੱਤ ਮਜ਼ਬੂਤ ਸੀ, ਜਿਸ ਨਾਲ ਹਵਾ ਟਕਰਾ ਕੇ ਸਾਂ-ਸਾਂ ਕਰ ਰਹੀ ਸੀ । ਉਸ ਦੀ ਹਾਜ਼ਰੀ ਵਿੱਚ ਵੀ ਇਹ ਅਵਾਜ਼ ਡਰਾਉਣੀ ਜਾਪਦੀ ਸੀ ਪਰ ਉਹ ਨਿਡਰ ਬੰਦਾ ਬਿਲਕੁਲ ਸ਼ਾਂਤ ਤੇ ਸਹਿਜ ਸੀ ।

ਘਰ ਅੰਦਰ ਸਾਰੀਆਂ ਚੀਜ਼ਾਂ ਥਾਂ ਸਿਰ ਸਲੀਕੇ ਨਾਲ ਰੱਖੀਆਂ ਹੋਈਆਂ ਸਨ। ਭਾਂਡੇ-ਟੀਂਡੇ ਮਾਂਜੇ-ਲਿਸ਼ਕਦੇ ਹੋਏ । ਫਰਸ਼ ਸਾਫ਼ ਸੁਥਰਾ ਸੀ ਤੇ ਵਿਹੜਾ ਵੀ । ਕੱਪੜੇ ਲੱਤੇ ਵੀ ਗੰਦੇ ਨਹੀਂ ਸੀ , ਬਿਸਤਰਾ ਵੀ ਥਾਂ ਸਿਰ ਸੀ । ਇਕ ਕੋਨੇ ਵਿੱਚ ਤਿਖੀ ਕੁਹਾੜੀ ਸੀ ਤੇ ਦੂਜੀ ਵਿੱਚ ਪੱਥਰ ਉੱਤੇ ਦੀਵਾ । ਚੁੱਲ੍ਹੇ ਦੀ ਮੱਠੀ ਅੱਗ ਉੱਤੇ ਪਤੀਲੀ ਵਿੱਚ ਖਿਚੜੀ ਰਿੱਝ ਰਹੀ ਸੀ । ਉਸ ਨੇ ਏਨੀ ਹੁਸ਼ਿਆਰੀ ਨਾਲ ਆਪਣੇ ਕੋਟ ਉੱਤੇ ਟਾਕੀ ਲਾਈ ਹੋਈ ਸੀ ਕਿ ਉਸ ਦੇ ਲੱਗੇ ਹੋਣ ਦਾ ਪਤਾ ਨਹੀਂ ਸੀ ਲੱਗਦਾ । ਉਸ ਮੈਨੂੰ ਵੀ ਖਿਚੜੀ ਖੁਆਈ । ਖਾਣ ਪਿੱਛੋਂ ਮੈਂ ਸਿਗਰਟ ਸੁਲਗਾਈ ਅਤੇ ਇਕ ਉਸ ਵੱਲ ਵੀ ਵਧਾਈ । ਪਰ

ਉਸ ਕਿਹਾ ਕਿ ਉਹ ਸਿਗਰਟ ਨਹੀਂ ਪੀਂਦਾ । ਉਸ ਦਾ ਇਕ ਜੱਤਲ ਕੁੱਤਾ ਸੀ । ਪਰ ਉਹ ਵੀ ਆਪਣੇ ਮਾਲਕ ਵਾਂਗ ਹੀ ਚੁੱਪ-ਚਾਪ ਸੀ ।

ਪਹਿਲੀ ਮੁਲਾਕਾਤ ਪਿੱਛੋਂ ਹੀ ਮੈਨੂੰ ਜਾਪਿਆ ਜਿਵੇਂ ਉਸ ਮੈਨੂੰ ਉਥੇ ਰਾਤ ਕੱਟਣ ਲਈ ਹਾਂ ਕਰ ਦਿੱਤੀ ਹੋਵੇ ; ਅਗਲਾ ਪਿੰਡ ਇਥੋਂ ਕਰੀਬ ਡੇਢ ਦਿਨ ਦੀ ਦੂਰੀ ' ਤੇ ਸੀ , ਇਸ ਲਈ ਇਹ ਹੀ ਚੰਗਾ ਸੀ ਕਿ ਮੈਂ ਆਪਣੇ ਥੱਕੇ ਪੈਰਾਂ ਨੂੰ ਕੁਝ ਆਰਾਮ ਕਰ ਲੈਣ ਦੇਵਾਂ । ਇਸ ਪਹਾੜੀ ਇਲਾਕੇ ਵਿੱਚ ਦੂਰ - ਦੁਰਾਡੇ ਛੋਟੀਆਂ - ਛੋਟੀਆਂ ਠਾਹਰਾਂ ਸਨ । ਉਹ ਕੱਚੇ ਪਹਿਰਾਂ ਦੁਆਰਾ ਇੱਕ ਦੂਜੇ ਨਾਲ ਜੁੜੀਆਂ ਹੋਈਆਂ ਸਨ । ਇਨ੍ਹਾਂ ਬੰਸਤੀਆਂ ਦੇ ਵਸਨੀਕ ਲੱਕੜ ਤੇ ਕੋਇਲਾ ਬਣਾਉਣ ਦਾ ਧੰਦਾ ਕਰਦੇ ਸਨ । ਕੋਇਲੇ ਦੇ ਧੰਦੇ ਕਾਰਨ ਆਲੇ - ਦੁਆਲੇ ਦੇ ਬ੍ਰਿਛ ਕੱਟੇ ਜਾ ਚੁੱਕੇ ਸਨ । ਬੇਰਹਿਮ ਹਵਾ ਨੂੰ ਡੱਕਣ ਵਾਲਾ ਕੋਈ ਬ੍ਰਿਛ ਨਹੀਂ ਸੀ ਬਚਿਆ ਅਤੇ ਨਾ ਹੀ ਮੈਨਸੂਨ ਬੁਲਾਉਣ ਵਾਲੇ ਜੰਗਲ । ਮੀਂਹ ਪੈਣੇ ਉੱਕਾ ਬੰਦ ਹੋ ਚੁੱਕੇ ਸਨ ਜੋ ਕਦੇ ਮਾੜਾ-ਮੋਟਾ ਪੈ ਜਾਂਦਾ ਤਾਂ ਉਹ ਜ਼ਰੂਰ ਹੀ ਮਣਾਂ-ਮੂੰਹੀਂ ਮਿੱਟੀ ਉੜਾ ਲੈ ਜਾਂਦਾ ਹੋਵੇਗਾ । ਪਾਣੀ ਰੋਕ ਖਲਾਰਨ ਵਾਲੀਆਂ ਕੱਚੀਆਂ ਪੱਕੀਆਂ ਰੋਕਾਂ ਵੀ ਨਹੀਂ ਸਨ । ਨਮੀ ਗਾਇਬ ਸੀ । ਜਾਪਦਾ ਸੀ ਟਿੱਬਿਆ ਉਪਰ ਹਰ ਵੇਲੇ ਧੂੜ ਭਰੀ ਹਨੇਰੀ ਨੱਚਦੀ ਹੋਵੇਗੀ । ਕੋਲੇ ਦੇ ਧੰਦੇ ਵਿੱਚ ਵੀ ਕੋਈ ਜ਼ਿਆਦਾ ਫਾਇਦਾ ਨਹੀਂ ਸੀ । ਕੋਲੇ ਨੂੰ ਗੱਡੀ 'ਤੇ ਸਹਿਰ ਤੀਕਰ ਪੁਰੰਚਾਣ ਵਿੱਚ ਦੋ ਦਿਨ ਲੱਗ ਜਾਂਦੇ ਸਨ । ਬਦਲੇ 'ਚ ਦਲਾਲ ਜੋ ਪੈਸਾ ਦਿੰਦੇ ਸਨ , ਉਸ ਨਾਲ ਖਰਚੇ ਵੀ ਮੁਸ਼ਕਲ ਨਾਲ ਪੂਰੇ ਹੁੰਦੇ ਸਨ ।

ਖਾਣੇ ਪਿੱਛੋਂ ਆਜੜੀ ਨੇ ਇੱਕ ਛੋਟਾ ਜਿਹਾ ਝੋਲਾ ਚੁੱਕਿਆ ਅਤੇ ਉਸ ਵਿੱਚਲੇ ਸਾਰੇ ਬੀਜ ਮੇਜ਼ ਉਪਰ ਉਲੱਦ ਦਿੱਤੇ । ਫੇਰ ਉਹ ਬੜੇ ਧਿਆਨ ਨਾਲ ਉਨ੍ਹਾਂ ਦੀ ਜਾਂਚ ਪਰਖ ਕਰਨ ਲੱਗਾ । ਉਹ ਇਕ ਇਕ ਬੀਜ ਨੂੰ ਚੱਕਦਾ , ਉਸ ਨੂੰ ਧਿਆਨ ਨਾਲ ਵੇਖਦਾ ਅਤੇ ਬਾਅਦ ਵਿੱਚ ਉਨ੍ਹਾਂ ਵਿਚ ਚੰਗੇ ਬੀਜਾਂ ਨੂੰ ਚੁਣ - ਛਾਂਟ ਕੇ ਇੱਕ ਪਾਸੇ ਰੱਖਦਾ । ਮੈਂ ਸਿਰਗਟ ਦਾ ਇੱਕ ਕਸ਼ ਖਿੱਚਿਆ ਅਤੇ ਸੋਚਿਆ ਕਿ ਮੈਂ ਵੀ ਬੀਜ ਛੱਟਣ ਵਿੱਚ ਉਸ ਦੀ ਮਦਦ ਕਰਾਂ । ਪਰ ਉਸ ਆਖਿਆ , ਉਹ ਇਹ ਕੰਮ ਖੁਦ ਹੀ ਕਰੇਗਾ । ਉਹ ਜਿਸ ਲਗਨ ਅਤੇ ਇਕਾਗਰਤਾ ਨਾਲ ਆਪਣਾ ਕੰਮ ਕਰ ਰਿਹਾ ਸੀ , ਉਸ ਨੂੰ ਵੇਖ ਕੇ ਮੈਨੂੰ ਆਪਣੀ ਦਖਲ - ਅੰਦਾਜ਼ੀ ਚੰਗੀ ਨਾ ਲੱਗੀ । ਸਾਡੇ ਦੋਹਾਂ ਵਿਚਕਾਰ ਬੱਸ ਐਨੀ ਕੁ ਗੱਲਬਾਤ ਹੀ ਹੋਈ । ਬੀਜਾਂ ਨੂੰ ਛਾਂਟਣ ਪਿੱਛੋਂ ਉਹ ਉਸ ਢੇਰੀ ਵਿੱਚੋਂ ਚੰਗੇ ਬੀਜਾਂ ਦੀਆਂ ਦਸ - ਦਸ ਢੇਰੀਆਂ ਬਣਾਉਣ ਲੱਗਾ । ਢੇਰੀ ਬਣਾਉਂਦੇ ਵਕਤ ਉਹ ਬਹੁਤ ਬਾਰੀਕੀ ਨਾਲ ਘੋਖਦਾ । ਉਸ ਨੂੰ ਜਿਹੜਾ ਬੀਜ ਵੀ ਜ਼ਰਾ ਕੁ ਵੀ ਦਾਗੀ ਜਾਂ ਤਿੜਕਿਆ ਦਿੱਸਦਾ , ਉਹ ਉਸ ਨੂੰ ਲਾਂਭੇ ਕਰ ਦਿੰਦਾ । ਏਦਾਂ ਉਸ ਨੇ ਸੌ ਵਧੀਆ ਬੀਜ ਛਾਂਟ ਲਏ , ਉਨ੍ਹਾਂ ਨੂੰ ਇੱਕ ਥੈਲੀ ਵਿੱਚ ਪਾ ਲਿਆ ਤੇ ਸੌਣ ਤੁਰ ਪਿਆ ।

ਨਾ ਜਾਣੇ ਕਿਉਂ ਮੈਨੂੰ ਇਸ ਭਲੇ ਬੰਦੇ ਦੇ ਸਾਥ ਵਿੱਚ ਬੜੀ ਸ਼ਾਂਤੀ ਮਹਿਸੂਸ ਹੋ ਰਹੀ ਸੀ । ਅਗਲੇ ਦਿਨ ਸਵੇਰੇ ਮੈਂ ਉਸ ਤੋਂ ਪੁੱਛਿਆ ਕਿ ਕੀ ਮੈਂ ਉਸ ਦੇ ਘਰ ਇੱਕ ਦਿਨ ਹੋਰ ਆਰਾਮ ਕਰ ਸਕਦਾ ਹਾਂ । ਉਸ ਨੇ ਸਹਿਜ-ਸੁਭਾਅ ਹੀ ਇਸ ਦੀ ਆਗਿਆ ਦੇ ਦਿੱਤੀ।ਉਪਰੰਤ ਉਹ ਫੇਰ ਆਪਣੇ ਕੰਮ ਵਿੱਚ ਰੁਝ ਗਿਆ । ਹੁਣ ਅੱਗੋਂ ਕਿਸੇ ਕਿਸਮ ਦੀ

ਗੱਲਬਾਤ ਦੀ ਲੋੜ ਹੀ ਨਹੀਂ ਸੀ , ਪਰ ਮੇਰੇ ਅੰਦਰ ਉੱਥਲ-ਪੁੱਥਲ ਮੱਚ ਰਹੀ ਸੀ ਮੈਂ ਉਸ ਦੀ ਜੀਵਨ - ਕਹਾਣੀ ਜਾਨਣ ਨੂੰ ਉਤਸੁਕ ਸਾਂ ।

ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਉਸਨੇ ਉਹਨਾਂ ਛਾਟੇ ਹੋਏ ਬੀਜਾਂ ਨੂੰ ਇੱਕ ਭਾਂਡੇ ਵਿੱਚ ਪਾਈ ਵਿੱਚ ਭਿਉਂ ਦਿੱਤਾ । ਫੇਰ ਉਸ ਨੇ ਭੇਡਾਂ ਦੀ ਵਾੜ ਖੋਲ੍ਹੀ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਚਰਾਂਦ ਵੰਨੀ ਲੈ ਤੁਰਿਆ । ਮੈਂ ਵੇਖਿਆ ਕਿ ਉਸ ਆਜੜੀ ਦੇ ਹੱਥ ਵਿੱਚ ਇਕ ਤਿੰਨ - ਚਾਰ ਹੱਥ ਲੰਬੀ ਲੋਹੇ ਦੀ ਸੱਬਲ ਸੀ । ਉਹ ਸੱਬਲ ਮੇਰੇ ਅੰਗੂਠੇ ਜਿੱਡੀ ਮੋਟੀ ਹੋਵੇਗੀ । ਮੈਂ ਵੀ ਹੌਲੀ - ਹੌਲੀ ਆਜੜੀ ਪਿੱਛੇ ਹੋ ਤੁਰਿਆ । ਭੇਡਾਂ ਦੀ ਚਰਾਂਦ ਹੇਠਾਂ ਘਾਟੀ ਵਿੱਚ ਸੀ । ਥੋੜੀ ਦੇਰ ਪਿੱਛੇ ਉਹ ਭੇਡਾਂ ਨੂੰ ਆਪਣੇ ਕੁੱਤੇ ਦੀ ਦੇਖ - ਰੇਖ ਹੇਠ ਛੱਡਕੇ ਆਪ ਹੌਲੀ - ਹੌਲੀ ਪਹਾੜੀ ਉਪਰ ਨੂੰ ਹੋਇਆ । ਉਹ ਆਪਣੇ ਰਾਹ ਤੁਰੀ ਗਿਆ ਅਤੇ ਕਿਉਂ ਜੋ ਮੇਰੇ ਕੋਲ ਵੀ ਕਰਨ ਨੂੰ ਕੁਝ ਨਹੀਂ ਸੀ , ਸੋ ਮੈਂ ਵੀ ਉਸ ਦੇ ਪਿੱਛੇ ਪਿੱਛੇ ਤੁਰ ਪਿਆ । ਮੈਨੂੰ ਜਾਪਿਆ ਜਿਵੇਂ ਉਹ ਮੇਰੀ ਇਸ ਦਖਲਅੰਦਾਜ਼ੀ ਤੇ ਝੁੰਜਲਾਏਗਾ । ਪਰ ਉਸ ਨੇ ਇੰਦਾ ਦਾ ਕੋਈ ਭਾਵ ਨਾ ਵਿਖਾਇਆ।ਉਹ ਲੱਗਭਗ ਸੌ ਗਜ਼ ਦੂਰ ਇਕ ਟਿੱਬੇ ਜਿਹੇ ਉੱਪਰ ਚੜਿਆ , ਮਗਰੋਂ ਮੈਂ ਵੀ।

ਉੱਥੇ ਉਸ ਨੇ ਸੱਬਲ ਨਾਲ ਮਿੱਟੀ ਪੁੱਟ ਕੇ ਇਕ ਟੋਇਆ ਬਣਾਇਆ । ਇਸ ਵਿੱਚ ਉਸ ਨੇ ਇਕ ਬੀਜ ਬੀਜਿਆ ਅਤੇ ਫਿਰ ਉਸ ਨੂੰ ਮਿੱਟੀ ਨਾਲ ਭਰ ਦਿੱਤਾ । ਉਹ ਦੇਸੀ ਬ੍ਰਿਛਾਂ ਦੇ ਬੀਜ ਬੇ ਰਿਹਾ ਸੀ । ਮੈਂ ਉਸ ਨੂੰ ਪੁੱਛਿਆ ਕਿ ਕੀ ਇਹ ਤੋਂ ਉਸ ਦੀ ਆਪਣੀ ਜਾਇਦਾਦ ਹੈ । ਪਰ ਨਹੀਂ , ਉਸ ਨੂੰ ਤਾਂ ਇਹ ਵੀ ਨਹੀਂ ਸੀ ਪਤਾ ਕਿ ਉਹ ਜ਼ਮੀਨ ਕਿਸ ਦੀ ਸੀ । ਸ਼ਾਇਦ ਉਹ ਪਿੰਡ ਦੀ ਸਾਂਝੀ ਸ਼ਾਮਲਾਟ ਸੀ , ਜਾਂ ਕੁਝ ਅਜਿਹੇ ਸ਼ਾਹੂਕਾਰਾਂ ਦੀ ਜਿਨ੍ਹਾਂ ਨੂੰ ਇਸ ਜ਼ਮੀਨ ਦੀ ਕੋਈ ਪਰਵਾਹ ਨਹੀਂ ਸੀ । ਜ਼ਮੀਨ ਦਾ ਮਾਲਕ ਕੌਣ ਸੀ , ਇਹ ਜਾਨਣ ਵਿੱਚ ਉਸ ਦੀ ਕੋਈ ਰੁਚੀ ਨਹੀਂ ਸੀ । ਉਸ ਨੇ ਉਨ੍ਹਾਂ ਸੌ ਬੀਜਾਂ ਨੂੰ ਬਹੁਤ ਹੀ ਮੋਹ-ਮੁਹੱਬਤ ਨਾਲ ਬੀਜਿਆ ।

ਦੁਪਹਿਰ ਦੇ ਖਾਣੇ ਪਿੱਛੋਂ ਉਹ ਬੀਜ ਬੀਜਣ ਦੇ ਕੰਮ ਵਿੱਚ ਮੁੜ ਰੁਝ ਗਿਆ । ਸ਼ਾਇਦ ਮੈਂ ਆਪਣੇ ਸਵਾਲ ਵਾਰ-ਵਾਰ ਦੁਹਰਾਏ ਹੋਏ ਨੇ , ਕਿਉਂ ਇੰਜ ਮੈਨੂੰ ਅਖੀਰ ਵਿੱਚ ਉਸ ਬਾਰੇ ਮਾੜੀ - ਮੋਟੀ ਜਾਣਕਾਰੀ ਮਿਲ ਹੀ ਗਈ । ਪਿਛਲੇ ਤਿੰਨਾਂ ਵਰ੍ਹਿਆਂ ਤੋਂ ਕਰੀਬ ਇੱਕ ਲੱਖ ਬੀਜਾਂ ਵਿੱਚੋਂ ਸਿਰਫ਼ ਵੀਹ ਹਜ਼ਾਰ ਹੀ ਫੁੱਟੇ ਸਨ । ਉਸ ਨੂੰ ਜਾਪਦਾ ਸੀ ਕਿ ਇਨ੍ਹਾਂ ਵੀਹ ਹਜ਼ਾਰ ਪੌਦਿਆਂ ਵਿੱਚੋਂ ਸਿਰਫ਼ ਅੱਧੇ ਹੀ ਜਿਉਂਦੇ ਬਚਣਗੇ । ਅੱਧੇ ਜਾਂ ਤਾਂ ਕਿਸੇ ਕੁਦਰਤੀ ਆਫ਼ਤ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਜਾਣਗੇ ਜਾਂ ਫਿਰ ਸਿਉਂਕ-ਚੂਹੇ ਕੁਤਰ ਜਾਣਗੇ । ਪਰ ਜਿੱਥੇ ਪਹਿਲੋਂ ਕੁਝ ਵੀ ਨਹੀਂ ਸੀ , ਉਥੇ ਹੁਣ ਘੱਟੋ - ਘੱਟ ਦਸ ਹਜ਼ਾਰ ਬ੍ਰਿਛ ਤਾਂ ਉੱਗ ਹੀ ਰਹੇ ਹਨ ।

ਇਹ ਸਭ ਕੁਝ ਸੁਣਨ ਪਿੱਛੋਂ ਮੈਂ ਉਸ ਬੰਦੇ ਦੀ ਉਮਰ ਬਾਰੇ ਅਟਕਲਾਂ ਲਾਉਣ ਲੱਗਾ । ਉਹ ਯਕੀਨੀ ਤੌਰ 'ਤੇ ਪੰਜਾਹ ਵਰ੍ਹਿਆਂ ਤੋਂ ਉਪਰ ਹੋਵੇਗਾ । ਮੈਨੂੰ ਆਪ ਦੱਸਿਆ ਕਿ ਉਹ ਪਚਵੰਜਾ ਸਾਲ ਦਾ ਹੈ ਪਰ ਲੱਗਦਾ ਸੱਠਾਂ ਦਾ ਸੀ । ਉਸ ਦਾ ਨਾਂ ਐਜ਼ੀਆਰਾਦ ਬੰਢੇ ਸੀ । ਕਦੀ , ਉਸਦੀ ਤਰਾਈ ਦੇ ਹੇਠਲੇ ਹਿੱਸੇ ਵਿੱਚ ਆਪਣੀ ਖੇਤੀ - ਬਾੜੀ ਹੁੰਦੀ ਸੀ । ਪਰ ਚਾਣਚੱਕ ਉਸ ਦੇ ਇਕਲੋਤੇ ਬੇਟੇ ਦੀ ਅਤੇ ਫੇਰ ਉਸ ਦੀ ਸੁੱਖੜ ਪਤਨੀ ਦੀ ਮੌਤ ਹੋ ਗਈ । ਇਸ ਨਾਲ ਉਸ ਨੂੰ ਗਹਿਰਾ ਸਦਮਾ ਪੁੱਜਾ । ਉਦੋਂ-ਇਕਾਂਤ-ਵਾਸ ਲਈ ਆਪਣੇ ਕੁੱਤੇ ਅਤੇ ਭੇਡਾਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਇਥੇ ਆ ਗਿਆ । ਉਸ ਦੀ

ਮਨੇਤ ਸੀ (ਅਤੇ ਇਹ ਹੈ ਵੀ ਸੱਚ) ਕਿ ਛਾਂ ਬਿਨ੍ਹਾਂ ਭੈਂ ਭਾਵ ਜ਼ਮੀਨ ਹੌਲੀ-ਹੌਲੀ ਮਰ ਰਹੀ ਹੈ । ਕਿਉਂ ਜੋ ਉਸ ਦੇ ਜ਼ਿੰਮੇ ਹੋਰ ਕੋਈ ਜ਼ਰੂਰੀ ਕੰਮ ਨਹੀਂ ਸੀ , ਇਸ ਲਈ ਉਸ ਨੇ ਧਰਤ ਦੀ ਇਸ ਖ਼ਰਾਬ ਹਾਲਾਤ ਨੂੰ ਸੁਧਾਰਨ ਦੀ ਗੱਲ ਮਨ ਵਿੱਚ ਠਾਣ ਲਈ।

ਉਦੋਂ ਕਿਉਂ ਜੋ ਮੈਂ ਮੁੰਡਾ-ਖੁੰਡਾ ਸੀ ਅਤੇ ਗਭਰੂਟੀ ਸੈਰ-ਸਪਾਟੇ ਲਈ ਇਕ ਵੀਰਾਨ ਇਲਾਕੇ ਵਿੱਚ ਆ ਗਿਆ ਸੀ, ਇਸ ਲਈ ਮੈਨੂੰ ਉਸ ਦੇ ਮਨ ਦਾ ਦਰਦ ਕੁਝ ਕੁਝ ਹੀ ਸਮਝ ਆਇਆ । ਇਸ ਦੇ ਨਾਲ ਹੀ ਉਸ ਸਮੇਂ , ਮੈਂ ਹਾਲੀ ਕੁਝ ਨਾ - ਸਮਝ ਵੀ ਸਾਂ ਅਤੇ ਚੰਗੇ ਖੁਸ਼ਹਾਲ ਭਵਿੱਖ ਦਾ ਰਾਹ ਲੱਭ ਰਿਹਾ ਸਾਂ , ਸੇ ਮੈਂ ਕਿਹਾ ਕਿ ਅਗਲੇ ਤੀਹਾਂ ਵਰ੍ਹਿਆਂ ਤਾਂ ਉਸ ਦੁਆਰਾ ਲਾਏ ਗਏ ਇਹ ਦਸ ਹਜ਼ਾਰ ਪੈਂਦੇ ਇਕ ਘਣੇ ਤੇ ਸ਼ਾਨਦਾਰ ਜੰਗਲ ਦਾ ਰੂਪ ਧਾਰਨ ਕਰ ਜਾਣਗੇ । ਉਸ ਨੇ ਸਾਦਾ ਜਿਹਾ ਜਵਾਬ ਦਿੱਤਾ ਕਿ ਜੇ ਉਹ ਜਿਉਂਦਾ ਰਿਹਾ ਤਾਂ ਉਹ ਅਗਲੇ ਤੀਹਾਂ ਸਾਲਾਂ ਵਿੱਚ ਏਨੇ ਜ਼ਿਆਦਾ ਬ੍ਰਿਛ ਲਾਏਗਾ ਕਿ ਇਹ ਦਸ ਹਜ਼ਾਰ ਬੂਟੇ ਤਾਂ ਸਮੁੰਦਰ ਵਿੱਚਲੀ ਇਕ ਬੂੰਦ ਵਾਂਗ ਦਿੱਸਣਗੇ । ਇਸ ਤੋਂ ਇਲਾਵਾ ਉਹ ਕੁਝ ਫਲਦਾਰ ਦਰੱਖਤਾਂ ਦੇ ਬੀਜ ਬੀਜਣ ਬਾਰੇ ਵੀ ਤਜਰਬੇ ਕਰ ਰਿਹਾ ਸੀ । ਇਸ ਲਈ ਉਸ ਨੇ ਆਪਣੇ ਘਰ ਦੇ ਬਾਹਰ ਇਕ ਪੈਂਦਸ਼ਾਲਾ ਵੀ ਬਣਾਈ ਹੋਈ ਸੀ । ਕੁਝ ਪੌਦਿਆਂ ਨੂੰ ਉਸ ਕੰਡਿਆਲੀ ਤਾਰ ਦੀ ਵਾੜ ਲਾ ਕੇ ਭੇਡਾਂ ਤੋਂ ਸੁਰੱਖਿਅਤ ਰੱਖਿਆ ਸੀ। ਉਹ ਪੈਂਦੇ ਚੰਗੀ ਤਰ੍ਹਾਂ ਵਧ ਫੁੱਲ ਰਹੇ ਸਨ । ਉਸਨੇ ਹੇਠਾਂ ਘਾਟੀ ਵਿੱਚ ਕੁਝ ਹੋਰ ਕਿਸਮਾਂ ਦੇ ਬੀਜ ਬੀਜਣ ਦੀ ਯੋਜਨਾ ਬਣਾਈ ਸੀ । ਘਾਟੀ ਦੇ ਵਿੱਚ ਕੁਝ ਗਹਿਰਾਈ 'ਤੇ ਮਿੱਟੀ ਵਿੱਚ ਨਮੀ ਸੀ । ਜਿਸ ਕਾਰਣ ਇਹ ਦਰੱਖਤ ਉਥੇ ਚੰਗੀ ਜੜ੍ਹ ਫੜਨਗੇ , ਇਹ ਉਸ ਦਾ ਵਿਚਾਰ ਸੀ।

ਅਗਲੇ ਦਿਨ ਮੈਂ ਉਥੋਂ ਤੁਰ ਪਿਆ । ਅਗਲੇ ਸਾਲ 1914 ਵਿੱਚ ਪਹਿਲੀ ਸੰਸਾਰ ਜੰਗ ਸ਼ੁਰੂ ਹੋ ਗਈ । ਮੇਰੀ ਫੌਜੀ ਟੁਕੜੀ ਪੰਜ ਸਾਲ ਇਸ ਜੰਗ ਵਿੱਚ ਲੜਦੀ ਰਹੀ । ਇਕ ਫੌਜੀ ਸਿਪਾਹੀ ਹੋਣ ਨਾਤੇ ਮੈਨੂੰ ਯੁੱਧ ਦੌਰਾਨ ਦਰੱਖਤਾਂ ਬਾਰੇ ਸੋਚਣ ਤਕ ਦੀ ਵਿਹਲ ਨਾ ਮਿਲੀ । ਸੱਚੀ ਗੱਲ ਤਾਂ ਇਹ ਸੀ ਕਿ ਉਸ ਘਟਨਾ ਦਾ ਮੇਰੇ 'ਤੇ ਉੱਕਾ ਅਸਰ ਨਹੀਂ ਸੀ ਹੋਇਆ । ਲੋਕਾਂ ਦੇ ਵੱਖਰੇ ਵੱਖਰੇ ਸ਼ੌਕ ਹੁੰਦੇ ਹਨ , ਸੁਗਲ ਹੁੰਦੇ ਹਨ । ਕੁਝ ਲੋਕਾਂ ਨੂੰ ਸ਼ੌਕੀਆ ਤੌਰ ' ਤੇ ਦਰੱਖਤ ਲਾਉਣ ਵਿੱਚ ਵੀ ਮਜ਼ਾ ਆਉਂਦਾ ਹੋਏਗਾ ਸ਼ਾਇਦ ? ਦਰਸਅਲ ਮੈਂ ਉਪਰੋਕਤ ਘਟਨਾ ਨੂੰ ਲੱਗਭਗ ਭੁੱਲ - ਭੁਲਾ ਹੀ ਗਿਆ ਸਾਂ ।

ਜੰਗ ਖਤਮ ਹੋਣ ਉਪਰੰਤ ਮੈਨੂੰ ਕਾਫ਼ੀ ਲੰਮੀ ਛੁੱਟੀ ਮਿਲੀ ਅਤੇ ਕਾਫ਼ੀ ਪੈਸਾ ਵੀ । ਮੈਂ ਸੋਚਿਆ , ਕਿਉਂ ਨਾ ਸੈਰ - ਸਪਾਟਾ ਕੀਤਾ ਜਾਵੇ । ਇਸੇ ਮਕਸਦ ਨਾਲ ਮੈਂ ਇਕ ਵਾਰ ਫੇਰ ਉਸੇ ਬੀਆਬਾਨ ਵੀਰਾਨ ਇਲਾਕੇ ਨੂੰ ਰੁਖਸਤ ਹੋ ਗਿਆ । ਉਸ ਇਲਾਕੇ ਦੇ ਹੁਲੀਏ ਵਿੱਚ ਕੋਈ ਤਬਦੀਲੀ ਨਹੀਂ ਸੀ ਆਈ । ਪਰ ਜਦ ਮੈਂ ਉਸ ਉੱਜੜ ਖੰਡਰ ਬਣੇ ਪਿੰਡ ਪੁੱਜਾ ਤਦ ਮੈਨੂੰ ਦੂਰ ਜਿਹੇ ਪਹਾੜੀਆਂ ' ਤੇ ਇਕ ਧੁੰਦ ਜਿਹੀ ਛਾਈ ਨਜ਼ਰ ਆਈ । ਹੁਣ ਜਿਵੇਂ ਮੈਂ ਉਸ ਆਜੜੀ ਦੇ ਘਰ ਲਾਗੇ ਪਹੁੰਚ ਰਿਹਾ ਸਾਂ , ਉਸ ਦੀ ਯਾਦ ਓਨੀ ਹੀ ਸਜੀਵ ਤੇ ਤਾਜ਼ਾ ਹੋ ਰਹੀ ਸੀ । ਮੈਂ ਮਨ ' ਚ ਕਲਪਨਾ ਕਰ ਰਿਹਾ ਸੀ ਕਿ ਉਹ ਦਸ ਹਜ਼ਾਰ ਪੈਂਦੇ ਹੁਣ ਕਿੱਡੇ ਵੱਡੇ ਰੁੱਖ ਹੋ ਗਏ ਹੋਣਗੇ ।

ਮੈਂ ਬੜੇ ਲੋਕਾਂ ਨੂੰ ਜੰਗ ਦੌਰਾਨ ਮਰਦੇ ਵੇਖਿਆ ਸੀ। ਜੇ ਕੋਈ ਜਣਾ ਕਹਿੰਦਾ ਕਿ ਉਹ ਆਜ਼ਾਦੀ ਮਰ ਚੁੱਕਾ ਹੈ, ਤਦ ਇਹ ਗੱਲ ਮੰਨਣ ਵਿੱਚ ਮੈਨੂੰ ਕੋਈ ਮੁਸ਼ਕਲ ਨਹੀਂ ਸੀ ਆਉਂਦੀ। ਭਲਾ ਪੰਜਾਹ ਸੱਠ ਸਾਲਾਂ ਦਾ ਬੁੱਢਾ ਮਰਨ ਤੋਂ ਬਿਨਾਂ ਹੋਰ ਕਰ ਹੀ ਕੀ ਸਕਦਾ ਸੀ। ਪਰ ਉਹ ਆਜ਼ਾਦੀ ਮਰਿਆ ਨਹੀਂ ਸੀ। ਉਹ ਨਾ ਸਿਰਫ ਜਿਉਂਦਾ ਸੀ, ਸਗੋਂ ਬਿਲਕੁੱਲ ਨੌ - ਬਰ - ਨੌ ਸੀ। ਉਸ ਦੇ ਕੰਮ ਕਰਨ ਦੇ ਤਰੀਕੇ ਵਿੱਚ ਥੋੜ੍ਹੀ ਤਬਦੀਲੀ ਜ਼ਰੂਰ ਆਈ ਸੀ। ਉਸ ਕੋਲ ਹੁਣ ਸਿਰਫ ਚਾਰ ਭੇਡਾਂ ਸਨ, ਪਰ ਉਨ੍ਹਾਂ ਨਾਲ ਸ਼ਹਿਦ ਦੀਆਂ ਮੱਖੀਆਂ ਦੇ ਸੌ ਛੱਤੇ ਵੀ ਸਨ। ਉਸ ਨੂੰ ਡਰ ਸੀ ਕਿ ਕਿਧਰੇ ਭੇਡਾਂ ਉਸ ਦੇ ਨਵੇਂ ਪੈਦਿਆਂ ਨੂੰ ਹੀ ਨਾ ਖਾ ਜਾਣ ਇਸ ਤੋਂ ਬਿਨਾਂ ਸ਼ਹਿਦ ਮੱਖੀਆਂ ਪਰ - ਪਰਾਗਣ ਲਈ ਵੀ ਸਹਾਈ ਸਨ। ਮੈਨੂੰ ਸਪੱਸ਼ਟ ਨਜ਼ਰੀ ਆਇਆ ਕਿ ਵੱਡੀ ਆਲਮੀ ਜੰਗੀ ਮੁਹਿੰਮ ਨੇ ਉਸ ਦੇ ਕੰਮ - ਕਾਰ ਵਿੱਚ ਕੋਈ ਫ਼ਰਕ ਨਹੀਂ ਸੀ ਪਾਇਆ। ਉਹ ਉਸ ਭਿਆਨਕ ਲੜਾਈ ਤੋਂ ਉੱਕਾ ਹੀ ਬੇਖ਼ਬਰ ਸੀ ਅਤੇ ਲਗਾਤਾਰ ਬੀਜ ਬੀਜੀ ਜਾ ਰਿਹਾ ਸੀ, ਦਰੱਖਤ ਲਾ ਰਿਹਾ ਸੀ।

1910 ਵਿੱਚ ਲਾਏ ਦਰੱਖਤ ਹੁਣ ਏਨੇ ਉੱਚੇ ਹੋ ਗਏ ਸਨ ਕਿ ਉਸ ਨੇ ਸਾਹਮਣੇ ਅਸੀਂ ਦੇਵੇਂ ਬੈਠੇ ਜਿਹੇ ਲੱਗਦੇ ਸਾਂ, ਬਿਲਕੁੱਲ ਹੀ ਗਿਠਮੁਠੀਏ। ਹਰੇ ਲਸ਼ - ਲਸ਼ ਕਰਦੇ ਦਰੱਖਤਾਂ ਦਾ ਨਜ਼ਾਰਾ ਬੱਸ ਵੇਖਣ ਹੀ ਵਾਲਾ ਸੀ। ਇਸ ਅਸਾਧਾਰਣ ਤਬਦੀਲੀ ਦਾ ਵਰਨਣ ਕਰਨਾ ਮੇਰੇ ਵੱਸ ਦਾ ਰੋਗ ਨਹੀਂ। ਸਾਰਾ ਦਿਨ, ਅਸੀਂ ਚੁੱਪ - ਚਾਂ ਹਰੇ - ਭਰੇ ਜੰਗਲ ਵਿੱਚ ਘੁੰਮਦੇ ਰਹੇ। ਹਰੇ ਕਚੂਰ ਦਰੱਖਤਾਂ ਦੀ ਵਾਦੀ - ਹੁਣ ਅੱਠ ਮੀਲ ਲੰਬੀ ਅਤੇ ਦੋ ਕੁ ਮੀਲ ਚੌੜੀ ਹੋ ਗਈ ਸੀ। ਇਹ ਸਾਰਾ ਕੁਝ ਇਕ ਅਨਪੜ੍ਹ ਪਰ ਮਹਾਨ ਆਜ਼ਾਦੀ ਦੇ ਦੋ ਹੱਥਾਂ ਨਾਲ ਕੀਤੀ ਸਖ਼ਤ ਮਿਹਨਤ ਦਾ ਸਿੱਟਾ ਸੀ। ਉਸਦੀ ਇਨਸਾਨੀ - ਦੋਸਤੀ, ਦਰਿਆ - ਦਿਲੀ ਅਤੇ ਨਿਸ਼ਕਾਮ ਭਾਵਨਾ ਵੇਖਕੇ ਮੇਰਾ ਦਿਲ ਭਰ ਆਇਆ। ਮੈਂ ਨਤਸਮਤਕ ਹੋ ਉੱਠਿਆ। ਮੈਨੂੰ ਜਾਪਿਆ ਜੇਕਰ ਕੋਈ ਆਦਮੀ ਚਾਹੇ ਤਾਂ ਲੜਾਈ ਤੇ ਤਬਾਹੀ ਛੱਡ ਕੇ ਇਕ ਖ਼ੁਬਸੂਰਤ ਅਤੇ ਪਿਆਰੀ ਦੁਨੀਆਂ ਘੜ ਸਕਦਾ ਹੈ, ਸਿਰਜ ਸਕਦਾ ਹੈ।

ਉਹ ਦੁਨੀਆਂ ਵਿੱਚ ਹਫ਼ੜਾ - ਦਫ਼ੜੀ, ਹਲਚਲ ਤੋਂ ਉੱਕਾ ਬੇਖ਼ਬਰ ਆਪਣੇ ਸੁਪਨਿਆਂ ਨੂੰ ਸਾਕਾਰ ਕਰ ਰਿਹਾ ਸੀ। ਹਵਾ ਵਿੱਚ ਝੂਮਦੇ ਚੀਲ ਦੇ ਅਣਗਿਣਤ ਦਰੱਖਤ ਇਸ ਗੱਲ ਦੇ ਖਾਮੋਸ਼ ਗਵਾਹ ਸਨ। ਉਸਨੇ ਮੈਨੂੰ ਕੁਝ ਦਿਓਦਾਰ ਦੇ ਦਰੱਖਤ ਵੀ ਵਿਖਾਏ, ਜੋ ਉਸਨੇ ਪੰਜ ਸਾਲ ਪਹਿਲਾਂ ਲਾਏ ਸਨ। ਉਸ ਸਮੇਂ ਮੈਂ ਫਰੰਟ ' ਤੇ ਲੜ ਰਿਹਾ ਸੀ। ਉਸਨੇ ਇਨ੍ਹਾਂ ਦਰੱਖਤਾਂ ਨੂੰ ਘਾਟੀ ਦੀ ਤਲਹੱਟੀ ਵਿੱਚ ਲਾਇਆ ਸੀ ਜਿਥੇ ਕਿ ਮਿੱਟੀ ਵਿੱਚ ਵਧੇਰੇ ਨਮੀ ਸੀ। ਇਨ੍ਹਾਂ ਬ੍ਰਿਛਾਂ ਦੀਆਂ ਜੜ੍ਹਾਂ ਨੇ ਮਿੱਟੀ ਨੂੰ ਬੰਨ੍ਹੀ ਰੱਖਿਆ ਸੀ। ਉਨ੍ਹਾਂ ਦੀਆਂ ਚੌੜੀਆਂ ਪੱਤੀਆਂ ਛੱਤਰੀਆਂ ਵਾਂਗ ਧੁੱਪ ਨੂੰ ਰੋਕ ਰਹੀਆਂ ਸਨ ਅਤੇ ਭੋਅ ਨੂੰ ਤਪਣ ਤੋਂ ਬਚਾਅ ਰਹੀਆਂ ਸਨ।

ਇਸ ਬੰਜ਼ਰ ਜ਼ਮੀਨ ਵਿੱਚ ਦਰੱਖਤਾਂ ਦੇ ਲੱਗਣ ਨਾਲ ਨਵੀਂ ਤੇ ਨਰੋਈ ਜਾਨ ਆ ਗਈ ਸੀ। ਵਾਪਸੀ ਸਮੇਂ, ਮੈਨੂੰ ਪਿੰਡ ਦੇ ਲਾਗੇ ਝਰਨਿਆਂ ' ਚੋਂ ਪਾਣੀ ਦੀ ਕੁਲ ਕਲ ਸੁਣਾਈ ਦਿੱਤੀ। ਇਹ ਇਕ ਹੋਰ ਕ੍ਰਿਸ਼ਮਾ ਸੀ। ਇਹ ਝਰਨੇ ਪਤਾ ਨਹੀਂ ਕਦੋਂ ਦੇ ਸੁੱਕੇ ਪਏ ਸਨ। ਬ੍ਰਿਛ ਲੱਗਣ ਦਾ ਸੱਭ ਤੋਂ ਵੱਧ ਉਤਸ਼ਾਹਜਨਕ ਸਬੂਤ ਸੀ ਇਹ। ਦਰੱਖਤ ਵੀ ਜਲ ਦਾ ਸਰੋਤ ਹਨ। ਬਹੁਤ ਸਾਲ ਪਹਿਲਾਂ ਜਦ ਏਥੇ ਜੰਗਲ ਹੋਣਗੇ ਤਦ ਇਨ੍ਹਾਂ ਨਾਲਿਆਂ ਵਿੱਚ ਵੀ ਜ਼ਰੂਰੀ ਪਾਣੀ ਵਹਿੰਦਾ

ਹੋਏਗਾ। ਖੰਡਰ ਹੋਏ ਜਿਨ੍ਹਾਂ ਪਿੰਡਾਂ ਦਾ ਮੈਂ ਜ਼ਿਕਰ ਕੀਤਾ ਸੀ, ਉਹ ਸ਼ਾਇਦ ਕਦੇ ਇਨ੍ਹਾਂ ਨਾਲਿਆਂ ਕੰਢੇ ਹੀ ਵੱਸੇ ਹੋਣਗੇ। ਨਦੀਆਂ ਵਸੋਂ ਦੇ ਉਗਮਣ ਸਥਲ ਹਨ।

ਹਵਾ ਜੋ ਪਹਿਲਾਂ ਖੁਸ਼ਕ ਸੀ, ਹੁਣ ਤਰ ਹੈ ਜਿਹੜੀ ਬੀਜਾਂ ਨੂੰ ਦੂਰ - ਦੂਰ ਫੈਲਾਅ ਰਹੀ ਸੀ। ਪਾਣੀ ਦੇ ਦੁਬਾਰਾ ਵਧਣ ਨਾਲ ਖੰਡਾ - ਚਸ਼ਮਿਆਂ ਕੰਢੇ ਅਨੇਕਾਂ ਤਰ੍ਹਾਂ ਦੇ ਘਾਹ - ਪੌਦੇ ਉਗ ਪਏ ਸਨ। ਤਰ੍ਹਾਂ - ਤਰ੍ਹਾਂ ਦੇ ਬੀਜ, ਜੋ ਮਿੱਟੀ ਦੀ ਚਾਦਰ ਤਾਈ ਸੁੱਤੇ ਪਏ ਸਨ, ਹੁਣ ਆਪਣੀ ਨੀਂਦ ਤੋਂ ਜਾਗੇ ਸਨ। ਜੰਗਲੀ ਫੁੱਲ ਆਪਣੀਆਂ ਰੰਗ-ਬਰੰਗੀਆਂ ਅੱਖਾਂ ਨਾਲ ਅਸਮਾਨ ਨੂੰ ਤੱਕ ਰਹੇ ਸਨ। ਇੰਜ ਜਾਪਦਾ ਸੀ ਜਿਵੇਂ ਜ਼ਿੰਦਗੀ ਜਿਊਣ ਦਾ ਕੋਈ ਮਕਸਦ ਹੋਵੇ। ਪ੍ਰੰਤੂ ਇਹ ਸਭ ਤਬਦੀਲੀ ਏਨੀ ਧੀਮੀ ਤੇ ਕੁਦਰਤੀ ਢੰਗ ਨਾਲ ਸਹਿਜ - ਸੁਭਾਅ ਹੋਈ ਸੀ ਕਿ ਉਸ ਨੂੰ ਮੰਨਣ ਲੱਗਿਆ ਕੋਈ ਹੈਰਤ-ਹੈਰਾਨੀ ਨਹੀਂ ਸੀ ਹੁੰਦੀ। ਖਰਗੋਸ਼ ਅਤੇ ਜੰਗਲੀ ਸੂਰਾਂ ਆਦਿ ਦੇ ਸ਼ਿਕਾਰੀਆਂ ਨੇ ਇਨ੍ਹਾਂ ਦਰੱਖਤਾਂ ਦੇ ਹੜ੍ਹ ਨੂੰ ਵੇਖਿਆ ਤਾਂ ਜ਼ਰੂਰ ਸੀ, ਪਰ ਉਨ੍ਹਾਂ ਨੇ ਇਸ ਨੂੰ ਧਰਤੀ ਦੀ ਸਨਕ ਜਾਂ ਸੁਦਾਅ ਸਮਝ ਕੇ ਭੁੱਲਾ ਦਿੱਤਾ ਸੀ। ਤਦ ਹੀ ਤਾਂ ਉਸ ਭਲੇ ਬੰਦੇ ਦੇ ਕਾਰਜ ਵਿਚ ਕਿਸੇ ਨੇ ਕੋਈ ਦਖਲ ਨਹੀਂ ਸੀ ਦਿੱਤਾ। ਜੇਕਰ ਕਿਸੇ ਨੇ ਉਸ ਨੂੰ ਤੱਕਿਆ ਹੁੰਦਾ ਤਦ ਉਸ ਦਾ ਵਿਰੋਧ ਜ਼ਰੂਰ ਹੁੰਦਾ। ਪਰ ਉਸ ਨੂੰ ਲੱਭ ਲੈਣਾ ਬਹੁਤ ਮੁਸ਼ਕਲ ਸੀ। ਸਰਕਾਰ ਵਿਚ ਜਾਂ ਆਲੇ - ਦੁਆਲੇ ਦੇ ਪਿੰਡਾਂ ਵਿਚ ਕਦੀ ਕਿਸੇ ਦੇ ਦਿਮਾਗ ਵਿਚ ਇਹ ਗੱਲ ਆ ਹੀ ਨਹੀਂ ਸਕਦੀ ਸੀ ਕਿ ਉਹ ਵਿਸ਼ਾਲ ਜੰਗਲ ਕਿਸੇ ਨੇ ਆਪਣੇ ਹੱਥੀਂ ਲਾਇਆ ਸੀ। ਇਸ ਮਹਾਂ - ਇਨਸਾਨ ਦੀ ਸ਼ਖ਼ਸੀਅਤ ਦਾ ਸਹੀ ਅੰਦਾਜ਼ਾ ਲਾਉਣ ਲਈ ਇਹ ਯਾਦ ਰੱਖਣਾ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਉਹ ਬਿਲਕੁਲ ਇਕੱਲਾ ਸੀ ਅਤੇ ਇਸ ਉਜੜੇ - ਪੁਜੜੇ ਸੁਨਸਾਨ ਇਲਾਕੇ ਵਿਚ ਆਪਣਾ ਕੰਮ ਕਰਦਾ ਸੀ। ਉਸ ਦੇ ਇਕਾਂਤ ਮਾਹੌਲ ਵਿਚ ਏਨੀ ਖਾਮੋਸ਼ੀ ਸੀ ਕਿ ਅੰਤ ਵਿਚ ਉਹ ਬੋਲਣਾ- ਚਾਲਣਾ ਵੀ ਭੁੱਲ ਗਿਆ ਸੀ। ਸ਼ਾਇਦ ਇਹ ਵੀ ਸੰਭਵ ਹੈ ਕਿ ਉਸ ਦੇ ਜੀਵਨ ਵਿਚ ਹੁਣ ਸ਼ਬਦਾਂ ਦੀ ਲੋੜ ਹੀ ਨਹੀਂ ਸੀ ਰਹਿ ਗਈ।

1933 ਵਿਚ ਪਹਿਲੀ ਵਾਰ ਇਕ ਫਾਰੈਸਟ ਰੋਜ਼ਰ ' ' ਭੁੱਲਿਆ - ਭਟਕਿਆ ' ਉਧਰ ਆ ਨਿਕਲਿਆ। ਉਸ ਨੂੰ ਮਿਲ ਕੇ ਰੋਜ਼ਰ ਨੇ ਉਸ ਨੂੰ ਇਸ ਹੁਕਮ ਤੋਂ ਜਾਣੂ ਕਰਵਾਇਆ, ਇ ਵਸਤਾਂ ਤੋਂ ਇਸ ਸਰਕਾਰੀ ' ਜੰਗਲ ਨੂੰ ਖ਼ਤਰਾ ' ਸੀ। ਉਸ ਰੋਜ਼ਰ ਨੇ ਉਸ ਜੰਗਲ ਨੂੰ ਆਪਣੇ ਆਪ ਉਗਦੇ ਵੇਖ ਕੇ ਹੈਰਾਨੀ ਪ੍ਰਗਟ ਕੀਤੀ। ਉਸ ਸਮੇਂ ਉਹ ਆਜ਼ਾਦੀ ਆਪਣੇ ਘਰੋਂ ਲਗਭਗ ਅੱਠ - ਦਸ ਮੀਲ ਦੂਰ ਕੁਝ ਚੀਲ - ਦਿਆਰ ਦੇ ਦਰੱਖਤ ਲਾਉਣ ਦੀ ਗੱਲ ਸੋਚ ਰਿਹਾ ਸੀ। ਏਨੀ ਦੂਰ ਰੋਜ਼ ਆਉਣ - ਜਾਣ ਦੀ ਥਾਂ ਉਸ ਨੇ ਉਸੇ ਜਗਾ ਆਪਣਾ ਰੈਣ - ਬਸੇਰਾ ਖੜ੍ਹਾ ਕਰਨ ਦੀ ਸੋਚੀ। ਅਗਲੇ ਸਾਲ ਉਸ ਆਪਣੇ ਨਵੇਂ ਘਰ ਵਿਚ ਜਾ ਡੇਰਾ ਲਾਇਆ। 1935 ਵਿਚ ਉਸ ਕੁਦਰਤੀ ਜੰਗਲ ਦਾ ਮੁਆਇਨਾ ਕਰਨ ਵਿਚ ਵੱਡੀ ' ਸਰਕਾਰੀ ਟੋਲੀ ਵੀ ਉਥੇ ਆਈ। ਉਸ ਵਿਚ ਵਣ - ਵਿਭਾਗ ਦੇ ਸਾਰੇ ਆਹਲਾ ਅਫਸਰ ਸ਼ਾਮਲ ਸਨ। ਉਨ੍ਹਾਂ ਨੇ ਬਹੁਤ ਸਾਰੀਆਂ ਬੇ - ਮਤਲਬ ਦੀਆਂ ਗੱਲਾਂ ਕੀਤੀਆਂ। ਉਨ੍ਹਾਂ ਦੀਆਂ ਫਜ਼ੂਲ ਨਿਰਾਰਥਕ ਗੱਲਾਂ ਤੋਂ ਹੋਰ ਕੋਈ ਫਾਇਦਾ ਤਾਂ ਨਾ ਹੋਇਆ, ਪਰ ਇਹ ਗੱਲ ਜ਼ਰੂਰ ਹੋਈ ਕਿ ਸਮੁੱਚੇ ਜੰਗਲ ਨੂੰ ' ਸੁਰੱਖਿਅਤ ਵਣ ਖੇਤਰ ' ਘੋਸ਼ਿਤ ਕੀਤਾ ਗਿਆ। ਇਸ ਦਾ ਇਕ ਲਾਭ ਇਹ ਹੋਇਆ ਕਿ ਲੱਕੜੀ ਤੋਂ ਕੋਇਲਾ ਬਨਾਉਣ ਦੇ ਧੰਦੇ ' ਤੇ ਪਾਬੰਦੀ ਲੱਗ ਗਈ। ਇਸ ਜੰਗਲ ਦੇ ਸੁਰੱਖਣ ਕਾਰਨ ਹੀ ਸਰਕਾਰੀ ਬੰਦਿਆਂ ਦਾ ਦਿਲ ਵੀ ਪਿਘਲ ਗਿਆ ਸੀ। ਮੁਆਇਨੇ ਵਿਚ ਆਈ ਟੋਲੀ ਵਿਚ ਮੇਰਾ ਇਕ ਜਾਣੂ ਵੀ

ਸੀ। ਜਦ ਮੈਂ ਉਸ ਨੂੰ ਜੰਗਲ ਦੇ ਮੁੜ - ਉਗਮਣ ਦਾ ਅਸਲ ਰਹੱਸ ਦੱਸਿਆ ਤਾਂ ਉਹ ਬਹੁਤ ਹੈਰਾਨ ਹੋਇਆ। ਅਗਲੇ ਹਫ਼ਤੇ ਅਸੀਂ ਉਸ ਆਜ਼ਾਦੀ ਕੋਲ ਪੁੱਜੇ। ਉਹ ਆਪਣੇ ਕੰਮ ਵਿਚ ਮਸਤ ਸੀ। ਇਹ ਥਾਂ ਮੁਆਇਨੇ ਵਾਲੀ ਥਾਂ ਤੋਂ ਲਗਭਗ ਛੇ - ਸੱਤ ਮੀਲ ਦੀ ਦੂਰੀ 'ਤੇ ਸੀ। ਉਹ ਅਫਸਰ ਐਵੇਂ - ਕੈਵੇਂ ਹੀ ਮੇਰਾ ਮਿੱਤਰ ਨਹੀਂ ਸੀ ਬਣ ਗਿਆ। ਉਹ ਇਕ ਵਧੀਆ ਇਨਸਾਨ ਸੀ ਅਤੇ ਭਲੇ ਕੰਮ ਦਾ ਸਤਿਕਾਰ ਕਰਦਾ ਸੀ। ਜੇ ਖਾਣਾ ਮੈਂ ਆਪਣੇ ਨਾਲ ਲਿਆਇਆ ਸਾਂ, ਉਹ ਅਸਾਂ ਤਿੰਨਾਂ ਨੇ ਰਲ ਕੇ ਖਾਧਾ। ਉਸ ਪਿੱਛੋਂ ਅਸੀਂ ਕਈ ਘੰਟੇ ਉਸ ਖੂਬਸੂਰਤ ਜੰਗਲ ਨੂੰ ਵੇਖਦੇ ਰਹੇ। ਜਿਸ ਪਾਸਿਉਂ ਅਸੀਂ ਆਏ ਸਾਂ, ਉਹ ਪਹਾੜੀ ਦੀਆਂ ਢਲਾਨਾਂ ਉੱਪਰ ਲੱਗੇ ਰੁੱਖ ਹੁਣ 20-25 ਫੁੱਟ ਉੱਚੇ ਹੋ ਚੁੱਕੇ ਸਨ। ਮੈਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਯਾਦ ਹੈ ਕਿ 1913 ਵਿਚ ਇਹੋ ਜ਼ਮੀਨ ਬੰਜਰ, ਅਤੇ ਬੇਜਾਨ ਸੀ। ਮਾਨਸਿਕ ਸ਼ਾਂਤੀ, ਸਖ਼ਤ ਮਿਹਨਤ, ਪਹਾੜਾਂ ਦੀ ਸਾਫ਼ ਹਵਾ ਅਤੇ ਸਾਤਵਿਕ ਜੀਵਨ ਨੇ ਉਸ ਆਜ਼ਾਦੀ ਨੂੰ ਵਧੀਆ ਸਿਹਤ ਦਿੱਤੀ ਸੀ। ਇਸ ਧਰਤੀ ਉੱਪਰ ਸ਼ਾਇਦ ਉਹ ਮਨੁੱਖਤਾ ਦਾ ਧੁਰਾ ਸੀ। ਮੈਂ ਬੱਸ ਇਹੋ ਸੋਚ ਰਿਹਾ ਸਾਂ ਕਿ ਉਹ ਹੋਰ ਕਿੰਨੀ ਜ਼ਮੀਨ ਉੱਪਰ ਹੋਰ ਬਿਛ ਲਾਏਗਾ। ਰਵਾਨਗੀ ਤੋਂ ਪਹਿਲਾਂ ਮੇਰੇ ਮਿੱਤਰ ਨੇ ਮਿੱਟੀ ਨੂੰ ਜਾਂਚ ਕੇ ਕੁਝ ਖਾਸ ਕਿਸਮ ਦੇ ਦਰੱਖਤ ਲਾਉਣ ਦਾ ਸੁਝਾਅ ਦਿੱਤਾ। ਪਰ ਉਸ ਨੇ ਆਪਣੇ ਸੁਝਾਅ ਬਾਰੇ ਬਹੁਤਾ ਜ਼ੋਰ ਨਾ ਦਿੱਤਾ। ਪਿੱਛੋਂ ਉਸ ਦੱਸਿਆ, “ ਮੇਰੇ ਇਸ ਗੱਲ 'ਤੇ ਜ਼ੋਰ ਨਾ ਦੇਣ ਪਿੱਛੇ ਇਕ ਕਾਰਨ ਸੀ। ਉਹ ਬੰਦਾ ਦਰੱਖਤਾਂ ਬਾਰੇ ਮੈਥੋਂ ਕਿਤੇ ਵਧ ਜਾਣਦਾ ਸੀ। ਅਸਲ ਤਜਰਬਾ ਪੜ੍ਹਾਈ ਉੱਤੇ ਭਾਰੂ ਸੀ। ” ਕੋਈ ਘੰਟਾ ਕੁ ਤੁਰਦੇ ਰਹਿਣ ਪਿੱਛੋਂ ਮੇਰੇ ਅਫਸਰ ਦੇਸਤ ਨੇ ਮੈਨੂੰ ਫਿਰ ਕਿਹਾ, “ ਇਹ ਮਨੁੱਖ ਸ਼ਾਇਦ ਦਰੱਖਤਾਂ ਬਾਰੇ ਦੁਨੀਆ ਵਿਚ ਸਭ ਤੋਂ ਵਧ ਜਾਣਕਾਰੀ ਰੱਖਦਾ ਹੈ। ਸਭ ਤੋਂ ਵੱਡੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਉਸ ਨੇ ਖੁਸ਼ ਰਹਿਣ ਦਾ ਅਦਭੁੱਤ ਤਰੀਕਾ ਲੱਭ ਲਿਆ ਹੈ। ਮੇੜਵੇਂ ਰੂਪ ਵਿਚ ਇਸ ਵਿਚ ਹਿਮੰਡ ਅਤੇ ਲੋਕਾਈ ਦਾ ਭਲਾ ਵੀ ਲੁਕਿਆ ਹੋਇਆ ਹੈ। ਦਰਅਸਲ ਉਸ ਨੇਕ ਅਫਸਰ ਕਰਕੇ ਹੀ ਇਹ ਜੰਗਲ ਸੁਰੱਖਿਅਤ ਰਹਿ ਸਕਿਆ ਅਤੇ ਉਸ ਆਜ਼ਾਦੀ ਦੀ ਖੁਸ਼ੀ ਵੀ। ਉਸ ਅਫਸਰ ਨੇ ਉਸ ਜੰਗਲ ਦੀ ਹਕੀਕੀ ਰਾਖੀ ਲਈ ਤਿੰਨ ਰੋਜ਼ਰ ਉਥੇ ਲਾ ਦਿੱਤੇ। ਉਨ੍ਹਾਂ 'ਤੇ ਕਾਫ਼ੀ ਸਖ਼ਤ ਨਜ਼ਰ ਰੱਖੀ ਗਈ ਤਾਂ ਜੋ ਉਹ ਕੋਇਲਾ ਬਣਾਉਣ ਵਾਲਿਆਂ ਦੀ ਰਿਸ਼ਵਤ ਤੋਂ ਬਚੇ ਰਹਿਣ। 1939 ਵਿਚ ਉਸ ਦੀ ਰਾਖੀ ਦੇ ਕੰਮ ਵਿਚ ਜ਼ਰਾ ਰੁਕਾਵਟ ਆਈ। ਰੇਲ ਦੀਆਂ ਲਾਈਨਾਂ ਵਿਛਾਉਣ ਲਈ ਲੱਕੜ ਦੇ ਸਲੀਪਰਾਂ ਦੀ ਕਾਫ਼ੀ ਭਾਰੀ ਗਿਣਤੀ ਵਿਚ ਲੋੜ ਪਈ। ਉਸ ਕਾਰਨ ਦਰੱਖਤਾਂ ਦੀ ਅੰਨ੍ਹੇਵਾਹ ਕਟਾਈ ਸ਼ੁਰੂ ਹੋ ਗਈ। ਪਰ ਇਹ ਇਲਾਕਾ ਰੇਲ ਦੇ ਸਟੇਸ਼ਨ ਜਾਂ ਪੱਕੀ ਸੜਕ ਦੀ ਪਹੁੰਚ ਤੋਂ ਏਨਾ ਦੂਰ ਸੀ ਕਿ ਸ਼ਤੀਰੀਆਂ ਨੂੰ ਲੱਦ ਕੇ ਖੜ੍ਹਨਾ ਬਹੁਤ ਹੀ ਮਹਿੰਗਾ ਸਾਬਤ ਹੋਇਆ। ਇਸ ਕਾਰਨ ਜੰਗਲ ਦੀ ਕਟਾਈ ਬੰਦ ਹੋ ਗਈ। ਆਜ਼ਾਦੀ ਨੂੰ ਇਸ ਸਮੁੱਚੀ ਘਟਨਾ ਦੀ ਭਿਣਕ ਤੀਕਰ ਨਹੀਂ ਸੀ ਪਈ, ਉਹ ਇਸ ਤੋਂ ਬੇਖ਼ਬਰ ਸੀ। ਉਹ ਤਾਂ ਲਗਭਗ 20 ਮੀਲ ਦੀ ਦੂਰੀ ਤੇ ਸ਼ਾਂਤਭਾਵ ਨਾਲ ਸਹਿਜ - ਸੁਭਾਅ ਦਰੱਖਤ ਲਾਉਣ ਦੇ ਕਾਰਜ ਵਿਚ ਰੁੱਝਾ ਹੋਇਆ ਸੀ। ਦੂਜੀ ਵੱਡੀ ਜੰਗ ਦੀ ਘਮਸਾਣ ਦੀ ਲੜਾਈ ਤੋਂ ਵੀ ਉਹ ਉੱਕਾ ਬੇਖ਼ਬਰ ਸੀ। ਪਹਿਲੇ ਮਹਾਂਯੁੱਧ ਨੂੰ ਵੀ ਉਸ ਨੇ ਏਦਾਂ ਹੀ ਅੱਖੋਂ - ਪਰੇਖੇ ਕੀਤਾ ਸੀ। ਜੂਨ 1945 ਵਿਚ ਮੈਨੂੰ ਉਸ ਬੁੱਢੇ ਆਜ਼ਾਦੀ ਨੂੰ ਆਖਰੀ ਵਾਰ ਮਿਲਣ ਦਾ ਅਵਸਰ ਮਿਲਿਆ। ਉਸ ਦੀ ਉਮਰ ਲਗਭਗ ਛਿਆਸੀ ਵਰਿਆਂ ਦੀ ਹੋਵੇਗੀ। ਇਸ ਦੌਰਾਨ ਉਥੇ ਭਾਰੀ ਤਬਦੀਲੀ ਆਈ ਸੀ। ਉਸ ਬੀਆਬਾਨ ਸੜਕ ਤੇ ਮੈਂ ਬੱਸ ਚਲਦੀ ਵੇਖੀ ਤਾਂ ਮੈਨੂੰ ਬੜੀ ਹੈਰਾਨੀ ਹੋਈ, ਮੈਂ ਕਈ ਜਾਣੀਆਂ ਪਛਾਣੀਆਂ ਰਾਹਾਂ ਨੂੰ ਪਛਾਣ ਹੀ ਨਾ ਸਕਿਆ। ਬੱਸ ਮੈਨੂੰ ਕਈ ਨਵੇਂ ਇਲਾਕਿਆਂ ਵਿਚ ਘੁੰਮਾਉਂਦੀ ਹੋਈ ਲੈ ਗਈ। ਜਦ ਮੈਂ ਇਕ ਬੋਰਡ ਉੱਪਰ ਉਸ

ਪੁਰਾਣੇ ਪਿੰਡ ਦਾ ਨਾਂ ਲਿਖਿਆ ਵੇਖਿਆ ਤਦ ਮੈਨੂੰ ਇਸ ਗੱਲ ਦਾ ਅਹਿਸਾਸ ਹੋਇਆ ਕਿ ਇਹ ਤਾਂ ਇਹੋ ਗੁਰਾਂ ਹੈ ਜੋ ਇਕ ਸਮੇਂ ਖੰਡਰ ਹੋ ਗਿਆ ਸੀ । ਮੈਂ ਬੱਸ ਤੋਂ ਉੱਤਰ ਕੇ ਪਿੰਡ ਵੰਨੀ ਪੈਦਲ ਹੀ ਚੱਲ ਪਿਆ । ਮੈਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਯਾਦ ਆ ਗਿਆ ਕਿ 1913 ਵਿਚ ਉਸ ਪਿੰਡ ਦੇ 10-12 ਟੁੱਟੇ - ਫੁੱਟੇ ਮਕਾਨਾਂ ਵਿਚ ਸਿਰਫ਼ ਤਿੰਨ ਜੀਅ ਹੀ ਰਹਿੰਦੇ ਸਨ । ਗਰਮੀ ਤੇ ਗਰੀਬੀ ਦੇ ਮਾਰੇ , ਮੰਦੜੇ ਹਾਲ । ਉਨ੍ਹਾਂ ਕਦਮੀ ਦੇ ਕ੍ਰਿਸਮੇ ਦੇ ਨਾਲ ਦੇ ਘਰਾਂ ਵਿਚ ਝਾੜੀਆਂ ਉੱਗੀਆਂ ਹੋਈਆਂ ਸਨ । ਉਸ ਨਿਰਾਸ਼ਤਾ ਭਰੇ ਜੀਵਨ ਤੋਂ ਸਿਰਫ਼ ਮੋਤ ਹੀ ਉਨ੍ਹਾਂ ਨੂੰ ਮੁਕਤੀ ਦੁਆ ਸਕਦੀ ਸੀ । ਪਰ ਹੁਣ ਸਭ ਕੁਝ ਬਦਲਿਆ ਹੋਇਆ ਲੱਗ ਰਿਹਾ ਸੀ । ਹਵਾ ਵਿਚ ਭਿੰਨੀ ਭਿੰਨੀ ਖੁਸ਼ਬੋ ਸੀ । ਗਰਮ ਲੂ ਦੇ ਫਰਾਟਿਆਂ ਦੀ ਥਾਂ ਪੌਣ ਵਿਚ ਸਿਲ ਸੀ । ਇਕ ਬੰਨਿਓਂ ਮੈਨੂੰ ਪਾਣੀ ਦੇ ਡਿੱਗਣ ਦੀ ਆਵਾਜ਼ ਸੁਣਾਈ ਦਿੱਤੀ । ਮੇਰੀ ਹੈਰਾਨੀ ਦੀ ਉਦੋਂ ਹੱਦ ਨਾ ਰਹੀ ਜਦ ਮੈਂ ਵੇਖਿਆ ਕਿ ਉਥੇ ਇਕ ਛੋਟੇ ਜਿਹੇ ਤਲਾਅ ਵਿਚ ਦੇਸੀ ਤਕਨੀਕ ਦਾ ਫੁਵਾਰਾ ਚੱਲ ਰਿਹਾ ਸੀ । ਉਸ ਦੇ ਲਾਗੇ ਹੀ ਕਿਸੇ ਕਨਕਚੰਪਾ ਦਾ ਇਕ ਖੂਬਸੂਰਤ ਬੂਟਾ ਲਾ ਰੱਖਿਆ ਸੀ । ਉਹ ਬੂਟਾ ਕੋਈ ਚਾਰ ਸਾਲ ਪੁਰਾਣਾ ਸੀ । ਚੰਪਾ ਦਾ ਬੂਟਾ ਇਸ ਗੱਲ ਦਾ ਪ੍ਰਤੀਕ ਸੀ ਕਿ ਇਸ ਹੱਥੀਂ ਸਿਰਜ ਦਿੱਤੇ ਗਏ ਮਾਰੂਥਲ 'ਚ ਜ਼ਿੰਦਗੀ ਫੇਰ ਪਰਤ ਆਈ ਹੈ । ਮਾਰੂਥਲ ਉਪਜਾਊ ਥਲ 'ਚ ਬਦਲ ਰਿਹਾ ਹੈ ਇਹ ਸੁੱਖ ਦਰੱਖਤਾਂ ਦੀ ਬਦੌਲਤ ਸੀ । ਪਿੰਡ ਨੂੰ ਵੇਖ ਕੇ ਇੰਜ ਲੱਗਦਾ ਸੀ ਜਿਵੇਂ ਉਥੋਂ ਦੇ ਲੋਕਾਂ ਦਾ ਇਕ ਉੱਜਲ ਭਵਿੱਖ ਵਿਚ ਵਿਸ਼ਵਾਸ ਜਾਗਿਆ ਹੈ । ਉਨ੍ਹਾਂ ਵਿਚ ਇਕ ਨਵੀਂ ਆਸ ਜਾਗੀ ਹੈ । ਖੰਡਰਾਂ ਨੂੰ ਸਾਫ਼ ਕਰਕੇ ਘਰਾਂ ਦੀ ਮੁਰੰਮਤ ਕਰਕੇ ਉਨ੍ਹਾਂ ਨੂੰ ਰਹਿਣ ਯੋਗ ਬਣਾਇਆ ਗਿਆ ਸੀ । ਉਸ ਪਿੰਡ ਵਿਚ ਹੁਣ 28 ਜਣੇ ਰਹਿੰਦੇ ਸਨ , ਜਿਨ੍ਹਾਂ ਵਿਚ ਚਾਰ ਵਿਆਹੇ ਜੋੜੇ ਵੀ ਸ਼ਾਮਲ ਸਨ । ਨਵੇਂ ਘਰਾਂ ਨੂੰ ਪਿੱਛੇ ਜਿਹੇ ਹੀ ਲਿਖਿਆ ਪੇਚਿਆ ਗਿਆ ਸੀ । ਉਨ੍ਹਾਂ ਦੇ ਸਾਹਮਣੇ ਕਿਆਰੀਆਂ ਵਿਚ ਹਰੀਆਂ ਸਬਜ਼ੀਆਂ , ਫਲ ਤੇ ਫੁੱਲ ਉੱਗੇ ਹੋਏ ਸਨ । ਕਿਤੇ ਗੱਦੇ ਅਤੇ ਗੁਲਾਬ ਦੇ ਫੁੱਲ ਸਨ ਤੇ ਕਿਤੇ ਕੱਦੂ ਅਤੇ ਸੇਮ ਦੀ ਵੇਲ। ਉਹ ਹੁਣ ਅਜਿਹਾ ਖੇੜਾ ਬਣ ਗਿਆ ਸੀ , ਜਿਥੇ ਹਰੇਕ ਜਣੇ ਦਾ ਵਸਣ ਨੂੰ ਦਿਲ ਕਰੇ । ਜੰਗ ਹਾਲੀਂ ਖ਼ਤਮ ਨਹੀਂ ਸੀ ਹੋਈ । ਇਸ ਕਾਰਨ ਆਮ ਜਨ - ਜੀਵਨ ਹਾਲੀਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਾਰਮਲ ਨਹੀਂ ਸੀ ਹੋਇਆ । ਪਹਾੜੀ ਦੀ ਹੇਠਲੀ ਢਲਾਨ ਤੇ ਮੈਨੂੰ ਜੋ ਅਤੇ ਬਾਜਰੇ ਦੇ ਖੇਤ ਨਜ਼ਰ ਪਏ । ਸੁੱਕੀ ਪਈ ਘਾਟੀ ਵਿਚ ਜਿਥੇ ਨਮੀ ਵਧ ਸੀ ਉਥੇ ਹੁਣ ਹਰਿਆਲੀ ਸੀ । ਕੁਝ ਵਰਿਆਂ ਵਿਚ ਹੀ ਇਹ ਇਲਾਕਾ ਵੀ ਹਰਿਆ - ਭਰਿਆ ਤੇ ਖੁਸ਼ਹਾਲ ਹੋ ਗਿਆ ਸੀ । 1913 ਵਿਚ ਜਿਥੇ ਮੈਨੂੰ ਖੰਡਰ ਨਜ਼ਰ ਆਏ ਸਨ , ਉਥੇ ਹੁਣ ਹਰੇ - ਭਰੇ ਖੇਤ ਲਹਿਲਹਾ ਰਹੇ ਸਨ । ਲੋਕ ਵੀ ਖੁਸ਼ ਅਤੇ ਸੁਖੀ ਨਜ਼ਰ ਆਉਂਦੇ ਸਨ । ਪਹਾੜੀ ਨਾਲੇ ਜੋ ਪਹਿਲਾਂ ਸੁੱਕ ਗਏ ਸਨ , ਹੁਣ ਉਨ੍ਹਾਂ ਵਿਚ ਦੁਬਾਰਾ ਨਿਰਮਲ ਪਾਣੀ ਵਹਿਣ ਲੱਗ ਪਿਆ ਸੀ । ਉੱਪਰਲੇ ਪਹਾੜਾਂ ਵਿਚ ਬਰਫ਼ ਮੁੜ ਪੈਣ ਲੱਗ ਪਈ ਸੀ ਤੇ ਹੇਠਲਿਆਂ ਵਿਚ ਮੀਂਹ । ਇਸ ਪਾਣੀ ਨੂੰ ਖਾਲਾਂ ਰਾਹੀਂ ਵੱਖ - ਵੱਖ ਖੇਤਾਂ ਵਿਚ ਪਹੁੰਚਾਇਆ ਜਾ ਰਿਹਾ ਸੀ । ਖੇਤਾਂ ਕੋਲ ਦਰੱਖਤਾਂ ਦੇ ਛਾਂ - ਦਾਰ ਬੂੰਡ ਸਨ । ਹੌਲੀ - ਹੌਲੀ ਕਰਕੇ ਪੂਰੀ ਪਿੰਡ ਮੁੜ ਆਬਾਦ ਹੋ ਗਿਆ ਸੀ । ਮੈਦਾਨੀ ਇਲਾਕਿਆਂ ਵਿਚ ਜ਼ਮੀਨੀ ਕੀਮਤ ਮਹਿੰਗੀ ਹੋ ਗਈ । ਉਥੋਂ ਲੋਕ ਇਧਰ ਆ ਕੇ ਵਸਣ ਲੱਗੇ । ਰੁਜ਼ਗਾਰ ਜੁ ਪੈਦਾ ਹੋ ਰਿਹਾ ਸੀ ਇਥੇ । ਉਹ ਲੋਕ ਆਪਣੇ ਨਾਲ ਇਕ ਨਵਾਂ ਉਤਸ਼ਾਹ ਅਤੇ ਉਮੰਗ ਲੈ ਕੇ ਆਏ ਸਨ । ਸੜਕਾਂ ਉੱਪਰ ਅਜਿਹੇ ਲੋਕ ਨਜ਼ਰ ਆਉਂਦੇ ਸਨ , ਜਿਨ੍ਹਾਂ ਦੇ ਚਿਹਰਿਆਂ ਉੱਪਰ ਮੁਸਕਰਾਹਟ ਅਤੇ ਅੱਖਾਂ ਵਿਚ ਚਮਕ ਸੀ । ਇਨ੍ਹਾਂ ਬੰਦਿਆਂ ਦੀ ਖੁਸ਼ਹਾਲੀ ਦੀ ਜ਼ਿੰਮੇਵਾਰ ਇਕ ' ਗੰਵਾਰ ਆਜੜੀ ' ਦੀ ਦੂਰ - ਦ੍ਰਿਸ਼ਟੀ , ਸਿਰੜਤਾ , ਨਿਸ਼ਕਾਮ ਭਾਵਨਾ ਅਤੇ ਸਖ਼ਤ ਮਿਹਨਤ ਸੀ । ਸਾਰੀਆਂ ਮੁਸ਼ਕਲਾਂ ਦੇ ਬਾਵਜੂਦ ਇਕ ਕੱਲੇ

- ਕਹਿਰੇ ਬੰਦੇ ਨੇ ਉਸ ਬੰਜਰ ਜ਼ਮੀਨ ਨੂੰ ਮੁੜ ਆਬਾਦ ਕੀਤਾ । ਜਦ ਮੈਂ ਸੋਚਦਾ ਹਾਂ ਕਿ ਇਹ ਸਾਰੀ ਖੁਸ਼ਹਾਲੀ ਅਤੇ ਮੁੜ
- ਰੋਣਕਾਂ ਇਕ ਇਕੱਲੇ ਆਦਮੀ ਦੇ ਦਿਲ ਅਤੇ ਹੱਥਾਂ ਨਾਲ ਪ੍ਰਵਾਨ ਚੜ੍ਹੀ , ਤਦ ਆਪ - ਮੁਹਾਰੇ ਮੇਰਾ ਸਿਰ ਉਸ ਅੱਗੇ ।
ਝੁਕ ਜਾਂਦਾ ਹੈ । ਦਰਅਸਲ ' ਦੇਵਤੇ ਅੰਬਰਾਂ ਵਿਚ ਨਹੀਂ ਰਹਿੰਦੇ , ਏਥੇ ਕਿਤੇ ਹੀ ਹਨ ਸਾਡੇ ਵਿਚ । ਕਿਸਮਤ ਵਿਧ
ਮਾਤਾ ਨਹੀਂ ਲਿਖਦੀ ਹੱਥੀਂ ਸਿਰਜੀ ਜਾਂਦੀ ਹੈ , ਆਪਣੀ ਹੀ ਨਹੀਂ ਦੂਸਰਿਆਂ ਦੀ ਵੀ । ਧਰਤੀ ਅਤੇ ਸਿਸਟਮ ਬਦਲਣਾ
ਕੋਈ ਐਖਾ ਨਹੀਂ । ਸਾਨੂੰ ਅਜਿਹੇ ਸੰਘਰਸ਼ਸ਼ੀਲਾਂ ਅੱਗੇ ਨਤਮਸਤਕ ਹੋਣ ਦੀ ਲੋੜ ਨਹੀਂ ਉਨ੍ਹਾਂ ਵਰਗਾ ਬਣਨ ਅਤੇ
ਸੰਘਰਸ਼ ਕਰਨ ਦੀ ਲੋੜ ਹੈ । 1947. ਵਿਚ ਉਹ ਮਹਾਂ - ਬੰਦਾ ਸਦਾ ਲਈ ਅੱਖਾਂ ਮੀਟ ਗਿਆ । ਸਦੀਵੀ ਉਡਾਰੀ ਮਾਰ
ਗਿਆ ਸੀ ਏਥੋਂ ; ਪਰ ਕੀ ਇਹ ਸੱਚ ਹੈ ? ਜੰਗਲ ਅਤੇ ਖੁਸ਼ਹਾਲੀ ਦੇ ਰੂਪ ' ਚ ਉਹ ਸਦਾ ਹੀ ਜ਼ਿੰਦਾ ਰਹੇਗਾ । ਜੰਗਲ
ਜਿਹੜਾ ਸਾਨੂੰ ਵੀ ਲਾਮਬੰਦੀ ਦਾ ਸੱਦਾ ਦੇ ਰਿਹਾ ਹੈ।

4.1.5 ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸਮਾ : ਵਿਸ਼ੇਸ਼ਤਾ ਅਧਿਐਨ

ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸਮਾ ਵਿਜੈ ਬੰਬੇਲੀ ਦੁਆਰਾ ਰਚਿਤ ਅਜਿਹੀ ਰਚਨਾ ਹੈ ਜਿਸ ਵਿੱਚ
ਉਸ ਨੇ ਇਕ ਅਜਿਹੇ ਜਾਂਗਲੀ ਆਜ਼ਾਦੀ ਦੇ ਜੀਵਨ ਦਾ ਵਰਣਨ ਕੀਤਾ ਹੈ, ਜਿਸਦੀ ਮਿਹਨਤ, ਸਿਦਕ ਅਤੇ ਲਗਨ ਨੂੰ
ਕਿਸੇ ਕ੍ਰਿਸਮੇ ਤੋਂ ਘੱਟ ਨਹੀਂ ਕਿਹਾ ਜਾ ਸਕਦਾ। ਆਜ਼ਾਦੀ ਦੀ ਮਿਹਨਤ ਅਤੇ ਲਗਨ ਦੇ ਨਾਲ ਨਾਲ ਲੇਖਕ ਕੁਦਰਤ ਅਤੇ
ਮਨੁੱਖ ਦੇ ਆਪਸੀ ਰਿਸ਼ਤੇ ਨੂੰ ਵੀ ਦਰਸਾਉਣਾ ਚਾਹੁੰਦਾ ਹੈ। ਮਨੁੱਖ ਨੂੰ ਅਸਲ ਖੁਸ਼ੀ, ਸ਼ਾਂਤੀ ਅਤੇ ਤਰੱਕੀ ਕਿੱਥੋਂ ਨਸੀਬ ਹੋ
ਸਕਦੀ ਹੈ ਇਸ ਚੀਜ਼ ਨੂੰ ਵੀ ਲੇਖਕ ਨੇ ਬਾਖ਼ੂਬੀ ਵਰਣਨ ਕੀਤਾ।

ਹਜ਼ਾਰਾਂ ਸਾਲਾਂ ਤੋਂ ਮਨੁੱਖੀ ਸੱਭਿਅਤਾ ਧਰਤੀ ਉੱਤੇ ਵਸ ਰਹੀ ਹੈ। ਮਨੁੱਖ ਆਪਣੇ ਆਰੰਭ ਤੋਂ ਲੈ ਕੇ ਹੁਣ ਤਕ
ਕੁਦਰਤ ਉੱਤੇ ਸੰਪੂਰਨ ਰੂਪ ਵਿੱਚ ਨਿਰਭਰ ਰਿਹਾ ਹੈ। ਕੁਦਰਤ ਅਤੇ ਮਨੁੱਖ ਦਾ ਆਪਸੀ ਰਿਸ਼ਤਾ ਮਾਂ ਅਤੇ ਬੱਚਿਆਂ
ਵਾਲਾਂ ਹੈ। ਕੁਦਰਤ ਹੀ ਹੈ ਜੋ ਮਨੁੱਖ ਨੂੰ ਪਾਲਦੀ ਹੈ ਅਤੇ ਆਪਣੀ ਗੋਦ ਵਿੱਚ ਖਿਡਾਉਂਦੀ ਹੈ ਅਤੇ ਮੌਤ ਉਪਰੰਤ ਆਪਣੀ
ਬੁੱਕਲ ਵਿੱਚ ਸਮਾ ਲੈਂਦੀ ਹੈ। ਮੌਜੂਦਾ ਪੂੰਜੀਵਾਦੀ ਯੁੱਗ ਵਿਚ ਮਨੁੱਖ ਦਾ ਜੀਵਨ ਭਾਵੇਂ ਬੜਾ ਹੀ ਵਿਅਸਤ ਹੋ ਗਿਆ ਹੈ।
ਪਰੰਤੂ ਜਦੋਂ ਵੀ ਉਹ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਵਿੱਚੋਂ ਅਕੇਵਾਂ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ ਜਾਂ ਕੁੱਝ ਰੋਚਕ ਕਰਨ ਬਾਰੇ ਸੋਚਦਾ ਹੈ ਤਾਂ
ਉਸ ਦਾ ਮਨ ਕੁਦਰਤ ਵੱਲ ਨੂੰ ਹੀ ਭੱਜਦਾ ਹੈ, ਕਿਉਂਕਿ ਮਨੁੱਖ ਅਤੇ ਕੁਦਰਤ ਦੀ ਆਪਸੀ ਖਿੱਚ ਧੁਰ ਤੋਂ ਹੀ ਚਲੀ ਆ
ਰਹੀ ਹੈ। ਜੀਵਨ ਦੀਆਂ ਸਾਰੀਆਂ ਮੁਸ਼ਕਲਾਂ ਦਾ ਹੱਲ ਆਖ਼ਰ ਮਨੁੱਖ ਨੂੰ ਕੁਦਰਤ ਵਿੱਚੋਂ ਹੀ ਲੱਭਦਾ ਹੈ।
ਲੇਖ ਦੇ ਆਰੰਭ ਵਿੱਚ ਲੇਖਕ ਫੌਜ ਦੀ ਇਕ ਸਾਲ ਦੀ ਸਿਖਲਾਈ ਉਪਰੰਤ ਪੰਦਰਾਂ ਦਿਨਾਂ ਦੀ ਛੁੱਟੀ ਆਉਂਦਾ ਹੈ। ਛੁੱਟੀ
ਵਿਚ ਘਰ ਜਾਣ ਦੀ ਥਾਂ, ਉਹ ਘੁੰਮਣ ਬਾਰੇ ਸੋਚਦਾ। ਸਾਮਾਨ ਬੰਨ੍ਹ ਕੇ ਉਹ ਅਣਜਾਣ ਰਾਹਾਂ ਉੱਤੇ ਤੁਰਨ ਦਾ ਫ਼ੈਸਲਾ ਲੈਂਦਾ
ਹੈ। ਦੋ ਦਿਨ ਉਹ ਨਾ-ਵਾਕਫ਼ ਥਾਂਵਾਂ ਉੱਤੇ ਘੁੰਮਦਾ ਰਹਿੰਦਾ ਹੈ। ਸੁੰਨਸਾਨ ਰਾਹਾਂ ਉੱਤੇ ਘੁੰਮਦਿਆਂ ਉਸ ਦਾ ਪਾਣੀ ਖ਼ਤਮ ਹੋ
ਜਾਂਦਾ ਹੈ। ਇਕ ਥਾਂਵੇਂ ਛੇ ਸੱਤ ਖੰਡਰਾਤ ਸਨ, ਉਸ ਨੂੰ ਲੱਗਿਆ ਕਿ ਨੇੜੇ ਕੋਈ ਖੂਹ ਜ਼ਰੂਰ ਹੋਵੇਗਾ ਜਾਂ ਕੋਈ ਹੋਰ ਜਲ
ਸਰੋਤ। ਥੋੜ੍ਹੀ ਭਾਲ ਪਿੱਛੋਂ ਉਸ ਨੂੰ ਇੱਕ ਨਾਲਾ ਲੱਭਿਆ ਜੋ ਸੁੱਕਾ ਪਿਆ ਸੀ। ਉਸ ਨੇ ਕੁਝ ਦੇਰ ਆਰਾਮ ਦੀ ਸੋਚੀ ਕਿਉਂ
ਕਰਕੇ ਬਹੁਤ ਥੱਕ ਗਿਆ ਸੀ ਅਤੇ ਉਸ ਨੂੰ ਪਿਆਸ ਵੀ ਬਹੁਤ ਲੱਗੀ ਹੋਈ ਸੀ। ਜੂਨ ਦਾ ਮਹੀਨਾ ਸੀ ਤੇ ਗਰਮੀ ਆਪਣੇ

ਪੂਰੇ ਜੇਬਨ ਤੇ ਸੀ। ਫਿਰ ਉਸਨੇ ਇੱਕ ਪਗਡੰਡੀ ਫੜੀ ਅਤੇ ਕਈ ਘੰਟੇ ਲਗਾਤਾਰ ਤੁਰਦਾ ਰਿਹਾ। ਪਾਣੀ ਦੀ ਭਾਲ ਕਰਦਿਆਂ ਕਰਦਿਆਂ ਉਸ ਨੂੰ ਦੂਰ ਇੱਕ ਪਰਛਾਈ ਦਿਖਾਈ ਦਿੰਦੀ ਹੈ। ਨੇੜੇ ਜਾਣ ਤੋਂ ਉਸ ਨੂੰ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਇਹ ਇੱਕ ਆਜ਼ਾਦੀ ਹੈ। ਜਿਸ ਕੋਲ ਤਕਰੀਬਨ ਦੋ ਦਰਜਨ ਭੇਡਾਂ ਹਨ।

ਆਜ਼ਾਦੀ ਨੇ ਉਸ ਨੂੰ ਕੱਦੂ ਦੀ ਤੁੰਬੀ ਚੋਂ ਪਾਣੀ ਪਿਆਇਆ। ਲੇਖਕ ਆਜ਼ਾਦੀ ਕੋਲੋਂ ਪਾਣੀ ਪੀ ਕੇ ਉਸ ਅੱਗੇ ਉਸ ਨੂੰ ਘਰ ਲਿਜਾਣ ਲਈ ਬੇਨਤੀ ਕਰਦਾ ਹੈ ਜਿਸਨੂੰ ਆਜ਼ਾਦੀ ਪਰਵਾਨ ਕਰ ਲੈਂਦਾ ਹੈ। ਆਜ਼ਾਦੀ ਆਪਣੇ ਘਰ ਵਿੱਚ ਇਕੱਲਾ ਹੀ ਰਹਿੰਦਾ ਹੈ ਉਹ ਬਹੁਤ ਘੱਟ ਬੋਲਦਾ ਹੈ। ਇਸ ਦਾ ਕਾਰਨ ਸ਼ਾਇਦ ਇਹ ਸੀ ਕਿ ਉਹ ਘਰ ਵਿੱਚ ਕਲਮ ਕੱਲਾ ਹੀ ਰਹਿੰਦਾ ਸੀ ਉਸ ਨਾਲ ਗੱਲਬਾਤ ਕਰਨ ਵਾਲਾ ਕੋਈ ਹੋਰ ਵਿਅਕਤੀ ਨਹੀਂ ਸੀ। ਪਰ ਲੇਖਕ ਨੂੰ ਉਸ ਦੇ ਸਵੈ-ਵਿਸ਼ਵਾਸ ਵਿੱਚੋਂ ਇੰਜ ਲੱਗਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਕੰਮ ਵਿੱਚ ਬਹੁਤ ਹੋਣਹਾਰ ਅਤੇ ਹੁਸ਼ਿਆਰ ਹੈ। ਉਹ ਪੱਥਰਾਂ ਦੇ ਬਣਾਏ ਇੱਕ ਪੱਕੇ ਢਾਂਚੇ ਵਿੱਚ ਰਹਿੰਦਾ ਹੈ ਜੋ ਕਿ ਉਸ ਨੇ ਹੱਥੀਂ ਬਣਾਇਆ ਸੀ ਅਤੇ ਘਰ ਦੀ ਛੱਤ ਬੜੀ ਮਜ਼ਬੂਤ ਸੀ। ਆਲੇ ਦੁਆਲੇ ਦੀ ਸੁੰਨਸਾਨ ਅਤੇ ਹਵਾ ਦੀ ਸਾਂ-ਸਾਂ ਲੇਖਕ ਨੂੰ ਡਰਾਉਣੀ ਜਾਪਦੀ ਹੈ ਪਰ ਆਜ਼ਾਦੀ ਬਿਲਕੁਲ ਸ਼ਾਂਤ ਅਤੇ ਸਹਿਜ ਰਹਿੰਦਾ ਹੈ।

ਆਜ਼ਾਦੀ ਦਾ ਘਰ ਆਜ਼ਾਦੀ ਦੇ ਦਿਲ ਵਾਂਗੂੰ ਸਾਫ਼ ਸੁਥਰਾ ਹੈ। ਉਸ ਦਾ ਘਰ ਉਸ ਦੇ ਆਪਣੇ ਅੰਦਰਲੇ ਸਲੀਕੇ ਦੀ ਗਵਾਹੀ ਭਰਦਾ। ਕੱਪੜੇ ਲੀੜੇ ਵੀ ਸਾਫ਼ ਸੁਥਰੇ ਸਨ, ਬਿਸਤਰਾ ਵੀ ਥਾਂ ਸਿਰ ਸੀ, ਕੋਨੇ ਵਿੱਚ ਤਿੱਖੀ ਕੁਹਾੜੀ ਪਈ ਸੀ ਪੱਥਰ ਉੱਤੇ ਦੀਵਾ ਜਗਦਾ ਸੀ, ਉਹ ਚੁੱਲ੍ਹੇ ਦੀ ਮਿੱਠੀ ਜਿਹੀ ਅੱਗ ਉੱਤੇ ਖਿੱਚੜੀ ਬਣਾਉਂਦਾ ਹੈ ਅਤੇ ਲੇਖਕ ਨੂੰ ਖਾਣ ਨੂੰ ਦਿੰਦਾ ਹੈ। ਆਜ਼ਾਦੀ ਕੋਲ ਇੱਕ ਜੱਤਲ ਕੁੱਤਾ ਹੈ ਜੋ ਆਪਣੇ ਮਾਲਕ ਵਾਂਗ ਹੀ ਸ਼ਾਂਤ ਸੁਭਾਅ ਦਾ ਹੈ। ਲੇਖਕ ਦੱਸਦਾ ਹੈ ਕਿ ਪਹਾੜੀ ਇਲਾਕੇ ਵਿੱਚ ਦੂਰ ਦੁਰਾਡੇ ਛੋਟੀਆਂ ਛੋਟੀਆਂ ਠਾਹਰਾਂ ਸਨ ਜੋ ਕੱਚੇ ਪਹਿਰਾਂ ਦੁਆਰਾ ਇੱਕ ਦੂਜੇ ਨਾਲ ਜੁੜੀਆਂ ਹੋਈਆਂ ਸਨ। ਬਸਤੀਆਂ 'ਚ ਵਸਦੇ ਲੋਕ ਲੱਕੜ ਤੇ ਕੋਇਲੇ ਦਾ ਧੰਦਾ ਕਰਦੇ ਸਨ। ਕੋਇਲੇ ਦੇ ਧੰਦੇ ਕਾਰਨ ਆਲੇ ਦੁਆਲੇ ਦੇ ਦਰੱਖਤ ਕੱਟੇ ਜਾ ਚੁੱਕੇ ਸਨ। ਦਰੱਖਤਾਂ ਦੀ ਅੰਨ੍ਹੇਵਾਹ ਕਟਾਈ ਕਾਰਨ ਮੌਨਸੂਨ ਵਿੱਚ ਤਬਦੀਲੀ ਆਈ ਸੀ ਅਤੇ ਮੀਂਹ ਪੈਣ ਬੰਦ ਹੋ ਚੁੱਕੇ ਸਨ। ਮਾੜਾ ਮੋਟਾ ਮੀਂਹ ਅਗਰ ਕਦੇ ਪੈ ਜਾਂਦਾ ਤਾਂ ਮਿੱਟੀ ਹੜ੍ਹਾ ਕੇ ਲੈ ਜਾਂਦਾ, ਟਿੱਬਿਆਂ ਉੱਪਰ ਧੂੜ ਭਰੀਆਂ ਹਨੇਰੀਆਂ ਚਲਦੀਆਂ ਰਹਿੰਦੀਆਂ। ਉਥੋਂ ਦੇ ਵਸਨੀਕਾਂ ਨੂੰ ਕੋਇਲੇ ਦੇ ਧੰਦੇ ਤੋਂ ਜ਼ਿਆਦਾ ਮੁਨਾਫਾ ਨਹੀਂ ਸੀ ਹੁੰਦਾ ਕਿਉਂਕਿ ਕੋਇਲੇ ਨੂੰ ਸ਼ਹਿਰ ਤੱਕ ਪਹੁੰਚਣ ਤੱਕ ਦੇ ਦਿਨ ਲੱਗਦੇ ਅਤੇ ਸਾਰਾ ਪੈਸਾ ਦਲਾਲ ਖਾ ਜਾਂਦੇ। ਦਰੱਖਤਾਂ ਦੀ ਕਟਾਈ ਕਰਕੇ ਕਮਾਈ ਖਾਣ ਵਾਲੀਆਂ ਬਸਤੀਆਂ ਦੇ ਵਿਚ ਆਜ਼ਾਦੀ ਇਕੱਲਾ ਹੀ ਅਜਿਹਾ ਵਿਅਕਤੀ ਸੀ ਜੋ ਉਨ੍ਹਾਂ ਸਾਰਿਆਂ ਦੇ ਉਲਟ ਕਾਰਜ ਕਰਦਾ ਸੀ।

ਲੇਖਕ ਲਿਖਦਾ ਹੈ ਕਿ ਖਾਣਾ ਖਾਣ ਪਿੱਛੋਂ ਆਜ਼ਾਦੀ ਨੇ ਇੱਕ ਛੋਟਾ ਜਿਹਾ ਝੋਲਾ ਚੁੱਕਿਆ ਅਤੇ ਉਸ ਵਿੱਚੋਂ ਬੀਜ ਖਿਲਾਰ ਕੇ ਮੇਜ਼ ਉੱਤੇ ਰੱਖ ਦਿੱਤੇ। ਉਹ ਹਰ ਇੱਕ ਬੀਜ ਨੂੰ ਚੁੱਕਦਾ ਉਸ ਨੂੰ ਧਿਆਨ ਨਾਲ ਦੇਖਦਾ ਅਤੇ ਬਾਅਦ ਵਿੱਚ ਚੰਗੇ ਬੀਜਾਂ ਨੂੰ ਚੁਣ ਚੁਣ ਕੇ ਇੱਕ ਪਾਸੇ ਰੱਖਦਾ ਜਾਂਦਾ। ਚੰਗੇ ਬੀਜਾਂ ਨੂੰ ਚੁਣਨ ਪਿੱਛੋਂ ਉਸ ਨੇ ਢੇਰੀ ਵਿੱਚੋਂ ਚੰਗੇ ਬੀਜਾਂ ਦੀਆਂ ਦਸ ਦਸ ਢੇਰੀਆਂ ਬਣਾਉਣੀਆਂ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀਆਂ। ਬੀਜ ਦੀ ਜਾਂਚ ਕਰਨ ਲੱਗਿਆਂ ਉਹ ਬੜੀ ਬਾਰੀਕੀ ਨਾਲ ਘੋਖਦਾ ਸੀ। ਜੇ ਉਸ ਨੂੰ ਕੋਈ ਬੀਜ ਜ਼ਰਾ ਵੀ ਦਾਗੀ ਜਾਂ ਤਿੜਕਿਆ ਲੱਗਦਾ ਤਾਂ ਉਸ ਨੂੰ ਇੱਕ ਪਾਸੇ ਕਰ ਦਿੰਦਾ। ਉਨ੍ਹਾਂ ਦੀ ਜਾਂਚ ਪਰਖ ਕਰ ਕਰ ਕੇ ਉਸ ਨੇ ਤਕਰੀਬਨ 100 ਬੀਜ ਛਾਂਟ ਲਏ। ਲੇਖਕ ਉਸ ਦੀ ਮਦਦ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼

ਕਰਦਾ ਹੈ ਪਰ ਉਸ ਨੂੰ ਆਪਣੇ ਕੰਮ ਵਿੱਚ ਕਿਸੇ ਦੀ ਦਖਲ ਚੰਗੀ ਨਹੀਂ ਲੱਗਦੀ। ਲੇਖਕ ਨੂੰ ਉਸ ਭਲੇ ਬੰਦੇ ਦੇ ਸਾਥ ਵਿੱਚ ਬੜੀ ਸ਼ਾਂਤੀ ਮਹਿਸੂਸ ਹੁੰਦੀ ਹੈ। ਲੇਖਕ ਅਗਲੇ ਦਿਨ ਉਸ ਤੋਂ ਉਸ ਦੇ ਘਰ ਵਿਚ ਇਕ ਹੋਰ ਦਿਨ ਰਹਿਣ ਦੀ ਇਜਾਜ਼ਤ ਲੈ ਲੈਂਦਾ ਹੈ। ਲੇਖਕ ਅੰਦਰ ਆਜ਼ਾਦੀ ਦੇ ਜੀਵਨ-ਕਹਾਣੀ ਨੂੰ ਜਾਨਣ ਦੀ ਉਤਸੁਕਤਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ। ਆਜ਼ਾਦੀ ਬੀਜਾਂ ਨੂੰ ਭਿਓਂ ਕੇ ਹੱਥ ਸੱਬਲ ਲੈ ਕੇ ਭੇਡਾਂ ਨੂੰ ਚਰਾਂਦੀ ਵੰਨੀ ਲੈ ਤੁਰਦਾ ਹੈ। ਲੇਖਕ ਉਸ ਦੇ ਪਿੱਛੇ ਹੋ ਲੈਂਦਾ ਹੈ। ਇਕ ਥਾਂ ਭੇਡਾਂ ਨੂੰ ਕੁੱਤੇ ਦੀ ਦੇਖ ਰੇਖ ਹੇਠ ਛੱਡ ਕੇ ਉਹ ਅੱਗੇ ਤੁਰ ਪੈਂਦਾ। ਇਕ ਉੱਚੇ ਟਿੱਬੇ ਉੱਤੇ ਚੜ੍ਹ ਕੇ ਉਹ ਮਿੱਟੀ ਪੁੱਟਦਾ ਤੇ ਬੀਜ ਬੀਜਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੰਦਾ। ਆਜ਼ਾਦੀ ਦੇਸੀ ਬੀਜਾਂ ਦੇ ਬੀਜ ਬੇਅ ਰਿਹਾ ਸੀ। ਲੇਖਕ ਨੂੰ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਬੀਜ ਬੀਜਣ ਵਾਲੀ ਥਾਂ ਉਸਦੀ ਆਪਣੀ ਨਹੀਂ ਹੈ ਅਤੇ ਨਾ ਆਜ਼ਾਦੀ ਨੂੰ ਪਤਾ ਹੈ ਕਿ ਇਹ ਜ਼ਮੀਨ ਕਿਸ ਦੀ ਹੈ। ਸ਼ਾਇਦ ਉਸ ਪਿੰਡ ਦੀ ਸਾਂਝੀ ਸ਼ਾਮਲਾਟ ਸੀ ਜਾਂ ਅਜਿਹੇ ਵਿਅਕਤੀਆਂ ਦੀ ਜਿਨ੍ਹਾਂ ਨੂੰ ਇਸ ਜ਼ਮੀਨ ਦੀ ਕੋਈ ਪ੍ਰਵਾਹ ਨਹੀਂ ਸੀ। ਜ਼ਮੀਨ ਦੇ ਮਾਲਕ ਸੰਬੰਧੀ ਆਜ਼ਾਦੀ ਨੂੰ ਕੋਈ ਦਿਲਚਸਪੀ ਨਹੀਂ ਸੀ। ਆਜ਼ਾਦੀ ਆਪਣੇ ਕੰਮ ਵਿਚ ਲੱਗਾ ਰਿਹਾ ਅਤੇ ਉਸ ਨੇ ਉਨ੍ਹਾਂ ਸੌ ਬੀਜਾਂ ਨੂੰ ਬੜੀ ਮੋਹ ਮੁਹੱਬਤ ਨਾਲ ਬੀਜਿਆ।

ਆਜ਼ਾਦੀ ਨੇ ਪਿਛਲੇ ਤਿੰਨ ਸਾਲਾਂ ਵਿੱਚ ਇੱਕ ਲੱਖ ਬੀਜ ਬੀਜਿਆ ਸੀ ਜਿਸ ਵਿੱਚੋਂ ਸਿਰਫ਼ ਵੀਹ ਹਜ਼ਾਰ ਹੀ ਉੱਘੇ ਸਨ। ਉਸ ਵਿੱਚੋਂ ਵੀ ਆਜ਼ਾਦੀ ਨੂੰ ਅੱਧੇ ਹੀ ਜਿਊਂਦੇ ਬਚਣ ਦੀ ਉਮੀਦ ਸੀ। ਪਰ ਆਜ਼ਾਦੀ ਇਸ ਆਸ ਨਾਲ ਕਿ ਜਿੱਥੇ ਕੁਝ ਵੀ ਨਹੀਂ ਸੀ ਉੱਥੇ ਘੱਟੋ ਘੱਟ ਦੱਸ ਹਜ਼ਾਰ ਦਰੱਖਤ ਉੱਗਣਗੇ ਆਪਣਾ ਕੰਮ ਜਾਰੀ ਰੱਖਦਾ ਹੈ।

ਆਜ਼ਾਦੀ ਦੀ ਉਮਰ 55 ਸਾਲ ਦੀ ਸੀ ਉਸ ਦਾ ਨਾਂ ਅੈਲਜੀਆਰਾਦ ਬੋਫੇ ਸੀ। ਪਹਿਲਾਂ ਤਰਾਈ ਦੇ ਹੇਠਲੇ ਹਿੱਸੇ ਵਿੱਚ ਖੇਤੀ ਕਰਦਾ ਸੀ। ਉਸ ਦੇ ਪੁੱਤਰ ਅਤੇ ਪਤਨੀ ਦੀ ਮੌਤ ਹੋ ਚੁੱਕੀ ਸੀ। ਜਿਸ ਨਾਲ ਉਸ ਨੂੰ ਗਹਿਰਾ ਸਦਮਾ ਪੁੱਜਿਆ ਸੀ। ਉਦੋਂ ਇਕਾਂਤਵਾਸ ਲਈ ਆਪਣਾ ਕੁੱਤਾ ਅਤੇ ਭੇਡਾਂ ਲੈ ਉਹ ਇੱਥੇ ਆ ਗਿਆ। ਇਸ ਪਿੱਛੋਂ ਆਜ਼ਾਦੀ ਨੇ ਆਪਣੇ ਜੀਵਨ ਨੂੰ ਇੱਕ ਮਕਸਦ ਦਿੱਤਾ। ਆਜ਼ਾਦੀ ਦਾ ਵਿਸ਼ਵਾਸ ਸੀ ਕਿ ਦਰੱਖਤਾਂ ਬਿਨਾਂ ਜ਼ਮੀਨ ਮਰ ਰਹੀ ਹੈ। ਉਸ ਕੋਲ ਜ਼ਿੰਦਗੀ ਦਾ ਹੋਰ ਕੋਈ ਮਕਸਦ ਨਹੀਂ ਸੀ ਇਸ ਲਈ ਉਸ ਨੇ ਧਰਤੀ ਦੀ ਇਸ ਖਰਾਬ ਹਾਲਤ ਨੂੰ ਸੁਧਾਰਨ ਦਾ ਮਨ ਬਣਾਇਆ। ਲੇਖਕ ਉਸ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ ਅਗਲੇ ਤੀਹ ਵਰ੍ਹਿਆਂ ਤੱਕ ਉਸ ਦੁਆਰਾ ਲਾਏ ਗਏ ਦੱਸ ਹਜ਼ਾਰ ਪੌਦੇ ਇਕ ਸ਼ਾਨਦਾਰ ਜੰਗਲ ਦਾ ਰੂਪ ਧਾਰਨ ਕਰ ਜਾਣਗੇ। ਆਜ਼ਾਦੀ ਕਹਿੰਦਾ ਹੈ ਕਿ ਅਗਲੇ ਤੀਹ ਸਾਲ ਜੇ ਉਹ ਜਿਊਂਦਾ ਰਿਹਾ ਤਾਂ ਐਨੇ ਬੂਟੇ ਲਗਾਏਗਾ ਕੇ ਦਸ ਹਜ਼ਾਰ ਬੂਟੇ ਸਮੁੰਦਰ ਦੀ ਇੱਕ ਬੂੰਦ ਵਾਂਗ ਦਿਸਣਗੇ। ਬੂਟਿਆਂ ਦੇ ਪ੍ਰਯੋਗ ਲਈ ਉਸਨੇ ਆਪਣੇ ਘਰ ਦੇ ਬਾਹਰ ਇਕ ਪੈਦਸ਼ਾਲਾ ਵੀ ਬਣਾਈ ਹੋਈ ਸੀ। ਅਗਲੇ ਦਿਨ ਲੇਖਕ ਉੱਥੋਂ ਆ ਜਾਂਦਾ ਹੈ।

ਲੇਖਕ ਇੱਕ ਫ਼ੌਜੀ ਸੀ। 1914 ਵਿੱਚ ਪਹਿਲੀ ਸੰਸਾਰ ਜੰਗ ਸ਼ੁਰੂ ਹੁੰਦੀ ਹੈ। ਉਸ ਦੀ ਫ਼ੌਜੀ ਟੁਕੜੀ ਅਗਲੇ ਪੰਜ ਸਾਲ ਇਸ ਜੰਗ ਵਿੱਚ ਲੜਦੀ ਰਹੀ। ਉਸ ਨੂੰ ਆਜ਼ਾਦੀ ਬਾਰੇ ਜਾਂ ਦਰੱਖਤਾਂ ਬਾਰੇ ਸੋਚਣ ਦੀ ਵਿਹਲ ਨਾ ਮਿਲੀ। ਸੱਚ ਤਾਂ ਇਹ ਹੈ ਕਿ ਉਸ ਵੇਲੇ ਲੇਖਕ ਨੌਜਵਾਨ ਸੀ ਇਸ ਕਰਕੇ ਇਸ ਘਟਨਾ ਦਾ ਉਸ ਦੇ ਮਨ ਉੱਤੇ ਕੋਈ ਬਹੁਤਾ ਅਸਰ ਨਹੀਂ ਸੀ ਹੋਇਆ। ਲੇਖਕ ਨੂੰ ਉਸ ਵੇਲੇ ਲੱਗਦਾ ਸੀ ਕਿ ਲੋਕਾਂ ਦੇ ਵੱਖੇ ਵੱਖਰੇ ਸ਼ੌਕ ਹਨ ਇੰਜ ਕਿਸੇ ਦਾ ਸ਼ੌਕ ਦਰੱਖਤ ਲਗਾਉਣਾ ਹੈ। ਫੇਰ ਆਜ਼ਾਦੀ ਅਤੇ ਦਰੱਖਤਾਂ ਬਾਰੇ ਉਸ ਨੂੰ ਸਭ ਕੁਝ ਭੁੱਲ ਭੁੱਲਾ ਗਿਆ।

ਜੰਗ ਖਤਮ ਹੋਣ ਤੋਂ ਬਾਅਦ ਲੇਖਕ ਫਿਰ ਉਨ੍ਹਾਂ ਹੀ ਜੰਗਲਾਂ ਦੇ ਵਿੱਚ ਆਜੜੀ ਕੋਲ ਦੁਬਾਰਾ ਜਾਂਦਾ ਹੈ। ਓਮਾਨ ਵਿੱਚ ਕਲਪਨਾ ਕਰਦਾ ਹੈ ਕਿ ਦਸ ਹਜ਼ਾਰ ਪੈਦੇ ਕਿੱਡੇ ਵੱਡੇ ਹੋ ਗਏ ਹੋਣਗੇ। ਲੇਖਕ ਨੂੰ ਜਾਪਿਆ ਹੈ ਕਿ ਸ਼ਾਇਦ ਆਜੜੀ ਹੁਣ ਤਕ ਮਰ ਚੁੱਕਾ ਹੋਵੇਗਾ। ਪਰ ਉਹ ਵੇਖ ਕੇ ਹੈਰਾਨ ਰਹਿ ਗਿਆ ਕਿ ਆਜੜੀ ਪਹਿਲਾਂ ਨਾਲੋਂ ਵੀ ਵਧੇਰੇ ਤੰਦਰੁਸਤ ਜਾਪਦਾ ਸੀ। ਆਜੜੀ ਦੇ ਕੰਮ ਕਰਨ ਵਿੱਚ ਪਹਿਲਾਂ ਨਾਲੋਂ ਥੋੜ੍ਹੀ ਤਬਦੀਲੀ ਜ਼ਰੂਰ ਆਈ ਸੀ। ਹੁਣ ਉਸ ਕੋਲ ਸਿਰਫ ਚਾਰ ਭੇਡਾਂ ਸਨ ਅਤੇ ਮੱਖੀਆਂ ਦੇ ਸੌ ਛੱਤੇ ਵੀ ਸਨ। ਸੰਸਾਰ ਜੰਗ ਦਾ ਆਜੜੀ ਦੇ ਜੀਵਨ ਉੱਤੇ ਕੋਈ ਅਸਰ ਨਹੀਂ ਸੀ। ਉਹ ਜੰਗ ਤੋਂ ਬੇਖ਼ਬਰ ਲਗਾਤਾਰ ਆਪਣੇ ਬੀਜ ਬੀਜਣ ਦਾ ਕੰਮ ਜਾਰੀ ਰੱਖ ਰਿਹਾ ਸੀ।

1910 ਵਿੱਚ ਲਾਏ ਉਸ ਦੇ ਦਰੱਖਤ ਬਹੁਤ ਉੱਚੇ ਹੋ ਗਏ ਸਨ। ਲੇਖਕ ਅਤੇ ਆਜੜੀ ਸਾਰਾ ਦਿਨ ਜੰਗਲ ਵਿੱਚ ਘੁੰਮਦੇ ਰਹੇ। ਇਹ ਸਾਰਾ ਜੰਗਲ ਇੱਕ ਅਨਪੜ੍ਹ ਪਰ ਮਹਾਨ ਆਜੜੀ ਦੇ ਦੋ ਹੱਥਾਂ ਦੀ ਕੀਤੀ ਹੋਈ ਸਖ਼ਤ ਮਿਹਨਤ ਦਾ ਸਿੱਟਾ ਸੀ। ਆਜੜੀ ਦੀ ਇਨਸਾਨੀ ਦੇਸਤੀ ਦਰਿਆਦਿਲੀ ਨਿਸ਼ਕਾਮ ਭਾਵਨਾ ਨੂੰ ਵੇਖ ਕੇ ਲੇਖਕ ਦਾ ਦਿਲ ਉਸ ਨੂੰ ਨਤਮਸਤਕ ਹੋ ਉੱਠਦਾ ਹੈ। ਲੇਖਕ ਨੂੰ ਜਾਪਦਾ ਹੈ ਕਿ ਕੋਈ ਆਦਮੀ ਚਾਹੇ ਤਾਂ ਲੜਾਈ ਅਤੇ ਤਬਾਹੀ ਛੱਡ ਕੇ ਇੱਕ ਖ਼ੁਬਸੂਰਤ ਅਤੇ ਪਿਆਰੀ ਦੁਨੀਆਂ ਘੜ ਸਕਦਾ ਹੈ। ਵਾਪਸੀ ਵੇਲੇ ਲੇਖਕ ਪਿੰਡ ਦੇ ਲਾਗੇ ਪਾਣੀ ਦੇ ਕਲਕਲ ਕਰਦੇ ਝਰਨਿਆਂ ਦੀ ਆਵਾਜ਼ ਨੂੰ ਸੁਣਦਾ ਹੈ। ਉਸ ਨੂੰ ਇਕ ਹੋਰ ਕ੍ਰਿਸ਼ਮਾ ਜਾਪਦਾ ਹੈ। ਦਰੱਖਤਾਂ ਦੇ ਲੱਗਣ ਨਾਲ ਉਸ ਇਲਾਕੇ ਦੇ ਬਹੁਤ-ਸਾਰੇ ਜਲ ਸਰੋਤ ਦੁਬਾਰਾ ਵਗਣੇ ਸ਼ੁਰੂ ਹੋ ਗਏ ਸਨ।

ਇਹ ਸਾਰੇ ਕ੍ਰਿਸ਼ਮੇ ਆਜੜੀ ਦੇ ਹੱਥਾਂ ਦਾ ਕਮਾਲ ਸੀ। ਉਸ ਨੇ ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਬੀਜ ਧਰਤੀ ਦੀ ਹਿੱਕ ਵਿੱਚ ਬੇ-ਬੇ ਕੇ ਜਗਾ ਦਿੱਤੇ ਸਨ। ਉਸ ਨੂੰ ਜ਼ਿੰਦਗੀ ਜਿਊਣ ਦਾ ਕੋਈ ਮਕਸਦ ਮਿਲ ਗਿਆ ਸੀ। ਆਦਮੀ ਦੇ ਇਸ ਸਮੁੱਚੇ ਕਾਰਜ ਵਿੱਚ ਕਿਸੇ ਨੇ ਵੀ ਕੋਈ ਦਖ਼ਲ ਨਹੀਂ ਸੀ ਦਿੱਤਾ। ਸਰਕਾਰ ਅਤੇ ਆਲੇ ਦੁਆਲੇ ਦੇ ਲੋਕਾਂ ਦੇ ਦਿਮਾਗ ਵਿੱਚ ਕਦੀ ਇਹ ਗੱਲ ਨਹੀਂ ਆਈ ਸੀ ਕਿ ਇਹ ਵਿਸ਼ਾਲ ਜੰਗਲ ਕਿਸੇ ਇੱਕ ਵਿਅਕਤੀ ਦੇ ਹੱਥੀਂ ਲਾਏ ਗਏ ਹਨ। 1935 ਵਿੱਚ ਉਸੇ ਜੰਗਲ ਵਿੱਚ ਮੁਆਇਨੇ ਲਈ ਇੱਕ ਸਰਕਾਰੀ ਟੋਲੀ ਆਉਂਦੀ ਹੈ। ਇਸ ਪਿੱਛੋਂ ਉਸ ਸਾਰੇ ਜੰਗਲ ਨੂੰ "ਸੁਰੱਖਿਅਤ ਵਣ ਖੇਤਰ ਘੋਸ਼ਿਤ" ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਦਾ ਲਾਭ ਇਹ ਹੋਇਆ ਕਿ ਲੱਕੜੀ ਤੋਂ ਕੋਇਲਾ ਬਣਾਉਣ ਦੇ ਧੰਦੇ ਉੱਤੇ ਪਾਬੰਦੀ ਲੱਗ ਗਈ। ਜੰਗਲ ਦੀ ਸੁਹੱਪਣ ਨੇ ਸਰਕਾਰੀ ਬੰਦਿਆਂ ਦਾ ਦਿਲ ਪਿਘਲਾ ਦਿੱਤਾ ਸੀ।

ਮਾਨਸਿਕ ਸ਼ਾਂਤੀ, ਸਖ਼ਤ ਮਿਹਨਤ, ਪਹਾੜਾਂ ਦੀ ਸਾਫ਼ ਹਵਾ ਤੇ ਸਾਤਵਿਕ ਜੀਵਨ ਨੇ ਉਸ ਆਜੜੀ ਨੂੰ ਵਧੀਆ ਸੇਧ ਦਿੱਤੀ ਸੀ। ਲੇਖਕ ਉਸ ਬਾਰੇ ਇਹੋ ਸੋਚਦਾ ਰਿਹਾ ਕੇ ਉਹ ਹੋਰ ਕਿੰਨੀ ਕੁ ਜ਼ਮੀਨ ਉੱਤੇ ਦਰੱਖਤ ਲਗਾਏਗਾ। ਸਰਕਾਰੀ ਅਫ਼ਸਰਾਂ ਚੋਂ ਆਏ ਲੇਖਕ ਦੇ ਇੱਕ ਦੇਸਤ ਨੇ ਆਜੜੀ ਬਾਰੇ ਕਿਹਾ ਸੀ ਕਿ ਸ਼ਾਇਦ ਇਹ ਮਨੁੱਖ ਦੁਨੀਆਂ ਵਿੱਚ ਸਭ ਤੋਂ ਵੱਧ ਦਰੱਖਤਾਂ ਦੀ ਜਾਣਕਾਰੀ ਰੱਖਣ ਵਾਲਾ ਮਨੁੱਖ ਹੋਵੇ। ਅਸਲ ਵਿੱਚ ਨੇਕ ਅਫ਼ਸਰਾਂ ਦੀ ਕਰਕੇ ਇਹ ਜੰਗਲ ਹੁਣ ਤੱਕ ਸੁਰੱਖਿਅਤ ਰਹਿ ਸਕਿਆ ਸੀ ਅਤੇ ਉਸ ਆਜੜੀ ਦੀ ਖ਼ੁਸ਼ੀ ਵੀ। 1939 ਵਿੱਚ ਇੱਕ ਵਾਰ ਰੇਲ ਦੀ ਪਟੜੀ ਤੇ ਲਈ ਦਰੱਖਤਾਂ ਦੀ ਕਟਾਈ ਦਾ ਕੰਮ ਸ਼ੁਰੂ ਵੀ ਹੋ ਗਿਆ ਸੀ ਪਰੰਤੂ ਇਹ ਜੰਗਲ ਵਧੇਰੇ ਦੂਰ ਹੋਣ ਕਰਕੇ ਸ਼ਤੀਰੀਆਂ ਨੂੰ ਲੱਦ ਕੇ ਖੜ੍ਹਨਾ ਮਹਿੰਗਾ ਪੈਦਾ ਸੀ ਜਿਸ ਕਾਰਨ ਕਟਾਈ ਦਾ ਕੰਮ ਬੰਦ ਹੋ ਗਿਆ। ਪਰੰਤੂ ਆਜੜੀ ਇਸ ਸਾਭੇ ਕਾਸੇ ਤੋਂ ਬੇਖ਼ਬਰ ਆਪਣੇ ਕਾਰਜ ਵਿੱਚ ਲਗਾਤਾਰ ਜੁਟਿਆ ਰਿਹਾ। ਦੂਜੀ ਵੱਡੀ ਸੰਸਾਰ ਜੰਗ ਤੋਂ ਵੀ ਉਹ ਇਸੇ ਤਰ੍ਹਾਂ ਬੇਖ਼ਬਰ ਸੀ।

1945 ਵਿੱਚ ਲੇਖਕ ਆਖਰੀ ਵਾਰੀ ਆਜ਼ਾਦੀ ਨੂੰ ਮਿਲਿਆ। ਉਸ ਸਮੇਂ ਉਸਦੀ ਉਮਰ ਲਗਪਗ ਛਿਆਸੀ ਵਰ੍ਹਿਆਂ ਦੀ ਹੋਵੇਗੀ। ਜਿੱਥੇ ਆਜ਼ਾਦੀ ਰਹਿੰਦਾ ਸੀ ਹੁਣ ਉਥੇ ਕਾਫੀ ਕੁਝ ਬਦਲ ਗਿਆ ਸੀ। ਬੀਆਬਾਨ ਸੜਕ ਉੱਤੇ ਬੱਸ ਚੱਲਦੀ ਵੇਖਕੇ ਲੇਖਕ ਕਾਫੀ ਹੈਰਾਨ ਹੋਇਆ। ਲੇਖਕ ਦੀਆਂ ਕਈ ਜਾਣਿਆਂ ਪਹਿਚਾਣਿਆਂ ਥਾਂਵਾਂ ਵੀ ਪਛਾਣ ਵਿੱਚ ਨਹੀਂ ਆ ਰਹੀਆਂ ਸਨ। ਇਕ ਬੇਹਤ ਉੱਪਰ ਲਿਖਿਆ ਵੇਖਿਆ ਤੇ ਲੇਖਕ ਨੂੰ ਇਸ ਗੱਲ ਦਾ ਅਹਿਸਾਸ ਹੋਇਆ ਕਿ ਇਹ ਤਾਂ ਉਹ ਪਿੰਡ ਹੈ ਜੋ ਕਿਸੇ ਸਮੇਂ ਖੰਡਰ ਹੋ ਗਿਆ ਸੀ। ਇਸ ਪਿੰਡ ਵਿੱਚ 1913 ਵਿੱਚ ਕੇਵਲ ਤਿੰਨ ਜੀ ਹੀ ਰਹਿੰਦੇ ਸਨ। ਉੱਥੇ ਹੁਣ ਪੂਰਾ ਪਿੰਡ ਵਸਣ ਲੱਗ ਪਿਆ ਸੀ। ਨਵੇਂ ਘਰ ਬਣ ਗਏ ਸਨ। ਕੁਦਰਤੀ ਨਜ਼ਾਰਿਆਂ ਨੂੰ ਵੇਖ ਕੇ ਉਥੇ ਹਰ ਇੱਕ ਦਾ ਵਸਣ ਨੂੰ ਦਿਲ ਕਰਦਾ। ਉੱਥੇ ਇੱਕ ਚੰਪਾ ਦਾ ਬੂਟਾ ਲੱਗਿਆ ਸੀ ਜੋ ਚਾਰ ਸਾਲ ਪੁਰਾਣਾ ਸੀ ਅਤੇ ਇਸ ਗੱਲ ਦਾ ਪ੍ਰਤੀਕ ਸੀ ਕਿ ਇੱਥੇ ਮਾਰੂਥਲ ਚ ਜ਼ਿੰਦਗੀ ਫਿਰ ਪਰਤ ਆਈ ਹੈ।

ਉੱਥੇ ਵੇਖ ਕੇ ਇੰਜ ਲੱਗਦਾ ਸੀ ਜਿਵੇਂ ਉੱਥੋਂ ਦੇ ਲੋਕਾਂ ਵਿੱਚ ਇਕ ਉੱਜਲ ਭਵਿੱਖ ਦਾ ਵਿਸ਼ਵਾਸ ਜਾਗ ਪਿਆ ਹੋਵੇ। ਉੱਥੇ ਪਏ ਖੰਡਰਾਂ ਨੂੰ ਸਾਫ ਕਰਕੇ ਰਹਿਣ ਯੋਗ ਬਣਾ ਲਿਆ ਗਿਆ ਸੀ। ਉਸ ਪਿੰਡ ਵਿੱਚ ਹੁਣ ਅਠਾਈ ਜੀਅ ਵੱਸਦੇ ਸਨ। ਘਰਾਂ ਦੇ ਸਾਹਮਣੇ ਕਿਆਰੀਆਂ ਚ ਹਰੀਆਂ ਸਬਜ਼ੀਆਂ ਫਲ ਤੇ ਫੁੱਲ ਉੱਗੇ ਹੋਏ ਸਨ। ਕੁਝ ਵਰ੍ਹਿਆਂ ਵਿੱਚ ਹੀ ਸੁੰਨਾ ਪਿਆ ਇਲਾਕਾ ਦੁਬਾਰਾ ਖੁਸ਼ਹਾਲ ਅਤੇ ਹਰਿਆ ਭਰਿਆ ਹੋ ਗਿਆ। ਪਿੰਡ ਦੇ ਲੋਕ ਖੇਤੀ ਕਰਨ ਲੱਗ ਪਏ। ਪਹਾੜਾਂ ਵਿੱਚ ਬਰਫ ਤੇ ਮੀਂਹ ਪੈਣ ਲੱਗ ਪਿਆ ਸੀ। ਸੁੱਕੇ ਖਾਲੇ ਅਤੇ ਝਰਨੇ ਵਗਣੇ ਸ਼ੁਰੂ ਹੋ ਗਏ ਸਨ। ਇਨ੍ਹਾਂ ਵਗਦੇ ਖਾਲਿਆਂ ਤੋਂ ਹੀ ਖੇਤੀ ਨੂੰ ਪਾਣੀ ਲਗਾਇਆ ਜਾਂਦਾ ਸੀ। ਲੋਕ ਆਪਣੇ ਨਾਲ ਨਵਾਂ ਉਤਸ਼ਾਹ ਅਤੇ ਉਮੰਗ ਲੈ ਕੇ ਆਏ ਸਨ। ਉਨ੍ਹਾਂ ਦੇ ਚਿਹਰਿਆਂ ਉੱਤੇ ਮੁਸਕਰਾਹਟ ਤੇ ਅੱਖਾਂ ਚ ਚਮਕ ਦਿਖਾਈ ਦਿੰਦੀ ਸੀ। ਇੱਥੇ ਹੋਣ ਵਾਲੀ ਸਾਰੀ ਖੁਸ਼ਹਾਲੀ ਦਾ ਜ਼ਿੰਮੇਵਾਰ ਇਕ ਗਵਾਰ ਆਜ਼ਾਦੀ ਸੀ। ਜਿਸ ਦੀ ਦੂਰ-ਦ੍ਰਿਸ਼ਟੀ, ਸਿਰੜਤਾ, ਨਿਸ਼ਕਾਮ ਭਾਵਨਾ ਤੇ ਸਖ਼ਤ ਮਿਹਨਤ ਨੇ ਮਾਰੂਥਲ ਬਣਦੀ ਜਾ ਰਹੀ ਜ਼ਮੀਨ ਨੂੰ ਮੁੜ ਆਬਾਦ ਕਰ ਦਿੱਤਾ।

ਲੇਖਕ ਸੋਚਦਾ ਹੈ ਕਿ ਦੇਵਤੇ ਅੰਬਰਾਂ ਵਿੱਚ ਨਹੀਂ ਰਹਿੰਦੇ ਸਗੋਂ ਸਾਡੇ ਵਿਚਕਾਰ ਹੀ ਕਿਤੇ ਰਹਿੰਦੇ ਹਨ। ਧਰਤੀ ਅਤੇ ਸਿਸਟਮ ਬਦਲਣਾ ਕੋਈ ਔਖਾ ਕੰਮ ਨਹੀਂ ਹੈ। ਸਾਨੂੰ ਅਜਿਹੇ ਸੰਘਰਸ਼ਸ਼ੀਲ ਲੋਕਾਂ ਅੱਗੇ ਨਤਮਸਤਕ ਹੋਣ ਦੀ ਲੋੜ ਨਹੀਂ ਹੈ ਸਗੋਂ ਉਨ੍ਹਾਂ ਦੇ ਵਰਗਾ ਬਣਨ ਦੀ ਲੋੜ ਹੈ। 1947 ਵਿੱਚ ਇਹ ਮਹਾਂ ਬੰਦਾ ਸਦੀਵੀ ਉਡਾਰੀ ਮਾਰ ਗਿਆ। ਧਰਤੀ ਉੱਤੇ ਵਸਾਏ ਹੋਏ ਆਪਣੇ ਸਵਰਗ ਰੂਪੀ ਜੰਗਲ ਅਤੇ ਖੁਸ਼ਹਾਲੀ ਦੇ ਰੂਪ ਵਿੱਚ ਉਹ ਸਦਾ ਜਿਉਂਦਾ ਰਹੇਗਾ।

4.1.6 ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸਮਾ : ਕਲਾਤਮਕ ਅਧਿਐਨ

'ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸਮਾ' ਵਿਜੈ ਬੰਬੇਲੀ ਵੱਲੋਂ ਪ੍ਰਸਿੱਧ ਲੇਖਕ ਜਿਆ ਜਿਓਨੇ ਦੇ ਨਿਬੰਧ ਫਰਾਂਸ 1987 ਦਾ ਕੀਤਾ ਗਿਆ ਸੰਖੇਪ ਅਤੇ ਖੁੱਲ੍ਹਾ ਅਨੁਵਾਦ ਹੈ ਜੋ ਕਿ ਇਕ ਸੱਚੀ ਘਟਨਾ ਉਪਰ ਆਧਾਰਤ ਹੈ। ਇਸ ਨਿਬੰਧ ਨੂੰ ਪੜ੍ਹਦਿਆਂ ਇਸ ਦੀਆਂ ਕਲਾਤਮਕ ਖੂਬੀਆਂ ਦੇ ਨਾਲ ਨਾਲ ਸਾਨੂੰ ਅਨੁਵਾਦ ਦੇ ਹੁਨਰ ਨੂੰ ਵੀ ਜਾਨਣ ਦਾ ਮੌਕਾ ਮਿਲਦਾ ਹੈ ਇਹ ਅਨੁਵਾਦ ਦਾ ਕਮਾਲ ਹੀ ਹੈ ਕਿ ਇਸ ਨਿਬੰਧ ਨੂੰ ਪੜ੍ਹਦਿਆਂ ਇਹ ਮਹਿਸੂਸ ਹੀ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਇਸ ਦਾ ਲੇਖਕ ਕੋਈ ਦੂਰ ਦੇਸ ਦਾ ਵਾਸੀ ਹੈ ਅਨੁਵਾਦਕ ਵੱਲੋਂ ਨਿਬੰਧ ਦੀ ਰੂਹ ਨੂੰ ਆਪਣੇ ਅੰਦਰ ਆਤਮਸਾਤ ਕਰਨ ਉਪਰੰਤ

ਇਸ ਦਾ ਤਰਜਮਾ ਕੀਤਾ ਗਿਆ ਹੈ ਉਸ ਦੁਆਰਾ ਵਰਤੀ ਗਈ ਸ਼ਬਦਾਵਲੀ ਅਤੇ ਲਹਿਜ਼ਾ ਬਿਲਕੁਲ ਪੰਜਾਬੀ ਸੁਭਾਅ ਨਾਲ ਮੇਲ ਖਾਂਦੇ ਹਨ ਅੱਗੇ ਅਸੀਂ ਨਿਬੰਧ ਦੀਆਂ ਕਲਾਤਮਕ ਖੂਬੀਆਂ ਬਾਰੇ ਚਰਚਾ ਕਰਾਂਗੇ

'ਨਿਬੰਧ' ਸ਼ਬਦ ਸੰਸਕ੍ਰਿਤ ਭਾਸ਼ਾ ਦਾ ਹੈ। ਇਸ ਦਾ ਅਰਥ ਹੈ ਚੰਗੀ ਤਰ੍ਹਾਂ ਬੰਨ੍ਹਿਆ ਜਾਂ ਪਰੋਇਆ ਹੋਇਆ। ਸਹਿਜੇ ਸਹਿਜੇ ਇਸ ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਕਿਸੇ ਚੰਗੀ ਤਰ੍ਹਾਂ ਹੁੰਦੀ ਸੰਵਾਰੀ ਰਚਨਾ ਲਈ ਕੀਤੀ ਜਾਣ ਲੱਗੀ। ਵਿਚਾਰ ਅਧੀਨ ਰਚਨਾ ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ ਇਸ ਪੱਖ ਤੋਂ ਵਾਚੀ ਜਾਵੇ ਤਾਂ ਅਸੀਂ ਵੇਖਦੇ ਹਾਂ ਕਿ ਉਕਤ ਰਚਨਾ ਸਰਸਰੀ ਨਜ਼ਰੇ ਇਕ ਕਥਾ ਵਾਂਗ ਪਰਤੀਤ ਹੁੰਦੀ ਹੈ ਪਰੰਤੂ ਲੇਖਕ ਦੁਆਰਾ ਵਾਤਾਵਰਣ ਦੀ ਸੰਭਾਲ ਸਬੰਧੀ ਜਾਗਰੂਕ ਕਰਨ ਹਿੱਤ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਕਥਾ ਦਾ ਸਹਾਰਾ ਲੈਂਦੇ ਹੋਏ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ ਉਹ ਦੱਸਦਾ ਹੈ ਕਿ ਕਿਵੇਂ ਇਕ ਆਜੜੀ ਦੁਆਰਾ ਜਿਸ ਦਾ ਕਿ ਪਿੰਡ ਤੇ ਘਰ ਉੱਜੜ ਚੁੱਕਿਆ ਸੀ ਨੇ ਆਪਣੇ ਸ਼ੌਕ ਦੀ ਬਦੌਲਤ ਆਪਣੀ ਬੰਜਰ ਹੁੰਦੀ ਜਾ ਰਹੀ ਧਰਤ ਨੂੰ ਰੁੱਖ ਲਗਾ ਕੇ ਮੁੜ ਹਰਿਆ ਭਰਿਆ ਕਰ ਲਿਆ ਗਿਆ। ਆਜੜੀ ਦੁਬਾਰਾ ਬੀਜਾਂ ਦੀ ਚੋਣ ਕਰਨਾ, ਉਨ੍ਹਾਂ ਨੂੰ ਪਾਣੀ ਵਿੱਚ ਭਿਉਣਾ, ਫਿਰ ਉਹਨਾਂ ਦੀ ਬਿਜਾਈ ਕਰਨਾ, ਉੱਗੇ ਹੋਏ ਦਰੱਖਤਾਂ ਦਾ ਪੂਰਾ ਹਿਸਾਬ ਰੱਖਣਾ, ਲਗਾਤਾਰ ਆਪਣੀ ਮਿਹਨਤ ਨੂੰ ਕਰਦੇ ਜਾਣਾ, ਬੂਟਿਆਂ ਦਾ ਵੱਡੇ ਹੋਣਾ, ਉਥੇ ਬੱਦਲਾਂ ਦਾ ਵਰ੍ਹਨਾ, ਭੂ ਖੇਰੀ ਦਾ ਰੁਕਣਾ, ਪੰਛੀਆਂ ਦਾ ਚਹਿਚਹਾਉਣਾ, ਪਹਾੜਾਂ ਉੱਪਰ ਫਿਰ ਬਰਫ ਦਾ ਪੈਣਾ, ਸੁੱਕ ਚੁੱਕੇ ਨਾਲਿਆਂ ਵਿੱਚ ਫਿਰ ਪਾਣੀ ਆਉਣਾ, ਉੱਜੜ ਚੁੱਕੀ ਬਸਤੀ ਦਾ ਫਿਰ ਵੱਸਣਾ, ਆਦਿਕ ਅਨੇਕਾਂ ਵਿਚਾਰਾਂ ਨੂੰ ਬਹੁਤ ਹੀ ਸੰਗਠਿਤ ਰੂਪ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ ਵਿਦਵਾਨਾਂ ਨੇ ਨਿਬੰਧ ਲਈ ਜਿਨ੍ਹਾਂ ਤੱਤਾਂ ਦਾ ਉਲੇਖ ਕੀਤਾ ਹੈ, ਉਨ੍ਹਾਂ ਦੇ ਆਧਾਰ ਤੇ ਅਸੀਂ ਇਸ ਨਿਬੰਧ ਦੀ ਕਲਾਤਮਿਕਤਾ ਸਬੰਧੀ ਗੱਲ ਕਰਾਂਗੇ।

ਵਿਅਕਤੀਗਤ ਛਾਪ :

ਨਿਬੰਧ ਵਿਚ ਚੁੰਕਿ ਨਿਬੰਧਕਾਰ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ, ਵਿਚਾਰਧਾਰਾ ਜਾਂ ਅਨੁਭਵਾਂ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੁੰਦਾ ਹੈ, ਇਸ ਲਈ ਉਸ ਦੇ ਵਿਅਕਤਿਤਵ ਦੀ ਸਪਸ਼ਟ ਛਾਪ ਉਸ ਦੀ ਨਿਬੰਧ - ਰਚਨਾ ਤੋਂ ਮਿਲ ਜਾਂਦੀ ਹੈ। ਇਸ ਗੱਲ ਨਾਲ ਵਿਦਵਾਨ ਸਹਿਮਤ ਹਨ ਕਿ ਕਿਸੇ ਲੇਖਕ ਦੇ ਵਿਚਾਰ ਅਤੇ ਗੁਣ ਉਸ ਦੀ ਰਚਨਾ ਵਿਚ ਉਸੇ ਤਰ੍ਹਾਂ ਸਮਾਏ ਹੁੰਦੇ ਹਨ ਜਿਵੇਂ ਫੁਲ ਵਿਚ ਸੁਗੰਧ ਮੌਜੂਦ ਰਹਿੰਦੀ ਹੈ। ਇਨਸਾਨੀ ਹਿੰਮਤ ਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕਰਿਸ਼ਮਾ ਨਿਬੰਧ ਦਾ ਲੇਖਕ ਅਤੇ ਅਨੁਵਾਦਕ ਦੋਵੇਂ ਹੀ ਵਾਤਾਵਰਨ ਪ੍ਰੇਮੀ ਹਨ ਸਬੰਧਤ ਲੇਖ ਦੋਵਾਂ ਦੇ ਹੀ ਵਿਚਾਰਾਂ ਦੀ ਸਾਂਝੀ ਤਰਜਮਾਨੀ ਕਰਨ ਵਾਲਾ ਹੈ ਨਿਬੰਧ ਵਿਚ ਲੇਖਕ ਖੁਦ ਹਾਜ਼ਰ ਰਹਿੰਦਾ ਹੈ ਜਿਨ੍ਹਾਂ ਘਟਨਾਵਾਂ ਦਾ ਵਰਣਨ ਉਸ ਨੇ ਨਿਬੰਧ ਵਿੱਚ ਕੀਤਾ ਹੈ ਉਹ ਸਾਰੀਆਂ ਉਸ ਦੀਆਂ ਅੱਖੀਂ ਵੇਖੀਆਂ ਹੋਈਆਂ ਹਨ ਸਮੁੱਚੇ ਨਿਬੰਧ ਵਿੱਚ ਹੀ ਉਸ ਦੀ ਵਿਅਕਤੀਗਤ ਛਾਪ ਵੇਖੀ ਜਾ ਸਕਦੀ ਹੈ ਉਦਾਹਰਣ ਵਜੋਂ ਉਦੋਂ ਮੈਂ ਹਾਲੇ ਫੌਜ ਵਿੱਚ ਭਰਤੀ ਹੋਇਆ ਹੀ ਸਾਂ। ਸਾਲ ਭਰ ਦੀ ਸਿਖਲਾਈ ਉਪਰੰਤ ਮੈਨੂੰ ਪੰਦਰਾਂ ਦਿਨ ਦੀ ਛੁੱਟੀ ਮਿਲੀ। ਛੁੱਟੀ ਸਮੇਂ ਘਰ ਜਾਣ ਦੀ ਥਾਂ ਮੈਂ ਘੁੱਮਕੜੀ ਦੀ ਗੱਲ ਸੋਚੀ; ਥੈਲੇ ਵਿੱਚ ਕੁਝ ਖਾਣ - ਪੀਣ ਦਾ ਸਾਮਾਨ ਰੱਖ, ਪਾਣੀ ਦੀ ਮਾਸ਼ਕ ਲੈ ਲੰਬੀ ਸੈਰ ਲਈ ਤੁਰ ਪਿਆ ਸੀ ਮੈਂ। ਜਿਸ ਖਿੱਤੇ 'ਚੋਂ ਮੈਂ ਲੰਘ ਰਿਹਾ ਸਾਂ, ਉਸ

ਦਾ ਮੈਂ ਪਹਿਲਾਂ ਤੋਂ ਵਾਕਫ਼ ਨਹੀਂ ਸੀ । ਜ਼ਮੀਨ ਉੱਕੀ ਬੰਜਰ ਸੀ , ਕਿਤੇ - ਕਿਤੇ ਪੀਲੇ ਧਤੂਰੇ ਦੀਆਂ ਝਾੜੀਆਂ ਵਾਲੀ ।
ਬਾਕੀ ਥਾਂ ਸੁੱਕੀ ਘਾਹ ਤੋਂ ਬਿਨਾਂ ਕੁਝ ਵੀ ਉੱਗਿਆ ਹੋਇਆ ਨਹੀਂ ਸੀ ।

ਬੁੱਧੀ ਅਤੇ ਭਾਵ ਦਾ ਸੁਮੇਲ :

ਬੁੱਧੀ ਅਤੇ ਭਾਵ ਦਾ ਸੁਮੇਲ ਕਿਸੇ ਸਫਲ ਨਿਬੰਧ ਦੀ ਬੁਨਿਆਦ ਹੈ ਇਸ ਨਿਬੰਧ ਵਿੱਚ ਅਸੀਂ ਵੇਖਦੇ ਹਾਂ ਕਿ ਲੇਖਕ ਦੀ ਅਰੰਭ ਵਿਚ ਵਾਤਾਵਰਨ ਦੀ ਸੰਭਾਲ ਬਾਰੇ ਕੋਈ ਰੁਚੀ ਨਹੀਂ ਸੀ ਪ੍ਰੰਤੂ ਜਦੋਂ ਉਹ ਇਕ ਆਜ਼ਾਦੀ ਕੋਲ ਇਕ ਰਾਤ ਲਈ ਰੁਕਦਾ ਹੈ ਤਾਂ ਉਸ ਦੇ ਕੰਮ ਨੂੰ ਵੇਖ ਕੇ ਉਸ ਦੇ ਮਨ ਵਿੱਚ ਕੋਈ ਖਿਆਲ ਜਨਮ ਲੈਂਦਾ ਹੈ ਪ੍ਰੰਤੂ ਬੇਸ਼ੱਕ ਉਹ ਪਹਿਲੇ ਪੜ੍ਹਾਅ ਤੇ ਇਸਨੂੰ ਤਵੱਜੋ ਨਹੀਂ ਦਿੰਦਾ ਪ੍ਰੰਤੂ ਜਦੋਂ ਦੂਸਰੀ ਵਾਰ ਉਹ ਆਜ਼ਾਦੀ ਨੂੰ ਮਿਲਦਾ ਹੈ ਤਾਂ ਉਸ ਦੁਆਰਾ ਲਗਾਏ ਗਏ ਰੁੱਖਾਂ ਨੂੰ ਵੱਡੇ ਹੋਏ ਦੇਖ ਕੇ ਉਸ ਦੀ ਭਾਵਨਾਤਮਕ ਸਾਂਝ ਉਸ ਆਜ਼ਾਦੀ ਤੇ ਰੁੱਖਾਂ ਨਾਲ ਪੈ ਜਾਂਦੀ ਹੈ ਪ੍ਰੰਤੂ ਨਿਬੰਧ ਵਿਚ ਉਹ ਆਪਣੀ ਭਾਵਨਾ ਦੇ ਵਹਿਣ ਵਿਚ ਨਹੀਂ ਵਹਿੰਦਾ ਸਗੋਂ ਬਹੁਤ ਹੀ ਸੰਜਮ ਤੋਂ ਕੰਮ ਲੈਂਦੇ ਹੋਏ ਉਹ ਸਮੁੱਚੇ ਨਿਬੰਧ ਦਾ ਮੁਹਾਂਦਰਾ ਘੜਦਾ ਹੈ ਆਪਣੇ ਹਰ ਵਿਚਾਰ ਨੂੰ ਬਹੁਤ ਹੀ ਬੌਧਿਕ ਢੰਗ ਨਾਲ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਜਿਸ ਨਾਲ ਪਾਠਕ ਜਾਂ ਸਰੋਤੇ ਦੀ ਭਾਵਨਾ ਤਕ ਪਹੁੰਚ ਕਰਨ ਵਿੱਚ ਵੀ ਉਹ ਕਾਮਯਾਬ ਰਹਿੰਦਾ ਹੈ ਅਤੇ ਉਸਦੇ ਬੌਧਿਕ ਵਿਕਾਸ ਵਿੱਚ ਸਹਾਈ ਹੁੰਦਾ ਹੈ ।

ਨਿਬੰਧਕਾਰ ਅਤੇ ਪਾਠਕ ਦਾ ਸੰਪਰਕ :

ਨਿਬੰਧ ਕਿਸੇ ਨਿਬੰਧਕਾਰ ਦੇ ਮਨ ਦੀ ਉਹ ਖਿੜਕੀ ਹੈ ਜਿਸ ਨੂੰ ਉਹ ਪਾਠਕ ਵਲ ਖੋਲ੍ਹਦਾ ਹੈ ਅਤੇ ਪਾਠਕ ਉਸ ਖਿੜਕੀ ਰਾਹੀਂ ਨਿਬੰਧਕਾਰ ਦੇ ਮਨ ਅੰਦਰ ਝਾਕਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ । ਨਿਬੰਧ , ਅਸਲ ਵਿਚ , ਨਿਬੰਧਕਾਰ ਅਤੇ ਪਾਠਕ ਵਿਚਾਲੇ ਇਕ ਪੁਲ ਹੈ ਜੋ ਨਿਬੰਧਕਾਰ ਦੇ ਵਿਚਾਰ ਨੂੰ ਪਾਠਕ ਤਕ ਪਹੁੰਚਾਉਣ ਲਈ ਸਹਾਇਤਾ ਕਰਦੀ ਹੈ ਵਿਚਾਰ ਅਧੀਨ ਨਿਬੰਧ ਵਿੱਚ ਦਾ ਸਬੰਧ ਲੇਖਕ ਨਾਲ ਵਾਪਰੀਆਂ ਸੱਚੀਆਂ ਘਟਨਾਵਾਂ ਨਾਲ ਸਬੰਧਤ ਹੈ ਜਿਸ ਰਾਹੀਂ ਲੇਖਕ ਇਹ ਦੱਸਣਾ ਚਾਹੁੰਦਾ ਹੈ ਕਿ ਕਿਵੇਂ ਇਕ ਆਜ਼ਾਦੀ ਨਾਲ ਮੁਲਾਕਾਤ ਉਪਰੰਤ ਵਾਤਾਵਰਨ ਤੇ ਆਪਣੇ ਚੌਗਿਰਦੇ ਸਬੰਧੀ ਉਸ ਦੇ ਵਿਚਾਰਾਂ ਵਿੱਚ ਬਦਲਾਅ ਆਇਆ ਅਤੇ ਕਿਵੇਂ ਇਕ ਆਜ਼ਾਦੀ ਨੇ ਉੱਜੜ ਚੁੱਕੀ ਬੰਜਰ ਜ਼ਮੀਨ ਨੂੰ ਦਰੱਖਤਾਂ ਨਾਲ ਹਰਿਆ ਭਰਿਆ ਕਰਕੇ ਦੁਬਾਰਾ ਉੱਥੇ ਜੀਵਨ ਨੂੰ ਪਣਪਨ ਲਾ ਦਿੱਤਾ ਨਿਬੰਧ ਦੇ ਮਾਧਿਅਮ ਰਾਹੀਂ ਪਾਠਕ ਨਿਬੰਧਕਾਰ ਦੇ ਮਨੇ ਜਗਤ ਨਾਲ ਸਿੱਧਾ ਰਾਬਤਾ ਬਣਾਉਣ ਵਿੱਚ ਕਾਮਯਾਬ ਰਹਿੰਦਾ ਹੈ ਸਮੁੱਚੇ ਵਿਚਾਰਾਂ ਨੂੰ ਪੜ੍ਹ ਲੈਣ ਜਾਂ ਜਾਣ ਲੈਣ ਉਪਰੰਤ ਸਰੋਤੇ ਜਾਂ ਪਾਠਕ ਦੇ ਮਨ ਵਿੱਚ ਵੀ ਵਾਤਾਵਰਨ ਦੀ ਸੰਭਾਲ ਸਬੰਧੀ ਚੇਤਨਾ ਪੈਦਾ ਕਰਨ ਵਿੱਚ ਲੇਖਕ ਕਾਫੀ ਹੱਦ ਤਕ ਕਾਮਯਾਬ ਹੋ ਜਾਂਦਾ ਹੈ ।

ਮੌਲਿਕਤਾ :

ਮੌਲਿਕਤਾ ਭਾਵਾਂ ਜਾਂ ਵਿਚਾਰਾਂ ਦੀ ਨਵੀਨਤਾ ਅਤੇ ਕਥਨ ਦੀ ਵਿਲੱਖਣਤਾ ਉੱਤੇ ਨਿਰਭਰ ਕਰਨ ਵਾਲਾ ਇਕ ਅਹਿਸਾਸ ਹੈ । ਇਹ ਅਹਿਸਾਸ ਨਿਬੰਧਕਾਰ ਅਤੇ ਅਨੁਵਾਦਕ ਦੋਹਾਂ ਕੋਲ ਭਰਪੂਰ ਮਾਤਰਾ ਵਿੱਚ ਮੌਜੂਦ ਹੈ ਜਿੱਥੇ ਨਿਬੰਧਕਾਰ ਨੇ

ਇਸ ਨਿਬੰਧ ਵਿੱਚ ਵਾਤਾਵਰਨ ਸਬੰਧੀ ਬਹੁਤ ਹੀ ਮਲਿਕ ਅਤੇ ਸੱਚੀਆਂ ਘਟਨਾਵਾਂ ਉਪਰ ਆਧਾਰਤ ਵਿਚਾਰਾਂ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੈ ਉੱਥੇ ਅਨੁਵਾਦਕ ਦੁਬਾਰਾ ਸ਼ਬਦਾਂ ਨੂੰ ਹੂ ਬ ਹੂ ਅਨੁਵਾਦ ਕਰਨ ਦੀ ਥਾਂ ਆਪਣੀ ਮੌਲਿਕ ਸ਼ੈਲੀ ਵਿਚ ਇਨ੍ਹਾਂ ਦਾ ਪ੍ਰਗਟਾਵਾ ਕੀਤਾ ਹੈ ਲੇਖਕ ਤੇ ਅਨੁਵਾਦਕ ਦੋਹਾਂ ਦੀ ਮੌਲਿਕਤਾ ਅੱਗੇ ਦਿੱਤੇ ਵਿਚਾਰ ਵਿੱਚ ਵੇਖੀ ਜਾ ਸਕਦੀ ਹੈ ਦਰਅਸਲ ' ਦੇਵਤੇ ਅੰਬਰਾਂ ਵਿਚ ਨਹੀਂ ਰਹਿੰਦੇ , ਏਥੇ ਕਿਤੇ ਹੀ ਹਨ ਸਾਡੇ ਵਿਚ । ਕਿਸਮਤ ਵਿਧ ਮਾਤਾ ਨਹੀਂ ਲਿਖਦੀ ਹੱਥੀਂ ਸਿਰਜੀ ਜਾਂਦੀ ਹੈ , ਆਪਣੀ ਹੀ ਨਹੀਂ ਦੂਸਰਿਆਂ ਦੀ ਵੀ । ਧਰਤੀ ਅਤੇ ਸਿਸਟਮ ਬਦਲਣਾ ਕੋਈ ਐਖਾ ਨਹੀਂ । ਸਾਨੂੰ ਅਜਿਹੇ ਸੰਘਰਸ਼ਸ਼ੀਲਾਂ ਅੱਗੇ ਨਤਮਸਤਕ ਹੋਣ ਦੀ ਲੋੜ ਨਹੀਂ ਉਨ੍ਹਾਂ ਵਰਗਾ ਬਣਨ ਅਤੇ ਸੰਘਰਸ਼ ਕਰਨ ਦੀ ਲੋੜ ਹੈ । 1947. ਵਿਚ ਉਹ ਮਹਾਂ - ਬੰਦਾ ਸਦਾ ਲਈ ਅੱਖਾਂ ਮੀਟ ਗਿਆ । ਸਦੀਵੀ ਉਡਾਰੀ ਮਾਰ ਗਿਆ ਸੀ ਏਥੋਂ ; ਪਰ ਕੀ ਇਹ ਸੱਚ ਹੈ ? ਜੰਗਲ ਅਤੇ ਖੁਸ਼ਹਾਲੀ ਦੇ ਰੂਪ ' ਚ ਉਹ ਸਦਾ ਹੀ ਜ਼ਿੰਦਾ ਰਹੇਗਾ । ਜੰਗਲ ਜਿਹੜਾ ਸਾਨੂੰ ਵੀ ਲਾਮਬੰਦੀ ਦਾ ਸੱਦਾ ਦੇ ਰਿਹਾ ਹੈ ।

ਸੰਖੇਪਤਾ :

ਸੰਖੇਪਤਾ ਤੋਂ ਭਾਵ ਇਹ ਨਹੀਂ ਕਿ ਨਿਬੰਧਕਾਰ ਦਸਣਯੋਗ ਜਰੂਰੀ ਗੱਲਾਂ ਨੂੰ ਲਿਖਣੇ ਛੱਡ ਦੇਵੇ ਸਗੋਂ ਜੇ ਕੁਝ ਨਿਬੰਧਕਾਰ ਉਸ ਵਿਸ਼ੇ ਦੇ ਸੰਬੰਧ ਵਿਚ ਕਹਿਣਾ ਚਾਹੁੰਦਾ ਹੈ , ਉਹ ਨਿਆਇਸ਼ੀਲ ਢੰਗ ਨਾਲ ਕਹਿ ਦੇਵੇ ਤਾਂ ਜੋ ਪਾਠਕ ਪਾਸ ਨਿਬੰਧਕਾਰ ਤੋਂ ਕੋਈ ਹੋਰ ਗੱਲ ਪੁੱਛਣ ਦੀ ਇੱਛਾ ਨਾ ਰਹਿ ਜਾਏ। ਇਨਸਾਨੀ ਹਿੰਮਤ ਅਤੇ ਪਹਿਲਕਦਮੀ ਦਾ ਕ੍ਰਿਸ਼ਮਾ ਨਿਬੰਧ ਮੂਲ ਲੇਖਕ ਦੇ ਨਿਬੰਧ ਦਾ ਪੰਜਾਬੀ ਅਨੁਵਾਦ ਹੈ ਅਨੁਵਾਦਕ ਨਿਬੰਧ ਦੀ ਇਸ ਕਲਾ ਤੋਂ ਭਲੀ ਭਾਂਤ ਵਾਕਫ਼ ਹੈ ਕਿ ਨਿਬੰਧ ਸੰਖੇਪ ਅਤੇ ਢੁੱਕਵਾਂ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਸ਼ਾਇਦ ਇਸੇ ਕਰਕੇ ਉਸ ਨੇ ਨਿਬੰਧ ਦਾ ਹੂ ਬ ਹੂ ਤਰਜਮਾ ਕਰਨ ਦੀ ਬਜਾਏ ਨਿਬੰਧ ਦੀ ਆਤਮਾ ਨਾਲ ਸਿੱਧਾ ਸੰਬੰਧ ਰੱਖਣ ਵਾਲੇ ਵਿਚਾਰਾਂ ਨੂੰ ਬਹੁਤ ਹੀ ਢੁੱਕਵੇਂ ਤੇ ਸੰਖੇਪ ਰੂਪ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ ਹੈ ਕਿਤੇ ਵੀ ਦੁਹਰਾਓ ਨਹੀਂ ਹੈ ਅਤੇ ਨਾ ਹੀ ਕਿਤੇ ਲੰਬੇ ਲੰਬੇ ਵਾਕ ਵਿਖਾਈ ਦਿੰਦੇ ਹਨ ਕਹਾਣੀ ਰਸ ਦੀ ਪਾਣ ਚੜ੍ਹੀ ਹੋਣ ਕਰਕੇ ਪਾਠਕ ਜਾਂ ਸਰੋਤਾ ਕਿਤੇ ਵੀ ਅੱਕ ਦਾ ਨਹੀਂ ਹੈ ਸਗੋਂ ਜਿਉਂ ਜਿਉਂ ਉਹ ਇਸ ਲੇਖ ਨੂੰ ਪੜ੍ਹਦਾ ਜਾਂਦਾ ਹੈ ਉਸ ਦੀ ਉਤਸੁਕਤਾ ਤੇ ਰੋਚਿਕਤਾ ਵਧਦੀ ਜਾਂਦੀ ਹੈ ।

ਸਪੱਸ਼ਟਤਾ :

ਨਿਬੰਧਕਾਰ ਦਾ ਮੁੱਖ ਕਰਤੱਵ ਹੈ ਆਪਣੀ ਗੱਲ ਨੂੰ ਪਾਠਕ ਤਕ ਸਹੀ ਅਤੇ ਸਮਝੇ ਜਾਣ ਯੋਗ ਢੰਗ ਨਾਲ ਪੇਸ਼ ਕਰਨਾ । ਇਸ ਨਾਲ ਪਾਠਕ ਨੂੰ ਕਠਿਨਾਈ ਨਹੀਂ ਹੁੰਦੀ । ਜਿਤਨੀ ਵੀ ਕੋਈ ਨਿਬੰਧ - ਰਚਨਾ ਅਧਿਕ ਸਪਸ਼ਟ ਹੋਵੇਗੀ , ਉਤਨੀ ਹੀ ਉਹ ਵਧੇਰੇ ਪਸੰਦ ਕੀਤੀ ਜਾਵੇਗੀ । ਵਾਤਾਵਰਣ ਅੱਜ ਦੇ ਯੁੱਗ ਵਿਚ ਵਿਚਾਰਿਆ ਜਾਣ ਵਾਲਾ ਆਮ ਵਿਸ਼ਾ ਹੈ ਪ੍ਰੰਤੂ ਅਸੀਂ ਦੇਖਦੇ ਹਾਂ ਕਿ ਬਹੁਤ ਵਾਰੀ ਲੇਖਕ ਦੇ ਵਿਚਾਰ ਕੁਝ ਨਵਾਂ ਜਾਂ ਮੌਲਿਕ ਸਿਰਜਣ ਦੀ ਥਾਂ ਪਹਿਲਾਂ ਵਿਅਕਤ ਕੀਤੇ ਗਏ ਵਿਚਾਰਾਂ ਦਾ ਹੀ ਦੁਹਰਾਓ ਮਾਤਰ ਹੁੰਦੇ ਹਨ ਜਾਂ ਫਿਰ ਕੁਝ ਨਵਾਂ ਕਰਨ ਦੇ ਆਹਰ ਵਿਚ ਵਿਚਾਰ ਬਹੁਤ ਹੀ ਅਸਪਸ਼ਟ ਹੋ ਜਾਂਦੇ ਹਨ ਤੇ ਬਿਆਨ ਵੀ ਗੁੰਝਲਦਾਰ ਹੋ ਨਿਬੜਦਾ ਹੈ ਪ੍ਰੰਤੂ ਜਿੱਥੋਂ ਤਕ ਇਸ ਨਿਬੰਧ ਦਾ ਸੰਬੰਧ ਹੈ ਲੇਖਕ ਨੇ ਬਹੁਤ ਹੀ ਸਪੱਸ਼ਟ ਤਰੀਕੇ ਨਾਲ ਆਪਣੇ ਵਿਸ਼ੇ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ ਉਪਦੇਸ਼ ਦੀ ਥਾਂ ਤੇ ਉਹ ਆਪਣੇ ਨਾਲ

ਵਾਪਰੀਆਂ ਘਟਨਾਵਾਂ ਦਾ ਵੇਰਵਾ ਦਿੰਦਾ ਹੈ , ਜਿਸ ਦੀ ਬਦੌਲਤ ਪਾਠਕ ਜਾਂ ਸਰੋਤ ਦਾ ਧਿਆਨ ਉਸ ਵੱਲੋਂ ਨਹੀਂ ਟੁੱਟਦਾ ਅਤੇ ਉਹ ਆਪਣੇ ਵਿਚਾਰ ਸਪੱਸ਼ਟ ਰੂਪ ਵਿੱਚ ਪਾਠਕ ਜਾਂ ਸਰੋਤ ਤਕ ਪਹੁੰਚਾਉਣ ਵਿੱਚ ਕਾਮਯਾਬ ਰਹਿੰਦਾ ਹੈ ਵਿਚਾਰਾਂ ਦੀ ਸਪਸ਼ਟਤਾ ਉਕਤ ਤੋਂ ਵੇਖੀ ਜਾ ਸਕਦੀ ਹੈ '1913 ਵਿੱਚ ਜਿਥੇ ਮੈਨੂੰ ਖੰਡਰ ਨਜ਼ਰ ਆਏ ਸਨ , ਉਥੇ ਹੁਣ ਹਰੇ - ਭਰੇ ਖੇਤ ਲਹਿਲਹਾ ਰਹੇ ਸਨ । ਲੋਕ ਵੀ ਖੁਸ਼ ਅਤੇ ਸੁਖੀ ਨਜ਼ਰ ਆਉਂਦੇ ਸਨ । ਪਹਾੜੀ ਨਾਲੇ ਜੋ ਪਹਿਲਾਂ ਸੁੱਕ ਗਏ ਸਨ , ਹੁਣ ਉਨ੍ਹਾਂ ਵਿੱਚ ਦੁਬਾਰਾ ਨਿਰਮਲ ਪਾਣੀ ਵਹਿਣ ਲੱਗ ਪਿਆ ਸੀ । ਉੱਪਰਲੇ ਪਹਾੜਾਂ ਵਿੱਚ ਬਰਫ ਮੁੜ ਪੈਣ ਲੱਗ ਪਈ ਸੀ ਤੇ ਹੇਠਲਿਆਂ ਵਿੱਚ ਮੀਂਹ । ਇਸ ਪਾਣੀ ਨੂੰ ਖਾਲਾਂ ਰਾਹੀਂ ਵੱਖ - ਵੱਖ ਖੇਤਾਂ ਵਿੱਚ ਪਹੁੰਚਾਇਆ ਜਾ ਰਿਹਾ ਸੀ । ਖੇਤਾਂ ਕੋਲ ਦਰੱਖਤਾਂ ਦੇ ਛਾਂ - ਦਾਰ ਬੁੰਡ ਸਨ । ਹੌਲੀ - ਹੌਲੀ ਕਰਕੇ ਪੂਰੀ ਪਿੰਡ ਮੁੜ ਆਬਾਦ ਹੋ ਗਿਆ ਸੀ । ਮੈਦਾਨੀ ਇਲਾਕਿਆਂ ਵਿੱਚ ਜ਼ਮੀਨੀ ਕੀਮਤ ਮਹਿੰਗੀ ਹੋ ਗਈ । ਉਥੋਂ ਲੋਕ ਇਧਰ ਆ ਕੇ ਵਸਣ ਲੱਗੇ । ਰੁਜ਼ਗਾਰ ਪੈਦਾ ਹੋ ਰਿਹਾ ਹੈ ।

ਅੰਤ ਵਿੱਚ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਨਿਬੰਧਕਾਰ ਅਤੇ ਅਨੁਵਾਦਕ ਦੋਵੇਂ ਹੀ ਨਿਬੰਧ ਕਲਾ ਤੋਂ ਭਲੀ ਭਾਂਤ ਵਾਕਫ਼ ਹਨ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਬਹੁਤ ਹੀ ਭਾਵਪੂਰਤ ਲੜੀ ਵਿੱਚ ਪਰੇ ਕੇ ਪੇਸ਼ ਕੀਤਾ ਹੈ ਸਪਸ਼ਟਤਾ ਤੇ ਸੰਜਮਤਾ ਗੁਣ ਹੋ ਨਿਬੜੇ ਹਨ ਕਹਾਣੀ ਰਸ ਦੇ ਮਾਧਿਅਮ ਰਾਹੀਂ ਲੇਖਕ ਪਾਠਕ ਜਾਂ ਸਰੋਤ ਨਾਲ ਸਿੱਧਾ ਰਾਬਤਾ ਬਣਾਉਣ ਵਿੱਚ ਕਾਮਯਾਬ ਰਿਹਾ ਹੈ ਨਿਬੰਧ ਦਾ ਕਲਾਤਮਕ ਮਿਆਰ ਬਹੁਤ ਹੀ ਨਿੱਗਰ ਤੇ ਮੌਲਿਕ ਹੈ।

4.1.7 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

ਪ੍ਰਸ਼ਨ 1 :- ਵਿਜੈ ਬੰਬੇਲੀ ਦੇ ਜੀਵਨ ਉੱਤੇ ਸੰਖੇਪ ਨੋਟ ਲਿਖੋ?

ਪ੍ਰਸ਼ਨ 2 :- ਆਜ਼ਾਦੀ ਦਾ ਅਸਲ ਨਾਂ ਕੀ ਸੀ ਅਤੇ ਉਸ ਦਾ ਸੁਭਾਅ ਕਿਹੋ ਜਿਹਾ ਸੀ?

ਪ੍ਰਸ਼ਨ 3 :- ਕੁਦਰਤ ਦੀ ਸਾਂਭ ਸੰਭਾਲ ਵਿੱਚ ਆਜ਼ਾਦੀ ਦਾ ਕੀ ਯੋਗਦਾਨ ਸੀ ?

ਪ੍ਰਸ਼ਨ 4 :- ਮੁਆਇਨਾ ਕਰਨ ਆਏ ਸਰਕਾਰੀ ਮੁਲਾਜ਼ਮਾਂ ਦਾ ਦਿਲ ਕਿਉਂ ਪਿਘਲ ਗਿਆ ਸੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਫ਼ੈਸਲਾ ਕੀ ਸੀ?

ਪ੍ਰਸ਼ਨ 5 :- ਜੰਗਲ ਅਬਾਦ ਹੋਣ ਉਪਰੰਤ ਪਿੰਡ ਵਿੱਚ ਆਏ ਪਰਿਵਰਤਨਾਂ ਉੱਪਰ ਨੋਟ ਲਿਖੋ ?

ਉੱਤਰ 1 :-

ਵਿਜੈ ਬੰਬੇਲੀ (ਵਿਜੈ ਕੁਮਾਰ) ਦਾ ਜਨਮ ਮਾਤਾ ਸ਼ੀਲਾ ਦੇਵੀ ਤੇ ਪਿਤਾ ਸ੍ਰੀ ਤਰਸੇਮ ਲਾਲ ਦੇ ਘਰ ਪਿੰਡ ਬੰਬੇਲੀ ਜ਼ਿਲ੍ਹਾ ਹੁਸ਼ਿਆਰਪੁਰ ਵਿਖੇ ਹੋਇਆ। ਮੁੱਢਲੀ ਵਿੱਦਿਆ ਪਿੰਡ ਦੇ ਸਕੂਲ ਤੋਂ ਪ੍ਰਾਪਤ ਕਰਨ ਤੋਂ ਬਾਅਦ ਹਾਇਰ ਸੈਕੰਡਰੀ ਤੱਕ ਦੀ ਪੜ੍ਹਾਈ ਮਾਹਿਲਪੁਰ ਤੋਂ ਕੀਤੀ ਉੱਚ ਵਿੱਦਿਆ ਲਈ ਖੇਤੀਬਾੜੀ ਯੂਨੀਵਰਸਿਟੀ ਵਿੱਚ ਦਾਖਲਾ ਲਿਆ ਅਤੇ ਉਥੋਂ ਡਿਪਲੋਮਾ ਇਨ ਐਗਰੀਕਲਚਰ (ਕੁਦਰਤੀ ਸਰੋਤਾਂ ਬਾਰੇ) ਕੀਤਾ। ਇਸ ਉਪਰੰਤ ਆਪ ਨੇ 'ਭੂਮੀ ਤੇ ਜਲ ਸੰਭਾਲ ਵਿਭਾਗ, ਪੰਜਾਬ ਵਿੱਚ ਨੌਕਰੀ ਜੁਆਇਨ ਕਰ ਲਈ ਜਿੱਥੋਂ ਆਪ ਜੂਨ 2018 ਵਿੱਚ ਭੂਮੀ ਰੱਖਿਆ ਅਫਸਰ ਦੇ ਅਹੁਦੇ ਤੋਂ ਰਿਟਾਇਰ ਹੋਏ ।ਕੁਦਰਤ ਤੇ ਕਿਤਾਬਾਂ ਉਨ੍ਹਾਂ ਦੇ ਦੋ ਇਹੋ ਜਿਹੇ ਸਾਥੀ ਹਨ ਜਿਨ੍ਹਾਂ ਦਾ ਸਾਥ ਉਹਨਾਂ ਨੇ ਜੀਵਨ ਭਰ ਮਾਣਿਆ ਹੈ ।

ਉੱਤਰ 2 :-

ਆਜੜੀ ਦਾ ਅਸਲ ਨਾਂ ਐਲਜੀਆਰਾਦ ਬੰਦੇ ਸੀ। ਸੁਭਾਅ ਪੱਖੋਂ ਬੜਾ ਸ਼ਾਂਤ ਸੀ। ਉਹ ਸਦਾ ਚੁੱਪ-ਚੁੱਪ ਰਹਿੰਦਾ। ਉਹ ਆਪਣੇ ਕੰਮ ਨੂੰ ਬੜੀ ਲਗਨ ਅਤੇ ਇਕਾਗਰਤਾ ਨਾਲ ਕਰਦਾ। ਆਪਣੇ ਕੰਮ ਵਿਚ ਕਿਸੇ ਦੀ ਦਖਲਅੰਦਾਜ਼ੀ ਉਸ ਨੂੰ ਚੰਗੀ ਨਾ ਲੱਗਦੀ। 1910 ਤੋਂ 1947 ਤਕ ਉਹ ਲਗਾਤਾਰ ਦਰੱਖਤਾਂ ਦੀ ਬਿਜਾਈ ਦੇ ਕਾਰਜ ਵਿੱਚ ਜੁਟਿਆ ਰਿਹਾ।

ਉੱਤਰ 3 :-

ਉਹ ਵਾਤਾਵਰਨ ਪ੍ਰੇਮੀ ਸੀ ਅਤੇ ਕੁਦਰਤ ਦੀ ਸਾਂਭ ਸੰਭਾਲ ਦੇ ਲਈ ਬੂਟੇ ਲਾਉਂਦਾ ਰਹਿੰਦਾ ਸੀ। ਉਸ ਨੇ ਭੇਡਾਂ ਵੀ ਰੱਖੀਆਂ ਸੀ ਅਤੇ ਮਧੂ ਮੱਖੀ ਪਾਲਣ ਦਾ ਕਿੱਤਾ ਵੀ ਅਪਣਾਇਆ ਹੋਇਆ ਸੀ। ਉਸ ਨੂੰ ਮਿੱਟੀ ਦੀ ਬਹੁਤ ਪਰਖ ਸੀ ਅਤੇ ਉਹ ਉਸ ਹਿਸਾਬ ਨਾਲ ਹੀ ਬੂਟੇ ਚੁਣਦਾ ਸੀ। ਆਜੜੀ ਬੀਜਾਂ ਨੂੰ ਬਹੁਤ ਹੀ ਮੇਰੇ ਮੁਹੱਬਤ ਨਾਲ ਬੀਜਦਾ ਸੀ। ਉਸ ਦੇ ਹਿੱਸੇ ਹੋਰ ਕੋਈ ਕੰਮ ਨਹੀਂ ਸੀ। ਇਸ ਲਈ ਉਸ ਨੇ ਧਰਤੀ ਦੀ ਇਸ ਖਰਾਬ ਹਾਲਤ ਨੂੰ ਸੁਧਾਰਨ ਦੀ ਗੱਲ ਮਨ ਵਿੱਚ ਠਾਣ ਲਈ।

ਉੱਤਰ 4 :-

1935 ਵਿੱਚ ਆਬਾਦ ਹੋਏ ਉਸ ਜੰਗਲ ਦਾ ਮੁਆਇਨਾ ਕਰਨ ਲਈ ਇਕ ਵੱਡੀ ਸਰਕਾਰੀ ਟੋਲੀ ਉੱਥੇ ਆਉਂਦੀ ਹੈ। ਜੰਗਲ ਦੇ ਸੁਹੱਪਣ ਕਾਰਨ ਹੀ ਸਰਕਾਰੀ ਮੁਲਾਜ਼ਮਾਂ ਦਾ ਦਿਲ ਪਿਘਲ ਗਿਆ ਸੀ। ਮੁਆਇਨਾ ਕਰਨ ਤੋਂ ਬਾਅਦ ਉਹ ਜੰਗਲ ਨੂੰ ਸੁਰੱਖਿਅਤ ਵਣ ਖੇਤਰ ਘੋਸ਼ਿਤ ਕਰਦੇ ਹਨ। ਇਸ ਦਾ ਇਹ ਲਾਭ ਹੋਇਆ ਕਿ ਲੱਕੜੀ ਤੋਂ ਕੋਲਾ ਬਣਾਉਣ ਦੇ ਧੰਦੇ ਤੇ ਪਾਬੰਦੀ ਲੱਗ ਗਈ।

ਉੱਤਰ 5 :-

ਜੰਗਲ ਆਬਾਦ ਹੋਣ ਉਪਰੰਤ ਪਿੰਡ ਨੂੰ ਵੇਖ ਕੇ ਇੰਜ ਲੱਗਦਾ ਸੀ ਕਿ ਲੋਕਾਂ ਦਾ ਇੱਕ ਉੱਜਲ ਭਵਿੱਖ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਜਾਗਿਆ ਸੀ। ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਇੱਕ ਨਵੀਂ ਆਸ ਜਾਗੀ ਸੀ ਤੇ ਉਨ੍ਹਾਂ ਨੇ ਖੰਡਰਾਂ ਨੂੰ ਸਾਫ ਕਰਕੇ ਘਰਾਂ ਨੂੰ ਰਹਿਣ ਯੋਗ ਬਣਾ ਲਿਆ ਸੀ। ਖੇਤਾਂ ਤੱਕ ਪਾਣੀ ਨੂੰ ਪਹੁੰਚਾਇਆ ਗਿਆ ਅਤੇ ਖੇਤਾਂ ਦੇ ਆਲੇ ਦੁਆਲੇ ਛਾਂ-ਦਾਰ ਰੁੱਖਾਂ ਦੇ ਝੁੰਡ ਸਨ। ਮੈਦਾਨੀ ਇਲਾਕਿਆਂ ਵਿੱਚ ਜ਼ਮੀਨ ਦੀ ਕੀਮਤ ਮਹਿੰਗੀ ਹੋ ਗਈ ਅਤੇ ਲੋਕ ਉੱਥੋਂ ਆ ਕੇ ਇੱਥੇ ਵਸਣ ਲੱਗੇ। ਇਨ੍ਹਾਂ ਲੋਕਾਂ ਦੀ ਖੁਸ਼ਹਾਲੀ ਦੀ ਜ਼ਿੰਮੇਵਾਰ ਇਕ ਗੰਵਾਰ ਆਜੜੀ ਦੀ ਦੂਰ ਦ੍ਰਿਸ਼ਟੀ, ਨਿਸ਼ਕਾਮ ਭਾਵਨਾ ਅਤੇ ਸਖ਼ਤ ਮਿਹਨਤ ਸੀ। ਬਹੁਤ ਸਾਰੀਆਂ ਮੁਸ਼ਕਲਾਂ ਦੇ ਬਾਵਜੂਦ ਇਕ ਇਕੱਲੇ ਕਹਿਰੇ ਬੰਦੇ ਨੇ ਉਸ ਜੰਗਲ ਨੂੰ ਆਬਾਦ ਕੀਤਾ।

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ- 5 ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਲੇਖ 'ਤੀਆਂ' ਅਤੇ ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਲੇਖ 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਦਾ ਵਿਸ਼ਾ, ਸਾਰ ਅਤੇ ਕਲਾਤਮਕ ਪੱਖ

ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

5.0 ਭੂਮਿਕਾ: ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਤੁਹਾਡਾ ਸਿਲੇਬਸ ਦੇ ਇਸ ਹਿੱਸੇ ਵਿਚ ਲੇਕਧਾਰਾ ਅਤੇ ਸਭਿਆਚਾਰ ਨਾਲ ਸੰਬੰਧਿਤ ਲੇਖ ਪੜ੍ਹਾਏ ਜਾ ਰਹੇ ਹਨ। ਇਸ ਪਾਠ ਵਿਚ ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਦਾ ਲੇਖ 'ਤੀਆਂ' ਅਤੇ ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਦਾ ਲੇਖ 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਪੜ੍ਹਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਪਾਠ ਵਿਚ ਅਸੀਂ ਪੰਜਾਬ ਦੀ ਵਿਰਾਸਤ ਦੇ ਤੀਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀਆਂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਤੋਂ ਜਾਣੂ ਹੋਵਾਂਗੇ।

5.1 ਪਾਠ ਦਾ ਮੰਤਵ: ਇਸ ਪਾਠ ਦਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਲੇਕਧਾਰਾ ਅਤੇ ਸਭਿਆਚਾਰ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਗਿਆਨ ਵਿਚ ਵਾਧਾ ਕਰਨਾ ਹੈ। ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਨੂੰ ਵਧਾਉਣਾ ਹੈ। ਇਸ ਪਾਠ ਵਿਚ 'ਤੀਆਂ' ਲੇਖ ਰਾਹੀਂ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਤੀਆਂ ਦੇ ਮਹੱਤਵ ਤੋਂ ਜਾਣੂ ਕਰਾਉਣਾ ਹੈ ਅਤੇ 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਲੇਖ ਰਾਹੀਂ ਪੰਜਾਬੀ ਬੰਦੇ ਦੇ ਅਸਲ ਖਾਸੇ ਨੂੰ ਪਛਾਨਣ ਅਤੇ ਪੰਜਾਬੀ ਜੀਵਨ ਦੀ ਬੁਨਿਆਦੀ ਕਦਰ ਪ੍ਰਣਾਲੀ ਦੇ ਵਿਭਿੰਨ ਪੱਖਾਂ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਨਾ ਹੈ।

5.2 ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ (ਲੇਖ: 'ਤੀਆਂ'-ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ)

5.2.1 ਭੂਮਿਕਾ

5.2.2 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ

5.2.3 ਤੀਆਂ ਲੇਖ ਦਾ ਵਿਸ਼ਾ

5.2.4 ਤੀਆਂ ਲੇਖ ਦੀ ਸੰਖੇਪ ਚਰਚਾ ਅਤੇ ਸਾਰ

5.2.5 ਤੀਆਂ ਲੇਖ ਦਾ ਕਲਾਤਮਕ ਪੱਖ

5.3 ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ (ਲੇਖ: 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ'-ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ)

5.3.1 ਭੂਮਿਕਾ

5.3.2 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ

5.3.3 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਲੇਖ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ

5.3.4 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਲੇਖ ਦੀ ਸੰਖੇਪ ਚਰਚਾ ਅਤੇ ਸਾਰ

5.3.5 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਲੇਖ ਦਾ ਕਲਾਤਮਕ ਪੱਖ

5.4 ਸਾਰ

5.5 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

5.6 ਹੋਰ ਪੜ੍ਹਨ ਲਈ ਸਹਾਇਕ ਪੁਸਤਕਾਂ

5.2 ਲੇਖ: 'ਤੀਆਂ'-ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ

ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਇਸ ਲੇਖ ਦਾ ਮੂਲ ਪਾਠ ਤੁਸੀਂ ਆਪ ਪੜ੍ਹਨਾ ਹੈ। ਤੀਆਂ ਲੇਖ ਬਾਰੇ ਵਿਸਥਾਰਤ ਜਾਣਕਾਰੀ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹੈ।

5.2.1 ਭੂਮਿਕਾ: ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਲੇਕਧਾਰਾ ਦੇ ਖੇਤਰ ਵਿਚ ਅਹਿਮ ਕਾਰਜ ਕਰਨ ਵਾਲਾ ਲੇਕਧਾਰਾ ਸ਼ਾਸਤਰੀ ਹੈ। 'ਤੀਆਂ' ਲੇਖ 1961 ਵਿੱਚ ਛਪੀ ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਦੀ ਪ੍ਰਸਿੱਧ ਪੁਸਤਕ 'ਮੇਰਾ ਪਿੰਡ' ਵਿੱਚੋਂ ਲਿਆ ਗਿਆ ਹੈ। ਇਹ ਪੁਸਤਕ ਮੂਲ ਰੂਪ ਵਿਚ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੇ ਮੂਲ ਖਾਸੇ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਪਰਤਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਇਹ ਪੁਸਤਕ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਬੁਨਿਆਦੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਸੰਭਾਲਣ ਵਾਲੀ ਬਹੁਤ ਅਹਿਮ ਪੁਸਤਕ ਹੈ। ਇਹ ਪੁਸਤਕ ਪੰਜਾਬੀ ਲੇਕਧਾਰਾਈ ਵਿਰਾਸਤ ਦਾ ਇੱਕ ਠੋਸ ਦਸਤਾਵੇਜ਼ ਹੈ। ਇਸ ਲੇਖ ਵਿਚ ਲੇਖਕ ਨੇ ਤੀਆਂ ਬਾਰੇ ਸਰਵਪੱਖੀ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ।

5.2.2 ਲੇਖਕ ਨਾਲ ਜਾਣ ਪਛਾਣ: 'ਤੀਆਂ' ਲੇਖ ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਦੀ ਰਚਨਾ ਹੈ। ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਦਾ ਜਨਮ 24 ਫਰਵਰੀ 1923 ਨੂੰ ਪਿੰਡ ਮਿਠੋਵਾਲ, ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਵਿਖੇ ਹੋਇਆ। ਉਹਨਾਂ ਦੇ ਪਿਤਾ ਦਾ ਨਾਮ ਸ. ਹੀਰਾ ਸਿੰਘ ਅਤੇ ਮਾਤਾ ਦਾ ਨਾਮ ਨਿਹਾਲ ਕੌਰ ਸੀ। ਉਹਨਾਂ ਨੇ ਸਾਹਿਤ ਰਚਨਾ, ਪੱਤਰਕਾਰੀ, ਖੋਜ ਅਤੇ ਪ੍ਰਕਾਸ਼ਨ ਆਦਿ ਖੇਤਰਾਂ ਵਿਚ ਮਹੱਤਵਪੂਰਨ ਕੰਮ ਕੀਤਾ। 'ਰਾਗਮਾਲਾ ਦੀ ਅਸਲੀਅਤ' (1946), 'ਪੰਜਾਬੀ ਅਤੇ ਗੁਰਮੁਖੀ ਲਿੱਪੀ ਦਾ ਸੰਖੇਪ ਇਤਿਹਾਸ' (ਮਿਤੀਹੀਣ), 'ਭੱਟ ਅਤੇ ਉਹਨਾਂ ਦੀ ਰਚਨਾ' (1960), 'ਮੇਰਾ ਪਿੰਡ' (1961), 'ਤਿੱਥ ਤਿਉਹਾਰ' (ਮਿਤੀਹੀਣ), 'ਮੇਰੇ ਪਿੰਡ ਦਾ ਜੀਵਨ' (ਮਿਤੀਹੀਣ), ਲੋਕ ਕਹਾਣੀਆਂ [ਤਿੰਨ ਜ਼ਿਲਦਾਂ ਵਿੱਚ] (1977), ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ (1987) ਆਦਿ ਉਹਨਾਂ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਪੁਸਤਕਾਂ ਹਨ।

5.2.3 ਤੀਆਂ ਲੇਖ ਦਾ ਵਿਸ਼ਾ: ਇਸ ਲੇਖ ਦਾ ਲੇਖਕ ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਹੈ। 'ਤੀਆਂ' ਲੇਖ ਵਿਚ ਲੇਖਕ ਨੇ ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਦੀ ਮਹੱਤਤਾ ਅਤੇ ਇਸਦੇ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਦੀ ਸਰਵਪੱਖੀ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ। ਲੇਖਕ ਅਨੁਸਾਰ ਤੀਆਂ ਦਾ ਤਿਉਹਾਰ ਸਾਵਣ ਦੇ ਮਹੀਨੇ ਵਿਚ ਔਰਤਾਂ ਅਤੇ ਖਾਸਕਰ ਜਵਾਨ ਕੁੜੀਆਂ ਦੇ ਹੱਸਣ-ਖੇਡਣ ਉਤਸਵ ਹੁੰਦਾ ਹੈ। ਤੀਆਂ ਸਾਵਣ ਦੇ ਮਹੀਨੇ ਦੀ ਤੀਜ ਨੂੰ ਸ਼ੁਰੂ ਹੁੰਦੀਆਂ ਹਨ ਅਤੇ ਪੰਦਰਾਂ ਦਿਨ ਤੱਕ ਚਲਦੀਆਂ ਹਨ। ਇਹਨਾਂ ਦਿਨਾਂ ਵਿਚ ਵਿਆਹੀਆਂ ਕੁੜੀਆਂ ਨੂੰ ਸਹੁਰੇਓ ਪੇਕੇ ਲਿਆਂਦਾ ਜਾਂਦਾ ਹੈ। ਹਰ ਪਿੰਡ ਵਿਚ ਤੀਆਂ ਦਾ ਤਿਉਹਾਰ ਮਨਾਉਣ ਲਈ ਇੱਕ ਵੱਖਰੀ ਥਾਂ ਮੁਕੱਰਰ ਕੀਤੀ ਹੁੰਦੀ ਹੈ। ਇਹ ਥਾਂ ਕੁੜੀਆਂ ਅਤੇ ਔਰਤਾਂ ਦੇ ਹੱਸਣ-ਖੇਡਣ, ਗਾਉਣ, ਗਿੱਧਾ ਪਾਉਣ, ਪੀਘਾਂ ਝੂਟਣ ਅਤੇ ਮੌਜ-ਮਸਤੀ ਕਰਨ ਦਾ ਸਾਂਝਾ ਪਿੜ ਹੁੰਦਾ ਹੈ ਜਿੱਥੇ ਉਹ ਆਪਣੀਆਂ ਰੀਝਾਂ ਅਤੇ ਵਲਵਲਿਆਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦੀਆਂ ਹਨ। ਇਸ ਥਾਂ ਦੇ ਮਰਦਾਂ ਅਤੇ ਮੁੰਡਿਆਂ ਦਾ ਜਾਣਾ ਮਨ੍ਹਾਂ ਹੁੰਦਾ ਹੈ।

ਇਸ ਲੇਖ ਵਿਚ ਲੇਖਕ ਇਹ ਦਰਸਾਉਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ ਕਿ ਕਿ ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਬਾਰੇ ਦੇ ਪੱਖ ਹਨ। ਪਹਿਲਾ, ਲੇਖਕ ਨੇ ਤੀਆਂ ਦੇ ਨਾਲ ਜੋੜ ਕੇ ਭੈਣ ਭਰਾ ਦੇ ਪਿਆਰ ਦੀ ਅਮਰ ਗੱਲ ਨੂੰ ਬਾਖ਼ੂਬੀ ਪੇਸ਼ ਕੀਤਾ ਹੈ ਅਤੇ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਗੀਤਾਂ ਦੀਆਂ ਉਦਾਹਰਣਾਂ ਸਹਿਤ ਇਹ ਦਰਸਾਇਆ ਹੈ ਕਿ ਕਿਸੇ ਲੜਕੀ ਲਈ ਘੱਟੋ-ਘੱਟ ਇੱਕ ਜਾਂ ਇੱਕ ਤੋਂ ਵਧੇਰੇ ਭਰਾਵਾਂ ਦਾ ਹੋਣਾ ਕੀ ਮਹੱਤਵ ਰੱਖਦਾ ਹੈ। ਭਰਾ ਹੀ ਸਾਰੀ ਉਮਰ ਲਈ ਪੇਕੇ ਹੁੰਦੇ ਹਨ। ਜਿਹਨਾਂ ਦੇ ਭਰਾ ਨਹੀਂ ਹੁੰਦੇ ਉਹਨਾਂ ਦੇ ਦੁੱਖ ਨੂੰ ਵੀ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। ਦੂਜਾ, ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਦਾ ਸਮਾਂ ਦੱਸਦਿਆਂ ਹੋਇਆ ਸਾਵਣ ਦੇ ਮਹੀਨੇ ਵਿਆਹੀਆਂ ਹੋਈਆਂ ਔਰਤਾਂ ਦੇ ਪੇਕੇ ਆਣ ਦਾ ਕਾਰਣ ਇਹ ਦੱਸਿਆ ਹੈ ਕਿ ਇਸ ਮਹੀਨੇ ਗਰਭਵਤੀ ਹੋਈਆਂ ਔਰਤਾਂ ਦੇ ਬੱਚੇ ਕੱਤਕ ਵਿਚ ਹੁੰਦੇ ਹਨ ਅਤੇ ਕੱਤੇ ਵਿਚ ਕਿਸਾਨਾਂ ਦੇ ਹੋਰ ਰੁਝੇਵੇ ਹੋਣ ਕਰਕੇ ਇਹ ਸਮਾਂ ਉਹਨਾਂ ਲਈ ਇਸ ਪੱਖੇ ਸੁਖਾਵਾਂ ਨਹੀਂ ਹੁੰਦਾ। ਲੇਖਕ ਨੇ ਕੁੜੀਆਂ ਦੇ ਸੰਧਾਰੇ ਬਾਰੇ ਵੀ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਲੇਖ ਦਾ ਵਿਸ਼ਾ ਤੀਆਂ ਬਾਰੇ ਸਰਵਪੱਖੀ ਜਾਣਕਾਰੀ ਦੇਣਾ ਹੈ।

5.2.4 ਤੀਆਂ ਲੇਖ ਦੀ ਸੰਖੇਪ ਚਰਚਾ ਅਤੇ ਸਾਰ

5.2.4.1 **ਤੀਆਂ ਦੀ ਤਿਆਰੀ ਅਤੇ ਪਿਛੋਕੜ:** ਪੰਜਾਬ ਦੇ ਹਰ ਪਿੰਡ ਵਿਚ ਤੀਆਂ (ਤੀਜ) ਦਾ ਤਿਉਹਾਰ ਬੜੇ ਧੂਮ ਧੜਕੇ ਨਾਲ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਸਨੂੰ ਸਾਵਿਆਂ (ਹਰਿਆਲੀ) ਦਾ ਤਿਉਹਾਰ ਵੀ ਆਖਦੇ ਹਨ। ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਦੇ ਪਿਛੋਕੜ ਬਾਰੇ ਦੇ ਪੱਖ ਹਨ। ਪਹਿਲਾ, ਤੀਆਂ ਅਸਲ ਵਿਚ ਤੀਵੀਆਂ ਜਾਂ ਖਾਸ ਕਰਕੇ ਜੁਆਨ ਕੁੜੀਆਂ ਦੇ ਹੱਸਣ ਖੇਡਣ ਦਾ ਉਤਸਵ ਹੁੰਦਾ ਹੈ। ਤੀਆਂ ਦਾ ਆਰੰਭ ਸਾਵਣ ਮਹੀਨੇ ਦੀ ਤੀਜ ਤੋਂ ਹੁੰਦਾ ਹੈ ਅਤੇ ਪੰਦਰਾਂ ਦਿਨਾਂ ਤੱਕ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਤੀਆਂ ਨੂੰ ਕੁੜੀਆਂ ਨੂੰ ਸਹੁਰਿਆਂ ਤੋਂ ਪੇਕੇ ਲਿਆਉਣ ਦਾ ਰਿਵਾਜ ਬਹੁਤ ਪੁਰਾਣਾ ਹੈ।

ਦੂਜਾ, ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਦਾ ਇੱਕ ਅਹਿਮ ਪੱਖ ਪੈਦਾਵਾਰ ਅਤੇ ਖੇਤੀ ਦੇ ਕਿੱਤੇ ਨਾਲ ਵੀ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਪਿੱਛੇ ਵਹਿਮ ਇਹ ਹੈ ਕਿ ਪਿੰਡਾਂ ਦੇ ਲੋਕਾਂ ਦਾ ਇਹ ਵਿਚਾਰ ਹੈ ਕਿ ਸਾਉਣ ਵਿਚ ਨਵ-ਵਿਆਹੀਆਂ ਆਪਣੇ ਪਤੀਆਂ ਤੋਂ ਦੂਰ ਰਹਿਣ ਇਸਦੇ ਪਿਛੇ ਛੁਪੀ ਹੋਈ ਭਾਵਨਾ ਤਾਂ ਇਹ ਹੈ ਕਿ ਬੱਚੇ ਕੱਤੇ ਦੇ ਮਹੀਨੇ ਨਾ ਪੈਦਾ ਹੋਣ ਕਿਉਂਕਿ ਕੱਤੇ ਵਿਚ ਕਿਸਾਨਾਂ ਨੂੰ ਬਹੁਤ ਕੰਮ ਹੁੰਦਾ ਹੈ।

5.2.4.2 **ਤੀਆਂ ਦੀ ਉਡੀਕ:** ਲੇਖਕ ਇਸ ਲੇਖ ਵਿਚ ਦੱਸਦਾ ਹੈ ਕਿ ਕੁੜੀਆਂ ਅਤੇ ਖਾਸਕਰ ਵਿਆਹੀਆਂ ਨੂੰ ਤੀਆਂ ਦਾ ਬਹੁਤ ਚਾਅ ਹੁੰਦਾ ਹੈ। ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਸ਼ੁਰੂ ਹੋਣ ਤੋਂ ਪਹਿਲਾਂ ਆਪਣੇ ਸਹੁਰੇ ਬੈਠੀਆਂ ਵਿਆਹੀਆਂ ਆਪਣੇ ਪੇਕਿਆਂ ਤੋਂ ਕਿਸੇ ਦੇ ਆਉਣ ਦੀ ਉਡੀਕ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੰਦੀਆਂ ਹਨ। ਜੇ ਕਿਸੇ ਦਾ ਵੀਰ ਉਸਨੂੰ ਲੈਣ ਨਾ ਆਵੇ ਤਾਂ ਉਹ ਉਡੀਕ ਅਤੇ ਚਿੰਤਾ ਚਿਚ ਤਰਲੇਮੱਛੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਸ ਮੌਕੇ ਲੋਕ ਗੀਤ ਪ੍ਰਚੱਲਿਤ ਹਨ

ਬੇਤਾ ਵੀਰ ਦਾ ਨਜ਼ਰ ਨਾ ਆਵੇ, ਉਡਦੀ ਧੂੜ ਦਿਸੇ

5.2.4.3 **ਤੀਆਂ ਦਾ ਸਥਾਨ:** ਹਰ ਪਿੰਡ ਵਿਚ ਤੀਆਂ ਦਾ ਤਿਉਹਾਰ ਮਨਾਉਣ ਲਈ ਇੱਕ ਵੱਖਰੀ ਥਾਂ ਨਿਸ਼ਚਿਤ ਕੀਤੀ ਹੁੰਦੀ ਹੈ। ਕੋਈ ਟੋਭਾ, ਕੋਈ ਬਰੇਟਾ, ਕੋਈ ਖੂਹ ਆਦਿ। ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਪਿੰਡ ਦਾ ਟੋਭਾ ਜਿਸ ਦੇ ਕੰਢੇ ਉੱਤੇ ਤੀਆਂ ਲੱਗਦੀਆਂ ਹਨ। ਇਸ ਤੋਂ ਬਾਅਦ ਬਰੇਟਾ ਜਿੱਥੇ ਕੁੜੀਆਂ ਆਪਣੀਆਂ ਪੀਘਾਂ ਝੂਟਦੀਆਂ ਹੋਈਆਂ ਬਰੇਟੇ ਦੇ ਪੱਤੇ ਤੇੜਨ ਨੂੰ ਸੱਸ ਦੀ ਗੁੱਤ ਪੁੱਟਣ ਨਾਲ ਤੁਲਨਾ ਕਰਦੀਆਂ ਹਨ। ਤੀਜਾ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਖੂਹ ਹੁੰਦਾ ਹੈ ਜਿੱਥੇ ਤੀਆਂ ਲੱਗਣ ਦੀ ਚਰਚਾ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਇਹਨਾਂ ਥਾਵਾਂ ਨੂੰ ਤੀਆਂ ਵਾਲਾ ਟੋਭਾ, ਤੀਆਂ ਵਾਲਾ ਬਰੇਟਾ, ਤੀਆਂ ਵਾਲਾ ਖੂਹ ਆਦਿ ਨਾਵਾਂ ਨਾਲ ਸਤਿਕਾਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ।

5.2.4.4 **ਤੀਆਂ ਵਿਚ ਵੀਰ ਦਾ ਮਹੱਤਵ:** ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਦਾ ਮਹੱਤਵ ਭਰਾ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਤੀਆਂ ਨੂੰ ਵੀਰ ਭੈਣ ਦੇ ਸਹੁਰੇ ਜਾ ਕੇ ਉਸ ਨੂੰ ਆਪਣੇ ਨਾਲ ਲੈ ਕੇ ਪੇਕੇ ਆਉਂਦਾ ਹੈ। ਤੀਆਂ ਨੂੰ ਭੈਣਾਂ ਆਪਣੇ ਭਰਾਵਾਂ ਨੂੰ ਉਡੀਕਦੀਆਂ ਹਨ। ਔਸੀਆਂ ਪਾਂਦੀਆਂ ਕਾਂਗ ਉਡਾਂਦੀਆਂ ਗੀਤ ਗਾਂਦੀਆਂ ਹਨ। ਵੀਰ ਦਾ ਬੋਤਾ ਸੁੱਭ ਸ਼ਗਨਾਂ ਦਾ ਚਿੰਨ੍ਹ ਅਤੇ ਪੇਕਿਆਂ ਦਾ ਦੂਤ ਬਣ ਜਾਂਦਾ ਹੈ। ਤੀਆਂ ਨੂੰ ਲੈਣ ਲਈ ਵੀਰ ਦੇ ਆਉਣ ਤੇ ਸਹੁਰੇ ਘਰ ਭੈਣ ਦਾ ਬਹੁਤ ਮਾਣ ਵਧਦਾ ਹੈ। ਉਸਦੀ ਸਹੁਰੇ ਘਰ ਚਾਲ ਬਦਲ ਜਾਂਦੀ ਹੈ। ਕਿਵੇਂ ਇਸ ਗੀਤ ਵਿਚ ਕਿਹਾ ਜਾਂਦਾ ਕਿ:

ਜਦੋਂ ਦੇਖਿਆ ਵੀਰ ਦਾ ਬੋਤਾ ਮੱਲ ਵਾਂਗੂ ਪੱਬ ਚੱਕਦੀ।

ਭੈਣ ਦੇ ਘਰ ਪਹੁੰਚਣ ਤੇ ਵੀਰ ਪਹਿਲਾਂ ਭੈਣ ਨੂੰ ਮੱਥਾ ਟੇਕਦਾ ਹੈ। ਉਹ ਭਰਾ ਨੂੰ ਮਲਾਈ ਸਮੇਤ ਕੜਿਆ ਦੁੱਧ ਪੀਣ ਲਈ ਦਿੰਦੀ ਹੈ। ਫਿਰ ਭੈਣ ਸਾਰੇ ਘਰ ਦੀ ਸੁੱਖ-ਸਾਂਦ ਪੁੱਛਦੀ ਹੈ। ਮਾਂ ਦੀ ਗੱਲ ਕਰਦਿਆਂ ਉਹ ਬਹੁਤ ਭਾਵੁਕ ਹੋ ਜਾਂਦੀ ਹੈ। ਵੀਰ ਦੇ ਨਾਲ-ਨਾਲ ਵੀਰ ਦੇ ਬੋਤੇ ਦੇ ਮਹੱਤਵ ਨੂੰ ਵੀ ਦਰਸਾਇਆ ਗਿਆ ਹੈ:

ਤੇਰੇ ਬੋਤੇ ਨੂੰ ਗੁਆਰੇ ਦੀਆਂ ਫਲੀਆਂ ਤੈਨੂੰ ਵੀਰਾ ਦੁਧ ਦਾ ਛੰਨਾਂ
ਜਾਂ

ਬੋਤਾ ਬੰਨ੍ਹ ਦੇ ਸਰਵਣਾਂ ਵੀਰਾ, ਮੁੰਨੀਆਂ ਰੰਗੀਨ ਗੱਡੀਆਂ।

ਇਸ ਤਰ੍ਹਾਂ ਵੀਰ ਦੇ ਨਾਲ-ਨਾਲ ਭੈਣ ਬੋਤੇ ਦੀ ਵੀ ਖਾਤਰਦਾਰੀ ਕਰਦੀ ਹੈ। ਭੈਣ ਆਪਣੇ ਭਰਾ ਤੇ ਪੇਕਿਆਂ ਦੀ ਹਰ ਚੀਜ਼, ਆਪਣੀਆਂ ਸਹੇਲੀਆਂ, ਆਂਢ ਗੁਆਂਢ ਆਦਿ ਸਭ ਬਾਰੇ ਪੁੱਛਦੀ ਹੈ। ਉਸਦੀਆਂ ਗੱਲਾਂ ਖਤਮ ਹੀ ਨਹੀਂ ਹੁੰਦੀਆਂ। ਭਰਾ ਕਹਿੰਦਾ ਹੈ ਕਿ ਤੂੰ ਉਥੇ ਜਾਣਾ ਤਾਂ ਹੈ, ਉਥੇ ਜਾਕੇ ਹੀ ਸਭ ਕੁਝ ਆਪੇ ਜਾਣ ਲਈ। ਪੇਕਿਆਂ ਦੀਆਂ ਗੱਲਾਂ ਕਰਦਿਆਂ ਕਰਦਿਆਂ ਸਹੁਰਾ ਦੇਸ਼ ਬਿਗਾਨਾ ਲੱਗਣ ਲੱਗ ਪੈਂਦਾ ਹੈ। ਜਿਹਨਾਂ ਕੁੜੀਆਂ ਦੇ ਵੀਰ ਨਹੀਂ ਹੁੰਦਾ ਉਹਨਾਂ ਦਾ ਕੀ ਹਾਲ ਹੁੰਦਾ ਹੈ, ਇਸ ਦਾ ਵਰਣਨ ਵੀ ਗੀਤਾਂ ਵਿਚ ਮਿਲ ਜਾਂਦਾ ਹੈ।

ਭੈਣਾਂ ਰੋਦੀਆਂ ਪਿਛੋਕੜ ਖੜ੍ਹ ਕੇ,

ਜਿਹਨਾਂ ਦੇ ਘਰ ਵੀਰ ਨਹੀਂ।

ਇਸ ਤਰ੍ਹਾਂ ਜਿੱਥੇ ਤੀਆਂ ਦਾ ਮਹੱਤਵ ਭਰਾ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੈ ਉੱਥੇ ਭਰਾ ਬਾਹਰੀਆਂ ਕੁੜੀਆਂ ਦੀ ਹਾਲਤ ਨੂੰ ਵੀ ਲੇਖਕ ਨੇ ਬਹੁਤ ਮਾਰਮਿਕ ਢੰਗ ਨਾਲ ਪੇਸ਼ ਕੀਤਾ ਹੈ।

5.2.4.5 **ਤੀਆਂ ਦੇ ਗੀਤ:** ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਨੇ ਤੀਆਂ ਦੇ ਨਾਲ ਜੋੜ ਕੇ ਭੈਣ ਭਰਾ ਦੇ ਪਿਆਰ ਦੀ ਅਮਰ ਗੱਲ ਨੂੰ ਬਾਖੂਬੀ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਲੇਖਕ ਨੇ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਗੀਤਾਂ ਦੀਆਂ ਉਦਾਹਰਣਾਂ ਸਹਿਤ ਇਹ ਦਰਸਾਇਆ ਹੈ ਕਿ ਤੀਆਂ ਦਾ ਮਹੱਤਵ ਭੈਣ ਭਰਾ ਦੇ ਪਿਆਰ, ਸੁਪਨਿਆਂ ਅਤੇ ਰੀਝਾਂ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਤੀਆਂ ਦੇ ਬਹੁਤੇ ਗੀਤਾਂ ਦਾ ਸੰਬੰਧ ਭਰਾ ਨਾਲ ਹੁੰਦਾ ਹੈ। ਕੁਝ ਗੀਤ ਇਸ ਪ੍ਰਕਾਰ ਹਨ:

ਵੀਰ ਮੇਰਿਆ ਅੰਮਾਂ ਦਿਆ ਜਾਇਆ

ਤੈਨੂੰ ਵੇਖਕੇ ਚੰਨ ਚੜ੍ਹ ਜੇ

ਇਕ ਵੀਰ ਦੇਈ ਵੇ ਰੱਬਾ, ਸਹੁੰ ਖਾਣ ਨੂੰ ਬੜਾ ਚਿਤ ਕਰਦਾ

ਦੇ ਵੀਰ ਦੇਈ ਵੇ ਰੱਬਾ, ਮੇਰੀ ਸਾਰੀ ਉਮਰ ਦੇ ਮਾਪੇ।

ਕਈ ਵਾਰ ਭੈਣ ਰੱਬ ਤੋਂ ਦੇ ਵੀਰਾਂ ਦੀ ਮੰਗ ਮੰਗਦੀ ਹੈ:

ਦੇ ਵੀਰ ਦੇਈਂ ਵੇ ਰੱਬਾ

ਇਕ ਮੁਨਸ਼ੀ ਤੇ ਇਕ ਪਟਵਾਰੀ

ਜੇਕਰ ਕਿਸੇ ਕਾਰਨ ਵੀਰ ਲੈਣ ਨਾ ਆਵੇ ਤਾਂ ਸੱਸ ਵੱਲੋਂ ਮਿਹਣੇ ਵੀ ਮਿਲਦੇ ਹਨ:

ਬਹੁਤਿਆਂ ਭਰਾਵਾਂ ਵਾਲੀਏ, ਤੈਨੂੰ ਤੀਆਂ ਨੂੰ ਲੈਣ ਨਾ ਆਏ।

ਸੱਸ ਮਾਰਦੀ ਗਲੀ ਵਿਚ ਤਾਹਨੇ ਤੀਆਂ ਨੂੰ ਨਾ ਆਇਆ ਵੀਰਨਾ।

ਸੱਸ ਵੱਲੋਂ ਦਿੱਤੇ ਓਪਰੇਕਤ ਮਿਹਣੇ ਦਾ ਜਵਾਬ ਵੀ ਗੀਤ ਰਾਹੀਂ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ:

ਸੱਸੇ ਬਘਿਆੜ ਮੂੰਹੀਏ ਤੇਥੋਂ ਡਰਦੇ ਲੈਣ ਨੀ ਆਏ

ਕਈ ਬਦਕਿਸਮਤ ਭੈਣਾ ਭਰਾ ਬਾਹਰੀਆਂ ਵੀ ਹੁੰਦੀਆਂ ਹਨ। ਇਹਨਾਂ ਕੁੜੀਆਂ ਦੀ ਹਾਲਤ ਨੂੰ ਵੀ ਲੇਖਕ ਨੇ ਗੀਤਾਂ ਰਾਹੀਂ ਬਹੁਤ ਮਾਰਮਿਕਤਾ ਨਾਲ ਪੇਸ਼ ਕੀਤਾ ਹੈ।

5.2.4.6 ਤੀਆਂ ਦਾ ਸੰਧਾਰਾ: ਇਸ ਲੇਖ ਵਿਚ ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਦਸਦੇ ਹਨ ਕਿ ਜਿਹੜੀ ਕੁੜੀ ਨੂੰ ਤੀਆਂ ਦੇ ਦਿਨੀਂ ਪੇਕੀਂ ਨਾ ਲਿਆਂਦਾ ਗਿਆ ਹੋਵੇ, ਉਸ ਨੂੰ ਤੀਆਂ ਦੇ ਦਿਨੀਂ ਸਹੁਰੇ ਘਰ ਹੀ ਸੰਧਾਰਾ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ, ਜਿਸ ਵਿਚ ਘੱਟੋ-ਘੱਟ ਇੱਕ ਕੁੜਤੀ, ਸੁੱਥਣ ਵਾਲਾ ਤਿਉਰ, ਗੁੜ ਦੇ ਗੁਲਗੁਲੇ ਜਾਂ ਡੋਲ ਸ਼ੱਕਰ, ਇੱਕ ਰੁਪਿਆ ਜ਼ਰੂਰ ਹੁੰਦਾ ਹੈ। ਅਣਮੁਕਲਾਈਆਂ ਕੁੜੀਆਂ ਲਈ ਸੰਧਾਰਾ ਸਹੁਰਿਆਂ ਵਲੋਂ ਆਉਂਦਾ ਹੈ। ਸਹੁਰਿਆਂ ਦੇ ਸੰਧਾਰੇ ਵਿਚ ਤੇੜ ਸਿਰ ਦੇ ਕੱਪੜਿਆਂ ਤੋਂ ਇਲਾਵਾ, ਇੱਕ ਸੂਤ ਦੀ ਰੰਗੀਲੀ ਦੀ ਰੰਗੀਲੀ ਅਤੇ ਝੂਟਣ ਵਾਲੀ ਪੀਂਘ ਭੇਜੀ ਜਾਂਦੀ ਹੈ। ਕਈ ਆਪਣੀ ਸ਼ਾਨ ਵਿਖਾਣ ਲਈ ਕੋਈ ਇੱਕ ਅੱਧਾ ਗਹਿਣਾ, ਖਾਸ ਕਰ ਨੱਕ ਦਾ ਲੋਂਗ ਜਾਂ ਤੀਲੀ, ਸੁਹਾਗ ਭਾਗ ਮਾਨਣ ਦੀ ਸੱਧਰ ਦੇ ਰੂਪ ਵਿਚ ਭੇਜ ਛੱਡਦੇ ਹਨ।

5.2.5 ਤੀਆਂ ਲੇਖ ਦਾ ਕਲਾਤਮਕ ਪੱਖ: ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ ਦੇ ਇਸ ਲੇਖ ਦੀ ਸ਼ੈਲੀ ਬਹੁਤ ਨਿਵੇਕਲੀ ਅਤੇ ਰਸਾਤਮਕ ਹੈ। ਲੇਖਕ ਨੇ ਬਹੁਤ ਕਲਾਤਮਕਤਾ ਨਾਲ ਵੱਖ-ਵੱਖ ਥਾਵਾਂ ਦਾ ਮਾਨਵੀਕਰਨ ਕੀਤਾ ਹੈ ਜਿਸ ਨਾਲ ਨਵੀਂ ਤਰ੍ਹਾਂ ਦੀ ਵਾਰਤਕ ਸਾਡੇ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ। ਲੇਖਕ ਦੀ ਭਾਸ਼ਾ ਵੀ ਬਹੁਤ ਕਾਵਿਮਈ ਹੈ। ਬਹੁਤ ਕਮਾਲ ਦੀ ਜੁਗਤ ਨਾਲ ਲੇਖਕ ਨੇ ਪਿੰਡ ਦੇ ਟੋਭੇ ਦਾ, ਪੀਘਾਂ ਝੂਟਣ ਵਾਲੇ ਬਰੇਟੇ ਅਤੇ ਤੀਆਂ ਵਾਲੇ ਖੂਹ ਦਾ ਮਾਨਵੀਕਰਨ ਕਰਕੇ ਜਿਉਂਦੇ ਜਾਗਦੇ ਮਨੁੱਖਾਂ ਵਾਂਗ ਵਰਨਣ ਕੀਤਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਇਹ ਲੇਖ ਤੀਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਸਰਬਪੱਖੀ ਜਾਣਕਾਰੀ ਨੂੰ ਬਹੁਤ ਕਲਾਤਮਕਤਾ ਨਾਲ ਪੇਸ਼ ਕਰਦਾ ਹੈ।

5.3 ਲੇਖ: 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ'-ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ

ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਇਸ ਲੇਖ ਦਾ ਮੂਲ ਪਾਠ ਤੁਸੀਂ ਆਪ ਪੜ੍ਹਨਾ ਹੈ। ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦਾ ਇਹ ਲੇਖ 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਲੇਖ ਹੈ। ਇਹ ਲੇਖ ਪਹਿਲੀ ਵਾਰ ਡਾ. ਹਰਮਿੰਦਰ ਸਿੰਘ ਦਿਓਲ ਅਤੇ ਡਾ. ਕੁਲਬੀਰ ਸਿੰਘ ਕਾਂਗ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਪੁਸਤਕ 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ' ਵਿਚ ਛਪਿਆ ਸੀ। ਬਾਅਦ ਵਿਚ ਇਹ ਲੇਖ ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦੀ ਪੁਸਤਕ 'ਸਭਿਆਚਾਰ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ' ਵਿਚ ਵੀ ਸ਼ਾਮਲ ਕੀਤਾ ਗਿਆ। ਹੁਣ ਇਹ ਲੇਖ ਤੁਹਾਡੇ ਪਾਠਕ੍ਰਮ ਦਾ ਹਿੱਸਾ ਹੈ। 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਲੇਖ ਬਾਰੇ ਵਿਸਥਾਰਤ ਜਾਣਕਾਰੀ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹੈ

5.3.1 ਭੂਮਿਕਾ: ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦਾ ਨਾਮ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਘੜਨ ਵਾਲੇ ਸਭਿਆਚਾਰ-ਸ਼ਾਸਤਰੀ ਦੇ ਮੋਢੀਆਂ ਵਿੱਚ ਸ਼ੁਮਾਰ ਹੈ। ਡਾ. ਫ਼ਰੈਂਕ ਨੇ ਇਕ ਪਾਸੇ ਤਾਂ ਸਭਿਆਚਾਰ ਦੇ ਆਮ ਸਿਧਾਂਤਾਂ ਲਈ ਵਿਸ਼ਵ ਵਿਚ ਸਭਿਆਚਾਰ ਬਾਰੇ ਹੋ ਰਹੇ ਚਿੰਤਨ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖਿਆ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਈਆਂ ਨੂੰ ਉਜਾਗਰ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਗਿਆ ਹੈ। 'ਸਭਿਆਚਾਰ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ' ਪੁਸਤਕ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਅਧਿਐਨ ਵਿਚ ਵਿਸ਼ੇਸ਼ ਸਥਾਨ ਰੱਖਦਾ ਹੈ। ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦਾ ਇਹ ਲੇਖ 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਲੇਖ ਹੈ। ਕਿਉਂਕਿ ਇਹ ਨਾ ਕੇਵਲ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਬੁਨਿਆਦੀ ਕਦਰ ਪ੍ਰਣਾਲੀ ਨੂੰ ਹੀ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਸਗੋਂ ਕਈ ਭੁਲੇਖਿਆਂ ਅਤੇ ਦੁਬਿਧਾਵਾਂ ਨੂੰ ਵੀ ਖ਼ਤਮ ਕਰਦਾ ਹੈ।

5.3.2 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ: ਇਹ ਲੇਖ ਪੰਜਾਬ ਦੇ ਸਭਿਆਚਾਰ-ਸ਼ਾਸਤਰੀ ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦੀ ਰਚਨਾ ਹੈ। ਡਾ. ਫ਼ਰੈਂਕ ਦਾ ਜਨਮ 1 ਸਤੰਬਰ 1935 ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਹੋਇਆ। ਡਾ. ਫ਼ਰੈਂਕ ਇਕ ਮਾਰਕਸਵਾਦੀ ਚਿੰਤਕ ਹੈ। ਉਸ ਨੇ ਕਈ ਸਾਲ ਸੋਵੀਅਤ ਰੂਸ ਵਿੱਚ ਇਕ ਅਨੁਵਾਦਕ ਦੇ ਰੂਪ ਵਿੱਚ ਕੰਮ ਕੀਤਾ ਸੀ। ਬਾਅਦ ਵਿਚ ਉਹ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ ਵਿੱਚ ਅਧਿਆਪਨ ਕਾਰਜ ਕਰਦੇ ਰਹੇ। ਉਸਨੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੇ ਵਿਭਿੰਨ ਅੰਗਾਂ ਅਤੇ ਤੱਤਾਂ ਬਾਰੇ ਵੀ ਕਾਫ਼ੀ ਮਹੱਤਵਪੂਰਨ ਕੰਮ ਕੀਤਾ ਹੈ। ਉਹਨਾਂ ਨੇ 'ਸੰਵਾਦ', 'ਸਭਿਆਚਾਰ-ਮੁੱਢਲੀ ਜਾਣ-ਪਛਾਣ', 'ਸਭਿਆਚਾਰ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ', 'ਵਿਰੋਧ ਵਿਕਾਸ ਅਤੇ ਸਾਹਿਤ', 'ਸਾਹਿਤ ਸੰਵਾਦ', 'ਨਿੱਕੀ ਕਹਾਣੀ ਅਤੇ ਪੰਜਾਬੀ ਨਿੱਕੀ ਕਹਾਣੀ', 'ਸਾਹਿਤ ਦੀ ਸੰਬਾਦਕਤਾ' ਪ੍ਰਮੁੱਖ ਪੁਸਤਕਾਂ ਦੀ ਰਚਨਾ ਕੀਤੀ।

5.3.3 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ' ਲੇਖ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ: 'ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕਦਰ ਪ੍ਰਣਾਲੀ' ਲੇਖ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ ਮੁੱਖ ਰੂਪ ਵਿਚ ਪੰਜਾਬੀ ਬੰਦੇ ਦੀ ਅਸਲ ਖਾਸੇ ਨੂੰ ਪਛਾਨਣ ਅਤੇ ਪੰਜਾਬੀ ਜੀਵਨ ਦੀ ਬੁਨਿਆਦੀ ਕਦਰ ਪ੍ਰਣਾਲੀ ਦੇ ਵਿਭਿੰਨ ਪੱਖਾਂ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਨਾ ਹੈ। ਡਾ. ਫ਼ਰੈਂਕ ਅਨੁਸਾਰ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਮੂਲ ਕਦਰ ਆਜ਼ਾਦ ਅਤੇ ਬੇਖ਼ੋਫ਼ ਜ਼ਿੰਦਗੀ ਜਿਉਣ ਦੀ ਚਾਹਤ ਵਿਚ ਲੁਪਤ ਹੈ। ਪੰਜਾਬੀ ਬੰਦਾ ਕਿਸੇ ਤੇ ਨਿਰਭਰ ਹੋ ਕੇ ਨਹੀਂ ਬਲਕਿ ਸਵੈਨਿਰਭਰਤਾ ਵਿਚ ਜਿਉਣ ਦੀ ਤਾੱਘ ਰੱਖਦਾ ਹੈ। ਲੇਖਕ ਬਾਬਾ ਫ਼ਰੀਦ ਦੇ ਸ਼ਲੋਕ 'ਫ਼ਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੇ ਨਾ ਦੇਹਿ' ਅਤੇ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਦੀ ਕਵਿਤਾ 'ਪਿਆਰ ਨਾਲ ਇਹ ਕਰਨ ਗੁਲਾਮੀ, ਜਾਨ ਕੇਹ ਆਪਣੀ ਵਾਰ ਦਿੰਦੇ ਪਰ ਤੈਂ ਨਾ ਮੰਨਣ ਕਿਸੇ ਦੀ' ਆਦਿ ਉਦਾਹਰਣਾਂ ਰਾਹੀਂ ਪੰਜਾਬੀ ਲੋਕਾਂ ਦੀ ਮੂਲ ਖ਼ਸਲਤ ਨੂੰ ਪਛਾਨਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ।

ਇਸ ਲੇਖ ਵਿੱਚ ਡਾ. ਫ਼ਰੈਂਕ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਦੇ ਅਣਖੀ ਸੁਭਾਅ ਦੀ ਗੱਲ ਕਰਦੇ ਹੋਏ ਕਹਿੰਦੇ ਹਨ ਕਿ ਉਹਨਾਂ ਵਿਚ ਬਹੁਤ ਜ਼ਿਆਦਾ ਅੱਖੜਪੁਣਾ ਅਤੇ ਆਪਮੁਹਾਰਾਪਣ ਹੈ। ਉਹ ਕਿਸੇ ਦੀ ਗੁਲਾਮੀ ਨਹੀਂ ਕਰਦੇ ਅਤੇ ਨਾ ਹੀ ਕਿਸੇ ਤੋਂ ਮੰਗ ਕੇ ਖਾਂਦੇ ਹਨ। ਉਹ ਨਾ ਹੀ ਕਿਸੇ ਰਾਜੇ-ਰਜਵਾੜੇ ਦੀ ਗੁਲਾਮੀ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦੇ ਹਨ। ਲੇਖਕ ਅਨੁਸਾਰ ਕਿਸੇ ਸਭਿਆਚਾਰ ਨੂੰ ਅਜਿਹੀਆਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦੇ ਹਵਾਲੇ ਨਾਲ ਜਾਣਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜਿਹੜੇ ਉਸ ਸਭਿਆਚਾਰ ਦੇ ਜਨ-ਸਮੂਹ ਦੇ ਜੀਵਨ-ਵਿਹਾਰ ਵਿੱਚੋਂ ਝਲਕਦੇ ਹੋਣ। ਅਜਿਹੀਆਂ ਵਿਸ਼ੇਸ਼ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਹੀ ਕਿਸੇ ਸਮਾਜ ਦਾ ਮੁਹਾਂਦਰਾ ਘੜਨ ਵਿਚ ਆਪਣਾ ਯੋਗਦਾਨ ਪਾ ਕੇ ਵਿਅਕਤੀਗਤ ਆਚਰਨ ਨੂੰ ਘੜਨ ਵਿੱਚ ਬੁਨਿਆਦੀ ਰੋਲ ਅਦਾ ਕਰਦੀਆਂ ਹਨ।

ਡਾ. ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਇਸ ਲੇਖ ਵਿਚ ਪੰਜਾਬੀਆਂ ਦੇ ਸੁਭਾਅ ਦੀ ਇੱਕ ਹੋਰ ਮਹੱਤਵਪੂਰਨ ਪਰਤ ਫ਼ਰੇਲਦੇ ਹਨ। ਜਿਸ ਵਿਚ ਉਹ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਦੀ ਬਹਾਦਰੀ, ਮਹਿਮਾਨ-ਨਿਵਾਜ਼ੀ ਅਤੇ ਉਹਨਾਂ ਦੇ ਦਾਨੀ ਸੁਭਾਅ ਦੀ ਚਰਚਾ ਕਰਦੇ ਹਨ। ਲੇਖਕ ਦਾ ਮੰਨਣਾ ਹੈ ਕਿ ਇਹ ਵਿਵਹਾਰ ਉਹਨਾਂ ਨੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕਦਰ ਪ੍ਰਣਾਲੀ ਤੋਂ ਆਪਣੇ ਅੰਦਰ ਵਸਾਇਆ ਹੈ। ਉਹ ਲਿਖਦੇ ਹਨ ਕਿ ਬਹਾਦਰੀ ਤਾਂ ਹੀ ਬਹਾਦਰੀ ਹੈ, ਜੇ ਉਹ ਆਪਣੀ ਆਜ਼ਾਦੀ ਕਾਇਮ ਰੱਖਣ ਲਈ ਕੀਤੀ ਗਈ ਹੋਵੇ। ਕਿਸੇ ਦਾ ਦਿਲ ਦਾ ਦੁਖਾਉਣਾ ਜਾਂ ਦੂਸਰੇ 'ਤੇ ਜ਼ੁਲਮ ਕਰਨ ਵਾਲਾ ਕਿੰਨਾ ਵੀ ਬਹਾਦਰ ਹੋਵੇ, ਉਸਦੀ ਬਹਾਦਰੀ ਸਭਿਆਚਾਰਕ ਮੁੱਲ ਨਹੀਂ ਬਣਦੀ। ਇਸ ਪ੍ਰਕਾਰ ਉਹ ਪੰਜਾਬੀ ਲੋਕਾਂ ਵਿਚਲੀ ਬਹਾਦਰੀ ਦੇ ਨਿਵੇਕਲੇ ਅਰਥਾਂ ਦੀ ਸ਼ਨਾਖ਼ਤ ਕਰਦੇ ਹਨ।

ਡਾ. ਫ਼ਰੈਂਕ ਇਸ ਲੇਖ ਵਿਚ ਪੰਜਾਬੀ ਬੰਦੇ ਦੇ ਸਭਿਆਚਾਰਕ ਖਾਸੇ ਨਾਲ ਸੰਬੰਧਿਤ ਇੱਕ ਹੋਰ ਮਹੱਤਵਪੂਰਨ ਨੁਕਤਾ ਫੜਦੇ ਹਨ ਕਿ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਧਰਮ ਨਿਰਪੱਖ ਹੈ। ਡਾ. ਫ਼ਰੈਂਕ ਦੀ ਧਾਰਨਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਵਿਚ ਵਿੱਚ ਭਾਵੇਂ ਸਾਰੇ ਧਰਮਾਂ ਦੇ ਲੋਕ ਸ਼ਾਮਿਲ ਹਨ ਪਰ ਇਹਨਾਂ ਦੀ ਸਭਿਆਚਾਰ ਸ਼ਨਾਖ਼ਤ ਧਰਮ ਕਰਕੇ ਨਹੀਂ ਬਲਕਿ ਕੇਂਦਰੀ ਕਦਰ-ਪ੍ਰਣਾਲੀ ਕਰਕੇ ਹੈ। ਇਸਦੇ ਨਾਲ ਹੀ ਉਹਨਾਂ ਇਹ ਸਪੱਸ਼ਟ ਕੀਤਾ ਹੈ ਕਿ ਸਭਿਆਚਾਰ ਕੋਈ ਸਥਿਰ ਵਰਤਾਰਾ ਨਹੀਂ ਹੈ ਸਗੋਂ ਇਹ ਬਦਲਦੀਆਂ ਪਰਸਥਿਤੀਆਂ ਅਨੁਸਾਰ ਬਦਲਦਾ ਰਹਿੰਦਾ ਹੈ। ਨਵੀਆਂ ਸਥਿਤੀਆਂ ਵਿਚ ਜੇ ਕੋਈ ਸਭਿਆਚਾਰ ਆਪਣੀਆਂ ਬੁਨਿਆਦੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਤਿਆਗ ਕਰ ਦੇਵੇ ਤਾਂ ਉਹ ਸਭਿਆਚਾਰ ਖ਼ਤਮ ਹੋ ਜਾਂਦਾ ਹੈ। ਪਰ ਜੇ ਆਪਣੀਆਂ ਮੂਲ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਬਚਾ ਕੇ ਨਵੀਆਂ ਹਾਲਤਾਂ ਦਾ ਟਾਕਰਾ ਕਰਦਾ ਹੈ ਤਾਂ ਨਾ ਕੇਵਲ ਉਹ ਹੋਰ ਮਜ਼ਬੂਤ ਹੋ ਜਾਂਦਾ ਹੈ ਸਗੋਂ ਆਪਣੀ ਸ਼ਨਾਖ਼ਤ ਨੂੰ ਵੀ ਪੱਕਿਆ ਕਰ ਲੈਂਦਾ ਹੈ।

ਡਾ. ਫ਼ਰੈਂਕ ਲੇਖ ਦੇ ਅੰਤ ਵਿੱਚ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਬਾਰੇ ਕੁਝ ਤੇਖ਼ਲਿਆਂ ਦੀ ਚਰਚਾ ਕਰਦੇ ਹਨ। ਆਧੁਨਿਕ ਪੂੰਜੀਵਾਦੀ ਯੁੱਗ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਦੇ ਹੋਏ ਉਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਪੂੰਜੀਵਾਦ ਨੇ ਸਾਡੇ ਲੋਕਾਂ ਤੋਂ ਅਣਖ ਅਤੇ ਮਟਕ ਖੋਹ ਲਈ ਹੈ। ਹੋਰਨਾਂ ਸਭਿਆਚਾਰਾਂ ਨਾਲ ਜੁੜੇ ਲੋਕਾਂ ਵਾਂਗ ਪੰਜਾਬ ਦੇ ਲੋਕ ਵੀ ਪੂੰਜੀ ਇੱਕਤਰ ਕਰਨ ਵਾਸਤੇ ਆਪਣੀ ਪੰਜਾਬੀਅਤ ਅਤੇ ਜ਼ਮੀਰ ਨਾਲ ਬਹੁਤ ਸਾਰੇ ਦਬਾਵਾਂ, ਤਣਾਵਾਂ ਅਤੇ ਅੰਤਰ ਵਿਰੋਧਾਂ ਵਿੱਚੋਂ ਦੀ ਗੁਜ਼ਰ ਰਿਹਾ ਹੈ। ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੇ ਜੇ ਇਸ ਸੰਕਟ ਨੂੰ ਗੰਭੀਰ ਰੂਪ ਵਿਚ ਨਾ ਲਿਆ ਤਾਂ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਸੁੱਚਤਾ ਅਤੇ ਸੱਚਤਾ ਖ਼ਤਰੇ ਵਿੱਚ ਪੈ ਜਾਵੇਗੀ। ਉਹ ਸਭਿਆਚਾਰ ਨੂੰ ਪੈਸੇ ਦੀ ਪ੍ਰਧਾਨਤਾ ਹੱਥੋਂ ਖ਼ਤਰਾ ਦੇਖਦੇ ਹਨ। ਡਾ. ਫ਼ਰੈਂਕ ਅਨੁਸਾਰ ਜੇ ਪੈਸੇ ਪ੍ਰਧਾਨਤਾ ਹੋ ਗਈ ਤਾਂ ਮਨੁੱਖ ਪੈਸੇ ਦਾ ਗੁਲਾਮ ਬਣ ਜਾਵੇਗਾ ਅਤੇ ਬੁਨਿਆਦੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਗੁਆ ਬੈਠੇਗਾ। ਉਹਨਾਂ ਨੇ ਸਭਿਆਚਾਰ ਨੂੰ ਮੁੱਖ ਖ਼ਤਰਾ ਪੈਸੇ ਦੀ ਸਰਦਾਰੀ ਨੂੰ ਦੱਸਿਆ ਹੈ।

5.3.4 ‘ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ’ ਲੇਖ ਦੀ ਸੰਖੇਪ ਚਰਚਾ ਅਤੇ ਸਾਰ: ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਕ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ ਹਰ ਸਭਿਆਚਾਰ ਕਿਸੇ-ਨਾ-ਕਿਸੇ ਬੁਨਿਆਦੀ ਕਦਰ-ਪ੍ਰਣਾਲੀ ਦੇ ਆਲੇ-ਦੁਆਲੇ ਉਸਰਦਾ ਹੈ। ਇਸ ਪ੍ਰਸੰਗ ਵਿਚ ਜੇ ਅਸੀਂ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦਾ ਅਧਿਐਨ ਕਰੀਏ ਤਾਂ ਸਾਨੂੰ ਬਹੁਤ ਸਾਰੀਆਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਪੰਜਾਬੀਅਤ ਦੀਆਂ ਆਤਮਾ ਪ੍ਰਤੀਤ ਹੋਣਗੀਆਂ, ਜਿਵੇਂ; ਬਹਾਦਰੀ, ਪ੍ਰਾਹੁਣਚਾਰੀ ਉਦਾਰਤਾ ਅਤੇ ਧਾਰਮਿਕਤਾ ਆਦਿ। ਪਰੰਤੂ ਇਹ ਥੋੜ੍ਹੇ ਬਹੁਤ ਫ਼ਰਕ ਨਾਲ ਹਰੇਕ ਸਭਿਆਚਾਰ ਵਿਚ ਮੌਜੂਦ ਹਨ ਅਤੇ ਸਾਰੀ ਦੁਨੀਆਂ ਦੇ ਲੋਕ ਇਨ੍ਹਾਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦੀ ਪ੍ਰਸ਼ੰਸਾ ਕਰਦੇ ਹਨ। ਬਹਾਦਰੀ ਨਾਲ ਹੀ ਆਪਣੇ ਆਪ ਵਿੱਚ ਕੋਈ ਕਦਰ ਨਹੀਂ ਸਗੋਂ ਕਦਰ ਉਸ ਆਸ਼ੇ ਦੀ ਹੁੰਦੀ ਹੈ ਜਿਸ ਲਈ ਉਹ ਦਲੇਰੀ ਦਿਖਾਈ ਜਾਂਦੀ ਹੈ। ਇਸ ਆਸ਼ੇ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਹੀ ਇਹ ਖ਼ਾਕਾ ਉਲੀਕਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਇਹ ਦਲੇਰੀ ਕਿਸੇ ਆਪਾ ਵਾਰੂ ਭਾਵਨਾ ਦਾ ਪ੍ਰਗਟਾ ਹੈ ਜਾਂ ਨਿਰਦੈਰਤਾ ਅਤੇ ਜ਼ੁਲਮ ਦਾ। ਬਹਾਦਰੀ ਸਿਰਫ਼ ਤੇਰਾਂ ਮਾਰਨ ਦਾ ਨਾਂ ਹੀ ਨਹੀਂ ਬਲਕਿ ਤੱਤੀ ਤਵੀ ‘ਤੇ ਬੈਠਣਾ, ਬੰਦ-ਬੰਦ ਕਟਵਾਉਣ ਦਾ ਨਾਂ ਵੀ ਬਹਾਦਰੀ ਹੈ। ਸਿਰ ਉੱਚਾ ਚੁੱਕ ਕੇ ਚੱਲਣ ਦਾ ਨਾਂ ਵੀ ਬਹਾਦਰੀ ਹੈ। ਬਹਾਦਰੀ ਦੇ ਇਹ ਸਾਰੇ ਰੂਪ ਸਭਿਆਚਾਰ ਦਾ ਅੰਗ ਨਹੀਂ ਹੁੰਦੇ ਬਲਕਿ ਬਾਕੀ ਦੇ ਸਾਰੇ ਗੁਣ ਵੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦੇ ਹੋਏ ਆਪਣੀ ਵਿਲੱਖਣਤਾ ਨੂੰ ਉਘਾੜਦੇ ਹਨ।

ਲੇਖਕ ਇਸ ਲੇਖ ਰਾਹੀਂ ਦਰਸਾਉਂਦਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਮੂਲ ਕਦਰ ਆਜ਼ਾਦ ਅਤੇ ਬੇਖ਼ੌਫ਼ ਹੋ ਕੇ ਜਿਉਣ ਦੀ ਚਾਹਤ ਵਿਚ ਨਿਹਿਤ ਹੈ। ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਵਿਚ ਕਿਸੇ ਦੀ ਗ਼ੁਲਾਮੀ ਜਾਂ ਅਧੀਨਗੀ ਕਰਨ ਨੂੰ ਸਭ ਤੋਂ ਮਾੜਾ, ਨਖਿੱਧ ਅਤੇ ਅਨੁਚਿਤ ਕਰਮ ਸਮਝਿਆ ਗਿਆ ਹੈ। ਸ਼ੇਖ਼ ਫ਼ਰੀਦ ਜੀ ਇਸ ਕਰਮ ਦਾ ਖੰਡਣ ਕਰਦੇ ਫੁਰਮਾਉਂਦੇ ਹਨ:

ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੇ ਨਾ ਦੇਹਿ॥

ਜੇ ਤੂ ਏਵੇ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ॥ 42 ॥

ਸ਼ੇਖ਼ ਫ਼ਰੀਦ ਦੀ ਕਦਰ-ਪ੍ਰਣਾਲੀ ਵਿਚ ਕੁਝ ਹੋਰ ਵੀ ਗੁਣ ਸ਼ਾਮਲ ਹਨ ਜਿਵੇਂ; ਮਿੱਠਾ ਬੋਲਣਾ, ਕਿਸੇ ਦਾ ਦਿਲ ਨਾ ਦੁਖਾਉਣਾ, ਘਰ ਆਏ ਮਹਿਮਾਨ ਦੀ ਸੇਵਾ ਕਰਨਾ, ਮਾੜੇ ਕੰਮਾਂ ਤੋਂ ਬਚਣਾ, ਮੁਸੀਬਤਾਂ ਤੋਂ ਨਾ ਘਬਰਾਉਣਾ, ਧਨ-ਦੌਲਤ ਨਾਲ ਪਿਆਰ ਨਾ ਕਰਨਾ, ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਨਾ ਤੇ ਲਾਲਚ ਨੂੰ ਪਿਆਰ ਦਾ ਆਧਾਰ ਨਾ ਬਣਾਉਣਾ ਆਦਿ ਪਰ ਇੱਕੋ ਗੁਣ ਜਿਹੜਾ ਜ਼ਿੰਦਗੀ ਦੇ ਬਰਾਬਰ ਹੋ ਨਿਬੜਦਾ, ਉਹ ਹੈ ਸ਼੍ਰੇਯੀਨਤਾ ਦਾ ਜੀਵਨ। ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕਦਰ-ਪ੍ਰਣਾਲੀ ਸ਼ੇਖ਼ ਫ਼ਰੀਦ ਦੀ ਬਾਣੀ ਦੇ ਨਾਲ-ਨਾਲ ਬਾਕੀ ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿਚੋਂ ਵੀ ਪ੍ਰਤੀਬਿੰਬਤ ਹੁੰਦੀ ਹੈ। ਸ਼੍ਰੇਯੀਨਤਾ ਤੋਂ ਬਿਨਾਂ ਜੀਵਨ ਵਿੱਚ ਮਟਕ ਨਹੀਂ ਆ ਸਕਦੀ। ਸੇ ਸ਼੍ਰੇਯੀਨਤਾ ਜੀਵਨ ਦੇ ਸਾਮਾਨਾਰਥੀ ਹੈ ਤੇ ‘ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ’ ਮੌਤ ਬਰਾਬਰ ਹੈ।

ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, ਪੰਜਾਬੀਆਂ ਦੇ ਸੁਭਾਅ ਦਾ ਖ਼ੁਲਾਸਾ ਕਰਦਾ ਹੋਇਆ ਆਪਣੀ ਇਕ ਕਵਿਤਾ ਵਿੱਚ ਲਿਖਦਾ ਹੈ:

“ਪਿਆਰ ਨਾਲ ਇਹ ਕਰਨ ਗ਼ੁਲਾਮੀ

ਜਾਨ ਕੋਹ ਆਪਣੀ ਵਾਰ ਦਿੰਦੇ।

ਪਰ ਟੈਂ ਨਾ ਮੰਨਣ ਕਿਸੇ ਦੀ

ਖਲੇ ਜਾਣ ਡਾਂਗਾ ਮੇਢੇ ਤੇ ਉਲਾਰ ਕੇ।”

(ਜਵਾਨ ਪੰਜਾਬ ਦੇ)

ਪੰਜਾਬ ਵਿਦੇਸ਼ੀ ਹਮਲਾਵਰਾਂ ਦਾ ਪ੍ਰਵੇਸ਼ ਦੁਅਰ ਰਿਹਾ ਹੈ ਜਿਸ ਨੇ ਅਨੇਕਾਂ ਹਮਲਿਆਂ ਨੂੰ ਆਪਣੇ ਉਪਰ ਹੰਢਾਇਆ ਹੈ। 1947 ਦੀ ਵੰਡ, ਪੰਜਾਬ ਸੰਕਟ ਦੀ ਮਾਰ ਨੂੰ ਆਪਣੇ ਆਚਰਨ ਦੇ ਬੁਨਿਆਦੀ ਗੁਣ ਸਦਕਾ ਨਾ ਸਿਰਫ਼ ਬਰਦਾਸ਼ਤ ਕੀਤਾ ਸਗੋਂ ਜਲਦੀ ਹੀ ਇਸ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠੋਂ ਨਿਕਲ ਕੇ ਸਮੁੱਚੇ ਦੇਸ਼ ਦੀ ਉਸਾਰੀ ਕਰਨ ਵਿੱਚ ਆਪਣਾ ਵੱਡਾ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ। ਪੰਜਾਬ ਨੇ ਭੁੱਖਮਰੀ ਦੇ ਸੰਕਟ ਨੂੰ ਦੂਰ ਕਰਨ ਲਈ ਅਨਾਜ ਉਤਪਾਦਨ ਵਿੱਚ ਆਪਣਾ ਭਰਪੂਰ ਯੋਗਦਾਨ ਪਾ ਕੇ ਦੇਸ਼ ਨੂੰ ਵਿਦੇਸ਼ਾਂ ਦੀ ਆਰਥਿਕ ਗ਼ੁਲਾਮੀ ਤੋਂ ਬਚਾਇਆ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਪੰਜਾਬੀ ਲੋਕ ਮੁਸੀਬਤ ਸਮੇਂ ਢੇਰੀ ਨਹੀਂ ਢਾਹੁੰਦੇ ਸਗੋਂ ਰੱਬ ਨੂੰ ਵੰਗਾਰਨ ਲੱਗ ਪੈਂਦੇ ਹਨ। ਪੰਜਾਬੀਆਂ ਦਾ ਸੁਭਾਅ ਜੇਕਰ ਅਜਿਹਾ ਨਾ ਹੁੰਦਾ ਤਾਂ ਇਨ੍ਹਾਂ ਦੀ ਹੋਂਦ ਕਦੇ ਦੀ ਖ਼ਤਮ ਹੋ ਗਈ ਹੁੰਦੀ।

ਡਾ. ਦੀਵਾਨ ਸਿੰਘ ਕਾਲੇਪਾਣੀ ਗ਼ੁਲਾਮੀ ਦੀ ਲਾਅਨਤ ਨੂੰ ਬਿਆਨ ਕਰਦਾ ਹੋਇਆ ਪੰਜਾਬੀਆਂ ਨੂੰ ਹਰ ਪ੍ਰਕਾਰ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਅਜ਼ਾਦ ਵੇਖਣਾ ਚਾਹੁੰਦਾ ਹੈ:

ਮੈਂ ਆਪਣੇ ਬੰਦਿਆਂ ਵਾਸਤੇ ਗ਼ੁਲਾਮੀ ਹਰਾਮ ਕੀਤੀ ਸੀ,

ਮੇਰੇ ਬੰਦੇ ਫਿਰ ਗ਼ੁਲਾਮ ਨੇ ਕਿਉਂ?

... ..

ਇਹ ਕੀ ਹੈ ਆਲ, ਜਾਲ, ਜੰਜਾਲ

ਮੇਰੇ ਬੰਦਿਆਂ ਨੂੰ ਬੰਨ੍ਹੇ ਬੰਨ੍ਹਣ?

ਧਰਮ, ਮਜ਼ਹਬ, ਸ਼ਰ੍ਹਾ, ਸ਼ਿਕੰਜੇ-ਵਹਿਮ ਭੁਲੇਖੇ।

(ਪ੍ਰਕਾਰ ਮੇਰੇ ਰੱਬ ਦੀ)

ਗ਼ੁਲਾਮੀ, ਪਰਾਧੀਨਤਾ ਪੰਜਾਬੀ ਆਚਰਨ ਦੀਆਂ ਸਧਾਰਨ ਹਾਲਤਾਂ ਨਹੀਂ। ਫ਼ਰੇਬ ਅਤੇ ਮੂਰਖ਼ਤਾ ਨੂੰ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਵਿਚ ਕੋਈ ਥਾਂ ਨਹੀਂ। ਇਹ ਨਵੀਆਂ ਕਦਰਾਂ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀਆਂ ਬੁਨਿਆਦੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਸਖੀਪੁਣਾ, ਪਿਆਰ, ਨਿਰਫਲਤਾ, ਭਰੋਪਣ ਆਮ-ਸੂਝ ਦੇ ਵਿਰੋਧ ਵਿੱਚ ਉਭਰ ਰਹੀਆਂ ਹਨ।

ਇਨ੍ਹਾਂ ਹਵਾਲਿਆਂ ਦੁਆਰਾ ਡਾ. ਫ਼ਰੈਕ ਨੇ ਸਪੱਸ਼ਟ ਕੀਤਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਬੰਦਾ ਕਿਸੇ ਤੇ ਨਿਰਭਰ ਹੋ ਕੇ ਨਹੀਂ ਬਲਕਿ ਸਵੈਨਿਰਭਰਤਾ ਵਿਚ ਜਿਉਣ ਦੀ ਤਾੱਘ ਰੱਖਦਾ ਹੈ। ਸ਼੍ਰੇਧੀਨਤਾ ਅਤੇ ਅਤਮ-ਸਨਮਾਨ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਅਤੇ ਮਹੱਤਵਪੂਰਨ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਹਨ। ਇਸ ਦੇ ਹਵਾਲੇ ਨਾਲ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੇ ਹੋਰ ਲੱਛਣ ਅਰਥ ਗ੍ਰਹਿਣ ਕਰਦੇ ਹਨ। ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਵਿੱਚ ਸ਼੍ਰੇਧੀਨਤਾ ਦਾ ਅਰਥ ਆਪਹੁਦਰਾਪਣ ਜਾਂ ਮਨ ਮਰਜ਼ੀ ਨਹੀਂ ਹੈ ਬਲਕਿ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਦੇ ਲਈ ਸ਼੍ਰੇਧੀਨਤਾ ਦਾ ਅਰਥ ਇਹ ਹੈ ਕਿ ਕੋਈ ਸ਼ਕਤੀਸ਼ਾਲੀ ਜ਼ਾਲਮ ਧਿਰ, ਨਿਰਬਲਾਂ ਅਤੇ ਮਜ਼ਲੂਮਾਂ ਨੂੰ ਦਬਾਏ, ਕੁਚਲੇ ਨਾ ਬਲਕਿ ਹਰ ਵਿਅਕਤੀ ਪੂਰਨ ਅਜ਼ਾਦੀ ਨਾਲ ਆਪਣਾ ਜੀਵਨ ਜਿਉਂ ਸਕੇ। ਇਸ ਪ੍ਰਕਾਰ ਉਹ ਪੰਜਾਬੀ ਲੋਕਾਂ ਵਿਚਲੀ ਬਹਾਦਰੀ ਦੇ ਨਿਵੇਕਲੇ ਅਰਥਾਂ ਦੀ ਸਨਾਖ਼ਤ ਕਰਦੇ ਹਨ।

ਡਾ. ਫ਼ਰੈਂਕ ਅਨੁਸਾਰ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਵਿੱਚ ਰੱਬ ਅਤੇ ਮਨੁੱਖ ਵਿਚਲਾ ਰਿਸ਼ਤਾ ਵੀ ਪਿਆਰ ਦਾ ਹੈ, ਮਾਲਕ-ਗੁਲਾਮ ਦਾ ਨਹੀਂ। ਪੰਜਾਬ ਵਿੱਚ ਧੰਨੇ ਵਰਗਾ ਸਿੱਧਾ ਜੱਟ ਹੀ ਰੱਬ ਅੱਗੇ ਆਪਣੀਆਂ ਮੰਗਾਂ ਦਾ ਚਾਰਟਰ ਪੇਸ਼ ਕਰਕੇ ਉਨ੍ਹਾਂ ਦੀ ਪੂਰਤੀ ਚਾਹੁੰਦਾ ਹੈ ਜੇ ਉਸ ਨੇ ਆਪਣੀ ਭਗਤੀ ਕਰਾਉਣੀ ਹੈ ਤਾਂ ਇਸ ਲਈ ਉਸ ਨੂੰ ਧੰਨੇ ਭਗਤ ਦੀਆਂ ਮੰਗਾਂ ਪੂਰੀਆਂ ਕਰਨੀਆਂ ਪੈਣੀਆਂ ਹਨ।

ਡਾ. ਫ਼ਰੈਂਕ ਇਸ ਲੇਖ ਵਿੱਚ ਪੰਜਾਬੀ ਬੰਦੇ ਦੇ ਸਭਿਆਚਾਰਕ ਖਾਸੇ ਨਾਲ ਸੰਬੰਧਿਤ ਇੱਕ ਹੋਰ ਮਹੱਤਵਪੂਰਨ ਨੁਕਤਾ ਫੜਦੇ ਹਨ ਕਿ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਕਿਸੇ ਇੱਕ ਧਰਮ ਜਾਂ ਜਮਾਤ ਦੀ ਮਲਕੀਅਤ ਨਹੀਂ ਹੈ। ਇਹ ਹਿੰਦੂਆਂ, ਸਿੱਖਾਂ, ਮੁਸਲਮਾਨਾਂ ਅਤੇ ਈਸਾਈਆਂ ਆਦਿ ਸਭ ਧਰਮਾਂ ਦਾ ਸਾਂਝਾ ਹੈ। ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਕਿਸੇ ਓਪਰੇ ਜਾਂ ਵਿਦੇਸ਼ੀ ਸਭਿਆਚਾਰ ਵਿੱਚ ਵਿਚਰਦਿਆਂ ਵੇਖੋ। ਉਨ੍ਹਾਂ ਦਾ ਧਰਮ ਭਾਵੇਂ ਕੋਈ ਵੀ ਹੋਵੇ ਉਨ੍ਹਾਂ ਦਾ ਵਿਹਾਰ ਮੂੰਹੋਂ ਬੋਲੇਗਾ ਕਿ ਉਹ ਪੰਜਾਬੀ ਹਨ। ਰੋਜ਼ੀ-ਰੋਟੀ ਦੀ ਤਲਾਸ਼ ਵਿੱਚ ਦੇਸ਼-ਵਿਦੇਸ਼ ਭਟਕਦੇ ਹੋਏ ਪੰਜਾਬੀ ਵੀ ਹੱਥ ਅੱਡ ਕੇ ਖਾਣ ਨਾਲੋਂ ਹੱਡ ਭੰਨ ਕੇ ਰੋਜ਼ੀ ਕਮਾਉਣੀ ਠੀਕ ਸਮਝਦੇ ਹਨ। ਇਸ ਲਈ ਉਹ ਸਮਾਂ ਪਾ ਕੇ ਸਥਾਨਕ ਆਰਥਿਕਤਾ ਦਾ ਅੰਗ ਬਣ ਜਾਂਦੇ ਹਨ, ਬਾਹਰਲੇ ਜਾਂ ਗ਼ੈਰ ਨਹੀਂ ਰਹਿੰਦੇ। ਪੰਜਾਬੀਆਂ ਦੀ ਇਸੇ ਫ਼ਿਤਰਤ ਕਾਰਨ, ਉਨ੍ਹਾਂ ਉਪਰ ਰਸ਼ਕ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।

ਆਰਥਿਕ-ਪਦਾਰਥਕ ਸਥਿਤੀਆਂ ਦੇ ਬਦਲ ਜਾਣ ਨਾਲ ਹਰ ਸਭਿਆਚਾਰ ਉਤੇ ਕੁਝ ਦਬਾਉ ਵੀ ਪੈਂਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਕਾਰਨ ਲੋਕ ਤਣਾਉ ਗ੍ਰਸਤ ਹੋਣ ਲੱਗਦੇ ਹਨ ਪਰ ਜਿਹੜੇ ਸਭਿਆਚਾਰ ਇਨ੍ਹਾਂ ਦਬਾਵਾਂ ਦੇ ਕਾਰਨ ਆਪਣੀਆਂ ਮੂਲ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਤੋਂ ਬੇਮੁਖ ਹੋ ਜਾਂਦੇ ਹਨ, ਉਹ ਦੁਨੀਆਂ ਦੇ ਨਕਸ਼ੇ ਤੋਂ ਮਿਟ ਜਾਂਦੇ ਹਨ। ਪਰ ਜਿਹੜੇ ਲੋਕ ਆਪਣੀਆਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਸੰਭਾਲ ਕੇ ਬਦਲਦੀਆਂ ਪਰਸਥਿਤੀਆਂ ਅਨੁਸਾਰ ਇਨ੍ਹਾਂ ਵਿਚ ਨਵੀਂ ਵਸਤੂ ਭਰ ਦਿੰਦੇ ਹਨ; ਉਹ ਨਾ ਕੇਵਲ ਸੰਕਟ ਨੂੰ ਟਾਲ ਦਿੰਦੇ ਹਨ ਬਲਕਿ ਹੋਰ ਮਜ਼ਬੂਤ ਹੋ ਜਾਂਦੇ ਹਨ। ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਬਹੁਤ ਸਾਰੇ ਸੰਕਟਾਂ ਵਿਚੋਂ ਹੁੰਦਾ ਹੋਇਆ ਵਧੇਰੇ ਮਜ਼ਬੂਤ ਹੋ ਕੇ ਨਿਕਲਦਾ ਰਿਹਾ ਹੈ। ਅਜੋਕੀ ਪੂੰਜੀਵਾਦੀ ਦੌਰ ਵਿਚ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਬਹੁਤ ਸਾਰੇ ਦਬਾਵਾਂ ਅਤੇ ਸੰਕਟਾਂ ਦੇ ਰੂ-ਬ-ਰੂ ਹੈ। ਜਿਸ ਦੌਰ ਵਿਚੋਂ ਅਸੀਂ ਅੱਜ ਗੁਜ਼ਰ ਰਹੇ ਹਾਂ ਇਸ ਵਿਚ ਪੈਸਾ ਹੀ ਇੱਕੋ-ਇੱਕ ਹਕੀਕਤ ਬਣ ਕੇ ਰਹਿ ਗਿਆ ਹੈ। ਇਸ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਅਸੀਂ ਆਪਣੀਆਂ ਸਭਿਆਚਾਰਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਤਿਲਾਂਜਲੀ ਦਿੰਦੇ ਜਾ ਰਹੇ ਹਾਂ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਪੈਸੇ ਦੀ ਹਕੀਕਤ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਦਿਆਂ ਫੁਰਮਾਇਆ ਹੈ:

“ਪਾਪਾਂ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ, ਮੇਇਆ ਸਾਥਿ ਨ ਜਾਈ॥”

ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਲੇਖ ਦੇ ਅੰਤ ਵਿੱਚ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਬਾਰੇ ਕੁਝ ਤੇਖ਼ਲਿਆਂ ਦੀ ਚਰਚਾ ਕਰਦੇ ਹਨ। ਆਧੁਨਿਕ ਪੂੰਜੀਵਾਦੀ ਯੁੱਗ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਦੇ ਹੋਏ ਉਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਪੂੰਜੀਵਾਦ ਨੇ ਸਾਡੇ ਲੋਕਾਂ ਤੋਂ ਅਣਖ ਅਤੇ ਮਟਕ ਖੋਹ ਲਈ ਹੈ। ਹੁਣ ਹੋਰ ਸਭਿਆਚਾਰਾਂ ਵਾਂਗ ਪੰਜਾਬੀ ਲੋਕ ਵੀ ਪੈਸਾ ਇੱਕਠਾ ਕਰਨ ਦੀ ਹੋੜ ਜਾਂ ਦੌੜ ਵਿਚ ਸ਼ਾਮਲ ਹੋ ਗਏ ਹਨ। ਪੂੰਜੀਵਾਦੀ ਸਭਿਆਚਾਰ ਨੇ ਅਣਖ, ਸ਼੍ਰੇਧੀਨਤਾ ਅਤੇ ਸ਼੍ਰੇਮਾਣ ਵਰਗੀਆਂ ਸਾਡੀਆਂ ਕੇਂਦਰੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਖੋਰਾ ਲਾਉਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਹੈ। ਹੁਣ ਦੇਖਣਾ ਸਿਰਫ਼ ਇਹ ਹੈ ਕਿ ਕੀ ਪੰਜਾਬੀ ਲੋਕ ਆਪਣੀਆਂ ਕੀਮਤਾਂ ਨੂੰ ਬਚਾ ਸਕਦੇ ਹਨ ਜਾਂ ਨਹੀਂ। ਉਹ ਜੇ ਇਨ੍ਹਾਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਨਾ ਬਚਾ ਸਕੇ ਤਾਂ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਟੁਕੜੇ-ਟੁਕੜੇ ਹੋ ਜਾਵੇਗਾ ਅਤੇ ਇਸ ਦੇ ਨਾਲ ਹੀ ਸਾਡੀ ਸ਼ਨਾਖਤ ਅਤੇ ਸ਼੍ਰੇ-ਪਹਿਚਾਣ ਵੀ ਖ਼ਤਮ ਹੋ ਜਾਵੇਗੀ। ਆਪਣੀ ਸ਼੍ਰੇਧੀਨਤਾ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਦੀ ਵੰਗਾਰ ਨੂੰ ਹਿੰਮਤ, ਹੌਸਲੇ ਅਤੇ ਬਹਾਦਰੀ ਨਾਲ ਪ੍ਰਵਾਨ ਕਰਨ ਨਾਲ ਹੀ ਪੰਜਾਬੀਆਂ ਨੂੰ ਅਤੇ ਇਨ੍ਹਾਂ

ਦੇ ਸਭਿਆਚਾਰ ਨੂੰ ਕਾਇਮ ਰੱਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਲੇਖਕ ਨੇ ਪੰਜਾਬੀਆਂ ਨੂੰ ਆਪਣੇ ਸਭਿਆਚਾਰ ਦੀ ਅਖੰਡਤਾ ਅਤੇ ਸਮੁੱਚਤਾ ਨੂੰ ਬਚਾਉਣ ਲਈ ਭਰਪੂਰ ਚੁਣੌਤੀ ਦਿੱਤੀ ਹੈ।

5.3.5 ‘ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ’ ਲੇਖ ਦਾ ਕਲਾਤਮਕ ਪੱਖ

5.3.5.1 ਭਾਸ਼ਾ ਅਤੇ ਸ਼ਬਦਾਵਲੀ: ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਨੇ ਇਸ ਲੇਖ ਵਿਚ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰਕ ਬਣਤਰ ਦੀਆਂ ਮੂਲ ਖਸਲਤਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ। ਉਸਨੇ ਇਸ ਲੇਖ ਵਿਚ ਕੇਂਦਰੀ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਸ਼ਬਦ ਚੋਣ ਢੁੱਕਵੀਂ ਅਤੇ ਭਾਵਾਂ ਦੇ ਅਨੁਕੂਲ ਹੋਣ ਕਰਕੇ ਬਿਆਨੀਆ ਲਹਿਜ਼ਾ ਮੁਹਾਵਰੇਦਾਰ ਹੈ। ਉਸ ਨੇ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਲਈ ਉਰਦੂ-ਫ਼ਾਰਸੀ, ਹਿੰਦੀ-ਸੰਸਕ੍ਰਿਤ, ਅੰਗਰੇਜ਼ੀ ਦੇ ਪੰਜਾਬੀ ਵਿੱਚ ਪ੍ਰਚੱਲਤ ਸ਼ਬਦਾਂ ਦੀ ਖੁੱਲ੍ਹੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਜਿਵੇਂ; ਉਰਦੂ ਸ਼ਬਦ:- ਕਦਰਾਂ, ਬੁਨਿਆਦੀ, ਗ਼ਦਾਰੀ, ਸ਼ਾਹਦੀ, ਗ਼ੁਲਾਮ, ਹਕੀਕਤ ਆਦਿ ਸ਼ਬਦ। ਹਿੰਦੀ-ਸੰਸਕ੍ਰਿਤ:-ਵਿਲੱਖਣਤਾ, ਸੰਦਰਭ, ਨਿਰਧਾਰਿਤ, ਸੰਤਾਪ. ਪ੍ਰਤੀਬਿੰਬਤਾ, ਸ਼੍ਰੇਧੀਨਤਾ ਆਦਿ ਸ਼ਬਦ, ਪ੍ਰਾਜੈਕਟ, ਚਾਰਟਰ ਆਦਿ ਅੰਗਰੇਜ਼ੀ ਸ਼ਬਦ ਵਰਤੇ ਹਨ। ਇਸ ਤੋਂ ਬਿਨ੍ਹਾਂ ਫ਼ਰੀਦ ਬਾਣੀ ਦੀਆਂ ਟੂਕਾਂ ਵੀ ਉਸ ਸਮੇਂ ਦੀ ਪੰਜਾਬੀ ਵਿੱਚ ਦਿੱਤੀਆਂ ਹਨ। ਲੇਖਕ ਨੇ ਵੱਖ-ਵੱਖ ਭਾਸ਼ਾਵਾਂ ਦੀ ਸ਼ਬਦਾਵਲੀ ਤੋਂ ਬਿਨ੍ਹਾਂ ਆਪਣੇ ਬਿਆਨ ਨੂੰ ਵਧੇਰੇ ਰੋਚਕ ਬਣਾਉਣ ਲਈ ਮੂੰਹ ਫੇਰਨਾ, ਹੱਥ ਅੱਡਣਾ, ਹੱਡ ਭੰਨ ਕੇ ਖਾਣਾ, ਮੂੰਹੋਂ ਬੋਲਣਾ ਆਦਿ ਮੁਹਾਵਰਿਆਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ।

5.3.5.2 ਸ਼ੈਲੀ: ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦੇ ਇਸ ਲੇਖ ਦੀ ਸ਼ੈਲੀ ਬੌਧਿਕ ਹੈ। ਸਪੱਸ਼ਟਤਾ ਤੇ ਰੋਚਕਤਾ ਇਸ ਦੇ ਵਿਸ਼ੇਸ਼ ਗੁਣ ਹਨ। ਲੇਖਕ ਦੀ ਆਪਣੇ ਵਿਸ਼ੇ ਸੰਬੰਧੀ ਪੂਰੀ ਸਪੱਸ਼ਟਤਾ ਦਾ ਪ੍ਰਗਟਾਵਾ ਉਸਦੇ ਆਪਣੇ ਵਿਚਾਰਾਂ ਵਿੱਚ ਵੀ ਝਲਕਦਾ ਹੈ। ਲੇਖਕ ਨੇ ਇਸ ਲੇਖ ਨੂੰ ਆਧੁਨਿਕ ਨਿੱਕੀ ਕਹਾਣੀ ਵਾਂਗ ਕੇਵਲ ਇਕ ਧੁਰੀ ਉਪਰ ਕੇਂਦਰਿਤ ਕੀਤਾ ਹੈ ਅਤੇ ਉਹ ਧੁਰੀ ਹੈ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕੜੀ ਜਾਂ ਕੀਮਤ ਕਿਹੜੀ ਹੈ? ਕਹਾਣੀ ਵਾਂਗ ਹੀ ਉਹ ਇਸ ਪ੍ਰਸ਼ਨ ਨੂੰ ਲਮਕਾਈ ਗਿਆ ਹੈ ਅਤੇ ਦੋ-ਤਿੰਨ ਪੰਨੇ ਲਿਖੇ ਜਾਣ ਤੋਂ ਬਾਅਦ ਹੀ ਉਸਨੇ ਇਹ ਦਸਿਆ ਹੈ ਕਿ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕੜੀ ਸ਼੍ਰੇਧੀਨਤਾ ਅਰਥਾਤ ਸੁਤੰਤਰਤਾ ਹੈ। ਇਸ ਵਿਧੀ ਨੂੰ ‘ਡੀਡਕਟਿਵ ਲਾਜ਼ਿਕ’ (Deductive Logic) ਦੀ ਵਿਧੀ ਆਖਦੇ ਹਨ ਅਰਥਾਤ ਕਿਸੇ ਸਮੱਸਿਆ ਦਾ ਉੱਤਰ ਆਪਣੇ ਆਪ ਬਾਹਰ ਆ ਜਾਵੇ। ਸੁਕਰਾਤ ਵੀ ਆਪਣੇ ਵਿਦਿਆਰਥੀਆਂ ਦੀਆਂ ਸੰਕਾਵਾਂ ਦੇ ਉੱਤਰ ਦੇਣ ਸਮੇਂ ਇਸੇ ਵਿਧੀ ਦੀ ਵਰਤੋਂ ਕਰਦਾ ਸੀ। ਲੇਖਕ ਨੇ ਦਲੀਲਮਈ ਸ਼ੈਲੀ ਰਾਹੀਂ ਆਪਣੇ ਮਤ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ। ਆਪਣੇ ਮਤ ਦੀ ਪੁਸ਼ਟੀ ਲਈ ਉਸਨੇ ਸ਼ੇਖ਼ ਫ਼ਰੀਦ, ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, ਦੀਵਾਨ ਸਿੰਘ ਕਾਲੇਪਾਣੀ ਅਤੇ ਕਰਤਾਰ ਸਿੰਘ ਦੁੱਗਲ ਦੀਆਂ ਕਵਿਤਾਵਾਂ ਵਿੱਚੋਂ ਟੂਕਾਂ ਵੀ ਪ੍ਰਸਤੁਤ ਕੀਤੀਆਂ ਹਨ। ਲੇਖਕ ਆਪਣੇ ਮਤ ਨੂੰ ਪਾਠਕਾਂ ਉਪਰ ਥੋਪਦਾ ਨਹੀਂ ਬਲਕਿ ਆਪਣੇ ਸੁਝਾਉ ਪੇਸ਼ ਕਰਕੇ ਵਿਚਾਰ-ਚਰਚਾ ਨੂੰ ਖੁੱਲ੍ਹੀ ਛੱਡ ਦਿੰਦਾ ਹੈ। ਪਾਠਕਾਂ ਦੀ ਮਰਜ਼ੀ ਹੈ ਉਹ ਜਿਹੜਾ ਮਰਜ਼ੀ ਰਸਤਾ ਚੁਣ ਲਵੇ। ਇਉਂ ਇਹ ਲੇਖ ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦੀਆਂ ਬ੍ਰਿਤਾਂਤਕ ਵਿਧੀਆਂ ਅਤੇ ਲਿਖਣ ਸ਼ੈਲੀ ਦਾ ਇੱਕ ਬੜਾ ਪ੍ਰਮਾਣਿਕ ਨਮੂਨਾ ਪੇਸ਼ ਕਰਦਾ ਹੈ।

5.3.5.3 ਵਾਕ ਤੇ ਪੈਰ੍ਹੇ: ਵਿਚਲਾ ਹਰ ਪੈਰ੍ਹਾ ਕਿਸੇ ਨਵੇਂ ਵਿਚਾਰ ਜਾਂ ਪੱਖ ਨੂੰ ਲੈ ਕੇ ਆਰੰਭ ਹੁੰਦਾ ਹੈ। ਲੇਖਕ ਇਸ ਵਿੱਚ ਬਹੁਤ ਸਾਰੇ ਭਾਵਪੂਰਤ ਮਿਸ਼ਰਿਤ ਅਤੇ ਸੰਯੁਕਤ ਵਾਕ ਮਿਲਦੇ ਹਨ ਜੋ ਲੇਖਕ ਵਿਚਾਰਾਂ ਦੀ ਲੜੀ ਨੂੰ ਲਗਾਤਾਰ ਅੱਗੇ ਤੋਰਦੇ ਹਨ। ਹਰ ਵਾਕ ਆਪਣੇ ਤੋਂ ਪਹਿਲੇ ਵਾਕ ਵਿੱਚੋਂ ਉਪਜਦਾ ਹੈ ਤੇ ਨਵੇਂ ਵਾਕ ਨੂੰ ਜਨਮ ਦਿੰਦਾ ਹੈ ਜੋ

ਪੈਰਿਆਂ ਦੀ ਰਚਨਾ ਕਰਦੇ ਹਨ। ਲੇਖ ਇਸ ਤਰ੍ਹਾਂ ਸਾਰੇ ਪੈਰੇ ਇੱਕ ਲੜੀ ਵਿਚ ਪਰੋਏ ਪ੍ਰਤੀਤ ਹੁੰਦੇ ਹਨ। ਕਈ ਪੈਰੇ ਬੜੇ ਖਿੱਚ ਭਰੇ ਵਾਕਾਂ ਨਾਲ ਸ਼ੁਰੂ ਹੁੰਦੇ ਹਨ।

ਜਿਵੇਂ:-ੳ. ਬਾਬਾ ਫ਼ਰੀਦ ਦੀ ਕਦਰ ਪ੍ਰਣਾਲੀ ਵਿੱਚ ਹੋਰ ਬੜੇ ਗੁਣ ਸ਼ਾਮਲ ਹਨ।...

ਅ. ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਨਾ ਸਿੱਖ ਸਭਿਆਚਾਰ ਹੈ, ਨਾ ਹਿੰਦੂ ਸਭਿਆਚਾਰ, ਨਾ ਮੁਸਲਿਮ ਸਭਿਆਚਾਰ, ਨਾ ਈਸਾਈ ਸਭਿਆਚਾਰ।...

ੲ. ਆਪਣੇ ਸਭਿਆਚਾਰ ਤੋਂ ਮੂੰਹ ਫੇਰਨਾ ਕੋਈ ਸਧਾਰਨ ਸਥਿਤੀ ਨਹੀਂ ਤੇ ਨਾ ਹੀ ਇਹ ਸੰਭਵ ਹੈ।...

5.3.5.4 ਅਲੰਕਾਰ: ਲੇਖਕ ਨੇ ਆਪਣੇ ਇਸ ਲੇਖ ਵਿਚ ਉਚੇਚੇ ਪੱਧਰ 'ਤੇ ਸੁਚੇਤ ਹੋ ਕੇ ਅਲੰਕਾਰਾਂ ਦੀ ਵਰਤੋਂ ਨਹੀਂ ਕੀਤੀ ਲੇਕਿਨ ਕਿਧਰੇ-ਕਿਧਰੇ ਉਹ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਨ ਲਈ ਅਲੰਕਾਰਾਂ ਦੀ ਵਰਤੋਂ ਕਰਦਾ ਹੈ। ਇਸ ਰਚਨਾ ਵਿੱਚ ਸਾਨੂੰ ਰੂਪਕ ਤੇ ਦ੍ਰਿਸ਼ਟਾਂਤ ਅਲੰਕਾਰਾਂ ਦੇ ਕੁਝ ਨਮੂਨੇ ਵੇਖਣ ਨੂੰ ਮਿਲਦੇ ਹਨ ਜੋ ਇਕ ਤਰ੍ਹਾਂ ਨਾਲ ਇਸ ਵਿਚ ਰਸ ਪੈਦਾ ਕਰਦੇ ਹਨ। ਜਿਵੇਂ;

ੳ. “ਕੋਮੀ ਸਭਿਆਚਾਰ ਹਮੇਸ਼ਾ ਹੀ ਵੱਖੋ-ਵੱਖਰੇ ਸਭਿਆਚਾਰਾਂ ਦਾ ਇਕ ਰੰਗ-ਬਰੰਗਾ ਗੁਲਦਸਤਾ ਹੁੰਦਾ ਹੈ।”

ਅ. “ਭਾਵੇਂ ਸਭਿਆਚਾਰ ਓਨੀ ਹੀ ਸਧਾਰਨ ਪਰ ਲਾਜ਼ਮੀ ਸਥਿਤੀ ਹੈ ਜਿੰਨੀ ਮਨੁੱਖ ਲਈ ਹਵਾ ਜਾਂ ਮੱਛੀ ਲਈ ਪਾਣੀ...”

5.3.5.5 ਹਵਾਲੇ ਤੇ ਟੂਕਾਂ ਦੀ ਵਰਤੋਂ: ਲੇਖਕ ਦਾ ਬਿਆਨ ਤਰਕਸ਼ੀਲਤਾ, ਹਵਾਲੇ ਅਤੇ ਟੂਕਾਂ ਨਾਲ ਭਰਪੂਰ ਹੈ ਆਪਣੇ ਮਤ ਦੀ ਪੁਸ਼ਟੀ ਲਈ ਅਨੇਕ ਤਰਕ ਸ਼ੇਖ ਫ਼ਰੀਦ ਦੀ ਬਾਣੀ, ਲੋਕਗੀਤ, ਪ੍ਰੇ. ਪੂਰਨ ਸਿੰਘ, ਡਾ. ਦੀਵਾਨ ਸਿੰਘ ਕਾਲੇਪਾਣੀ ਅਤੇ ਕਰਤਾਰ ਸਿੰਘ ਦੁੱਗਲ ਦੀਆਂ ਰਚਨਾਵਾਂ ਵਿਚੋਂ ਟੂਕਾਂ ਤੇ ਹਵਾਲੇ ਦਿੰਦਾ ਹੈ ਜੋ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕਦਰ ਪ੍ਰਣਾਲੀ ਦਾ ਪ੍ਰਗਟਾਵਾ ਕਰਦੀਆਂ ਹਨ। ਉਹ ਇਨ੍ਹਾਂ ਟੂਕਾਂ ਦੇ ਹਵਾਲੇ ਸਦਕਾ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਬੁਨਿਆਦੀ ਕਦਰ ਅਤੇ ਉਸ ਦੇ ਪਾਸਾਰ ਬਾਕੀ ਕਦਰ ਪ੍ਰਣਾਲੀ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਨ ਵਿਚ ਕਾਮਯਾਬ ਹੁੰਦਾ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਇਸ ਤਰ੍ਹਾਂ ਡਾ. ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਦਾ ਇਹ ਲੇਖ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀਆਂ ਬੁਨਿਆਦੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਵਿਚ ਮੌਲਿਕ ਤੇ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਤਾ ਰੱਖਦਾ ਹੈ। ਇਹ ਰਚਨਾ ਆਪਣੀ ਸ਼ੈਲੀ ਦੀ ਵਿਲੱਖਣਤਾ ਕਾਰਨ ਹੀ ਪਾਠਕਾਂ ਨੂੰ ਵਧੇਰੇ ਟੁੰਬਦੀ ਹੈ।

5.4 ਸਾਰ:

ਓਪਰੇਕਤ ਦੇਵੇਂ ਲੇਖਾਂ ਵਿੱਚ ਅਸੀਂ ਇਮਤਿਹਾਨ ਵਿਚ ਪੁੱਛੇ ਜਾ ਸਕਣ ਵਾਲੇ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਅਨੁਸਾਰ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਤੋਂ ਚਰਚਾ ਕੀਤੀ ਹੈ। ਇਹਨਾਂ ਦੇਵੇਂ ਲੇਖਾਂ ਵਿੱਚੋਂ ਇਮਤਿਹਾਨ ਵਿਚ ਵਿਸ਼ਾ-ਵਸਤੂ, ਸਾਰ ਜਾਂ ਲੇਖ ਦੇ ਕਲਾਤਮਕ ਪੱਖ ਬਾਰੇ ਵੱਡੇ ਪ੍ਰਸ਼ਨ ਪੁੱਛੇ ਜਾਣਗੇ। ਮੂਲ ਪਾਠ ਨੂੰ ਪੜ੍ਹ ਕੇ ਅਤੇ ਓਪਰੇਕਤ ਪਾਠ ਵਿਚਲੀ ਸਮੱਗਰੀ ਅਨੁਸਾਰ ਤੁਸੀਂ ਪੁੱਛੇ ਗਏ ਦਾ ਉੱਤਰ ਦੇਣਾ ਹੈ।

5.5 ਸੰਖੇਪ ਉੱਤਰਾਂ ਵਾਲੇ ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ:

ਪਾਠ ਪੁਸਤਕ ਵਿਚਲੇ ਮੂਲ ਲੇਖ ਅਤੇ ਓਪਰੇਕਤ ਸਮੱਗਰੀ ਨੂੰ ਪੜ੍ਹਨ ਉਪਰੰਤ ਹੇਠ ਲਿਖੇ ਨਮੂਨੇ ਦੇ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਅਭਿਆਸ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ।

ਪ੍ਰਸ਼ਨ 1. ਤੀਆਂ ਦਾ ਤਿਉਹਾਰ ਕਿਹੜੇ ਮਹੀਨੇ ਅਤੇ ਕਿਸ ਦਿਨ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 2. ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਨੂੰ ਮਨਾਉਣ ਲਈ ਕਿਹੜੀ ਥਾਂ ਨਿਸ਼ਚਿਤ ਕੀਤੀ ਜਾਂਦੀ ਹੈ?

ਪ੍ਰਸ਼ਨ 3. ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਵਿੱਚ ਭਰਾ ਦੀ ਕੀ ਮਹੱਤਤਾ ਹੁੰਦੀ ਹੈ?

ਪ੍ਰਸ਼ਨ 4. ਸੰਧਾਰਾ ਕਿਸ ਵੱਲੋਂ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 5. ਤੀਆਂ ਦੇ ਤਿਉਹਾਰ ਵਿਚ ਹੇਠ ਲਿਖੇ ਗੀਤ ਦਾ ਸਮਾਜਿਕ ਸੰਦਰਭ ਕੀ ਹੈ?

ਭੈਣਾਂ ਰੋਦੀਆਂ ਪਿਛੇਕੜ ਖੜ੍ਹ ਕੇ,

ਜਿਹਨਾਂ ਦੇ ਘਰ ਵੀਰ ਨਹੀਂ।

ਪ੍ਰਸ਼ਨ 6. ਬਾਬਾ ਫ਼ਰੀਦ ਦੇ ਹਵਾਲੇ ਨਾਲ ਡਾ. ਫ਼ਰੈਂਕ ਨੇ ਪੰਜਾਬੀਆਂ ਦੇ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਜੀਵਨ ਜਿਉਣ ਦੀ ਮੰਗ ਨੂੰ ਦੱਸਿਆ ਹੈ?

ਪ੍ਰਸ਼ਨ 7. ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦੀ ਕੇਂਦਰੀ ਕਦਰ ਕਿਹੜੀ ਹੈ?

ਪ੍ਰਸ਼ਨ 8. ਡਾ. ਫ਼ਰੈਂਕ ਲੇਖ ਦੇ ਅੰਤ ਵਿੱਚ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਬਾਰੇ ਕਿਹੜੀਆਂ ਚਿੰਤਾਵਾਂ ਦੀ ਚਰਚਾ ਕਰਦਾ ਹੈ?

ਪ੍ਰਸ਼ਨ 9 ਡਾ. ਫ਼ਰੈਂਕ ਲੇਖ ਵਿਚ ਪੰਜਾਬੀ ਲੋਕਾਂ ਵਿਚਲੀ ਬਹਾਦਰੀ ਦੇ ਕਿਹੜੇ ਨਿਵੇਕਲੇ ਅਰਥਾਂ ਦੀ ਸਨਾਖਤ ਕਰਦੇ ਹਨ?

ਪ੍ਰਸ਼ਨ 10 ਡਾ. ਫ਼ਰੈਂਕ ਇਸ ਲੇਖ ਵਿਚ ਪੰਜਾਬੀ ਦੇ ਸਭਿਆਚਾਰ ਅਤੇ ਉਹਨਾਂ ਦੇ ਧਰਮ ਨਾਲ ਰਿਸ਼ਤੇ ਬਾਰੇ ਕੀ ਕਹਿੰਦੇ ਹਨ?

5.6 ਹੋਰ ਪੜ੍ਹਨ ਲਈ ਸਹਾਇਕ ਪੁਸਤਕਾਂ

1. ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ, *ਮੇਰਾ ਪਿੰਡ*

2. ਡਾ. ਹਰਮਿੰਦਰ ਸਿੰਘ ਦਿਓਲ ਅਤੇ ਡਾ. ਕੁਲਬੀਰ ਸਿੰਘ ਕਾਂਗ (ਸੰਪਾ.), *ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ*

3. ਡਾ. ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ, *ਸਭਿਆਚਾਰ-ਮੁੱਢਲੀ ਜਾਣ-ਪਛਾਣ*

4. ਡਾ. ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ, *‘ਸਭਿਆਚਾਰ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ’*

5. ਡਾ. ਸੋਹਿੰਦਰ ਸਿੰਘ ਵਣਜਾਰਾ ਬੇਦੀ, *ਪੰਜਾਬੀ ਲੋਕਧਾਰਾ ਵਿਸ਼ਵ ਕੋਸ਼-ਸੱਤ ਜਿਲਦਾਂ ਵਿਚ*

6. ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ, *ਲੋਕਧਾਰਾ ਦੇ ਕੁਝ ਪੱਖ*

7. ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ, *ਲੋਕਧਾਰਾ: ਪਰੰਪਰਾ ਅਤੇ ਆਧੁਨਿਕਤਾ*

8. ਡਾ. ਭੁਪਿੰਦਰ ਸਿੰਘ ਖਹਿਰਾ, *ਲੋਕਧਾਰਾ, ਭਾਸ਼ਾ ਤੇ ਸਭਿਆਚਾਰ*

9. ਡਾ. ਨਾਹਰ ਸਿੰਘ, *ਲੋਕ-ਕਾਵਿ ਦੀ ਸਿਰਜਣ ਪ੍ਰਕਿਰਿਆ*

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ-6

ਗੁਰਮੀਤ ਸਿੰਘ ਦਾ ਲੇਖ 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ'

ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

6.0 ਭੂਮਿਕਾ: ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਤੁਹਾਡਾ ਸਿਲੇਬਸ ਦੇ ਇਸ ਹਿੱਸੇ ਵਿਚ ਲੋਕਧਾਰਾ ਅਤੇ ਸਭਿਆਚਾਰ ਨਾਲ ਸੰਬੰਧਿਤ ਲੇਖ ਪੜ੍ਹਾਏ ਜਾ ਰਹੇ ਹਨ। ਇਸ ਪਾਠ ਵਿਚ ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਦਾ ਲੇਖ 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ' ਪੜ੍ਹਾਇਆ ਜਾ ਰਿਹਾ ਹੈ।

6.1 ਪਾਠ ਦਾ ਮੰਤਵ: ਇਸ ਪਾਠ ਦਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਲੋਕਧਾਰਾ ਅਤੇ ਸਭਿਆਚਾਰ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਗਿਆਨ ਵਿਚ ਵਾਧਾ ਕਰਨਾ ਹੈ। ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਨੂੰ ਵਧਾਉਣਾ ਹੈ। ਇਸ ਪਾਠ ਵਿਚ 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ' ਲੇਖ ਰਾਹੀਂ ਇਹ ਦਰਸਾਇਆ ਗਿਆ ਹੈ ਕਿ ਕਿਵੇਂ ਮਨੁੱਖ ਆਪਣੇ ਤੋਂ ਪੂਰਵ ਕਾਲ ਵਿਚ ਪ੍ਰਾਪਤ ਅਨੁਭਵ ਰਾਹੀਂ ਨਵੇਂ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਸਿਰਜਣਾ ਕਰਦਾ ਆਇਆ ਹੈ। ਜਾਦੂ ਚਿੰਤਨ ਅਤੇ ਧਰਮ ਚਿੰਤਨ ਇਹਨਾਂ ਵਿਸ਼ਵਾਸਾਂ ਦੀਆਂ ਮਿਸਾਲਾਂ ਹਨ। ਇਹ ਵਿਸ਼ਵਾਸ ਪੀੜ੍ਹੀ-ਦਰ-ਪੀੜ੍ਹੀ ਲੋਕ ਜੀਵਨ ਦਾ ਹਿੱਸਾ ਬਣ ਗਏ ਹਨ। ਸੋ ਇਸ ਪਾਠ ਦਾ ਮੰਤਵ ਪੰਜਾਬ ਦੇ ਲੋਕ-ਵਿਸ਼ਵਾਸਾਂ ਦੇ ਵਿਭਿੰਨ ਪੱਖਾਂ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਨਾ ਹੈ।

6.2 ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ (ਲੇਖ: 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ'- ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ)

6.2.1 ਭੂਮਿਕਾ

6.2.2 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ

6.2.3 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ' ਲੇਖ ਦਾ ਵਿਸ਼ਾ

6.2.4 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ' ਲੇਖ ਦੀ ਸੰਖੇਪ ਚਰਚਾ ਅਤੇ ਸਾਰ

6.2.5 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ' ਲੇਖ ਦਾ ਕਲਾਤਮਕ ਪੱਖ

6.3 ਸਾਰ

6.4 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

6.5 ਹੋਰ ਪੜ੍ਹਨ ਲਈ ਸਹਾਇਕ ਪੁਸਤਕਾਂ

6.2 ਲੇਖ: 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ'- ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ

ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਇਸ ਲੇਖ ਦਾ ਮੂਲ ਪਾਠ ਤੁਸੀਂ ਆਪ ਪੜ੍ਹਨਾ ਹੈ। 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ' ਲੇਖ ਬਾਰੇ ਵਿਸਥਾਰਤ ਜਾਣਕਾਰੀ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹੈ।

6.2.1 ਭੂਮਿਕਾ: ਇਸ ਲੇਖ ਵਿਚ ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਨੇ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਸਿਧਾਂਤਕ ਚੈਖਟਾ ਤਿਆਰ ਕੀਤਾ ਹੈ ਅਤੇ ਇਹਨਾਂ ਦਾ ਵਰਗੀਕਰਨ ਕੀਤਾ ਹੈ। ਲੋਕਧਾਰਾ ਸ਼ਾਸਤਰੀਆਂ ਲਈ ਇਹ ਵਰਗੀਕਰਨ ਬਹੁਤ ਕਠਿਨ ਕਾਰਜ ਹੈ। ਇਸ ਲੇਖ ਰਾਹੀਂ ਇਹ ਵੀ ਦਰਸਾਇਆ ਗਿਆ ਹੈ ਕਿ ਕਿਵੇਂ ਮਨੁੱਖ ਆਪਣੇ ਤੋਂ ਪੂਰਵ ਕਾਲ ਵਿਚ ਪ੍ਰਾਪਤ ਅਨੁਭਵ ਰਾਹੀਂ ਨਵੇਂ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਸਿਰਜਣਾ ਕਰਦਾ ਆਇਆ ਹੈ। ਜਾਦੂ ਚਿੰਤਨ ਅਤੇ ਧਰਮ ਚਿੰਤਨ ਇਹਨਾਂ ਵਿਸ਼ਵਾਸਾਂ ਦੀਆਂ ਮਿਸਾਲਾਂ ਹਨ। ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਨੇ ਆਪਣੇ ਲੇਖ ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਸਤਾਰਾਂ ਕਿਸਮਾਂ ਵਿੱਚ ਵੰਡ ਕੇ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਜਨਮ, ਵਿਆਹ ਅਤੇ ਮੌਤ ਜ਼ਿੰਦਗੀ ਦੇ ਅਹਿਮ ਵਰਤਾਰੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਵੱਖ-ਵੱਖ ਮੌਕਿਆਂ ਤੇ ਕੀਤੇ ਜਾਣ ਵਾਲੇ ਵਿਸ਼ਵਾਸਾਂ ਅਤੇ ਸਮਾਜ ਵਿੱਚ ਇਹਨਾਂ ਦੀ ਮਹੱਤਤਾ ਸੰਬੰਧੀ ਵਿਸਥਾਰ ਵਿਚ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ।

6.2.2 ਲੇਖਕ ਨਾਲ ਜਾਣ-ਪਛਾਣ: ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਪੰਜਾਬੀ ਲੋਕਧਾਰਾ ਅਤੇ ਸਭਿਆਚਾਰ ਦੇ ਖੇਤਰ ਵਿਚ ਨਿੱਠ ਕੇ ਕੰਮ ਕਰਨ ਵਾਲੇ ਲੋਕਧਾਰਾ ਸ਼ਾਸਤਰੀ ਅਤੇ ਸਿਰਜ਼ੀ ਬਿਰਤੀ ਵਾਲੇ ਖੋਜੀ ਵਿਦਵਾਨ ਹਨ। ਉਹ ਬਹੁਤ ਲੰਮੇ ਸਮੇਂ ਤੋਂ ਲੋਕਧਾਰਾ ਦੇ ਖੇਤਰ ਵਿਚ ਅਧਿਆਪਨ ਦੇ ਨਾਲ-ਨਾਲ ਖੋਜ ਦਾ ਕਾਰਜ ਵੀ ਕਰਦੇ ਆ ਰਹੇ ਹਨ। ਉਹਨਾਂ ਦਾ ਜਨਮ 2 ਦਸੰਬਰ 1956 ਨੂੰ ਪਿੰਡ ਗਜ਼ਨੀਪੁਰ, ਜ਼ਿਲ੍ਹਾ ਗੁਰਦਾਸਪੁਰ ਵਿਖੇ ਹੋਇਆ। ਉਹਨਾਂ ਦੀ ਮਾਤਾ ਦਾ ਨਾਮ ਦਲੀਪ ਕੌਰ ਅਤੇ ਪਿਤਾ ਦਾ ਨਾਮ ਸ. ਕਰਤਾਰ ਸਿੰਘ ਹੈ। ਉਹ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨਿਵਰਸਿਟੀ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਪ੍ਰੋਫੈਸਰ ਦੇ ਅਹੁਦੇ ਤੇ ਰਹਿ ਕੇ ਸੇਵਾਵਾਂ ਨਿਭਾ ਚੁੱਕੇ ਹਨ। ਉਹਨਾਂ ਦੀਆਂ ਪ੍ਰਸਿੱਧ ਪੁਸਤਕਾਂ 'ਲੋਕਧਾਰਾ ਦੇ ਕੁਝ ਪੱਖ' (1985), ਲੋਕ ਰੰਗ (ਸੰਪਾਦਿਤ 1990), 'ਲੋਕਧਾਰਾ: ਪਰੰਪਰਾ ਅਤੇ ਆਧੁਨਿਕਤਾ' (2007) ਅਤੇ 'ਸਭਿਆਚਾਰ ਅਤੇ ਲੋਕਧਾਰਾ: ਵਿਸ਼ਵ ਚਿੰਤਨ (ਡਾ. ਸੁਰਜੀਤ ਸਿੰਘ ਨਾਲ ਸਾਂਝੀ ਸੰਪਾਦਿਤ ਪੁਸਤਕ, 2020) ਆਦਿ ਹਨ।

6.2.3 'ਪੰਜਾਬ ਦੇ ਲੋਕ-ਵਿਸ਼ਵਾਸ' ਲੇਖ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ: ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਨੇ ਆਪਣੇ ਲੇਖ 'ਪੰਜਾਬ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸ' ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਸਿਧਾਂਤਕ ਰੂਪ-ਰੇਖਾ ਤਿਆਰ ਕਰਕੇ ਅੱਗੇ ਵਿਸਥਾਰ ਨਾਲ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ। ਇਸ ਲੇਖ ਵਿਚ ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੇ ਪੈਦਾ ਹੋਣ ਦੇ ਆਧਾਰ, ਉਹਨਾਂ ਦੀ ਅੰਦਰੂਨੀ ਬਣਤਰ ਅਤੇ ਉਹਨਾਂ ਦੇ ਸਮਾਜਿਕ ਕਾਰਜ ਆਦਿ ਬਾਰੇ ਵਿਆਖਿਆ ਕਰਦੇ ਹਨ। ਇਸ ਦੇ ਪ੍ਰਮੁੱਖ ਵਿਸ਼ੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਦੀ ਉਪਜ ਦੇ ਕਾਰਨ, ਵਿਸ਼ਵਾਸ ਦੀ ਸਿਧਾਂਤਕ ਪਰਿਭਾਸ਼ਾ, ਭਾਰਤੀ ਅਤੇ ਪੱਛਮੀ ਚੇਤਨਾ ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਵੱਖਰਤਾ, ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਤੇ ਵਹਿਮ ਭਰਮ ਵਿੱਚ ਅੰਤਰ, ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਖੇਤਰੀ ਸੰਬੰਧ ਅਤੇ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੇ ਵਰਗੀਕਰਨ ਨਾਲ ਸੰਬੰਧਤ ਹੈ। ਵਿਸ਼ਵਾਸ ਕਰਨਾ ਮਨੁੱਖ ਦੀ ਸੁਭਾਵਿਕ ਬਿਰਤੀ ਹੈ। ਪ੍ਰਕਿਰਤੀ ਨਾਲ ਸੰਘਰਸ਼ ਕਰਦਾ ਮਨੁੱਖ ਆਪਣੇ ਆਲੇ-ਦੁਆਲੇ ਸੰਬੰਧੀ ਬਹੁਤ ਸਾਰੇ ਵਿਸ਼ਵਾਸ ਬਣਾ ਲੈਂਦਾ ਹੈ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਪੀੜ੍ਹੀ-ਦਰ-ਪੀੜ੍ਹੀ ਸਵੀਕਾਰ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਹੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਮਨੁੱਖ ਆਪਣੇ ਸੁਰੂਆਤੀ ਸਮੇਂ ਵਿੱਚ ਪ੍ਰਕਿਰਤੀ ਦੀਆਂ ਪ੍ਰਕਿਰਿਆਵਾਂ ਤੋਂ ਅਣਜਾਣ ਸੀ ਜਿਸ ਕਾਰਨ ਪ੍ਰਕਿਰਤੀ ਦੀਆਂ ਪ੍ਰਕਿਰਿਆਵਾਂ ਦਾ ਪ੍ਰਭਾਵ ਗ੍ਰਹਿਣ ਕਰਦਾ ਗਿਆ। ਇਹ ਪ੍ਰਭਾਵ ਹੀ ਬਾਅਦ ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਆਧਾਰ ਬਣੇ। ਪ੍ਰਕਿਰਤੀ ਜਾਂ ਮਨੁੱਖ ਨਾਲ ਵਾਪਰੀ ਘਟਨਾ ਦਾ ਸੰਬੰਧ ਜਦੋਂ ਕਿਸੇ ਦੂਸਰੀ ਘਟਨਾ ਨਾਲ ਜੁੜ ਜਾਂਦਾ ਤਾਂ ਮਨੁੱਖ ਲਈ ਸਮਾਨ ਘਟਨਾਵਾਂ ਲਈ ਵਿਸ਼ਵਾਸ ਬਣਨ ਲੱਗੇ। ਜਿਵੇਂ-ਜਿਵੇਂ ਮਨੁੱਖ ਦਾ ਅਨੁਭਵ ਵਿਸ਼ਾਲ ਹੁੰਦਾ ਗਿਆ ਤਾਂ ਇਨ੍ਹਾਂ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਦਾਇਰਾ ਵੀ ਫੈਲਦਾ ਗਿਆ।

ਭਾਰਤ ਵਰਗੇ ਦੇਸ਼ਾਂ ਵਿੱਚ ਇਨ੍ਹਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਬੀਤੇ ਸਮਿਆਂ ਦੀ ਜੀਵਨ ਜਾਚ ਦਾ ਅੰਗ ਮੰਨ ਕੇ ਅਧਿਐਨ ਕਰਨਾ ਸਹੀ ਪ੍ਰਤੀਤ ਨਹੀਂ ਹੁੰਦਾ। ਭਾਰਤ ਜਿਹੇ ਦੇਸ਼ਾਂ ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅੱਜ ਵੀ ਲੋਕ ਜੀਵਨ ਦਾ ਮਹੱਤਵਪੂਰਨ ਹਿੱਸਾ ਹਨ। ਜਨਮ ਤੋਂ ਲੈ ਕੇ ਮਰਨ ਤੱਕ ਦੀਆਂ ਸਾਰੀਆਂ ਰਸਮਾਂ ਪੂਰੇ ਵਿਸ਼ਵਾਸ ਨਾਲ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਅੱਠਵੇਂ ਦਹਾਕੇ ਵਿੱਚ ਜਦੋਂ ਕੋਈ ਪੰਜਾਬੀ ਕਵੀ ਇਹ ਸਤਰਾਂ ਲਿਖਦਾ ਹੈ ਤਾਂ ਸਾਡੇ ਸਭਿਆਚਾਰ ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਮਹੱਤਤਾ ਵੇਖੀ ਜਾ ਸਕਦੀ ਹੈ।

ਦੁਨੀਆਂ ਚੰਨ 'ਤੇ ਜਾ ਪਹੁੰਚੀ ਏ

ਅਸਾਂ ਨਹੀਂ ਤੁਰਨਾ ਬਿੱਲੀ ਰਸਤਾ ਕੱਟ ਗਈ ਏ।

ਅਸੀਂ ਅਕਸਰ ਹੀ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਅਤੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਨੂੰ ਇੱਕੋ ਅਰਥਾਂ ਵਿੱਚ ਪਰਿਭਾਸ਼ਿਤ ਕਰ ਦਿੰਦੇ ਹਾਂ। ਅਸਲ ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਤੇ ਵਹਿਮ ਭਰਮ ਲੋਕਧਾਰਾ ਦੀਆਂ ਦੋ ਅਲੱਗ-ਅਲੱਗ ਵੰਨਗੀਆਂ ਹਨ। ਵਹਿਮ ਭਰਮ ਦਾ ਆਧਾਰ ਨਿਰੋਲ ਭਾਵਨਾ ਹੋ ਸਕਦੀ ਹੈ ਅਤੇ ਇਸ ਦਾ ਉਦੇਸ਼ ਇਕ ਖਾਸ ਸਮੇਂ ਦੀ ਸਥਿਤੀ ਦਾ ਸਮਾਧਾਨ ਹੋ ਸਕਦਾ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਕਿਸੇ ਸਮਾਜ ਦੀ ਵਿਗਿਆਨਕ ਚੇਤਨਾ ਉੱਪਰ ਵੀ ਆਧਾਰਿਤ ਹੋ ਸਕਦੇ ਹਨ ਅਤੇ ਇਨ੍ਹਾਂ ਵਿੱਚ ਲੋਕ ਭਾਵਨਾ ਵੀ ਸ਼ਾਮਲ ਹੁੰਦੀ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਦੀ ਮਿਆਦ ਵਹਿਮਾਂ ਭਰਮਾਂ ਤੋਂ ਲੰਮੀ ਹੁੰਦੀ ਹੈ। ਆਮ ਤੌਰ 'ਤੇ ਇਹ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਲੋਕ ਵਿਸ਼ਵਾਸ ਨਿਮਨ ਬੌਧਿਕ ਅਵਸਥਾ ਦੀ ਉਪਜ ਹੁੰਦੀ ਹੈ ਪਰ ਜਦੋਂ ਅਸੀਂ ਵਰਤਮਾਨ ਸਮੇਂ ਵਿੱਚ ਵਸਿਸ਼ਟ ਧਰਮਾਂ ਦਾ ਆਧਾਰ ਵੇਖਦੇ ਹਾਂ ਤਾਂ ਇਨ੍ਹਾਂ ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਭੂਮਿਕਾ ਵੇਖੀ ਜਾ ਸਕਦੀ ਹੈ।

ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਵਰਗੀਕਰਨ ਜਿੰਨਾ ਜ਼ਰੂਰੀ ਹੈ ਓਨਾ ਮੁਸ਼ਕਿਲ ਕਾਰਜ ਵੀ ਹੈ। ਲੋਕਧਾਰਾ ਸ਼ਾਸਤਰੀਆਂ ਲਈ ਇਹ ਵਰਗੀਕਰਨ ਬਹੁਤ ਕਠਿਨ ਕਾਰਜ ਹੈ। ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਨੇ ਆਪਣੇ ਲੇਖ 'ਲੋਕ ਵਿਸ਼ਵਾਸ' ਵਿੱਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਸਤਾਰਾਂ ਕਿਸਮਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ। ਇਨ੍ਹਾਂ ਸੰਬੰਧੀ ਸੰਖੇਪ ਵਿਆਖਿਆ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ।

ਜਨਮ, ਵਿਆਹ ਅਤੇ ਮੌਤ ਜ਼ਿੰਦਗੀ ਦੇ ਅਹਿਮ ਵਰਤਾਰੇ ਹਨ। ਸਮਾਜ ਵਿੱਚ ਇਨ੍ਹਾਂ ਸੰਬੰਧੀ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਔਰਤ ਦੇ ਗਰਭਵਤੀ ਹੋਣ ਨਾਲ ਹੀ ਉਸ ਔਰਤ ਨੂੰ ਕਿਸੇ ਮ੍ਰਿਤਕ ਦੇਹ ਨੂੰ ਵਿਖਾਇਆ ਨਹੀਂ ਜਾਂਦਾ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇਸ ਤਰ੍ਹਾਂ ਭਰੂਣ ਨੂੰ ਸੋਕੜਾ ਹੋ ਸਕਦਾ ਹੈ ਜਾਂ ਉਸਦੀ ਮੌਤ ਹੋ ਸਕਦੀ ਹੈ। ਜਨਮ ਤੋਂ ਬਾਅਦ ਮਾਂ ਅਤੇ ਬੱਚੇ ਨੂੰ ਪੰਦਰਾਂ ਦਿਨ ਇੱਕ ਕਮਰੇ ਵਿੱਚ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਕਮਰੇ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਤੇ ਅੱਗ ਅਤੇ ਲੋਹਾ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਪਿੱਛੇ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਕੋਈ ਬਦਰੂਹ ਮਾਂ ਅਤੇ ਬੱਚੇ ਕੋਲ ਪਹੁੰਚ ਨਹੀਂ ਸਕੇਗੀ। ਵਿਆਹ ਤੋਂ ਦਸ ਦਿਨ ਪਹਿਲਾਂ ਮੁੰਡੇ ਜਾਂ ਕੁੜੀ ਨੂੰ ਘਰ ਤੋਂ ਬਾਹਰ ਨਹੀਂ ਜਾਣ ਦਿੱਤਾ ਜਾਂਦਾ। ਵਿਆਹ ਦੌਰਾਨ ਜੰਝ ਚੜ੍ਹਨ ਤੋਂ ਪਹਿਲਾਂ ਲਾੜਾ ਆਪਣੇ ਪਿੰਡ/ਕਸਬੇ ਦੇ ਸਾਰੇ ਵੱਡ ਵਡੇਰਿਆਂ ਨੂੰ ਮੱਥਾ ਟੇਕਦਾ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇੰਝ ਲਾੜੇ ਦੇ ਵਡੇਰੇ ਉਸਦੀ ਰਾਖੀ ਕਰਦੇ ਹਨ। ਮੌਤ ਨਾਲ ਵੀ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜੁੜੇ ਹੋਏ ਹਨ। ਪੰਜਾਬ ਵਿੱਚ ਜਦੋਂ ਕੋਈ ਵਿਅਕਤੀ ਮਰਨ ਨਜ਼ਦੀਕ ਹੁੰਦਾ ਹੈ ਤਾਂ ਉਸ ਨੂੰ ਮੰਜੇ ਤੋਂ ਚੁੱਕ ਕੇ ਧਰਤੀ ਉੱਪਰ ਲਿਟਾ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਜੇਕਰ ਕਿਸੇ ਪਰਿਵਾਰ ਵਿੱਚ ਇੱਕ ਬਿਮਾਰੀ ਨਾਲ ਕਈ ਮੌਤਾਂ ਹੁੰਦੀਆਂ ਹਨ ਤਾਂ ਮ੍ਰਿਤਕ ਦੀ ਦੇਹ ਨਾਲ ਪੀੜ੍ਹੀ ਵੀ ਜਲਾ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਪਿੱਛੇ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਹੁਣ ਇਸ ਬਿਮਾਰੀ ਨਾਲ ਅਗਲੀ ਪੀੜ੍ਹੀ (ਪਰਿਵਾਰ) ਵਿੱਚ ਕੋਈ ਮੌਤ ਨਹੀਂ ਹੋਵੇਗੀ।

ਪੰਜਾਬ ਵਿੱਚ ਪਸ਼ੂ ਅਤੇ ਪੰਛੀਆਂ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਆਮ ਮਿਲਦੇ ਹਨ। ਕਈ ਪੰਛੀਆਂ ਅਤੇ ਪਸ਼ੂਆਂ ਨੂੰ ਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ ਅਤੇ ਕਈ ਅਸ਼ੁੱਭ ਮੰਨੇ ਜਾਂਦੇ ਹਨ। ਕਾਂ ਜਦੋਂ ਬਨੇਰੇ ਉੱਤੇ ਬੋਲਦਾ ਹੈ ਤਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਘਰ ਕੋਈ ਮਹਿਮਾਨ ਆਏਗਾ। ਜਦੋਂ ਕਾਂ ਘਰ ਦੀ ਛੱਤ ਉੱਪਰ ਬੋਲਦਾ ਹੈ ਤਾਂ ਇਹ ਅਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਕੁੱਤੇ ਨੂੰ ਰੋਟੀ ਦੇਣਾ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਨੁਸਾਰ ਸ਼ੁੱਭ ਹੈ ਪਰ ਬਿੱਲੀ ਨੂੰ ਕੁੱਝ ਵੀ ਦੇਣਾ ਅਸ਼ੁੱਭ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਜੇਕਰ ਯਾਤਰਾ ਦੌਰਾਨ ਬਿੱਲੀ ਰਸਤਾ ਕੱਟ ਜਾਵੇ ਤਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸ ਵਿੱਚ ਬਹੁਤ ਬੁਰਾ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਬਿੱਲੀ ਦੇ ਰਾਹ ਕੱਟਣ ਕਾਰਨ ਕਈ ਵਾਰ ਤਾਂ ਲੋਕ ਆਪਣੀ ਯਾਤਰਾ ਵੀ ਰੱਦ ਕਰ ਦਿੰਦੇ ਹਨ।

ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਦਾਇਰਾ ਬਹੁਤ ਵਿਸ਼ਾਲ ਹੈ। ਦਿਸ਼ਾ, ਚੰਦ, ਸੂਰਜ ਅਤੇ ਤਾਰਿਆਂ ਸੰਬੰਧੀ ਬਹੁਤ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਉੱਤਰ ਅਤੇ ਪੂਰਬ ਦਿਸ਼ਾ ਨੂੰ ਵਧੀਆ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਲੋਕ ਅਕਸਰ ਹੀ ਆਪਣੇ ਘਰਾਂ ਦੇ ਦਰਵਾਜ਼ੇ ਪੂਰਬ ਵੱਲ ਕਰਦੇ ਹਨ। ਸੋਮਵਾਰ ਨੂੰ ਉੱਤਰ ਦਿਸ਼ਾ ਵੱਲ ਜਾਣਾ ਵਧੀਆ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ। ਦੱਖਣ ਦਿਸ਼ਾ ਨੂੰ ਨਿਘਾਰ ਦਾ ਪ੍ਰਤੀਕ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਚੰਦ ਨੂੰ ਅਕਸਰ ਸੋਹਣੀ ਵਸਤੂ ਜਾਂ ਇਨਸਾਨ ਨਾਲ ਤੁਲਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਚੰਦ ਵਰਗਾ ਪੁੱਤਰ, ਪਤੀ ਅਤੇ ਭਰਾ ਔਰਤ ਦੇ ਮਰਦਾਂ ਲਈ ਸੁਹੱਪਣ ਦੇ ਉੱਤਮ ਪੈਮਾਨੇ ਹਨ। ਇਸ ਲਈ ਹੀ ਕਰਵਾਚੈਥ ਦੇ ਦਿਨ ਔਰਤ ਆਪਣੇ ਪਤੀ ਦੇ ਨਾਲ-ਨਾਲ ਚੰਦ ਦੀ ਪੂਜਾ ਵੀ ਕਰਦੀ ਹੈ। ਟੁੱਟਦੇ ਤਾਰੇ ਨੂੰ ਵੇਖਣਾ ਅਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ ਪਰ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਵੀ ਹੈ ਕਿ ਟੁੱਟਦੇ ਤਾਰੇ ਨੂੰ ਵੇਖਦਿਆਂ ਮੰਗੀ ਹੋਈ ਮੁਰਾਦ ਹਮੇਸ਼ਾ ਪੂਰੀ ਹੁੰਦੀ ਹੈ।

ਰੂਹਾਂ ਅਤੇ ਬਦਰੂਹਾਂ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਸੰਸਾਰ ਭਰ ਵਿੱਚ ਮਿਲਦੇ ਹਨ। ਚੁੜੇਲ, ਜਿੰਨ, ਡੈਣ, ਭੂਤ ਆਦਿ ਬਦਰੂਹਾਂ ਦੇ ਨਾਮ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚ ਡੈਣ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਗਰਭਵਤੀ ਔਰਤ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਉਹ ਡੈਣ ਬਣ ਜਾਂਦੀ ਹੈ। ਡੈਣ ਛੋਟੇ ਬੱਚਿਆਂ ਦਾ ਕਾਲਜਾ ਕੱਢ ਕੇ ਖਾ ਲੈਂਦੀ ਹੈ ਜਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਮਾਰ ਦਿੰਦੀ ਹੈ। ਕਿਸੇ ਅਚਨਚੇਤ ਹੋਈ ਦੁਰਘਟਨਾ ਵਿੱਚ ਹੋਈ ਮੌਤ ਤੋਂ ਬਾਅਦ ਮ੍ਰਿਤਕ ਭੂਤ ਬਣ ਜਾਂਦਾ ਹੈ। ਇਹ ਭੂਤ ਦੁਰਘਟਨਾ ਵਾਲੀ ਜਗ੍ਹਾ ਉੱਤੇ ਰਹਿੰਦਾ ਹੈ ਅਤੇ ਹੋਰ ਯਾਤਰੀਆਂ ਦੀ ਦੁਰਘਟਨਾਵਾਂ ਕਰਵਾਉਂਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਬਦਰੂਹਾਂ ਤੋਂ ਬਚਣ ਲਈ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਕਰਮ ਕਾਂਡ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। ਨਿੱਛ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਪੂਰੀ ਦੁਨੀਆਂ ਵਿੱਚ ਮਿਲਦੇ ਹਨ, ਜੇਕਰ ਸਫ਼ਰ ਸ਼ੁਰੂ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਪਿੱਛੇ ਤੋਂ ਕੋਈ ਨਿੱਛ ਮਾਰ ਦੇਵੇ ਤਾਂ ਬਹੁਤ ਹੀ ਅਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਕਈ ਵਾਰ ਤਾਂ ਸਫ਼ਰ ਰੱਦ ਹੀ ਕਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ।

ਚਿਕਿਸਤਾ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਵਿੱਚ ਖੇਤਰੀ ਵੱਖਰਤਾਵਾਂ ਮਿਲਦੀਆਂ ਹਨ। ਅਜਿਹਾ ਹੋਣ ਦਾ ਕਾਰਨ ਹਰ ਇਕ ਸਮਾਜ ਦੀ ਵਸਤੂਗਤ ਸਮੱਗਰੀ ਅਲੱਗ-ਅਲੱਗ ਹੋਣਾ ਹੈ। ਪੰਜਾਬ ਵਿੱਚ ਜੇਕਰ ਕਿਸੇ ਵਿਅਕਤੀ ਨੂੰ ਪੀਲੀਆ ਹੋ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਸ ਤੋਂ ਪੀਲੇ ਰੰਗ ਦੀਆਂ ਵਸਤਾਂ ਦੂਰ ਰੱਖੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਬੱਚਿਆਂ ਨੂੰ ਪੀਲੀਏ ਤੋਂ ਬਚਾਉਣ ਲਈ ਹਥੈਲਾ ਵੀ ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ। ਕੋਈ ਔਰਤ ਜੇਕਰ ਬਾਂਝ ਹੋਵੇ ਤਾਂ ਉਸ ਸੰਬੰਧੀ ਹਰੀ ਬੇਰੀ ਦੇ ਹੇਠਾਂ ਨਹਾਉਣ ਵਾਲਾ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ। ਬਾਂਝ ਔਰਤ ਨੂੰ ਫਲ ਵੀ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਜਿਸ ਨਾਲ ਉਸ ਕੋਲ ਪੁੱਤਰ ਹੁੰਦਾ ਹੈ। ਪਹਿਰਾਵੇ ਵਿੱਚ ਸੁਹਾਗਣ ਔਰਤ ਲਈ ਚਿੱਟਾ ਕੱਪੜਾ ਪਾਉਣਾ ਬੁਰਾ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਅਜਿਹਾ ਕਰਨ ਵਾਲੀ ਔਰਤ ਦੇ ਪਤੀ ਨਾਲ ਕੋਈ ਵੱਡੀ ਦੁਰਘਟਨਾ ਹੋ ਸਕਦੀ ਹੈ। ਵਿਆਹ ਵੇਲੇ ਕੁੜੀ ਲਾਲ ਰੰਗ ਦੇ ਕੱਪੜੇ ਪਾਉਂਦੀ ਹੈ। ਪਹਿਰਾਵੇ ਸੰਬੰਧੀ ਵਸ਼ਿਸ਼ਟ ਧਰਮਾਂ ਦੇ ਅਲੱਗ ਅਲੱਗ ਵਿਚਾਰ ਹਨ। ਚਿੱਟੇ ਰੰਗ ਨੂੰ ਹਿੰਦੂ ਧਰਮ ਵਿੱਚ ਅਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ ਪਰ ਮੁਸਲਿਮ ਧਰਮ ਵਿੱਚ ਚਿੱਟਾ ਰੰਗ ਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

ਅੰਕਾਂ ਦੀ ਗਿਣਤੀ ਸੰਬੰਧੀ ਵੀ ਕਈ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਗਿਣਤੀ ਵਿੱਚ ਅੰਕ ਤਿੰਨ ਨੂੰ ਚੰਗਾ ਨਹੀਂ ਮੰਨਿਆ ਜਾਂਦਾ ਪਰ ਪੰਜ, ਸੱਤ, ਨੌਂ ਅੰਕ ਸ਼ੁੱਭ ਮੰਨੇ ਗਏ ਹਨ। ਪੰਜ ਪੀਰ, ਪੰਜ ਵਕਤ ਨਮਾਜ਼, ਪੰਜ ਦਰਿਆ, ਪੰਜ ਕੱਕੇ ਪੰਜਾਬ ਵਿੱਚ ਸਹੀ ਮੰਨੇ ਗਏ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਹੀ ਅੰਕ ਸੱਤ ਅਤੇ ਨੌਂ ਦੇ ਵੀ ਆਪਣੇ ਆਪਣੇ ਸੰਦਰਭ ਹਨ। ਨਜ਼ਰ ਲੱਗਣ ਦਾ ਲੋਕ ਵਿਸ਼ਵਾਸ ਪੂਰੀ ਦੁਨੀਆ ਵਿੱਚ ਸਵੀਕਾਰ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਹ ਵਿਸ਼ਵਾਸ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਸੋਹਣੀ ਵਸਤੂ ਜਾਂ ਬੱਚੇ ਨੂੰ ਕੋਈ ਮਾੜੀ ਨਜ਼ਰ ਨਾਲ ਵੇਖਦਾ ਹੈ ਤਾਂ ਨਜ਼ਰ ਲੱਗ ਜਾਂਦੀ ਹੈ। ਨਜ਼ਰ ਲੱਗਣ ਦੀਆਂ ਦੋ ਕਿਸਮਾਂ ਮੰਨੀਆਂ ਗਈਆਂ ਹਨ। ਪਹਿਲੀ ਕਿਸਮ ਵਿੱਚ ਕਿਸੇ ਦੀ ਸੁਭਾਵਿਕ ਹੀ ਨਜ਼ਰ ਅਜਿਹੀ ਹੁੰਦੀ ਹੈ ਕਿ ਉਸ ਨਾਲ ਕਿਸੇ ਸੋਹਣੀ ਵਸਤੂ ਜਾਂ ਬੱਚੇ ਨੂੰ ਨਜ਼ਰ ਲੱਗ ਜਾਂਦੀ ਹੈ। ਇਸ ਵਿੱਚ ਸਭ ਅਚੇਤ ਹੁੰਦਾ ਹੈ। ਨਜ਼ਰ ਲੱਗਣ ਦੀ ਦੂਜੀ ਕਿਸਮ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਕਿਸਮ ਦੇ ਕਰਮ-ਕਾਂਡ ਨਾਲ ਨਜ਼ਰ ਲਗਾਈ ਜਾਂਦੀ ਹੈ ਅਤੇ ਸਭ ਕੁਝ ਸੁਚੇਤ ਹੋ ਕੇ ਕੀਤਾ ਜਾਂਦਾ ਹੈ।

ਉਪਰੋਕਤ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਤੋਂ ਬਿਨਾਂ ਵੀ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਮਿਲਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਫੁਟਕਲ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਵੰਨਗੀ ਵਿੱਚ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ। ਡਰਾਇਵਰਾਂ, ਦੁਕਾਨਦਾਰਾਂ ਅਤੇ ਡਾਕਟਰਾਂ ਦੇ ਆਪਣੇ ਆਪਣੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਪੰਜਾਬ ਵਿੱਚ ਖੇਤੀਬਾੜੀ ਅਤੇ ਕਿਸਾਨੀ ਜੀਵਨ ਸੰਬੰਧੀ ਵੀ ਬਹੁਤ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਆਦਿਮ ਮਨੁੱਖ ਤੋਂ ਹੀ ਸਾਡੇ ਨਾਲ ਨਾਲ ਹਨ। ਇਹ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਵਿਗਿਆਨਕ ਯੁੱਗ ਵਿੱਚ ਇਨ੍ਹਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਮਹੱਤਤਾ ਘਟ ਗਈ ਹੈ ਪਰ ਅੱਜ ਦੇ ਵਿਗਿਆਨਕ ਯੁੱਗ ਵਿੱਚ ਅਨਿਸ਼ਚਿਤਤਾ ਅਤੇ ਅਸੁਰੱਖਿਆ ਹੋਰ ਵੀ ਜ਼ਿਆਦਾ ਵੱਧ ਗਏ ਹਨ। ਇਸ ਲਈ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਮਹੱਤਤਾ ਅੱਜ ਵੀ ਬਰਕਰਾਰ ਹੈ।

6.2.4 ਪੰਜਾਬ ਦੇ ਲੋਕ-ਵਿਸ਼ਵਾਸ ਲੇਖ ਦਾ ਸਾਰ

ਵਿਸ਼ਵਾਸ ਮਨੁੱਖੀ ਜ਼ਿੰਦਗੀ ਦਾ ਸੁਭਾਵਿਕ ਹਿੱਸਾ ਹੈ। ਵਿਸ਼ਵਾਸ ਕਰਨ ਦੀ ਬਿਰਤੀ ਨਾਲ ਹੀ ਮਨੁੱਖ ਨੇ ਬਹੁਤ ਕੁਝ ਨਵਾਂ ਸਿਰਜਿਆ ਹੈ। ਇਹ ਬਿਰਤੀ ਗਿਆਨ ਵਿਗਿਆਨ ਦੇ ਖੇਤਰ ਵਿੱਚ ਕਿਸੇ ਵਿਸ਼ਵਾਸ ਨਾਲ ਜੁੜੀ ਹੁੰਦੀ ਹੈ। ਇਹ ਵਿਸ਼ਵਾਸ ਸਮਾਜਿਕ, ਧਾਰਮਿਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਆਦਿ ਕਿਸਮਾਂ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੋ ਸਕਦਾ ਹੈ। ਇਸ ਲਈ ਸਾਨੂੰ ਇਹ ਪਤਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਵਿਸ਼ਵਾਸ ਕਿਸਨੂੰ ਕਿਹਾ ਜਾਂਦਾ ਹੈ।

ਵਿਸ਼ਵਾਸ:- ਵਿਸ਼ਵਾਸ ਨੂੰ ਜੇਕਰ ਅਸੀਂ ਸਾਧਾਰਨ ਸ਼ਬਦ ਵਿੱਚ ਪਰਿਭਾਸ਼ਿਤ ਕਰਨਾ ਹੋਵੇ ਤਾਂ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਕਿਸੇ ਦ੍ਰਿਸ਼ਟ ਜਾਂ ਅਦ੍ਰਿਸ਼ਟ ਵਸਤੂ, ਗ਼ੈਬੀ ਸ਼ਕਤੀ ਵਿੱਚ ਯਕੀਨ ਜਾਂ ਭਰੋਸਾ ਵਿਸ਼ਵਾਸ ਹੁੰਦਾ ਹੈ। ਇਸ ਦਾ ਆਧਾਰ ਅਤੇ ਸਵੀਕ੍ਰਿਤੀ ਬੌਧਿਕ ਨਾਲੋਂ ਭਾਵੁਕ ਰੰਗ ਵਿੱਚ ਜ਼ਿਆਦਾ ਹੋਵੇਗੀ। ਇਹ ਵਿਸ਼ਵਾਸ ਵਾਸਤਵਿਕ ਸਚਾਈ ਉਪਰ ਨਿਰਭਰ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਇੱਕ ਖ਼ਾਸ ਸਮਾਜਿਕ ਸੱਭਿਆਚਾਰਕ ਮੋਨਸਥਿਤੀ ਕਰਕੇ ਹੁੰਦਾ ਹੈ। ਮਨੁੱਖ ਕੁਦਰਤ ਵਿੱਚ ਵਾਪਰਨ ਵਾਲੀਆਂ ਘਟਨਾਵਾਂ ਤੋਂ ਪ੍ਰਤੱਖਣ ਸ਼ਕਤੀ ਰਾਹੀਂ ਜੇ ਪ੍ਰਭਾਵ ਕਬੂਲਦਾ ਹੈ, ਉਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਦਾ ਆਧਾਰ ਬਣਦੇ ਹਨ। ਇੱਕ ਘਟਨਾ ਦਾ ਸੰਬੰਧ ਜਦੋਂ ਕਿਸੇ ਦੂਜੀ ਘਟਨਾ ਨਾਲ ਬਣਦਾ ਹੈ, ਉਦੋਂ ਵੀ ਅਜਿਹੇ ਵਿਸ਼ਵਾਸ ਬਣਨੇ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੇ ਹਨ। ਕੁਦਰਤ ਨਾਲ ਅੰਤਰ ਕਿਰਿਆ ਵਿੱਚ ਆਉਣ ਨਾਲ ਇਹ ਵਿਸ਼ਵਾਸ ਬਣਨੇ ਸ਼ੁਰੂ ਹੋਏ ਅਤੇ ਮਨੁੱਖੀ ਅਨੁਭਵ ਦੇ ਵਿਸ਼ਾਲ ਹੋਣ ਨਾਲ ਇਹਨਾਂ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਦਾਇਰਾ ਵੀ ਫੈਲਦਾ ਗਿਆ।

ਮਨੁੱਖ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਕੁਦਰਤ ਨਾਲ ਸੰਘਰਸ਼ ਕਰਕੇ ਇਸ ਨੂੰ ਆਪਣੇ ਹਿੱਤਾਂ ਅਨੁਕੂਲ ਢਾਲਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਵਿੱਚ ਰਿਹਾ ਹੈ। ਕਬੀਲਾ ਸਮਾਜ ਵਿੱਚ ਮਨੁੱਖ ਕੁਦਰਤ ਵਿੱਚ ਵਪਾਰਨ ਵਾਲੀਆਂ ਘਟਨਾਵਾਂ ਦੇ ਵਿਗਿਆਨਕ ਸੰਬੰਧ ਸਮਝਣ ਤੋਂ

ਅਸਮਰਥ ਸੀ। ਅਜਿਹੀ ਸਥਿਤੀ ਵਿਚ ਅਨਿਸ਼ਚਿਤਾ ਅਤੇ ਖਤਰਿਆ ਤੋਂ ਬਚਣ ਲਈ ਮਨੁੱਖ ਅਨੇਕ ਤਰ੍ਹਾਂ ਦੇ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਸਹਾਰਾ ਲੈਣ ਲੱਗਾ। ਵੈਸੇ ਵੀ ਮਨੁੱਖ ਆਪਣੇ ਨਿੱਤ ਦੇ ਕਰ-ਵਿਹਾਰ ਸੰਬੰਧੀ, ਆਪਣੀ ਹੋਂਦ ਸੰਬੰਧੀ ਅਤੇ ਕੁਦਰਤੀ ਵਰਤਾਰਿਆਂ ਦੀ ਵਿਆਖਿਆ ਲਈ ਵਿਸ਼ਵਾਸ ਨੂੰ ਬਣਾਉਂਦਾ ਹੈ। ਹਰ ਸਮਾਜ ਅਤੇ ਕਾਲ ਦੇ ਮਨੁੱਖ ਦਾ ਜੀਵਨ ਉਸ ਦੇ ਸਮਕਾਲੀ ਵਿਸ਼ਵਾਸਾਂ ਦੁਆਰਾ ਨਿਰਧਾਰਿਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਮਨੁੱਖ ਆਪਣੇ ਤੋਂ ਪੂਰਵ ਕਾਲ ਵਿਚ ਪ੍ਰਾਪਤ ਅਨੁਭਵ ਅਤੇ ਉਸਾਰੇ ਵਿਸ਼ਵਾਸ ਦੀ ਮਦਦ ਨਾਲ ਨਵੇਂ ਵਿਸ਼ਵਾਸ ਦੀ ਸਿਰਜਣਾ ਕਰਦਾ ਆਇਆ ਹੈ। ਜਾਦੂ ਚਿੰਤਨ ਅਤੇ ਧਰਮ ਚਿੰਤਨ ਇਹਨਾਂ ਵਿਸ਼ਵਾਸਾਂ ਦੀਆਂ ਮਿਸਾਲ ਹਨ। ਇਹ ਵਿਸ਼ਵਾਸ ਪੀੜ੍ਹੀ-ਦਰ-ਪੀੜ੍ਹੀ ਲੋਕ ਜੀਵਨ ਦਾ ਹਿੱਸਾ ਬਣਦੇ ਗਏ।

ਲੋਕ ਵਿਸ਼ਵਾਸ:- ਲੋਕ ਵਿਸ਼ਵਾਸ ਉਹਨਾਂ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਜਿਹੜੇ ਪੀੜ੍ਹੀ-ਦਰ-ਪੀੜ੍ਹੀ ਸਮਾਜ ਦੇ ਸਾਰੇ ਸਮੂਹਾਂ ਵਲੋਂ ਅਪਣਾਏ ਜਾਂਦੇ ਹਨ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਉਸ ਸਮੂਹ ਦੇ ਸਭਿਆਚਾਰ ਅਤੇ ਸਮਾਜ ਨਾਲ ਸੰਬੰਧਿਤ ਹੁੰਦੇ ਹਨ, ਜਿਸ ਕਰਨ ਇਹ ਵਿਸ਼ਵਾਸ ਸਾਰੇ ਹੀ ਸਮਾਜ ਵਲੋਂ ਅਪਣਾਏ ਜਾਂਦੇ ਹਨ। ਬਹੁਤ ਥੋੜ੍ਹੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਛੱਡ ਦਿੱਤਾ ਜਾਵੇ ਤਾਂ ਹਰ ਇਕ ਸਮਾਜ ਦੇ ਵੱਖੋ-ਵੱਖਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਦੀ ਸਿਧਾਂਤਕ ਲਈ ਅਸੀਂ ਕੁਝ ਵਿਦਵਾਨਾਂ ਦੀ ਪਰਿਭਾਸ਼ਾਵਾਂ ਲੈ ਸਕਦੇ ਹਾਂ।

ਡਾ. ਕਰਨੈਲ ਸਿੰਘ ਬਿੰਦ ਅਨੁਸਾਰ:

“ਵਿਸ਼ਵਾਸ ਪੰਰਪਰਾਗਤ ਤੌਰ ’ਤੇ ਪਰਵਾਨ ਕਰ ਲਈ ਗਈ ਧਾਰਨਾ ਹੈ। ਜਿਸ ਵਿਚ ਅਜਿਹੇ ਅਦਭੁਤ ਵਿਸ਼ਵਾਸ ਵੀ ਆ ਜਾਂਦਾ ਹਨ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਲੋਕ ਨਾਲ ਸੰਬੰਧਿਤ ਕਰਨ ਅਤੇ ਪ੍ਰਭਾਵ ਦੀ ਭਾਵਾਤਮਕ ਸਾਂਝ ਦੇ ਨਤੀਜੇ ਵਜੋਂ ਉਸਾਰਨ ਵਿਚ ਅਣਗਣਿਤ ਪੀੜ੍ਹੀਆਂ ਬੀਤ ਚੁੱਕੀ ਹਨ। ਵਿਸ਼ਵਾਸ ਸ਼ਬਦ ਵਿਚ ਸਾਰੀਆਂ ਭਾਵਾਤਮਕ ਜਾਂ ਤਰਕ ਰਹਿਤ ਭਾਵਨਾਵਾਂ ਸ਼ਾਮਿਲ ਹਨ।”

ਡਾ. ਨਾਹਰ ਸਿੰਘ ਅਨੁਸਾਰ:

“ਲੋਕ-ਵਿਸ਼ਵਾਸ ਕਿਸੇ ਲੋਕਧਾਰਕ ਤਰਕ ਉੱਤੇ ਅਧਾਰਿਤ ਹੁੰਦਾ ਹੈ। ਇਸ ਲਈ ਇਸ ਨੂੰ ਵਹਿਮ ਭਰਮ ਕਹਿਣਾ ਠੀਕ ਨਹੀਂ ਲੋਕ ਵਿਸ਼ਵਾਸ ਦਾ ਤਰਕ ਮਿੱਥਾਂ ਦੇ ਤਰਕ ਨਾਲ ਮਿਲਦਾ ਜੁਲਦਾ ਹੈ।”

ਉਪਰੋਕਤ ਪਰਿਭਾਸ਼ਾਵਾਂ ਦੇ ਆਧਾਰ ਉੱਤੇ ਅਸੀਂ ਆਖ ਸਕਦੇ ਹਾਂ ਕਿ ਲੋਕ ਵਿਸ਼ਵਾਸ ਕਿਸੇ ਸਮੂਹ ਉੱਤੇ ਕੁਦਰਤ ਪ੍ਰਤੀ ਭਾਵਨਾਤਮਕ ਵਿਸ਼ਵਾਸ ਹੁੰਦੇ ਹਨ। ਇਹਨਾਂ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਆਪਣੇ ਕਾਲ ਅਤੇ ਸਮਾਜ ਵਿਚ ਸਾਰਥਿਕ ਭੂਮਿਕਾ ਹੁੰਦੀ ਹੈ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਪੀੜ੍ਹੀ-ਦਰ-ਪੀੜ੍ਹੀ ਅੱਗੇ ਅਪਣਾਏ ਜਾਂਦੇ ਹਨ।

ਇੱਥੇ ਧਿਆਨ ਦੇਣ ਦੀ ਜ਼ਰੂਰਤ ਹੈ ਕਿ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਤੇ ਵਹਿਮ ਭਰਮ ਲੋਕਧਾਰਾ ਦੀ ਵੱਖ ਵੱਖ ਵੰਨਗੀਆਂ ਹਨ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਬੇਸ਼ਕ ਜ਼ਿਆਦਾਤਰ ਭਾਵਨਾਤਮਕ ਤੌਰ ’ਤੇ ਅਪਣਾਏ ਜਾਂਦੇ ਹਨ। ਪਰ ਇਹਨਾਂ ਵਿਚ ਸਮਕਾਲੀ ਸਮਾਜ ਦਾ ਵਿਗਿਆਨਕ ਸੱਚ ਵੀ ਸ਼ਾਮਿਲ ਹੋ ਸਕਦਾ ਹੈ। ਇਸ ਲਈ ਵਿਸ਼ਵਾਸ ਵਹਿਮ ਭਰਮ ਨਾਲੋਂ ਵੱਧ ਵਿਗਿਆਨ ਦੇ ਨੇੜੇ ਹੁੰਦੇ ਹਨ।

ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਤੇ ਵਹਿਮ ਭਰਮ ਵਿਚ ਕੋਈ ਸਪਸ਼ਟ ਨਿਖੇੜਾ ਪੇਸ਼ ਕਰ ਸਕਣਾ ਕਾਫ਼ੀ ਕਠਿਨ ਹੈ। ਕਈ ਵਾਰ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਅਤੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਨੂੰ ਇਕ ਹੀ ਅਰਥਾਂ ਵਿਚ ਗ੍ਰਹਿਣ ਕਰ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਦਾ ਆਧਾਰ ਜੇਕਰ ਲੋਕਧਾਰਾਈ ਸੱਚ ਹੁੰਦਾ ਹੈ ਤਾਂ ਵਹਿਮ ਭਰਮ ਵੀ ਇਸ ਲੋਕਧਾਰਾਈ ਸੱਚ ਉੱਪਰ ਹੀ ਉਸਰਦੇ ਹਨ। ਕਿਸੇ ਵਿਅਕਤੀ ਲਈ ਕੋਈ ਵਹਿਮ, ਭਰਮ ਹੋ ਸਕਦਾ ਹੈ ਪਰ ਦੂਜੇ ਵਿਅਕਤੀ ਲਈ ਉਹ ਸਭਿਆਚਾਰਕ ਸੱਚ ਵੀ ਹੋ ਸਕਦਾ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਤੇ ਵਹਿਮ ਭਰਮ ਵਿਚ ਅੰਤਰ ਕਰਨ ਲਈ ਅਸੀਂ ਡੀ. ਹੈਂਡ ਦੀ ਸਹਾਇਤਾ ਲੈ ਸਕਦੇ ਹਾਂ। ਡੀ. ਹੈਂਡ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਅਤੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਵਿਚ ਨਿਖੇੜਾ ਕਰਦਿਆਂ ਕਹਿੰਦਾ ਹੈ ਕਿ ਜਿੱਥੇ ਵਹਿਮ ਭਰਮ ਅਵਿਗਿਆਨਕ ਅਤੇ ਅਤਾਰਕਿਕ ਆਧਾਰਾਂ ਉੱਪਰ ਉਸਰੇ ਹੁੰਦੇ ਹਨ ਉਥੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜ਼ਰੂਰੀ ਨਹੀਂ ਕਿ ਹਮੇਸ਼ਾਂ ਗ਼ਲਤ ਅਤੇ ਅਵਿਗਿਆਨਕ ਨਿਰਣੈ 'ਤੇ ਹੀ ਆਧਾਰਿਤ ਹੋਣ। ਇਹਨਾਂ ਵਿਭਿੰਨਤਾਵਾਂ ਦੇ ਆਧਾਰ 'ਤੇ ਅਸੀਂ ਵਹਿਮ ਭਰਮ ਅਤੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਵਿਚੋਂ ਨਿਖੇੜਾ ਕਰ ਸਕਦੇ ਹਾਂ।

ਆਮ ਤੌਰ 'ਤੇ ਇਹ ਸਮਝਿਆ ਜਾਂਦਾ ਕਿ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜਾਂ ਵਹਿਮ ਭਰਮ ਮਨੁੱਖ ਦੀ ਨਿਮਨ ਬੌਧਿਕ ਅਵਸਥਾ ਦੀ ਉਪਜ ਹਨ। ਇਹ ਠੀਕ ਹੈ ਕਿ ਜਿੱਥੇ ਜੀਵਨ ਜਾਚ ਪਰੰਪਰਾਗਤ ਜੀਵਨ ਕੀਮਤਾਂ ਤੋਂ ਉਸਰੀ ਹੁੰਦੀ ਹੈ। ਉੱਥੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਦੀ ਜੀਵਨ ਵਿਚ ਮਹੱਤਵਪੂਰਨ ਭੂਮਿਕਾ ਹੁੰਦੀ ਹੈ ਪਰ ਵਿਗਿਆਨਕ ਮਨ ਵੀ ਇਹਨਾਂ ਵਿਸ਼ਵਾਸ ਤੋਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਮੁਕਤ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਅੱਜ ਦੇ ਸਮਾਜ ਵਿਚ ਅਨਿਸ਼ਚਿਤਾ ਅਤੇ ਅਸੁਰੱਖਿਆ ਵਧਣ ਕਾਰਨ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਖ਼ਾਰਜ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਇਸ ਲਈ ਹੀ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਆਦਿਮ ਮਨੁੱਖ ਤੋਂ ਵਰਤਮਾਨ ਸਮੇਂ ਤੱਕ ਮਨੁੱਖ ਨਾਲ ਆਏ ਹਨ।

ਪੰਜਾਬ ਵਿਚ ਵੀ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਜ਼ਿੰਦਗੀ ਵਿਚ ਅਪਣਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਬਹੁਤ ਕਿਸਮਾਂ ਦੇ ਹੋ ਸਕਦੇ ਹਨ। ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੇ ਵਿਗਿਆਨਕ ਅਧਿਐਨ ਲਈ ਇਹਨਾਂ ਦਾ ਵਰਗੀਕਰਨ ਕਰਨਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਇਹ ਵਰਗੀਕਰਨ ਕਾਫ਼ੀ ਮੁਸ਼ਕਿਲ ਕੰਮ ਹੈ। ਇਸਦਾ ਕਾਰਨ ਇਹ ਹੈ ਕਿ ਮਨੁੱਖ ਅਤੇ ਕੁਦਰਤ ਦਾ ਰਿਸ਼ਤਾ ਬਹੁਤ ਹੀ ਗੁੰਝਲਦਾਰ ਹੈ। ਮਨੁੱਖ ਦੇ ਜਨਮ ਤੋਂ ਲੈ ਕੇ ਮਰਨ ਤੱਕ ਦੀ ਪ੍ਰਕਿਰਿਆ ਨਾਲ ਕੋਈ ਨਾ ਕੋਈ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਲਈ ਇਹਨਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਵਰਗੀਕਰਨ ਕਾਫ਼ੀ ਮੁਸ਼ਕਿਲ ਹੈ। ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਨੇ ਆਪਣੀ ਪੁਸਤਕ ਪੰਜਾਬੀ ਲੋਕਧਾਰਾ ਦੇ ਕੁਝ ਪੱਖ ਵਿਚ ਲੋਕ ਵਿਸ਼ਵਾਸ ਦੀ ਵੰਡ ਇਸ ਤਰ੍ਹਾਂ ਕੀਤੀ ਹੈ ਜਿਸਨੂੰ ਅਸੀਂ ਅਪਣਾ ਸਕਦੇ ਹਾਂ।

- 1 ਜਨਮ, ਵਿਆਹ ਅਤੇ ਮੌਤ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ।
- 2 ਯਾਤਰਾ ਸੰਬੰਧੀ।
- 3 ਪਸ਼ੂ-ਪੰਛੀਆਂ ਅਤੇ ਜੀਵਾਂ ਸੰਬੰਧੀ ।
- 4 ਦਿਸ਼ਾ ਅਤੇ ਨਛੱਤਰਾਂ ਸੰਬੰਧੀ।
- 5 ਚੰਦ, ਸੂਰਜ, ਤਾਰਿਆਂ ਆਦਿ ਸੰਬੰਧੀ।
- 6 ਸਰੀਰਕ ਅੰਗਾਂ ਸੰਬੰਧੀ
- 7 ਕਿਸਾਨੀ ਜੀਵਨ ਅਤੇ ਖੇਤੀਬਾੜੀ ਸੰਬੰਧੀ।
- 8 ਨਿੱਛ ਸੰਬੰਧੀ ।

- 9 ਦਿਨ ਰਾਤ ਅਤੇ ਚੁੱਤਾਂ ਸੰਬੰਧੀ।
- 10 ਚਿਕਿਸਤਾ ਸੰਬੰਧੀ।
- 11 ਪਹਿਰਾਵੇ ਸੰਬੰਧੀ।
- 12 ਰੂਹਾਂ ਅਤੇ ਬਦਰੂਹਾਂ ਸੰਬੰਧੀ।
- 13 ਦੇਵੀ ਦੇਵਤਿਆਂ ਅਤੇ ਪਿੱਤਰਾਂ ਸੰਬੰਧੀ।
- 14 ਬਨਸਪਤੀ ਸੰਬੰਧੀ।
- 15 ਅੰਕਾਂ ਸੰਬੰਧੀ।
- 16 ਨਜਰ ਲੱਗਣ ਸੰਬੰਧੀ।
- 17 ਫੁਟਕਲ ਲੋਕ ਵਿਸ਼ਵਾਸ।

ਇਸ ਤੋਂ ਇਲਾਵਾ ਵਿਭਿੰਨ ਕੰਮਾਂ ਨਾਲ ਸੰਬੰਧਿਤ ਵਰਗਾਂ ਦੇ ਵੀ ਆਪਣੇ ਹੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੁੰਦੇ ਹਨ। ਸ਼ਿਕਾਰੀ, ਜੂਏਬਾਜ਼ਾਂ, ਦੁਕਾਨਦਾਰਾਂ ਅਤੇ ਡਰਾਈਵਰਾਂ ਦੇ ਵੀ ਆਪਣੇ-ਆਪਣੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਮਨੁੱਖ ਦੀ ਜ਼ਿੰਦਗੀ ਦੇ ਬਹੁਤ ਸਾਰੇ ਅਜਿਹੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ ਜੋ ਕਿ ਉਪਰੋਕਤ ਕੀਤੀ ਵੰਡ ਵਿਚ ਨਹੀਂ ਆ ਸਕਦੇ, ਅਜਿਹੇ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਅਸੀਂ ਫੁਟਕਲ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਸ਼੍ਰੇਣੀ ਵਿਚ ਰੱਖਦੇ ਹਾਂ। ਅਸੀਂ ਉਪਰੋਕਤ ਕੀਤੀ ਵੰਡ ਦੇ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਇਸ ਤਰ੍ਹਾਂ ਵਿਆਖਿਆ ਕਰ ਸਕਦੇ ਹਾਂ:-

6.2.4.1 ਜਨਮ, ਵਿਆਹ ਅਤੇ ਮੌਤ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ:

6.2.4.1.1 ਜਨਮ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ: ਮਨੁੱਖ ਦੇ ਜਨਮ ਤੋਂ ਲੈ ਕੇ ਉਸਦੀ ਮੌਤ ਤੱਕ ਦੀਆਂ ਸਾਰੀਆਂ ਹੀ ਪ੍ਰੀਕਿਰਿਆਵਾਂ ਨਾਲ ਹੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜੁੜੇ ਹੋਏ ਹਨ। ਪੰਜਾਬ ਅਤੇ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਸਮਾਜਾਂ ਵਿਚ ਲੋਕ ਵਿਸ਼ਵਾਸ ਔਰਤ ਦੇ ਗਰਭਵਤੀ ਹੋਣ ਨਾਲ ਹੀ ਜੁੜ ਜਾਂਦੇ ਹਨ। ਗਰਭਵਤੀ ਔਰਤ ਨੂੰ ਰੂਪ ਅਤੇ ਕੋਈਆਂ ਚੀਜ਼ਾਂ ਨਹੀਂ ਵੇਖਣੀਆਂ ਚਾਹੀਦੀਆਂ। ਜੇਕਰ ਉਹ ਅਜਿਹਾ ਕਰੇਗੀ ਤਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਉਸਦਾ ਬੱਚਾ ਵੀ ਕਰੂਪ ਅਤੇ ਕੋਹੜਾ ਹੋਵੇਗਾ। ਇਸਦੇ ਉਲਟ ਜੇਕਰ ਉਹ ਕਿਸੇ ਸੁੰਦਰ ਬੱਚੇ ਨੂੰ ਵੇਖ, ਉਸ ਨੂੰ ਪਿਆਰ ਕਰੇ ਤਾਂ ਉਸਦਾ ਬੱਚਾ ਵੀ ਸੁੰਦਰ ਅਤੇ ਨੇਕ ਹੋਵੇਗਾ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਵੀ ਜਨਮ ਨਾਲ ਸੰਬੰਧਿਤ ਬਹੁਤ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ:

- ਸੰਤਾਨ ਚਾਹੁਣ ਵਾਲੀ ਔਰਤ ਨੂੰ ਫਲ ਦੇਣਾ
- ਪਹਿਲੇ ਬੱਚੇ ਦਾ ਜਨਮ ਪੇਕੇ ਕਰਾਉਣਾ।

6.2.4.1.2 ਵਿਆਹ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ: ਮਨੁੱਖ ਇੱਕ ਸਮਾਜਿਕ ਪ੍ਰਾਣੀ ਅਤੇ ਜੈਵਿਕ ਜੀਵ ਹੈ। ਇਸ ਲਈ ਉਹ ਆਪਣੀ ਸੰਤਾਨ ਪੈਦਾ ਕਰਦਾ ਹੈ। ਵਿਆਹ ਵਰਗੀ ਪ੍ਰੀਕਿਰਿਆ ਵਿਚ ਕੇਂਦਰੀ ਧੁਰਾ ਦੇ ਜੀਵਾਂ ਦਾ ਆਪਸੀ ਮੇਲ ਹੀ ਹੁੰਦਾ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਵੀ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਮਿਲਦੇ ਹਨ। ਵਿਆਹ ਸੰਬੰਧੀ ਇੱਕ ਆਮ ਲੋਕ ਵਿਸ਼ਵਾਸ ਇਹ ਹੈ ਕਿ ਵਿਆਹ ਤੋਂ ਪੰਦਰਾਂ ਦਿਨ ਪਹਿਲਾਂ ਮੁੰਡੇ ਜਾਂ ਕੁੜੀ ਦਾ ਘਰ ਤੋਂ ਬਾਹਰ ਦੂਰ ਜਾਣਾ ਵਰਜਿਤ ਹੁੰਦਾ ਹੈ। ਦੋਵਾਂ ਨੂੰ ਘਰ ਹੀ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ ਅਤੇ ਕਿਸੇ ਭਾਰੇ ਕੰਮ ਨੂੰ ਕਰਨ ਦੀ ਮਨਾਹੀ ਹੁੰਦੀ ਹੈ। ਵਿਆਹ ਵਾਲੇ ਮੁੰਡਾ ਆਪਣੇ ਪਿੰਡ ਜਾਂ ਸ਼ਹਿਰ ਦੇ ਹਰ ਇੱਕ ਪੂਜਣਯੋਗ ਸਥਾਨ ਉੱਪਰ ਜਾ ਕੇ ਪਰਾਥਨਾ ਕਰਦਾ ਹੈ ਤਾਂ ਜੋ ਉਸ ਦਾ ਵਿਆਹ ਸਫਲ ਹੋ ਜਾਵੇ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਵੀ ਵਿਆਹ ਸੰਬੰਧੀ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ।

6.2.4.1.3 ਮੌਤ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ: ਮੌਤ ਮਨੁੱਖੀ ਜ਼ਿੰਦਗੀ ਦੀ ਇੱਕ ਅਜਿਹੀ ਸਚਾਈ ਹੈ ਜਿਸ ਨੂੰ ਉਹ ਸਵੀਕਾਰ ਨਹੀਂ ਕਰਨਾ ਚਾਹੁੰਦਾ। ਮੌਤ ਸੰਬੰਧੀ ਵੀ ਹਰ ਇੱਕ ਸਮਾਜ ਵਿਚ ਆਪਣੇ-ਆਪਣੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਪੰਜਾਬ ਵਿਚ ਮੌਤ ਸੰਬੰਧੀ ਬਹੁਤ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਕੁੱਝ ਲੋਕ ਵਿਸ਼ਵਾਸ ਖਾਸ ਧਰਮ ਨਾਲ ਜੁੜੇ ਹੁੰਦੇ ਹਨ। ਪਰ ਜ਼ਿਆਦਾਤਰ ਲੋਕ ਵਿਸ਼ਵਾਸ ਇਲਾਕਾਈ ਹੁੰਦੇ ਹਨ। ਮੌਤ ਸੰਬੰਧੀ ਕੁਝ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜਿਵੇਂ;

- **ਮਰਨ ਵਾਲੇ ਵਿਅਕਤੀ ਦੇ ਮੂੰਹ ਵਿਚ ਪਾਣੀ ਪਾਉਣਾ:** ਇਸ ਨਾਲ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜੁੜਿਆ ਹੋਇਆ ਹੈ ਕਿ ਮਰਨ ਵਾਲਾ ਵਿਅਕਤੀ ਪਿਆਸਾ ਰਹਿਣ ਕਾਰਨ ਦੁਨੀਆ ਵਿਚ ਭਟਕਦਾ ਰਹੇਗਾ। ਇਸ ਲਈ ਹੀ ਉਸ ਦੇ ਮੂੰਹ ਵਿਚ ਪਾਣੀ ਪਾਇਆ ਜਾਂਦਾ ਹੈ।
- **ਮਰਨ ਵਾਲੇ ਵਿਅਕਤੀ ਨੂੰ ਧਰਤੀ ਉੱਤੇ ਲਿਟਾਉਣਾ:** ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਮਰਨ ਵਾਲੇ ਵਿਅਕਤੀ ਨੂੰ ਜੇਕਰ ਧਰਤੀ ਉੱਪਰ ਲਿਟਾਇਆ ਜਾਵੇ ਤਾਂ ਉਸਦੀ ਜਾਨ ਸੌਖੀ ਨਿਕਲ ਜਾਂਦੀ ਹੈ। ਇਸ ਲਈ ਮਰਨ ਵਾਲੇ ਵਿਅਕਤੀ ਨੂੰ ਧਰਤੀ ਉੱਪਰ ਲਿਟਾ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਨਾਲ ਇਕ ਲੋਕ ਵਿਸ਼ਵਾਸ ਇਹ ਵੀ ਜੁੜਿਆ ਹੋਇਆ ਹੈ ਕਿ ਮਨੁੱਖੀ ਸਰੀਰ ਮਿੱਟੀ ਦਾ ਬਣਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਲਈ ਸਰੀਰ ਰੂਪੀ ਮਿੱਟੀ ਆਪਸ ਵਿਚ ਮਿਲ ਜਾਂਦੀ ਹੈ।

ਇਸ ਤੋਂ ਬਿਨਾਂ ਮੌਤ ਨਾਲ ਸੰਬੰਧਿਤ ਹੋਰ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜਿਵੇਂ; ਘੜਾ ਭੰਨਣਾ, ਪੀੜ੍ਹੀ ਫੂਕਣਾ, ਗੰਗਾਜਲ ਛਿੜਕਣਾ, ਸਰਾਧ ਪਾਉਣਾ ਆਦਿ ਪ੍ਰਮੁੱਖ ਹਨ।

6.2.4.2 ਯਾਤਰਾ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ:

ਪੰਜਾਬੀ ਜੀਵਨ ਵਿਚ ਪ੍ਰਚਲਿਤ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਇਸ ਸ਼੍ਰੇਣੀ ਵਿਚ ਆਉਂਦੇ ਹਨ। ਸਫ਼ਰ 'ਤੇ ਤੁਰਨ ਲੱਗਿਆ ਜੇਕਰ ਰਸਤੇ ਵਿਚ ਬ੍ਰਾਹਮਣ ਮਿਲ ਪਵੇ ਜਾਂ ਕੋਈ ਨਿੱਛ ਮਾਰ ਦੇਵੇ ਜਾਂ ਕੋਈ ਵਿਅਕਤੀ ਖਾਲੀ ਬਰਤਨ ਲੈ ਕੇ ਆ ਰਿਹਾ ਹੋਵੇ ਜਾਂ ਬਿੱਲੀ ਰਸਤੇ ਕੱਟ ਜਾਵੇ ਤਾਂ ਸਫ਼ਰ 'ਤੇ ਤੁਰਨ ਵਾਲਾ ਵਿਅਕਤੀ ਰੁਕ ਜਾਂਦਾ ਹੈ। ਉਹ ਪੈਰਾਂ ਤੋਂ ਜੁੱਤੀ ਲਾ ਕੇ ਮੁੜ ਪੈਰੀਂ ਪਾ ਕੇ ਹੀ ਸਫ਼ਰ ਲਈ ਨਿਕਲਦਾ ਹੈ। ਇਸ ਸ਼੍ਰੇਣੀ ਨਾਲ ਸੰਬੰਧਿਤ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਤਿੰਨ ਹਿੱਸਿਆਂ ਵਿਚ ਵਾਚਿਆ ਜਾ ਸਕਦਾ ਹੈ।

- ਸਫ਼ਰ 'ਤੇ ਤੁਰਨ ਸਮੇਂ ਬ੍ਰਾਹਮਣ ਦਾ ਮਿਲਣਾ ਜਾਂ ਨਿੱਛ ਵੱਜਣੀ ਜਾਂ ਖਾਲੀ ਬਰਤਨ ਲਈ ਆਉਂਦਾ ਵਿਅਕਤੀ ਮਿਲਣਾ ਜਾਂ ਬਿੱਲੀ ਦਾ ਰਸਤਾ ਕੱਟਣਾ।
- ਦੁਰਘਟਨਾ ਜਾਂ ਸਫ਼ਰ ਦੀ ਅਸਫ਼ਲਤਾ ਦੀ ਸੰਭਾਵਨਾ।
- ਜੁੱਤੀ ਉਤਾਰ ਕੇ ਮੁੜ ਨਾ ਪਾਈ ਜਾਵੇ।

ਪੁਰਾਣੇ ਸਮਿਆਂ ਵਿਚ ਲੰਮੇ ਸਫ਼ਰ ਪੈਦਲ ਹੀ ਕੀਤਾ ਜਾਂਦਾ ਸੀ ਇਸ ਲਈ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਆਪਣੇ ਸਮੇਂ ਦੀਆਂ ਪਰਸਥਿਤੀਆਂ ਵਿਚ ਜ਼ਰੂਰ ਤਾਰਕਿਕ ਹੋ ਸਕਦੇ ਹਨ।

6.2.4.3 ਪਸ਼ੂ ਪੰਛੀਆਂ ਅਤੇ ਜੀਵਾਂ ਸੰਬੰਧੀ:

ਪਸ਼ੂ ਪੰਛੀਆਂ ਅਤੇ ਜੀਵਾਂ ਸੰਬੰਧੀ ਵੀ ਹਰ ਇੱਕ ਸਮਾਜ ਵਿਚ ਲੋਕ ਵਿਸ਼ਵਾਸ ਮਿਲਦੇ ਹਨ। ਕਿਸੇ ਜੀਵ ਨੂੰ ਘਰ ਵਿਚ ਸੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਸਫ਼ਰ ਦੌਰਾਨ ਜੇਕਰ ਬਿੱਲੀ ਰਾਹ ਕੱਟ ਜਾਂਦੀ ਹੈ ਤਾਂ ਇਸ ਨੂੰ ਮਾੜਾ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ।

ਕੁੱਤੇ ਨੂੰ ਰੋਟੀ ਪਾਉਣਾ ਇਕ ਅਜਿਹਾ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਜਿਸ ਤੋਂ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਘਰ ਵਿਚ ਅਨਾਜ ਵਾਧੂ ਰਹੇਗਾ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਵੀ ਪਸ਼ੂ ਪੰਛੀਆਂ ਅਤੇ ਜੀਵਾਂ ਬਾਰੇ ਕਾਫ਼ੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਮਿਲਦੇ ਹਨ।

- **ਬਿੱਲੀਆਂ ਦਾ ਰਾਤ ਨੂੰ ਰੋਣਾ:** ਇਸ ਨਾਲ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜੁੜਿਆ ਹੋਇਆ ਹੈ ਕਿ ਬਿੱਲੀਆਂ ਨੂੰ ਬਦਰੂਹਾਂ ਵਿਖਾਈ ਦਿੰਦੀਆਂ ਹਨ। ਜੇਕਰ ਬਿੱਲੀਆਂ ਰਾਤ ਨੂੰ ਰੋਦੀਆਂ ਹਨ ਤਾਂ ਸਮਝੋ ਘਰ ਵਿਚ ਕਿਸੇ ਜੀਅ ਦੀ ਮੌਤ ਹੋ ਸਕਦੀ ਹੈ।
- **ਕਾਂ ਦਾ ਘਰ ਵਿਚ ਆਵਾਜ਼ ਕਰਨਾ:** ਕਾਂ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਲੱਗ-ਅਲੱਗ ਹਨ। ਜੇਕਰ ਕਾਂ ਕਿਸੇ ਘਰ ਦੇ ਬਨੇਰੇ ਉੱਪਰ ਕਾਂ-ਕਾਂ ਕਰਦਾ ਹੈ ਤਾਂ ਇਹ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਘਰ ਵਿਚ ਕੋਈ ਮਹਿਮਾਨ ਆਵੇਗਾ। ਕਾਂ ਜਦੋਂ ਕਿਸੇ ਘਰ ਵਿਚ ਕਾਂ ਕਾਂ ਕਰਦਾ ਹੈ ਤਾਂ ਇਸ ਨੂੰ ਅਸੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

ਇਨ੍ਹਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਆਪਣਾ-ਆਪਣਾ ਤਾਰਕਿਕ ਜਾਂ ਭਾਵਨਾਤਮਕ ਆਧਾਰ ਹੋ ਸਕਦਾ ਹੈ। ਇਸ ਲਈ ਪਸ਼ੂ ਪੰਛੀਆਂ ਅਤੇ ਜੀਵਾਂ ਦੇ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਵਿਚ ਖੇਤਰੀ ਭਿੰਨਤਾ ਮਿਲਦੀ ਹੈ।

6.2.4.4 ਦਿਸ਼ਾ ਅਤੇ ਨਛੱਤਰਾਂ ਸੰਬੰਧੀ

ਧਰਤੀ ਦੀਆਂ ਚਾਰ ਦਿਸ਼ਾਵਾਂ ਹਨ ਹਰ ਇੱਕ ਦਿਸ਼ਾ ਨਾਲ ਕੋਈ ਨਾ ਕੋਈ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਕਿਸੇ ਖਾਸ ਸਮੇਂ ਖਾਸ ਦਿਸ਼ਾ ਵਲ ਜਾਣ ਨਾਲ ਲਾਭ ਜਾਂ ਹਾਨੀ ਹੋ ਸਕਦੀ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਵਿਚ ਇਹ ਗੱਲ ਮੰਨੀ ਜਾਂਦੀ ਹੈ ਕਿ ਹਰ ਇੱਕ ਵਿਅਕਤੀ ਦੇ ਆਪਣੇ ਗ੍ਰਹਿ ਹੁੰਦੇ ਹਨ। ਇਹ ਗ੍ਰਹਿ ਹੀ ਉਸ ਵਿਅਕਤੀ ਦੀ ਸਫਲਤਾ ਅਤੇ ਅਸਫਲਤਾ ਦਾ ਸਬੱਬ ਬਣਦੇ ਹਨ। ਪੰਜਾਬੀ ਸਮਾਜ ਵਿਚ ਵੀ ਅਜਿਹੇ ਬਹੁਤ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ ਜਿਹੜੇ ਕਿ ਦਿਸ਼ਾ ਅਤੇ ਨਛੱਤਰਾਂ ਨਾਲ ਸੰਬੰਧਿਤ ਹਨ।

- ਸੋਮਵਾਰ ਤੇ ਸ਼ਨੀਵਾਰ ਨੂੰ ਪੂਰਬ ਦਿਸ਼ਾ ਵੱਲ ਜਾਣਾ ਵਧੀਆ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।
- ਟੁੱਟਦੇ ਤਾਰੇ ਨੂੰ ਵੇਖਣਾ ਮਾੜਾ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ ਪਰ ਇੱਕ ਲੋਕ ਵਿਸ਼ਵਾਸ ਇਹ ਵੀ ਹੈ ਕਿ ਟੁੱਟਦੇ ਤਾਰੇ ਨੂੰ ਵੇਖਦਿਆਂ ਮਨ ਦੀ ਮੁਰਾਦ ਮੰਗੀ ਜਾ ਸਕਦੀ ਹੈ।
- ਸ਼ਨੀਵਾਰ ਨੂੰ ਉੱਤਰ ਦਿਸ਼ਾ ਵੱਲ ਨਹੀਂ ਜਾਣਾ ਚਾਹੀਦਾ।
- ਚੰਨ, ਸੂਰਜ ਗ੍ਰਹਿਣ ਸਮੇਂ ਸਰੀਰਕ ਕੰਮ, ਖਾਣਾ ਪੀਣਾ ਤੇ ਨਵੇਂ ਕੱਪੜੇ ਪਹਿਨਣਾ ਮਾੜਾ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

ਇਨ੍ਹਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਤੋਂ ਬਿਨਾਂ ਦਿਸ਼ਾ ਅਤੇ ਨਛੱਤਰਾਂ ਸੰਬੰਧੀ ਹੋਰ ਵੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਕਸਰ ਹੀ ਖੇਤਰੀ ਵਿਭਿੰਨਤਾ ਕਾਰਨ ਵੱਖੋ-ਵੱਖ ਹੋ ਸਕਦੇ ਹਨ।

6.2.4.5 ਸਰੀਰਕ ਅੰਗਾਂ ਸੰਬੰਧੀ

ਲੋਕ ਵਿਸ਼ਵਾਸ ਲੋਕ ਮਾਨਸ ਦੀ ਉਪਜ ਹਨ। ਲੋਕ ਮਾਨਸ ਹਰੇਕ ਵਸਤੂ ਨੂੰ ਪ੍ਰਵਾਨ ਮੰਨਦਾ ਹੈ ਹਰੇਕ ਜੜ੍ਹ ਵਸਤੂ ਵਿਚ ਆਤਮਾ ਦੀ ਹੋਂਦ ਨੇ ਜੜ੍ਹ ਵਸਤੂਆਂ ਦੀ ਪੂਜਾ ਅਤੇ ਅਨੇਕ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਜਨਮ ਦਿੱਤਾ। ਸਰੀਰ ਦੇ ਵੱਖ-ਵੱਖ ਅੰਗਾਂ ਪ੍ਰਤੀ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜਨਮ ਤੋਂ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੇ ਹਨ। ਜੇਕਰ ਕਿਸੇ ਲੜਕੇ ਦਾ ਜਨਮ ਦੇ ਲੜਕੀਆਂ ਤੋਂ ਬਾਅਦ ਹੋਵੇ ਤਾਂ ਉਸ ਨੂੰ ‘ਤ੍ਰਿਖਲ’ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਬੱਚੇ ਨੂੰ ਮਾਪਿਆਂ ਲਈ

ਬਦਕਿਸਮਤ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਕਿਸੇ ਔਰਤ ਦੇ ਜੇਕਰ ਪੈਰ ਵੱਡੇ ਹੋਣ ਤਾਂ ਉਸ ਨੂੰ ਮਾੜਾ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ। ਪਲਕ ਅਤੇ ਗੱਲ ਦਾ ਫਰਕਣਾ ਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਇਨਸਾਨ ਦੀ ਜੀਭ ਉੱਤੇ ਕਾਲੇ ਤਿਲ ਹੋਣ ਤਾਂ ਉਸ ਦੀ ਕਹੀ ਗੱਲ ਨੂੰ ਸੱਚ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਇਕ ਲੋਕ ਵਿਸ਼ਵਾਸ ਆਮ ਪ੍ਰਚਲਿਤ ਹੈ ਕਿ ਜਿਸ ਵਿਅਕਤੀ ਦੇ ਮੱਥੇ ਉੱਪਰ ਤਿੰਨ ਸਿੱਧੀਆਂ ਰੇਖਾਵਾਂ ਹੋਣ ਤਾਂ ਉਹ ਚੰਗੀ ਕਿਸਮਤ ਵਾਲਾ ਹੁੰਦਾ ਹੈ। ਔਰਤਾਂ ਦੇ ਸ਼ਿੰਗਾਰ ਵਿਚ ਜੇਕਰ ਬਿੰਦੀ ਮੱਥੇ ਤੋਂ ਟੇਡੀ ਹੋ ਜਾਵੇ ਤਾਂ ਪਤੀ ਦੇ ਮਨ ਭਟਕਣ ਦਾ ਪ੍ਰਤੀਕ ਮੰਨੀ ਜਾਂਦੀ ਹੈ। ਦੇਸਤੀ ਜਾਂ ਰਿਸ਼ਤੇਦਾਰੀ ਵਿਚ ਖੱਬਾ ਹੱਥ ਮਿਲਾਉਣਾ ਮਾੜਾ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ।

6.2.4.6 ਚਿਕਿਤਸਾ ਸੰਬੰਧੀ

ਚਿਕਿਤਸਾ ਪ੍ਰਣਾਲੀ ਆਮ ਤੌਰ 'ਤੇ ਖੇਤਰੀ ਵਸਤੂਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਹੁੰਦੀ ਹੈ। ਇਸ ਲਈ ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਰ ਇੱਕ ਸਮਾਜ ਦੇ ਆਪਣੇ-ਆਪਣੇ ਹੁੰਦੇ ਹਨ। ਕਿਸੇ ਪਸ਼ੂ ਜਾਂ ਜੀਵ ਨੂੰ ਜਦੋਂ ਕੋਈ ਬਿਮਾਰੀ ਹੋ ਜਾਂਦੀ ਹੈ ਤਾਂ ਉਸ ਦੇ ਇਲਾਜ ਸੰਬੰਧੀ ਅਨੇਕ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਮਿਸਾਲ ਲਈ ਜਦੋਂ ਕਿਸੇ ਵਿਅਕਤੀ ਦੇ ਕੋਈ ਜ਼ਖਮ ਹੋਵੇ ਤਾਂ ਉਸ ਦੇ ਲਾਲ ਧਾਗੇ ਵਿਚ ਕੋਡੀ ਪਰੇ ਕੇ ਗਲ ਵਿਚ ਪਾਈ ਜਾਂਦੀ ਹੈ। ਸ਼ਾਮ ਨੂੰ ਅੱਗ ਬਾਲ ਕੇ ਉਸ ਦੇ ਸਿਰ ਉਪਰੋਂ ਦੀ ਸੱਤ ਵਾਰੀ ਫੇਰੀ ਜਾਂਦੀ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਲਾਲ ਧਾਗੇ ਜਾਂ ਧਾਤ ਨੇੜੇ ਕੋਈ ਬਦਰੂਹ ਨਹੀਂ ਆਉਂਦੀ। ਗੁੱਟ ਦਰਦ ਜਿਸ ਨੂੰ ਲੋਕ ਭਾਸ਼ਾ ਵਿਚ 'ਕਾਨਾ ਪੈਣਾ' ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ, ਦੇ ਇਲਾਜ ਲਈ ਇਹ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਉਹ ਕਿਸੇ ਅਜਿਹੀ ਕੰਜਕ ਦੀ ਪਰਾਂਦੀ ਦਾ ਕਾਲਾ ਧਾਗਾ ਬੰਨ੍ਹੇ ਜਿਸ ਦੇ ਨਾਨਾ-ਨਾਨੀ ਜਿਊਂਦੇ ਹੋਣ। ਧਾਗਾ ਬੰਨ੍ਹਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਦੌਰਾਨ ਇਹ ਮੰਤਰ ਵੀ ਉਚਾਰਿਆ ਜਾਂਦਾ ਹੈ

ਟੁੱਟੇ ਤੇਰਾ ਕਾਨਾ ਕਾਨੀ

ਜੀਵੇ ਮੇਰਾ ਨਾਨਾ ਨਾਨੀ

ਮਿਰਗੀ ਪੈਣ ਵੇਲੇ ਵਿਅਕਤੀ ਨੂੰ ਚਮੜੇ ਦੀ ਜੁੱਤੀ ਸੁੰਘਾ ਦਿੱਤੀ ਜਾਵੇ ਤਾਂ ਵਿਸ਼ਵਾਸ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਮਿਰਗੀ ਦਾ ਦੌਰਾ ਹਟ ਜਾਂਦਾ ਹੈ। ਕਿਸੇ ਬੱਚੇ ਨੂੰ ਜੇਕਰ ਪੀਲੀਆ ਹੋ ਜਾਵੇ ਤਾਂ ਉਸ ਨੂੰ ਪੀਲੇ ਰੰਗ ਦੀਆਂ ਵਸਤੂਆਂ ਦੇ ਕਰੀਬ ਨਹੀਂ ਆਉਣ ਦਿੱਤਾ ਜਾਂਦਾ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਵੀ ਚਿਕਿਤਸਾ ਸੰਬੰਧੀ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਚ ਔਲਾਦ ਲਈ ਟੂਣੇ ਕਰਨਾ, ਬਵਾਸੀਰ ਲਈ ਹਨੂੰਮਾਨ ਮੰਦਰ ਵਿਚ ਪ੍ਰਸ਼ਾਦ ਚੜ੍ਹਾਉਣਾ ਅਤੇ ਅਠਮਾਹੇ ਬੱਚੇ ਦੇ ਗੱਲ ਵਿਚ ਨੌਂ ਮੋਤੀਆਂ ਦੀ ਮਾਲਾ ਪਾਉਣਾ ਆਦਿ।

6.2.4.7 ਰੂਹਾਂ ਅਤੇ ਬਦਰੂਹਾਂ ਸੰਬੰਧੀ

ਬਦਰੂਹਾਂ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਸਾਡੇ ਸਮਾਜ ਵਿਚ ਆਮ ਹੀ ਪਾਏ ਜਾਂਦੇ ਹਨ। ਲੋਕ ਜੀਵਨ ਵਿਚ ਭੂਤ, ਪ੍ਰੇਤ, ਜਿੰਨ, ਚੁੜੇਲ ਆਦਿ ਬਦਰੂਹਾਂ ਨੂੰ ਸਵੀਕਾਰ ਗਿਆ ਹੈ। ਲੋਕਾਂ ਵਿਚ ਇਹ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਡੈਂਡ ਬੱਚਿਆਂ ਦਾ ਕਲੇਜਾ ਕੱਢ ਕੇ ਖਾ ਜਾਂਦੀ ਹੈ। ਡੈਂਡ ਸੰਬੰਧੀ ਇਹ ਵਿਸ਼ਵਾਸ ਪ੍ਰਚਲਿਤ ਹੈ ਕਿ ਜੇਕਰ ਡੈਂਡ ਨੂੰ ਕੋਈ ਸ਼ਿਕਾਰ ਨਾ ਮਿਲੇ ਤਾਂ ਉਹ ਆਪਣੇ ਕਿਸੇ ਨਜ਼ਦੀਕੀ ਬੱਚੇ ਜਾਂ ਆਪਣੇ ਖੁਦ ਦੇ ਬੱਚੇ ਦਾ ਸ਼ਿਕਾਰ ਵੀ ਕਰ ਲੈਂਦੀ ਹੈ।

ਜੇਕਰ ਗਰਭਵਤੀ ਔਰਤ ਦੀ ਮੌਤ ਹੋ ਜਾਂਦੀ ਹੈ ਤਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇਹ ਚੁੜੇਲ ਬਣ ਜਾਂਦੀ ਹੈ। ਕੋਈ ਕੁਆਰਾ ਮੁੰਡਾ ਜਦੋਂ ਮਰ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਛਲੇਡਾ ਬਣ ਜਾਂਦਾ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇਹ ਦੋਵੇਂ ਹੀ ਬਦਰੂਹਾਂ ਆਪਣਾ ਭੇਸ ਕਈ ਜਾਨਵਰਾਂ ਵਿਚ ਵਟਾ ਸਕਦੀਆਂ ਹਨ। ਇਸ ਲਈ ਇਨ੍ਹਾਂ ਬਦਰੂਹਾਂ ਦੇ ਇਲਾਜ ਕਰਵਾਉਣ ਲਈ ਕਈ

ਕਿਸਮ ਦੇ ਕਰਮ ਕਾਂਡ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। ਜਿਹੜਾ ਵਿਅਕਤੀ ਕਿਸੇ ਦੁਰਘਟਨਾ ਕਾਰਨ ਅਚਾਨਕ ਮਰ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਭੂਤ ਮੰਨ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਉਹ ਬਦਰੂਹ ਹੋਰਾਂ ਲੋਕਾਂ ਨੂੰ ਵੀ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਦੁਰਘਟਨਾ ਨਾਲ ਮਾਰ ਸਕਦੀ ਹੈ।

ਸੋਕੜੇ ਦੀ ਬਿਮਾਰੀ ਅਕਸਰ ਛੋਟੇ ਬੱਚਿਆਂ ਨੂੰ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਸੋਕੇ ਵਿਚ ਮਰੇ ਬੱਚੇ ਦੀ ਰੂਹ, ਜਿਉਂਦੇ ਬੱਚੇ ਵਿਚ ਪ੍ਰਵੇਸ਼ ਕਰ ਗਈ ਹੈ। ਅਕਸਰ ਹੀ ਜਦੋਂ ਕੋਈ ਬੱਚਾ ਸੋਕੜੇ ਨਾਲ ਮਰਿਆ ਹੁੰਦਾ ਹੈ ਤਾਂ ਉਸ ਦੇ ਘਰ ਆਉਣ ਜਾਣ ਤੋਂ ਪ੍ਰਹੇਜ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਛੋਟੇ ਬੱਚਿਆਂ ਅਤੇ ਗਰਭਵਤੀ ਔਰਤਾਂ ਸੋਕੜੇ ਨਾਲ ਮਰੇ ਬੱਚੇ ਵਾਲੇ ਘਰ ਤੋਂ ਦੂਰ ਬਣਾ ਕੇ ਰੱਖਦੇ ਹਨ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਵੀ ਬਦਰੂਹਾਂ ਸੰਬੰਧੀ ਬਹੁਤ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਇਹਨਾਂ ਬਦਰੂਹਾਂ ਤੋਂ ਲੋਕ ਧਰਮ ਵਿਚ ਮੌਜੂਦ ਰਸਮਾਂ-ਰਿਵਾਜਾਂ ਨਾਲ ਛੁਟਕਾਰਾ ਪਾਇਆ ਜਾਂਦਾ ਹੈ।

6.2.4.8 ਅੰਕਾਂ ਸੰਬੰਧੀ

ਪੰਜਾਬੀ ਲੋਕ ਜੀਵਨ ਵਿਚ ਅੰਕਾਂ ਨਾਲ ਸੰਬੰਧਿਤ ਵੀ ਅਨੇਕਾਂ ਵਿਸ਼ਵਾਸ ਹਨ। 5, 7, 11, 12 ਆਦਿ ਅੰਕਾਂ ਦੇ ਰਹੱਸਮੀ ਪ੍ਰਭਾਵ ਮੰਨੇ ਜਾਂਦੇ ਹਨ। ਪੰਜਾਂ ਵਿਚ ਪਰਮਾਤਮਾ, ਪੰਜ ਪੀਰ ਅਤੇ ਪੰਜ ਵਕਤ ਨਮਾਜ਼ ਆਦਿ ਹੋਣ ਕਾਰਨ ਪੰਜ ਨੂੰ ਰਹੱਸਮਈ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਕਿਸੇ ਔਰਤ ਨੂੰ ਜੇਕਰ ਕੋਈ ਯੋਨ ਸੰਬੰਧੀ ਸਮੱਸਿਆ ਹੋਵੇ ਤਾਂ ਉਸ ਨੂੰ ਪੰਜ ਖੂਹਾਂ ਦਾ ਪਾਣੀ ਮੰਤਰ ਕੇ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇਸ ਨਾਲ ਬਿਮਾਰੀ ਦੂਰ ਹੋ ਜਾਂਦੀ ਹੈ। ਅੰਕ 7 ਦੀ ਵੀ ਲੋਕ ਜੀਵਨ ਵਿਚ ਬਹੁਤ ਮਹੱਤਤਾ ਹੈ। ਸੱਤ ਸੁਹਾਗਣਾਂ, ਸੱਤ ਵਰਤ ਆਦਿ ਬਹੁਤ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਮੰਨੇ ਜਾਂਦੇ ਹਨ ਜੇਕਰ ਕੋਈ ਔਰਤ ਬਾਂਝ ਹੋਵੇ ਤਾਂ ਸੱਤ ਬੀਜ ਚਾਲੀ ਦਿਨ ਉਸ ਦੀ ਆਪਣੀ ਚੁੰਨੀ ਦੇ ਪੱਲੇ ਨਾਲ ਬੰਨ੍ਹ ਕੇ ਰੱਖਣ ਨਾਲ ਉਸਦਾ ਬਾਂਝਪਨ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਤੋਂ ਬਿਨਾਂ ਅੰਕਾਂ ਸੰਬੰਧੀ ਹੋਰ ਲੋਕ ਵਿਸ਼ਵਾਸ ਬਹੁਤ ਸਾਰੀਆਂ ਉਦਾਹਰਣਾਂ ਵਿਚੋਂ ਵੇਖੇ ਜਾ ਸਕਦੇ ਹਨ ਜਿਵੇਂ ‘ਤੀਜਾ ਰਲਿਆ ਕੰਮ ਗਲਿਆ’। ਇਸ ਤਰ੍ਹਾਂ ਤਿੰਨ ਅੰਕ ਨੂੰ ਅਸ਼ੁੱਭ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

6.2.4.9 ਨਜ਼ਰ ਲੱਗਣ ਸੰਬੰਧੀ

ਨਜ਼ਰ ਲੱਗਣ ਦਾ ਵਿਸ਼ਵਾਸ ਦੁਨੀਆ ਭਰ ਵਿਚ ਸਵੀਕਾਰ ਹੈ। ਪੰਜਾਬ ਦੇ ਹਰ ਇੱਕ ਇਲਾਕੇ ਦੇ ਲੋਕਾਂ ਵਿਚ ਨਜ਼ਰ ਲੱਗਣ ਦਾ ਲੋਕ ਵਿਸ਼ਵਾਸ ਆਮ ਮਿਲਦਾ ਹੈ। ਪੰਜਾਬੀ ਲੋਕ ਜੀਵਨ ਵਿਚ ਨਜ਼ਰ ਲੱਗਣ ਤੋਂ ਦੁੱਧ ਅਤੇ ਪੁੱਤ ਦੋਹਾਂ ਨੂੰ ਹੀ ਬਚਾ ਕੇ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ। ਕਿਸੇ ਉਪਰੇ ਬੰਦੇ ਦੀ ਨਜ਼ਰ ਤੋਂ ਬਚਾਉਣ ਲਈ ਜਾਂ ਕਿਸੇ ਨੂੰ ਦੁੱਧ ਜਾਂ ਲੱਸੀ ਦੇਣੀ ਹੋਵੇ ਤਾਂ ਕਾੜੂਨੀ ਜਾਂ ਲੱਸੀ ਵਾਲੀ ਚਾਟੀ ਉੱਪਰ ਕੱਪੜਾ ਪਾ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਗਾਂ ਜਾਂ ਮੱਝ ਦਾ ਦੁੱਧ ਕੱਢਣ ਤੋਂ ਬਾਅਦ ਦੁੱਧ ਢੱਕ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਦੁੱਧ ਨੂੰ ਨਜ਼ਰ ਨਹੀਂ ਲੱਗੇਗੀ।

ਨਜ਼ਰ ਤੋਂ ਬਚਾਉਣ ਲਈ ਮਾਪੇ ਆਪਣੇ ਬੱਚਿਆਂ ਦੇ ਨਾਂ ਘਟੀਆ ਚੀਜ਼ਾਂ ਦੇ ਨਾਂ ‘ਤੇ ਰੱਖ ਲੈਂਦੇ ਹਨ। ਇਹ ਨਾਮ ‘ਘਸੀਟਾ’, ‘ਰੁਲਦੂ’, ‘ਰੂੜਾ’ ਆਦਿ ਹੁੰਦੇ ਹਨ। ਬੱਚਿਆਂ ਦੇ ਅਸਲ ਵਿਚ ਦੇ ਨਾਂ ਰੱਖੇ ਜਾਂਦੇ ਹਨ। ਅਸਲ ਨਾਮ ਛੁਪਾ ਕੇ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ। ਬੱਚੇ ਦੇ ਜਨਮ ਸਮੇਂ ਔਰਤ ਅਤੇ ਬੱਚੇ ਦੋਹਾਂ ਨੂੰ ਬੁਰੀ ਨਜ਼ਰ ਤੋਂ ਬਚਾਉਣ ਲਈ ਤੇਰ੍ਹਾਂ ਦਿਨ ਕਮਰੇ ਤੋਂ ਬਾਹਰ ਨਹੀਂ ਜਾਣ ਦਿੱਤਾ ਜਾਂਦਾ। ਕਿਸੇ ਵੀ ਅਜਿਹੀ ਔਰਤ ਜਾਂ ਮਰਦ ਨੂੰ ਜਿਸਦੀ ਨਜ਼ਰ ਬੁਰੀ ਹੋਣ ਦਾ ਸੰਦੇਹ ਹੋਵੇ ਉਸ ਦੇ ਮੱਥੇ ਨਹੀਂ ਲੱਗਣ ਦਿੱਤਾ ਜਾਂਦਾ। ਬੁਰੀ ਨਜ਼ਰ ਦੀਆਂ ਵੀ ਦੋ ਕਿਸਮਾਂ ਮੰਨੀਆਂ ਜਾਂਦੀਆਂ ਹਨ।

- ਕੁਝ ਵਿਅਕਤੀਆਂ ਦੀ ਨਜ਼ਰ ਜਨਮ ਤੋਂ ਬੁਰੇ ਪ੍ਰਭਾਵ ਵਾਲੀ ਹੁੰਦੀ ਹੈ। ਅਜਿਹੇ ਵਿਅਕਤੀ ਜਦੋਂ ਕਿਸੇ ਦੂਸਰੇ ਵਿਅਕਤੀ ਜਾਂ ਬੱਚੇ ਵੱਲ ਵੇਖਦੇ ਹਨ ਤਾਂ ਅਚੇਤ ਹੀ ਉਹਨਾਂ ਦਾ ਅਸਰ ਉਸ ਵਿਅਕਤੀ ਉੱਪਰ ਪੈਂਦਾ ਹੈ। ਇਸ ਵਿਚ ਬੁਰੀ ਨਜ਼ਰ ਵਾਲੇ ਵਿਅਕਤੀ ਦਾ ਨਜ਼ਰ ਲਗਾਉਣ ਦਾ ਕੋਈ ਇਰਾਦਾ ਨਹੀਂ ਹੁੰਦਾ।
- ਇਸ ਵੰਨਗੀ ਦੀ ਨਜ਼ਰ ਵਿਚ ਕੋਈ ਵਿਅਕਤੀ ਆਪਣੇ ਹਿੱਤਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਸੁਚੇਤ ਰੂਪ ਵਿਚ ਦੂਜੇ ਦਾ ਨੁਕਸਾਨ ਕਰਦਾ ਹੈ। ਇਸ ਲਈ ਹੀ ਸਾਰੇ ਜੋਤਿਸ਼ ਕਰਮ-ਕਾਂਡ ਕਰਦੇ ਹਨ। ਵਿਅਕਤੀ ਸੁਚੇਤ ਰੂਪ ਵਿਚ ਦੂਜਿਆਂ ਨੂੰ ਨੁਕਸਾਨ ਪਹੁੰਚਾਉਣ ਵਾਲੀ ਬੁਰੀ ਨਜ਼ਰ ਨੂੰ ਇਕ ਹਥਿਆਰ ਦੇ ਤੌਰ 'ਤੇ ਵਰਤਦਾ ਹੈ।

6.2.4.10 ਫੁਟਕਲ ਲੋਕ ਵਿਸ਼ਵਾਸ

ਲੋਕ ਵਿਸ਼ਵਾਸ ਦੀਆਂ ਬਹੁ-ਵੰਨਗੀਆਂ ਦੇ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਕੁੱਝ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅਜਿਹੇ ਹੁੰਦੇ ਹਨ ਜਿਹਨਾਂ ਨੂੰ ਕਿਸੇ ਖਾਸ ਵੰਨਗੀ ਵਿਚ ਨਹੀਂ ਰੱਖਿਆ ਜਾ ਸਕਦਾ। ਇਹ ਲੋਕ ਵਿਸ਼ਵਾਸ ਫੁਟਕਲ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਵਿਚ ਆਉਂਦੇ ਹਨ। ਬਨਸਪਤੀ ਸੰਬੰਧੀ, ਦੇਵੀ ਦੇਵਤਿਆਂ ਸੰਬੰਧੀ, ਪਹਿਰਾਵੇ ਸੰਬੰਧੀ ਦਿਨ ਰਾਤ ਅਤੇ ਰੁੱਤਾਂ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਇਸ ਵੰਨਗੀ ਦੇ ਹੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ। ਬਨਸਪਤੀ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਵਿਚ ਖੇਤਰੀ ਵੱਖਰਤਾਵਾਂ ਮਿਲਦੀਆਂ ਹਨ। ਪੰਜਾਬ ਵਿਚ ਅਨਾਜ ਦਾ ਬੀਜ ਬੀਜਣ ਸਮੇਂ ਖਾਸ ਤਰ੍ਹਾਂ ਦੇ ਅਖਾਣ ਉਚਾਰੇ ਜਾਂਦੇ ਹਨ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇਸ ਅਖਾਣ ਨਾਲ ਅਨਾਜ ਹਰ ਇੱਕ ਜ਼ਰੂਰਤਮੰਦ ਲਈ ਪੈਂਦਾ ਹੋਵੇਗਾ।

ਪਹਿਰਾਵੇ ਵਿਚ ਬਹੁਤ ਸਾਰੇ ਰੰਗਾਂ ਦਾ ਧਿਆਨ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ। ਸੁਹਾਗਣ ਔਰਤ ਨੂੰ ਕਦੀ ਵੀ ਚਿੱਟਾ ਕੱਪੜਾ ਪਾਉਣ ਲਈ ਨਹੀਂ ਦਿੱਤਾ। ਵਿਆਹ ਵੇਲੇ ਸੁਹਾਗਣ ਲਈ ਲਾਲ ਰੰਗ ਦੇ ਕੱਪੜੇ ਤਿਆਰ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਵੀ ਪਹਿਰਾਵੇ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਮਿਲਦੇ ਹਨ।

ਕਿਸਾਨੀ ਜੀਵਨ ਪੰਜਾਬੀ ਲੋਕ ਜੀਵਨ ਦੀ ਜੜ੍ਹ ਹੈ। ਇਸ ਲਈ ਪੰਜਾਬ ਵਿਚ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਕਿਸਾਨੀ ਜੀਵਨ ਅਤੇ ਖੇਤੀਬਾੜੀ ਸੰਬੰਧੀ ਹਨ। ਕਿਸਾਨਾਂ ਦੇ ਸੰਦਾਂ ਵਿਚ ਕਹੀ ਨੂੰ ਕਦੀ ਵੀ ਟੇਢੇ ਤਰ੍ਹਾਂ ਨਹੀਂ ਰੱਖਿਆ ਜਾਂਦਾ। ਜ਼ਮੀਨ ਦਾ ਮਾਲਕ ਕਿਸਾਨ ਕਦੀ ਵੀ ਖੇਤ ਦੇ ਵਿਚਕਾਰ ਖੜ੍ਹਾ ਹੋ ਕੇ ਪਾਣੀ ਨਹੀਂ ਪੀਂਦਾ।

ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਲੋਕ ਜੀਵਨ ਵਿਚ ਬਹੁਤ ਮਹੱਤਤਾ ਹੈ। ਇਨ੍ਹਾਂ ਦਾ ਜਨਮ ਕਬੀਲਾਈ ਸਮਾਜ ਸਮੇਂ ਹੀ ਹੋ ਗਿਆ ਸੀ। ਉਸ ਸਮੇਂ ਮਨੁੱਖ ਕੁਦਰਤੀ ਸ਼ਕਤੀਆਂ ਤੋਂ ਅਣਜਾਣ ਸੀ। ਸਿੱਟੇ ਵਜੋਂ ਜਦੋਂ ਕੋਈ ਕੁਦਰਤੀ ਪ੍ਰਕਿਰਿਆ ਹੁੰਦੀ ਤਾਂ ਆਦਿਮ ਮਨੁੱਖ ਉਸ ਪ੍ਰਕਿਰਿਆ ਪ੍ਰਤੀ ਆਪਣਾ ਵਿਸ਼ਵਾਸ ਬਣਾ ਲੈਂਦਾ ਸੀ। ਬਾਅਦ ਵਿਚ ਇਹ ਵਿਸ਼ਵਾਸ ਪੀੜ੍ਹੀ-ਦਰ-ਪੀੜ੍ਹੀ ਅੱਗੇ ਵਧਦੇ ਗਏ। ਧਰਮ, ਜਾਦੂ-ਚਿੰਤਨ ਆਦਿ ਇਨ੍ਹਾਂ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਉਪਜ ਹਨ। ਸਮੇਂ ਦੇ ਬੀਤਣ ਨਾਲ ਕੁੱਝ ਲੋਕ ਵਿਸ਼ਵਾਸ ਖ਼ਤਮ ਹੋ ਗਏ ਪਰ ਨਵੇਂ ਵਿਸ਼ਵਾਸ ਵੀ ਪੈਦਾ ਹੋਏ। ਇਹ ਸਿਲਸਿਲਾ ਵਰਤਮਾਨ ਸਮੇਂ ਵੀ ਨਿਰੰਤਰ ਜਾਰੀ ਹੈ।

ਪੱਛਮ ਵਿਚ ਵਿਗਿਆਨਕ ਚੇਤਨਾ ਅਤੇ ਪਦਾਰਥਵਾਦੀ ਨਜ਼ਰੀਏ ਕਾਰਨ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਲਈ ਵਿਹਾਰ ਬਦਲ ਰਿਹਾ ਹੈ। ਭਾਰਤ ਵਰਗੇ ਦੇਸ਼ਾਂ ਵਿਚ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਅੱਜ ਵੀ ਪੂਰੀ ਮਹੱਤਤਾ ਹੈ। ਵੈਸੇ ਵੀ ਮੰਡੀਕਰਨ ਅਤੇ ਸਰਮਾਏਦਾਰੀ ਨਿਜਾਮ ਨੇ ਅਸੁਰੱਖਿਆ ਅਤੇ ਅਨਿਸ਼ਚਿਤਤਾ ਦੀ ਸਥਿਤੀ ਨੂੰ ਵਧਾ ਦਿੱਤਾ ਹੈ। ਅਸੁਰੱਖਿਆ ਅਤੇ ਅਨਿਸ਼ਚਿਤਤਾ ਵੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਦਾ ਆਧਾਰ ਹਨ। ਇਸ ਲਈ ਲੋਕ ਵਿਸ਼ਵਾਸ ਅੱਜ ਵੀ ਮਨੁੱਖੀ ਜੀਵਨ ਵਿਚ ਮਹੱਤਵਪੂਰਣ ਸਥਾਨ ਰੱਖਦੇ ਹਨ।

ਬ੍ਰਹਿਮੰਡ ਦੀ ਵਿਆਖਿਆ ਨਾਲ ਵੀ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਜੁੜੇ ਹੋਏ ਹਨ। ਇਸ ਕਿਸਮ ਦੇ ਵਿਸ਼ਵਾਸਾਂ ਵਿਚ ਬ੍ਰਹਿਮੰਡ, ਦੁਨੀਆ, ਧਰਤੀ ਅਤੇ ਮਾਨਵੀ ਜੀਵਨ ਦੇ ਸ਼ੁਰੂ ਅਤੇ ਖਾਤਮੇ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਸ਼ਾਮਲ ਹਨ। ਚੰਦਰਮਾ, ਸੂਰਜ, ਧਰਤੀ, ਤਾਰਿਆਂ ਨਾਲ ਸੰਬੰਧਤ ਅਣਗਿਣਤ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ ਜਿਹਨਾਂ ਨਾਲ ਵੱਖ-ਵੱਖ ਤਰ੍ਹਾਂ ਦੀਆਂ ਮਿੱਥਾਂ ਜੁੜੀਆਂ ਹੋਈਆਂ ਹਨ।

ਚੰਦਰਮੇ ਉੱਪਰ ਨਜ਼ਰ ਆਉਂਦੇ ਕਾਲੇ ਧੱਬਿਆਂ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇੱਕ ਬੁੱਢੀ ਮਾਈ ਚਰਖਾ ਕੱਤ ਰਹੀ ਹੈ। ਜਦੋਂ ਉਹ ਮੁੱਢਾ ਪੂਰਾ ਕਰਕੇ ਧਰਤੀ ਉੱਪਰ ਵਗਾਹ ਕੇ ਮਾਰਦੀ ਹੈ ਤਾਂ ਰਸਮਾਂ ਦਾ ਨੂਰ ਚਾਰੇ ਪਾਸੇ ਫੈਲ ਜਾਂਦਾ ਹੈ। ਇੱਕ ਹੋਰ ਲੋਕ ਵਿਸ਼ਵਾਸ ਇਹ ਹੈ ਕਿ ਚੰਦਰਮਾ ਉੱਪਰ ਕਾਲੇ ਧੱਬੇ ਗੌਤਮ ਰਿਸ਼ੀ ਦੇ ਸਰਾਪ ਦਾ ਨਤੀਜਾ ਹੈ। ਪੰਜਾਬੀ ਲੋਕ ਜੀਵਨ ਵਿਚ ਔਰਤਾਂ ਚੰਨ ਨੂੰ ਪਤੀ, ਪੁੱਤਰ ਅਤੇ ਭਰਾ ਰੂਪ ਵਿਚ ਚਿਤਵਦੀਆਂ ਹਨ। ਔਰਤ ਹਮੇਸ਼ਾਂ ਹੀ ਚੰਨ ਵਰਗਾ ਪਤੀ, ਪੁੱਤਰ ਅਤੇ ਭਰਾ ਚਾਹੁੰਦੀ ਹੈ। ਕਰਵਾਚੌਥ ਦੇ ਤਿਉਹਾਰ ਸਮੇਂ ਚੰਨ ਦੀ ਪੂਜਾ ਪਤੀ ਦੀ ਲੰਮੀ ਉਮਰ ਲਈ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।

ਭੂਚਾਲ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਧਰਤੀ ਬਲਦ ਦੇ ਸਿੰਗਾਂ ਉੱਪਰ ਖੜੀ ਹੈ। ਧਰਤੀ ਉੱਪਰ ਜਦੋਂ ਪਾਪ ਵਧ ਜਾਂਦੇ ਹਨ ਤਾਂ ਬਲਦ ਲਈ ਧਰਤੀ ਦਾ ਭਾਰ ਸਹਿਣਾ ਔਖਾ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਲਈ ਬਲਦ ਆਪਣਾ ਸਿੰਗ ਬਦਲਦਾ ਹੈ ਉਦੋਂ ਹੀ ਭੂਚਾਲ ਆਉਂਦੇ ਹੈ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਜੇਕਰ ਟੁੱਟਦੇ ਤਾਰੇ ਨੂੰ ਵੇਖਣ ਸਮੇਂ ਕਿਸੇ ਕੱਪੜੇ ਨੂੰ ਗੰਢ ਦੇ ਦਿੱਤੀ ਜਾਵੇ ਤਾਂ ਮਨਇੱਛਿਤ ਫਲ ਦੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੈ।

ਉਪਰੋਕਤ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਤੋਂ ਬਿਨਾਂ ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ ਨੇ ਆਪਣੇ ਇਸ ਨਿਬੰਧ ਵਿਚ ਚੰਦ, ਸੂਰਜ ਅਤੇ ਤਾਰਿਆਂ ਸੰਬੰਧੀ, ਕਿਸਾਨੀ ਜੀਵਨ ਬਾਰੇ, ਨਿੱਛ ਸੰਬੰਧੀ, ਦਿਨ ਰਾਤ ਅਤੇ ਰੁੱਤਾਂ ਸੰਬੰਧੀ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਜ਼ਿਕਰ ਵੀ ਕੀਤਾ ਹੈ।

6.3 ਸਾਰ:

ਉਪਰੋਕਤ ਦੋਵੇਂ ਲੇਖਾਂ ਵਿੱਚ ਅਸੀਂ ਇਮਤਿਹਾਨ ਵਿਚ ਪੁੱਛੇ ਜਾ ਸਕਣ ਵਾਲੇ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਅਨੁਸਾਰ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਤੋਂ ਚਰਚਾ ਕੀਤੀ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਵੇਂ ਲੇਖਾਂ ਵਿੱਚੋਂ ਇਮਤਿਹਾਨ ਵਿਚ ਵਿਸ਼ਾ-ਵਸਤੂ, ਸਾਰ ਜਾਂ ਲੇਖ ਦੇ ਕਲਾਤਮਕ ਪੱਖ ਬਾਰੇ ਵੱਡੇ ਪ੍ਰਸ਼ਨ ਪੁੱਛੇ ਜਾਣਗੇ। ਮੂਲ ਪਾਠ ਨੂੰ ਪੜ੍ਹ ਕੇ ਅਤੇ ਉਪਰੋਕਤ ਪਾਠ ਵਿਚਲੀ ਸਮੱਗਰੀ ਅਨੁਸਾਰ ਤੁਸੀਂ ਪੁੱਛੇ ਗਏ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਉੱਤਰ ਦੇਣਾ ਹੈ।

6.4 ਸੰਖੇਪ ਉੱਤਰਾਂ ਵਾਲੇ ਅਭਿਆਸ ਪ੍ਰਸ਼ਨ: ਪਾਠ ਪੁਸਤਕ ਵਿਚਲੇ ਮੂਲ ਲੇਖ ਅਤੇ ਉਪਰੋਕਤ ਸਮੱਗਰੀ ਨੂੰ ਪੜ੍ਹਨ ਉਪਰੰਤ ਹੇਠ ਲਿਖੇ ਨਮੂਨੇ ਦੇ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਅਭਿਆਸ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ:

- ਪ੍ਰਸ਼ਨ 1. ਵਿਸ਼ਵਾਸ ਅਤੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਵਿਚ ਕੀ ਫ਼ਰਕ ਹੈ?
- ਪ੍ਰਸ਼ਨ 2. ਲੋਕ ਵਿਸ਼ਵਾਸ ਦੀਆਂ ਕਿਸਮਾਂ 'ਤੇ ਸੰਖੇਪ ਨੋਟ ਲਿਖੋ?
- ਪ੍ਰਸ਼ਨ 3. ਜਨਮ, ਵਿਆਹ ਅਤੇ ਮੌਤ ਸੰਬੰਧੀ ਕਿਹੜੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਹਨ?
- ਪ੍ਰਸ਼ਨ 4. ਬ੍ਰਹਿਮੰਡੀ ਵਸਤਾਂ (ਸੂਰਜ, ਚੰਨ, ਗ੍ਰਹਿਆਂ) ਸੰਬੰਧੀ ਕਿਹੜੇ ਲੋਕ ਵਿਸ਼ਵਾਸ ਪ੍ਰਚੱਲਿਤ ਹਨ?
- ਪ੍ਰਸ਼ਨ 5. ਲੋਕ ਚਿਕਿਤਸਾ ਨਾਲ ਸੰਬੰਧਿਤ ਲੋਕ ਵਿਸ਼ਵਾਸਾਂ ਦੀ ਸੰਖੇਪ ਚਰਚਾ ਕਰੋ?
- ਪ੍ਰਸ਼ਨ 6. ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਪੁਸਤਕਾਂ ਕਿਹੜੀਆਂ ਹਨ?

6.5 ਹੋਰ ਪੜ੍ਹਨ ਲਈ ਸਹਾਇਕ ਪੁਸਤਕਾਂ

1. ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ, ਲੋਕਧਾਰਾ ਦੇ ਕੁਝ ਪੱਖ
2. ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ, ਲੋਕਧਾਰਾ: ਪਰੰਪਰਾ ਅਤੇ ਆਧੁਨਿਕਤਾ
3. ਗਿਆਨੀ ਗੁਰਦਿੱਤ ਸਿੰਘ, ਮੇਰਾ ਪਿੰਡ
4. ਡਾ. ਸੋਹਿੰਦਰ ਸਿੰਘ ਵਣਜਾਰਾ ਬੇਦੀ, ਪੰਜਾਬੀ ਲੋਕਧਾਰਾ ਵਿਸ਼ਵ ਕੋਸ਼-ਸੱਤ ਜਿਲਦਾਂ ਵਿਚ
5. ਡਾ. ਭੁਪਿੰਦਰ ਸਿੰਘ ਖਹਿਰਾ, ਲੋਕਧਾਰਾ, ਭਾਸ਼ਾ ਤੇ ਸਭਿਆਚਾਰ
6. ਡਾ. ਨਾਹਰ ਸਿੰਘ, ਲੋਕ-ਕਾਵਿ ਦੀ ਸਿਰਜਣ ਪ੍ਰਕਿਰਿਆ
7. ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ, ਸਭਿਆਚਾਰ-ਮੁੱਢਲੀ ਜਾਣ-ਪਛਾਣ
8. ਡਾ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫ਼ਰੈਂਕ, 'ਸਭਿਆਚਾਰ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ'
9. ਡਾ. ਹਰਮਿੰਦਰ ਸਿੰਘ ਦਿਓਲ ਅਤੇ ਡਾ. ਕੁਲਬੀਰ ਸਿੰਘ ਕਾਂਗ (ਸੰਪਾ.), ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ-7

ਗੁਰਮੁਖੀ ਲਿਪੀ: ਇਤਿਹਾਸ, ਵਿਕਾਸ ਅਤੇ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ

ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

7.1 ਪਾਠ ਦਾ ਮਹੱਤਵ

7.2 ਲਿਪੀ ਕੀ ਹੁੰਦੀ ਹੈ

7.3 ਭਾਰਤ ਦੀਆਂ ਪ੍ਰਾਚੀਨ ਲਿਪੀਆਂ ਬਾਰੇ ਜਾਣਕਾਰੀ

7.4 ਗੁਰਮੁਖੀ ਦਾ ਨਾਮਕਰਨ ਤੇ ਵਿਕਾਸ

7.5 ਗੁਰਮੁਖੀ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ

1.0 ਪਾਠ ਦਾ ਮਹੱਤਵ:

ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ,

ਦੁਨੀਆਂ ਦੀਆਂ ਲਿਪੀਆਂ ਦੇ ਇਤਿਹਾਸ ਬਾਰੇ ਜਾਣਨਾ, ਕਿਸੇ ਖਿੱਤੇ ਵਿਚ ਵੱਸਣ ਵਾਲੇ ਲੋਕਾਂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਗਿਆਨ ਦੇ ਇਤਿਹਾਸ ਨੂੰ ਜਾਣਨ ਦੇ ਬਰਾਬਰ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਅਧਿਐਨ ਬਹੁਤ ਰੁਮਾਂਚਿਕ ਤੇ ਦਿਲਚਸਪੀ ਭਰਿਆ ਹੁੰਦਾ ਹੈ। ਇਸ ਰੁਮਾਂਚਿਕ ਤੇ ਦਿਲਚਸਪ ਸਫ਼ਰ ਨੂੰ ਜਾਣਨ ਲਈ ਅਸੀਂ ਇਸ ਅਧਿਆਇ ਵਿਚ ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੇ ਇਤਿਹਾਸ, ਵਿਕਾਸ ਅਤੇ ਇਸ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਨੂੰ ਜਾਣਾਂਗੇ। ਇਸ ਵਿਚ ਅਸੀਂ ਲਿਪੀ ਕੀ ਹੁੰਦੀ ਹੈ, ਭਾਰਤ ਦੀਆਂ ਪ੍ਰਾਚੀਨ ਲਿਪੀਆਂ ਬਾਰੇ ਜਾਣਕਾਰੀ, ਗੁਰਮੁਖੀ ਦਾ ਨਾਮਕਰਨ ਤੇ ਵਿਕਾਸ ਅਤੇ ਫਿਰ ਗੁਰਮੁਖੀ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਬਾਰੇ ਵਿਚਾਰ ਚਰਚਾ ਕਰਾਂਗੇ। ਉਮੀਦ ਹੈ ਕਿ ਇਸ ਤਰਤੀਬ ਨਾਲ ਤੁਸੀਂ ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੇ ਇਤਿਹਾਸਕ-ਕ੍ਰਮ ਅਤੇ ਇਸ ਦੇ ਗੁਣਾਂ ਨੂੰ ਸਪੱਸ਼ਟ ਰੂਪ ਵਿਚ ਸਮਝਣ ਦੇ ਯੋਗ ਹੋ ਸਕੋਗੇ।

1.2 ਲਿਪੀ ਕੀ ਹੈ:

ਲਿਪੀ ਕਿਸੇ ਭਾਸ਼ਾ ਨੂੰ ਚਿੰਨ੍ਹਾਂ ਵਿਚ ਵਿਅਕਤ ਕਰਨ ਦਾ ਪ੍ਰਬੰਧ ਹੁੰਦੀ ਹੈ। ਇਹ ਬੋਲਾਂ ਨੂੰ ਲਿਖਤ ਰੂਪ ਵਿਚ ਪ੍ਰਗਟ ਕਰਦੀ ਹੈ ਅਤੇ ਇਸ ਬੋਲ ਤੇ ਲਿਖਤ ਅਰਥਾਤ ਭਾਸ਼ਾ ਅਤੇ ਲਿਪੀ ਦਾ ਸੰਬੰਧ ਪਰਸਪਰ ਹੁੰਦਾ ਹੈ। ਭਾਸ਼ਾ ਜਿੱਥੇ ਧੁਨੀਆਂ ਦਾ ਸਮੂਹ ਮੰਨੀ ਜਾਂਦੀ ਹੈ, ਉੱਥੇ ਲਿਪੀ ਭਾਸ਼ਾ ਨੂੰ ਚਿੰਨ੍ਹਾਂ ਵਿਚ ਵਿਆਪਕ ਕਰਨ ਦੇ ਸਿਸਟਮ ਵਜੋਂ ਜਾਣੀ ਜਾਂਦੀ ਹੈ। ਭਾਵੇਂ ਕਿ ਭਾਸ਼ਾਈ ਵਰਤਾਰੇ ਬਿਨਾਂ ਲਿਪੀ ਤੋਂ ਆਪਣਾ ਕਾਰਜ ਕਰ ਸਕਦੇ ਹਨ, ਪਰ ਲਿਪੀ ਭਾਸ਼ਾ ਦੀ ਹੋਂਦ ਤੋਂ ਬਿਨਾਂ ਆਪਣੀ ਹੋਂਦ

ਨਹੀਂ ਬਣਾਈ ਰੱਖ ਸਕਦੀ। ਇਸ ਲਈ ਇਹ ਕੁਦਰਤੀ ਹੈ ਕਿ ਪਹਿਲਾ ਭਾਸ਼ਾ ਹੋਂਦ ਵਿਚ ਆਈ ਹੋਵੇਗੀ ਅਤੇ ਭਾਸ਼ਾ ਨੂੰ ਸਮਾਂ ਤੇ ਸਥਾਨ ਦੀ ਸੀਮਾ ਤੋਂ ਮੁਕਤ ਕਰਨ ਦੀ ਲੋੜ ਵਿੱਚੋਂ ਲਿਪੀ ਦੀ ਕਾਢ ਕੱਢੀ ਗਈ ਹੋਵੇਗੀ। ਜਿਵੇਂ ਕਿ ਭਾਸ਼ਾ ਦੇ ਵਿਕਾਸ ਦਾ ਆਪਣਾ ਇੱਕ ਲੰਮਾ ਇਤਿਹਾਸ ਹੈ, ਉਸੇ ਤਰ੍ਹਾਂ ਲਿਪੀ ਦਾ ਵਿਕਾਸ ਵੀ ਲੰਮੇ ਸਮੇਂ ਦੌਰਾਨ ਹੋਇਆ ਹੈ। ਲਿਪੀ ਦੇ ਜਨਮ ਅਤੇ ਵਿਕਾਸ ਵਿਚ ਹਜ਼ਾਰਾਂ ਹੀ ਸਾਲ ਲੱਗੇ ਹਨ, ਜਿਸ ਵਿਚ ਮਨੁੱਖ ਨੇ ਆਪਣੀ ਭਾਸ਼ਾ ਨੂੰ ਦੂਜੇ ਮਨੁੱਖਾਂ ਤੱਕ ਪਹੁੰਚਾਉਣ ਲਈ ਅਨੇਕਾਂ ‘ਪ੍ਰਤੀਕਾਂ’ ਤੇ ‘ਚਿੱਤਰਾਂ’ ਤੋਂ ਹੋਕੇ ਆਧੁਨਿਕ ‘ਧੁਨੀਆਤਮਕ ਰੂਪਾਂ’ ਵਰਗੇ ਅਨੇਕਾਂ ਤਰੀਕਿਆਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਇੱਥੇ ਅਸੀਂ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ‘ਪ੍ਰਾਚੀਨ ਲਿਪੀ ਰੂਪਾਂ’ ਬਾਰੇ ਸੰਖੇਪ ਵਿਚ ਜਾਣਾਂਗੇ।

1.2.1 ਪ੍ਰਤੀਕ-ਪਰੰਪਰਾ:

ਇਹ ਇੱਕ ਆਮ ਕਹਾਵਤ ਹੈ ਕਿ “ਜ਼ਰੂਰਤ ਕਾਢ ਦੀ ਮਾਂ ਹੈ”। ਇਹ ਕਹਾਵਤ ਲਿਪੀ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਬਿਲਕੁਲ ਸੱਚ ਜਾਪਦੀ ਹੈ। ਮਨੁੱਖਾਂ ਨੇ ਪਹਿਲਾ ਬੋਲ-ਸ਼ਕਤੀ ਅਤੇ ਬੁੱਧੀ-ਤੱਤ ਦੇ ਆਧਾਰ ‘ਤੇ ਰੋਜ਼ਾਨਾ ਜੀਵਨ ਦੀਆਂ ਲੋੜਾਂ ਨੂੰ ਪੂਰਾ ਕਰਨ ਲਈ ਭਾਸ਼ਾ ਦੀ ਘਾਤਤ ਘੜੀ। ਪਰ ਜਦ ਮਨੁੱਖ ਨੇ ਭਾਸ਼ਾ ਰਾਹੀਂ ਵਿਅਕਤ ਕੀਤੇ ਖਿਆਲਾਂ ਨੂੰ ਸੰਭਾਲੀ ਰੱਖਣ ਦੀ ਲੋੜ ਮਹਿਸੂਸ ਕੀਤੀ, ਤਦ ਉਸ ਨੇ ਲਿਪੀ ਦੀ ਖੋਜ ਕੀਤੀ। ਪਹਿਲੇ ਪਹਿਲ ਆਪਣੇ ਸੁਨੇਹੇ ਜਾਂ ਪੈਗਾਮ ਭੇਜਣ ਦੀ ਲੋੜ ਦੀ ਪੂਰਤੀ ਲਈ ਮਨੁੱਖਾਂ ਨੇ ਪ੍ਰਤੀਕਾਂ (ਚਿੰਨ੍ਹਾਂ) ਦੀ ਵਰਤੋਂ ਦਾ ਸਿਲਸਿਲਾ ਸ਼ੁਰੂ ਕੀਤਾ। ਜਿਵੇਂ ਕਈ ਕਬੀਲੇ ਦੂਜੇ ਕਬੀਲੇ ਨੂੰ ਯੁੱਧ ਦਾ ਸੁਨੇਹਾ ਦੇਣ ਲਈ ਮੁਰਗ਼ੇ ਦੀ ਕਲੇਜ਼ੀ, ਉਸ ਦੀ ਚਰਬੀ ਦੇ ਕੁਝ ਟੁਕੜੇ, ਇੱਕ ਮਿਰਚ ਨਾਲ ਲਾਲ ਰੰਗ ਕੇ ਕਾਗਜ਼ ਵਿਚ ਲਪੇਟ ਕੇ ਭੇਕੇ, ਪ੍ਰਤੀਕਮਈ ਸੰਦੇਸ਼ ਦਿੰਦੇ ਸਨ ਕਿ ਯੁੱਧ ਲਈ ਤਿਆਰ ਹੋ ਜਾਓ। ਇਸ ਤਰ੍ਹਾਂ ਪ੍ਰਤੀਕਾਂ ਰਾਹੀਂ ਮਨੁੱਖ ਆਪਣੇ ਸੁਨੇਹੇ ਨੂੰ ਹੋਰਨਾਂ ਤੱਕ ਪਹੁੰਚਾਉਂਦਾ ਸੀ।

1.2.2 ਚਿੱਤਰ-ਲਿਪੀ:

ਕਈ ਵਿਦਵਾਨਾਂ ਦੀ ਖੋਜਾਂ ਮੁਤਾਬਕ ਲਿਖਣ-ਕਲਾ ਦਾ ਆਦਿ ਜਾਂ ਪਹਿਲਾ ਰੂਪ ਚਿੱਤਰ-ਲਿਪੀ (ਤਸਵੀਰ ਲਿਪੀ) ਹੈ। ਮੁੱਢਲੇ ਇਨਸਾਨ ਨੇ ਤਸਵੀਰਾਂ ਰਾਹੀਂ ਆਪਣੇ ਭਾਵਾਂ ਦਾ ਬੋਧ ਕਰਾਉਣਾ ਸ਼ੁਰੂ ਕੀਤਾ- ਭਾਵ ਕਿਸੇ ਭਾਵ ਜਾਂ ਵਸਤੂ ਦਾ ਬੋਧ ਕਰਾਉਣ ਲਈ, ਉਸ ਦਾ ਚਿੱਤਰ (ਤਸਵੀਰਾਂ) ਬਣਾਇਆ ਜਾਂਦਾ ਸੀ। ਉਦਾਹਰਨ ਲਈ ਜਦੋਂ ਕਿਸੇ ਇਨਸਾਨ ਨੇ ਜਦ ਸੂਰਜ ਬਾਰੇ ਕੁਝ ਕਹਿਣਾ ਹੁੰਦਾ ਤਾਂ ਇੱਕ ਗੋਲਾਂ ਜਿਹਾ ਬਣਾ ਦਿੰਦਾ। ਜਿਸ ਨੂੰ ਦੇਖ ਕੇ ਚਿੱਤਰਕਾਰ ਦੇ ਭਾਵਾਂ ਨੂੰ ਸਮਝਿਆ ਜਾਂਦਾ ਸੀ। ਇਹ ਚਿੱਤਰ-ਲਿਪੀ ਮਿਸਰ, ਮੈਸੋਪੋਟਾਮੀਆ, ਫੋਨੇਸ਼ੀਆ, ਕੀਟ, ਸਪੇਨ, ਫਰਾਂਸ, ਟੋਨ ਤੋਂ ਸਿੰਧ ਘਾਟੀ ਤੇ ਹੋਰ ਕਈ ਦੇਸ਼ਾਂ ਵਿੱਚੋਂ ਲੱਭੀ ਹੈ।

1.2.3 ਧੁਨੀਆਤਮਕ-ਲਿਪੀ:

ਲਿਪੀ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਧੁਨੀਆਤਮਕ-ਲਿਪੀ ਦਾ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਹੈ। ਵਰਤਮਾਨਿਕ ਧੁਨੀਆਤਮਕ-ਲਿਪੀ ਭਾਸ਼ਾ ਦਾ ਪ੍ਰਤਿਰੂਪ ਹੈ। ਇਸ ਲਿਪੀ ਵਿਚ ਲਿਖਤ ਪ੍ਰਣਾਲੀ ਦੇ ਹਰੇਕ ਚਿੰਨ੍ਹ ਭਾਸ਼ਾ ਦੀ ਅਨੇਕ ਧੁਨੀ ਨੂੰ ਪ੍ਰਤੀਨਿਧ ਕਰਦਾ

ਹੈ। ਇਸ ਲਿਪੀ ਵਿਚ ਵਸਤੂ/ਸੰਕੇਤ ਨੂੰ ਪ੍ਰਗਟ ਨਹੀਂ ਕਰਦੀ, ਸਗੋਂ ਧੁਨੀ ਜਾਂ ਧੁਨੀ ਸਮੂਹ ਨੂੰ ਪ੍ਰਗਟ ਕਰਦੀ ਹੈ। ਦੂਜੇ ਸ਼ਬਦਾਂ ਵਿਚ ਧੁਨੀਆਤਮਕ-ਲਿਪੀ ਪ੍ਰਤੀਕ ਦੇ ਜ਼ਰੀਏ ਬੋਲ ਦੇ ਪ੍ਰਤਿਰੂਪ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਇਹ ਲਿਪੀ ਆਮ ਤੌਰ ਤੇ (ੳ) ਅੱਖਰਾਤਮਕ (syllabic) ਤੇ (ਅ) ਵਰਨਣਾਤਮਿਕ (alphabetic) ਦੇ ਰੂਪਾਂ ਵਿਚ ਮਿਲਦੀ ਹੈ।

ਇਸ ਤਰ੍ਹਾਂ ਅਸੀਂ ਸੰਪੇਖ ਰੂਪ ਵਿਚ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਪਹਿਲਾਂ ਮਨੁੱਖ ਨੇ ਪ੍ਰਤੀਕਾਂ ਰਾਹੀਂ ਭਾਸ਼ਾ ਨੂੰ ਬੰਨ੍ਹਣ ਦਾ ਉੱਪਰਲਾ ਕੀਤਾ, ਫਿਰ ਚਿੰਤਰਾਂ ਰਾਹੀਂ ਆਪਣੀ ਗੱਲ ਹੋਰਨਾਂ ਤੱਕ ਪਹੁੰਚਾਉਣ ਲੱਗਿਆ ਅਤੇ ਲਗਾਤਾਰ ਹੁੰਦੇ ਵਿਕਾਸ ਨਾਲ ਹੀ ਅਜੋਕੀਆਂ ਲਿਪੀਆਂ ਦਾ ਜਨਮ ਹੋਇਆ। ਇਹ ਲਿਪੀਆਂ ਵੀ ਸਹਿਜੇ ਸਹਿਜੇ ਵਿਕਾਸ ਕਰਦੀਆਂ ਹੋਈਆਂ, ਅੱਜ ਦੇ ਸਰੂਪ ਵਿਚ ਰੂਪਮਾਨ ਹੋ ਗਈਆਂ ਹਨ। ਜਿਸ ਤਰ੍ਹਾਂ ਦੁਨੀਆਂ ਦੀਆਂ ਭਾਸ਼ਾਵਾਂ ਕਿਸੇ ਦੈਵੀ ਸ਼ਕਤੀ ਦੀ ਉਤਪਤੀ ਨਹੀਂ ਹਨ, ਉਸੇ ਤਰ੍ਹਾਂ ਦੁਨੀਆਂ ਦੀ ਭਾਸ਼ਾਵਾਂ ਨੂੰ ਲਿਖਤ ਰੂਪ ਦੇਣ ਵਾਲੀਆਂ ਲਿਪੀਆਂ ਵੀ ਕੋਈ ਦੈਵੀ ਉਤਪਤੀ ਨਹੀਂ ਹਨ। ਇਹ ਦੋਵੇਂ (ਭਾਸ਼ਾ ਤੇ ਲਿਪੀ) ਨੂੰ ਮਨੁੱਖ ਨੇ ਆਪਣੀ ਬੌਧਿਕ, ਕਾਲਪਨਿਕ ਤੇ ਖੋਜ ਦੇ ਆਧਾਰ 'ਤੇ ਘੜਿਆ ਹੈ। ਪਰ ਦੁਨੀਆਂ ਦੀਆਂ ਲਿਪੀਆਂ ਵਿਚ ਕਿਹੜੀ ਲਿਪੀ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਪ੍ਰਾਚੀਨ ਹੈ, ਜਿਸ ਤੋਂ ਅੱਗੇ ਲਿਪੀਆਂ ਨਿਕਲੀਆਂ ਹਨ, ਇਸ ਉੱਪਰ ਅਜੇ ਤੱਕ ਵਿਦਵਾਨਾਂ ਵਿਚ ਇਕ ਮੱਤ ਨਹੀਂ ਹੈ ਅਤੇ ਇਹ ਗੱਲ ਭਾਰਤੀ ਲਿਪੀਆਂ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਵੀ ਲਾਗੂ ਹੁੰਦੀ ਹੈ।

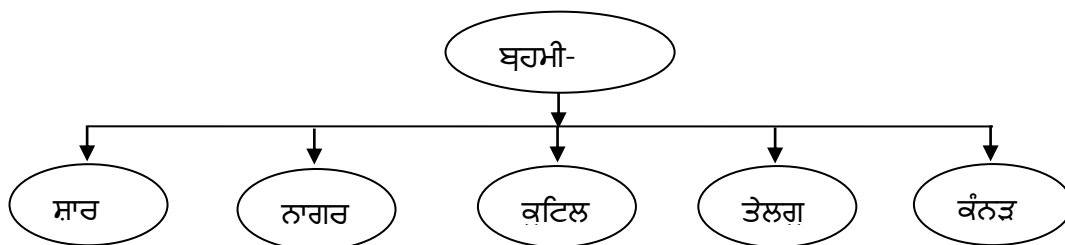
1.3 ਪ੍ਰਾਚੀਨ ਭਾਰਤੀ ਲਿਪੀਆਂ:

ਭਾਰਤ ਵਿਚ ਲਿਪੀਆਂ ਦਾ ਇਤਿਹਾਸ ਬਹੁਤ ਪੁਰਾਣਾ ਹੈ। ਇਹ ਦੀਆਂ ਸ਼ੁਰੂਆਤੀ ਜੜ੍ਹਾਂ ਦੇ ਸਬੂਤ ਸਿੰਧ ਘਾਟੀ ਦੀ ਸਭਿਅਤਾ ਦੇ ਅਵਸ਼ੇਸ਼ਾਂ ਵਿਚ ਮਿਲਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਫਿਲਹਾਲ ਪੜ੍ਹਿਆ ਨਹੀਂ ਜਾ ਸਕਿਆ ਹੈ। ਪਰ ਪਹਿਲੀ ਪੜ੍ਹੇਯੋਗ ਲਿਪੀ ਦੇ ਸਬੂਤ ਅਸ਼ੋਕ ਦੇ ਸਮੇਂ ਦੇ ਇਕ ਖੰਭੇ ਤੋਂ 'ਬ੍ਰਹਮੀ-ਲਿਪੀ' (ਜੋ ਸੱਜੇ ਤੋਂ ਖੱਬੇ ਲਿਖੀ ਜਾਂਦੀ ਹੈ) ਦੇ ਮਿਲਦੇ ਹਨ। 20ਵੀਂ ਸਦੀ ਵਿਚ ਕੀਤੀ ਖੋਜ ਨੇ ਸਿੰਧ ਕੀਤਾ ਹੈ ਕਿ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਪ੍ਰਾਚੀਨ ਭਾਰਤੀ ਉਪ ਮਹਾਂਦੀਪ ਉੱਤੇ 450 ਈ.ਪੂ. ਦੇ ਅਰੰਭ ਵਿੱਚ ਮੌਜੂਦ ਸੀ। ਇਹ ਵੀ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਤੀਜੀ ਸਦੀ ਈ.ਪੂ. ਵਿਚ ਦੱਖਣੀ ਏਸ਼ੀਆ ਵਿਚ ਇਕ ਪੂਰੀ ਤਰ੍ਹਾਂ ਵਿਕਸਤ ਤੇ ਵਿਆਪਕ ਤੌਰ 'ਤੇ ਪ੍ਰਗਟ ਹੋ ਗਈ ਸੀ। ਭਾਰਤ ਦੀ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਵਿੱਚੋਂ ਹੀ ਦੱਖਣੀ ਏਸ਼ੀਆ ਦੀਆਂ ਬਹੁਤੀਆਂ ਆਧੁਨਿਕ ਲਿਪੀਆਂ ਦਾ ਵਿਕਾਸ ਹੋਇਆ ਹੈ। ਬ੍ਰਹਮੀ-ਲਿਪੀ ਦੀ ਉਤਪਤੀ ਸੰਬੰਧੀ ਵਿਦਵਾਨਾਂ ਵਿੱਚ ਬੜਾ ਮੱਤ-ਭੇਦ ਹੈ। ਮੋਟੇ ਰੂਪ ਵਿੱਚ ਇਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਦੋ ਪ੍ਰਮੁੱਖ ਹਿੱਸਿਆਂ ਵਿੱਚ ਵੰਡਿਆ ਜਾ ਸਕਦਾ ਹੈ:

- ਪਹਿਲੀ ਵਿਚਾਰਧਾਰਾ ਅਨੁਸਾਰ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਦਾ ਨਿਕਾਸ ਕਿਸੇ ਵਿਦੇਸ਼ੀ ਸੋਮੇ ਤੋਂ ਹੋਇਆ ਹੈ।
- ਦੂਸਰੇ ਮੱਤ ਅਨੁਸਾਰ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਦਾ ਨਿਕਾਸ ਭਾਰਤ ਵਿਚ ਹੀ ਕਿਸੇ ਦੇਸ਼ੀ ਸੋਮੇ ਤੋਂ ਹੋਇਆ ਹੈ।

ਭਾਰਤੀ ਅਤੇ ਕੁਝ ਯੂਰਪੀ ਵਿਦਵਾਨਾਂ (ਕਨਿੰਘਮ, ਡਾਊਸਨ ਤੇ ਲੈਸੇਨ ਆਦਿ) ਦੇ ਅਨੁਸਾਰ ਵੈਦਿਕ ਰਿਸ਼ੀਆਂ, ਮੁਨੀਆਂ ਤੇ ਪ੍ਰੇਹਿਤਾਂ ਨੇ ਪ੍ਰਾਚੀਨ ਭਾਰਤੀ ਚਿੰਤਰ-ਲਿਪੀ ਤੋਂ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਨੂੰ ਵਿਕਸਿਤ ਕੀਤਾ। ਹੋ ਸਕਦਾ ਹੈ ਸਿੰਧ ਘਾਟੀ ਦੀ ਚਿੰਤਰ-ਲਿਪੀ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋ ਕੇ ਆਰੀਆ ਲੋਕਾਂ ਨੇ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਘੜੀ ਹੋਵੇ। ਦੂਜੇ ਪਾਸੇ ਸਰਦਾਰ ਜੀ. ਬੀ. ਸਿੰਘ

ਅਨੁਸਾਰ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਦਾ ਨਿਕਾਸ ਫ਼ਿਨੀਸ਼ੀਅਨ ਲੋਕਾਂ ਦੀ ਫ਼ਿਨਕੀ ਜਾਂ ਫ਼ਿਨੀਸ਼ੀਅਨ ਲਿਪੀ ਵਿੱਚੋਂ ਹੋਇਆ ਹੈ। ਫ਼ਿਨੀਸ਼ੀਅਨ ਲੋਕ ਸੈਦਾਗਰ ਸਨ, ਜਿਨ੍ਹਾਂ ਦੇ ਮੁੱਖ ਕੇਂਦਰ ਬਿਬਲੂਸ (Byblus), ਸਿਡਨ (Sidon) ਤੇ ਤਾਇਰ (Tyre) ਦੀਆਂ ਬੰਦਰਗਾਹਾਂ ਸਨ ਅਤੇ ਇਨ੍ਹਾਂ ਲੋਕਾਂ ਦੀ ਫ਼ਿਨੀਸ਼ੀਅਨ ਲਿਪੀ ਪਾਸੋਂ ਹੀ ਭਾਰਤੀ ਵਪਾਰੀ ਇਕ ਲਿਪੀ ਭਾਰਤ ਲੈ ਕੇ ਆਏ। ਇਸ ਲਿਪੀ ਨੂੰ ਆਧਾਰ ਬਣਾ ਕੇ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਪੈਦਾ ਹੋਈ। ਇਨ੍ਹਾਂ ਦੋਵੇਂ ਮੱਤਾਂ ਵਿਚੋਂ ਭਾਵੇਂ ਕੋਈ ਵੀ ਠੀਕ ਹੋਵੇ ਜਾਂ ਗਲਤ, ਪਰ ਇਕ ਗੱਲ ਸਰਵ-ਪ੍ਰਮਾਣਿਤ ਹੈ ਕਿ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਤੋਂ ਹੀ ਅੱਗੇ ਮੋਰੀਆਂ (ਗੁਪਤ) ਕਾਲ ਵਿਚ ਕਈ ਤਬਦੀਲੀਆਂ ਆਈਆਂ ਅਤੇ ਇਸ ਦੀ ਪੂਰਬੀ ਸ਼ਾਖਾ ਤੋਂ ਸਿੰਧ-ਮਾਤ੍ਰਿਕਾ ਲਿਪੀ ਪੈਦਾ ਹੋਈ। ਸੱਤਵੀਂ ਸਦੀ ਵਿਚ ਇਸ ਲਿਪੀ ਵਿਚ ਜਬਰਦਸਤ ਪਰਿਵਰਤਨ ਆਏ ਅਤੇ ਗੁਪਤ-ਬ੍ਰਹਮੀ ਲਿਪੀ ਉੱਤਰੀ ਭਾਰਤ ਦੇ ਕਈ ਸਥਾਨਕ ਰੂਪਾਂ ਵਿੱਚ ਅਰਥਾਤ ਕਈ ਵੰਨ-ਸੁਵੰਨੇ ਰੂਪਾਂ -ਸ਼ਾਰਦਾ, ਨਾਗਰ ਤੇ ਕੁਟਿਲ- ਵਿਚ ਵੰਡੀ ਗਈ। ਇਨ੍ਹਾਂ ਲਿਪੀਆਂ ਤੋਂ ਹੀ ਅੱਗੇ ਕਈ ਭਾਰਤੀ ਲਿਪੀਆਂ ਦਾ ਵਿਕਾਸ ਹੋਇਆ, ਜਿਸ ਨੂੰ ਅਸੀਂ ਹੇਠ ਦਰਜ ਡਾਇਗ੍ਰਾਮ ਰਾਹੀਂ ਸਮਝ ਸਕਦੇ ਹਾਂ



- ਸ਼ਾਰਦਾ: ਟਾਕਰੀ, ਗੁਰਮੁਖੀ, ਲੰਡੇ, ਡੋਗਰੀ, ਚੰਬਿਆਲੀ, ਸਿਰਮੌਰ, ਜੈਨਸਾਰੀ, ਕੋਛੀ, ਕੁਲੂ, ਕਸ਼ਟਵਾਰੀ, ਮੁਲਤਾਨੀ
- ਨਾਗਰ: ਦੇਵਨਾਗਰੀ- ਗੁਜਰਾਤੀ, ਸਰਾਫ਼ੀ, ਮਹਾਜਨੀ, ਮੋਈ
- ਕੁਟਿਲ: ਬਿਹਾਰੀ, ਮੈਥਲੀ, ਬੰਗਾਲੀ, ਆਸਾਮੀ, ਉੜੀਆ

ਇਸ ਪ੍ਰਕਾਰ ਭਾਰਤੀ ਤੇ ਦੱਖਣੀ ਏਸ਼ੀਆ ਵਿੱਚ ਪ੍ਰਯੋਗ ਹੁੰਦੀਆਂ ਅਨੇਕਾਂ ਆਧੁਨਿਕ ਲਿਪੀਆਂ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਤੋਂ ਪੈਦਾ ਹੋਈਆਂ ਮੰਨੀਆਂ ਜਾਂਦੀਆਂ ਹਨ ਅਤੇ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਨੂੰ ਵਿਸ਼ਵ ਦੀ ਸਭ ਤੋਂ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਲਿਖਤ ਪਰੰਪਰਾਵਾਂ ਵਿੱਚੋਂ ਇੱਕ ਬਣਾਉਂਦੀਆਂ ਹਨ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਇਸਲਾਮੀ ਰਾਜ ਦੇ ਭਾਰਤ ਵਿਚਲੇ ਪ੍ਰਵੇਸ਼ ਨਾਲ ਖ਼ਰੋਸ਼ਟੀ ਲਿਪੀ, ਜੋ ਸੱਜੇ ਤੋਂ ਖੱਬੇ ਪਾਸੇ ਵੱਲ ਲਿਖੀ ਜਾਂਦੀ ਸੀ ਅਤੇ ਇਸ ਲਿਪੀ ਉੱਤਰੀ ਭਾਰਤ (ਪੰਜਾਬ ਤੇ ਸਿੰਧ) ਵਿਚ ਹੀ ਪ੍ਰਚੱਲਤ ਸੀ।

2.0 ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਜਨਮ ਤੇ ਵਿਕਾਸ:

ਅਸੀਂ ਪਹਿਲਾ ਸਪਸ਼ਟ ਕੀਤਾ ਹੈ ਕਿ ਭਾਰਤੀ ਲਿਪੀਆਂ ਦੇ ਪੈਦਾ ਹੋਣ ਦੇ ਸੰਬੰਧ ਵਿਚ ਦੋ ਪ੍ਰਮੁੱਖ ਸਿਧਾਂਤ ਪ੍ਰਚੱਲਿਤ ਹਨ। ਜਿਨ੍ਹਾਂ ਵਿਚੋਂ ਇਕ ਵਿਚ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਭਾਰਤ ਦੀ ਪ੍ਰਾਚੀਨ ਲਿਪੀ 'ਬ੍ਰਹਮੀ' ਪਹਿਲਾ ਮੌਜੂਦ ਭਾਰਤੀ ਲਿਪੀਆਂ ਨੂੰ ਸੋਧਕ ਬਣੀ ਗਈ ਸੀ। ਇਸ ਦੇ ਮੁਕਾਬਲੇ ਦੂਜਾ ਸਿਧਾਂਤ ਦੱਸਦਾ ਹੈ ਕਿ 'ਬ੍ਰਹਮੀ-ਲਿਪੀ' ਦੀ ਭਾਰਤ ਵਿਚ ਆਮਦ ਬਾਹਰੀ ਦੇਸ਼ਾਂ ਤੋਂ ਹੋਈ ਸੀ। ਇਸ ਪ੍ਰਸੰਗ ਵਿਚ ਸਰਦਾਰ ਜੇ.ਬੀ. ਸਿੰਘ ਨੇ ਬੜੀ ਦਲੀਲ ਨਾਲ ਸਿੰਧ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼

ਕੀਤੀ ਹੈ ਕਿ ਰੂਮਸਾਗਰ ਦੇ ਕੰਢਿਆਂ ਉੱਤੇ ਫੁਨੀਸੀ ਨਾਮ ਦੀ ਇਕ ਮਨੁੱਖ-ਜਾਤੀ ਦਾ ਵਾਸਾ ਸੀ ਅਤੇ ਇਹ ਵਪਾਰੀ ਕਿਸਮ ਦੇ ਲੋਕ ਸਨ। ਫੁਨੀਸੀ ਲੋਕਾਂ ਨੇ ਆਪਣੇ ਵਪਾਰਿਕ ਅੰਕੜਿਆਂ ਅਤੇ ਹੋਰ ਸੋਦਿਆਂ ਦਾ ਹਿਸਾਬ-ਕਿਤਾਬ ਰੱਖਣ ਲਈ 22 ਧੁਨੀਆਂ ਵਾਲੀ ਫੁਨੀਸੀਅਨ ਲਿਪੀ ਨੂੰ ਇਜਾਦ ਕੀਤਾ ਅਤੇ ਇਸ ਲਿਪੀ, ਯੂਰਪੀਅਨ ਲਿਪੀ ਸਮੇਤ, ਦੁਨੀਆ ਦੀਆਂ ਅਨੇਕਾਂ ਲਿਪੀਆਂ ਦੀ ਮਾਂ-ਲਿਪੀ ਬਣੀ। ਸਰਦਾਰ ਜੇ.ਬੀ. ਸਿੰਘ ਇਹ ਵੀ ਦਲੀਲ ਦਿੰਦੇ ਹਨ ਕਿ ਭਾਰਤੀ ਲੋਕ ਇਨ੍ਹਾਂ ਫੁਨੀਸੀ ਲੋਕਾਂ ਨਾਲ ਵਪਾਰਿਕ ਸੰਬੰਧ ਰੱਖਦੇ ਸਨ ਅਤੇ ਉਨ੍ਹਾਂ ਹੋਰਾਂ ਯੂਰਪੀਅਨ ਕੌਮਾਂ ਦੀ ਤਰ੍ਹਾਂ ਹੀ ਫੁਨੀਸੀ ਕੌਮ ਤੋਂ ਲਿਪੀ ਦਾ ਵੱਲ ਸਿੱਖਿਆ ਅਤੇ ਭਾਰਤ ਦੀ 'ਬ੍ਰਹਮੀ-ਲਿਪੀ' ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ। ਇਸ ਤਰ੍ਹਾਂ ਸਰਦਾਰ ਜੇ.ਬੀ. ਸਿੰਘ 'ਬ੍ਰਹਮੀ-ਲਿਪੀ' ਅਤੇ ਉਸ ਤੋਂ ਬਾਅਦ ਪੈਦਾ ਹੋਣ ਵਾਲੀਆਂ ਹੋਰ ਭਾਰਤੀ ਲਿਪੀਆਂ ਦੀ ਜਨਨੀ ਫੁਨੀਸੀਅਨ ਲਿਪੀ ਨੂੰ ਮੰਨਦੇ ਹਨ।

ਪਰ ਸਰਦਾਰ ਜੇ.ਬੀ. ਸਿੰਘ ਦੀ 'ਬ੍ਰਹਮੀ ਬਾਹਰੋਂ ਆਈ ਲਿਪੀ' ਵਾਲੀ ਧਾਰਨਾ ਵਿਚ ਕਈ ਕਮੀਆਂ ਹਨ। ਪਹਿਲੀ ਕਮੀ ਇਹ ਹੈ ਕਿ ਭਾਰਤੀ ਕੌਮ ਫੁਨੀਸੀ ਕੌਮ ਤੋਂ ਜ਼ਿਆਦਾ ਪੁਰਾਣੀ ਕੌਮ ਹੈ। ਦੂਜਾ ਜਿੱਥੇ ਫੁਨੀਸੀਅਨ-ਲਿਪੀ ਵਿਚ 22 ਧੁਨੀਆਂ ਸਨ, ਉੱਥੇ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਵਿਚ 52 ਧੁਨੀਆਂ ਦੀ ਮੌਜੂਦਗੀ ਸੀ। ਤੀਜਾ ਭਾਰਤ ਵਿਚ ਸਿੱਧ-ਘਾਟੀ ਦੀ ਸਭਿਅਤਾ ਦੇ ਸਮੇਂ ਤੋਂ ਹੀ ਭਾਰਤ ਵਿਚ ਲਿਪੀ-ਪ੍ਰਬੰਧ ਮੌਜੂਦ ਸੀ ਅਤੇ ਬ੍ਰਹਮੀ ਪਹਿਲਾ ਮੌਜੂਦ ਭਾਰਤੀ ਲਿਪੀਆਂ ਦਾ ਹੀ ਵਿਕਸਤ ਰੂਪ ਸੀ। ਚੌਥਾ ਕਾਰਨ ਇਹ ਕਿ ਆਰੀਆ ਰਿਸ਼ੀ ਲੋਕਾਂ, ਜਿਨ੍ਹਾਂ ਨੇ ਵੇਦਾਂ ਤੇ ਹੋਰ ਅਨੇਕਾਂ ਗ੍ਰੰਥਾਂ ਦੀ ਰਚਨਾ ਕੀਤੀ, ਕੀ ਉਨ੍ਹਾਂ ਆਪਣੇ ਸਾਹਿਤ ਦੀ ਸੰਭਾਲ ਲਈ ਕਿਸੇ ਲਿਪੀ ਦੀ ਕਾਢ ਨਹੀਂ ਕੱਢੀ ਹੋਵੇਗੀ? ਤਾਂ ਇਸ ਦਾ ਜਵਾਬ ਹੋਵੇਗਾ ਬਿਲਕੁਲ 'ਹਾਂ' ਹੋਵੇਗਾ। ਇਸ ਕਰਕੇ ਹੀ ਇਨ੍ਹਾਂ ਰਿਸ਼ੀਆਂ ਨੇ ਬ੍ਰਹਮੀ ਨਾਮ ਦੀ ਲਿਪੀ ਦੀ ਇਜਾਦ ਕੀਤੀ ਅਤੇ ਇਸ ਦਾ ਨਾਮ ਬ੍ਰਹਮ ਨਾਲ ਮਿਲਦਾ ਜੁਲਦਾ ਰੱਖਿਆ ਕਿਉਂਕਿ ਬ੍ਰਹਮ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਨੁਕਤਾ ਭਾਰਤੀ-ਦਰਸ਼ਨ ਦੇ ਕੇਂਦਰ ਵਿਚ ਰਿਹਾ ਹੈ, ਜਿਸ ਦਾ ਜ਼ਿਕਰ ਵੇਦ-ਪਰੰਪਰਾ ਵਿਚ ਬਾਰ ਆਉਂਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਪ੍ਰਮੁੱਖ ਕਾਰਨਾਂ ਕਰਕੇ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਸਰਦਾਰ ਜੇ.ਬੀ. ਸਿੰਘ ਦਾ 'ਬਾਹਰੋਂ ਆਈ ਲਿਪੀ' ਵਾਲਾ ਤਰਕ ਅੰਗਰੇਜ਼ ਵਿਦਵਾਨਾਂ ਤੋਂ ਪ੍ਰਭਾਵ ਹੈ, ਜਿਸ ਵਿਚ ਅਨੇਕਾਂ ਕਮੀਆਂ ਹਨ। ਇਸ ਜ਼ਿਆਦਾ ਸੰਭਵ ਹੈ ਕਿ ਭਾਰਤੀ ਲੋਕਾਂ ਦੀ ਤਰ੍ਹਾਂ ਫੁਨੀਸੀ ਲੋਕ ਵੀ ਆਰੀਆ ਸਨ ਤਾਂ ਫੁਨੀਸੀ ਲੋਕਾਂ ਨੇ ਆਪਣੀ ਲਿਪੀ ਭਾਰਤ ਵਿਚੋਂ ਹੀ ਲਈ ਹੋਵੇ ਅਤੇ ਰੂਮਸਾਗਰ ਦੇ ਕੰਢਿਆਂ ਉੱਤੇ ਜਾ ਵਸੇ ਹੋਣ। ਇਸ ਲਈ 'ਬ੍ਰਹਮੀ-ਲਿਪੀ' ਭਾਰਤੀ ਆਰੀਆ ਲੋਕਾਂ ਦੀ ਕਾਢ ਵਧੇਰੇ ਜਾਪਦੀ ਹੈ, ਜਿਸ ਨੂੰ ਆਰੀਆ ਰਿਸ਼ੀਆਂ ਨੇ ਆਪਣੇ ਸਾਹਿਤ ਦੀ ਸੰਭਾਲ ਲਈ ਪਹਿਲਾਂ ਮੌਜੂਦ ਭਾਰਤੀ ਲਿਪੀਆਂ ਤੋਂ ਤਿਆਰ ਕੀਤਾ ਹੋਵੇਗਾ।

ਇਨ੍ਹਾਂ ਆਰੀਆ ਰਿਸ਼ੀਆਂ ਦੀ ਦੇਣ ਸਦਕਾ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਭਾਰਤ ਵਿਚ ਆਪਣਾ ਪ੍ਰਭਾਵ ਕਾਇਮ ਕਰ ਸਕੀ ਅਤੇ ਅਨੇਕਾਂ ਹੋਰ ਏਸ਼ੀਆਈ ਦੇਸ਼ਾਂ ਵਿਚ ਵੀ ਆਪਣਾ ਵਿਸਥਾਰ ਕਰ ਸਕੀ। ਪਰ ਸਮੇਂ ਦੇ ਬੀਤਣ ਨਾਲ ਨਾਲ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਦਾ ਰੂਪ ਬਦਲਦਾ ਗਿਆ ਅਤੇ ਬ੍ਰਹਮੀ ਭਾਰਤ ਵਿਚ ਸਥਾਨਿਕ ਭਿੰਨਤਾ ਕਾਰਨ- ਸ਼ਾਰਦਾ, ਨਾਗਰੀ ਤੇ ਕੁਟਿਲ- ਲਿਪੀ ਵਿਚ ਤਬਦੀਲ ਹੋ ਗਈ। ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਨੇ ਗੰਗਾ ਵਾਲੇ ਇਲਾਕੇ ਦੇ ਲੋਕਾਂ ਤੋਂ ਵੱਖਰਾ ਸਰਸਵਤੀ ਨੂੰ ਆਪਣੀ ਸ਼ਰਧਾ ਦਾ ਪ੍ਰਤੀਕ ਬਣਾ ਲਿਆ ਅਤੇ ਆਪਣੀ ਲਿਪੀ ਨੂੰ ਸ਼ਾਰਦਾ ਨਾਮ ਨਾਲ ਪੁਕਾਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਇਸ ਕਾਰਨ ਉਸ ਸਮੇਂ ਬ੍ਰਹਮੀ ਦੇ ਅੱਗੇ ਵਿਕਸਤ ਹੋਏ ਦੋ ਰੂਪ ਜੇ ਜ਼ਿਆਦਾ ਪ੍ਰਸਿੱਧ ਹਨ- ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਪੂਰਬ ਵਿਚ 'ਨਾਗਰੀ' ਨਾਮ ਦੀ ਲਿਪੀ ਪ੍ਰਚੱਲਿਤ ਸੀ ਅਤੇ ਪੱਛਮ ਵਿਚ, ਅਰਥਾਤ ਪੰਜਾਬ ਤੇ ਇਸ ਦੇ ਲਾਗਲੇ ਇਲਾਕੇ ਵਿਚ 'ਸ਼ਾਰਦਾ' ਲਿਪੀ ਦੀ ਵਰਤੋਂ ਹੁੰਦੀ

ਸੀ। ਇਹ ਦਸਵੀਂ ਸਦੀ ਈ. ਦੇ ਨੇੜੇ ਦੀ ਸਥਿਤੀ ਸੀ। ਸਰਸਵਤੀ ਦੇ ਕੰਢੇ ਉੱਤੇ ਵੱਸਦੇ ਲੋਕਾਂ ਨੂੰ ਆਪਣੇ ਦੁਸ਼ਮਣਾਂ ਤੋਂ ਬਚਣ ਲਈ ਕਸ਼ਮੀਰ ਵੱਲ ਜਾਣਾ ਪਿਆ ਅਤੇ ਸ਼ਾਰਦਾ ਦੀ ਵਰਤੋਂ ਕਸ਼ਮੀਰ ਵਿਚ ਤਾਂ ਕਾਫ਼ੀ ਸਮੇਂ ਤੱਕ ਹੁੰਦੀ ਰਹੀ, ਪਰੰਤੂ ਪੰਜਾਬ ਵਿਚ ਲਗਭਗ ਖਤਮ ਹੋ ਗਈ। ਕਸ਼ਮੀਰ ਵਿੱਚ ਨਾਥ ਤੇ ਜੋਗੀ ਰਹਿੰਦੇ ਸਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਸਿੱਧ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਸੀ। ਇਹ ਸਿੱਧ ਇੱਕ ਲਿਪੀ ਦਾ ਪ੍ਰਯੋਗ ਕਰਦੇ ਸਨ ਜੋ ਸ਼ਾਰਦਾ ਦਾ ਵਿਕਸਿਤ ਰੂਪ ਸੀ। ਇਸ ਲਿਪੀ ਨੂੰ ਸਿੱਧਾਂ ਦੇ ਨਾਮ ਨਾਲ ਮਿਲਦੇ ਜੁਲਦੇ ਨਾਮ ‘ਸਿੱਧ-ਮਾਤ੍ਰਿਕਾ’ ਨਾਲ ਪੁਕਾਰਿਆ ਜਾਣ ਲੱਗਿਆ। ਸ਼ਾਰਦਾ, ਨਾਗਰ ਤੇ ਸਿੱਧ-ਮਾਤ੍ਰਿਕਾ ਦੇ ਮੇਲ ਵਿਚੋਂ ਨਾਗਰੀ ਤੇ ਸ਼ਾਰਦਾ ਦੀ ਵਰਤੋਂ ਵਿਚਕਾਰਲੇ ਇਲਾਕੇ (ਭਾਵ ਪੰਜਾਬ) ਵਿਚ ਲਿਪੀ ਦਾ ਇਕ ਨਵਾਂ ਰੂਪ ਪੈਦਾ ਹੋਇਆ, ਜਿਸ ਨੂੰ ਅਲਬਰੂਨੀ (1030 ਈ. ਤੱਕ) ‘ਅਰਧ-ਨਾਗਰੀ’ ਲਿਪੀ ਵਜੋਂ ਆਪਣੀ ਪੁਸਤਕ ਅਲਹਿੰਦ ਵਿਚ ਦਰਜ ਕਰਦਾ ਹੈ। ਇਸ ਲਿਪੀ ਉੱਤੇ ਨਾਗਰੀ, ਸ਼ਾਰਦਾ ਤੇ ਸਿੱਧ-ਮਾਤ੍ਰਿਕਾ ਦਾ ਪ੍ਰਭਾਵ ਸੀ। ਇਸ ‘ਅਰਧ-ਨਾਗਰੀ’ ਤੋਂ ਹੀ ਅੱਗੇ ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਜਨਮ ਹੁੰਦਾ ਹੈ।

2.1 ਗੁਰਮੁਖੀ ਦਾ ਨਾਮਕਰਨ:

ਗੁਰਮੁਖੀ ਦੇ ਨਿਕਾਸ ਬਾਬਤ ਆਮ ਲੋਕਾਂ ਵਿੱਚ ਤਿੰਨ ਮੱਤ ਪ੍ਰਚਲਿਤ ਹਨ। ਪਹਿਲਾ ਮੱਤ ਇਹ ਹੈ ਕਿ ਗੁਰਮੁਖੀ ਅੱਖਰਾਂ ਦੀ ਰਚਨਾ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਕੀਤੀ ਹੈ। ਦੂਸਰੇ ਮੱਤ ਅਨੁਸਾਰ ਇਨ੍ਹਾਂ ਦੀ ਰਚਨਾ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਕੀਤੀ ਹੈ ਅਤੇ ਤੀਜਾ ਮੱਤ ਅਨੁਸਾਰ ਇਸ ਦਾ ਰਚਣਹਾਰਾ ਬਾਬਾ ਸ੍ਰੀ ਚੰਦ ਨੂੰ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਪਰ ਇਹ ਸਾਰੀਆਂ ਧਾਰਨਾਵਾਂ ਉਦੋਂ ਰੱਦ ਹੋ ਜਾਂਦੀਆਂ ਹਨ ਜਦੋਂ ਅਸੀਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਬਾਣੀ ‘ਪੱਟੀ’ ਨੂੰ ਦੇਖਦੇ ਹਾਂ। ‘ਪੱਟੀ’ ਨਾਮੀ ਬਾਣੀ ਤੋਂ ਇਸ ਗੱਲ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਪਹਿਲਾਂ ‘ਅਰਧ-ਨਾਗਰੀ’ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਲਿਖਤਬੱਧ ਕਰਨ ਲਈ ਪ੍ਰਚੱਲਿਤ ਸੀ। ਡਾ. ਕਾਲਾ ਸਿੰਘ ਬੇਦੀ ਨੇ ਇਸ ਗੱਲ ਨੂੰ ਸਿਰੇ ਤੋਂ ਨਕਾਰਿਆ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਨੂੰ ਲੰਡੇ ਅੱਖਰਾਂ ਵਿਚ ਲਿਖਤ ਰੂਪ ਦਿੱਤਾ। ਉਨ੍ਹਾਂ ਦਾ ਮੰਨਣਾ ਹੈ ਕਿ ਇਹ ਤਰਕ ਕੋਰੀ ਕਲਪਨਾ ਅਧਾਰਿਤ ਹੈ।

ਇਸ ਦੇ ਨਾਲ ਹੀ ਡਾ. ਕਾਲਾ ਸਿੰਘ ਬੇਦੀ ਦਾ ਇਹ ਵੀ ਵਿਚਾਰ ਹੈ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਖਡੂਰ ਸਾਹਿਬ (ਜ਼ਿਲ੍ਹਾ ਅੰਮ੍ਰਿਤਸਰ) ਵਿਚ ਬੈਠ ਕੇ ਗੁਰਮਤ ਦਾ ਪ੍ਰਚਾਰ ਤੇ ਪ੍ਰਸਾਰ ਕੀਤਾ ਅਤੇ ਆਪਣੀ ਬਾਣੀ (ਸਲੋਕ) ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਪੰਜਾਬੀ ਵਿਚ ਲਿਖੀ। ਆਪ ਜੀ ਨੇ ਮਹਿਸੂਸ ਕੀਤਾ ਕਿ ਅਰਧ-ਨਾਗਰੀ ਦੇ ਕੁਝ ਅੱਖਰ ਲਿਖਣੇ ਵਿਚ ਬੜੇ ਮੁਸ਼ਕਲ ਹਨ। ਇਸ ਲਈ ਆਪ ਜੀ ਨੇ ਇਨ੍ਹਾਂ ਅੱਖਰਾਂ ਦੀ ਸ਼ਕਲ-ਸੂਰਤ ਹੁਣ ਵਾਲੇ ਰੂਪ ਵਿਚ ਕਾਇਮ ਕੀਤੀ ਅਤੇ ਅੱਖਰਾਂ ਦੀ ਤਰਤੀਬ ਵੀ ਹੁਣ ਵਾਲੀ ਤਰਤੀਬ ਵਿਚ ਰੱਖੀ। ‘ਅਰਧ-ਨਾਗਰੀ’ ਵਿਚ ਇਹ ਸੁਧਾਰ ਕਰਨ ਕਰਕੇ ਬਹੁਤ ਸਾਰੇ ਵਿਦਵਾਨ ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੀ ਕਾਢ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨਾਲ ਜੋੜਕੇ ਹਨ, ਜਦ ਕਿ ਇਹ ਤਰਕ ਠੀਕ ਨਹੀਂ। ਅਸਲ ਵਿਚ ਗੁਰਮੁਖੀ ਅੱਖਰਾਂ ਦੀ ਹੁਣ ਵਾਲੀ ਸ਼ਕਲ ਤੇ ਅੱਖਰਾਂ ਦੀ ਤਰਤੀਬ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਹੀ ਦਿੱਤੀ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਸੁਲਤਾਨਪੁਰ ਲੋਧੀ ਦੇ ਵਿਦਵਾਨ ਪੈੜੇ ਮੇਖੇ ਨੂੰ, ਜੋ ਦੇਵਨਾਗਰੀ ਤੋਂ ਅਰਧ-ਨਾਗਰੀ ਦੇ ਅੱਖਰ ਲਿਖ ਸਕਦਾ ਸੀ ਤੇ ਹਿੰਦੀ, ਸੰਸਕ੍ਰਿਤ ਤੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾਵਾਂ ਦਾ ਗਿਆਨ ਰੱਖਦਾ ਸੀ, ਖਡੂਰ ਸਾਹਿਬ ਬੁਲਾ ਕੇ ਭਾਈ ਬਾਲੇ ਦੇ ਮੂੰਹੋਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀਆਂ ਜੀਵਨ ਘਟਨਾਵਾਂ ਨੂੰ ਸੁਣਕੇ, ਜਨਮ-ਸਾਖੀ ਵਿਚ ਲਿਖਵਾਇਆ। ਇਸ ਕਥਨ ਦਾ

ਮਤਲਬ ਇਹ ਹੋਇਆ ਕਿ 'ਅਰਧ-ਨਾਗਰੀ' ਲਿਪੀ ਲਗਭਗ ਸਾਰੇ ਪੰਜਾਬ ਵਿਚ, ਪੰਜਾਬੀ ਬੋਲੀ ਨੂੰ ਲਿਖਤਬੱਧ ਕਰਨ ਲਈ ਚਾਲੂ ਸੀ, ਜਦ ਕਿ ਲੰਡੇ ਕੇਵਲ ਹਿਸਾਬ ਕਿਤਾਬ ਰੱਖਣ ਲਈ ਵਪਾਰੀਆਂ, ਦੁਕਾਨਦਾਰਾਂ ਤੋਂ ਸ਼ਾਹੂਕਾਰਾਂ ਦੀਆਂ ਵਹੀਆਂ ਦਾ ਹੀ ਸਿੰਗਾਰ ਸਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਤੇ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦੀ ਬਾਣੀ ਤੀਜੇ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਪਾਸ ਪੁੱਜੀ। ਉਨ੍ਹਾਂ ਨੇ ਵੀ ਆਪਣੀ ਬਾਣੀ ਇਸੇ ਅਰਧ-ਨਾਗਰੀ ਲਿਪੀ ਵਿਚ ਹੀ ਲਿਖੀ। ਜਦ ਉਹ ਸਾਰੀ ਬਾਣੀ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਜੀ ਪਾਸ ਪਹੁੰਚੀ ਤਦ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਬਾਣੀ, ਗੁਰੂਆਂ ਦੀ ਬਾਣੀ, ਭਗਤਾਂ, ਜੱਟਾਂ ਆਦਿ ਦੀਆਂ ਰਚਨਾਵਾਂ ਨੂੰ, ਜੋ ਗੁਰਮਤਿ ਨਾਲ ਮੇਲ ਖਾਂਦੀ ਸੀ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਵਿਚ ਸੰਕਲਿਤ ਕਰ ਦਿੱਤਾ। ਇਹ ਸਾਰੀ ਬਾਣੀ ਅਰਧ-ਨਾਗਰੀ (ਗੁਰਮੁਖੀ) ਵਿਚ ਹੀ ਲਿਖੀ ਗਈ ਸੀ। ਗੁਰਮਤ ਵਿਚਾਰਧਾਰਾ ਵਿਚ 'ਗੁਰਮੁਖ' ਸ਼ਬਦ ਦੀ ਬਹੁਤ ਵਰਤੋਂ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਉਸ ਵੇਲੇ ਹਰੇਕ ਸਿੱਖ ਨੂੰ ਗੁਰਮੁਖ ਕਿਹਾ ਜਾਂਦਾ ਸੀ, ਕਿਉਂਕਿ ਉਹ ਗੁਰੂਆਂ ਦੇ ਮੁੱਖ ਤੋਂ ਉਚਾਰੀ ਹੋਈ ਬਾਣੀ ਦਾ ਧਾਰਨੀ, ਦ੍ਰਿੜ੍ਹ ਵਿਸ਼ਵਾਸੀ ਤੇ ਸੱਚਾ ਅਮਲ ਕਰਦਾ ਸੀ। ਸੇ ਗੁਰਮੁਖਾਂ ਨੇ ਵੀ ਗੁਰੂਆਂ ਤੋਂ ਅਪਣਾਈ ਗਈ ਲਿਪੀ ਨੂੰ ਹੀ ਆਪਣੇ ਕਾਰ-ਵਿਹਾਰ, ਚਿੱਠੀ-ਪੱਤਰ ਤੇ ਸਾਹਿਤ ਰਚਨਾ ਦਾ ਮਾਧਿਅਮ ਬਣਾ ਲਿਆ। ਗੁਰਮੁਖਾਂ ਵੱਲੋਂ ਵਰਤੀ ਜਾਣ ਵਾਲੀ ਲਿਪੀ ਦਾ ਨਾਮ ਗੁਰਮੁਖੀ ਮਸ਼ਹੂਰ ਹੋ ਗਿਆ, ਜਿਵੇਂ ਨਾਗਰ ਬਾਹਮਣਾਂ ਤੋਂ ਵਰਤੀ ਜਾਣ ਵਾਲੀ ਲਿਪੀ 'ਨਾਗਰੀ' ਹੋ ਗਈ। ਸੇ ਮਤਲਬ ਇਹ ਹੋਇਆ ਕਿ ਗੁਰੂਆਂ ਤੇ ਗੁਰਮੁਖਾਂ ਵਿਚ ਵਰਤੀ ਗਈ ਲਿਪੀ ਗੁਰਮੁਖੀ ਸੀ।

ਸਪਸ਼ਟ ਹੈ ਕਿ ਗੁਰਮੁਖੀ ਦੀ ਘਾੜਤ ਗੁਰੂ ਵਿਅਕਤੀਆਂ ਨੇ ਨਹੀਂ ਕੀਤੀ ਸਗੋਂ ਉਨ੍ਹਾਂ ਤੋਂ ਵੀ ਪਹਿਲਾਂ ਇਹ ਲਿਪੀ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਵਿੱਚ ਪ੍ਰਚਲਿਤ ਸੀ। ਭਾਵੇਂ ਕਿ ਇਸ ਦਾ ਵਰਤਮਾਨ ਨਾਮ 'ਗੁਰਮੁਖੀ' ਗੁਰੂ ਸਾਹਿਬਾਨ ਤੋਂ ਪਹਿਲਾਂ ਪ੍ਰਚਲਿਤ ਨਹੀਂ ਸੀ। ਜਿਵੇਂ ਕਿ ਉੱਪਰ ਦੱਸਿਆ ਗਿਆ ਹੈ ਕਿ ਪਹਿਲਾਂ ਇਸ ਨੂੰ 'ਅਰਧ-ਨਾਗਰੀ' ਕਿਹਾ ਜਾਂਦਾ ਸੀ। ਗੁਰੂ ਨਾਨਕ ਯੁੱਗ ਵਿੱਚ ਜਦੋਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੂੰ ਗੁਰਬਾਣੀ ਲਿਖਣ ਦੀ ਲੋੜ ਪਈ ਤਾਂ ਗੁਰਬਾਣੀ ਦੀਆਂ ਬਾਰੀਕੀਆਂ ਨੂੰ ਅੰਕਿਤ ਕਰਨ ਦੀ ਸਮਰੱਥਾ ਵਾਲੀ ਲਿਪੀ ਦੀ ਜ਼ਰੂਰਤ ਸੀ। ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਉਸ ਸਮੇਂ ਉਨ੍ਹਾਂ ਨੇ ਪੰਜਾਬ ਦੀਆਂ ਉਸ ਸਮੇਂ ਪ੍ਰਚਲਿਤ ਅਧੂਰੀਆਂ ਲਿਪੀਆਂ ਨੂੰ ਸੋਧ ਕੇ ਅਤੇ ਤਰਤੀਬ ਦੇ ਕੇ ਅਜਿਹੀ ਲਿਪੀ ਬਣਾਈ ਹੋਵੇ। ਸੇ ਇਹ ਕਹਿਣਾ ਸਰਾਸਰ ਗ਼ਲਤ ਹੈ ਕਿ ਗੁਰਮੁਖੀ ਲਿਪੀ ਨੂੰ ਸਿੱਖ ਗੁਰੂਆਂ ਨੇ ਘੜਿਆ ਹੈ।

ਇਸ ਚਰਚਾ ਉਪਰੰਤ ਸਿੱਟਾ ਇਹ ਨਿਕਲਦਾ ਹੈ ਕਿ ਭਾਰਤੀ ਰਿਸ਼ੀਆਂ ਨੇ ਆਪਣੇ ਸਾਹਿਤ ਨੂੰ ਸੁਰੱਖਿਅਤ ਰੱਖਣ ਲਈ ਪੰਜਾਬ ਤੇ ਸਿੰਧ ਵਿੱਚ ਪ੍ਰਚਲਿਤ ਚਿੱਤਰ-ਲਿਪੀ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋ ਕੇ ਬ੍ਰਹਮੀ ਲਿਪੀ ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ। ਅਸ਼ੋਕ ਦੇ ਵੇਲੇ ਤੱਕ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਵਿੱਚ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਅਨੁਸਾਰ ਫ਼ਰਕ ਪੈਣੇ ਸ਼ੁਰੂ ਹੋ ਚੁੱਕੇ ਸਨ। ਅੱਖਰਾਂ ਦੀ ਬਣਤਰ ਉੱਤੇ ਇਲਾਕਾਈ ਪ੍ਰਭਾਵ ਕਾਰਨ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਤੇ ਸਮੇਂ ਦੇ ਅੰਤਰਾਲ ਕਾਰਨ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਅਤੇ ਗੁਪਤ ਕਾਲੀਨ ਲਿਪੀ ਦੇ ਵਿਕਾਸ ਪੜਾਵਾਂ ਵਿੱਚੋਂ ਲੰਘਦੀ ਹੋਈ ਸ਼ਾਰਦਾ, ਕੁਟਿਲ ਤੇ ਨਾਗਰ ਲਿਪੀਆਂ ਦੇ ਰੂਪ ਵਿੱਚ ਪ੍ਰਗਟ ਹੁੰਦੀ ਹੈ। ਇਸ ਲਈ ਹੀ ਡਾ. ਤਰਲੋਚਨ ਸਿੰਘ ਬੇਦੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਜੇਕਰ ਅਸੀਂ ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੇ ਵਿਕਾਸ-ਕ੍ਰਮ ਨੂੰ ਸੰਖਿਪਤ ਰੂਪ ਵਿੱਚ ਦੇਖਣਾ ਹੋਵੇ ਤਾਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਬ੍ਰਹਮੀ ਲਿਪੀ ਤੋਂ ਕੁਸ਼ਾਨ ਲਿਪੀ ਬਣੀ, ਫਿਰ ਗੁਪਤ ਲਿਪੀ ਵਿਕਸਿਤ ਹੋਈ। ਗੁਪਤ ਲਿਪੀ ਤੋਂ ਫਿਰ ਸ਼ਾਰਦਾ ਲਿਪੀ ਦਾ ਵਿਕਾਸ ਹੋਇਆ। ਇਸ ਸ਼ਾਰਦਾ, ਨਾਗਰੀ ਤੇ ਸਿੰਧ-ਮਾਤਰਿਕਾ ਦੇ ਮਿਸ਼ਰਨ ਤੋਂ ਅਰਧ ਨਾਗਰੀ ਅਤੇ ਅਰਧ ਨਾਗਰੀ ਦੇ ਅੱਖਰ ਹੀ ਗੁਰਮੁਖੀ ਦਾ ਆਧਾਰ ਬਣੇ।

2.2 ਗੁਰਮੁਖੀ ਦਾ ਵਿਕਾਸ:

ਆਪਣੇ ਆਰੰਭਿਕ ਸਮੇਂ ਤੋਂ ਲੈ ਕੇ ਅੱਜ ਤੱਕ ਗੁਰਮੁਖੀ ਦੇ ਆਮ ਰੂਪ ਦੀ ਵਰਤੋਂ ਦੇ ਨਿਯਮਾਂ ਵਿਚ ਕੋਈ ਖਾਸ ਫ਼ਰਕ ਨਹੀਂ ਪਿਆ। ਪਰ ਕੁਝ ਸ਼ਬਦਾਂ ਤੇ ਲਗਾਂ ਆਦਿ ਦੇ ਰੂਪ ਵਿਚ ਜ਼ਰੂਰ ਅੰਤਰ ਆਇਆ ਹੈ। ਜਿਵੇਂ:

1. ਛਾਪੇਖਾਨੇ ਦੇ ਆਉਣ ਤੋਂ ਪਹਿਲਾਂ ਔਕੜ ਤੇ ਦੁਲੈਕੜ ਅੱਖਰ ਦਾ ਨਾਲ ਜੁੜ ਕੇ ਲਿਖੀਆਂ ਜਾਂਦੀਆਂ ਸਨ।
2. ਪੁਰਾਣੀਆਂ ਲਿਖਤਾਂ ਵਿਚ ਟਿੱਪੀ ਤੇ ਬਿੰਦੀ ਵਰਤੋਂ ਦੇ ਨਿਯਮ ਅੱਜ ਵਾਲੇ ਨਹੀਂ ਸਨ।
3. ਫ਼ਾਰਸੀ ਧੁਨੀਆਂ ਨੂੰ ਉਚਾਰਨ ਲਈ ਪੁਰਾਣੇ ਅੱਖਰਾਂ ਹੇਠਾਂ ਬਿੰਦੀ ਲਾ ਕੇ ਬਣਾਏ ਗਏ, ਜਿਵੇਂ /ਸ਼, ਖ਼, ਗ਼, ਜ਼, ਫ਼/ ਦੀ ਵਰਤੋਂ ਸ਼ੁਰੂ ਹੋਈ। ਪਿਛਲੇ ਕੁਝ ਸਾਲਾਂ ਤੋਂ ਇਕ ਹੋਰ ਨਵਾਂ ਅੱਖਰ ਪੈਰ ਬਿੰਦੀ ਵਾਲਾ ਰੂਪ /ਲ਼/ ਵੀ ਵਰਤਿਆ ਜਾਣ ਲੱਗਾ ਹੈ।
4. ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਤੋਂ ਪਹਿਲਾਂ ਦੀਆਂ ਲਿਖਤਾਂ ਵਿਚ ਬੰਦ ਜੁੜੇ ਲਿਖੇ ਹੋਏ ਮਿਲਦੇ ਹਨ। ਸਾਰੀ ਪੰਕਤੀ ਦੀ ਉਤਲੀ ਲਾਈਨ ਇੱਕੋ ਹੀ ਹੁੰਦੀ ਸੀ। ਬੰਦਾਂ ਨੂੰ ਪਦ-ਛੇਦ (ਨਿਖੇੜ) ਕਰਕੇ ਅਰਥਾਤ ਵੱਖ-ਵੱਖ ਤੋੜ ਕੇ, ਲਿਖਣ ਦਾ ਰਿਵਾਜ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਵਿਚ ਹੀ ਪਿਆ।
5. ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਸਮੇਂ ਤੋਂ ਗੁਰਮੁਖੀ ਵਿਚ ਅੰਗਰੇਜ਼ੀ ਵਾਲੀ ਵਿਸਰਾਮ-ਚਿੰਨ੍ਹਾਂ ਦੀ ਵਰਤੋਂ ਦੀ ਸ਼ੁਰੂਆਤ ਹੋਈ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਸਿਰਫ਼ ਇੱਕੋ ਵਿਸਰਾਮ-ਚਿੰਨ੍ਹ ਵਰਤਿਆ ਜਾਂਦਾ ਸੀ- ਦੇ ਡੰਡੀਆਂ (।।) ਜੋ ਅੰਗਰੇਜ਼ੀ ਦੇ ਫੁਲ ਸਟਾਪ ਦੀ ਥਾਂ ਲਗਦੀਆਂ ਸਨ।
6. ਫੁੱਲ ਪ੍ਰਭਾਵ ਹੇਠ ਦੁੱਤ ਕਰਨ ਨੂੰ ਦਿਖਾਉਣ ਲਈ ਅਧਕ ਦੀ ਵਰਤੋਂ ਸ਼ੁਰੂ ਹੋਈ, ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਅਧਕ ਹੋਂਦ ਵਿਚ ਨਹੀਂ ਸੀ ਆਇਆ।

3.0 ਗੁਰਮੁਖੀ-ਲਿਪੀ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਜਾਂ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਲਈ ਕਿਵੇਂ ਢੁਕਵੀਂ ਲਿਪੀ ਹੈ:

ਭਾਰਤ ਵਿਚ ਕਈ ਲਿਪੀਆਂ ਪ੍ਰਚੱਲਿਤ ਹਨ ਅਤੇ ਉਹ ਵੱਖ-ਵੱਖ ਬੋਲੀਆਂ ਨੂੰ ਲਿਖਣ ਲਈ ਉਪਯੋਗੀ ਹਨ। ਇਸ ਪ੍ਰਸੰਗ ਵਿਚ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ। ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੀਆਂ ਕੁਝ ਆਪਣੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਹਨ, ਜਿਨ੍ਹਾਂ ਕਾਰਨ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਦਾ ਵਜੂਦ ਕਾਇਮ ਹੋਇਆ ਅਤੇ ਇਹ ਲਿਪੀ ਪੰਜਾਬੀ-ਭਾਸ਼ਾ ਨੂੰ ਲਿਖਤਬੱਧ ਕਰਨ ਲਈ ਉਪਯੋਗੀ ਮੰਨੀ ਜਾਂਦੀ ਹੈ। ਗੁਰਮੁਖੀ-ਲਿਪੀ ਨੂੰ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਲਈ ਉਪਯੋਗੀ ਬਣਾਉਣ ਵਾਲੇ ਤੱਤ ਜਾਂ ਪ੍ਰਮੁੱਖ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਨਿਮਨ ਲਿਖੀਆਂ ਹਨ:

1. ਪੁਰਾਤਨ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਉੱਪਰ ਨਜ਼ਰ ਮਾਰੀਏ ਤਦ ਪਤਾ ਚਲਦਾ ਹੈ ਕਿ ਇਸ ਦਾ ਸੋਮਾ ਵੈਦਿਕ ਭਾਸ਼ਾ ਸੀ, ਜਿਸ ਨੂੰ ਲਿਖਤਬੱਧ ਕਰਨ ਦੀ ਲੋੜ ਵਿਚੋਂ ਬ੍ਰਹਮੀ-ਲਿਪੀ ਦੀ ਕਾਢ ਕੱਢੀ ਗਈ। ਇਸ ਵੇਲੇ ਪੁਰਾਤਨ ਪੰਜਾਬੀ ਦੀਆਂ ਲਗਭਗ ਬਵੰਜਾ (52) ਧੁਨੀਆਂ ਸਨ। ਵੈਦਿਕ ਭਾਸ਼ਾ ਜਦ ਵਿਕਾਸ ਦੀਆਂ ਮੰਜ਼ਿਲਾਂ ਨੂੰ ਪਾਰ ਕਰਦੀ ਹੋਈ ਹੁਣ ਵਾਲੇ ਰੂਪ ਪਾਸ ਪਹੁੰਚਦੀ ਹੈ, ਇਸ ਵਿਚ ਕੁਲ ਪੈਂਤੀ ਧੁਨੀਆਂ ਬਾਕੀ ਰਹਿ ਗਈਆਂ। ਇਨ੍ਹਾਂ 35 ਧੁਨੀਆਂ ਨੂੰ ਹੁਣ ਸਮੇਂ ਦੀ ਲੋੜ ਅਨੁਸਾਰ ਵਧਾਕੇ 41 ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ।

2. ਗੁਰਮੁਖੀ ਧੁਨੀਆਤਮਕ (phonemic) ਤੇ ਅੱਖਰਾਤਮਕ (syllabic) ਦੋਹਾਂ ਦੀਆਂ ਲਿਪੀਆਂ ਦੇ ਗੁਣ ਰੱਖਦੀ ਹੈ। ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ 10 ਸਵਰ ਤੇ 29 ਵਿਅੰਜਨਾਂ ਨੂੰ ਗੁਰਮੁਖੀ ਲਿਪੀ ਬਾਖ਼ੂਬੀ ਚਿੰਨ੍ਹਤ ਕਰ ਸਕਦੀ ਹੈ।
3. ਪੰਜਾਬੀ ਵਿਚ ਵਿਦੇਸ਼ੀ ਭਾਸ਼ਾ ਦੀਆਂ ਧੁਨੀਆਂ ਨੂੰ ਪ੍ਰਗਟਾਉਣ ਦੀ ਸਮਰੱਥਾ ਹੈ। ਜਦੋਂ ਪੰਜਾਬ ਵਿਚ ਇਸਲਾਮਿਕ ਰਾਜ ਕਾਇਮ ਹੋ ਗਿਆ, ਤਾਂ ਫ਼ਾਰਸੀ ਤੇ ਅਰਬੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਤਦਭਵ ਰੂਪਾਂ ਵਿਚ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿਚ ਦਾਖਲ ਹੋਣਾ ਸ਼ੁਰੂ ਹੋਇਆ। ਇਨ੍ਹਾਂ ਜ਼ਬਾਨਾਂ ਦੀਆਂ ਕੁਝ ਪ੍ਰਮੁੱਖ ਧੁਨੀਆਂ ਐਸੀਆਂ ਸਨ ਜੋ ਉਸ ਸਮੇਂ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਵਿਚ ਮੌਜੂਦ ਨਹੀਂ ਸਨ। ਇਸ ਘਾਟ ਨੂੰ ਪੂਰਾ ਕਰਨ ਲਈ ਕੁਝ ਗੁਰਮੁਖੀ ਦੇ ਅੱਖਰਾਂ ਪੈਰੂ ਬਿੰਦੀ ਲਗਾ ਕੇ ਪੂਰਾ ਕਰ ਲਿਆ ਗਿਆ- /ਸ਼, ਖ਼, ਗ਼, ਜ਼, ਫ਼/ ਆਦਿ। ਇਸ ਪ੍ਰਕਾਰ ਗੁਰਮੁਖੀ ਅੱਖਰਾਂ ਦੀ ਸੰਖਿਆ ਚਾਲੀ ਹੋ ਗਈ। ਇਸ ਤੋਂ ਬਾਅਦ ਪੰਜਾਬੀ ਧੁਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ ਨੇ 'ਲ' ਦੇ ਪੈਰੂ ਬਿੰਦੀ ਲਾ ਕੇ 'ਲ਼' ਨਾਲ ਇਹ ਗਿਣਤੀ 41 ਕਰ ਦਿੱਤੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਪੰਜਾਬੀ-ਭਾਸ਼ਾ ਵਿਚ ਪ੍ਰਵੇਸ਼ ਕਰ ਰਹੀਆਂ ਨਵੀਆਂ ਧੁਨੀਆਂ ਨੂੰ ਪ੍ਰਗਟਾਉਣ ਦੇ ਸਮਰੱਥ ਹੋ ਗਈ ਹੈ।
4. ਪੰਜਾਬੀ ਬੋਲੀ ਦੀਆਂ ਕੁਝ ਧੁਨੀਆਂ ਐਸੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਦੇ ਚਿੰਨ੍ਹ ਜਾਂ ਅੱਖਰ ਤਾਂ ਦੂਜੀਆਂ ਲਿਪੀਆਂ ਵਿਚ ਮੌਜੂਦ ਹਨ, ਪਰ ਦੂਜੀਆਂ ਲਿਪੀਆਂ ਦੇ ਅੱਖਰ ਇਨ੍ਹਾਂ ਖ਼ਾਸ ਧੁਨੀਆਂ ਦੀਆਂ ਆਵਾਜ਼ਾਂ ਪ੍ਰਗਟ ਕਰਨ ਦੇ ਕਾਬਲ ਨਹੀਂ ਹਨ। ਪੰਜਾਬੀ ਦੀਆਂ ਉਹ ਖ਼ਾਸ ਧੁਨੀਆਂ ਇਹ ਹਨ /ਘ, ਙ, ਞ, ਞ, ਢ/। ਇਨ੍ਹਾਂ ਧੁਨੀਆਂ ਨੂੰ ਕੇਵਲ ਗੁਰਮੁਖੀ ਦੀਆਂ ਹੀ ਧੁਨੀਆਂ ਅਸਲ ਰੂਪ ਵਿਚ ਵਿਅਕਤ ਕਰਨ ਦੇ ਕਾਬਲ ਹਨ, ਹਿੰਦੀ ਜਾਂ ਉਰਦੂ ਦੀਆਂ ਇਹ ਧੁਨੀਆਂ ਬਿਲਕੁਲ ਇਨ੍ਹਾਂ ਆਵਾਜ਼ਾਂ ਨੂੰ ਵਿਅਕਤ ਨਹੀਂ ਕਰ ਸਕਦੀਆਂ, ਜਿਵੇਂ 'ਧੁੱਪ' ਸ਼ਬਦ ਨੂੰ ਹਿੰਦੀ ਧੁਨੀਆਂ ਵਿਚ 'ਦਹੁਪ' ਕਿਹਾ ਜਾਏਗਾ। ਸੋ ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੀ ਇਹ ਖ਼ਾਸ ਖ਼ੂਬੀ ਹੈ ਕਿ ਪੰਜਾਬੀ ਬੋਲੀ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਲਈ ਕੇਵਲ ਗੁਰਮੁਖੀ ਦੇ ਹੀ ਅੱਖਰ ਉਪਯੋਗੀ ਹਨ।
5. ਗੁਰਮੁਖੀ ਅੱਖਰ ਸਮਰੱਥਾਵਾਨ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿਚ ਦੂਜੀਆਂ ਬੋਲੀਆਂ ਦੇ ਉਚਾਰ ਅਨੁਸਾਰ ਠੀਕ ਢੰਗ ਲਿਖਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਭਾਵੇਂ ਪੰਜਾਬੀ ਬੋਲੀ ਨੂੰ ਹੋਰ ਲਿਪੀਆਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਵਿਅਕਤ ਨਹੀਂ ਕਰ ਸਕਦੀਆਂ। ਪੰਜਾਬੀ ਬੋਲੀ ਵਿਚ ਕਿਉਂਕਿ /ਧ, ਙ, ਞ/ ਵਰਗੀਆਂ ਕਈ ਧੁਨੀਆਂ ਨਹੀਂ ਹਨ, ਇਸ ਲਈ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਵਿਚ ਇਸ ਕਿਸਮ ਦਾ ਕੋਈ ਅੱਖਰ ਮੌਜੂਦ ਨਹੀਂ ਹੈ, ਪਰ ਜੇ ਕਿਤੇ ਜ਼ਰੂਰਤ ਪੈ ਜਾਵੇ ਤਦ ਦੇ ਅੱਖਰਾਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਕੰਮ ਸਾਰ ਲਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜਾਂ ਫੇਰ ਇਸ ਕਿਸਮ ਦੇ ਸ਼ਬਦਾਂ ਨੂੰ ਪੰਜਾਬੀ-ਨੁਮਾ ਬਣਾ ਕੇ ਗੁਰਮੁਖੀ ਅੱਖਰਾਂ ਵਿਚ ਲਿਖ ਲਿਆ ਜਾਂਦਾ ਹੈ।
6. ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਕਿਸੇ ਸਮੇਂ ਰੋਮਨ-ਲਿਪੀ ਵਿਚ ਲਿਖਣ ਦੀ ਤਜਬੀਜ਼ ਦਿੱਤੀ ਗਈ ਸੀ। ਅਸੀਂ ਬਹੁਤੀ ਬਾਰ ਅੱਜ ਵੀ ਆਪਣੇ ਪੰਜਾਬੀ-ਭਾਸ਼ਾ ਵਾਲੇ ਮੋਬਾਇਲ ਸੰਦੇਸ਼ ਭੇਜਣ ਲਈ ਰੋਮਨ-ਲਿਪੀ ਦੀ ਵਰਤੋਂ ਕਰਦੇ ਹਾਂ। ਪਰ ਜੇਕਰ ਅਸੀਂ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਦੀ ਰੋਮਨ-ਲਿਪੀ ਨਾਲ ਤੁਲਨਾ ਕਰੀਏ ਤਾਂ ਪਤਾ ਚਲਦਾ ਹੈ ਕਿ ਰੋਮਨ-ਲਿਪੀ ਵਿਚ ਪੰਜ ਸਵਰ ਹਨ ਤੇ ਬਾਕੀ ਇੱਕੀ ਚਿੰਨ੍ਹ ਵਿਅੰਜਨ ਹਨ। ਮਤਲਬ ਪੰਜਾਬੀ ਦੀਆਂ ਪੈਂਤੀ ਧੁਨੀਆਂ ਦੇ ਟਾਕਰੇ ਵਿਚ ਰੋਮਨ-ਲਿਪੀ ਵਿਚ ਕੁੱਲ ਛੱਬੀ ਧੁਨੀਆਂ ਹਨ। ਸੋ ਇਸ ਵਿਚ ਬਹੁਤੇ ਲਿਪੀ ਚਿੰਨ੍ਹ ਐਸੇ ਹਨ ਜਿਨ੍ਹਾਂ ਤੋਂ ਕਈ ਕਈ ਧੁਨੀਆਂ ਦਾ ਗਿਆਨ ਹੁੰਦਾ ਹੈ। ਉਦਾਹਰਨ ਲਈ ਦੇਖੋ 'C' ਤੋਂ 'ਸ' 'ਕ' ਧੁਨੀਆ ਦਾ ਬੋਧ ਹੁੰਦਾ ਹੈ ਜਿਵੇਂ Princes ਵਿਚ 'C' 'ਸ' ਧੁਨੀ ਦੀ

ਪ੍ਰਤੀਕ ਹੈ ਅਤੇ 'Cut' ਕੈਟ ਵਿਚ 'C' 'ਕ' ਧੁਨੀ ਨੂੰ ਪ੍ਰਗਟਾਉਂਦੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਹੀ ਜਦੋਂ 'C', 'H' ਨਾਲ ਮਿਲਦੀ ਹੈ ਤਾਂ ਇਹ 'ਚ' ਧੁਨੀ ਦੀ ਆਵਾਜ਼ ਦਾ ਬੋਧ ਕਰਾਉਂਦੀ ਹੈ, 'D' ਧੁਨੀ ਚਿੰਨ੍ਹ ਤੋਂ 'ਡ' ਤੇ 'ਦ' ਤੋਂ 'ਜ' ਧੁਨੀਆਂ ਦਾ ਗਿਆਨ ਹੁੰਦਾ ਹੈ, (G) ਧੁਨੀ ਚਿੰਨ੍ਹ ਤੋਂ 'ਗ' ਤੇ 'ਜ' ਦਾ ਬੋਧ ਹੁੰਦਾ ਹੈ (ਜਿਵੇਂ Gat, Page)। ਇਸ ਤਰ੍ਹਾਂ ਹੀ 'S' 'T' 'U' 'O' ਨਾਲ ਵੀ ਹੁੰਦਾ ਹੈ। ਗੁਰਮੁਖੀ-ਲਿਪੀ ਵਿਚ ਇਸ ਕਿਸਮ ਦਾ ਕੋਈ ਦੇਸ਼ ਨਹੀਂ ਹੈ ਤੇ ਨਾ ਹੀ ਇਹੋ ਜਿਹੀ ਕੋਈ ਘਾਟ ਹੈ।

7. ਪਾਕਿਸਤਾਨ ਵਿਚ ਪੰਜਾਬੀ ਬੋਲਣ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਗਿਣਤੀ ਹੈ। ਪਰ ਉੱਥੇ ਪੰਜਾਬੀ ਨੂੰ ਲਿਖਣ ਲਈ ਉਰਦੂ-ਲਿਪੀ/ਸ਼ਾਹਮੁਖੀ-ਲਿਪੀ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਪਰ ਪੰਜਾਬੀ ਉਚਾਰਨ ਵੇਲੇ ਉਰਦੂ-ਲਿਪੀ/ਸ਼ਾਹਮੁਖੀ-ਲਿਪੀ ਵਿਚ ਵੀ ਕਈ ਕਮੀਆਂ ਨਜ਼ਰ ਆ ਜਾਂਦੀਆਂ ਹਨ, ਜਿਵੇਂ ਪੰਜਾਬੀ ਵਿਚ ਇਕ ਸ਼ਬਦ ਹੈ 'ਉਧੋ' ਤੇ ਇਹ ਸਦਾ 'ਉਧੋ' ਹੀ ਪੜ੍ਹਿਆ ਜਾਵੇਗਾ, ਪਰ ਉਰਦੂ/ਸ਼ਾਹਮੁਖੀ ਅੱਖਰਾਂ ਵਿਚ ਜਦ 'ਉਧੋ' ਲਿਖਿਆ ਜਾਵੇਗਾ ਤਾਂ ਉਹ ਬਹੁਰੂਪੀ ਬਣ ਜਾਂਦਾ ਹੈ। ਇਸ ਸ਼ਬਦ ਨੂੰ -ਓਧਵ, ਐਧਵ, ਊਧਵ, ਉਧੂ, ਐਧੂ, ਓਧ ਤੇ ਐਧੋ- ਪੜ੍ਹਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਪਰ ਨਿਸ਼ਚੇ ਨਾਲ 'ਉਧੋ' ਨਹੀਂ ਉਚਾਰਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਇਸ ਘਾਟ ਨੂੰ ਪੰਜਾਬੀ-ਭਾਸ਼ਾ ਲਈ ਗੁਰਮੁਖੀ-ਲਿਪੀ ਹੀ ਪੂਰੀ ਕਰਦੀ ਹੈ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਉਰਦੂ-ਲਿਪੀ ਵਿਚ ਇਕ ਨੁਕਤੇ ਦੀ ਗ਼ਲਤੀ ਨਾਲ ਕਈ ਮੁਸ਼ਕਲਾਂ ਪੈਦਾ ਹੋ ਜਾਂਦੀਆਂ ਹਨ ਅਤੇ ਥੋੜ੍ਹੀ ਜਿਹੀ ਅਸਾਵਧਾਨੀ ਹੋਵੇ ਤਦ 'ਖੁਦਾ' ਤੋਂ 'ਜੁਦਾ' ਵੀ ਪੜ੍ਹਿਆ ਜਾ ਸਕਦਾ। ਗੁਰਮੁਖੀ-ਲਿਪੀ ਵਧੇਰੇ ਸਪੱਸ਼ਟ ਹੋਣ ਕਰਕੇ ਇਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਗ਼ਲਤੀਆਂ ਤੋਂ ਮੁਕਤ ਹੈ ਅਤੇ ਇਸ ਦਾ ਗਿਆਨ ਹਾਸਲ ਕਰਨਾ ਅਸਾਨ ਹੈ।
8. ਕਈ ਬਾਰ ਪੰਜਾਬੀ ਨੂੰ ਦੇਵਨਾਗਰੀ ਲਿਪੀ ਵਿਚ ਲਿਖਣ ਦੀ ਗੱਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ, ਪਰ ਇਹ ਗੱਲ ਪੂਰੀ ਤਰ੍ਹਾਂ ਰਾਜਨੀਤੀ ਤੋਂ ਪ੍ਰੇਰਿਤ ਹੈ। ਭਾਵੇਂ ਕਿ ਦੇਵਨਾਗਰੀ ਲਿਪੀ ਵਿਚ ਅਨਿਸ਼ਚਿਤਤਾ ਜਾਂ ਅਵਿਗਿਆਨਿਕ, ਰੋਮਨ ਲਿਪੀ ਤੋਂ ਉਰਦੂ ਲਿਪੀ ਅਤੇ ਹੋਰ ਲਿਪੀਆਂ ਨਾਲੋਂ ਬਹੁਤ ਹੀ ਘੱਟ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ। ਪਰ ਦੇਵਨਾਗਰੀ ਵਿਚ 52 ਧੁਨੀਆਂ ਹਨ, ਜੋ ਪੰਜਾਬੀ ਦੀਆਂ 35 ਧੁਨੀਆਂ ਨਾਲੋਂ ਜ਼ਿਆਦਾ ਹਨ ਤੇ ਦੇਵਨਾਗਰੀ ਦੀਆਂ 17 ਧੁਨੀਆਂ ਦੀ ਪੰਜਾਬੀ ਨੂੰ ਜ਼ਰੂਰਤ ਨਹੀਂ ਹੈ। ਜਦੋਂ ਕਿ ਪੰਜਾਬੀ ਦੀਆਂ /ਛ, ਘ, ਝ/ ਧੁਨੀਆਂ ਦੇਵਨਾਗਰੀ ਪ੍ਰਗਟ ਨਹੀਂ ਕਰ ਸਕਦੀ। ਇਸ ਪੰਜਾਬੀ ਦੀਆਂ ਖ਼ਾਸ ਧੁਨੀਆਂ ਹਨ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਗੁਰਮੁਖੀ ਹੀ ਦਰਸਾ ਸਕਦੀ ਹੈ। ਦੇਵਨਾਗਰੀ ਵਿਚ ਹਰੇਕ ਸ਼ਬਦ ਸ਼ੁੱਧ ਰੂਪ ਨਾਲ ਲਿਖਿਆ ਹੀ ਨਹੀਂ ਜਾ ਸਕਦਾ ਹੈ, ਅਸੀਂ ਦੇ ਅੱਖਰ 'ਖ਼'- ਖ- ਤੇ ਅੱਧਾ 'ਰ'-ਰ- ਨੂੰ ਦੇਖ ਸਕਦੇ ਹਾਂ, ਜਿਨ੍ਹਾਂ ਵਿਚ ਗੜਬੜ ਪੈਣ ਹੋਣ ਦੀ ਸੰਭਾਵਨਾ ਬਣੀ ਰਹਿੰਦੀ ਹੈ ਅਤੇ 'ਖ਼' ਨੂੰ 'ਰਵ' 'ਰਕ' ਪੜ੍ਹਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਗੁਰਮੁਖੀ ਲਿਪੀ ਇਸ ਦੇਸ਼ ਤੋਂ ਰਹਿਤ ਹੈ, ਉਸ ਦਾ ਕੋਈ ਵਰਨ ਵੀ ਐਸਾ ਨਹੀਂ ਹੈ ਜਿਸ ਵਿਚ ਕਿਸੇ ਪ੍ਰਕਾਰ ਦੀ ਗ਼ਲਤੀ ਲਗ ਸਕੇ। ਦੇਵਨਾਗਰੀ ਦਾ ਦੋਹਰੇਪਨ ਨੂੰ ਅਧਕ ਨਾਲ ਪੂਰਾ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।

ਇਸ ਤਰ੍ਹਾਂ ਸਮੁੱਚੇ ਰੂਪ ਵਿਚ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਇਕ ਲਿਪੀ ਦਾ ਉੱਤਮ ਹੋਣਾ ਨਿਸ਼ਚੇ ਹੀ ਉਸ ਦੀ ਉਪਯੋਗਤਾ, ਸਰਲਤਾ, ਸਾਦਗੀ ਤੇ ਸੁੰਦਰਤਾ ਉੱਪਰ ਆਧਾਰਤ ਹੁੰਦਾ ਹੈ। ਗੁਰਮੁਖੀ-ਲਿਪੀ ਦੀ ਇਹ ਸਭ ਤੋਂ ਵੱਡੀ ਵਿਸ਼ੇਸ਼ਤਾ ਹੀ ਇਹ ਹੈ ਕਿ ਪੰਜਾਬੀ ਬੋਲੀ ਨੂੰ ਸਹੀ ਅਰਥਾਂ ਵਿਚ ਵਿਅਕਤ ਕਰਨ ਲਈ ਪੂਰੀ ਤਰ੍ਹਾਂ ਉਪਯੁਕਤ ਲਿਪੀ ਹੈ। ਪੰਜਾਬੀ-ਭਾਸ਼ਾ ਦੂਜੀਆਂ ਲਿਪੀ ਵਿਚ ਲਿਖੀ ਜਾ ਸਕਦੀ ਹੈ। ਪਰ ਦੂਜੀਆਂ ਲਿਪੀਆਂ ਵਿਚ ਲਿਖਣ ਕਾਰਨ ਇਸ ਵਿਚੋਂ ਪੰਜਾਬੀਅਤ ਦਾ ਪ੍ਰਭਾਵ ਖ਼ਤਮ ਹੋ ਜਾਂਦਾ ਹੈ, ਇਸ ਦਾ ਮੁੱਖ-ਮੁਹਾਂਦਰਾ ਤਬਦੀਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਗੁਰਮੁਖੀ ਅੱਖਰਾਂ ਦੀ ਇਹ

ਵਿਸ਼ੇਸ਼ਤਾ ਹੈ ਕਿ ਉਹ ਪੰਜਾਬੀ ਬੋਲੀ ਨੂੰ ਵਿਗੜਨ ਨਹੀਂ ਦਿੰਦੇ ਅਤੇ ਪੰਜਾਬੀ ਬੋਲੀ ਦੀ ਸ਼ਕਲ, ਸੂਰਤ ਤੇ ਉਚਾਰਨ ਠੀਕ ਠੀਕ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ।

ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ:

- ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੇ ਜਨਮ ਤੇ ਵਿਕਾਸ ਬਾਰੇ ਵਿਭਿੰਨ ਸਿਧਾਂਤਾਂ ਬਾਰੇ ਤੁਸੀਂ ਕੀ ਜਾਣਦੇ ਹੋ।
- ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੇ ਇਤਿਹਾਸ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦਿੰਦੇ ਹੋਏ, ਇਸ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਦੱਸੋ।
- ਗੁਰਮੁਖੀ ਲਿਪੀ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਲਈ ਕਿਸ ਤਰ੍ਹਾਂ ਅਨੁਕੂਲ ਲਿਪੀ ਹੈ?
- ਲਿਪੀ ਕੀ ਹੁੰਦੀ ਹੈ? ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਆਰੰਭ ਕਿਸ ਤਰ੍ਹਾਂ ਹੋਇਆ?
- ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਲਿਖਤ ਬੱਧ ਕਰਨ ਲਈ ਕਿਹੜੀ ਲਿਪੀ ਸਭ ਤੋਂ ਉੱਤਮ ਹੈ?
- ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਹੋਰਨਾਂ ਲਿਪੀਆਂ ਨਾਲ ਕੀ ਸੰਬੰਧ ਹੈ?

ਅਧਿਐਨ ਲਈ ਹੋਰ ਪੁਸਤਕਾਂ ਦੀ ਸੂਚੀ:

- ਕਾਲਾ ਸਿੰਘ ਬੇਦੀ, ਲਿਪੀ ਦਾ ਵਿਕਾਸ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1995
- ਜੀ.ਬੀ. ਸਿੰਘ, ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਜਨਮ ਤੇ ਵਿਕਾਸ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਚੰਡੀਗੜ੍ਹ।
- ਤਰਲੋਚਨ ਸਿੰਘ ਬੇਦੀ, ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਜਨਮ ਤੇ ਵਿਕਾਸ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1999
- ਪ੍ਰੀਤਮ ਸਿੰਘ, ਗੁਰਮੁਖੀ ਲਿਪੀ, ਖੋਜ ਪੱਤ੍ਰਿਕਾ, ਅੰਕ 36, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1992

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ-8

ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਪੈਰਾ ਰਚਨਾ

ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

8.0 ਭੂਮਿਕਾ

8.1 ਮੰਤਵ

8.2 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

(ੳ) ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

8.2.1 ਭੂਮਿਕਾ

8.2.2 ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਦਾ ਵਰਨਣ

8.2.3 ਸਾਰ-ਅੰਸ਼

8.3 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

(ਅ) ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਲਈ ਪਾਠ-ਸਮੱਗਰੀ

8.3.1 ਸਾਡਾ ਵਿੱਦਿਅਕ ਢਾਂਚਾ

8.3.2 ਵਿੱਦਿਆ ਦਾ ਵਪਾਰੀਕਰਨ

8.3.3 ਮਾਂ ਬੋਲੀ ਦਾ ਮਹੱਤਵ

8.3.4 ਪੜ੍ਹਾਈ ਵਿੱਚ ਖੇਡਾਂ ਦੀ ਮਹੱਤਤਾ

8.3.5 ਪ੍ਰੀਖਿਆਵਾਂ ਵਿੱਚ ਨਕਲ ਦੀ ਸਮੱਸਿਆ

8.3.6 ਵਿਦਿਆਰਥੀਆਂ ਵਿੱਚ ਵਧ ਰਿਹਾ ਨਸ਼ਿਆਂ ਦਾ ਰੁਝਾਨ

8.4 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

8.5 ਸਹਾਇਕ ਪੁਸਤਕਾਂ ਅਤੇ ਹੋਰ ਸਮੱਗਰੀ

8.0 ਭੂਮਿਕਾ: ਵਿੱਦਿਆ ਦਾ ਕੰਮ ਵਿਦਿਆਰਥੀ ਦੀ ਸੋਚ ਵਿੱਚ ਤਬਦੀਲੀ ਲਿਆਉਣਾ ਹੁੰਦਾ ਹੈ। ਵਿਦਿਆਰਥੀ ਨੂੰ ਵਹਿਮਾਂ-ਭਰਮਾਂ ਵਿੱਚੋਂ ਕੱਢ ਕੇ ਵਿਗਿਆਨਕ ਸੋਚ ਦੇ ਧਾਰਨੀ ਬਣਾਉਣਾ ਹੈ। ਉਸ ਨੂੰ ਸਮਾਜਿਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਸਿਖਾਉਣਾ, ਮਿਹਨਤ, ਇਮਾਨਦਾਰੀ ਅਤੇ ਚੜ੍ਹਦੀ ਕਲਾ ਦਾ ਪਾਠ ਪੜ੍ਹਾਉਣਾ ਸਿੱਖਿਆ ਦਾ ਕਾਰਜ ਹੈ। ਬੱਚੇ ਵਿੱਚ ਛੁਪੇ ਗੁਣਾਂ ਨੂੰ ਉਜਾਗਰ ਕਰਨਾ ਹੈ ਅਤੇ ਉਸ ਦੀ ਸੋਚ ਨੂੰ ਉਡਾਰੀਆਂ ਮਾਰਨ ਲਈ ਉਕਸਾਉਣਾ ਹੈ। ਇਹ ਪਾਠ

ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਸਮਝ ਬਣਾਉਣ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਵੱਖ-ਵੱਖ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਆਪਣੇ ਵਿਚਾਰ ਪੇਸ਼ ਕਰਨ ਦੇ ਸਮਰੱਥ ਬਣਾਉਣ ਦੀ ਭਾਵਨਾ ਹਿਤ ਤਿਆਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ।

8.1 ਪਾਠ ਦਾ ਮੰਤਵ: ਇਸ ਪਾਠ ਦਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਗਿਆਨ ਅਤੇ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਨੂੰ ਵਧਾਉਣਾ ਹੈ। ਦੂਜਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀ ਦੇ ਜੀਵਨ ਨੂੰ ਗਿਆਨ ਦੇ ਚਾਨਣ ਨਾਲ ਰੁਸ਼ਨਾਉਣਾ ਹੈ। ਗਿਆਨ ਰੂਪੀ ਪ੍ਰਕਾਸ਼ ਹੀ ਅਗਿਆਨਤਾ ਦੇ ਹਨੇਰੇ ਨੂੰ ਦੂਰ ਕਰ ਸਕਦਾ ਹੈ। ਅਸਲ ਵਿਚ ਗਿਆਨ ਵਿਕਾਸ ਦੀ ਨੀਂਹ ਹੈ। ਸੇ ਉਪਰੋਕਤ ਮੰਤਵਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਪੈਰਾ ਰਚਨਾ ਦਾ ਇਹ ਹਿੱਸਾ ਤਿਆਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਤਾਂ ਜੋ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਗਿਆਨ ਦੇ ਨਾਲ-ਨਾਲ ਉਹਨਾਂ ਦੀ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਅਤੇ ਸਮਰੱਥਾ ਤੋਂ ਜਾਣੂੰ ਕਰਵਾਇਆ ਜਾ ਸਕੇ। ਇਸ ਪਾਠ ਦੀ ਮਦਦ ਨਾਲ ਉਹ ਜਿੱਥੇ ਨਵੇਂ ਵਿਸ਼ਿਆਂ ਪ੍ਰਤੀ ਆਪਣੀ ਸਮਝ ਬਣਾ ਸਕਣਗੇ, ਉੱਥੇ ਹੀ ਇਸ ਸਮਝ ਨੂੰ ਪੈਰਾ ਰਚਨਾ ਵਿਚ ਪ੍ਰਗਟ ਕਰਨ ਦੇ ਸਮਰੱਥ ਵੀ ਹੋ ਸਕਣਗੇ।

8.2 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

{(ੳ) ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)}: ਪੈਰਾ ਰਚਨਾ ਦੀ ਰੂਪ-ਰੇਖਾ ਵਿਚ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਭੂਮਿਕਾ ਲਿਖਣੀ ਹੈ, ਫਿਰ ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਦਾ ਵਰਨਣ ਅਤੇ ਲੇਖ ਦੇ ਅੰਤ ਉੱਤੇ ਸਾਰ-ਅੰਸ਼ ਲਿਖਣਾ ਹੈ।

8.3 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

{(ਅ) ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਲਈ ਪਾਠ-ਸਮੱਗਰੀ}: ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਓਪਰੇਕਤ ਰੂਪ-ਰੇਖਾ ਅਨੁਸਾਰ ਇਸ ਪਾਠ ਵਿਚ ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਪੈਰਾ ਰਚਨਾ ਦੇ ਮਾਡਲ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖ ਕੇ ਤੁਸੀਂ ਹੋਰ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਕਰਨੀ ਹੈ।

8.4 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ: ਪਾਠ ਦੇ ਅੰਤ ਵਿਚ ਅਭਿਆਸ ਲਈ ਕੁਝ ਪ੍ਰਸ਼ਨ ਦਿੱਤੇ ਗਏ ਹਨ, ਜਿਹਨਾਂ ਦੇ ਉੱਤਰ ਓਪਰੇਕਤ ਰੂਪ-ਰੇਖਾ ਅਨੁਸਾਰ ਤੁਸੀਂ ਆਪ ਤਿਆਰ ਕਰਨੇ ਹਨ।

ਵਿੱਦਿਅਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਮਾਡਲ ਵਜੋਂ ਕੁਝ ਪੈਰਾ ਰਚਨਾਵਾਂ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹਨ:

8.3.1. ਸਾਡਾ ਵਿੱਦਿਅਕ ਢਾਂਚਾ

ਭੂਮਿਕਾ: ਭਾਰਤ ਦੀ ਵਰਤਮਾਨ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਬੁਨਿਆਦੀ ਤੌਰ ਤੇ ਉਹ ਹੀ ਹੈ ਜਿਹੜੀ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਰਾਜ ਵਿੱਚ ਸਾਡੀ ਗੁਲਾਮੀ ਦੇ ਸਮੇਂ ਪ੍ਰਚਲਿਤ ਸੀ। ਇਸ ਵਿੱਦਿਆ ਦਾ ਢਾਂਚਾ ਲਾਰਡ ਮੈਕਾਲੇ ਨੇ ਤਿਆਰ ਕੀਤਾ ਸੀ। ਆਜ਼ਾਦੀ ਤੋਂ ਬਾਅਦ ਵੀ ਏਨੇ ਸਾਲ ਬੀਤ ਜਾਣ ਤੇ ਵੀ ਅਜੇ ਤੱਕ ਅਸੀਂ ਸਾਡੇ ਵਿੱਦਿਅਕ ਢਾਂਚੇ ਵਿਚ ਲੋੜੀਂਦੇ ਸੁਧਾਰ ਨਹੀਂ ਕਰ ਸਕੇ। ਇਸ ਪੈਰਾ ਰਚਨਾ ਵਿਚ ਅਸੀਂ ਸਾਡੇ ਵਿੱਦਿਅਕ ਢਾਂਚੇ ਦੇ ਦੋਸ਼ਾਂ ਦੀ ਚਰਚਾ ਕਰਾਂਗੇ ਜਿਹਨਾਂ ਨੂੰ ਦੂਰ ਕਰਕੇ ਵਿੱਦਿਆ ਦੇ

ਖੇਤਰ ਵਿੱਚ ਚੰਗੇ ਯਤਨ ਕੀਤੇ ਜਾ ਸਕਦੇ ਹਨ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਸਾਡੇ ਵਿੱਦਿਅਕ ਢਾਂਚੇ ਨਾਲ ਜੁੜੇ ਵੱਖ-ਵੱਖ ਮਸਲਿਆਂ ਬਾਰੇ ਚਰਚਾ ਕਰਨਾ ਹੈ।

ਅਜੋਕੇ ਸਮੇਂ ਵਿਚ ਸਾਡੇ ਵਿੱਦਿਅਕ ਅਦਾਰੇ: ਤਕਨਾਲੋਜੀ ਅਤੇ ਮੁਕਾਬਲੇ ਦੇ ਅਜੋਕੇ ਦੌਰ ਵਿਚ ਮਿਆਰੀ ਤੇ ਉਚੇਰੀ ਸਿੱਖਿਆ ਹਾਸਲ ਕਰਨੀ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਇਹੀ ਕਾਰਨ ਹੈ ਕਿ ਅੱਜ ਹਰ ਮਾਂ-ਬਾਪ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਚੰਗੇ ਸਕੂਲਾਂ-ਕਾਲਜਾਂ ਵਿਚ ਪੜ੍ਹਨੇ ਪਾਉਣਾ ਲੋਚਦਾ ਹੈ, ਚਾਹੇ ਉਹ ਅਦਾਰੇ ਕਿੰਨੀਆਂ ਹੀ ਮੋਟੀਆਂ ਫੀਸਾਂ ਬਟੋਰ ਰਹੇ ਹੋਣ। ਇਸੇ ਕਾਰਨ ਜਗ੍ਹਾ-ਜਗ੍ਹਾ ਸਕੂਲ-ਕਾਲਜ ਖੁੱਲ੍ਹ ਗਏ ਹਨ। ਸਾਡੇ ਦੇਸ਼ ਅਤੇ ਸੂਬੇ ਵਿਚ ਵਿੱਦਿਅਕ ਅਦਾਰਿਆਂ ਦੀ ਗਿਣਤੀ ਭਾਵੇਂ ਬਹੁਤ ਵਧ ਗਈ ਹੈ, ਪਰ ਸਿੱਖਿਆ ਦਾ ਮਿਆਰ ਉਨ੍ਹਾਂ ਹੀ ਥੱਲੇ ਡਿੱਗ ਗਿਆ ਹੈ। ਦੇਸ਼ ਦੇ ਸਾਬਕਾ ਰਾਸ਼ਟਰਪਤੀ ਪ੍ਰਣਬ ਮੁਖਰਜੀ ਨੇ ਆਪਣੇ ਇਕ ਭਾਸ਼ਣ ਵਿਚ ਕਿਹਾ ਸੀ ਕਿ ਭਾਰਤ ਕੋਲ ਬਹੁਤ ਤੇਜ਼ ਦਿਮਾਗ ਵਿਦਿਆਰਥੀ ਅਤੇ ਵਿਸ਼ਵ ਪੱਧਰੀ ਸੰਸਥਾਵਾਂ ਹਨ, ਭਾਰਤ ਦਾ ਸਿੱਖਿਆ ਬੁਨਿਆਦੀ ਢਾਂਚਾ ਸਭ ਤੋਂ ਵੱਡਾ ਹੈ, ਪਰ ਅਜੇ ਤੱਕ ਕੋਈ ਵੀ ਭਾਰਤੀ ਸੰਸਥਾ ਸਿਖਰਲੇ 200 ਰੈਂਕ ਵਿਚ ਨਹੀਂ ਆਈ ਹੈ।

ਅੰਗਰੇਜ਼ਾਂ ਦਾ ਤਿਆਰ ਕੀਤਾ ਵਿੱਦਿਅਕ ਢਾਂਚਾ: ਸਿੱਖਿਆ ਉਹ ਆਧਾਰ ਹੈ ਜਿਸ ਉੱਤੇ ਹਰ ਨਾਗਰਿਕ, ਵਿਅਕਤੀ ਦਾ ਵਿਕਾਸ ਨਿਰਭਰ ਕਰਦਾ ਹੈ। ਮਿਆਰੀ ਸਿੱਖਿਆ ਕਿਸੇ ਵੀ ਸਮਾਜ ਦਾ ਦਰਪਣ ਹੁੰਦੀ ਹੈ। ਅਸਲ ਵਿਚ ਭਾਰਤ ਦਾ ਵਰਤਮਾਨ ਵਿੱਦਿਅਕ ਢਾਂਚਾ ਬੁਨਿਆਦੀ ਤੌਰ ਤੇ ਉਹ ਹੀ ਹੈ ਜਿਹੜੀ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਸਮੇਂ ਪ੍ਰਚਲਿਤ ਸੀ। ਇਹ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਆਜ਼ਾਦ ਭਾਰਤ ਦੇ ਹਲਾਤਾਂ ਦੇ ਬਿਲਕੁਲ ਅਨੁਕੂਲ ਨਹੀਂ ਹੈ। ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਇਹ ਪ੍ਰਣਾਲੀ ਆਪਣੇ ਰਾਜ ਕਾਜ ਨੂੰ ਚਲਾਉਣ ਖਾਤਰ ਭਾਰਤੀ ਲੋਕਾਂ ਵਿਚੋਂ ਕਲਰਕ ਪੈਦਾ ਕਰਨ ਲਈ ਚਾਲੂ ਕੀਤੀ ਸੀ। ਇਸ ਦੁਆਰਾ ਉਨ੍ਹਾਂ ਦਾ ਮੰਤਵ ਭਾਰਤੀ ਲੋਕਾਂ ਦਾ ਬੌਧਿਕ ਵਿਕਾਸ ਕਰਨਾ ਨਹੀਂ ਸੀ, ਸਗੋਂ ਉਨ੍ਹਾਂ ਦੀ ਜ਼ਿਹਨੀਅਤ ਨੂੰ ਗੁਲਾਮ ਕਰਨਾ ਸੀ, ਪਰ ਕਿੰਨੀ ਮਾੜੀ ਗੱਲ ਹੈ ਕਿ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਚਲੇ ਜਾਣ ਤੇ ਇੰਨਾਂ ਚਿਰ ਪਿੱਛੇ ਵੀ ਭਾਰਤ ਵਿਚ ਇਸੇ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਨੂੰ ਹੀ ਚਾਲੂ ਰੱਖਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਕਾਰਨ ਹੀ ਸਾਡੀ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਵਿਚ ਅਜੇ ਤੱਕ ਬੁਨਿਆਦੀ ਤੌਰ ਤੇ ਕੋਈ ਸੁਧਾਰ ਨਹੀਂ ਹੋਇਆ।

ਦੇਸ਼ਪੂਰਨ ਵਿੱਦਿਅਕ ਢਾਂਚਾ: ਭਾਰਤੀ ਵਿੱਦਿਆ ਦਾ ਢਾਂਚਾ ਲਾਰਡ ਮੈਕਾਲੇ ਨੇ ਤਿਆਰ ਕੀਤਾ ਅਤੇ ਸਦੀਆਂ ਦੀ ਗੁਲਾਮੀ ਪਿੱਛੋਂ ਭਾਰਤ ਨੇ ਰਾਜਨੀਤਿਕ ਆਜ਼ਾਦੀ ਤਾਂ ਪ੍ਰਾਪਤ ਕਰ ਲਈ ਹੈ, ਪਰ ਇਸ ਆਰਥਿਕ, ਪ੍ਰਸ਼ਾਸਨਿਕ ਤੇ ਵਿੱਦਿਅਕ ਢਾਂਚਾ ਉਹੋ ਹੀ ਕਾਇਮ ਹੈ। ਜਿਸ ਕਰਕੇ ਭਾਰਤ ਆਪਣੀ ਆਜ਼ਾਦੀ ਦੇ ਲਗਭਗ ਛੇ ਦਹਾਕੇ ਬੀਤ ਜਾਣ ਮਗਰੋਂ ਵੀ ਉੱਨਤੀ ਤੇ ਖੁਸ਼ਹਾਲੀ ਦੀਆਂ ਲੀਹਾਂ ਤੇ ਨਹੀਂ ਤੁਰ ਸਕਿਆ। ਇਸ ਗਿਰਾਵਟ ਦੇ ਭਾਵੇਂ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਰਾਜਨੀਤਿਕ ਕਾਰਨ ਵੀ ਹਨ, ਪਰ ਭਾਰਤ ਦਾ ਦੇਸ਼ਪੂਰਨ ਵਿੱਦਿਅਕ ਢਾਂਚਾ ਵੀ ਇਸ ਗਿਰਾਵਟ ਤੇ ਨਿਘਾਰ ਵਿਚ ਪੂਰਾ ਹਿੱਸੇਦਾਰ ਹੈ, ਜਿਸ ਵਿਚ ਤਬਦੀਲੀਆਂ ਦੀ ਫੇਰੀ ਜ਼ਰੂਰਤ ਹੈ।

ਸਿੱਖਿਆ ਪ੍ਰਣਾਲੀ ਦਾ ਕਾਰੋਬਾਰੀ ਧੰਦਾ ਬਣਨਾ: ਸਭ ਤੋਂ ਮਾੜੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਵਰਤਮਾਨ ਸਿੱਖਿਆ ਪ੍ਰਣਾਲੀ ਕਾਰੋਬਾਰ ਦਾ ਧੰਦਾ ਬਣ ਕੇ ਹੀ ਰਹਿ ਗਈ ਹੈ। ਪ੍ਰਾਈਵੇਟ ਸਕੂਲਾਂ ਤੇ ਕਾਲਜਾਂ ਵਿਚ ਇਹ ਨੁਕਸ ਆਮ ਹੀ ਵੇਖਣ ਵਿਚ ਆਉਂਦਾ ਹੈ। ਬਹੁਤੇ ਸਕੂਲਾਂ ਅਤੇ ਕਾਲਜਾਂ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਦਾ ਮਕਸਦ ਆਲੇ-ਦੁਆਲੇ ਵਿਚ ਵਿੱਦਿਆ ਫੈਲਾਉਣਾ ਨਹੀਂ, ਸਗੋਂ ਆਪਣੀ ਚੌਧਰ ਨੂੰ ਕਾਇਮ ਰੱਖਣਾ ਤੇ ਅਧਿਆਪਕਾਂ ਦੀਆਂ ਤਨਖਾਹਾਂ ਤੇ ਫੰਡਾਂ ਵਿਚੋਂ ਪੈਸੇ ਖਾਣਾ ਹੈ। ਬਹੁਤ ਸਾਰੀਆਂ ਅਕੈਡਮੀਆਂ, ਪ੍ਰਾਈਵੇਟ ਸਕੂਲ -ਕਾਲਜ ਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਤਾਂ ਨਿਰੀਆਂ ਪੁਰੀਆਂ ਧੋਖੇ ਦੀਆਂ ਦੁਕਾਨਾਂ ਹਨ।

ਵਿੱਦਿਆ ਦਾ ਦੇਸ਼ਪੂਰਨ ਮਾਧਿਅਮ: ਵਰਤਮਾਨ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਵਿਚ ਇਕ ਦੇਸ਼ ਇਹ ਵੀ ਹੈ ਕਿ ਇਕ ਤਾਂ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਕੁੱਝ ਨਿਸਚਿਤ ਵਿਸ਼ੇ ਹੀ ਪੜ੍ਹਾਏ ਜਾਂਦੇ ਹਨ ਤੇ ਦੂਜਾ ਉਨ੍ਹਾਂ ਨੂੰ ਪੜ੍ਹਾਇਆ ਵੀ ਅੰਗਰੇਜ਼ੀ ਮਾਧਿਅਮ ਦੁਆਰਾ ਜਾਂਦਾ ਹੈ। ਅਸੀਂ ਅੰਗਰੇਜ਼ੀ ਵਿੱਦਿਆ ਦੇ ਖਿਲਾਫ਼ ਨਹੀਂ ਹਾਂ ਪ੍ਰੰਤੂ ਅਸੀਂ ਅਰਥ ਵਿਗਿਆਨ ਰਾਜਨੀਤੀ ਵਿਗਿਆਨ ਤੇ ਮੋਨੋਵਿਗਿਆਨ ਆਦਿ ਦੀ ਪੜ੍ਹਾਈ ਦਾ ਮਾਧਿਅਮ ਅੰਗਰੇਜ਼ੀ ਦੀ ਬਜਾਏ ਆਪਣੀ ਮਾਤ ਭਾਸ਼ਾ ਨੂੰ ਬਣਾਉਣਾ ਚਾਹੁੰਦੇ ਹਾਂ। ਜਿਨ੍ਹਾਂ ਦੇਸ਼ਾਂ ਵਿਚ ਮਾਤ-ਭਾਸ਼ਾ ਦੁਆਰਾ ਵਿਗਿਆਨ, ਤਕਨੀਕੀ ਵਿਗਿਆਨ, ਮੋਨੋਵਿਗਿਆਨ ਤੇ ਜੀਵ ਵਿਗਿਆਨ ਆਦਿ ਵਿਸ਼ੇ ਸਿਖਾਏ ਜਾਂਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਦੇਸ਼ਾਂ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਨੇ ਜੀਵਨ ਵਿਚ ਪ੍ਰਵੇਸ਼ ਕਰਕੇ ਬੜੇ ਮਹਾਨ ਕੰਮ ਕੀਤੇ ਹਨ ਅਤੇ ਨਵੀਆਂ ਕਾਢਾਂ ਤੇ ਉਤਪਾਦਨ ਨਾਲ ਪਿਛਲੇ ਰਿਕਾਰਡ ਮਾਤ ਪਾ ਦਿੱਤੇ ਹਨ।

ਡਿਗਰੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਮੰਤਵ: ਸਾਡੀ ਵਰਤਮਾਨ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਦਾ ਮੰਤਵ ਡਿਗਰੀ ਪ੍ਰਾਪਤ ਕਰਨਾ ਹੀ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ, ਜੋ ਕਿ ਇਕ ਬਹੁਤ ਵੱਡਾ ਦੇਸ਼ ਹੈ। ਇਨ੍ਹਾਂ ਡਿਗਰੀਆਂ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਵਿਦਿਆਰਥੀ ਘਟੀਆਂ ਗਾਈਡਾਂ, ਕੁੰਜੀਆਂ ਪੜ੍ਹ ਕੇ ਤੇ ਪ੍ਰੀਖਿਆ ਹਾਲ ਵਿਚ ਨਾਜਾਇਜ਼ ਢੰਗਾਂ ਦੀ ਵਰਤੋਂ ਕਰਕੇ ਇਮਤਿਹਾਨ ਪਾਸ ਕਰਨ ਦਾ ਯਤਨ ਕਰਦੇ ਹਨ। ਉਹ ਆਪਣੇ ਮਾਨਸਿਕ, ਬੌਧਿਕ ਤੇ ਸਰੀਰਕ ਵਿਕਾਸ ਵਲ ਜਰਾ ਧਿਆਨ ਨਹੀਂ ਦਿੰਦੇ।

ਵਿੱਦਿਅਕ ਢਾਂਚਾ ਅਤੇ ਸਰਕਾਰ ਦੇ ਯਤਨ: ਇਸ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਦੇ ਨੁਕਸਾਨਾਂ ਨੂੰ ਦੂਰ ਕਰਨ ਲਈ ਸਾਡੀ ਸਰਕਾਰ ਨੇ ਬੇਸ਼ਕ ਕੁਝ ਯਤਨ ਕੀਤੇ ਹਨ ਪਰ ਅਜੇ ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਦਾ ਕੋਈ ਠੋਸ ਨਤੀਜਾ ਨਹੀਂ ਨਿਕਲਿਆ। ਅਸਲ ਵਿਚ ਸਰਕਾਰ ਤੋਂ ਅਜੇ ਤੱਕ ਕੋਈ ਠੋਸ ਵਿੱਦਿਅਕ ਨੀਤੀ ਨਹੀਂ ਬਣਾਈ ਜਾ ਸਕੀ ਸਗੋਂ ਵਰਤਮਾਨ ਸਮੇਂ ਵਿੱਦਿਆ ਨੂੰ ਮਹਿੰਗੀ ਤੇ ਵਿਕਾਊ ਵਸਤੂ ਬਣਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਕੁਝ ਸਾਲ ਪਹਿਲਾਂ ਭਾਰਤ ਸਰਕਾਰ ਵੱਲੋਂ ਵਿੱਦਿਆ ਦੇ ਵਰਤਮਾਨ ਢਾਂਚੇ ਵਿਚ ਸੁਧਾਰ ਕਰਨ ਲਈ ਵਿੱਦਿਆ ਦਾ ਨਵਾਂ ਸਿਸਟਮ 10+2+3 ਲਾਗੂ ਕੀਤਾ ਗਿਆ ਜਿਸ ਅਨੁਸਾਰ ਦਸਵੀਂ ਪਾਸ ਕਰਨ ਮਗਰੋਂ ਵਿਦਿਆਰਥੀ ਨੇ 2 ਸਾਲ ਲਈ ਤਕਨੀਕੀ ਵਿੱਦਿਆ ਪ੍ਰਾਪਤ ਕਰਕੇ ਖੇਤ ਜਾਂ ਕਾਰਖ਼ਾਨੇ ਵਿਚ ਕੰਮ ਕਰਨ ਦੇ ਯੋਗ ਬਣਨਾ ਸੀ ਤੇ ਫਿਰ ਜੇਕਰ ਉਹ ਬੀ.ਏ ਪਾਸ ਕਰਨੀ ਚਾਹੁੰਦਾ ਹੋਵੇ ਤਾਂ ਉਸ ਨੂੰ ਹੋਰ ਤਿੰਨ ਸਾਲ ਕਾਲਜ ਵਿਚ ਲਾਉਣੇ ਪੈਂਦੇ ਸਨ। ਦੇਖਣ ਨੂੰ ਸਰਕਾਰ ਵੱਲੋਂ ਸਾਹਮਣੇ ਲਿਆਂਦਾ ਇਹ ਸਿਸਟਮ ਭਾਵੇਂ ਬਹੁਤ ਹੀ ਅਗਾਂਹ ਵਧੂ ਕਦਮ ਜਾਪਦਾ ਸੀ ਪਰ ਅਮਲੀ ਰੂਪ ਵਿਚ ਇਹ ਠੁੱਸ ਹੋ ਕੇ ਰਹਿ ਗਿਆ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਇਹ ਗੱਲ ਪੱਕੀ ਹੈ ਕਿ ਜਿੰਨੀ ਦੇਰ ਇਸ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਵਿਚੋਂ ਵਰਤਮਾਨ ਦੇਸ਼ਾਂ ਨੂੰ ਦੂਰ ਕਰਨ ਲਈ ਤਕੜੇ ਕਦਮ ਨਹੀਂ ਚੁੱਕੇ ਜਾਂਦੇ, ਉਨ੍ਹਾਂ ਚਿਰ ਦੇਸ਼ ਦੇ ਭਵਿੱਖ ਨੂੰ ਉਸਾਰਨ ਵਾਲੇ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਸਰੀਰਕ ਤੇ ਮਾਨਸਿਕ ਵਿਕਾਸ ਵਿਚ ਵਾਧਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ਤੇ ਨਾ ਉਨ੍ਹਾਂ ਵਿਚ ਨਿਰਾਸ਼ਤਾ ਪੈਦਾ ਕਰਨ ਵਾਲੀ ਬੇਕਾਰੀ ਦੀ ਸਮੱਸਿਆ ਦੂਰ ਹੋ ਸਕਦੀ ਹੈ। ਇਸ ਲਈ ਸਾਡੀ ਸਰਕਾਰ ਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਅਜਿਹੇ ਕਦਮ ਚੁੱਕੇ, ਜੋ ਕਿ ਵਰਤਮਾਨ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਵਿਚ ਪੈਦਾ ਹੋਏ ਦੇਸ਼ਾਂ ਨੂੰ ਦੂਰ ਕਰਨ। ਇਨ੍ਹਾਂ ਦੇਸ਼ਾਂ ਦੇ ਦੂਰ ਹੋਣ ਨਾਲ ਨੌਜਵਾਨਾਂ ਦੀ ਪੜ੍ਹਾਈ ਵਿਚ ਰੁਚੀ ਵਧੇਗੀ ਤੇ ਇਸ ਪ੍ਰਕਾਰ ਕੁਦਰਤੀ ਤੌਰ ਤੇ ਉਨ੍ਹਾਂ ਦਾ ਸਰੀਰਕ, ਮਾਨਸਿਕ ਤੇ ਬੌਧਿਕ ਵਿਕਾਸ ਹੋਵੇਗਾ, ਜੋ ਕਿ ਭਾਰਤ ਦੀ ਨਵ-ਉਸਾਰੀ ਲਈ ਅਤਿਅੰਤ ਜ਼ਰੂਰੀ ਹੈ।

8.3.2 ਵਿੱਦਿਆ ਦਾ ਵਪਾਰੀਕਰਨ

ਭੂਮਿਕਾ: ਸਿੱਖਿਆ ਦਾ ਅਰਥ ਹੈ ਮਨੁੱਖ ਨੂੰ ਸਿੱਖਿਅਤ ਕਰਨਾ। ਸਿੱਖਿਆ ਹੀ ਮਨੁੱਖ ਨੂੰ ਵਰਤਮਾਨ ਸਥਿਤੀਆਂ ਅਨੁਸਾਰ ਢਾਲਦੀ ਹੈ। ਸਿੱਖਿਆ ਵਿਅਕਤੀ ਨੂੰ ਜੀਵਨ ਜਾਂਚ ਸਿਖਾਉਂਦੀ ਹੈ। ਸਿੱਖਿਆ ਵਿਅਕਤੀ ਨੂੰ ਰੋਜ਼ੀ-ਰੋਟੀ ਕਮਾਉਣ ਦੇ ਕਾਬਲ ਬਣਾਉਂਦੀ ਹੈ। ਸਿੱਖਿਆ ਦਾ ਉਦੇਸ਼ ਹੀ ਮਨੁੱਖ ਤੇ ਸਮਾਜ ਦਾ ਪੂਰਨ ਵਿਕਾਸ ਕਰਨਾ ਹੈ। ਸਿੱਖਿਆ ਹੀ ਮਨੁੱਖ ਦੇ ਚਰਿੱਤਰ ਦਾ ਨਿਰਮਾਣ ਕਰਦੀ ਹੈ। ਸਹੀ ਸਿੱਖਿਆ ਵਿਅਕਤੀ ਦਾ ਸਰਬਪੱਖੀ ਵਿਕਾਸ ਕਰਦੀ ਹੈ। ਪਰ ਅਜੋਕੇ ਸਮੇਂ ਵਿਚ ਸਿੱਖਿਆ ਬਹੁਤ ਮਹਿੰਗੀ ਹੋ ਚੁੱਕੀ ਹੈ। ਹੁਣ ਸਿੱਖਿਆ ਦਾ ਉਦੇਸ਼ ਸਮਾਜ ਨੂੰ ਸਿੱਖਿਅਤ ਕਰਨਾ ਨਹੀਂ ਰਿਹਾ ਸਗੋਂ ਨੇਟ ਛਾਪਣ ਦੀ ਮਸ਼ੀਨ ਲਗਾਉਣ ਵਰਗਾ ਹੋ ਗਿਆ ਹੈ। ਕਿਸੇ ਸਮੇਂ ਵਿੱਦਿਆ ਦਾ ਉਦੇਸ਼ ਸਮਾਜ ਉੱਤੇ ਪਰਉਪਕਾਰ ਕਰਨਾ ਸੀ, ਤਾਂ ਹੀ ਸਿੱਖਿਆ ਨੂੰ 'ਵਿੱਦਿਆ ਵਿਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ' ਕਿਹਾ ਜਾਂਦਾ ਸੀ। ਹੁਣ ਤਾਂ ਨਿੱਤ ਦਿਹਾੜੇ ਬਣਦੀਆਂ ਨਵੀਆਂ ਸਿੱਖਿਆ ਨੀਤੀਆਂ ਕਾਰਨ ਵਿੱਦਿਆ ਵਿਚਾਰੀ ਤਾਂ ਸਿਰਫ਼ ਮੁਨਾਫ਼ਾ ਕਮਾਉਣ ਦਾ ਸਾਧਨ ਬਣ ਕੇ ਰਹਿ ਗਈ ਹੈ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਵਿੱਦਿਆ ਦੇ ਵਪਾਰੀਕਰਨ ਨਾਲ ਜੁੜੇ ਮਸਲਿਆਂ ਬਾਰੇ ਚਰਚਾ ਕਰਨਾ ਹੈ।

ਸਿੱਖਿਆ ਦਾ ਨਿੱਜੀਕਰਨ ਅਤੇ ਲੋਕਾਂ ਦਾ ਰੁਝਾਨ: ਆਮ ਮਾਪੇ ਵੀ ਅਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਸਰਕਾਰੀ ਸਕੂਲਾਂ ਦੀ ਬਜਾਏ ਨਿੱਜੀ ਸਕੂਲਾਂ ਵਿਚ ਪੜ੍ਹਾਉਣ ਨੂੰ ਤਰਜੀਹ ਦਿੰਦੇ ਹਨ। ਸਿੱਖਿਆ ਦਾ ਏਨਾ ਵਪਾਰੀਕਰਨ ਹੋ ਗਿਆ ਹੈ ਕਿ ਮਾਪੇ ਤਨਖ਼ਾਹ ਮਿਲਣ ਤੇ ਘਰ ਦਾ ਰਾਸ਼ਨ ਖ਼ਰੀਦਣ ਤੋਂ ਪਹਿਲਾਂ ਸਕੂਲ ਦੀ ਫ਼ੀਸ ਦਾ ਫ਼ਿਕਰ ਕਰਨ ਲੱਗ ਪੈਂਦੇ ਹਨ। ਮਾਪਿਆਂ ਦਾ ਉਦੇਸ਼ ਬੱਚੇ ਨੂੰ ਚੰਗੀ ਸਿੱਖਿਆ ਮੁਹੱਈਆ ਕਰਵਾਉਣਾ ਹੁੰਦਾ ਹੈ। ਹਰ ਮਾਤਾ-ਪਿਤਾ ਦਾ ਸੁਪਨਾ ਹੁੰਦਾ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਬੱਚੇ ਵਧੀਆ ਸਕੂਲਾਂ ਵਿਚ ਪੜ੍ਹ-ਲਿਖ ਕੇ ਉੱਚੇ ਅਹੁਦਿਆਂ 'ਤੇ ਬੈਠਣ। ਇਸ ਸੁਪਨੇ ਨੂੰ ਪੂਰਾ ਕਰਨ ਲਈ ਉਹ ਸਰਕਾਰੀ ਸਕੂਲਾਂ ਦੀ ਬਜਾਏ ਨਿੱਜੀ ਸਕੂਲਾਂ ਵਿਚ ਬੱਚਾ ਪੜ੍ਹਾਉਣ ਨੂੰ ਤਰਜੀਹ ਦਿੰਦੇ ਹਨ ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਲੱਗਦਾ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਸਕੂਲਾਂ ਵਿਚ ਸਰਕਾਰੀ ਸਕੂਲਾਂ ਨਾਲੋਂ ਪੜ੍ਹਾਈ ਵਧੀਆ ਕਰਵਾਈ ਜਾਂਦੀ ਹੈ ਪਰ ਉਨ੍ਹਾਂ ਦੇ ਸੁਪਨੇ ਉਦੋਂ ਚੂਰ-ਚੂਰ ਹੋਣ ਲਗਦੇ ਹਨ ਜਦੋਂ ਉਨ੍ਹਾਂ ਦੀ ਮਿਹਨਤ ਦੀ ਕਮਾਈ ਨੂੰ ਪ੍ਰਾਈਵੇਟ ਸਕੂਲਾਂ ਵਾਲੇ ਹੜੱਪਣ ਲਗਦੇ ਹਨ।

ਸਿੱਖਿਆ ਦਾ ਅਧਿਕਾਰ ਐਕਟ: ਸਿੱਖਿਆ ਦਾ ਅਧਿਕਾਰ ਐਕਟ 2009 ਅਨੁਸਾਰ ਹਰ ਬੱਚੇ ਨੂੰ ਮੁਫ਼ਤ ਅਤੇ ਲਾਜ਼ਮੀ ਸਿੱਖਿਆ ਦਾ ਸੰਵਿਧਾਨਿਕ ਹੱਕ ਪ੍ਰਾਪਤ ਹੈ ਪਰ ਨਿੱਜੀ ਸਕੂਲ ਸਮਾਜ ਦੇ ਕਮਜ਼ੋਰ ਵਰਗ ਦੇ ਬੱਚਿਆਂ ਨੂੰ ਦਾਖ਼ਲਾ ਦੇ ਕੇ ਰਾਜ਼ੀ ਨਹੀਂ ਹਨ, ਜਦਕਿ ਐਕਟ ਦੀ ਧਾਰਾ 12 ਅਧੀਨ ਗ਼ਰੀਬ ਬੱਚਿਆਂ ਨੂੰ ਦਾਖ਼ਲਾ ਦੇਣ ਵਾਸਤੇ ਸੰਸਥਾਵਾਂ ਨੂੰ ਉਪਬੰਧ ਬਣਾਉਂਦੀ ਹੈ ਪਰ ਅਜਿਹਾ ਨਾ ਕਰ ਕੇ ਨਿੱਜੀ ਸੰਸਥਾਵਾਂ ਵਾਲੇ ਕਾਨੂੰਨ ਦੀ ਸਿੱਧੀ ਉਲੰਘਣਾ ਕਰਦੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਐਕਟ ਦੀ ਧਾਰਾ 13 ਅਨੁਸਾਰ ਬੱਚੇ ਦੇ ਦਾਖ਼ਲੇ ਸਮੇਂ ਕੋਈ ਵੀ ਸਕੂਲ ਕੈਪੀਟੇਸ਼ਨ ਫ਼ੀਸ ਵਸੂਲ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਪ੍ਰਾਈਵੇਟ ਸਕੂਲਾਂ ਵਾਲੇ ਹਰ ਸਾਲ ਮੁੜ ਦਾਖ਼ਲਾ ਫ਼ੀਸ ਦੇ ਨਾਂ 'ਤੇ ਕਰੋੜਾਂ ਰੁਪਏ ਇਕੱਠਾ ਕਰਦੇ ਹਨ ਅਤੇ ਇਹ ਸਿਲਸਿਲਾ ਲਗਾਤਾਰ ਜਾਰੀ ਹੈ।

ਵਿੱਦਿਆ ਦਾ ਮੰਡੀ ਦੀ ਚੀਜ਼ ਬਣਨਾ: ਅੱਜ ਵਿੱਦਿਆ ਮੰਡੀ ਦੀ ਚੀਜ਼ ਬਣਦੀ ਜਾ ਰਹੀ ਹੈ। ਇਸ ਨੂੰ ਵਪਾਰ ਅਤੇ ਮੁਨਾਫ਼ਾ ਕਮਾਉਣ ਦਾ ਇਕ ਸਾਧਨ ਸਮਝਿਆ ਜਾਣ ਲੱਗਾ ਹੈ। ਅੱਜ ਦੇ ਸਕੂਲ, ਕਾਲਜ ਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਇਸ ਨੂੰ ਇਕ ਵਸਤੂ ਬਣਾ ਕੇ ਵੇਚ ਰਹੀਆਂ ਹਨ ਅਤੇ ਖ਼ਰੀਦਦਾਰ ਨੌਕਰੀ ਅਤੇ ਆਪਣੇ ਭਵਿੱਖ ਦੀ ਆਰਥਿਕ ਸੁਰੱਖਿਆ

ਸਮਝਦੇ ਹੋਏ ਇਸ ਨੂੰ ਖਰੀਦ ਰਹੇ ਹਨ। ਜਦਕਿ ਵਿੱਦਿਆ ਵੇਚੀ ਜਾਣ ਵਾਲੀ ਵਸਤੂ ਨਹੀਂ ਤੇ ਨਾ ਹੀ ਕੇਵਲ ਇਸ ਨੂੰ ਹੀ ਨੈਕਰੀ ਤੇ ਆਰਥਿਕ ਸੁਰੱਖਿਆ ਦਾ ਆਧਾਰ ਸਮਝਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਹ ਮਨੁੱਖ ਦਾ ਮਾਨਸਿਕ, ਆਤਮਿਕ, ਨੈਤਿਕ, ਤੇ ਸਮਾਜਿਕ ਵਿਕਾਸ ਕਰਨ ਵਾਲੀ ਚੀਜ਼ ਹੈ।

ਸਿੱਖਿਆ ਦਾ ਵਪਾਰੀਕਰਨ ਅਤੇ ਲੁੱਟ: ਸਿੱਖਿਆ ਦੇ ਖੇਤਰ ਵਿਚ ਸਰਕਾਰਾਂ ਵਲੋਂ ਨਿੱਜੀਕਰਨ ਅਤੇ ਵਪਾਰੀਕਰਨ ਦੀਆਂ ਨੀਤੀਆਂ ਅਪਣਾਈਆਂ ਜਾ ਰਹੀਆਂ ਹਨ। ਇਹ ਸਮੱਸਿਆ ਅਮਨ ਕਾਨੂੰਨ ਲਈ ਵੀ ਇੱਕ ਚੁਣੌਤੀ ਬਣਦੀ ਜਾ ਰਹੀ ਹੈ। ਸਿੱਖਿਆ ਵਰਗੀ ਮੁੱਢਲੀ ਸਹੂਲਤ ਵੀ ਲਗਭਗ 70 ਫੀਸਦੀ ਲੋਕਾਂ ਦੀ ਪਹੁੰਚ ਤੋਂ ਬਾਹਰ ਹੋ ਗਈ ਹੈ। ਸਿੱਖਿਆ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲੋਕਾਂ ਦਾ ਸੰਵਿਧਾਨਕ ਹੱਕ ਹੈ ਪਰ ਸਿੱਖਿਆ ਦਾ ਨਿੱਜੀਕਰਨ ਹੋਣ ਕਾਰਨ ਗ਼ਰੀਬ ਲੋਕ ਅਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਪੜ੍ਹਾਉਣ ਤੋਂ ਅਸਮਰੱਥ ਹੋ ਗਏ ਹਨ। ਗ਼ੈਰ-ਸਰਕਾਰੀ ਵਿੱਦਿਅਕ ਅਦਾਰਿਆਂ ਵੱਲੋਂ ਅੰਨ੍ਹੇਵਾਹ ਫੀਸ ਵਧਾਉਣ ਕਾਰਨ ਵਿੱਦਿਆ ਆਮ ਲੋਕਾਂ ਦੀ ਪਹੁੰਚ ਵਿੱਚੋਂ ਬਾਹਰ ਹੁੰਦੀ ਜਾ ਰਹੀ ਹੈ। ਹਰ ਨਵੇਂ ਸੈਸ਼ਨ ਦੌਰਾਨ ਨਿੱਜੀ ਸਕੂਲਾਂ ਵਲੋਂ ਫੀਸਾਂ ਵਧਾਉਣ ਵੇਲੇ ਨਿਯਮਾਂ ਦੀ ਕੋਈ ਪ੍ਰਵਾਹ ਨਹੀਂ ਕੀਤੀ ਜਾਂਦੀ। ਨਿੱਜੀ ਕੇਚਿੰਗ ਸੰਸਥਾਵਾਂ ਸਮੱਸਿਆ ਨੂੰ ਹੋਰ ਵੀ ਵਧਾ ਦਿੰਦੀਆਂ ਹਨ। ਇਹ ਸਾਡੇ ਬੱਚਿਆਂ ਅਤੇ ਨੌਜਵਾਨਾਂ ਦੀ ਭਾਵਨਾਤਮਕ ਸਿਹਤ ਦੇ ਹੋ ਰਹੇ ਵੱਡੇ ਨੁਕਸਾਨ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹਨ।

ਵਿੱਦਿਅਕ ਵਪਾਰੀਕਰਨ ਦਾ ਪਸਾਰ: ਪਿਛਲੇ ਵੀਹ ਕੁ ਸਾਲਾਂ ਤੋਂ ਸ਼ੁਰੂ ਹੋਏ ਵਿਸ਼ਵੀਕਰਨ ਦੇ ਦੌਰ ਵਿਚ ਸਾਡੀਆਂ ਸਰਕਾਰਾਂ ਨੇ ਬੱਚਿਆਂ ਤੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਵਿੱਦਿਆ ਦੇਣ ਦੀ ਆਪਣੀ ਜ਼ਿੰਮੇਵਾਰੀ ਜਿਸ ਪ੍ਰਤੀ ਉਹ ਪਹਿਲਾਂ ਹੀ ਉਦਾਸੀਨ ਸਨ, ਤੋਂ ਬਿਲਕੁਲ ਹੀ ਕਿਨਾਰਾ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਹੈ। ਫਲਸਰੂਪ ਸਕੂਲਾਂ, ਕਾਲਜਾਂ ਨੂੰ ਦਿੱਤੀਆਂ ਜਾਂਦੀਆਂ ਗ੍ਰਾਂਟਾਂ ਹੌਲੀ-ਹੌਲੀ ਬੰਦ ਕਰਨੀਆਂ ਤੇ ਨਾਲ ਹੀ ਰਿਟਾਇਰਮੈਂਟ ਦੀ ਸਿੱਟੇ ਵਜੋਂ ਖਾਲੀ ਹੋਈਆਂ ਆਸਾਮੀਆਂ ਨੂੰ ਭਰਨ ਲਈ ਨਵੇਂ ਅਧਿਆਪਕਾਂ ਤੇ ਪ੍ਰਾਅਧਿਆਪਕਾਂ ਦੀਆਂ ਨਿਯੁਕਤੀਆਂ ਉੱਤੇ ਪਾਬੰਦੀ ਲਾ ਦਿੱਤੀ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਸਰਕਾਰ ਨੇ ਸਕੂਲ ਦੀਆਂ ਇਮਾਰਤਾਂ, ਫ਼ਰਨੀਚਰ, ਪ੍ਰਯੋਗਸ਼ਾਲਾਵਾਂ ਤੇ ਹੋਰ ਜ਼ਰੂਰੀ ਸਮਾਨ ਦੀ ਪੂਰਤੀ ਵੱਲ ਧਿਆਨ ਦੇਣਾ ਬੰਦ ਕਰ ਦਿੱਤਾ ਹੈ ਪਰ ਨਾਲ ਹੀ ਪ੍ਰਾਈਵੇਟ ਸੰਸਥਾਵਾਂ ਤੇ ਵਿੱਦਿਅਕ ਕਮੇਟੀਆਂ ਨੂੰ ਸਿਆਸੀ ਤੇ ਰਾਜਨੀਤਕ ਭਾਈਵਾਲੀ ਨਾਲ ਅੰਗਰੇਜ਼ੀ ਮਾਧਿਅਮ ਵਾਲੇ ਪਬਲਿਕ ਸਕੂਲ, ਮੈਡੀਕਲ ਤੇ ਇੰਜੀਨੀਅਰਿੰਗ ਕਾਲਜ ਖੋਲ੍ਹਣ ਲਈ ਸਹੂਲਤਾਂ ਤੇ ਹੋਰ ਉਤਸ਼ਾਹ ਦੇਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਇਸ ਕੰਮ ਲਈ ਉਹਨਾਂ ਨੂੰ ਸਸਤੇ ਭਾਅ ਜ਼ਮੀਨਾਂ ਦਿੱਤੀਆਂ ਤੇ ਹੋਰ ਸਹੂਲਤਾਂ ਵੀ ਪ੍ਰਦਾਨ ਕੀਤੀਆਂ।

ਸਾਰ-ਅੰਸ਼: ਸਿੱਖਿਆ ਦੇ ਖੇਤਰ ਵਿਚ ਸਰਕਾਰਾਂ ਵਲੋਂ ਨਿੱਜੀਕਰਨ ਅਤੇ ਵਪਾਰੀਕਰਨ ਦੀਆਂ ਅਪਣਾਈਆਂ ਗਈਆਂ ਨੀਤੀਆਂ ਕਾਰਨ ਵਿਦਿਆਰਥੀਆਂ ਅਤੇ ਆਮ ਲੋਕਾਂ ਵਿਚ ਰੋਸ ਹੈ। ਅਜਿਹੀ ਸਥਿਤੀ ਨੂੰ ਦੇਖ ਕੇ ਦੇਸ਼ ਦੇ ਸਾਰੇ ਬੁੱਧੀਜੀਵੀ ਅਤੇ ਸਿੱਖਿਆ-ਸ਼ਾਸਤਰੀ ਵਿੱਦਿਆ ਦੇ ਵਪਾਰੀਕਰਨ ਉੱਤੇ ਪੂਰਨ ਪਾਬੰਦੀ ਦੀ ਮੰਗ ਕਰਦੇ ਹੋਏ ਇਕ ਅੰਦੋਲਨ ਚਲਾ ਰਹੇ ਹਨ। ਉਨ੍ਹਾਂ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਵਿੱਦਿਅਕ ਖੇਤਰ ਵਿਚ ਨਿੱਜੀ ਖੇਤਰ ਦਖਲਅੰਦਾਜ਼ੀ ਪੈਸਾ ਕਮਾਉਣ ਲਈ ਨਹੀਂ ਹੋਣੀ ਚਾਹੀਦੀ ਤੇ ਨਾ ਨਿੱਜੀ ਖੇਤਰ ਨੂੰ ਹੀ ਹਰ ਸਮੱਸਿਆ ਦਾ ਹੱਲ ਕਰਨ ਵਾਲਾ ਸਮਝਣਾ ਚਾਹੀਦਾ ਹੈ। ਨਿੱਜੀ ਖੇਤਰ ਵਿੱਦਿਆ ਨੂੰ ਕੇਵਲ ਨੈਕਰੀ ਅਤੇ ਕਾਰਪੋਰੇਟ ਸੈਕਟਰ ਦੇ ਮੁਨਾਫ਼ੇ ਜੋਗੀ ਹੀ ਬਣਾ ਰਿਹਾ ਹੈ। ਜਿਸ ਕਰਕੇ ਸਾਹਿਤ, ਕਲਾ, ਫਿਲਾਸਫ਼ੀ, ਮਾਤ-ਭਾਸ਼ਾ, ਧਾਰਮਿਕ, ਨੈਤਿਕ ਵਿੱਦਿਆ ਅਤੇ ਸਮਾਜ-ਸ਼ਾਸਤਰ ਅਣਗੌਲੇ ਰਹਿ ਰਹੇ ਹਨ। ਵਿੱਦਿਅਕ ਮਾਹਿਰਾਂ ਦੀ ਕਹਿਣਾ ਹੈ ਕਿ ਵਪਾਰੀਕਰਨ ਨਾਲ ਅਧਿਆਪਕਾਂ ਦਾ ਸ਼ੋਸ਼ਣ ਵਧੇਗਾ ਤੇ ਉਨ੍ਹਾਂ ਦੀ ਪੜ੍ਹਾਉਣ ਦੀ ਰੁਚੀ ਘਟੇਗੀ, ਫਲਸਰੂਪ ਵਿੱਦਿਆ ਦਾ ਮਿਆਰ ਡਿੱਗੇਗਾ। ਵਿੱਦਿਆ ਦਾ ਵਿਕਾਸ ਇਕ ਪਾਸੜ ਨਹੀਂ, ਸਗੋਂ ਸਮੱਗਰਤਾ ਵਾਲਾ

ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਜਿਸ ਨਾਲ ਬੱਚਿਆਂ ਤੇ ਨੌਜਵਾਨਾਂ ਦਾ ਬਹੁਪੱਖੀ ਵਿਕਾਸ ਯਕੀਨੀ ਹੋ ਸਕੇ, ਇਸ ਕਰਕੇ ਵਿੱਦਿਆ ਦਾ ਵਪਾਰੀਕਰਨ ਰੋਕਣਾ ਅਤੇ ਇਸ ਨੂੰ ਨਿੱਜੀ ਮੁਨਾਫ਼ੇ ਲਈ ਵਰਤਣ ਦੀ ਥਾਂ ਸਮੁੱਚੀ ਮਨੁੱਖਤਾ ਦੇ ਲਾਭ ਤੇ ਵਿਕਾਸ ਲਈ ਵਰਤਣਾ ਚਾਹੀਦਾ ਹੈ।

8.3.3 ਮਾਂ ਬੋਲੀ ਦਾ ਮਹੱਤਵ

ਭੂਮਿਕਾ: ਮਾਂ ਬੋਲੀ ਉਹ ਭਾਸ਼ਾ ਹੁੰਦੀ ਹੈ ਜਿਸ ਨੂੰ ਇਨਸਾਨ ਜਨਮ ਤੋਂ ਸਿੱਖਦਾ ਹੈ ਜਾਂ ਜਿਸ ਨੂੰ ਇਨਸਾਨ ਆਪਣੀ ਮਾਂ ਤੋਂ ਸਿੱਖਦਾ ਹੈ। ਮਾਂ ਬੋਲੀ ਕਿਸੇ ਖ਼ਾਸ ਲੋਕ-ਸਮੂਹ ਦੀ ਬੋਲੀ ਨੂੰ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਕਦੇ-ਕਦੇ, "ਮਾਤ ਭਾਸ਼ਾ" ਜਾਂ "ਮਾਂ ਦੀ ਭਾਸ਼ਾ" ਦੀ ਵਰਤੋਂ ਉਸ ਭਾਸ਼ਾ ਲਈ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਜੋ ਇੱਕ ਵਿਅਕਤੀ ਨੇ ਘਰ ਵਿੱਚ ਬੱਚੇ (ਆਮ ਤੌਰ ਤੇ ਆਪਣੇ ਮਾਤਾ-ਪਿਤਾ ਤੋਂ) ਦੇ ਤੌਰ ਤੇ ਸਿੱਖੀ ਹੁੰਦੀ ਹੈ। ਮਾਂ ਬੋਲੀ ਸਮਾਜ ਦੀ ਭਾਸ਼ਾ ਹੁੰਦੀ ਹੈ ਜੋ ਉਹ ਆਪਣੇ ਆਲੇ ਦੁਆਲੇ ਤੋਂ ਸੁਭਾਵਿਕ ਤੌਰ ਤੇ ਸਿੱਖਦਾ ਹੈ। ਇਹ ਕਿਸੇ ਇਨਸਾਨ ਦੀ ਨਿੱਜੀ, ਸਮਾਜਿਕ ਅਤੇ ਸੱਭਿਆਚਾਰਕ ਪਛਾਣ ਹੁੰਦੀ ਹੈ। ਮਾਂ ਬੋਲੀ ਕਿਸੇ ਦੀ ਸਿੱਖਿਆ ਦਾ ਹਿੱਸਾ ਹੀ ਨਹੀਂ ਸਗੋਂ ਚਾਰੇ ਪਾਸੇ ਤੋਂ ਉਸ 'ਤੇ ਭਾਰੂ ਹੁੰਦੀ ਹੈ। ਮਨੁੱਖੀ ਸਮਾਜਾਂ ਦੀ ਚੇਤਨਾ ਦੀ ਤੇਜ਼ੀ ਨਾਲ ਵਿਕਾਸ ਦੀਆਂ ਸੰਭਾਵਨਾਵਾਂ ਉਨ੍ਹਾਂ ਦੀਆਂ ਮਾਤ ਭਾਸ਼ਾਵਾਂ ਰਾਹੀਂ ਹੀ ਵਧੇਰੇ ਪਨਪਦੀਆਂ ਹਨ। ਮਾਤ ਭਾਸ਼ਾ ਰਾਹੀਂ ਹੀ ਮਨੁੱਖ ਆਪਣੇ ਕੌਮੀ ਇਤਿਹਾਸ ਤੇ ਮਿਥਿਹਾਸ ਤੋਂ ਜਾਣੂੰ ਹੁੰਦਾ ਹੈ। ਮਾਤ ਭਾਸ਼ਾ ਹੀ ਬੱਚੇ ਨੂੰ ਆਪਣੇ ਘਰ, ਪਰਿਵਾਰ, ਭਾਈਚਾਰੇ ਅਤੇ ਮੁਲਕ/ਕੌਮ ਨਾਲ ਜੋੜਦੀ ਹੈ। ਮਾਂ ਦੀ ਤਰ੍ਹਾਂ ਹੀ ਮਾਂ-ਬੋਲੀ ਵੀ ਹਰ ਵਿਅਕਤੀ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਨੂੰ ਪ੍ਰਗਟਾਉਣ ਦਾ ਸਭ ਤੋਂ ਉੱਤਮ ਵਸੀਲਾ ਹੈ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਮਾਂ ਬੋਲੀ ਦੇ ਮਹੱਤਵ ਨਾਲ ਜੁੜੇ ਵੱਖ-ਵੱਖ ਮਸਲਿਆਂ ਬਾਰੇ ਚਰਚਾ ਕਰਨਾ ਹੈ।

ਅੰਤਰਰਾਸ਼ਟਰੀ ਮਾਂ-ਬੋਲੀ ਦਿਹਾੜਾ : ਅੰਤਰਰਾਸ਼ਟਰੀ ਮਾਂ-ਬੋਲੀ ਦਿਹਾੜਾ ਹਰ ਸਾਲ 21 ਫ਼ਰਵਰੀ ਨੂੰ ਭਾਸ਼ਾਈ ਅਤੇ ਸੱਭਿਆਚਾਰਿਕ ਵੰਨ-ਸੁਵੰਨਤਾ ਨੂੰ ਬਰਕਰਾਰ ਰੱਖਣ ਲਈ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਯੂਨੇਸਕੋ ਦੁਆਰਾ 17 ਨਵੰਬਰ 1999 ਨੂੰ ਇਹ ਦਿਹਾੜਾ ਮਨਾਉਣ ਬਾਰੇ ਫ਼ੈਸਲਾ ਕੀਤਾ ਗਿਆ। ਅੰਤਰਰਾਸ਼ਟਰੀ ਮਾਂ ਬੋਲੀ ਦਿਹਾੜਾ ਫ਼ਰਵਰੀ 2000 ਤੋਂ ਬਾਅਦ ਹਰ ਸਾਲ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਦਿਨ 1952 ਦੀ 21 ਫ਼ਰਵਰੀ ਦੀ ਪ੍ਰਤਿਨਿਧਤਾ ਕਰਦਾ ਹੈ ਜਦੋਂ ਢਾਕਾ ਯੂਨੀਵਰਸਿਟੀ, ਜਗਨਨਾਥ ਯੂਨੀਵਰਸਿਟੀ, ਢਾਕਾ ਮੈਡੀਕਲ ਕਾਲਜ ਆਦਿ ਦੇ ਵਿਦਿਆਰਥੀ ਉਸ ਸਮੇਂ ਦੇ ਪਾਕਿਸਤਾਨ ਵਿੱਚ ਉਰਦੂ ਤੋਂ ਬਿਨਾਂ ਬੰਗਾਲੀ ਨੂੰ ਵੀ ਇੱਕ ਰਾਸ਼ਟਰੀ ਭਾਸ਼ਾ ਵਜੋਂ ਮਾਨਤਾ ਦਿਵਾਉਣ ਲਈ ਮੁਜਾਹਰਾ ਕਰ ਰਹੇ ਸਨ ਅਤੇ ਇਹਨਾਂ ਨੂੰ ਪੁਲਿਸ ਦੁਆਰਾ ਗੋਲੀਆਂ ਚਲਾਕੇ ਢਾਕਾ (ਹੁਣ ਬੰਗਲਾਦੇਸ਼) ਵਿਖੇ ਮਾਰ ਦਿੱਤਾ ਗਿਆ। ਉਹਨਾਂ ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਸ਼ਹਾਦਤ ਵਾਲਾ ਦਿਨ ਅੰਤਰਰਾਸ਼ਟਰੀ ਮਾਂ ਬੋਲੀ ਦਿਹਾੜੇ ਵਜੋਂ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ।

ਮਾਤ-ਭਾਸ਼ਾ ਮਨੁੱਖ ਦੀ ਪਛਾਣ: ਅਸਲ ਵਿੱਚ ਮਾਤ-ਭਾਸ਼ਾ ਮਨੁੱਖ ਦੀ ਪਛਾਣ ਹੈ, ਉਸ ਦੀ ਹੋਂਦ ਅਤੇ ਉਸ ਦੇ ਜਿਉਂਦੇ ਰਹਿਣ ਦੀ ਗਵਾਹੀ ਹੈ। ਜਿਸ ਭਾਸ਼ਾ ਰਾਹੀਂ ਸਾਡੀ ਸੋਚਣੀ ਗਤੀਸ਼ੀਲ ਹੁੰਦੀ ਹੈ ਅਤੇ ਜਿਸ ਭਾਸ਼ਾ ਵਿੱਚ ਅਸੀਂ ਸੁਪਨੇ ਲੈਂਦੇ ਹਾਂ, ਉਹ ਹੀ ਮੂਲ ਰੂਪ ਵਿੱਚ ਸਾਡੀ ਮਾਤ-ਭਾਸ਼ਾ ਹੈ। ਇਹੋ ਮਾਤ-ਭਾਸ਼ਾ ਮਨੁੱਖ ਦੇ ਜਨਮ ਤੋਂ ਲੈ ਕੇ ਮੌਤ ਤੱਕ ਨਾਲ ਉਸ ਦੇ ਨਾਲ ਵਿਚਰਦੀ ਹੈ। ਹਰ ਮਨੁੱਖ ਮਾਤ-ਭਾਸ਼ਾ ਵਿੱਚ ਹੀ ਆਪਣੇ ਅਤਿ ਸੂਖਮ, ਮੁੱਢਲੇ, ਹਾਰਦਿਕ ਵਲਵਲਿਆਂ ਜਜ਼ਬਾਤਾਂ ਅਤੇ ਅਹਿਸਾਸਾਂ ਦਾ ਪ੍ਰਗਟਾਵਾ ਕਰਦਾ ਹੈ।

ਸਹਿਜ ਸੁਭਾਵਿਕਤਾ- ਸਹਿਜ ਸੁਭਾਵਿਕਤਾ ਮਾਂ ਬੋਲੀ ਦਾ ਵਿਸ਼ੇਸ਼ ਗੁਣ ਹੈ। ਆਪਣੀ ਬੋਲੀ ਵਿਚ ਬੋਲਣ ਸਮੇਂ ਕਿਸੇ ਉਚੇਚ ਦੀ ਲੋੜ ਨਹੀਂ ਪੈਂਦੀ, ਹਰ ਗੱਲ ਸਹਿਜ-ਸੁਭਾਵਿਕ ਢੰਗ ਨਾਲ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਮਾਂ- ਬੋਲੀ ਦੇ ਇਸੇ ਗੁਣ ਕਰਕੇ ਹੀ ਫਰਨਵੀਸ ਨੇ ਬਹੁਤੀਆਂ ਬੋਲੀਆਂ ਦੇ ਜਾਣਕਾਰ ਇਕ ਵਿਦਵਾਨ ਦੀ ਮਾਂ ਬੋਲੀ ਪਛਾਣ ਲਈ ਸੀ। ਉਸ ਨੇ ਉਸ ਉੱਪਰ ਉਦੋਂ ਪਾਣੀ ਦਾ ਬਾਲਟੀ ਪਾ ਦਿੱਤੀ, ਜਦੋਂ ਉਹ ਸੁੱਤਾ ਪਿਆ ਸੀ। ਉਹ ਵਿਦਵਾਨ ਅੱਭੜਵਾਰੇ ਉੱਠ ਕੇ ਬੋਲਿਆ, ਹਾਈ ਮਾਂ ਮੇਰੀ ਗਾਇਓ। ਨਾਨਾ ਸਾਹਿਬ ਇਕ ਦਮ ਕਹਿਣ ਲੱਗੇ, ਤੇਰੀ ਮਾਂ-ਬੋਲੀ ਗੁਜਰਾਤੀ ਹੈ।

ਪੰਜਾਬ ਰਾਜ ਭਾਸ਼ਾ ਐਕਟ 1967: ਪੰਜਾਬ ਰਾਜ ਪੁਨਰਗਠਨ ਤੋਂ ਬਾਅਦ ਪੰਜਾਬ ਰਾਜ ਭਾਸ਼ਾ ਐਕਟ 1967 ਵਿੱਚ ਬਣਾਇਆ ਗਿਆ, ਜਿਸ ਅਨੁਸਾਰ ਸਰਕਾਰ ਦੇ ਸਾਰੇ ਦਫ਼ਤਰਾਂ ਵਿੱਚ ਪੰਜਾਬੀ ਵਿੱਚ ਕੰਮ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ। 5 ਨਵੰਬਰ 2008 ਨੂੰ ਇਸ ਐਕਟ ਵਿੱਚ ਸੋਧ ਕੀਤੀ ਗਈ, ਜਿਸ ਅਨੁਸਾਰ ਸਾਰੇ ਦਫ਼ਤਰਾਂ, ਸਰਕਾਰੀ ਖੇਤਰ ਦੇ ਅਦਾਰਿਆਂ, ਬੋਰਡਾਂ, ਬਾਡੀਜ਼, ਰਾਜ ਦੇ ਸਕੂਲਾਂ, ਕਾਲਜਾਂ ਅਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਦੇ ਦਫ਼ਤਰਾਂ ਵਿੱਚ ਸਾਰਾ ਕੰਮਕਾਜ ਪੰਜਾਬੀ ਵਿੱਚ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ। ਇਸ ਰਾਜ ਪੱਧਰੀ ਕਮੇਟੀ ਨੂੰ ਜ਼ਿਲ੍ਹਾ ਪੱਧਰੀ ਕਮੇਟੀ ਨੂੰ ਨਿਰਦੇਸ਼ ਦੇਣ ਦਾ ਅਧਿਕਾਰ ਹੈ।

ਪੰਜਾਬ ਰਾਜ ਭਾਸ਼ਾ ਐਕਟ ਦੇ ਨਿਯਮ ਅਤੇ ਦੰਡ: ਜੇਕਰ ਕੋਈ ਅਧਿਕਾਰੀ ਜਾਂ ਕਰਮਚਾਰੀ ਇਸ ਐਕਟ ਦੀਆਂ ਧਾਰਾਵਾਂ ਜਾਂ ਇਨ੍ਹਾਂ ਤਹਿਤ ਕੀਤੇ ਨੋਟੀਫਿਕੇਸ਼ਨਾਂ ਦੀ ਵਾਰ-ਵਾਰ ਉਲੰਘਣਾ ਕਰਦਾ ਪਾਇਆ ਗਿਆ ਤਾਂ ਪੰਜਾਬ ਸਿਵਲ ਸੇਵਾਵਾਂ (ਦੰਡ ਅਤੇ ਅਪੀਲ) ਨਿਯਮ, 1970 ਦੇ ਤਹਿਤ ਕਾਰਵਾਈ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਚਿੰਤਾ ਦੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਪੰਜਾਬ ਰਾਜ ਭਾਸ਼ਾ ਐਕਟ ਪਾਸ ਕਰਨ ਤੋਂ ਬਾਅਦ ਵੀ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਰਾਜ ਪੱਧਰ ਤੇ ਪੂਰੀ ਤਰ੍ਹਾਂ ਲਾਗੂ ਕਿਉਂ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਿਆ ਹੈ? ਪੰਜਾਬ ਰਾਜ ਭਾਸ਼ਾ ਐਕਟ ਦੀ ਉਲੰਘਣਾ ਕਰਨ ਵਾਲੇ ਨੂੰ ਸਜ਼ਾ ਵੀ ਹੋ ਸਕਦੀ ਹੈ ਪਰ ਅੱਜ ਤੱਕ ਇਸ ਐਕਟ ਤਹਿਤ ਸਜ਼ਾ ਨਹੀਂ ਹੋਈ ਹੈ, ਜਿਸ ਤੋਂ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਇਹ ਐਕਟ ਕੇਵਲ ਕਾਗਜ਼ੀ ਹੀ ਹੈ। ਹਾਲਾਤ ਇੱਥੋਂ ਤੱਕ ਮਾੜੇ ਹਨ ਕਿ ਪੰਜਾਬ ਵਿੱਚ ਲੱਗੇ ਹੋਏ ਬਹੁਤੇ ਸਰਕਾਰੀ ਅਤੇ ਗੈਰ-ਸਰਕਾਰੀ ਬੋਰਡ ਵੀ ਪੰਜਾਬੀ ਵਿੱਚ ਨਹੀਂ ਹਨ।

ਮਾਂ-ਬੋਲੀ ਦਾ ਮਹੱਤਵ: ਮਾਂ-ਬੋਲੀ ਬੱਚੇ ਦੇ ਜਨਮ ਦੇ ਨਾਲ ਹੀ ਉਸ ਦੇ ਕੰਨੀਂ ਪੈਣੀ ਆਰੰਭ ਹੋ ਜਾਂਦੀ ਹੈ ਤੇ ਉਹ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਇਸੇ ਵਿਚ ਹੀ ਆਪਣੇ ਭਾਵ ਪ੍ਰਗਟ ਕਰਨੇ ਆਰੰਭ ਕਰਦਾ ਹੈ। ਮਾਤ-ਭਾਸ਼ਾ ਵਿਚ ਦਿੱਤੀ ਸਿੱਖਿਆ ਹੀ ਉਸ ਨੂੰ ਛੇਤੀ ਤੇ ਸੌਖੀ ਸਮਝ ਆਉਂਦੀ ਹੈ। ਆਪਣੀ ਬੋਲੀ ਬਿਨਾਂ ਕਿਸੇ ਉਚੇਚ ਜਾਂ ਜ਼ੋਰ ਦੇ ਬੋਲੀ ਜਾ ਸਕਦੀ ਹੈ ਤੇ ਇਸ ਵਿਚ ਸਭ ਕੁੱਝ ਸੌਖਿਆਂ ਹੀ ਸਮਝਿਆ ਤੇ ਸਮਝਾਇਆ ਜਾ ਸਕਦਾ ਹੈ, ਸਹਿਜ ਸੁਭਾਵਿਕਤਾ ਮਾਂ-ਬੋਲੀ ਦਾ ਵਿਸ਼ੇਸ਼ ਗੁਣ ਹੁੰਦਾ ਹੈ। ਮਾਂ ਬੋਲੀ ਬੋਲਦਾ ਮਨੁੱਖ ਇਹ ਅਨੁਭਵ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਸੱਚ ਬੋਲ ਰਿਹਾ ਹੈ।

ਸਾਰ ਅੰਸ਼: ਜੇਕਰ ਹੋਰਨਾਂ ਦੇਸ਼ਾਂ ਸੂਬਿਆਂ ਤੇ ਇਲਾਕਿਆਂ ਦੇ ਲੋਕ ਆਪਣੀ-ਆਪਣੀ ਬੋਲੀ ਨੂੰ ਮਾਣ ਦੇ ਸਕਦੇ ਹਨ, ਤਾਂ ਸਾਨੂੰ ਵੀ ਆਪਣੀ ਮਾਂ ਬੋਲੀ ਨੂੰ ਪੂਰਾ ਮਾਣ-ਸਤਿਕਾਰ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ। ਸਾਨੂੰ ਹੋਰਨਾਂ ਬੋਲੀਆਂ ਦਾ ਵੀ ਪੂਰਾ ਸਤਿਕਾਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਪਰ ਉਨ੍ਹਾਂ ਨੂੰ ਮਾਂ-ਬੋਲੀ ਦੀ ਥਾਂ ਨਹੀਂ ਦੇਣੀ ਚਾਹੀਦੀ। ਇੱਥੇ ਇਹ ਗੱਲ ਸਮਝਣੀ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਟੈਗੋਰ ਵਾਂਗ ਸਾਰੇ ਬੰਗਾਲੀ ਆਪਣੀ ਮਾਂ-ਬੋਲੀ ਨੂੰ ਬੇਹੱਦ ਪਿਆਰ ਕਰਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੇ ਘਰਾਂ ਦੇ ਬਾਹਰ ਨਾਂ ਦੀ ਤਖ਼ਤੀ, ਅਖ਼ਬਾਰ ਤੇ ਬੋਲੀ ਦੁਕਾਨਾਂ ਦੇ ਬੋਰਡ ਬੰਗਾਲੀ ਵਿਚ ਹੀ ਲਿਖੇ ਹੁੰਦੇ ਹਨ ਪਰ ਬਹੁਤੇ ਪੰਜਾਬੀਆਂ ਵਿਚ ਇਹ ਗੱਲ ਉਲਟੀ ਹੈ ਤੇ ਉਹ ਮਾੜੀ ਮੋਟੀ ਅੰਗਰੇਜ਼ੀ ਪੜ੍ਹ ਕੇ ਪੂਰੇ ਅੰਗਰੇਜ਼ ਬਣਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ। ਅਸਲ ਵਿਚ ਇਹ

ਲੋਕ ਹੀਣ-ਭਾਵਨਾ ਦੇ ਸ਼ਿਕਾਰ ਹੁੰਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਆਪਣੀ ਮਾਂ-ਬੇਲੀ ਤੇ ਸੱਭਿਆਚਾਰ ਨੂੰ ਛੱਡ ਦਿੰਦੇ ਹਨ ਪਰ ਓਪਰੀ ਬੇਲੀ ਤੇ ਓਪਰੇ ਸੱਭਿਆਚਾਰ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਅਪਨਾ ਨਹੀਂ ਸਕਦੇ।

8.3.4 ਪੜ੍ਹਾਈ ਵਿੱਚ ਖੇਡਾਂ ਦੀ ਮਹੱਤਤਾ

ਭੂਮਿਕਾ: ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਵਿੱਚ ਅਕਾਦਮਿਕ ਪੜ੍ਹਾਈ ਦੇ ਨਾਲ-ਨਾਲ ਸੱਭਿਆਚਾਰਕ ਤੇ ਖੇਡ ਸਰਗਰਮੀਆਂ ਦਾ ਆਪਣਾ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਹੈ। ਪੜ੍ਹਾਈ ਦੇ ਨਾਲ-ਨਾਲ ਖੇਡਾਂ ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਦਾ ਮਹੱਤਵਪੂਰਨ ਹਿੱਸਾ ਹੁੰਦੀਆਂ ਹਨ। ਖੇਡਾਂ ਅਤੇ ਪੜ੍ਹਾਈ ਮਨੁੱਖ ਦੇ ਸਰੀਰਕ ਵਿਕਾਸ ਅਤੇ ਸਰੀਰ ਦੀ ਅਰੋਗਤਾ ਵਿੱਚ ਅਹਿਮ ਰੋਲ ਅਦਾ ਕਰਦੀਆਂ ਹਨ। ਸਰੀਰਕ ਤੰਦਰੁਸਤੀ ਨਾਲ ਵਿਦਿਆਰਥੀ ਬੌਧਿਕ ਤੌਰ 'ਤੇ ਵੀ ਵਿਕਸਤ ਹੁੰਦਾ ਹੈ। ਖੇਡਾਂ ਵਿਦਿਆਰਥੀਆਂ ਅੰਦਰ ਨੈਤਿਕ ਗੁਣਾਂ, ਜਿਵੇਂ ਸਹਿਣਸ਼ੀਲਤਾ, ਅਨੁਸ਼ਾਸਨ, ਸਦਾਚਾਰ, ਜਿੱਤਣ ਦੀ ਤਾੱਘ, ਆਪਸੀ ਪ੍ਰੇਮ-ਪਿਆਰ, ਇਕਜੁੱਟਤਾ, ਸਬਰ ਆਦਿ ਕੁੱਟ-ਕੁੱਟ ਕੇ ਭਰਦੀਆਂ ਹਨ। ਖਿਡਾਰੀ ਕਿਸੇ ਵੀ ਦੇਸ਼ ਜਾਂ ਕੌਮ ਦੇ ਕੀਮਤੀ ਗਹਿਣੇ ਹੁੰਦੇ ਹਨ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਪੜ੍ਹਾਈ ਵਿੱਚ ਖੇਡਾਂ ਦੀ ਮਹੱਤਤਾ ਦੀ ਚਰਚਾ ਕਰਨਾ ਹੈ।

ਨਰੋਏ ਸਰੀਰ ਵਿੱਚ ਨਰੋਇਆ ਦਿਮਾਗ: ਖੇਡਾਂ ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਦਾ ਅਨਿੱਖੜਵਾਂ ਅੰਗ ਹਨ। ਹਰ ਵਿਦਿਆਰਥੀ ਕੋਈ ਨਾ ਕੋਈ ਖੇਡ ਖੇਡਣਾ ਪਸੰਦ ਕਰਦਾ ਹੈ। ਇਸ ਕਾਰਨ ਹੁਣ ਖੇਡਾਂ ਨੂੰ ਸਕੂਲਾਂ ਵਿੱਚ ਪੜ੍ਹਾਈ ਦਾ ਖਾਸ ਭਾਗ ਬਣਾਇਆ ਗਿਆ ਹੈ। ਮਹਾਤਮਾ ਗਾਂਧੀ ਜੀ ਨੇ ਠੀਕ ਹੀ ਆਖਿਆ ਹੈ ਕਿ 'ਨਰੋਏ ਸਰੀਰ ਵਿੱਚ ਨਰੋਇਆ ਦਿਮਾਗ ਹੁੰਦਾ ਹੈ' ਜੇ ਸਰੀਰ ਅਰੋਗ ਹੈ ਤਾਂ ਦਿਮਾਗ ਵੀ ਚੁਸਤ-ਦਰੁਸਤ ਰਹਿੰਦਾ ਹੈ। ਨਿਰੋ ਕਿਤਾਬੀ ਕੀੜੇ ਜ਼ਿੰਦਗੀ ਦੀ ਦੌੜ ਵਿੱਚ ਪਿੱਛੇ ਰਹਿ ਜਾਂਦੇ ਹਨ। ਇਸ ਲਈ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਕਿਸੇ ਨਾ ਕਿਸੇ ਖੇਡ ਵਿੱਚ ਜ਼ਰੂਰ ਹਿੱਸਾ ਲੈਣ। ਖੇਡਾਂ ਮਨ ਵਿੱਚ ਟਿਕਾਅ ਤੇ ਇਕਾਗਰਤਾ ਪੈਦਾ ਕਰਦੀਆਂ ਹਨ। ਖੇਡਾਂ ਨਾਲ ਅਨੁਸ਼ਾਸਨ ਅਤੇ ਭਾਈਚਾਰੇ ਦੀ ਭਾਵਨਾ ਵੀ ਵਧਦੀ ਹੈ। ਇਹ ਜਿੱਤ-ਹਾਰ ਦਾ ਸਾਹਮਣਾ ਕਰਨ ਦੀ ਸ਼ਕਤੀ ਵੀ ਪ੍ਰਦਾਨ ਕਰਦੀਆਂ ਹਨ।

ਖੇਡਾਂ ਦੀ ਮਹਾਨਤਾ: ਖੇਡਾਂ ਦੀ ਮਨੁੱਖੀ ਜੀਵਨ ਵਿੱਚ ਬੜੀ ਮਹਾਨਤਾ ਹੈ। ਇਹ ਦਿਨ ਭਰ ਦੇ ਦਿਮਾਗੀ ਤੇ ਸਰੀਰਕ ਥਕੇਵੇਂ ਨੂੰ ਦੂਰ ਕਰਦੀਆਂ ਹਨ। ਖੇਡਾਂ ਖੇਡਣ ਨਾਲ ਸਰੀਰ ਵਿੱਚ ਤਾਜ਼ਗੀ ਤੇ ਫੁਰਤੀ ਪੈਦਾ ਹੁੰਦੀ ਹੈ। ਸੰਸਾਰ ਦੇ ਉੱਨਤ ਦੇਸ਼ ਖੇਡਾਂ ਦੀ ਮਹਾਨਤਾ ਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਸਮਝਦੇ ਹਨ। ਇਸੇ ਕਾਰਨ ਹਰ ਦੇਸ਼ ਵਿੱਚ ਵਧੀਆ ਖਿਡਾਰੀਆਂ ਦੀਆਂ ਟੀਮਾਂ ਤਿਆਰ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ ਤੇ ਮੁਕਾਬਲੇ ਕਰਵਾਏ ਜਾਂਦੇ ਹਨ। ਓਲੰਪਿਕ ਖੇਡਾਂ ਵਿੱਚ ਸੰਸਾਰ ਭਰ ਦੇ ਪ੍ਰਸਿੱਧ ਖਿਡਾਰੀ ਆਪਣੀਆਂ ਖੇਡਾਂ ਰਾਹੀਂ ਤਮਗੇ ਹਾਸਲ ਕਰਦੇ ਹਨ।

ਦਿਲ-ਪਰਚਾਵੇ ਦਾ ਸਾਧਨ: ਖੇਡਾਂ ਦਿਲਪ੍ਰਚਾਵੇ ਦਾ ਵੀ ਇੱਕ ਵਧੀਆ ਸਾਧਨ ਹਨ। ਇਨ੍ਹਾਂ ਨਾਲ ਮਨ ਖੁਸ਼ੀ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ। ਜਿਹੜਾ ਵਿਦਿਆਰਥੀ ਖੇਡਾਂ ਖੇਡਣ ਦਾ ਸ਼ੌਕੀਨ ਹੁੰਦਾ ਹੈ, ਉਸ ਦਾ ਵਿਹਾਰ ਬਾਕੀ ਬੱਚਿਆਂ ਨਾਲੋਂ ਕਿਤੇ ਚੰਗਾ ਹੁੰਦਾ ਹੈ। ਕਈ ਖਿਡਾਰੀ ਤਾਂ ਆਪਣੇ ਵਿਦਿਆਰਥੀ ਜੀਵਨ ਵਿੱਚ ਹੀ ਉੱਚੀਆਂ ਮੱਲਾਂ ਮਾਰ ਲੈਂਦੇ ਹਨ। ਉਹ ਨੈਸ਼ਨਲ ਤੇ ਇੰਟਰਨੈਸ਼ਨਲ ਪੱਧਰ ਤੱਕ ਦੇ ਖਿਡਾਰੀ ਬਣ ਜਾਂਦੇ ਹਨ, ਜੀਵਨ ਵਿੱਚ ਉੱਚਾ ਨਾਂ ਤੇ ਪ੍ਰਸਿੱਧੀ ਹਾਸਲ ਕਰਦੇ ਹਨ। ਅਸੀਂ ਵੇਖ ਸਕਦੇ ਹਾਂ ਕਿ ਕਈ ਚੰਗੇ ਖਿਡਾਰੀ ਵੱਡੇ ਅਹੁਦਿਆਂ 'ਤੇ ਨੌਕਰੀਆਂ ਵੀ ਕਰ ਰਹੇ ਹਨ।

ਖੇਡਾਂ ਅਤੇ ਵਿਕਸਿਤ ਕੌਮਾਂ ਦਾ ਸੰਬੰਧ: ਅਸੀਂ ਦੇਖਦੇ ਹਾਂ ਕਿ ਜਿਨ੍ਹਾਂ ਕੌਮਾਂ ਦੇ ਨਾਗਰਿਕ ਸਰੀਰਕ ਤੌਰ ਤੇ ਤੁੰਦਰਸਤ ਤੇ ਦਿਮਾਗੀ ਤੌਰ ਤੇ ਯੋਗ ਹਨ, ਉਨ੍ਹਾਂ ਨੇ ਬਾਕੀਆਂ ਦੇ ਮੁਕਾਬਲੇ ਬੇਮਿਸਾਲ ਤਰੱਕੀ ਕੀਤੀ ਹੈ। ਸੰਸਾਰ ਪੱਧਰ ਉੱਤੇ ਉਨ੍ਹਾਂ ਦਾ ਦਬਦਬਾ ਕਾਇਮ ਹੋਇਆ ਹੈ। ਇਹ ਸਭ ਇਸੇ ਕਾਰਨ ਹੀ ਸੰਭਵ ਹੋਇਆ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਰਾਸ਼ਟਰਾਂ ਜਾਂ ਕੌਮਾਂ ਨੇ ਹੋਰ ਸਭ ਖੇਤਰਾਂ ਦੇ ਨਾਲ-ਨਾਲ ਖੇਡਾਂ ਦੇ ਖੇਤਰ ਵੱਲ ਸਮੇਂ ਸਮੇਂ 'ਤੇ ਪੂਰਾ ਧਿਆਨ ਦਿੱਤਾ ਹੈ।

ਦਿਮਾਗੀ ਆਰੋਗਤਾ: ਖੇਡਾਂ ਜਿਥੇ ਮਨੁੱਖ ਸਰੀਰ ਨੂੰ ਤਾਕਤ ਤੇ ਰੋਗ ਮੁਕਤ ਕਰਦੀਆਂ ਹਨ ਉੱਥੇ ਹੀ ਵਿਹਲੇ ਸਮੇਂ ਦੀ ਸਦ ਵਰਤੋਂ ਖੇਡਾਂ ਖੇਡਣ ਵਜੋਂ ਕੀਤੀ ਜਾਵੇ ਤਾਂ ਦਿਮਾਗੀ ਸਮਰੱਥਾ, ਯੋਗਤਾ ਤੇ ਚੁਸਤੀ ਵਿਚ ਵੀ ਵਾਧਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਨਾਲ ਜਿੱਥੇ ਪੜ੍ਹਿਆ ਹੋਇਆ ਛੇਤੀ ਯਾਦ ਹੋ ਜਾਂਦਾ ਹੈ ਉੱਥੇ ਹੀ ਨਵਾਂ ਜਾਣਨ ਦੀ ਚਾਹ ਹਰ ਸਮੇਂ ਪੈਦਾ ਹੁੰਦੀ ਰਹਿੰਦੀ ਹੈ। ਇਸ ਨਾਲ ਜਿਥੇ ਯਾਦ ਸ਼ਕਤੀ ਵਿਕਸਿਤ ਹੁੰਦੀ ਹੈ। ਉਥੇ ਹੀ ਵਿਦਿਆਰਥੀਆਂ ਵਿਚ ਤਰਕ ਅਤੇ ਕਲਪਨਾ ਯੋਗਤਾ ਦਾ ਵੀ ਵਿਕਾਸ ਹੁੰਦਾ ਹੈ।

ਸੁੰਤਲਿਤ ਜੀਵਨ ਲਈ ਸਹਾਇਕ: ਖੇਡਾਂ ਦੇ ਜਿੱਥੇ ਸਰੀਰਕ ਤੇ ਦਿਮਾਗੀ ਤੰਦਰੁਸਤੀ ਲਈ ਲਾਭ ਹਨ ਉੱਥੇ ਹੀ ਖੇਡਾਂ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਅੱਗੇ ਆਉਣ ਵਾਲੀਆਂ ਔਕੜਾਂ, ਉਲਝਣਾਂ ਤੇ ਮੁਸੀਬਤਾਂ ਵਿਚ ਵੀ ਅਡੋਲ ਟਿਕੇ ਰਹਿਣ ਤੇ ਸੰਤੁਲਣ ਬਣਾਈ ਰੱਖਣ ਲਈ ਸਹਾਇਕ ਸਾਬਤ ਹੁੰਦੀਆਂ ਹਨ। ਖੇਡਾਂ ਦੌਰਾਨ ਜਿਥੇ ਮੁਕਾਬਲੇ ਦੀ ਭਾਵਨਾ ਭਾਰੂ ਹੁੰਦੀ ਹੈ, ਵਿਦਿਆਰਥੀ ਜਿੱਤਣ ਲਈ ਕਰੜੀ ਮੁਸ਼ੱਕਤ ਕਰਦੇ ਹਨ ਉੱਥੇ ਹੀ ਉਹਨਾਂ ਵਿਚ ਅਗਲੇਰੀ ਜ਼ਿੰਦਗੀ ਵਿਚ ਵੀ ਮਿਹਨਤ ਨੂੰ ਉਤਸ਼ਾਹਿਤ ਕਰਦੀ ਹੈ। ਹਾਰ ਜਾਣ ਤੋਂ ਬਾਅਦ ਮਾਯੂਸ ਨਾ ਹੋ ਕੇ ਅਗਲੇ ਮੁਕਾਬਲੇ ਦੀ ਲਈ ਤਿਆਰੀ ਜ਼ਿੰਦਗੀ ਦੀਆਂ ਅਸਫਲਤਾਵਾਂ ਤੋਂ ਡਰਨ ਦੀ ਬਜਾਏ ਸਫਲ ਹੋਣ ਲਈ ਦ੍ਰਿੜ ਨਿਸ਼ਚਾ ਪੈਦਾ ਕਰਦੀ ਹੈ।

ਅਨੁਸ਼ਾਸਨ ਅਤੇ ਚੰਗੇ ਆਚਰਨ ਦੀ ਉਸਾਰੀ: ਖੇਡਾਂ ਅਨੁਸ਼ਾਸਨ ਅਤੇ ਚੰਗੇ ਆਚਰਨ ਦੀ ਉਸਾਰੀ ਵਿਚ ਬਹੁਤ ਅਹਿਮ ਰੋਲ ਅਦਾ ਕਰਦੀਆਂ ਹਨ। ਅੱਜ-ਕੱਲ੍ਹ ਬਾਹਰੀ ਜਾਂ ਜਬਰੀ ਤੇ ਧੱਕੇ ਨਾਲ ਅਨੁਸ਼ਾਸਨ ਸਿਖਾਏ ਜਾਣ ਦੀ ਬਜਾਏ ਅੰਦਰੂਨੀ ਤੇ ਸਵੈ ਅਨੁਸ਼ਾਸਨ ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਅਜਿਹਾ ਅਨੁਸ਼ਾਸਨ ਬਿਨਾਂ ਸ਼ੱਕ ਖੇਡਣ ਦੌਰਾਨ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਜਦੋਂ ਵਿਦਿਆਰਥੀ ਰਲ-ਮਿਲ ਕੇ ਖੇਡਦੇ ਹਨ ਤਾਂ ਜਿੱਥੇ ਉਹਨਾਂ ਵਿਚ ਭਾਈਚਾਰੇ ਦੇ ਗੁਣ ਪੈਦਾ ਹੁੰਦੇ ਹਨ ਉੱਥੇ ਹੀ ਦੂਜਿਆਂ ਨੂੰ ਸਹਿਯੋਗ ਦੇਣਾ ਤੇ ਲੈਣਾ, ਲੋੜ, ਸਮੇਂ ਹਰ ਸੰਭਵ ਸਹਾਇਤਾ ਦੇਣੀ, ਸਮੇਂ ਦੀ ਪਾਬੰਦੀ, ਖੇਡ ਦੇ ਨਿਯਮਾਂ ਦੀ ਪਾਲਣਾ, ਰੈਫਰੀ ਤੇ ਕਪਤਾਨ ਦਾ ਹੁਕਮ ਮੰਨਣ, ਹੁੜਦੰਗ ਜਾਂ ਲੜਾਈ ਝਗੜਾ ਨਾ ਕਰਨ ਵਰਗੇ ਅਨੁਸ਼ਾਸਨੀ ਗੁਣ ਸਹਿਜੇ ਹੀ ਜੀਵਨ ਦਾ ਅੰਗ ਬਣ ਜਾਂਦੇ ਹਨ।

ਮੁਕਾਬਲੇ ਦੀ ਭਾਵਨਾ ਅਤੇ ਉਤਸ਼ਾਹ: ਖੇਡਾਂ ਵਿਦਿਆਰਥੀਆਂ ਵਿਚ ਜਿੱਥੇ ਮੁਕਾਬਲੇ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਕਰਦੀਆਂ ਹਨ ਉੱਥੇ ਉਹਨਾਂ ਦੀ ਨਿਰਸ ਜ਼ਿੰਦਗੀ ਵਿਚ ਉਤਸ਼ਾਹ ਵੀ ਭਰਦੀਆਂ ਹਨ। ਜਿੱਥੇ ਨਿਰਾਸ਼ਾ ਤੋਂ ਛੁਟਕਾਰਾ ਪਾਉਣ ਦਾ ਉੱਤਮ ਸਾਧਨ ਹਨ ਉਥੇ ਹੀ ਲਗਾਤਾਰ ਮਨੁੱਖ ਵਿਚ ਉਤਸ਼ਾਹ ਵੀ ਬਣਾਈ ਰੱਖਦੀਆਂ ਹਨ। ਇੱਕ ਖਿਡਾਰੀ ਜੀਵਨ ਵਿਚ ਆਈ ਕਿਸੇ ਵੀ ਸਮੱਸਿਆ ਜਾਂ ਮੁਸੀਬਤ ਸਮੇਂ ਫਿਕਰਾਂ ਵਿਚ ਨਹੀਂ ਪੈਂਦਾ ਸਗੋਂ ਉਸਨੂੰ ਇਕ ਚੁਣੌਤੀ ਵਜੋਂ ਸਵੀਕਾਰ ਕਰਕੇ ਪੂਰੇ ਉਤਸ਼ਾਹ ਨਾਲ ਉਸ ਦਾ ਮੁਕਾਬਲਾ ਕਰਦਾ ਹੈ।

ਕੈਰੀਅਰ ਦੇ ਨਵੇਂ ਮੌਕੇ ਪ੍ਰਦਾਨ ਕਰਨਾ: ਅਜੋਕੇ ਸਮੇਂ ਖਿਡਾਰੀਆਂ ਦੇ ਕੈਰੀਅਰ ਲਈ ਨਵੇਂ ਮੌਕੇ ਮਿਲ ਰਹੇ ਹਨ। ਅੱਜ-ਕੱਲ੍ਹ ਖਿਡਾਰੀਆਂ ਨੂੰ ਬਹੁਕੋਮੀ ਕੰਪਨੀਆਂ ਵੱਲੋਂ ਸਪਾਂਸਰ ਖੇਡ ਲੀਗ ਵਿਚ ਚੰਗੀ ਖੇਡ ਦਿਖਾਉਣ ਦੀ ਇਵਜ਼ ਵਜੋਂ

ਚੰਗੀ ਰਾਸ਼ੀ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ, ਜਿਸ ਨਾਲ ਖਿਡਾਰੀ ਆਪਣੇ ਖੇਡ ਜੀਵਨ ਮਗਰੋਂ ਵੀ ਸਨਮਾਨਜਨਕ ਜ਼ਿੰਦਗੀ ਜਿਊਣ 'ਚ ਕਾਮਯਾਬ ਰਹਿੰਦਾ ਹੈ। ਪੰਜਾਬ ਅਤੇ ਭਾਰਤ ਸਰਕਾਰ ਦੁਆਰਾ ਵੀ ਖੇਡਾਂ ਨੂੰ ਉਤਸ਼ਾਹਿਤ ਕਰਨ ਲਈ ਕਈ ਪ੍ਰੋਗਰਾਮ ਚਲਾਏ ਜਾ ਰਹੇ ਹਨ, ਜਿਵੇਂ 'ਖੇਲੇ ਇੰਡੀਆ' ਆਦਿ। ਇਨ੍ਹਾਂ ਸਕੀਮਾਂ 'ਚ ਹੋਰ ਸੁਧਾਰ ਕਰ ਕੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਵੱਧ ਤੋਂ ਵੱਧ ਇਸ ਨਾਲ ਜੋੜਨ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਤਾਂ ਜੋ ਦੇਸ਼ 'ਚ ਖੇਡ ਸੱਭਿਆਚਾਰ ਸਿਰਜਿਆ ਜਾ ਸਕੇ। ਇਸ ਲਈ ਵਿਦਿਆਰਥੀ ਨੂੰ ਉਨ੍ਹਾਂ ਦੇ ਸਰਬਪੱਖੀ ਵਿਕਾਸ ਲਈ ਅਕਾਦਮਿਕ, ਸੱਭਿਆਚਾਰ ਤੇ ਖੇਡ ਸਰਗਰਮੀਆਂ 'ਚ ਹਿੱਸਾ ਲੈਣ ਲਈ ਉਤਸ਼ਾਹਿਤ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

8.3.5 ਪ੍ਰੀਖਿਆਵਾਂ ਵਿਚ ਨਕਲ ਦੀ ਸਮੱਸਿਆ

ਭੂਮਿਕਾ: ਪ੍ਰੀਖਿਆਵਾਂ ਵਿਦਿਆਰਥੀ ਦੇ ਜੀਵਨ ਵਿਚ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਪੜਾਅ ਹੁੰਦੀਆਂ ਹਨ। ਪ੍ਰੀਖਿਆਵਾਂ ਇਸ ਲਈ ਲਈਆਂ ਜਾਂਦੀਆਂ ਹਨ ਤਾਂ ਕਿ ਵਿਦਿਆਰਥੀ ਨੂੰ ਦਿੱਤੇ ਹੋਏ ਗਿਆਨ ਦੀ ਸਹੀ ਪਰਖ ਕੀਤੀ ਜਾ ਸਕੇ ਅਤੇ ਵਿਦਿਆਰਥੀਆਂ ਦਾ ਸਹੀ ਮੁਲਾਂਕਣ ਕੀਤਾ ਜਾ ਸਕੇ। ਗਿਆਨ ਪ੍ਰਾਪਤੀ ਤੋਂ ਬਿਨਾਂ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿੱਚ ਪ੍ਰਾਪਤ ਕੀਤੀ ਸਫਲਤਾ ਦਾ ਕੋਈ ਮੁੱਲ ਨਹੀਂ। ਜੇ ਵਿਦਿਆਰਥੀ ਨਕਲ ਦੇ ਸਹਾਰੇ ਪ੍ਰੀਖਿਆਵਾਂ ਪਾਸ ਕਰਦੇ ਹਨ ਉਹ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਕਦੀ ਵੀ ਕਾਮਯਾਬ ਨਹੀਂ ਹੋ ਸਕਦੇ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿਚ ਨਕਲ ਦੀ ਸਮੱਸਿਆ ਨਾਲ ਜੁੜੇ ਵੱਖ-ਵੱਖ ਮਸਲਿਆਂ ਬਾਰੇ ਚਰਚਾ ਕਰਨਾ ਹੈ।

ਨਕਲ ਦੀ ਗੰਭੀਰ ਸਮੱਸਿਆ: ਸਾਡੇ ਦੇਸ਼ ਵਿਚ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿਚ ਨਕਲ ਦੀ ਸਮੱਸਿਆ ਬੜਾ ਗੰਭੀਰ ਰੂਪ ਧਾਰਨ ਕਰ ਚੁੱਕੀ ਹੈ। ਦੇਸ਼ ਵਿਚ ਕੋਈ ਅਜਿਹੀ ਯੂਨੀਵਰਸਿਟੀ ਜਾਂ ਸਿੱਖਿਆ ਬੋਰਡ ਨਹੀਂ, ਜਿੱਥੇ ਇਸ ਸਮੱਸਿਆ ਨੇ ਸੂਝਵਾਨ ਲੋਕਾਂ ਤੇ ਇਮਾਨਦਾਰ ਸਿੱਖਿਆ-ਸ਼ਾਸਤਰੀਆਂ ਦੀ ਨੀਂਦ ਹਰਾਮ ਨਾ ਕੀਤੀ ਹੋਵੇ। ਇਸ ਬਿਮਾਰੀ ਨੇ ਕੇਵਲ ਕਮਜ਼ੋਰ ਵਿਦਿਆਰਥੀਆਂ ਉੱਤੇ ਹੀ ਹਮਲਾ ਨਹੀਂ ਕੀਤਾ, ਸਗੋਂ ਹੁਸ਼ਿਆਰ ਤੇ ਲਾਇਕ ਵਿਦਿਆਰਥੀ ਵੀ ਮੁਕਾਬਲੇ ਵਿਚ ਚੰਗੀ ਪੁਜੀਸ਼ਨ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਇਸਦੇ ਸ਼ਿਕਾਰ ਹੋ ਚੁੱਕੇ ਹਨ। ਕਈ ਥਾਈਂ ਤਾਂ ਉੱਚੀਆਂ ਕਲਾਸਾਂ ਤੇ ਮੁਕਾਬਲੇ ਦੀਆਂ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿਚ ਭਾਗ ਲੈਣ ਵਾਲੇ ਵਿਦਿਆਰਥੀ, ਜਿਨ੍ਹਾਂ ਵਿਚ ਕਈ ਉੱਚੇ ਸਰਕਾਰੀ ਅਫਸਰ ਵੀ ਭਾਗ ਲੈ ਰਹੇ ਹੁੰਦੇ ਹਨ, ਵੀ ਨਕਲ ਮਾਰਦੇ ਜਾਂ ਹੋਰ ਨਾਵਾਜਿਬ ਤਰੀਕੇ ਵਰਤਦੇ ਫੜੇ ਗਏ ਹਨ।

ਨਕਲ ਦਾ ਕਾਰਨ: ਹੁਣ ਸਵਾਲ ਇਹ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਇਸ ਲਈ ਕਸੂਰਵਾਰ ਕੌਣ ਹੈ। ਹਰ ਵਿਦਿਆਰਥੀ ਉੱਪਰ ਉਸਦੇ ਪਰਿਵਾਰ ਸਮਾਜ ਜਾਂ ਰਿਸ਼ਤੇਦਾਰਾਂ ਦਾ ਬਹੁਤ ਦਬਾਅ ਹੁੰਦਾ ਹੈ। ਹਰ ਮਾਂ-ਬਾਪ ਇਹ ਚਾਹੁੰਦਾ ਹੈ ਕਿ ਉਸ ਦਾ ਬੱਚਾ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿੱਚੋਂ ਚੰਗੇ ਅੰਕ ਲੈ ਕੇ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਚੰਗੇ ਮੁਕਾਮ 'ਤੇ ਪਹੁੰਚੇ। ਮਾਤਾ-ਪਿਤਾ ਦਾ ਦਬਾਅ ਵੀ ਬੱਚੇ ਨੂੰ ਨਕਲ ਦੀ ਦਲਦਲ ਵਿੱਚ ਧੱਕਦਾ ਹੈ। ਵਿਦਿਆਰਥੀ ਵੀ ਆਪਣੀ ਤੁਲਨਾ ਦੂਜੇ ਵਿਦਿਆਰਥੀਆਂ ਨਾਲ ਕਰਦੇ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਵਿੱਚ ਉਨ੍ਹਾਂ ਤੋਂ ਵੱਧ ਅੰਕ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਹੋੜ ਲੱਗੀ ਰਹਿੰਦੀ ਹੈ। ਇੱਥੇ ਮਾਤਾ-ਪਿਤਾ ਦਾ ਵੀ ਇਹ ਫਰਜ਼ ਬਣਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਬੱਚੇ ਦੀ ਤੁਲਨਾ ਕਦੀ ਵੀ ਦੂਸਰੇ ਬੱਚੇ ਨਾਲ ਨਾ ਕਰਨ ਅਤੇ ਨਾ ਹੀ ਉਸ ਉੱਪਰ ਵੱਧ ਅੰਕ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਦਬਾਅ ਪਾਉਣ।

ਨਕਲ ਦਾ ਕੋਹੜ ਅਤੇ ਮਿਲੀਭੁਗਤ: ਜਦੋਂ ਪ੍ਰੀਖਿਆ ਦਾ ਦਿਨ ਹੁੰਦਾ ਹੈ, ਤਾਂ ਜਿਨ੍ਹਾਂ ਮਾਪਿਆਂ ਨੇ ਸਾਲ ਵਿਚ ਕਦੇ ਸਕੂਲ ਜਾਂ ਕਾਲਜ ਵਿਚ ਆਪਣੇ ਪੁੱਤਰ-ਧੀਆਂ ਦੀ ਪੜ੍ਹਾਈ ਬਾਰੇ ਜਾਣਨ ਲਈ ਗੇੜਾ ਤਕ ਨਹੀਂ ਮਾਰਿਆ ਹੁੰਦਾ, ਉਹ ਵੀ ਪ੍ਰੀਖਿਆ-ਕੇਂਦਰਾਂ ਦੇ ਦੁਆਲੇ ਆ ਪ੍ਰਗਟ ਹੁੰਦੇ ਹਨ। ਉਹ ਅਧਿਆਪਕਾਂ, ਸੁਪਰਿਟੈਂਡੈਂਟਾਂ, ਸੁਪਰਵਾਈਜਰਾਂ, ਕਲਰਕਾਂ ਤੇ ਸੇਵਾਦਾਰਾਂ ਨਾਲ ਗੰਢ-ਤੁੱਪ ਕਰਦੇ ਦਿਖਾਈ ਦਿੰਦੇ ਹਨ। ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਨਕਲਾਂ ਕਰਵਾਉਣ ਲਈ ਉਹ ਕਿਤਾਬਾਂ ਤੇ ਕਾਪੀਆਂ ਪਾੜ-ਪਾੜ ਕੇ ਤੇ ਪਰਚੀਆਂ ਬਣ-ਬਣਾ ਕੇ ਪ੍ਰੀਖਿਆ ਕੇਂਦਰ ਦੇ ਅੰਦਰ ਨਕਲ ਸਾਮੱਗਰੀ ਭੇਜਦੇ ਰਹਿੰਦੇ ਹਨ ਜੋ ਪਾਣੀ ਪਿਲਾਉਣ ਵਾਲੇ ਸੇਵਾਦਾਰਾਂ ਜਾਂ ਸੁਪਰਵਾਈਜਰਾਂ ਰਾਹੀਂ ਅੰਦਰ ਪਹੁੰਚਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਕਈ ਵਾਰੀ ਸੁਪਰਡੈਂਟ ਜਾਂ ਸੁਪਰਵਾਈਜਰਾਂ ਦੀ ਜਿਨ੍ਹਾਂ ਪ੍ਰੀਖਿਆਰਥੀਆਂ ਵਿਚ ਰੁਚੀ ਹੁੰਦੀ ਹੈ, ਨੂੰ ਮੂੰਹੋਂ ਬੋਲ ਕੇ, ਬਲੈਕ ਬੋਰਡ ਉੱਤੇ ਲਿਖ ਕੇ ਜਾਂ ਪਰਚੀਆਂ ਪਹੁੰਚਾ ਕੇ ਧੜੱਲੇ ਨਾਲ ਮਦਦ ਕਰਦੇ ਹਨ। ਇਸ ਕੰਮ ਵਿਚ ਮੂੰਹ-ਮਲ੍ਹਾਜੇ ਤੇ ਰਿਸ਼ਵਤ ਖੂਬ ਚਲਦੀ ਹੈ।

ਨਕਲ ਰੋਕਣ ਦੇ ਪ੍ਰਬੰਧ ਤੇ ਅਸਲ ਹਾਲਤਾਂ: ਅਜਿਹਾ ਨਹੀਂ ਹੈ ਕਿ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿਚ ਨਕਲ ਰੋਕਣ ਲਈ ਯਤਨ ਨਹੀਂ ਕੀਤੇ ਜਾ ਰਹੇ। ਪ੍ਰੀਖਿਆਵਾਂ ਵਿਚ ਨਕਲ ਤੇ ਹੋਰ ਨਾਵਾਜਿਬ ਤਰੀਕਿਆਂ ਨੂੰ ਰੋਕਣ ਲਈ ਯੂਨੀਵਰਸਿਟੀ ਤੇ ਸਿੱਖਿਆ ਬੋਰਡਾਂ ਵਲੋਂ ਜਿੱਥੇ ਪ੍ਰੀਖਿਆ ਕੇਂਦਰਾਂ ਦੀ ਅਚਾਨਕ ਚੈਕਿੰਗ ਲਈ ਫਲਾਇੰਗ ਸਕ੍ਰਾਐਡ ਬਣਾਏ ਤੇ ਭੇਜੇ ਜਾਂਦੇ ਹਨ, ਉੱਥੇ ਪ੍ਰਸ਼ਨ ਪੱਤਰ ਦੇ ਵੀ ਇਕ ਤੋਂ ਵੱਧ ਸੈੱਟ ਤਿਆਰ ਕਰਾਏ ਜਾਂਦੇ ਹਨ ਤੇ ਨਾਲ ਹੀ ਪੁਲਿਸ ਦਾ ਪ੍ਰਬੰਧ ਵੀ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਪ੍ਰੰਤੂ ਇਸਦੇ ਬਾਵਜੂਦ ਨਕਲ ਦੇ ਨਾਵਾਜਿਬ ਤਰੀਕੇ ਚੱਲਦੇ ਹਨ।

ਭਵਿੱਖ ਦੀ ਬਰਬਾਦੀ: ਨਕਲ ਕਰਕੇ ਥੋੜ੍ਹੇ ਸਮੇਂ ਲਈ ਖੁਸ਼ੀ ਤਾਂ ਮਿਲ ਸਕਦੀ ਹੈ ਪਰ ਅਜਿਹੇ ਵਿਦਿਆਰਥੀ ਆਪਣੇ ਹੱਥੀਂ ਆਪਣੇ ਭਵਿੱਖ ਨੂੰ ਬਰਬਾਦ ਕਰਦੇ ਹਨ ਅਤੇ ਪੜ੍ਹੇ-ਲਿਖੇ ਅਨਪੜ੍ਹਾਂ ਅਤੇ ਬੇਰੁਜ਼ਗਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿੱਚ ਵੀ ਵਾਧਾ ਕਰਦੇ ਹਨ। ਅਜਿਹੇ ਵਿਦਿਆਰਥੀਆਂ ਲਈ ਉੱਚ ਸਿੱਖਿਆ ਦੀ ਪ੍ਰਾਪਤੀ ਜਾਂ ਮੁਕਾਬਲੇ ਦੀਆਂ ਪ੍ਰੀਖਿਆਵਾਂ ਨੂੰ ਪਾਸ ਕਰਨਾ ਇੱਕ ਸੁਪਨੇ ਵਾਂਗ ਹੀ ਰਹਿ ਜਾਂਦਾ ਹੈ। ਇਹੀ ਲੋਕ ਬਾਅਦ ਵਿੱਚ ਚੋਰੀਆਂ-ਚਕਾਰੀਆਂ ਲੁੱਟਾਂ-ਖੇਹਾਂ ਅਤੇ ਨਸ਼ਿਆਂ ਵਿੱਚ ਲੱਗ ਜਾਂਦੇ ਹਨ, ਇਨ੍ਹਾਂ ਦਾ ਕੋਈ ਭਵਿੱਖ ਨਹੀਂ ਹੁੰਦਾ ਅਤੇ ਜ਼ਿੰਦਗੀ ਦੀ ਹਰ ਪ੍ਰੀਖਿਆ ਵਿੱਚ ਫੇਲ੍ਹ ਹੋ ਜਾਂਦੇ ਹਨ।

ਨਕਲ ਦੇ ਨੁਕਸਾਨ: ਨਕਲ ਤੇ ਹੋਰ ਨਾਵਾਜਿਬ ਤਰੀਕਿਆਂ ਨਾਲ ਪਾਸ ਕਰਾਕੇ ਅਧਿਆਪਕ ਤੇ ਮਾਪੇ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਭਵਿੱਖ ਨਾਲ ਖਿਲਵਾੜ ਹੀ ਨਹੀਂ ਕਰਦੇ, ਸਗੋਂ ਇਸ ਨਾਲ ਉਹ ਉਨ੍ਹਾਂ ਦੇ ਚਰਿੱਤਰ ਵਿਚ ਧੋਖੇ ਦੇ ਬੀਜ ਬੀਜਦੇ ਹਨ, ਜਿਸ ਦੇ ਸਿੱਟੇ ਵਜੋਂ ਉਨ੍ਹਾਂ ਦੇ ਚਰਿੱਤਰ ਵਿਚ ਨੈਤਿਕਤਾ ਦੇ ਗੁਣ ਖ਼ਤਮ ਹੋ ਜਾਂਦੇ ਹਨ, ਜਿਸ ਕਰਕੇ ਉਹ ਕਿਸੇ ਵੀ ਜ਼ਿੰਮੇਵਾਰੀ ਲਈ ਗੰਭੀਰ ਨਹੀਂ ਰਹਿੰਦੇ ਤੇ ਇਹ ਰੁਚੀ ਘਰ, ਪਰਿਵਾਰ, ਦਫ਼ਤਰ, ਕਾਰੋਬਾਰ ਤੇ ਕੌਮ ਲਈ ਮਾਰੂ ਹੁੰਦੀ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਨਕਲ ਦੇ ਖ਼ਾਤਮੇ ਲਈ ਅਧਿਆਪਕਾਂ, ਵਿਦਿਆਰਥੀਆਂ ਅਤੇ ਮਾਪਿਆਂ ਦੇ ਸਾਂਝੇ ਯਤਨਾਂ ਦੀ ਲੋੜ ਹੈ। ਬਿਮਾਰੀ ਦਾ ਖ਼ਾਤਮਾ ਕਰਨ ਲਈ ਵਿੱਦਿਅਕ ਸਿਸਟਮ ਦੇ ਸੂਤਰਧਾਰ ਅਧਿਆਪਕਾਂ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਵਧੇਰੇ ਹੈ। ਉਹ ਹੀ ਇਸਦਾ ਖ਼ਾਤਮਾ ਕਰ ਸਕਦੇ ਹਨ ਕਿਉਂਕਿ ਪ੍ਰੀਖਿਆ ਦੇਣ ਲਈ ਉਹ ਹੀ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਤਿਆਰ ਕਰਦੇ ਹਨ ਤੇ ਉਹ ਹੀ ਪ੍ਰੀਖਿਆ ਲੈਂਦੇ ਹਨ। ਮਾਪਿਆਂ ਦਾ ਵੀ ਫਰਜ਼ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਬੱਚਿਆਂ ਵਿਚ ਨਕਲ ਰਾਹੀਂ ਪਾਸ ਹੋਣ ਦੀ ਰੁਚੀ ਪੈਦਾ ਨਾ ਹੋਣ ਦੇਣ। ਸਕੂਲਾਂ, ਕਾਲਜਾਂ ਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਵਿਚ ਪੜ੍ਹਦੇ ਆਪਣੇ ਬੱਚਿਆਂ ਦੀ ਪੜ੍ਹਾਈ ਤੇ ਨਜ਼ਰ ਰੱਖਣ ਲਈ ਉਹ ਉਨ੍ਹਾਂ ਦੇ ਅਧਿਆਪਕਾਂ ਤੇ ਪ੍ਰੋਫੈਸਰਾਂ ਨਾਲ ਤਾਲ ਮੇਲ ਰੱਖਣ। ਸਰਕਾਰ ਨੂੰ ਵੀ ਚਾਹੀਦਾ ਹੈ ਕਿ ਇਸ ਸੰਬੰਧੀ ਕਾਨੂੰਨ ਵਾਲਿਆਂ ਨੂੰ ਵੀ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਜ਼ਿੰਮੇਵਾਰ ਤੇ ਦਿਆਨਤਦਾਰ ਅਧਿਆਪਕਾਂ ਤੇ ਸਿੱਖਿਆ

ਸ਼ਾਸਤਰੀਆਂ ਦੀਆਂ ਸੁਪਰਡੈਂਟ ਤੇ ਸੁਪਰਵਾਈਜ਼ਰਾਂ ਦੇ ਰੂਪ ਵਿਚ ਡਿਊਟੀਆਂ ਲਾਉਣਾ। ਇਸਦੇ ਨਾਲ ਹੀ ਯੂਨੀਵਰਸਿਟੀਆਂ ਤੇ ਸਿੱਖਿਆਂ ਬੋਰਡਾਂ ਨੂੰ ਨਕਲ ਕਰਨ ਵਾਲੇ ਵਿਦਿਆਰਥੀਆਂ ਤੇ ਅਧਿਆਪਕਾਂ ਨੂੰ ਬਿਲਕੁਲ ਬਖਸ਼ਣਾ ਨਹੀਂ ਚਾਹੀਦਾ ਤੇ ਪੁਲਿਸ ਨੂੰ ਨਕਲ ਕਰਵਾਉਣ ਲਈ ਪ੍ਰੀਖਿਆ ਕੇਂਦਰਾਂ ਦੁਆਲੇ ਮੰਡਰਾਉਂਦੇ ਮਾਪਿਆਂ ਤੇ ਹੋਰਨਾਂ ਹਿਤੈਸ਼ੀਆਂ ਵਿਰੁੱਧ ਸਖ਼ਤ ਕਾਨੂੰਨੀ ਕਾਰਵਾਈ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ।

8.3.6 ਵਿਦਿਆਰਥੀਆਂ ਵਿੱਚ ਵਧ ਰਿਹਾ ਨਸ਼ਿਆਂ ਦਾ ਰੁਝਾਨ

ਭੂਮਿਕਾ: ਨਸ਼ਾ ਇੱਕ ਅਜਿਹਾ ਜ਼ਹਿਰੀਲਾ ਤੇ ਨਸ਼ੀਲਾ ਪਦਾਰਥ ਹੁੰਦਾ ਹੈ ਜੋ ਮਨੁੱਖੀ ਸਿਹਤ ਲਈ ਬੇਹੱਦ ਘਾਤਕ ਹੈ ਇਹ ਦਿਮਾਗ ਦੇ ਨਾੜੀ ਤੰਤਰ ਨੂੰ ਨਸ਼ਟ ਕਰਕੇ ਮਨੁੱਖ ਨੂੰ ਮਾਨਸਿਕ ਤੌਰ 'ਤੇ ਕਮਜ਼ੋਰ, ਬੁੱਧੀਹੀਣ, ਦਿਮਾਗ਼ ਦੀ ਸਰੀਰ 'ਤੇ ਕੰਟਰੋਲ ਦੀ ਸ਼ਕਤੀ ਘਟਾਉਣ ਦਾ ਕਾਰਨ ਬਣਦਾ ਹੈ। ਇਹ ਪਰਿਵਾਰ ਦੀ ਆਰਥਿਕ ਅਤੇ ਸਮਾਜਿਕ ਜ਼ਿੰਦਗੀ ਨੂੰ ਨਿੰਦਣਯੋਗ ਬਣਾ ਛੱਡਦਾ ਹੈ। ਨਸ਼ਾ ਬੇਲੋੜੀ ਉਕਸਾਹਟ ਪੈਦਾ ਕਰਕੇ ਵਕਤੀ ਤੌਰ 'ਤੇ ਬੰਦੇ ਨੂੰ ਝੂਠਾ ਸੁੱਖ ਅਤੇ ਹੁਲਾਰਾ ਦੇ ਕੇ ਨਕਲੀ ਖੁਸ਼ੀ ਦਾ ਭਰਮ ਪੈਦਾ ਕਰਦਾ ਹੈ। ਸੰਸਾਰ ਪੱਧਰ ਤੇ ਵਿਦਿਆਰਥੀਆਂ ਵਿੱਚ ਵਧ ਰਿਹਾ ਨਸ਼ਿਆਂ ਦਾ ਰੁਝਾਨ ਬਹੁਤ ਹੀ ਚਿੰਤਾਜਨਕ ਹੈ। ਇਸ ਲੇਖ ਵਿਚ ਸਾਡਾ ਮੁੱਖ ਫ਼ੋਕਸ ਵਿਦਿਆਰਥੀਆਂ ਵਿੱਚ ਵਧ ਰਿਹਾ ਨਸ਼ਿਆਂ ਦੇ ਰੁਝਾਨ ਬਾਰੇ ਚਰਚਾ ਕਰਨ ਉੱਤੇ ਹੈ।

ਨਸ਼ਿਆਂ ਦੀ ਗ੍ਰਿਫ਼ਤ ਵਿਚ ਆਉਣ ਦੇ ਮੁੱਢਲੇ ਕਾਰਨ: ਕਿਸੇ ਵੀ ਬਿਮਾਰੀ ਦੇ ਇਲਾਜ ਲਈ ਉਸ ਦੇ ਕਾਰਨਾਂ ਨੂੰ ਜਾਣਨਾ ਜ਼ਰੂਰੀ ਹੈ। ਸਭ ਤੋਂ ਪਹਿਲੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਬੱਚਾ ਜੋ ਕੁਝ ਸਿੱਖਦਾ ਹੈ ਉਸ ਦਾ ਮੁੱਢ ਘਰ ਤੋਂ ਬੱਝਦਾ ਹੈ। ਸਾਡੀ ਕਮਿਊਨਿਟੀ ਵਿੱਚ ਬਹੁਤ ਥੋੜ੍ਹੇ ਘਰ ਅਜਿਹੇ ਹੋਣਗੇ ਜੋ ਨਸ਼ੇ ਦੀ ਮਾਰ ਤੋਂ ਬਚੇ ਹੋਣਗੇ। ਦੇਖਾ-ਦੇਖੀ ਵੱਡਿਆਂ ਦੀ ਰੀਸ ਨਾਲ ਬੱਚੇ ਵੀ ਨਸ਼ਿਆਂ ਦੀ ਵਰਤੋਂ ਕਰਨ ਲੱਗ ਪੈਂਦੇ ਹਨ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਰੁਝੇਵਿਆਂ ਭਰੀ ਜ਼ਿੰਦਗੀ ਹੋਣ ਕਾਰਨ ਮਾਂ-ਬਾਪ ਬੱਚਿਆਂ ਵੱਲ ਪੂਰਾ ਧਿਆਨ ਨਹੀਂ ਦੇ ਪਾਉਂਦੇ। ਬੱਚੇ ਵਿੱਚ ਕੋਈ ਦਿਮਾਗੀ ਉਲਝਣ ਜਾਂ ਪੜ੍ਹਾਈ ਵਿੱਚੋਂ ਕਮਜ਼ੋਰ ਹੋਣ ਕਾਰਨ ਨਿਰਾਸ਼ਤਾ ਆਉਣੀ ਵੀ ਨਸ਼ਿਆਂ ਵੱਲ ਪ੍ਰੇਰਿਤ ਹੋਣ ਦਾ ਕਾਰਨ ਬਣ ਸਕਦੀ ਹੈ ਜੋ ਉਸਦੇ ਸੰਗੀਆਂ ਵਿੱਚ ਕੋਈ ਨਸ਼ਾ ਵਰਤਦਾ ਹੋਵੇ ਤਾਂ ਉਸਦੇ ਕਹਿਣ ਤੇ ਜਾਂ ਉਸਦੀ ਰੀਸ ਨਾਲ ਹੀ ਉਹ ਵੀ ਨਸ਼ਾ ਵਰਤਣ ਲੱਗ ਪੈਂਦਾ ਹੈ ਤੇ ਹੌਲੀ-ਹੌਲੀ ਉਸਦਾ ਗੁਲਾਮ ਹੋ ਜਾਂਦਾ ਹੈ।

ਟੀ.ਵੀ., ਫਿਲਮਾਂ ਅਤੇ ਗੀਤਾਂ ਵਿਚਲੀ ਨਸ਼ਿਆਂ ਦੀ ਭਰਮਾਰ ਦਾ ਅਸਰ: ਵਿਦਿਆਰਥੀ ਆਮ ਤੌਰ 'ਤੇ ਜੋ ਦੇਖਦੇ ਹਨ ਉਹੀ ਸਿੱਖਦੇ ਹਨ। ਉਹਨਾਂ ਉੱਤੇ ਸਭ ਤੋਂ ਵੱਧ ਟੀ.ਵੀ., ਫਿਲਮਾਂ ਅਤੇ ਗੀਤਾਂ ਵਿਚਲੀ ਨਸ਼ਿਆਂ ਦੀ ਭਰਮਾਰ ਦਾ ਅਸਰ ਪੈ ਰਿਹਾ ਹੈ। ਸੱਭਿਆਚਾਰ ਦੇ ਨਾਂ 'ਤੇ ਜੋ ਗੀਤ-ਸੰਗੀਤ ਬੱਚਿਆਂ ਨੂੰ ਸੁਣਨ ਨੂੰ ਮਿਲਦਾ ਹੈ, ਉਸਦਾ ਉਨ੍ਹਾਂ ਦੇ ਮਨ 'ਤੇ ਬਹੁਤ ਅਸਰ ਪੈਂਦਾ ਹੈ। ਜਦ ਉਹ 'ਮਿੱਤਰਾਂ ਦੀ ਮੋਟਰ ਤੇ ਕੱਚ ਦੀ ਗਲਾਸੀ ਖੜਕੇ', 'ਲਾ ਕੇ ਤਿੰਨ ਪੈਗ ਬੱਲੀਏ', 'ਦਾਰੂ ਪੀ ਕੇ ਬੱਕਰੇ ਬੁਲਾਉਣੇ', 'ਚੋਥਾ ਪੈੱਗ ਪਾ ਕੇ ਬਾਂਹ ਫੜਨੀ' ਅਤੇ ਅਜਿਹੇ ਹੋਰ ਗੀਤ ਸੁਣਦੇ ਹਨ ਤਾਂ ਨਕਲੀ ਹੀਰੋਇਜ਼ਮ ਦੀ ਭਾਵਨਾ ਤਹਿਤ ਨਸ਼ਿਆਂ ਵੱਲ ਖਿੱਚੇ ਜਾਂਦੇ ਹਨ। ਸਿਰਫ ਨਸ਼ਿਆਂ ਵੱਲ ਹੀ ਨਹੀਂ ਉਹਨਾਂ ਵਿੱਚ ਹੋਰ ਵੀ ਭੈੜੀਆਂ ਰੁਚੀਆਂ ਪੈਦਾ ਹੋਣ ਲਗਦੀਆਂ ਹਨ।

ਵੱਧ ਰਹੇ ਹਾਨੀਕਾਰਕ ਨਸ਼ੇ: ਵਪਾਰਕ ਹਿੱਤਾਂ ਕਾਰਨ ਅਤੇ ਗਲਤ ਨੀਤੀਆਂ ਕਾਰਨ ਲਗਾਤਾਰ ਨਸ਼ਿਆਂ ਦੀ ਗਿਣਤੀ ਵਿੱਚ ਵਾਧਾ ਹੋ ਰਿਹਾ ਹੈ। ਅੱਜ ਤੋਂ ਕੋਈ 20-25 ਸਾਲ ਪਹਿਲਾਂ ਪਰੰਪਰਾਗਤ ਨਸ਼ੇ ਸ਼ਰਾਬ, ਅਫੀਮ, ਭੁੱਕੀ/ਪੇਸਤ, ਸਿਗਰਟ ਆਦਿ ਵਰਤੇ ਜਾਂਦੇ ਹਨ ਪਰ ਸਮਾਜਿਕ ਤਬਦੀਲੀ ਨਾਲ ਨਸ਼ਿਆਂ ਦੀਆਂ ਕਿਸਮਾਂ, ਵਰਤੋਂ ਅਤੇ ਪ੍ਰਭਾਵਾਂ ਵਿਚ ਵੀ ਬੜਾ ਬਦਲਾਅ ਆਇਆ ਹੈ। ਆਧੁਨਿਕ ਦੌਰ ਵਿਚ ਚਰਸ, ਗਾਂਜਾ, ਕੋਕੀਨ, ਸਮੈਕ ਤੇ ਹੈਰੋਇਨ ਵਰਗੇ ਮਹਿੰਗੇ ਤੇ ਖ਼ਤਰਨਾਕ ਨਸ਼ਿਆਂ ਦੀ ਵਰਤੋਂ ਵਿਚ ਵਾਧਾ ਹੋ ਰਿਹਾ ਹੈ। ਜਿਸ ਦੀ ਵਧੇਰੇ ਵਰਤੋਂ ਨੌਜਵਾਨ ਜਾਂ ਵਿਦਿਆਰਥੀ ਵਰਗ ਕਰ ਰਿਹਾ ਹੈ।

ਨਸ਼ਿਆਂ ਦੇ ਵਪਾਰੀ ਅਤੇ ਵਿਦਿਆਰਥੀ: ਨਸ਼ਿਆਂ ਦੇ ਵਪਾਰੀ ਜਿਨ੍ਹਾਂ ਨੇ ਗੈਂਗ ਬਣਾਏ ਹੋਏ ਹਨ ਉਨ੍ਹਾਂ ਦੇ ਏਜੰਟ ਸਕੂਲਾਂ ਨੇੜੇ ਗੇੜੇ ਕੱਢਦੇ ਹਨ। ਉਹ ਤਰ੍ਹਾਂ-ਤਰ੍ਹਾਂ ਦੇ ਹੱਥਕੰਡੇ ਅਪਨਾ ਕੇ ਅਣਭੋਲ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਆਪਣੇ ਜਾਲ ਵਿੱਚ ਫਸਾ ਲੈਂਦੇ ਹਨ। ਜਿਹੜਾ ਇਨ੍ਹਾਂ ਦੇ ਜਾਲ ਵਿੱਚ ਇੱਕ ਵਾਰ ਫਸ ਗਿਆ, ਉਸਦਾ ਮੁੜ ਕੇ ਨਿਕਲਣਾ ਮੁਸ਼ਕਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਜਦੋਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਸ਼ਿਆਂ ਦੇ ਆਦਿ ਹੋ ਜਾਂਦੇ ਹਨ ਤਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਖਰੀਦਣ ਲਈ ਪੈਸੇ ਦੀ ਕਮੀ ਕਾਰਣ ਉਸ ਗੈਂਗ ਦੇ ਹੀ ਮੈਂਬਰ ਬਣ ਜਾਂਦੇ ਹਨ।

ਨਸ਼ਿਆਂ ਵਿਚ ਵੱਧ ਰਹੀ ਲੜਕੀਆਂ ਦੀ ਸ਼ਮੂਲੀਅਤ: ਬਹੁਤ ਹੀ ਜ਼ਿਆਦਾ ਫਿਕਰ ਵਾਲੀ ਗੱਲ ਹੈ ਕਿ ਸਕੂਲੀ ਲੜਕੀਆਂ ਵੀ ਨਸ਼ਿਆਂ ਦੀ ਜਿੱਲ੍ਹਣ ਵਿੱਚ ਫਸ ਰਹੀਆਂ ਹਨ। ਚੰਗੇ ਕੰਮਾਂ ਲਈ ਮੁੰਡਿਆਂ ਦੀ ਬਰਾਬਰੀ ਕਰਨਾ ਮਾਣ ਵਾਲੀ ਗੱਲ ਹੈ ਪਰ ਨਸ਼ੇ ਵਰਗੀਆਂ ਅਲਾਮਤਾਂ ਲਈ ਬਰਾਬਰੀ ਸਾਡੇ ਸਮਾਜ ਦੇ ਮੱਥੇ ਤੇ ਕਲੰਕ ਹੈ। ਪਹਿਲਾਂ ਪਹਿਲ ਤਾਂ ਨਸ਼ਾ ਸ਼ੌਂਕ ਵਜੋਂ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ ਪਰ ਆਦਿ ਹੋਣ ਤੇ ਨਸ਼ੇ ਤੋਂ ਬਿਨਾਂ ਲੜਕੀਆਂ ਹੋਰ ਵੀ ਭਿਆਨਕ ਰਾਹਾਂ 'ਤੇ ਤੁਰ ਪੈਂਦੀਆਂ ਹਨ ਜਿਸ ਨਾਲ ਸਿਰਫ ਨਮੋਸ਼ੀ ਹੀ ਨਹੀਂ ਹੋਰ ਵੀ ਬਹੁਤ ਕੁੱਝ ਝੱਲਣਾ ਪੈਂਦਾ ਹੈ। ਅੱਜ ਦੀਆਂ ਲੜਕੀਆਂ ਕੱਲ੍ਹ ਦੀਆਂ ਮਾਵਾਂ ਹਨ। ਨਸ਼ੇਬਾਜ਼ ਔਰਤਾਂ ਭਵਿੱਖ ਲਈ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀ ਸੰਤਾਨ ਸਮਾਜ ਨੂੰ ਦੇਣਗੀਆਂ ਇਹ ਬਹੁਤ ਹੀ ਚਿੰਤਾ ਦਾ ਵਿਸ਼ਾ ਹੈ।

ਨਸ਼ਿਆਂ ਦੇ ਬੁਰੇ ਪ੍ਰਭਾਵ: ਨਸ਼ਿਆਂ ਦੀ ਬਿਮਾਰੀ ਨੇ ਸਾਡੀ ਨੌਜਵਾਨ ਪੀੜ੍ਹੀ ਨੂੰ ਤਬਾਹੀ ਦੇ ਕੰਢੇ ਤੇ ਲੈ ਆਂਦਾ ਹੈ। ਜਿਥੇ ਨਸ਼ੇ ਸਰੀਰਕ ਸਿਹਤ ਲਈ ਹਾਨੀਕਾਰਕ ਹਨ, ਉਥੇ ਹੀ ਇਹ ਸਾਡੇ ਸਮਾਜਿਕ, ਸਭਿਆਚਾਰਕ, ਨੈਤਿਕ ਤੇ ਨਹੀਂ ਤਾਂ ਕੁੱਲ ਅਨੇਕਾਂ ਸਰੀਰਕ ਬਿਮਾਰੀਆਂ ਜਾਂ ਸਮੱਸਿਆਵਾਂ ਦੀ ਸ਼ਿਕਾਰ ਹੋ ਕੇ ਹੀ ਰਹਿੰਦਾ ਹੈ ਜਿਵੇਂ ਲਹੂ ਦਬਾਅ ਵਿਚ ਵਾਧਾ ਜਾਂ ਘਾਟਾ, ਦਿਲ ਦਾ ਦੌਰਾ ਪੈਣਾ, ਗਲੇ, ਫੇਫੜਿਆਂ ਜਾਂ ਜਿਗਰ ਦਾ ਕੈਂਸਰ ਜਾਂ ਹੋਰ ਬਿਮਾਰੀਆਂ, ਨਾਮਰਦੀ, ਦਿਮਾਗੀ ਦੌਰੇ ਪੈਣੇ, ਲੀਵਰ ਦਾ ਖਤਮ ਜਾਂ ਖ਼ਰਾਬ ਹੋ ਜਾਣਾ, ਗੁਰਦਿਆਂ ਦੀਆਂ ਅਨੇਕਾਂ ਬਿਮਾਰੀਆਂ ਹੋਣਾ ਆਮ ਗੱਲਾਂ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾਂ ਨਸ਼ੇ ਦੀ ਹਾਲਤ ਵਿਚ ਡਰਾਇਵਿੰਗ ਕਰਨਾ ਜਿਸ ਨਾਲ ਅਨੇਕਾਂ ਜਾਨਾਂ ਅਜਾਈ ਚਲੀਆਂ ਜਾਂਦੀਆਂ ਹਨ ਵਰਗੇ ਸਰੀਰਕ ਪ੍ਰਭਾਵ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਬਹੁਤ ਸਾਰੇ ਸਮਾਜਿਕ, ਨੈਤਿਕ ਤੇ ਆਰਥਿਕ ਕਾਰਨ ਵੀ ਹਨ ਜਿਵੇਂ ਕਿ ਨਸ਼ੇ ਕਰਨ ਵਾਲਾ ਵਿਅਕਤੀ ਅਨੁਸ਼ਾਸਨਹੀਣ ਹੋ ਜਾਂਦਾ ਹੈ। ਉਹ ਜੁਏਬਾਜ਼ੀ, ਦੁਰਾਚਾਰ ਜਾਂ ਘਿਨਾਉਣੇ ਤੇ ਅਸੰਭਿਅਕ ਕੰਮ ਕਰਨ ਲੱਗ ਜਾਂਦਾ ਹੈ। ਮਿਲੀਆਂ ਰਿਪੋਰਟਾਂ ਅਨੁਸਾਰ ਹਰ 13 ਸੈਕਿੰਡ ਬਾਅਦ ਇਕ ਭਾਰਤੀ ਦੀ ਮੌਤ ਨਸ਼ੇ ਕਰਕੇ ਹੁੰਦੀ ਹੈ, ਅਤੇ ਪੰਜਾਬ 'ਚ ਹਰ 8 ਘੰਟਿਆਂ ਬਾਅਦ ਇਕ ਨੌਜਵਾਨ ਨਸ਼ੇੜੀ ਮੁੰਡਾ ਮੌਤ ਦੇ ਮੂੰਹ ਜਾ ਰਿਹਾ ਹੈ। ਪੰਜਾਬ ਜਿਹੜਾ ਕਦੇ ਆਪਣੇ ਛੈਲ-ਛਬੀਲੇ ਗੱਭਰੂਆਂ ਅਤੇ ਵਿਕਾਸ ਪੱਖੋਂ ਨੰਬਰ ਇਕ ਸੂਬਾ ਹੁੰਦਾ ਸੀ, ਹੁਣ ਨਸ਼ਿਆਂ 'ਚ ਸਭ ਤੋਂ ਮੋਹਰੀ ਬਣ ਚੁੱਕਾ ਹੈ।

ਕੋਮਾਂਤਰੀ ਨਸ਼ਾ ਵਿਰੋਧੀ ਦਿਵਸ: ਕੋਮਾਂਤਰੀ ਨਸ਼ਾ ਵਿਰੋਧੀ ਦਿਵਸ ਹਰ ਸਾਲ 26 ਜੂਨ ਨੂੰ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਨਸ਼ਿਆਂ ਦੀ ਸਮੱਸਿਆ ਨੇ ਪੂਰੇ ਵਿਸ਼ਵ ਨੂੰ ਆਪਣੀ ਜਕੜ ਵਿੱਚ ਲਿਆ ਹੋਇਆ ਹੈ। ਨਸ਼ਿਆਂ ਦੀ ਵਧਦੀ ਵਰਤੋਂ ਅਤੇ ਸਮਾਜ 'ਤੇ ਪੈ ਰਹੇ ਕੁਪ੍ਰਭਾਵਾਂ ਨੂੰ ਵੇਖਦਿਆਂ ਹੀ ਸੰਯੁਕਤ ਰਾਸ਼ਟਰ ਸੰਘ ਵਲੋਂ ਸਾਲ 1987 ਵਿੱਚ ਨਸ਼ਾ ਵਿਰੋਧੀ ਦਿਵਸ ਹਰ ਸਾਲ 26 ਜੂਨ ਨੂੰ ਮਨਾਉਣ ਦਾ ਮਤਾ ਪਾਸ ਕੀਤਾ ਗਿਆ ਸੀ।

ਸਾਰ-ਅੰਸ਼: ਵਿਦਿਆਰਥੀਆਂ ਵਿੱਚ ਫੈਲ ਰਹੇ ਨਸ਼ੇ ਦੇ ਕੋਹੜ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਮਾਪਿਆਂ, ਸਮਾਜ ਸੇਵੀ ਸੰਸਥਾਵਾਂ, ਸਿਆਸੀ ਲੀਡਰਾਂ, ਸਮਾਜ ਸੇਵੀ ਕਾਰਜਕਰਤਾਵਾਂ, ਸੂਝਵਾਨ ਲੀਡਰਾਂ ਅਤੇ ਧਾਰਮਿਕ ਅਦਾਰਿਆਂ ਨੂੰ ਅੱਗੇ ਆਉਣਾ ਚਾਹੀਦਾ ਹੈ। ਨਸ਼ਿਆਂ ਦੇ ਵਪਾਰੀਆਂ ਨੂੰ ਵੀ ਇਹ ਸਮਝ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਜਦੋਂ ਉਨ੍ਹਾਂ ਦੇ ਆਪਣੇ ਬੱਚੇ ਵੀ ਨਸ਼ਿਆਂ ਦੀ ਦਲਦਲ ਵਿੱਚ ਫਸ ਜਾਣਗੇ ਤਾਂ ਉਹਨਾਂ ਦੀ ਗਲਤ ਢੰਗ ਨਾਲ ਕੀਤੀ ਕਮਾਈ ਕਿਸ ਕੰਮ ਆਵੇਗੀ। ਜੇ ਕਾਲਜਾਂ ਵਿੱਚ ਯੂਨੀਫਾਰਮ ਲੱਗ ਜਾਵੇ ਤਾਂ ਨਸ਼ਿਆਂ ਦੇ ਗੈਂਗ ਦੇ ਮੈਂਬਰਾਂ ਅਤੇ ਵਿਦਿਆਰਥੀਆਂ ਵਿੱਚ ਨਿਖੇੜਾ ਆਸਾਨੀ ਨਾਲ ਹੋ ਸਕਦਾ ਹੈ ਤੇ ਉਹ ਸਕੂਲਾਂ ਨੇੜੇ ਗੇੜੇ ਕਢਦੇ ਪਛਾਣੇ ਜਾ ਸਕਣਗੇ। ਨਸ਼ਿਆਂ ਦੀ ਆਸਾਨੀ ਨਾਲ ਉਪਲੱਬਧਤਾ ਵੀ ਨਸ਼ਿਆਂ ਵੱਲ ਪ੍ਰੇਰਿਤ ਹੋਣ ਦਾ ਕਾਰਨ ਬਣਦੀ ਹੈ ਇਸ ਲਈ ਸਰਕਾਰ ਦੁਆਰਾ ਨਸ਼ਿਆਂ ਰਾਹੀਂ ਰੈਵੈਨਿਊ ਇਕੱਠਾ ਕਰਨ ਨਾਲੋਂ ਆਉਣ ਵਾਲੀ ਪੀੜ੍ਹੀ ਨੂੰ ਨਸ਼ਿਆਂ ਤੋਂ ਬਚਾਉਣ ਨੂੰ ਪਹਿਲ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਨਸ਼ਿਆਂ ਵਿੱਚ ਫਸੇ ਨੌਜਵਾਨਾਂ ਦਾ ਮਾਨਸਿਕ ਅਤੇ ਸਰੀਰਕ ਇਲਾਜ ਕਰਵਾਉਣਾ ਤੇ ਹੋਰਾਂ ਨੂੰ ਇਸ ਬੀਮਾਰੀ ਤੋਂ ਬਚਾਉਣ ਲਈ ਗੰਭੀਰ ਉਪਰਾਲੇ ਕਰਨ ਦੀ ਲੋੜ ਹੈ। ਨਹੀਂ ਤਾਂ ਸਾਡੀ ਆਉਣ ਵਾਲੀ ਪੀੜ੍ਹੀ ਦਾ ਭਵਿੱਖ ਧੁੰਦਲਾ ਹੀ ਨਹੀਂ, ਹਨੇਰੇ ਭਰਿਆ ਹੋਵੇਗਾ।

8.4 ਅਭਿਆਸ ਲਈ ਕੁਝ ਪ੍ਰਸ਼ਨ

8.4.1. ਹੇਠ ਲਿਖੇ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਆਪਣੇ ਸ਼ਬਦਾਂ ਵਿਚ 500 ਸ਼ਬਦਾਂ ਦੀ ਪੈਰ੍ਹਾ-ਰਚਨਾ ਕਰੋ:-

- (ੳ) ਸਾਡੀ ਵਿੱਦਿਆ ਪ੍ਰਣਾਲੀ ਦੀ ਅਜੋਕੀ ਸਥਿਤੀ
- (ਅ) ਅਖ਼ਬਾਰਾਂ ਦੇ ਲਾਭ ਤੇ ਹਾਨੀਆਂ
- (ੲ) ਇੰਟਰਨੈੱਟ
- (ਸ) ਕੰਪਿਊਟਰ ਦਾ ਯੁੱਗ
- (ਹ) ਵਿਗਿਆਨ ਦੀਆਂ ਕਾਢਾਂ
- (ਕ) ਵਿਦਿਆਰਥੀ ਅਤੇ ਅਨੁਸ਼ਾਸਨ
- (ਖ) ਵਿਦਿਆਰਥੀ ਅਤੇ ਰਾਜਨੀਤੀ

8.5 ਸਹਾਇਕ ਪੁਸਤਕਾਂ ਅਤੇ ਹੋਰ ਸਮੱਗਰੀ

8.5.1 ਪੰਜਾਬੀ ਅਖ਼ਬਾਰ:

8.5.1.1 ਪੰਜਾਬੀ ਟ੍ਰਿਬਿਊਨ

8.5.1.2 ਅਜੀਤ

8.5.1.3 ਨਵਾਂ ਜਮਾਨਾ

8.5.2 ਮੈਗਜ਼ੀਨ (ਰਸਾਲੇ):

8.5.2.1 ਹੁਣ

8.5.2.2 ਫ਼ਿਲਹਾਲ

8.5.2.3 ਰਾਗ

8.5.2.4 ਸੰਵਾਦ

8.5.2.5 ਲਕੀਰ

8.5.3 ਇੰਟਰਨੈੱਟ ਸਮੱਗਰੀ

8.5.3.1 <https://suhisaver.org/>

8.5.3.2 <https://www.wikipedia.org/>

8.5.3.3 <https://punjabipedia.org/>

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ-9

ਪੈਰਾ ਰਚਨਾ -ਸਭਿਆਚਾਰਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ

ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

9.0 ਭੂਮਿਕਾ

9.1 ਮੰਤਵ

9.2 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

(ੳ) ਸਭਿਆਚਾਰਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

9.2.1 ਭੂਮਿਕਾ

9.2.2 ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਦਾ ਵਰਨਣ

9.2.3 ਸਾਰ-ਅੰਸ਼

9.3 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

(ਅ) ਸਭਿਆਚਾਰਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਲਈ ਪਾਠ-ਸਮੱਗਰੀ

9.3.1 ਦੇਸ਼ ਪੰਜਾਬ

9.3.2 ਪੰਜਾਬ ਦੀਆਂ ਰੁੱਤਾਂ

9.3.3 ਪੰਜਾਬ ਦੇ ਰਸਮ-ਰਿਵਾਜ

9.3.4 ਪੰਜਾਬ ਦੇ ਮੇਲੇ

9.3.5 ਬਦਲ ਰਿਹਾ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ

9.4 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

9.5 ਸਹਾਇਕ ਪੁਸਤਕਾਂ ਅਤੇ ਹੋਰ ਸਮੱਗਰੀ

9.0 ਭੂਮਿਕਾ: ਸਭਿਆਚਾਰ ਲੋਕ ਸਮੂਹ ਦੁਆਰਾ ਸਿਰਜੀ ਵਿਸ਼ੇਸ਼ ਜੀਵਨ ਜਾਂਚ ਦਾ ਨਾਂ ਹੈ। ਸਭਿਆਚਾਰ ਇੱਕ ਗਤੀਸ਼ੀਲ ਵਰਤਾਰਾ ਹੈ। ਪਦਾਰਥਕ, ਰਾਜਸੀ ਅਤੇ ਹੋਰ ਬਦਲਾਵ ਇਸ ਵਿੱਚ ਤਬਦੀਲੀ ਲਿਆਉਂਦੇ ਰਹਿੰਦੇ ਹਨ। ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦਾ ਅਸਲ ਸਰੂਪ ਵੀ ਇਸ ਗਤੀਸ਼ੀਲਤਾ ਵਿੱਚੋਂ ਪਛਾਣਨ ਦੀ ਲੋੜ ਹੈ। ਬਹੁਤੀ ਵਾਰ ਅਸੀਂ ਅਗਿਆਨਤਾ ਵੱਸ ਪ੍ਰਾਚੀਨਤਾ ਨੂੰ ਹੀ ਸਭਿਆਚਾਰ ਮੰਨਣ-ਮਨਾਉਣ ਦਾ ਯਤਨ ਕਰਦੇ ਹਾਂ। ਵਾਸਤਵ ਵਿੱਚ ਸਭਿਆਚਾਰ ਸੱਚੀ ਅਤੇ ਸੁੱਚੀ, ਵਡੇਰੀ ਅਤੇ ਸੂਝ ਭਰੀ ਸ਼ਖਸੀਅਤ ਸਿਰਜਣ ਲਈ ਮਨੁੱਖਾਂ ਵੱਲੋਂ ਉਸਾਰਿਆ ਗਿਆ ਇੱਕ ਸਾਂਝਾ ਪ੍ਰਬੰਧ ਹੈ। ਇਸੇ ਲੋੜ ਹਿਤ ਘਰ, ਪਰਿਵਾਰ, ਭਾਈਚਾਰਾ, ਰਿਸ਼ਤਾ-ਨਾਤਾ ਪ੍ਰਬੰਧ, ਵਿਆਹ-ਪ੍ਰਬੰਧ, ਰੀਤੀ-ਰਿਵਾਜ, ਵਿਸ਼ਵਾਸ,

ਕਦਰਾਂ-ਕੀਮਤਾਂ, ਪ੍ਰਤਿਮਾਨ, ਕਲਾਵਾਂ, ਪਹਿਰਾਵਾ, ਹਾਰ-ਸ਼ਿੰਗਾਰ, ਲੋਕਧਾਰਾ ਅਤੇ ਅਜਿਹੀਆਂ ਹੋਰ ਵੰਨਗੀਆਂ ਦੀ ਸਿਰਜਣਾ ਹੁੰਦੀ ਆਈ ਹੈ। ਇਹ ਸਭ ਸਿਰਜਣਾਵਾਂ ਮਨੁੱਖ ਨੂੰ ਪਸ਼ੂਪੁਣੇ ਤੋਂ ਉੱਪਰ ਉਠਾ ਕੇ ਉਸਾਰੂ ਅਤੇ ਸੁਚਾਰੂ ਮਨੁੱਖ ਬਣਨ-ਬਣਾਉਣ ਲਈ ਸਿਰਜੇ ਗਏ ਵਸੀਲੇ ਹਨ। ਇਹ ਪਾਠ ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਸਭਿਆਚਾਰ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਸਮਝ ਬਣਾਉਣ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਵੱਖ-ਵੱਖ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਆਪਣੇ ਵਿਚਾਰ ਪੇਸ਼ ਕਰਨ ਦੇ ਸਮਰੱਥ ਬਣਾਉਣ ਦੀ ਭਾਵਨਾ ਹਿੱਤ ਤਿਆਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ।

9.1 ਪਾਠ ਦਾ ਮੰਤਵ: ਇਸ ਪਾਠ ਦਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਗਿਆਨ ਅਤੇ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਨੂੰ ਵਧਾਉਣਾ ਹੈ। ਦੂਜਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀ ਦੇ ਜੀਵਨ ਨੂੰ ਗਿਆਨ ਦੇ ਚਾਨਣ ਨਾਲ ਰੁਸ਼ਨਾਉਣਾ ਹੈ। ਗਿਆਨ ਰੂਪੀ ਪ੍ਰਕਾਸ਼ ਹੀ ਅਗਿਆਨਤਾ ਦੇ ਹਨੇਰੇ ਨੂੰ ਦੂਰ ਕਰ ਸਕਦਾ ਹੈ। ਅਸਲ ਵਿਚ ਗਿਆਨ ਵਿਕਾਸ ਦੀ ਨੀਂਹ ਹੈ। ਸੇ ਉਪਰੋਕਤ ਮੰਤਵਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਪੈਰਾ ਰਚਨਾ ਦਾ ਇਹ ਹਿੱਸਾ ਤਿਆਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਤਾਂ ਜੋ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਗਿਆਨ ਦੇ ਨਾਲ-ਨਾਲ ਉਹਨਾਂ ਦੀ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਅਤੇ ਸਮਰੱਥਾ ਤੋਂ ਜਾਣੂੰ ਕਰਵਾਇਆ ਜਾ ਸਕੇ। ਇਸ ਪਾਠ ਦੀ ਨਾਲ ਉਹ ਜਿੱਥੇ ਨਵੇਂ ਵਿਸ਼ਿਆਂ ਪ੍ਰਤੀ ਆਪਣੀ ਸਮਝ ਬਣਾ ਸਕਣ ਉੱਥੇ ਇਸ ਸਮਝ ਨੂੰ ਪੈਰਾ ਰਚਨਾ ਵਿਚ ਪ੍ਰਗਟ ਕਰਨ ਦੇ ਸਮਰੱਥ ਵੀ ਹੋ ਸਕਣ।

9.2 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

{(ੳ) ਸਭਿਆਚਾਰਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)}: ਪੈਰਾ ਰਚਨਾ ਦੀ ਰੂਪ-ਰੇਖਾ ਵਿਚ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਭੂਮਿਕਾ ਲਿਖਣੀ ਹੈ, ਫਿਰ ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਦਾ ਵਰਨਣ ਅਤੇ ਲੇਖ ਦੇ ਅੰਤ ਉੱਤੇ ਸਾਰ-ਅੰਸ਼ ਲਿਖਣਾ ਹੈ।

9.3 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

{(ਅ) ਸਭਿਆਚਾਰਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਲਈ ਪਾਠ-ਸਮੱਗਰੀ}: ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਓਪਰੇਕਤ ਰੂਪ-ਰੇਖਾ ਅਨੁਸਾਰ ਇਸ ਪਾਠ ਵਿਚ ਸਭਿਆਚਾਰਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਪੈਰਾ ਰਚਨਾ ਦੇ ਮਾਡਲ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖ ਕੇ ਤੁਸੀਂ ਹੋਰ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਕਰਨੀ ਹੈ।

4.4 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ: ਪਾਠ ਦੇ ਅੰਤ ਵਿਚ ਅਭਿਆਸ ਲਈ ਕੁਝ ਪ੍ਰਸ਼ਨ ਦਿੱਤੇ ਗਏ ਹਨ ਜਿਹਨਾਂ ਦੇ ਉੱਤਰ ਓਪਰੇਕਤ ਰੂਪ-ਰੇਖਾ ਅਨੁਸਾਰ ਤੁਸੀਂ ਆਪ ਤਿਆਰ ਕਰਨੇ ਹਨ।

ਸਭਿਆਚਾਰਕ ਵਿਸ਼ਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਮਾਡਲ ਵਜੋਂ ਕੁਝ ਪੈਰਾ ਰਚਨਾਵਾਂ ਹੇਠ ਲਿਖੇ

ਅਨੁਸਾਰ ਹਨ:-

9.3.1 ਦੇਸ਼ ਪੰਜਾਬ

ਭੂਮਿਕਾ: ਪੰਜਾਬ ਉੱਤਰ-ਪੱਛਮੀ ਭਾਰਤ ਦਾ ਇੱਕ ਰਾਜ ਹੈ ਜੋ ਕਿ ਪੰਜਾਬ ਖੇਤਰ ਦਾ ਇੱਕ ਭਾਗ ਹੈ। ਇਸ ਦਾ ਦੂਸਰਾ ਭਾਗ ਪਾਕਿਸਤਾਨ ਵਿੱਚ ਹੈ। ਪੰਜਾਬ ਦਾ ਜੋ ਸਰੂਪ ਇਸ ਸਮੇਂ ਹੈ, ਉਹ ਨਵੰਬਰ 1966 ਵਿੱਚ ਹੋਂਦ ਵਿੱਚ ਆਇਆ ਸੀ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਪੁਰਾਣੇ ਪੰਜਾਬ ਦਾ ਕਈ ਨਾਵਾਂ ਨਾਲ ਇਤਿਹਾਸ ਵਿੱਚ ਵਰਨਣ ਆਉਂਦਾ ਹੈ ਤੇ ਇਸਦੀ ਹੱਦਬੰਦੀ ਵਿੱਚ ਸਮੇਂ-ਸਮੇਂ ਪਰਿਵਰਤਨ ਆਉਂਦੇ ਹਨ। ਇਸ ਦੀ ਸਰਹੱਦ ਉੱਤਰ ਵਿੱਚ ਕੇਂਦਰ ਸ਼ਾਸਤ ਪ੍ਰਦੇਸ਼ ਜੰਮੂ ਅਤੇ ਕਸ਼ਮੀਰ, ਉੱਤਰ-ਪੂਰਬ ਵਿੱਚ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼, ਦੱਖਣ-ਪੂਰਬ ਵਿੱਚ ਹਰਿਆਣਾ, ਦੱਖਣ-ਪੱਛਮ ਵਿੱਚ ਰਾਜਸਥਾਨ ਅਤੇ ਪੱਛਮ ਵਿੱਚ ਪਾਕਿਸਤਾਨੀ ਪੰਜਾਬ ਨਾਲ ਲੱਗਦੀ ਹੈ। ਰਾਜ ਦਾ ਖੇਤਰਫਲ 50,362 ਵਰਗ ਕਿਲੋਮੀਟਰ (19,445 ਵਰਗ ਮੀਲ) ਦਾ ਹੈ ਜੋ ਕਿ ਭਾਰਤ ਦੇ ਕੁਲ ਭੂਗੋਲਿਕ ਖੇਤਰ ਦਾ 1.53% ਹੈ। ਇਹ ਭਾਰਤ ਦਾ ਖੇਤਰ ਵਜੋਂ 20ਵਾਂ ਸਭ ਤੋਂ ਵੱਡਾ ਰਾਜ ਹੈ। ਇਸ ਦੀ ਰਾਜਧਾਨੀ ਚੰਡੀਗੜ੍ਹ ਹੈ।

ਸਪਤ-ਸਿੰਧੂ: ਸੱਤਾਂ ਦਰਿਆਵਾਂ ਦੀ ਇਹ ਧਰਤੀ ਸਪਤ-ਸਿੰਧੂ ਕਹਾਉਂਦੀ ਸੀ। ਸਮੇਂ ਦੇ ਫੇਰ ਨਾਲ ਇਹ ਵਿਸ਼ਾਲ ਸੂਬਾ ਪੰਜ-ਨਦੀਆਂ ਵਿੱਚ ਸਿਮਟ ਕੇ ਪੰਜ-ਨਦ ਅਖਵਾਇਆ, ਜੋ ਮੁਸਲਮਾਨਾਂ ਦੀ ਆਮਦ ਤੋਂ ਬਾਅਦ ‘ਪੰਜ-ਆਬ’ ਬਣ ਗਿਆ। ਸੰਨ 1947 ਈਸਵੀ ਵਿੱਚ ਇਹ ਢਾਈ-ਢਾਈ ਨਦੀਆਂ ਵਿੱਚ ਵੰਡਿਆ ਗਿਆ। ਆਰੀਆਂ ਲੋਕਾਂ ਦੇ ਆਉਣ ਤੋਂ ਪਹਿਲਾਂ ਇੱਥੇ ਦ੍ਰਾਵਿੜ ਲੋਕ ਰਹਿੰਦੇ ਸਨ। ਆਰੀਆਂ ਨੇ ਇੱਥੇ ਆ ਕੇ, ਇਸ ਇਲਾਕੇ ਵਿੱਚ ਵਗਦੇ ਸੱਤ ਦਰਿਆ (ਜਮਨਾ, ਸਤਲੁਜ, ਬਿਆਸ, ਰਾਵੀ, ਝਨਾਬ, ਜੇਹਲਮ, ਤੇ ਸਿੰਧ) ਦੇਖ ਕੇ ਇਸ ਦਾ ਨਾਮ ‘ਸਪਤ ਸਿੰਧੂ’ ਰੱਖਿਆ। ਮਗਰੋਂ ਜਮਨਾ ਤੇ ਸਿੰਧ ਦਰਿਆਵਾਂ ਦੇ ਨਿਖੜਨ ਨਾਲ, ਇਸਨੂੰ ‘ਪੰਚ ਨਦ’ (ਸੰਸਕ੍ਰਿਤ ਵਿੱਚ ਪੰਚ) ਕਿਹਾ ਜਾਣ ਲੱਗ ਪਿਆ। 1947 ਈ. ਵਿੱਚ ਭਾਰਤ ਦੇ ਆਜ਼ਾਦ ਹੋਣ ਸਮੇਂ ਪੰਜਾਬ ਦੀ ਵੰਡ ਹੋਈ।

ਪੰਜਾਬ ਦੀਆਂ ਰਿਆਸਤਾਂ ਦਾ ਹਿੱਸਾ: ਪੰਜਾਬ ਨੂੰ 1956 ਈ. ਵਿੱਚ ਪਟਿਆਲਾ ਤੇ ਪੂਰਬੀ ਪੰਜਾਬ ਦੀਆਂ ਰਿਆਸਤਾਂ ਨੂੰ ਇਸ ਨਾਲ ਮਿਲਾ ਦਿੱਤਾ ਗਿਆ। ਪਹਿਲੀ ਨਵੰਬਰ 1966 ਈ. ਨੂੰ ਨਿਰੋਲ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਆਧਾਰ ‘ਤੇ ਪੰਜਾਬ ਦਾ ਪੁਨਰ-ਗਠਨ ਕੀਤਾ ਗਿਆ। ਇਸ ਵਿੱਚ ਜ਼ਿਲ੍ਹਾ ਗੁਰਦਾਸਪੁਰ, ਅੰਮ੍ਰਿਤਸਰ, ਜਲੰਧਰ, ਫਿਰੋਜ਼ਪੁਰ, ਕਪੂਰਥਲਾ, ਲੁਧਿਆਣਾ, ਪਟਿਆਲਾ, ਸੰਗਰੂਰ, ਤੇ ਬਠਿੰਡਾ ਆਦਿ ਨੂੰ ਸ਼ਾਮਲ ਕੀਤਾ ਗਿਆ। ਪਹਾੜੀ ਬੋਲੀ ਵਾਲੇ ਇਲਾਕਿਆਂ – ਕਾਂਗੜਾ, ਸ਼ਿਮਲਾ, ਡਲਹੋਜ਼ੀ ਤੇ ਅੱਧਾ ਉਨਾ ਨੂੰ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼ ਨਾਲ ਮਿਲਾ ਦਿੱਤਾ ਗਿਆ। ਹਰਿਆਣਵੀ ਬੋਲੀ ਦੇ ਜ਼ਿਲ੍ਹਿਆਂ – ਅੰਬਾਲਾ, ਕਰਨਾਲ, ਰੋਹਤਕ, ਹਿਸਾਰ, ਮਹਿੰਦਰਗੜ੍ਹ ਤੇ ਗੁੜਗਾਵਾਂ ਨੂੰ ਨਿਖੇੜ ਕੇ, ਇੱਕ ਨਵਾਂ ਪ੍ਰਾਂਤ ਰਹਿਆਣਾ ਬਣਾਇਆ ਗਿਆ।

ਪੰਜਾਬ ਦੀ ਅਬਾਦੀ ਅਤੇ ਸਾਖਰਤਾ: 2011 ਦੀ ਭਾਰਤੀ ਮਰਦਮਸ਼ੁਮਾਰੀ ਅਨੁਸਾਰ ਪੰਜਾਬ ਦੀ ਕੁੱਲ ਅਬਾਦੀ 2,77,43,338 ਹੈ, ਜੋ ਕਿ ਪੂਰੇ ਭਾਰਤ ਦਾ 2.29% ਹੈ। ਜਿਸ ਵਿੱਚੋਂ ਪੁਰਸ਼ਾਂ ਦੀ ਗਿਣਤੀ 1,46,39,465 ਹੈ ਅਤੇ ਇਸਤਰੀਆਂ ਦੀ ਗਿਣਤੀ 1,31,03,873 ਹੈ। ਪੰਜਾਬ ਦੀ 15-20% ਅਬਾਦੀ ਹੁਣ ਹੋਰ ਸੂਬਿਆਂ ਤੋਂ ਆਏ ਹੋਏ

ਪ੍ਰਵਾਸੀਆਂ ਦੀ ਹੈ। ਪ੍ਰਾਂਤ ਦੀ ਸਾਖਰਤਾ ਦਰ 75.84% ਹੈ: ਪੁਰਸ਼ ਸਾਖਰਤਾ 80.44% ਅਤੇ ਇਸਤਰੀ ਸਾਖਰਤਾ 70.73% ਹੈ। ਆਬਾਦੀ ਦੇ ਆਧਾਰ 'ਤੇ ਪੰਜਾਬ ਦਾ ਸਭ ਤੋਂ ਵੱਡਾ ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਹੈ ਅਤੇ ਸਭ ਤੋਂ ਛੋਟਾ ਬਰਨਾਲਾ ਹੈ।

ਗੁਰੂਆਂ, ਪੀਰਾ-ਫਕੀਰਾ ਅਤੇ ਯੋਧਿਆਂ ਦੀ ਧਰਤੀ: ਦੇਸ਼ ਭਰਤੀ ਦੇ ਮਾਮਲੇ ਵਿੱਚ ਪੰਜਾਬ ਦਾ ਕੋਈ ਸਾਨੀ ਨਹੀਂ। ਪੰਜਾਬ ਗੁਰੂਆਂ-ਅਵਤਾਰਾਂ, ਪੀਰਾ-ਫਕੀਰਾ, ਯੋਧਿਆਂ, ਸ਼ਹੀਦਾਂ ਤੇ ਸਤੀਆਂ-ਨਾਰਾਂ ਦਾ ਦੇਸ਼ ਹੈ। ਇੱਥੇ ਵੇਦਾਂ ਦੀ ਰਚਨਾ ਹੋਈ, ਜਿਨ੍ਹਾਂ ਨੇ ਰੱਬੀ ਸੰਦੇਸ਼ ਨੂੰ ਘਰ-ਘਰ ਪਹੁੰਚਾਇਆ। ਰਾਮ, ਕ੍ਰਿਸ਼ਨ, ਲਵ ਤੇ ਕੁਸ਼ ਦੇ ਪੈਰਾਂ ਦੇ ਨਿਸ਼ਾਨ ਵੀ ਇੱਥੇ ਹੀ ਮਿਲਦੇ ਹਨ। ਇਹ ਉਹ ਪਵਿੱਤਰ ਧਰਤੀ ਹੈ ਜਿਸ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਜਨਮ ਲਿਆ ਅਤੇ ਸਮੁੱਚੇ ਸੰਸਾਰ ਨੂੰ ਜੀਵਨ-ਜਾਂਚ ਦਾ ਨਵਾਂ ਨਰੋਆਂ ਮਾਰਗ ਦੱਸਿਆ। ਇਸਦੇ ਚੱਪੇ-ਚੱਪੇ ਤੋਂ ਪੀਰ-ਫਕੀਰ ਤੇ ਮਹਾਤਮਾ ਪੁਰਖ ਹੋਏ ਹਨ, ਜਿਨ੍ਹਾਂ ਦੀਆਂ ਯਾਦਗਾਰਾਂ ਅੱਜ ਇਸਦੀ ਸ਼ੋਭਾ ਵਧਾ ਰਹੀਆਂ ਹਨ। ਇਥੋਂ ਦੇ ਬਹਾਦਰ ਸਪੂਤਾਂ ਨੇ ਦੇਸ਼ ਦੀ ਆਜ਼ਾਦੀ ਲਈ ਹੱਸ-ਹੱਸ ਕੇ ਆਪਣੀਆਂ ਜਾਨਾਂ ਵਾਰੀਆਂ।

ਖੇਤੀ ਪ੍ਰਧਾਨ ਸੂਬਾ: ਪੰਜਾਬ ਦਾ ਸਭ ਤੋਂ ਵੱਡਾ ਉਦਯੋਗ ਖੇਤੀਬਾੜੀ ਹੈ। ਇਹ ਭਾਰਤ ਦਾ ਸਭ ਤੋਂ ਵੱਡਾ ਕਣਕ ਉਤਪਾਦਕ ਹੈ। ਕਣਕ ਦੀ ਸਭ ਤੋਂ ਵੱਧ ਪੈਦਾਵਾਰ ਫ਼ਤਿਹਗੜ੍ਹ ਸਾਹਿਬ ਜ਼ਿਲ੍ਹੇ ਵਿੱਚ ਹੁੰਦੀ ਹੈ। ਪੰਜਾਬ ਵਿੱਚ ਏਸ਼ੀਆ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਅਨਾਜ ਮੰਡੀ ਖੰਨਾ ਵਿਖੇ ਹੈ। ਖੇਤੀ ਦੇ ਸੰਬੰਧ ਵਿੱਚ ਪੰਜਾਬ ਭਾਰਤ ਦੇ ਹੋਰ ਪ੍ਰਾਂਤਾਂ ਤੋਂ ਬਹੁਤ ਅੱਗੇ ਹੈ। ਇਥੇ ਕਣਕ, ਝੋਨਾ ਤੇ ਹੋਰ ਅਨਾਜਾਂ ਦੀ ਉਪਜ ਦਿਨੋ-ਦਿਨ ਵੱਧਦੀ ਜਾ ਰਹੀ ਹੈ। ਭਾਰਤ ਨੂੰ ਅੰਨ ਸੰਬੰਧੀ ਸਵੈ-ਨਿਰਭਰ ਬਣਾਉਣ ਵਿੱਚ ਇਸਨੇ ਸਲਾਹੁਣਯੋਗ ਹਿੱਸਾ ਪਾਇਆ ਹੈ। ਅੱਜ ਦੇ ਭਾਰਤ ਵਿੱਚ ਇਸਨੂੰ 'ਅੰਨਦਾਤਾ' ਕਹਿੰਦੇ ਹਨ।

ਪੰਜਾਬ ਦੇ ਪ੍ਰਮੁੱਖ ਉਦਯੋਗ: ਵਿਗਿਆਨਕ ਸਾਜ਼ਾਂ, ਖੇਤੀਬਾੜੀ, ਖੇਡ ਅਤੇ ਬਿਜਲੀ ਸੰਬੰਧੀ ਮਾਲ, ਸਿਲਾਈ ਮਸ਼ੀਨਾਂ, ਮਸ਼ੀਨ ਸੰਦਾਂ, ਸਟਾਰਚ, ਸਾਈਕਲਾਂ, ਖਾਦਾਂ ਵਰਗੀਆਂ ਵਸਤਾਂ ਦਾ ਨਿਰਮਾਣ, ਵਿੱਤੀ ਰੁਜ਼ਗਾਰ, ਸੈਰ-ਸਪਾਟਾ ਅਤੇ ਦਿਉਦਾਰ ਦੇ ਤੇਲ ਅਤੇ ਖੰਡ ਦਾ ਉਤਪਾਦਨ ਹਨ। ਪੂਰੇ ਭਾਰਤ ਵਿੱਚ ਪੰਜਾਬ ਵਿਖੇ ਸਭ ਤੋਂ ਵੱਧ ਇਸਪਾਤ ਦੇ ਰਿੜ੍ਹਵੀਆਂ ਮਿੱਲਾਂ ਦੇ ਕਾਰਖਾਨੇ ਹਨ ਜੋ ਕਿ ਫ਼ਤਿਹਗੜ੍ਹ ਸਾਹਿਬ ਜ਼ਿਲ੍ਹੇ ਦੀ ਇਸਪਾਤ ਨਗਰੀ ਮੰਡੀ ਗੋਬਿੰਦਗੜ੍ਹ ਵਿਖੇ ਹਨ। ਇਸ ਨੂੰ ਸਟੀਲ ਦਾ ਘਰ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਪੰਜਾਬ ਵਿੱਚ ਸਨਅਤੀ ਤਰੱਕੀ ਵੀ ਸਲਾਘਾਯੋਗ ਹੋ ਰਹੀ ਹੈ।

ਪੰਜਾਬ ਦੀ ਭਾਸ਼ਾ: ਪੰਜਾਬੀ ਪੰਜਾਬ ਦੀ ਰਾਜ-ਭਾਸ਼ਾ ਹੈ ਅਤੇ ਇਹ ਗੁਰਮੁਖੀ ਲਿੱਪੀ ਵਿੱਚ ਲਿਖੀ ਜਾਂਦੀ ਹੈ। ਲਗਭਗ ਪੰਦਰਾਂ ਕਰੋੜ ਲੋਕ ਇਸ ਸਮੇਂ ਇਸਨੂੰ ਬੋਲਦੇ ਹਨ। ਪੰਜਾਬੀ ਪਾਕਿਸਤਾਨ ਵਿੱਚ ਵੀ ਸਭ ਤੋਂ ਵੱਧ ਬੋਲੀ ਜਾਣ ਵਾਲੀ ਭਾਸ਼ਾ ਹੈ ਅਤੇ ਪਾਕਿਸਤਾਨ ਦੇ ਪੰਜਾਬ ਸੂਬੇ ਦੀ ਰਾਜਸੀ ਭਾਸ਼ਾ ਹੈ। ਇਹ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼, ਹਰਿਆਣਾ, ਦਿੱਲੀ ਅਤੇ ਪੱਛਮੀ ਬੰਗਾਲ ਦੀ ਦੂਜੀ ਸਰਕਾਰੀ ਭਾਸ਼ਾ ਹੈ। ਪੰਜਾਬੀ ਸਰਕਾਰੀ ਸ਼੍ਰੇਣੀ ਦੇ ਅਨੁਸਾਰ ਇੰਗਲੈਂਡ ਵਿੱਚ ਦੂਜੀ ਅਤੇ ਕੈਨੇਡਾ ਵਿੱਚ ਤੀਜੀ ਸਭ ਤੋਂ ਵੱਧ ਬੋਲੀ ਜਾਣ ਵਾਲੀ ਭਾਸ਼ਾ ਹੈ। ਇਹ ਦੁਨੀਆਂ ਦੀ ਦਸਵੀਂ ਅਤੇ ਏਸ਼ੀਆ ਦੀ ਚੌਥੀ ਸਭ ਤੋਂ ਵੱਧ ਬੋਲੀ ਜਾਣ ਵਾਲੀ ਭਾਸ਼ਾ ਹੈ। ਇਸ ਦੀਆਂ ਭਾਰਤੀ ਪੰਜਾਬ ਵਿੱਚ ਪ੍ਰਮੁੱਖ ਉਪ-ਬੋਲੀਆਂ ਮਾਝੀ, ਮਲਵਈ, ਦੁਆਬੀ ਅਤੇ ਪੁਆਧੀ ਹਨ।

ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ: ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਦੀ ਵਿਸ਼ੇਸ਼ ਭੂਗੋਲਿਕ ਸਥਿਤੀ, ਨਿਵੇਕਲੇ ਜਲਵਾਯੂ ਅਤੇ ਇਤਿਹਾਸਿਕ ਉਤਰਾਵਾਂ-ਚੜ੍ਹਾਵਾਂ ਨੇ ਪੰਜਾਬੀ ਜੀਵਨ-ਜਾਂਚ ਦੇ ਕਈ ਅਜਿਹੇ ਦਿਲਚਸਪ ਅਤੇ ਸ਼ਕਤੀਸ਼ਾਲੀ ਪੱਖ ਉਸਾਰੇ ਹਨ, ਜੋ ਪੰਜਾਬੀਅਤ ਦੇ ਪਛਾਣ-ਚਿੰਨ੍ਹ ਬਣ ਗਏ ਹਨ। ਇਹ ਪੰਜਾਬੀਆਂ ਦੀ ਵੱਖਰੀ ਤਾਸੀਰ, ਚਰਿੱਤਰ, ਮਨੋਰਥਾਂ ਅਤੇ ਆਦਰਸ਼ਾਂ ਵਿੱਚ ਉਜਾਗਰ ਹੁੰਦੇ ਹਨ। ਉਪਜਾਊ ਭੂਮੀ ਕਾਰਨ ਭੁੱਖੇ ਮਰਨਾਂ ਪੰਜਾਬੀਆਂ ਦੇ ਹਿੱਸੇ ਨਹੀਂ ਆਇਆ ਪਰ ਨਾਲ

ਹੀ ਕਰੜੀ ਮਿਹਨਤ ਕਰਕੇ ਇਸ ਤੇ ਹੱਕ ਜਤਾਉਣ ਦੀ ਪ੍ਰਚੰਡ ਪ੍ਰਵਿਰਤੀ ਪੰਜਾਬੀਆਂ ਦਾ ਖਾਸਾ ਹੈ। ਕਿਰਤ ਕਰਨ ਨੂੰ ਮਾਣ ਸਮਝਣਾ ਅਤੇ ਕਿਰਤ ਕਮਾਈ ਉੱਤੇ ਹੱਕ ਜਤਾਉਣਾ ਇਹਨਾਂ ਦੀ ਖੂਬੀ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਸਮੁੱਚੇ ਰੂਪ ਵਿਚ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਲਗਾਤਾਰ ਜੰਗਾਂ, ਯੁੱਧਾਂ ਦਾ ਅਖਾੜਾ ਬਣੇ ਰਹਿਣ ਕਾਰਨ ਪੰਜਾਬੀ ਉੱਜੜਦੇ ਰਹਿਣ ਤੇ ਫੇਰ ਵੱਸਣ ਦੀ ਅਨੇਖੀ ਜੀਵਨ-ਤਾਂਘ ਨਾਲ ਉਤਪੇਤ ਹਨ। ਸੱਭਿਆਚਾਰ ਦਾ ਇਤਿਹਾਸ ਇਸ ਗੱਲ ਦਾ ਗਵਾਹ ਹੈ ਕਿ ਇਸ ਧਰਤੀ ਉੱਤੇ ਉਹੀ ਲੋਕ ਟਿਕੇ ਹਨ ਜੋ ਨਾ ਯੁੱਧ ਤੋਂ ਡਰਦੇ ਸਨ, ਨਾ ਮੌਤ ਤੋਂ ਅਤੇ ਨਾ ਲੁੱਟੇ-ਪੁੱਟੇ ਜਾਣ ਤੋਂ, ਸਗੋਂ ਹਾਲਾਤ ਅਨੁਸਾਰ ਹਮੇਸ਼ਾਂ ਜੀਵਨ ਸੰਘਰਸ਼ ਕਰਨ ਨੂੰ ਤਿਆਰ ਰਹਿੰਦੇ ਸਨ। ਪੰਜਾਬੀ ਪਹਿਲ-ਕਦਮੀ ਕਰਨ ਵਾਲੇ ਹਨ।

9.3.2 ਪੰਜਾਬ ਦੀਆਂ ਰੁੱਤਾਂ

ਭੂਮਿਕਾ: ਪੰਜਾਬੀ ਸਹਿਜ-ਸੁਭਾਵਕ ਕਦੇ ਕੜਕਦੀ ਧੁੱਪ ਸਹਿਣ ਕਰਦੇ ਹਨ, ਕਦੇ ਅਤਿ ਦੀ ਸਰਦੀ ਦਾ ਸਾਹਮਣਾ ਕਰਦੇ ਹਨ, ਕਦੇ ਸੁਗੰਧਮਈ ਰੁੱਤ ਦਾ ਆਨੰਦ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹਨ, ਕਦੇ ਪੱਤਝੜ ਨੂੰ ਹੰਢਾਉਂਦੇ ਹਨ ਅਤੇ ਕਦੇ ਬਰਸਾਤ ਰਾਣੀ ਦੀ ਰਿਮਝਿਮ 'ਚ ਭਿੱਜਦੇ ਰਹਿੰਦੇ ਹਨ। ਸਾਧਾਰਨ ਤੌਰ 'ਤੇ ਆਮ ਲੋਕ ਪੰਜਾਬ ਵਿੱਚ ਦੋ ਰੁੱਤਾਂ-ਇੱਕ ਗਰਮੀ ਦੀ ਅਤੇ ਦੂਜੀ ਸਰਦੀ ਦੀ ਮੰਨ ਲੈਂਦੇ ਹਨ ਪਰ ਸਾਡੇ ਵਸਿਸ਼ਟ ਗ੍ਰੰਥ, ਲੋਕ-ਵੇਦ ਅਤੇ ਹੋਰ ਵਿਰਾਸਤ-ਮੂਲਕ ਸਰੋਤ ਇਸ ਗੱਲ ਦੀ ਪੁਖਤਾ ਗਵਾਹੀ ਭਰਦੇ ਹਨ ਕਿ ਪੰਜਾਬ ਵਿੱਚ ਛੇ ਰੁੱਤਾਂ ਦੇ ਰਸ-ਰੰਗ ਨੂੰ ਮਾਣਿਆ ਜਾਂਦਾ ਰਿਹਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਲੇਖ ਵਿਚ ਪੰਜਾਬ ਦੀਆਂ ਰੁੱਤਾਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਮੁਹੱਈਆ ਕਰਵਾਈ ਗਈ ਹੈ।

ਬਸੰਤ ਰੁੱਤ : ਬਸੰਤ ਰੁੱਤ, ਮਨੁੱਖ ਜਾਤੀ ਦੇ ਹਰਸ਼ੇ-ਉਲਾਸ ਭਰਪੂਰ ਭਾਵਨਾਵਾਂ, ਉਦਗਾਰਾਂ, ਕੰਮਾਂ-ਧੰਦਿਆਂ, ਖੁਸ਼ੀਆਂ-ਖੇਡਿਆਂ ਆਦਿ ਨੂੰ ਜਨਮ ਦੇਣ, ਪ੍ਰਫੁੱਲਤ ਕਰਨ ਅਤੇ ਇਨ੍ਹਾਂ ਸਭਨਾਂ ਦੇ ਵਿਗਸਣ ਦੀ ਰੁੱਤ ਹੈ। ਹਿੰਦੀ, ਪੰਜਾਬੀ, ਅੰਗਰੇਜ਼ੀ, ਸੰਸਕ੍ਰਿਤ ਆਦਿ ਭਾਸ਼ਾਵਾਂ ਦੇ ਅਨੇਕਾਂ ਕਵੀਆਂ ਨੇ ਇਸ ਰੁੱਤ ਦਾ ਆਪੇ-ਆਪਣੀਆਂ ਕਾਵਿ-ਰਚਨਾਵਾਂ ਰਾਹੀਂ ਵਰਣਨ ਕੀਤਾ ਹੈ।

ਆਧੁਨਿਕ ਪੰਜਾਬੀ ਕਾਵਿ ਦੇ ਮੋਢੀ ਉਸਰੌਈਏ ਲਾਲਾ ਧਨੀ ਰਾਮ ਚਾਤ੍ਰਕ ਨੇ ਇਸ ਰੁੱਤ ਵਿੱਚ ਖੇਤਾਂ 'ਚ ਸਰ੍ਹੋਂ ਦੇ ਫੁੱਲਾਂ ਦੇ ਖਿੜਨ ਦੇ ਦ੍ਰਿਸ਼ ਨੂੰ ਪੇਸ਼ ਕਰਦਿਆਂ ਖੂਬ ਕਿਹਾ ਹੈ:

*ਪੰਛੀਆਂ ਨੇ ਗਾਇਆ ਹਿੰਡੋਲ ਤੇ ਬਸੰਤ ਰਾਗ
ਚਿਰਾਂ ਪਿੱਛੋਂ ਰੱਬ ਨੇ ਮੁਰਾਦਾਂ ਨੇ ਵਿਖਾਲੀਆਂ।
ਕੇਸਰੀ ਦੁਪੱਟੇ ਨੂੰ ਬਸੰਤ ਕੌਰ ਪਹਿਨ ਜਦੋਂ,
ਡੇਰੇਦਾਰ ਨੈਣਾਂ ਵਿੱਚ ਸੁੱਟੀਆਂ ਗਲਾਲੀਆਂ।*

ਬਸੰਤ ਰੁੱਤ ਨੂੰ 'ਰੁੱਤਾਂ ਦੀ ਰਾਣੀ' ਆਖਿਆ ਜਾਂਦਾ ਹੈ। ਬਸੰਤ ਰੁੱਤ ਦੇ ਦਿਨੀਂ ਬਸੰਤੀ ਪਹਿਰਾਵਾ ਲੋਕਾਂ ਲਈ ਮਨਚਾਹਾ ਬਣ ਜਾਂਦਾ ਹੈ। ਗੱਭਰੂ ਬਸੰਤੀ ਰੰਗ ਦੀਆਂ ਪੱਗਾਂ ਬੰਨ੍ਹਦੇ ਹਨ ਅਤੇ ਹੋਰ ਕੱਪੜੇ ਵੀ ਇਸੇ ਰੰਗ 'ਚ ਰੰਗਵਾ ਕੇ

ਜਾਂ ਖਰੀਦ ਕੇ ਪਹਿਨਦੇ ਹਨ। ਕੁੜੀਆਂ ਵੀ ਬਸੰਤੀ ਰੰਗ ਦੀਆਂ ਚੁੰਨੀਆਂ ਲੈਂਦੀਆਂ ਹਨ ਅਤੇ ਬਸੰਤੀ ਰੰਗ ਦੇ ਸੂਟ ਪਾਉਂਦੀਆਂ ਹਨ। ਲੋਕ-ਗੀਤਾਂ ਵਿੱਚ ਵੀ ਬਸੰਤ ਰੁੱਤ ਦਾ ਖੂਬ ਚਿਤਰਣ ਹੈ:

*“ਕਾਹਨੂੰ ਆ ਗਿਓਂ ਬਸੰਤੀ ਚੀਰਾ ਬੰਨ੍ਹ ਕੇ,
ਮਾਪਿਆਂ ਨੇ ਨਹੀਓਂ ਤੇਰਨੀ।”*

ਪੰਜਾਬੀ ਲੋਕ ਮਨਾਂ ਅਤੇ ਪੰਜਾਬ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਬਸੰਤ ਰੁੱਤ ਦਾ ਖੂਬ ਮਹੱਤਵ ਹੈ। ਪੰਜਵੇਂ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੇ ਸਮੇਂ ਬਸੰਤ ਪੰਚਮੀ ਨੂੰ ਗੁਰੂ ਦੀ ਸੰਗਤ ਗੁਰਦੁਆਰਾ ਛੇਹਰਟਾ ਸਾਹਿਬ, ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਆਇਆ ਕਰਦੀ ਸੀ। ਇਹ ਰੁੱਤ ਬਹਾਦਰੀ, ਸੂਰਮਗਤੀ ਅਤੇ ਅਣਖ-ਗ਼ੈਰਤ ਦੀ ਵੀ ਪ੍ਰਤੀਕ ਹੈ। ਅੰਗਰੇਜ਼ ਪ੍ਰਸ਼ਾਸਨ ਵੱਲੋਂ ਨਾਮਧਾਰੀ ਸੰਪਰਦਾਇ ਦੇ ਸਤਿਗੁਰੂ ਅਤੇ ਦੇਸ਼-ਭਗਤ ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਨੂੰ 1873 ਈਸਵੀ ਵਿੱਚ ਬਸੰਤ ਪੰਚਮੀ ਵਾਲੇ ਦਿਨ ਦੇਸ਼ ਵਿੱਚੋਂ ਜਲਾਵਤਨ ਕਰਕੇ ਰੰਗੂਨ ਭੇਜ ਦਿੱਤਾ ਗਿਆ ਸੀ।

ਸ਼ਹੀਦ-ਏ-ਆਜ਼ਮ ਸ. ਭਗਤ ਸਿੰਘ ਦੀ ਤੀਬਰ ਇੱਛਾ ਹੁੰਦੀ ਸੀ ਕਿ ਉਸ ਦੀ ਮਾਤਾ, ਉਸ ਨੂੰ ਅਣਖ-ਗ਼ੈਰਤ ਅਤੇ ਬਹਾਦਰੀ ਦੇ ਚਿੰਨ੍ਹ ਭਾਵ ਬਸੰਤੀ ਰੰਗ ਦਾ ਪਹਿਰਾਵਾ ਬਣਵਾ ਕੇ ਪਾਇਆ ਕਰੇ। ਇਸੇ ਕਰਕੇ ਭਗਤ ਸਿੰਘ ਸਦਾ ਸ੍ਰੀ ਬਿਸਮਿਕ ਦੁਆਰਾ ਰਚਿਆ ਬੀਰਰਸ ਭਰਪੂਰ ਇਹ ਗੀਤ ਅਕਸਰ ਗਾਉਂਦਾ ਹੁੰਦਾ ਸੀ:

*ਮੇਰਾ ਰੰਗ ਦੇ ਬਸੰਤੀ ਚੋਲਾ,
ਮਾਏ! ਰੰਗ ਦੇ ਬਸੰਤੀ ਚੋਲਾ।*

ਬਸੰਤ ਸਾਂਝੇ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਦਾ ਹਰਮਨ-ਪਿਆਰਾ ਤਿਉਹਾਰ ਰਿਹਾ ਹੈ। ਇਸ ਤਿਉਹਾਰ ਦੀ ਪਰੰਪਰਾ ਨੂੰ ਪ੍ਰਚਲਤ ਮਿਥਿਹਾਸ ਅਤੇ ਇਤਿਹਾਸ ਵਿੱਚੋਂ ਵੀ ਖੂਬ ਪਛਾਣਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਗਰਮੀ ਦੀ ਰੁੱਤ: ਸੰਜਮੀ ਰੁੱਤਾਂ 'ਚੋਂ ਸਭ ਤੋਂ ਤੱਤੀ ਰੁੱਤ ਹੁੰਦੀ ਹੈ ਜੋ ਬਸੰਤ ਅਤੇ ਪੱਤਝੜ ਦੀਆਂ ਰੁੱਤਾਂ ਵਿਚਕਾਰ ਆਉਂਦੀ ਹੈ। ਗਰਮੀਆਂ ਦੀ ਆਇਨੰਤ ਵੇਲੇ ਦਿਨ ਸਭ ਤੋਂ ਲੰਮੇ ਅਤੇ ਰਾਤਾਂ ਸਭ ਤੋਂ ਛੋਟੀਆਂ ਹੁੰਦੀਆਂ ਹਨ ਅਤੇ ਦਿਨਾਂ ਦੀ ਲੰਬਾਈ ਆਇਨੰਤ ਤੋਂ ਬਾਅਦ ਘਟਦੀ ਜਾਂਦੀ ਹੈ। ਗਰਮੀ ਜਾਂ ਹੁਨਾਲੇ ਦੇ ਅਰੰਭ ਦੀ ਮਿਤੀ ਪੌਣ-ਪਾਣੀ, ਰਵਾਇਤ ਅਤੇ ਸੱਭਿਆਚਾਰ ਮੁਤਾਬਕ ਬਦਲਦੀ ਰਹਿੰਦੀ ਹੈ ਪਰ ਜਦੋਂ ਉੱਤਰੀ ਅਰਧਗੋਲੇ ਵਿੱਚ ਗਰਮੀ ਹੁੰਦੀ ਹੈ ਤਾਂ ਦੱਖਣੀ ਅਰਧਗੋਲੇ ਵਿੱਚ ਸਿਆਲ ਚੱਲ ਰਿਹਾ ਹੁੰਦਾ ਹੈ।

ਵਰਖਾ ਰੁੱਤ: ਪੰਜਾਬ ਵਿੱਚ ਵਰਖਾ ਰੁੱਤ ਦਾ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਵ ਹੈ। ਇਸਦਾ ਸੰਬੰਧ ਇੱਕ ਪਾਸੇ ਕਿਸਾਨੀ ਨਾਲ ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਗਰਮੀ ਦੇ ਮੌਸਮ ਦੇ ਬਦਲਣ ਨਾਲ ਅਤੇ ਸੱਭਿਆਚਾਰਕ ਤੌਰ ਤੇ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਦੀਆਂ ਉਮੰਗਾਂ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਗਰਮੀ ਦੀ ਰੁੱਤ ਪਿੱਛੋਂ, ਸਾਵਣ ਤੇ ਭਾਦਰੋ (ਜੁਲਾਈ, ਅਗਸਤ) ਵਿੱਚ ਵਰਖਾ ਰੁੱਤ ਆਉਂਦੀ ਹੈ। ਗਰਮੀ ਤੋਂ ਤ੍ਰਾਹੇ ਹੋਏ ਲੋਕ ਬੱਦਲਾਂ ਤੇ ਵਰਖਾ ਲਈ ਅਰਦਾਸਾਂ ਕਰਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੀਆਂ ਅਰਦਾਸਾਂ ਤੇ ਪੁਕਾਰਾਂ ਸਾਵਣ ਦੇ ਮਹੀਨੇ ਸੁਣੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਕਾਲੀਆਂ ਘਟਾਵਾਂ ਚੜ੍ਹ ਪੈਂਦੀਆਂ ਹਨ ਤੇ ਰਿਮ-ਝਿਮ ਹੋਣ ਲੱਗ ਪੈਂਦੀ ਹੈ। ਲੋਕ ਖੁਸ਼ੀ ਨਾਲ ਬਾਵਲੇ ਹੋ ਜਾਂਦੇ ਹਨ। ਮੀਂਹ ਗਰਮੀ ਨੂੰ ਝਾੜ ਦਿੰਦਾ ਹੈ। ਮੇਰ ਤੇ ਬੰਬੀਹੇ ਕੂਕਣ ਲੱਗਦੇ ਹਨ। ਕੋਇਲ ਕੂ-ਕੂ ਕਰਦੀ ਹੈ। ਬ੍ਰਿਛ-ਬੂਟੇ ਧੋਤੇ ਜਾਂਦੇ ਹਨ ਤੇ ਚਾਰੇ ਪਾਸੇ ਹਰਿਆਵਲ ਹੀ ਹਰਿਆਵਲ ਹੋ ਜਾਂਦੀ ਹੈ। ਵਰਖਾ ਰੁੱਤ ਦੇ ਜੇ ਐਨੇ ਲਾਭ ਹਨ ਤਾਂ ਕਈ ਵਾਰ ਦੁਖਦਾਈ ਵੀ ਸਿੱਧ ਹੁੰਦੀ ਹੈ। ਬਹੁਤੀਆਂ ਬਾਰਿਸ਼ਾਂ ਨਾਲ ਨਦੀਆਂ ਵਿੱਚ ਹੜ੍ਹ ਆ ਜਾਂਦੇ ਹਨ। ਪਿੰਡਾਂ ਦੇ

ਪਿੰਡ ਇਸਦੀ ਮਾਰ ਹੇਠ ਆ ਜਾਂਦੇ ਹਨ। ਜਾਨ ਤੇ ਮਾਲ, ਦੇਹਾਂ ਦੀ ਤਬਾਹੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਮੱਛਰਾਂ ਮੱਖੀਆਂ ਦੀ ਨਵੀਂ ਫੌਜ ਤਿਆਰ ਹੋ ਜਾਂਦੀ ਹੈ ਤੇ ਰੋਗਾਂ ਦਾ ਆਰੰਭ ਹੋ ਜਾਂਦਾ ਹੈ।

ਹੇਮੰਤ ਰੁੱਤ: ਬਰਸਾਤ ਦੀ ਰੁੱਤ ਬੀਤਣ ਮਗਰੋਂ ਅੱਸੂ-ਕੱਤਕ (ਸਤੰਬਰ-ਅਕਤੂਬਰ) ਵਿੱਚ ਗਰਮੀ ਘੱਟ ਜਾਂਦੀ ਹੈ ਤੇ ਸਰਦੀ ਦਾ ਆਰੰਭ ਹੋਣਾ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦਾ ਹੈ। ਮੌਸਮ ਇੱਕ ਸਾਰ ਹੋ ਜਾਂਦਾ ਹੈ। ਰਾਤ ਵੇਲੇ ਸਰਦੀ ਤੇ ਦਿਨੇ ਕੁੱਝ ਗਰਮੀ ਹੁੰਦੀ ਹੈ। ਇਹ ਰੁੱਤ ਵੀ ਕਾਫ਼ੀ ਹਰਿਆਲੀ ਵਾਲੀ ਹੁੰਦੀ ਹੈ। ਬਰਸਾਤ ਦੇ ਮੌਸਮ ਦੀ ਹਰਿਆਲੀ ਘੱਟ ਜਾਂਦੀ ਹੈ ਅਤੇ ਸਰਦੀ ਕਾਰਨ, ਰੁੱਖਾਂ ਤੇ ਪੱਤੇ ਆਪਣਾ ਰੰਗ ਬਦਲਣ ਲੱਗਦੇ ਹਨ। ਇਸ ਰੁੱਤ ਨੂੰ ਤਿਉਹਾਰਾਂ ਦੀ ਰੁੱਤ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਦੁਸ਼ਹਿਰਾ ਤੇ ਦੀਵਾਲੀ ਲਗਭਗ ਇਸੇ ਮੌਸਮ ਵਿੱਚ ਆਉਂਦੇ ਹਨ। ਮੌਸਮ ਠੀਕ ਹੋਣ ਕਰਕੇ, ਲੋਕੀ ਸੈਂਖੀ ਤਰ੍ਹਾਂ ਇਨ੍ਹਾਂ ਵਿੱਚ ਹਿੱਸਾ ਲੈ ਸਕਦੇ ਹਨ।

ਸਰਦ ਰੁੱਤ : ਹੇਮੰਤ ਜਾਂ ਹੁਨਾਲ ਦੀ ਰੁੱਤ ਬੀਤਣ ਮਗਰੋਂ ਸਰਦ ਰੁੱਤ ਆ ਜਾਂਦੀ ਹੈ। ਇਹ ਰੁੱਤ ਮੱਘਰ ਤੇ ਪੋਹ (ਨਵੰਬਰ, ਦਸੰਬਰ) ਵਿੱਚ ਆਪਣੇ ਸਿਖਰ ਦੇ ਹੁੰਦੀ ਹੈ। ਇਹ ਰੁੱਤ ਸਭ ਤੋਂ ਲੰਮੀ ਹੁੰਦੀ ਹੈ ਤੇ ਜਨਵਰੀ ਦੇ ਮਹੀਨੇ ਤੱਕ ਜਾਰੀ ਰਹਿੰਦੀ ਹੈ। ਇਸ ਮਹੀਨੇ ਵਿੱਚ ਤਾਪਮਾਨ, ਕਈ ਵਾਰ ਸਿਫ਼ਰ ਤੱਕ ਡਿਗ ਪੈਂਦਾ ਹੈ। ਪਹਾੜਾਂ ਉੱਤੇ ਬਰਫ਼ ਪੈਣ ਨਾਲ ਇੱਥੋਂ ਦਾ ਤਾਪਮਾਨ ਵੀ ਘੱਟ ਜਾਂਦਾ ਹੈ। ਲੋਕ ਪਾਲੇ ਨਾਲ ਠਰੂ-ਠਰੂ ਕਰਨ ਲੱਗਦੇ ਹਨ। ਗਰਮ ਕੱਪੜੇ ਪਾਏ ਜਾਂਦੇ ਹਨ। ਸ਼ਾਲਾਂ ਤੇ ਕੰਬਲਾਂ ਵਿੱਚ ਆਪਣੇ ਆਪ ਨੂੰ ਲੁਕਾਇਆ ਜਾਂਦਾ ਹੈ। ਬਰਫ਼ੀਲੀ ਹਵਾ ਹੱਡਾਂ ਨੂੰ ਚੀਰਦੀ ਜਾਂਦੀ ਹੈ। ਲੋਕ ਬਾਹਰ ਨਿਕਲਣ ਤੋਂ ਘਬਰਾਉਂਦੇ ਹਨ। ਰੁੱਖਾਂ ਦੇ ਪੱਤੇ ਸਰਦੀ ਨਾਲ ਪੀਲੇ ਹੋ ਜਾਂਦੇ ਹਨ। ਲੋਕੀ ਚੁੱਲ੍ਹੇ ਤੇ ਹੀਟਰ ਬਾਲ ਕੇ ਨਿੱਘ ਲੈਣ ਦਾ ਯਤਨ ਕਰਦੇ ਹਨ। ਵਧੇਰੇ ਸਰਦੀ ਕਰਕੇ ਸੜਕਾਂ ਤੇ ਫੁੱਟਪਾਥਾਂ 'ਤੇ ਰਹਿਣ ਵਾਲੇ ਗਰੀਬ ਲੋਕ ਕਈ ਵਾਰ ਪਾਲੇ ਨਾਲ ਆਕੜ ਕੇ ਮੌਤ ਦੇ ਮੂੰਹ ਜਾ ਪੈਂਦੇ ਹਨ।

ਪੱਤਝੜ ਰੁੱਤ : ਸਰਦੀਆਂ ਮੁੱਕਣ ਤੇ ਪੱਤਝੜ ਦੀ ਰੁੱਤ ਆ ਜਾਂਦੀ ਹੈ। ਦਰੱਖਤਾਂ ਦੇ ਪੱਤੇ ਝੜਨ ਲੱਗਦੇ ਹਨ। ਬੂਟੇ ਸੁੱਕ ਜਾਂਦੇ ਹਨ। ਫੁੱਲ ਕੁਮੁਲਾ ਜਾਂਦੇ ਹਨ। ਬਾਗ਼-ਬਗੀਚੇ ਵੀਰਾਨ ਹੋ ਜਾਂਦੇ ਹਨ। ਮਾਘ ਦਾ ਮਹੀਨਾ ਸਰਦੀ ਦਾ ਹੁੰਦਾ ਹੈ ਪਰੰਤੂ ਫ਼ਗਣ ਵਿੱਚ ਸੂਰਜ ਦੇ ਕੁੱਝ ਉੱਚੇ ਹੋਣ ਨਾਲ ਸਰਦੀ ਘੱਟ ਲੱਗਦੀ ਹੈ ਅਤੇ ਬਸੰਤ ਰੁੱਤ ਦੇ ਆਸਾਰ ਪੈਦਾ ਹੋਣ ਲੱਗਦੇ ਹਨ। ਇਸ ਪ੍ਰਕਾਰ ਰੁੱਤਾਂ ਦਾ ਇਹ ਚੱਕਰ ਫਿਰ ਦੁਬਾਰਾ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦਾ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਪੰਜਾਬ ਦੀਆਂ ਰੁੱਤਾਂ ਦੀ ਵੰਨ-ਸੁਵੰਨਤਾ ਇਸਨੂੰ ਵਿਲੱਖਣਤਾ ਤੇ ਸੁੰਦਰਤਾ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੈ। ਹਰ ਰੁੱਤ ਦਾ ਆਪਣਾ ਨਿਵੇਕਲਾ ਵਾਤਾਵਰਨ, ਪੈਦਾਵਾਰ, ਤੇ ਸੁਆਦ ਹੈ। ਫ਼ਸਲਾਂ ਤੇ ਫ਼ਲ ਵੀ ਹਰ ਰੁੱਤ ਦੇ ਵੱਖਰੇ-ਵੱਖਰੇ ਹਨ। ਮਨੁੱਖ ਦਾ ਸੁਭਾਅ ਹੈ ਕਿ ਉਹ ਇੱਕ ਰੁੱਤ ਦੇ ਸੁਆਦ ਤੇ ਸਖ਼ਤੀਆਂ ਤੋਂ ਬਾਅਦ ਦੂਜੀ ਰੁੱਤ ਦੀ ਕਾਮਨਾ ਕਰਦਾ ਹੈ। ਕੁਦਰਤ ਬੜੀ ਕਾਰਸਾਜ਼ ਹੈ। ਉਹ ਉਸਦੀਆਂ ਕਾਮਨਾਵਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਰੁੱਤਾਂ ਬਦਲਦੀ ਰਹਿੰਦੀ ਹੈ। ਪੰਜਾਬੀਆਂ ਨੂੰ ਇਹ ਅਵਸਰ ਹਰ ਸਾਲ ਕੁਦਰਤ ਵੱਲੋਂ ਆਪਣੇ ਆਪ ਮਿਲਦਾ ਰਹਿੰਦਾ ਹੈ।

9.3.3 ਪੰਜਾਬ ਦੇ ਰਸਮ-ਰਿਵਾਜ

ਭੂਮਿਕਾ : ਰਸਮ-ਰਿਵਾਜ, ਰਹੁ-ਰੀਤਾਂ ਤੇ ਸੰਸਕਾਰ ਭਾਈਚਾਰਕ ਜੀਵਾਂ ਦੇ ਮਨਾਂ ਦੀਆਂ ਸਿੱਕਾਂ, ਸੱਧਰਾਂ ਤੇ ਜਜ਼ਬਿਆਂ ਦੀ ਤਰਜਮਾਨੀ ਕਰਦੇ ਹਨ। ਸਮਾਜਿਕ ਜੀਵਨ ਦਾ ਤਾਣਾ-ਪੇਟਾ ਹੋਣ ਕਾਰਨ, ਰਸਮ-ਰਿਵਾਜ, ਕਿਸੇ ਵੀ ਸੱਭਿਆਚਾਰ ਦੇ ਜ਼ਰੂਰੀ ਅੰਗ ਹੁੰਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਰਸਮਾਂ-ਰਿਵਾਜਾਂ ਜਾਂ ਸੰਸਕਾਰਾਂ ਤੋਂ ਲੋਕਾਂ ਦੀਆਂ ਸੱਧਰਾਂ, ਉਮੰਗਾਂ ਤੇ

ਭਾਈਚਾਰਕ ਜੀਵਨ ਦੇ ਪੱਧਰ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ। ਇਹ ਰਸਮ-ਰਿਵਾਜ ਵਧੇਰੇ ਕਰਕੇ ਜਨਮ, ਵਿਆਹ ਤੇ ਮੌਤ ਨਾਲ ਸੰਬੰਧਿਤ ਹੁੰਦੇ ਹਨ। ਪੰਜਾਬ ਦਾ ਸੱਭਿਆਚਾਰ ਰਸਮ-ਰਿਵਾਜ ਪੱਖੋਂ ਇੱਕ ਅਮੀਰ ਸੱਭਿਆਚਾਰ ਹੈ। ਪੰਜਾਬੀ ਹਰ ਸਮੇਂ ਤੇ ਸਥਿਤੀ ਵਿੱਚੋਂ ਖੁਸ਼ੀ ਪ੍ਰਾਪਤ ਕਰ ਹੀ ਲੈਂਦੇ ਹਨ ਤੇ ਸਮਾਜਿਕ ਕਾਰਜਾਂ ਨੂੰ ਵਿਧੀਬੱਧ ਤਰੀਕੇ ਦੁਆਰਾ ਸੰਪੰਨ ਕਰਦੇ ਹਨ। ਇੱਥੇ ਪੰਜਾਬ ਸੱਭਿਆਚਾਰ ਵਿਚਲੇ ਜਨਮ, ਵਿਆਹ-ਸ਼ਾਦੀ ਤੇ ਮੌਤ ਨਾਲ ਸੰਬੰਧਿਤ ਰਸਮਾਂ ਰਿਵਾਜਾਂ ਬਾਰੇ ਗੱਲ ਕੀਤੀ ਜਾਵੇਗੀ।

ਜਨਮ ਸੰਬੰਧੀ ਰਸਮ-ਰਿਵਾਜ : ਜਣੇਪੇ ਦੀਆਂ ਰਸਮਾਂ ਵਿੱਚ ਜਣੇਪੇ ਤੋਂ ਪਿੱਛੋਂ ਬੱਚਾ ਤੇ ਜੱਚਾ ਨੂੰ ਧੂਫ਼ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ ਜਾਂ ਦੀਵਾ ਬਾਲ ਕੇ ਰੱਖਿਆ ਜਾਂਦਾ ਸੀ, ਜਿਹੜਾ ਦਸ ਦਿਨ ਲਗਾਤਾਰ ਜਲਦਾ ਰਹਿੰਦਾ ਸੀ। ਮੁੰਡਾ ਜੰਮਿਆਂ ਹੋਵੇ ਤਾਂ ਪਿੰਡ ਦੇ ਲਾਗੀ ਅਤੇ ਭਾਈਚਾਰੇ ਦੇ ਹੋਰ ਬੰਦੇ ਵਧਾਈਆਂ ਲੈ ਕੇ ਆ ਜਾਂਦੇ ਸਨ।

ਜਨਮ ਤੋਂ ਪਿੱਛੋਂ ਗੁੜ੍ਹਤੀ ਦੀ ਰਸਮ ਮਹੱਤਵਪੂਰਨ ਮੰਨੀ ਜਾਂਦੀ ਹੈ। ਬੱਚੇ ਨੂੰ ਦਿੱਤੀ 'ਗੁੜ੍ਹਤੀ' ਦਾ ਬੱਚੇ ਦੇ ਸੁਭਾਅ ਉੱਤੇ ਚੋਖਾ ਅਸਰ ਹੁੰਦਾ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਗੁੜ੍ਹਤੀ ਮਿਸਰੀ ਦੀ ਡਲੀ ਜਾਂ ਕਿਸੇ ਬੱਕਰੀ ਦੇ ਦੁੱਧ ਦੀ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ। ਗੁੜ੍ਹਤੀ ਦੇਣ ਦੇ ਸਮੇਂ ਤੱਕ ਮਾਂ ਆਪਣੇ ਬੱਚੇ ਨੂੰ ਦੁੱਧ ਨਹੀਂ ਚੁੰਘਾਉਂਦੀ।

ਜਣੇਪੇ ਤੋਂ ਪੰਜ ਦਿਨ ਪਿੱਛੋਂ 'ਪੰਜਵੀਂ-ਨਹਾਉਣ' ਦੀ ਰੀਤ ਨਿਭਾਈ ਜਾਂਦੀ ਹੈ। ਪੰਜਵੇਂ ਦਿਨ ਮਾਵਾਂ ਪਾਣੀ ਵਿੱਚ ਸੋਜੀ, ਮੇਥੀ ਜਾਂ ਵਣ ਦੇ ਪੱਤੇ ਉਬਾਲ ਕੇ ਨਹਾਉਂਦੀਆਂ ਹਨ। ਇਹ 'ਪੰਜਵੀਂ-ਨਹਾਉਣ' ਦਾਈ ਕਰਵਾਉਂਦੀ ਹੈ।

ਛੇਵੇਂ ਦਿਨ ਚੌਂਕ ਪੂਰ ਕੇ ਮਾਂ ਨੂੰ ਰੋਟੀ ਖੁਆਈ ਜਾਂਦੀ ਹੈ। ਇਸ ਰੀਤ ਨੂੰ ਪੰਜਾਬ ਵਿੱਚ 'ਛਟੀ' ਕਹਿੰਦੇ ਹਨ। ਇਸ ਵੇਲੇ ਮਾਂ ਰੱਜ ਕੇ ਖਾਂਦੀ ਹੈ। ਵਿਸ਼ਵਾਸ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਉਹ ਜਿੰਨਾ ਨੀਅਤ ਭਰ ਕੇ ਖਾਏਗੀ, ਉਨੀ ਹੀ ਉਸ ਬੱਚੇ ਦੀ ਨੀਅਤ ਭਰੀ ਰਹੇਗੀ।

ਪੰਜਾਬ ਵਿੱਚ 'ਬਾਹਰ ਵਧਾਉਣ' ਦੀ ਰਸਮ ਤੇਰ੍ਹਵੇਂ ਦਿਨ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਮੁੰਡਾ ਹੋਵੇ ਤਾਂ ਇਸੇ ਸਮੇਂ ਸਾਰੇ ਲਾਗੀ ਤੋਹਫ਼ੇ ਲੈ ਕੇ ਵਧਾਈਆਂ ਦੇਣ ਆਉਂਦੇ ਹਨ। ਘਰ ਵਾਲੇ ਲਾਗੀਆਂ ਨੂੰ ਲਾਗ ਦੇ ਕੇ ਭਾਈਚਾਰੇ ਵਿੱਚ ਪਾਣੀ ਦੀ ਗੜਵੀ ਲੈ ਕੇ ਬਾਹਰ ਜਾਂਦੀ ਹੈ। ਬਾਹਰੋਂ ਚੰਗੇ ਸ਼ਗਨਾਂ ਵਾਸਤੇ ਉਹ ਹਰਾ ਘਾਹ ਪੁੱਟ ਲਿਆਉਂਦੀ ਹੈ ਅਤੇ ਇਸ ਨੂੰ ਲਿਆ ਕੇ ਆਪਣੇ ਸਿਰ੍ਹਾਣੇ ਰਖ ਲੈਂਦੀ ਹੈ। ਇਹ ਘਾਹ ਹਰ ਪ੍ਰਕਾਰ ਉਸ ਦੀ ਰਾਖੀ ਕਰਦਾ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

ਮੁੰਡਾ ਹੋਵੇ ਤਾਂ ਬਹੁਤੀ ਥਾਈਂ ਇਸੇ ਦਿਹਾੜੇ ਦਾਦਕਿਆਂ ਨੂੰ ਨਾਈ ਦੇ ਹੱਥ ਦੁੱਬ, ਖੰਮਣੀ ਤੇ ਗੁੜ ਦੀ ਭੇਲੀ ਭੇਜਦੇ ਹਨ। ਥੋੜ੍ਹਾ ਬਹੁਤ ਸ਼ਗਨ ਬਾਕੀ ਅੰਗਾਂ-ਸਾਕਾਂ ਨੂੰ ਵੀ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ। ਉਂਵ ਭੇਲੀ ਪਹੁੰਚਣ ਤੇ ਮੁੰਡੇ ਦੇ ਨਾਨਕਿਆਂ ਵੱਲੋਂ 'ਛੂਛਕ' ਭੇਜਣ ਦਾ ਰਿਵਾਜ ਆਮ ਹੈ।

ਪੰਜਾਬ ਵਿੱਚ 'ਨਾਂ' ਰੱਖਣ ਵਾਸਤੇ ਕੋਈ ਖਾਸ 'ਨਾਮ-ਸੰਸਕਾਰ' ਨਹੀਂ ਮਨਾਇਆ ਜਾਂਦਾ। ਕਈ ਵਾਰੀ ਭਰਾਈ ਜਿਹੜਾ ਨਾਮ ਦੱਸ ਦੇਵੇ ਰੱਖ ਲੈਂਦੇ ਹਨ ਤੇ ਕਈ ਵਾਰੀ ਆਪਣੀ-ਆਪਣੀ ਧਾਰਮਿਕ ਪੁਸਤਕ ਦਾ ਕੋਈ ਪੰਨਾ ਪਿੰਡ ਦੇ ਗ੍ਰੰਥੀ, ਮੋਲਵੀ ਜਾਂ ਪੰਡਤ ਤੋਂ ਖੁੱਲ੍ਹਵਾ ਕੇ ਪੰਨੇ ਦੇ ਪਹਿਲੇ ਅੱਖਰ ਤੋਂ ਕੋਈ ਨਾਂ ਰੱਖ ਲਿਆ ਜਾਂਦਾ ਹੈ।

ਹਿੰਦੂ ਪਰਿਵਾਰਾਂ ਵਿੱਚ 'ਮੁੰਡਨ ਸੰਸਕਾਰ' ਤੀਜੇ ਤੋਂ ਪੰਜਵੇਂ ਸਾਲ ਵਿੱਚ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਆਮ ਤੌਰ 'ਤੇ ਇਹ ਸੰਸਕਾਰ ਅਜਿਹੇ ਸਥਾਨ ਉੱਤੇ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਜਿੱਥੇ ਦੀ ਬੱਚੇ ਦੇ ਮਾਪਿਆਂ ਨੇ ਸੁੱਖ ਸੁੱਖੀ ਹੋਵੇ। ਮੁੰਡਨ ਤੋਂ ਪਿੱਛੋਂ, 'ਜਨੇਊ ਪਹਿਨਣ' ਤੱਕ ਪੰਜਾਬ ਦੇ ਹਿੰਦੂ ਆਮ ਤੌਰ ਤੇ ਹੋਰ ਕੋਈ ਵਿਸ਼ੇਸ਼ ਸੰਸਕਾਰ ਨਹੀਂ ਕਰਦੇ। ਜਿਸ ਤਰ੍ਹਾਂ ਹਿੰਦੂ ਜਨੇਊ ਪਹਿਨਦੇ ਹਨ ਉਸੇ ਤਰ੍ਹਾਂ ਸਿੱਖ ਅੰਮ੍ਰਿਤ ਛਕਦੇ ਹਨ।

ਪਰ ਇਹ ਸਾਰੇ ਚਾਉ-ਮਲਾਰ ਤੇ ਰਸਮਾਂ-ਰੀਤਾਂ ਮੁੰਡਿਆਂ ਲਈ ਹੀ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਸਨ। ਧੀ ਜੰਮਦੀ ਸੀ ਤਾਂ ਮਾਪਿਆਂ ਦੇ ਸਿਰ ਪਹਾੜ ਡਿੱਗ ਪੈਂਦਾ ਸੀ। ਨਾ ਕੋਈ ਵਧਾਈ ਦਿੰਦਾ ਸੀ ਤੇ ਨਾ ਹੀ ਕਿਸੇ ਨੂੰ ਲੱਭੂ ਵੰਡੇ ਜਾਂਦੇ ਸਨ। ਧੀਆਂ ਦਾ 'ਨਾਮ ਕਰਨ ਸੰਸਕਾਰ' ਵੀ ਕੋਈ ਨਹੀਂ ਸੀ ਹੁੰਦਾ, 'ਕੰਨ-ਵਿੱਧ ਸੰਸਕਾਰ' ਵੀ ਨਾਂ ਮਾਤਰ ਹੀ ਹੁੰਦਾ ਸੀ ਪਰ ਹੁਣ ਧੀਆਂ ਪ੍ਰਤੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਬਦਲ ਰਿਹਾ ਹੈ। ਛੋਟੇ ਪਰਿਵਾਰਾਂ ਦੀ ਲੋੜ ਨੇ ਮਾਪਿਆਂ ਦਾ ਹਰ ਬੱਚੇ ਪ੍ਰਤੀ ਰੁਝਾਨ ਬਦਲ ਦਿੱਤਾ ਹੈ। ਉਂਝ ਵੀ ਧੀਆਂ ਕਮਾਉਣ ਲੱਗ ਪਈਆਂ ਹਨ। ਕੁੜੀਆਂ ਦੇ ਸਵੈ-ਨਿਰਭਰ ਹੋ ਜਾਣ ਕਾਰਨ ਉਹਨਾਂ ਦਾ ਘਰ ਵਿੱਚ ਸਤਿਕਾਰਯੋਗ ਸਥਾਨ ਹੋ ਗਿਆ ਹੈ ਤੇ ਹੋ ਰਿਹਾ ਹੈ।

ਵਿਆਹ ਨਾਲ ਸੰਬੰਧਿਤ ਰਸਮ-ਰਿਵਾਜ : ਮੁੰਡੇ-ਕੁੜੀ ਦੇ ਜਵਾਨ ਹੋਣ 'ਤੇ ਵਿਆਹ ਦੀਆਂ ਰਸਮਾਂ ਦੀ ਲੜੀ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੀ ਹੈ। ਪਹਿਲਾਂ, 'ਰੋਕਣ' ਜਾਂ 'ਠਾਕਣ' ਦੀ ਰਸਮ ਹੁੰਦੀ ਹੈ। ਪਹਿਲੇ ਸਮੇਂ ਵਿੱਚ ਕੁੜੀ ਵਾਲੇ ਨਾਈ ਦੇ ਹੱਥ ਮੁੰਡੇ ਨੂੰ ਇੱਕ ਰੁਪਈਆ ਭੇਜ ਦਿੰਦੇ ਸਨ ਜਿਸ ਦਾ ਭਾਵ ਇਹ ਹੁੰਦਾ ਸੀ ਕਿ ਕੁੜਮਾਈ ਜਾਂ ਮੰਗਣੀ ਭਾਵੇਂ ਕਦੀ ਵੀ ਹੋਵੇ, ਨਾਤਾ ਪੱਕਾ ਹੈ। ਕੁੜੀ ਵਾਲੇ ਨਾਈ ਦੇ ਹੱਥ ਖੰਮੂਈ, ਰੁਪਈਆ, ਮਿਸ਼ਰੀ ਦੇ ਪੰਜ ਕੁੱਜੇ, ਪੰਜ ਛੁਆਰੇ ਤੇ ਕੇਸਰ ਆਦਿ ਮੁੰਡੇ ਦੇ ਘਰ ਭੇਜ ਦਿੰਦੇ ਸਨ। ਉਥੇ ਪੰਚਾਇਤ ਦੀ ਹਾਜ਼ਰੀ ਵਿੱਚ, ਮੁੰਡੇ ਨੂੰ ਚੌਂਕੀ ਤੇ ਬਿਠਾਕੇ, ਨਾਈ ਕੇਸਰ ਦਾ ਟਿੱਕਾ ਲਗਾਉਂਦਾ ਸੀ। ਇੱਕ ਛੁਆਰਾ ਮੁੰਡੇ ਦੇ ਮੂੰਹ ਵਿੱਚ ਪਾ ਦਿੱਤਾ ਜਾਂਦਾ ਸੀ ਤੇ ਬਾਕੀ ਮੁੰਡੇ ਦੇ ਹਾਣੀਆਂ ਵਿੱਚ ਵੰਡ ਦਿੱਤੇ ਜਾਂਦੇ ਸਨ। ਦੂਜੇ ਪਾਸੇ ਮੁੰਡੇ ਵਾਲਿਆਂ ਵੱਲੋਂ, ਮੰਗੋਤਰ ਕੁੜੀ ਲਈ ਸੂਟ, ਜੁੱਤੀ, ਗਹਿਣਾ, ਲਾਲ ਪਰਾਂਦੀ, ਮੋਲੀ, ਮਹਿੰਦੀ, ਅਨਾਜ ਤੇ ਛੁਆਰੇ ਆਦਿ ਭੇਜੇ ਜਾਂਦੇ ਸਨ। ਕੁੜੀ ਇਹ ਸਾਰੇ ਕੱਪੜੇ ਪਹਿਨ ਕੇ ਚੌਂਕੀ ਤੇ ਬੈਠ ਜਾਂਦੀ ਸੀ। ਬਾਕੀ ਸਾਮਾਨ ਉਸਦੀ ਝੋਲੀ ਵਿੱਚ ਪਾ ਕੇ ਮੂੰਹ ਨੂੰ ਛੁਆਰਾ ਲਾ ਦਿੱਤਾ ਜਾਂਦਾ ਸੀ।

ਕੁੜਮਾਈ ਤੋਂ ਪਿੱਛੋਂ 'ਵਿਆਹ ਦਾ ਸਾਹਾ' ਲਿਖ ਕੇ, ਸ਼ਗਨਾਂ ਨਾਲ ਕੁੜੀ ਦੇ ਘਰ ਭੇਜ ਦਿੱਤਾ ਜਾਂਦਾ ਸੀ। ਉੱਥੇ ਪੰਚਾਇਤ ਦੀ ਹਾਜ਼ਰੀ ਵਿੱਚ ਸਾਹਾ ਸਭ ਦੇ ਸਾਹਮਣੇ ਪੜ੍ਹਿਆ ਜਾਂਦਾ ਸੀ ਤੇ ਲਾਗੀ ਨੂੰ ਲਾਗ ਦੇ ਕੇ ਵਾਪਸ ਭੇਜ ਦਿੱਤਾ ਜਾਂਦਾ ਸੀ। ਦੋਹਾਂ ਘਰਾਂ ਵਿੱਚ ਵਿਆਹ ਦੀਆਂ ਤਿਆਰੀਆਂ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੀਆਂ ਸਨ।

ਇੱਕ ਸਮਾਂ ਉਹ ਵੀ ਸੀ ਕਿ ਸੱਤ ਜਾਂ ਨੌਂ ਦਿਨ ਪਹਿਲਾਂ 'ਕੜਾਹੀ ਚੜ੍ਹਾਈ' ਜਾਂਦੀ ਸੀ। ਵਿਆਹਦੜ ਦੀ ਮਾਂ ਇਸ ਕੜਾਹੀ ਵਿੱਚ ਤਿਆਰ ਕੀਤੇ ਗੁਲਗੁਲੇ ਆਪਣੇ ਪੇਕਿਆਂ ਨੂੰ ਲੈ ਜਾਂਦੀ ਤੇ ਉਹਨਾਂ ਨੂੰ ਵਿਆਹ ਦਾ ਦਿਨ ਦੱਸ ਆਉਂਦੀ। ਉਹ 'ਨਾਨਕ ਛੱਕ' ਦੀ ਤਿਆਰੀ ਕਰਨ ਲੱਗ ਜਾਂਦੇ। ਵਿਆਹ ਤੋਂ ਪਹਿਲਾਂ ਵੱਡੀ ਰੀਤ ਕੇਵਲ ਵਟਣੇ ਜਾਂ ਮਾਂਝੀਏ ਦੀ ਹੁੰਦੀ ਸੀ। ਇੱਕ ਠੂਠੀ ਵਿੱਚ ਤੇਲ, ਪਾਣੀ ਤੇ ਹਲਦੀ ਮਿਲਾ ਕੇ ਵਟਣਾ ਤਿਆਰ ਕੀਤਾ ਹੁੰਦਾ। ਇਹ ਵਿਆਹ ਵਾਲੇ ਦਿਨ ਤੱਕ ਲੱਗਦਾ ਰਹਿੰਦਾ ਸੀ।

ਜੰਵ ਚੜ੍ਹਨ ਵਾਲੇ ਮੁੰਡੇ ਨੂੰ ਨੁਹਾ ਧੁਆ ਕੇ, ਮਾਮਿਆਂ ਦੇ ਲਿਆਂਦੇ ਕੱਪੜੇ ਪੁਆਏ ਜਾਂਦੇ ਹਨ। ਘੋੜੀ ਚਾੜ੍ਹਿਆ ਜਾਂਦਾ ਹੈ। ਮੁੰਡਾ ਆਪਣੀਆਂ ਭਰਜਾਈਆਂ ਨੂੰ ਸੁਰਮਾ ਪਵਾਈ, ਭੈਣਾਂ ਨੂੰ ਵਾਂਗ ਫੜਾਈ ਦਿੰਦਾ ਹੈ। ਇਸ ਸਭ ਦੇ ਨਾਲ-ਨਾਲ ਸ਼ਗਨਾਂ ਦੇ ਗੀਤ ਵੀ ਚੱਲਦੇ ਰਹਿੰਦੇ ਹਨ। ਅਗਲੀ ਸਵੇਰ ਆਨੰਦ ਪੜ੍ਹਾਏ ਜਾਂਦੇ ਹਨ। ਪਹਿਲਾਂ ਦੁਪਹਿਰ ਦੀ ਰੋਟੀ ਸਮੇਂ 'ਜੰਵ ਨੂੰ ਬੰਨ੍ਹ' ਦਿੱਤਾ ਜਾਂਦਾ ਸੀ, ਫਿਰ ਕੋਈ ਸਿਆਣਾ ਜਾਂ ਕਵੀ ਕਵਿਤਾ ਗਾ ਕੇ, ਜੰਵ ਨੂੰ ਛਡਾਉਂਦਾ ਸੀ। ਸ਼ਾਮ ਨੂੰ ਜੰਵ ਵਾਪਸ ਆ ਜਾਂਦੀ ਹੈ। ਮੁੰਡੇ ਦੀ ਮਾਂ ਜੋੜੀ ਤੋਂ ਪਾਣੀ ਵਾਰ ਕੇ ਪੀਂਦੀ ਹੈ। ਅਗਲੀ ਸਵੇਰ ਗਾਨਾ ਖੇਡਣ ਤੇ ਗੋਤ ਕਨਾਲੇ ਦੀਆਂ ਰਸਮਾਂ ਹੁੰਦੀਆਂ ਹਨ।

ਅੱਜਕਲ੍ਹ ਜ਼ਮਾਨਾ ਕਾਫ਼ੀ ਬਦਲ ਗਿਆ ਹੈ। ਅੱਜਕਲ੍ਹ ਸਾਕ-ਸੰਬੰਧੀ ਰਿਸ਼ਤੇ ਕਰਾਉਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ ਵਿਚੇਲੇ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਅੱਗੇ ਨਾਲੋਂ ਦਿਖਾਵਾ ਵੱਧ ਗਿਆ ਹੈ ਤੇ ਕੁੱਝ ਵਿਆਹ ਸੰਬੰਧੀ ਰਸਮਾਂ ਵੀ ਬਦਲ ਗਈਆਂ ਹਨ।

ਮੌਤ ਨਾਲ ਸੰਬੰਧਿਤ ਸੰਸਕਾਰ : ਜਨਮ ਅਤੇ ਵਿਆਹ ਦੀਆਂ ਮੁੱਖ ਰਸਮਾਂ ਤੋਂ ਪਿੱਛੋਂ ਅਕਾਲ ਚਲਾਣੇ ਜਾਂ ਮੌਤ ਦੀਆਂ ਰਸਮਾਂ ਦਾ ਜ਼ਿਕਰ ਕਰਨਾ ਵੀ ਬਣਦਾ ਹੈ। ਵਿਅਕਤੀ ਦੇ ਪ੍ਰਾਣ ਤਿਆਗਣ ਤੋਂ ਪਿੱਛੋਂ ਔਰਤਾਂ ਘਰ ਵਿੱਚ ਵੈਣ ਪਾਉਣ ਲੱਗ ਜਾਂਦੀਆਂ ਹਨ ਅਤੇ ਮਰਦ ਬਾਹਰ ਫੂਹੜੀ ਵਿਛਾ ਕੇ ਬੈਠ ਜਾਂਦੇ ਹਨ। ਸਾਰੇ ਉਸ ਦੇ ਚੰਗੇ ਅਮਲਾਂ ਦੀ ਸਿਫਤ ਕਰਦੇ ਹਨ।

ਫਿਰ ਮ੍ਰਿਤਕ ਨੂੰ ਆਖਰੀ ਇਸ਼ਨਾਨ ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ। ਜੇ ਇਸਤਰੀ ਸੁਹਾਗਣ ਮਰੀ ਹੋਵੇ ਤਾਂ ਕੱਪੜਿਆਂ ਨਾਲ ਗਹਿਣੇ ਤੇ ਲਾਲ ਚੰਦੇਰੀ ਪਹਿਨਾ ਕੇ, ਹੱਥਾਂ ਪੈਰਾਂ ਨੂੰ ਮਹਿੰਦੀ ਤੇ ਹੇਠਾਂ ਨੂੰ ਦੰਦਾਸਾ, ਅੱਖਾਂ ਵਿੱਚ ਸੁਰਮਾ, ਵੀਣੀ ਵਿੱਚ ਚੂੜੀਆਂ ਤੇ ਮੱਥੇ ਉੱਤੇ ਬਿੰਦੀ ਲਾ ਕੇ ਅੰਤਮ ਯਾਤਰਾ ਲਈ ਤਿਆਰ ਕਰਦੇ ਹਨ। ਅਰਥੀ ਵਾਸਤੇ ਬਾਂਸ ਜਾਂ ਬੇਰੀ ਦੀ ਲੱਕੜੀ ਵਰਤੀ ਜਾਂਦੀ ਹੈ। ਘਰ ਤੋਂ ਸਿਵਿਆਂ ਨੂੰ ਜਾਂਦੇ ਸਮੇਂ ਮ੍ਰਿਤਕ ਦੇ ਕਰੀਬੀ ਰਿਸ਼ਤੇਦਾਰ ਉਸ ਦੀ ਅਰਥੀ ਨੂੰ ਆਪਣੇ ਮੋਢਿਆਂ ਉੱਤੇ ਚੁੱਕ ਕੇ ਲਿਜਾਂਦੇ ਹਨ। ਘਰੋਂ ਤੁਰਨ ਸਮੇਂ ਰਸਮੀ ਤੌਰ 'ਤੇ ਉਸ ਦੀ ਮ੍ਰਿਤਕ ਦੇਹੀ ਤੋਂ ਪੈਸੇ ਵਾਰ ਕੇ ਉਸ ਦਾ ਭਾੜਾ ਜਾਂ ਕਿਰਾਇਆ ਉਤਾਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ।

ਅੱਧ ਮਾਰਗ ਤੋਂ ਪਿੱਛੋਂ ਇਸਤਰੀਆਂ ਉੱਥੇ ਹੀ ਬੈਠ ਜਾਂਦੀਆਂ ਹਨ ਤੇ ਮਰਦ ਅਰਥੀ ਨਾਲ ਚਲੇ ਜਾਂਦੇ ਹਨ। ਸਮਸ਼ਾਨ ਭੂਮੀ ਵਿੱਚ ਪਹੁੰਚ ਕੇ ਅਰਥੀ ਲਾਹ ਲੈਂਦੇ ਹਨ। ਚਿਖਾ ਵਾਸਤੇ ਲੱਕੜੀ ਚਿਣ ਲੈਂਦੇ ਹਨ। ਫਿਰ ਮ੍ਰਿਤਕ ਦੇਹੀ ਨੂੰ ਚਿਖਾ ਉੱਤੇ ਲਿਟਾ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਤੋਂ ਪਿੱਛੋਂ ਵੱਡਾ ਪੁੱਤਰ ਆਪਣੇ ਹੱਥ ਵਿੱਚ ਲਾਂਬੂ ਲੈ ਕੇ ਸੱਜਿਉ ਖੱਬੇ ਨੂੰ ਇੱਕ ਗੋੜਾ ਅਰਥੀ ਦੇ ਦੁਆਲੇ ਕੱਢਦਾ ਹੈ। ਮ੍ਰਿਤਕ ਦੇ ਪੈਰਾਂ ਕੋਲ ਪਹੁੰਚ ਕੇ ਉਹ ਚਿਖਾ ਨੂੰ ਲਾਂਬੂ ਲਾ ਦਿੰਦਾ ਹੈ। ਅੱਗ ਲੱਗ ਜਾਣ ਤੇ ਅਰਥੀ ਨਾਲ ਆਏ ਸਾਰੇ ਆਦਮੀ ਦੂਰ ਜਾ ਕੇ ਖਲੇ ਜਾਂਦੇ ਹਨ। ਜਦ ਚਿਖਾ ਜਲ ਕੇ ਮੁਰਦੇ ਦੀ ਖੋਪਰੀ ਵਿਖਾਈ ਦੇਣ ਲਗ ਜਾਵੇ ਤਾਂ ਕੋਈ ਆਦਮੀ ਅਰਥੀ ਦਾ ਇੱਕ ਡੰਡਾ ਕੱਢ ਕੇ ਮੁਰਦੇ ਦੀ ਖੋਪਰੀ ਟਕੋਰਦਾ ਹੈ ਅਤੇ ਹਥਲਾ ਡੰਡਾ ਚਿਖਾ ਦੇ ਉੱਪਰੋਂ ਲਾਸ਼ ਦੇ ਪੈਰਾਂ ਤੋਂ ਪਾਰ ਸੁੱਟ ਦਿੰਦਾ ਹੈ। ਇਸ ਨੂੰ "ਕਪਾਲ ਕ੍ਰਿਆ" ਕਹਿੰਦੇ ਹਨ। ਕਪਾਲ ਕ੍ਰਿਆ ਤੋਂ ਪਿੱਛੋਂ ਅਰਥੀ ਨਾਲ ਆਏ ਸਾਰੇ ਬੰਦੇ ਚਿਖਾ ਦੇ ਬਾਹਰ ਪਏ ਬਾਲਣ ਦੇ ਤੀਲਿਆਂ ਨੂੰ ਚਿਖਾ ਉੱਤੇ ਸੁੱਟਦੇ ਹਨ ਅਤੇ ਫਿਰ ਬਿਨਾਂ ਪਿਛਾਂਹ ਤੱਕਣ ਤੋਂ ਵਾਪਸ ਤੁਰ ਪੈਂਦੇ ਹਨ। ਸਾਰੇ ਆਦਮੀ ਇਹਨਾਂ ਚਿੰਨ੍ਹਾਂ ਰਾਹੀਂ ਮੁਰਦੇ ਨਾਲ ਆਪਣੇ ਸੰਬੰਧ ਤੋੜਦੇ ਹਨ। ਕਈ ਵਾਰੀ ਡੱਕਾ ਤੋੜਦੇ ਹਨ ਤੇ ਕਈ ਵਾਰੀ ਕੰਡਾ। ਕਈ ਨਿੰਮ ਦੀ ਪੱਤੀ ਚਬਾ ਕੇ ਮਰਨ ਵਾਲੇ ਨੂੰ ਆਪਣੇ ਵਾਸਤੇ ਨਿੰਮੋਂ ਕੈੜਾ ਕਰ ਦਿੰਦੇ ਹਨ, ਜਾਂ ਅੱਕ ਦਾ ਦੁੱਧ ਚੋ ਕੇ ਅੱਕੋਂ ਕੈੜਾ।

ਮੌਤ ਤੋਂ ਤੀਜੇ ਦਿਨ ਮੁਰਦੇ ਦੇ ਫੁੱਲ ਚੁਗਣ ਜਾਂਦੇ ਹਨ। ਫੁੱਲਾਂ ਨੂੰ ਹਰਿਦੁਆਰ ਜਾਂ ਕੀਰਤਪੁਰ ਸਾਹਿਬ ਜਲ ਪ੍ਰਵਾਹ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਤੋਂ ਪਿੱਛੋਂ ਕੁਝ ਦਿਨ ਦੂਰ-ਨੇੜੇ ਦੀਆਂ ਮੁਕਾਣਾਂ ਆਉਂਦੀਆਂ ਹਨ। ਹੰਗਾਮੇ ਦੇ ਸਮੇਂ ਇੱਕ ਰਸਮ 'ਦਸਤਾਰਬੰਦੀ' ਦੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਭਾਈਚਾਰੇ ਦੀ ਹਾਜ਼ਰੀ ਵਿੱਚ ਵੱਡਾ ਪੁੱਤਰ ਆਪਣੇ ਸਹੁਰਿਆਂ ਦੀ ਦਿੱਤੀ ਪੱਗ ਬੰਨ੍ਹਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਆਪਣੇ ਪਿਤਾ ਦਾ ਵਾਰਸ ਬਣ ਜਾਂਦਾ ਹੈ।

ਜਿੱਥੇ ਤੱਕ ਮੁਸਲਿਮ ਭਾਈਚਾਰੇ ਦਾ ਸੰਬੰਧ ਹੈ, ਉਹਨਾਂ ਦੀਆਂ ਰਸਮਾਂ ਵਿੱਚ ਦੋ ਵੱਡੇ ਫਰਕ ਹਨ। ਉਹ ਅੰਮ੍ਰਿਤ-ਪਾਨ/ਜਨੇਊ ਦੀ ਥਾਂ ਸੁੰਨਤ ਦੀ ਰਸਮ ਕਰਦੇ ਹਨ ਤੇ ਮੌਤ ਉਪਰੰਤ ਮ੍ਰਿਤਕ ਦੇਹ ਨੂੰ ਅਗਨੀ ਭੱਟ ਕਰਨ ਦੀ ਥਾਂ

ਦਫ਼ਨਾਉਂਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਜੀਵਨ-ਨਾਟਕ ਦੇ ਆਰੰਭ ਤੋਂ ਅੰਤ ਤੱਕ ਵਿਭਿੰਨ ਰਸਮ-ਰਿਵਾਜ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। ਸਮੇਂ ਦੇ ਬਦਲਾਉ ਨਾਲ ਉਪਰ ਦੱਸੇ ਰਸਮ-ਰਿਵਾਜਾਂ ਵਿੱਚ ਵੀ ਕਿਤੇ-ਕਿਤੇ ਤਬਦੀਲੀ ਆਈ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਓਪਰੇਕਤ ਚਰਚਾ ਦੇ ਆਧਾਰ 'ਤੇ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਪੰਜਾਬ ਰਸਮ-ਰਿਵਾਜ ਵਧੇਰੇ ਕਰਕੇ ਜਨਮ, ਵਿਆਹ ਤੇ ਮੌਤ ਨਾਲ ਸੰਬੰਧਿਤ ਹੁੰਦੇ ਹਨ। ਪੰਜਾਬ ਦੇ ਲੋਕ ਹਰ ਸਮੇਂ 'ਤੇ ਸਥਿਤੀ ਵਿੱਚੋਂ ਖੁਸ਼ੀ ਪ੍ਰਾਪਤ ਕਰ ਹੀ ਲੈਂਦੇ ਹਨ ਤੇ ਸਮਾਜਿਕ ਕਾਰਜਾਂ ਨੂੰ ਵਿਧੀਬੱਧ ਤਰੀਕੇ ਦੁਆਰਾ ਸੰਪੰਨ ਕਰਦੇ ਹਨ। ਜਨਮ, ਵਿਆਹ ਅਤੇ ਖਾਸਕਰ ਮੌਤ ਵਰਗੇ ਮੌਕਿਆਂ 'ਤੇ ਸੁਚੱਜਾ ਅਤੇ ਲੋਕ-ਪੱਖੀ ਵਿਵਹਾਰ ਕਰਨਾ ਪੰਜਾਬੀ ਲੋਕਾਂ ਦਾ ਮੂਲ ਖਾਸਾ ਹੈ।

9.3.4 ਪੰਜਾਬ ਦੇ ਮੇਲੇ

ਭੂਮਿਕਾ: ਪੰਜਾਬ ਦੇ ਮੇਲੇ ਇਸ ਦੇ ਲੋਕਾਂ ਦੇ ਰੀਤੀ ਰਿਵਾਜਾਂ ਅਤੇ ਅਮੀਰ ਸੱਭਿਆਚਾਰ ਦੀ ਗਵਾਹੀ ਭਰਦੇ ਹਨ। ਪੰਜਾਬ ਮੇਲਿਆਂ ਤੇ ਤਿਉਹਾਰਾਂ ਦਾ ਦੇਸ਼ ਹੈ। ਇਹਨਾਂ ਦਾ ਸੰਬੰਧ ਸਾਡੇ ਸੱਭਿਆਚਾਰਕ, ਇਤਿਹਾਸਕ ਤੇ ਧਾਰਮਿਕ ਵਿਰਸੇ ਨਾਲ ਹੈ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਕੁੱਝ ਮੇਲੇ ਤੇ ਤਿਉਹਾਰ ਕੌਮੀ ਪੱਧਰ ਦੇ ਹਨ, ਜਿਹੜੇ ਕਿ ਪੰਜਾਬ ਵਿੱਚ ਬੜੀ ਧੂਮ-ਧਾਮ ਨਾਲ ਮਨਾਏ ਜਾਂਦੇ ਹਨ। ਵਿਸਾਖੀ, ਬਸੰਤ, ਦੁਸ਼ਹਿਰਾ, ਜਨਮ ਅਸ਼ਟਮੀ ਤੇ ਰਾਮ ਨੌਮੀ ਦੇ ਮੌਕਿਆਂ 'ਤੇ ਲੱਗਣ ਵਾਲੇ ਮੇਲੇ ਕੌਮੀ ਪੱਧਰ ਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਤੋਂ ਬਿਨਾਂ ਪੰਜਾਬ ਵਿੱਚ ਭਿੰਨ-ਭਿੰਨ ਥਾਵਾਂ 'ਤੇ ਬਹੁਤ ਸਾਰੇ ਸਥਾਨਿਕ ਮੇਲੇ ਵੀ ਲਗਦੇ ਹਨ।

ਮੇਲਿਆਂ ਤੇ ਤਿਉਹਾਰਾਂ ਦਾ ਦੇਸ਼: ਪੰਜਾਬ ਮੇਲਿਆਂ ਤੇ ਤਿਉਹਾਰਾਂ ਦਾ ਦੇਸ਼ ਹੈ। ਇਹਨਾਂ ਦਾ ਸੰਬੰਧ ਸਾਡੇ ਸੱਭਿਆਚਾਰਕ, ਇਤਿਹਾਸਕ ਤੇ ਧਾਰਮਿਕ ਵਿਰਸੇ ਨਾਲ ਹੈ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਕੁੱਝ ਮੇਲੇ ਤੇ ਤਿਉਹਾਰ ਕੌਮੀ ਪੱਧਰ ਦੇ ਹਨ, ਜਿਹੜੇ ਕਿ ਪੰਜਾਬ ਵਿੱਚ ਬੜੀ ਧੂਮ-ਧਾਮ ਨਾਲ ਮਨਾਏ ਜਾਂਦੇ ਹਨ। ਵਿਸਾਖੀ, ਬਸੰਤ, ਦੁਸ਼ਹਿਰਾ, ਜਨਮ ਅਸ਼ਟਮੀ ਤੇ ਰਾਮ ਨੌਮੀ ਦੇ ਮੌਕਿਆਂ 'ਤੇ ਲੱਗਣ ਵਾਲੇ ਮੇਲੇ ਕੌਮੀ ਪੱਧਰ ਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਤੋਂ ਬਿਨਾਂ ਪੰਜਾਬ ਵਿੱਚ ਭਿੰਨ-ਭਿੰਨ ਥਾਵਾਂ 'ਤੇ ਬਹੁਤ ਸਾਰੇ ਸਥਾਨਿਕ ਮੇਲੇ ਵੀ ਲਗਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਬਹੁਤੇ ਮੇਲੇ ਧਾਰਮਿਕ ਹਨ, ਜਿਹੜੇ ਕਿ ਪੀਰਾਂ, ਫਕੀਰਾਂ ਦੇ ਮਜ਼ਾਰਾਂ, ਦੇਵੀ-ਦੇਵਤਿਆਂ ਦੇ ਇਤਿਹਾਸਕ ਤੇ ਮਿਥਿਹਾਸਕ ਸਥਾਨਾਂ ਅਤੇ ਗੁਰਧਾਮਾਂ 'ਤੇ ਲਗਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਮੇਲਿਆਂ ਦਾ ਪੰਜਾਬ ਵਿੱਚ ਭਾਰੀ ਮਹੱਤਵ ਹੈ।

ਕੌਮੀ ਪੱਧਰ ਦੇ ਮੇਲੇ: ਕੌਮੀ ਪੱਧਰ ਦੇ ਜਿਹੜੇ ਮੇਲੇ ਪੰਜਾਬ ਵਿੱਚ ਲਗਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਵਿੱਚ ਸਮੁੱਚੇ ਪੰਜਾਬੀ ਵਧ-ਚੜ੍ਹ ਕੇ ਹਿੱਸਾ ਲੈਂਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਵਿਸਾਖੀ, ਬਸੰਤ, ਦੁਸ਼ਹਿਰਾ, ਜਨਮ-ਅਸ਼ਟਮੀ ਤੇ ਰਾਮ-ਨੌਮੀ ਦੇ ਮੇਲੇ ਪ੍ਰਸਿੱਧ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਵਿਸਾਖੀ ਦਾ ਮੇਲਾ ਬਹੁਤ ਹਰਮਨ-ਪਿਆਰਾ ਹੈ। ਇਹ ਮੇਲਾ ਹਾੜੀ ਦੀ ਫ਼ਸਲ ਦੇ ਪੱਕਣ ਦੀ ਖੁਸ਼ੀ ਵਿੱਚ ਥਾਂ-ਥਾਂ 'ਤੇ ਲਗਦਾ ਹੈ। ਕਰਤਾਰਪੁਰ ਤੇ ਦਮਦਮਾ ਸਾਹਿਬ ਵਿੱਚ ਲੱਗਣ ਵਾਲੇ ਵਿਸਾਖੀ ਦੇ ਮੇਲੇ ਸਮੁੱਚੇ ਪੰਜਾਬ ਵਿੱਚ ਪ੍ਰਸਿੱਧ ਹਨ। ਉੱਤਰੀ ਭਾਰਤ ਦੇ ਪ੍ਰਸਿੱਧ ਤਿਉਹਾਰ ਦੁਸ਼ਹਿਰੇ ਦੇ ਮੌਕੇ 'ਤੇ ਲੱਗਣ ਵਾਲਾ ਮੇਲਾ ਵੀ ਪੰਜਾਬ ਵਿੱਚ ਥਾਂ-ਥਾਂ 'ਤੇ ਬੜੀ ਧੂਮ-ਧਾਮ ਨਾਲ ਲਗਦਾ ਹੈ। ਲੋਕ ਇਸ ਮੇਲੇ ਨੂੰ ਦੇਖਣ ਲਈ ਦੂਰੋਂ-ਦੂਰੋਂ ਆਉਂਦੇ ਹਨ। ਦਸਵੀਂ ਵਾਲੇ ਦਿਨ ਜਦੋਂ ਰਾਵਣ ਦੇ ਪੁਤਲੇ ਨੂੰ ਅੱਗ ਲਾਈ ਜਾਂਦੀ ਹੈ, ਤਾਂ ਇਸ ਮੌਕੇ ਉੱਪਰ ਮੇਲੇ ਵੇਖਣ ਵਾਲਿਆਂ ਦੀ ਚੋਖੀ ਭੀੜ ਹੁੰਦੀ ਹੈ। ਜਨਮ ਅਸ਼ਟਮੀ ਤੇ ਰਾਮ ਨੌਮੀ ਦੇ ਮੌਕੇ ਉੱਪਰ ਵੀ ਪੰਜਾਬ ਵਿੱਚ ਥਾਂ-ਥਾਂ ਮੰਦਰ ਸਜਦੇ ਹਨ ਤੇ ਬੜੀ ਧੂਮ-ਧਾਮ ਨਾਲ ਮੇਲੇ ਲੱਗਦੇ ਹਨ।

ਸਥਾਨਿਕ ਮੇਲੇ: ਕੋਮੀ ਪੱਧਰ ਦੇ ਇਹਨਾਂ ਮੇਲਿਆਂ ਤੋਂ ਬਿਨਾਂ ਪੰਜਾਬ ਦੇ ਭਿੰਨ-ਭਿੰਨ ਥਾਵਾਂ 'ਤੇ ਲੱਗਣ ਵਾਲੇ ਸਥਾਨਿਕ ਮੇਲਿਆਂ ਦੀ ਗਿਣਤੀ ਬਹੁਤ ਜ਼ਿਆਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਕੁੱਝ ਮੇਲੇ ਤਾਂ ਸਮੁੱਚੇ ਪੰਜਾਬ ਤੇ ਇਸ ਤੋਂ ਬਾਹਰਲੇ ਪ੍ਰਾਂਤਾਂ ਦੇ ਲੋਕਾਂ ਦੀ ਦਿਲਚਸਪੀ ਦਾ ਕੇਂਦਰ ਵੀ ਬਣਦੇ ਹਨ, ਪਰੰਤੂ ਕੁੱਝ ਮੇਲਿਆਂ ਦਾ ਪ੍ਰਭਾਵ ਸੀਮਿਤ ਖੇਤਰਾਂ ਵਿੱਚ ਹੀ ਰਹਿੰਦਾ ਹੈ। ਹੇਠਾਂ ਪੰਜਾਬ ਵਿੱਚ ਲੱਗਣ ਵਾਲੇ ਕੁੱਝ ਪ੍ਰਸਿੱਧ ਮੇਲਿਆਂ ਦਾ ਸੰਖੇਪ ਰੂਪ ਵਿੱਚ ਉਲੇਖ ਕੀਤਾ ਜਾਂਦਾ ਹੈ—

(ੳ) ਮਾਲਵੇ ਦੇ ਮੇਲੇ:

ਛਪਾਰ ਦਾ ਮੇਲਾ: ਇਹ ਮੇਲਾ ਲੁਧਿਆਣੇ ਦੇ ਪਿੰਡ ਛਪਾਰ ਵਿੱਚ, ਭਾਦੋਂ ਮਹੀਨੇ ਦੀ ਚੌਧਵੀਂ ਦੀ ਚਾਨਣੀ ਰਾਤ ਵਾਲੇ ਦਿਨ ਲੱਗਦਾ ਹੈ। ਮੇਲੇ ਵਿੱਚ ਗੁੱਗੇ ਦੇ ਭਗਤ ਮਾੜੀ ਦੇ ਆਸ ਪਾਸ ਬੈਠ ਕੇ ਧਰਤੀ ਵਿੱਚੋਂ ਸੱਤ ਵਾਰੀ ਮਿੱਟੀ ਕੱਢਦੇ ਹਨ। ਲੋਕ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਮਿੱਟੀ ਕੱਢਣ ਨਾਲ ਗੁੱਗੇ ਦੀ ਮਿਹਰ ਹੋ ਜਾਂਦੀ ਹੈ ਤੇ ਫਿਰ ਸੱਪ ਲਾਗੇ ਨਹੀਂ ਆਉਂਦਾ। ਸੱਪਾਂ ਦੇ ਕੱਟੇ ਹੋਏ ਕਈ ਰੋਗੀ ਛਪਾਰ ਆਕੇ, ਮਾੜੀ ਦੀ ਮਿੱਟੀ ਨੂੰ ਜ਼ਖਮਾਂ ਉੱਪਰ ਲਗਾਉਂਦੇ ਹਨ। ਇਹ ਵੀ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਜੇ ਕਿਸੇ ਵਿਅਕਤੀ ਨੂੰ ਸੱਪ ਲੜ ਗਿਆ ਹੋਵੇ ਤਾਂ ਗੁੱਗੇ ਦੀ ਮਾੜੀ ਕੋਲ ਲਿਟਾ ਦੇਣ ਨਾਲ, ਉਹ ਪਲਾਂ ਵਿੱਚ ਨਵਾਂ-ਨਰੋਆ ਹੋ ਜਾਂਦਾ ਹੈ।

ਜਰਗ ਦਾ ਮੇਲਾ: ਜਰਗ ਦਾ ਮੇਲਾ ਚੇਤਰ ਦੇ ਮਹੀਨੇ ਪਹਿਲੇ ਮੰਗਲਵਾਰ ਨੂੰ ਪਿੰਡ ਜਰਗ ਵਿੱਚ ਸੀਤਲਾ ਦੇਵੀ ਨੂੰ ਖੁਸ਼ ਕਰਨ ਲਈ ਲਗਦਾ ਹੈ। ਜਿਨ੍ਹਾਂ ਬੱਚਿਆਂ ਨੂੰ ਮਾਤਾ ਨਿਕਲ ਆਉਂਦੀ ਹੈ, ਉਨ੍ਹਾਂ ਦੇ ਮਾਪਿਆਂ ਨੇ ਕੋਈ ਨਾ ਕੋਈ ਸੁੱਖਣਾ ਸੁੱਖੀ ਹੁੰਦੀ ਹੈ ਅਤੇ ਬਾਕੀ ਦੇ ਆਪਣੇ ਬੱਚਿਆਂ ਤੇ ਮਾਤਾ ਦੀ ਮਿਹਰ ਦੀ ਨਿਗਾਹ ਰੱਖਣ ਲਈ ਪੂਜਾ ਕਰਦੇ ਹਨ ਅਤੇ ਸੁੱਖਣਾ ਚੜ੍ਹਾਉਂਦੇ ਹਨ। ਇਸ ਨੂੰ 'ਬਹਿੜੀਏ' ਦਾ ਮੇਲਾ ਵੀ ਆਖਦੇ ਹਨ। ਇਹ ਮੇਲਾ ਜਰਗ ਨਾਂ ਦੇ ਪਿੰਡ ਵਿੱਚ ਮਾਤਾ ਰਾਣੀ ਦੇ ਮੰਦਰ 'ਤੇ ਲਗਦਾ ਹੈ। ਚੇਤ ਦੇ ਨਰਾਤਿਆਂ ਵਿੱਚ ਮੰਗਲਵਾਰ ਦੀ ਸਵੇਰ ਨੂੰ ਰਾਤ ਨੂੰ ਗੁਲਗੁਲੇ ਪਕਾ ਕੇ ਰੱਖੇ ਜਾਂਦੇ ਹਨ ਤੇ ਦੂਜੇ ਦਿਨ ਸਵੇਰੇ ਮਾਤਾ ਰਾਣੀ ਦੀ ਪੂਜਾ ਕਰਨ ਪਿੱਛੋਂ ਪਹਿਲਾਂ ਖੇਤੇ ਨੂੰ ਪ੍ਰਸ਼ਾਦ ਖੁਆਇਆ ਜਾਂਦਾ ਹੈ ਤੇ ਮਗਰੋਂ ਇਹ ਪ੍ਰਸ਼ਾਦ ਹੋਰਨਾਂ ਨੂੰ ਵੰਡਿਆ ਜਾਂਦਾ ਹੈ। ਇੱਥੇ ਮਾਤਾ ਰਾਣੀ ਦੀਆਂ ਭੇਟਾਂ ਗਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਇਸ ਮੇਲੇ ਦੀ ਪ੍ਰਸਿੱਧੀ ਦਾ ਅੰਦਾਜ਼ਾ ਹੇਠ ਲਿਖੇ ਗੀਤ ਤੋਂ ਵੀ ਲਾਇਆ ਜਾ ਸਕਦਾ ਹੈ—

ਚੱਲ ਚੱਲੀਏ ਜਰਗ ਦੇ ਮੇਲੇ।

ਮੁੰਡਾ ਤੇਰਾ ਮੈਂ ਚੁੱਕ ਲਊਂ।

ਮੁਕਤਸਰ ਦਾ ਮੇਲਾ: ਮੁਕਤਸਰ ਦੀ ਮਾਘੀ ਦੇ ਨਾਂ ਨਾਲ ਜਾਣਿਆ ਜਾਂਦਾ ਮਾਘੀ ਦਾ ਮੇਲਾ ਪੰਜਾਬੀਆਂ ਲਈ ਖਾਸ ਇਤਿਹਾਸਕ ਅਤੇ ਧਾਰਮਿਕ ਮਹੱਤਵ ਰੱਖਦਾ ਹੈ। ਜਿਸ ਨੂੰ ਪੰਜਾਬ ਵਿੱਚ ਬੜੀ ਸ਼ਰਧਾ ਭਾਵਨਾ ਤੇ ਉਤਸ਼ਾਹ ਨਾਲ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਮੇਲਾ ਸ੍ਰੀ ਮੁਕਤਸਰ ਸਾਹਿਬ ਵਿਖੇ ਮਾਘ ਦੇ ਮਹੀਨੇ ਦੀ ਪਹਿਲੀ ਤਾਰੀਖ ਅਥਵਾ ਮਾਘ ਦੀ ਸੰਗਰਾਂਦ ਨੂੰ ਲੱਗਦਾ ਹੈ। 13 ਫਰਵਰੀ ਨੂੰ ਮਾਘ ਦੇ ਸਮੇਂ, ਖਿਦਰਾਣਾ ਦੇ ਤਬੇਲੇ ਵਿੱਚ ਇਹਨਾਂ ਸ਼ਹੀਦਾਂ ਦਾ ਸੰਸਕਾਰ ਕੀਤਾ ਗਿਆ, ਇਸ ਲਈ ਇਹ ਤਿਉਹਾਰ ਉਸ ਦਿਨ ਹੀ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਮੇਲੇ ਨੂੰ ਚਾਲੀ ਮੁਕਤਿਆਂ ਦੀ ਸ਼ਹੀਦੀ ਨੂੰ ਯਾਦ ਕਰਨ ਦੇ ਪ੍ਰਯੋਜਨ ਵਜੋਂ ਵੀ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਮੁਕਤਸਰ ਦੇ ਮੇਲੇ ਦਾ ਜ਼ਿਕਰ ਕਈ ਲੋਕ ਗੀਤਾਂ ਵਿੱਚ ਆਉਂਦਾ ਹੈ ਜਿਵੇਂ ਹੇਠਾਂ ਲਿਖੇ ਲੋਕ-ਗੀਤ ਅਤੇ ਬੋਲੀ ਵਿੱਚ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਲੈ ਚੱਲ ਵੇ ਨਣਦ ਦਿਆ ਵੀਰਾ, ਮੇਲੇ ਮੁਕਸਰ ਦੇ.....

ਗੁਰਦੁਆਰਾ ਫਤਿਹਗੜ੍ਹ ਸਾਹਿਬ ਜੋੜ ਮੇਲਾ: ਪੰਜਾਬ ਦੇ ਜ਼ਿਲ੍ਹੇ ਫਤਿਹਗੜ੍ਹ ਸਾਹਿਬ ਵਿੱਚ, ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਫਤਿਹਗੜ੍ਹ ਸਾਹਿਬ ਵਿਖੇ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ ਜ਼ੋਰਾਵਰ ਸਿੰਘ ਅਤੇ ਫਤਿਹ ਸਿੰਘ ਦੀ ਸ਼ਹਾਦਤ ਨੂੰ ਸ਼ਰਧਾਂਜਲੀ ਭੇਂਟ ਕਰਨ ਲਈ, ਸ਼ਹੀਦੀ ਜੋੜ-ਮੇਲਾ ਦਸੰਬਰ ਦੇ ਮਹੀਨੇ ਵਿੱਚ ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ।

(ਅ) ਦੁਆਬੇ ਦੇ ਮੇਲੇ

ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਦਾ ਹੋਲਾ-ਮਹੱਲਾ: ਇਸ ਤੋਂ ਬਿਨਾਂ ਦੁਆਬੇ ਵਿੱਚ ਪ੍ਰਸਿੱਧ ਮੇਲਾ ਹੋਲੇ-ਮੁਹੱਲੇ ਦੇ ਮੌਕੇ ਉੱਤੇ ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਵਿੱਚ ਲੱਗਦਾ ਹੈ। ਇਹ ਮੇਲਾ ਦੇਸ਼-ਵਿਦੇਸ਼ਾਂ ਵਿੱਚ ਵਸਦੇ ਸਿੱਖਾਂ ਲਈ ਸ਼ਰਧਾ ਤੇ ਦਿਲਚਸਪੀ ਦਾ ਕੇਂਦਰ ਹੁੰਦਾ ਹੈ। ਦੁਆਬੇ ਦੇ ਕਸਬੇ ਕਰਤਾਰਪੁਰ ਦੀ ਵਿਸਾਖੀ ਆਲੇ-ਦੁਆਲੇ ਵਿੱਚ ਕਾਫ਼ੀ ਪ੍ਰਸਿੱਧ ਹੈ। ਆਦਮਪੁਰ ਲਾਗੇ ਬਾਬੇ ਸੂਸਾਂ ਵਾਲੇ ਦਾ ਪ੍ਰਸਿੱਧ ਮੇਲਾ ਲਗਦਾ ਹੈ।

ਬਾਬੇ ਸੋਢਲ ਦਾ ਮੇਲਾ: ਦੁਆਬੇ ਦੇ ਮੇਲਿਆਂ ਵਿੱਚ ਜਲੰਧਰ ਵਿੱਖੇ ਲੱਗਣ ਵਾਲਾ ਬਾਬੇ ਸੋਢਲ ਦਾ ਮੇਲਾ ਬਹੁਤ ਪ੍ਰਸਿੱਧ ਹੈ। ਇਹ ਮੇਲਾ ਅੱਸੂ ਦੇ ਮਹੀਨੇ ਵਿੱਚ ਲਗਦਾ ਹੈ। ਇਹ ਤੜਕੇ ਤੋਂ ਹੀ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦਾ ਹੈ ਤੇ ਦਿਨ ਭਰ ਖੂਬ ਭਰਿਆ ਰਹਿੰਦਾ ਹੈ। ਲੋਕ ਬਾਬੇ ਸੋਢਲ ਦੇ ਮੰਦਰ ਵਿੱਚ ਜਾ ਕੇ ਪ੍ਰਸ਼ਾਦ ਚੜ੍ਹਾਉਂਦੇ ਤੇ ਮੰਨਤਾਂ ਮੰਨਦੇ ਹਨ। ਇਸ ਮੇਲੇ ਵਿੱਚ ਭਾਗ ਲੈਣ ਲਈ ਲੋਕ ਦੂਰੋਂ-ਦੂਰੋਂ ਆਉਂਦੇ ਹਨ। ਅਨੇਕ ਲੋਕ ਬਾਬੇ ਸੋਢਲ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਦਾਨ-ਪੁੰਨ ਕਰਦੇ ਹਨ।

(ੲ) ਮਾਝੇ ਦੇ ਮੇਲੇ:

ਅਚਲ ਦਾ ਮੇਲਾ: ਮਾਝੇ ਦੇ ਮੇਲਿਆਂ ਵਿੱਚੋਂ ਅਚਲ (ਬਟਾਲੇ ਨੇੜੇ) ਵਿਖੇ ਲੱਗਣ ਵਾਲਾ ਮੇਲਾ ਬਹੁਤ ਪ੍ਰਸਿੱਧ ਹੈ। ਇਹ ਮੇਲਾ ਰਾਮਨੇਮੀ ਦੇ ਮੌਕੇ 'ਤੇ ਲਗਦਾ ਹੈ। ਪੁਰਾਣੇ ਸਮੇਂ ਵਿੱਚ ਅਚਲ ਵਿਖੇ ਜੋਗੀਆਂ ਦਾ ਭਾਰੀ ਕੇਂਦਰ ਸੀ। ਮੇਲੇ ਤੋਂ ਕੁੱਝ ਦਿਨ ਪਹਿਲਾਂ ਇੱਥੋਂ ਦੇ ਸਰੋਵਰ ਦੇ ਚਾਰੇ ਪਾਸੇ ਅਨੇਕਾਂ ਜੋਗੀ ਤੇ ਸੰਨਿਆਸੀ ਆ ਕੇ ਆਪਣੀਆਂ ਧੂਣੀਆਂ ਪਤਾ ਲੈਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੇ ਕੋਲ ਹੀ ਉਹ ਆਪਣੇ ਤ੍ਰਿਸੂਲ ਗੱਡ ਲੈਂਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਉੱਪਰ ਫੁੱਲਾਂ ਦੇ ਹਾਰ ਪਾਏ ਹੁੰਦੇ ਹਨ। ਇਸ ਮੇਲੇ ਨੂੰ ਦੇਖਣ ਲਈ ਲੋਕ ਭਾਰੀ ਗਿਣਤੀ ਵਿੱਚ ਪੁੱਜਦੇ ਹਨ।

ਰਾਮ ਤੀਰਥ ਦਾ ਮੇਲਾ: ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਬਾਰਾਂ ਕੁ ਮੀਲ ਦੀ ਦੂਰੀ 'ਤੇ ਰਾਮ ਤੀਰਥ ਨਾਂ ਦੇ ਸਥਾਨ 'ਤੇ ਲੱਗਣ ਵਾਲਾ ਮੇਲਾ ਵੀ ਬੜਾ ਪ੍ਰਸਿੱਧ ਹੈ। ਇਸ ਸਥਾਨ ਦਾ ਸੰਬੰਧ ਸ੍ਰੀ ਰਾਮ ਚੰਦਰ ਜੀ ਨਾਲ ਹੈ। ਇੱਥੇ ਇਕ ਸਰੋਵਰ ਹੈ, ਜਿਸ ਉੱਤੇ ਇਹ ਮੇਲਾ ਕੱਤਕ ਦੀ ਪੁਰਨਮਾਸ਼ੀ ਨੂੰ ਲੱਗਦਾ ਹੈ।

ਸਾਈਂ ਇਲਾਹੀ ਸ਼ਾਹ ਦੀ ਦਰਗਾਹ ਦਾ ਮੇਲਾ: ਮਾਝੇ ਵਿੱਚ ਸਾਈਂ ਇਲਾਹੀ ਸ਼ਾਹ ਦੀ ਦਰਗਾਹ ਉੱਪਰ ਲੱਗਣ ਵਾਲਾ ਮੇਲਾ ਵੀ ਬੜਾ ਪ੍ਰਸਿੱਧ ਹੈ। ਇਹ ਹਰ ਸਾਲ 20 ਹਾੜ੍ਹ ਨੂੰ ਲੱਗਦਾ ਹੈ। ਇਸ ਮੇਲੇ ਵਿੱਚ ਹੋਰਨਾਂ ਦਿਲਚਸਪੀਆਂ ਤੋਂ ਇਲਾਵਾ ਕੁੱਕੜਾਂ ਤੇ ਬਟੇਰਿਆਂ ਦੀਆਂ ਲੜਾਈਆਂ ਦੇਖਣਯੋਗ ਹੁੰਦੀਆਂ ਹਨ। ਇੱਥੇ ਦੂਰ-ਦੂਰ ਤੋਂ ਆਏ ਕੱਵਾਲ ਵੀ ਚੰਗਾ ਰੰਗ ਬੰਨ੍ਹਦੇ ਹਨ।

ਕੁੱਝ ਹੋਰ ਸਥਾਨਿਕ ਮੇਲੇ: ਉੱਪਰ ਅਸੀਂ ਪੰਜਾਬ ਦੇ ਕੁੱਝ ਪ੍ਰਸਿੱਧ ਮੇਲਿਆਂ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ। ਉਂਵ ਇਨ੍ਹਾਂ ਤੋਂ ਇਲਾਵਾ ਬਹੁਤ ਸਾਰੇ ਹੋਰ ਛੋਟੇ-ਛੋਟੇ ਮੇਲੇ ਵੀ ਲਗਦੇ ਹਨ, ਜਿਵੇਂ ਜਲੰਧਰ ਵਿੱਚ ਬਾਬੇ ਝੰਡੀਆਂ ਵਾਲੇ ਦਾ ਮੇਲਾ, ਤਰਨਤਾਰਨ ਵਿੱਖੇ ਮੱਸਿਆ ਦਾ ਮੇਲਾ, ਸਾਉਣ ਦੇ ਮਹੀਨੇ ਵਿੱਚ ਤੀਆਂ ਦਾ ਮੇਲਾ ਆਦਿ।

ਸਾਰ-ਅੰਸ਼ : ਸਮੁੱਚੇ ਰੂਪ ਵਿੱਚ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਪੰਜਾਬ ਦੇ ਇਹਨਾਂ ਮੇਲਿਆਂ ਦਾ ਬੜਾ ਮਹੱਤਵ ਹੈ। ਮੇਲਿਆਂ ਵਿੱਚ ਜਾਤੀ ਖੁੱਲ੍ਹ ਕੇ ਸਾਹ ਲੈਂਦੀ, ਲੋਕ-ਪ੍ਰਤਿਭਾ ਨਿਖਰਦੀ ਤੇ ਚਰਿੱਤਰ ਦਾ ਨਿਰਮਾਣ ਹੁੰਦਾ ਹੈ। ਮਨ-ਪਰਚਾਵੇ ਤੇ ਮੇਲ-ਜੋਲ ਦੇ ਸਮੂਹਿਕ ਵਸੀਲੇ ਹੋਣ ਦੇ ਨਾਲ, ਮੇਲੇ ਧਾਰਮਿਕ ਤੇ ਕਲਾਤਮਿਕ ਭਾਵਾਂ ਦੀ ਵੀ ਤ੍ਰਿਪਤੀ ਕਰਦੇ ਹਨ। ਮੇਲਾ, ਬੀਜ ਰੂਪ ਵਿੱਚ, ਪੰਜਾਬੀ ਚਰਿੱਤਰ ਵਿੱਚ ਹੀ ਸਮਾਇਆ ਹੋਇਆ ਹੈ। ਪੰਜਾਬੀਆਂ ਲਈ ਹਰ ਪਲ ਪੁਰਬ ਤੇ ਹਰ ਦਿਨ ਮੇਲਾ ਹੁੰਦਾ ਹੈ। ਜਿੱਥੇ ਚਾਰ ਛੇ ਪੰਜਾਬੀ ਜੁੜ ਜਾਣ, ਉਹ ਤੁਰਦਾ ਫਿਰਦਾ ਮੇਲਾ ਬਣ ਜਾਂਦਾ ਹੈ। ਪਰ ਜਦੋਂ ਸੁਚ-ਮੁੱਚ ਹੀ ਕੋਈ ਤਿਉਹਾਰ ਜਾਂ ਮੇਲਾ ਹੋਵੇ, ਫੇਰ ਤਾਂ ਪੰਜਾਬੀਆਂ ਦਾ ਜਲਾਲ ਤੇ ਭਖਦਾ ਉਤਸ਼ਾਹ ਵੇਖਣ ਵਾਲਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਪ੍ਰਕਾਰ ਇਨ੍ਹਾਂ ਮੇਲਿਆਂ ਦੀ ਪੰਜਾਬੀ ਜੀਵਨ ਵਿੱਚ ਕਾਫ਼ੀ ਮਹਾਨਤਾ ਹੈ।

9.3.5 ਬਦਲ ਰਿਹਾ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ

ਭੂਮਿਕਾ: ਪੰਜਾਬੀ ਲੋਕਾਂ ਦਾ ਆਪਣਾ ਵੱਖਰਾ ਰਹਿਣ-ਸਹਿਣ, ਖਾਣ-ਪੀਣ ਤੇ ਪਹਿਰਾਵਾ ਹੈ। ਇਨ੍ਹਾਂ ਦੇ ਆਪਣੇ ਦਿਲ-ਪਰਚਾਵੇ, ਨਾਚ-ਗਾਣੇ, ਖੇਡਾਂ, ਮੇਲੇ ਤੇ ਤਿਉਹਾਰ ਹਨ। ਇਨ੍ਹਾਂ ਦੀਆਂ ਆਪਣੀਆਂ ਰੀਤਾਂ-ਰਸਮਾਂ ਹਨ ਤੇ ਇਨ੍ਹਾਂ ਦੀ ਆਪਣੀ ਬੋਲੀ, ਮੁਹਾਵਰੇ ਤੇ ਅਖਾਣਾਂ ਹਨ। ਇਥੋਂ ਤੱਕ ਕਿ ਖੇਤੀ ਪ੍ਰਧਾਨ ਦੇਸ਼ ਹੋਣ ਕਰਕੇ ਇਸਦੀ ਆਪਣੀ ਸਮਾਜਿਕ ਬਣਤਰ, ਕਾਰੋਬਾਰ ਤੇ ਖੇਤੀ ਕਰਨ ਦੇ ਤਰੀਕੇ ਹਨ। ਇਨ੍ਹਾਂ ਦੇ ਆਪਣੇ ਲੋਕ-ਵਿਸ਼ਵਾਸ, ਕਿੱਤੇ ਤੇ ਲੋਕ-ਕਲਾਵਾਂ ਹਨ। ਲੋਕਾਂ ਦੇ ਸੁਭਾ ਖੁੱਲ੍ਹੇ-ਫੁੱਲ੍ਹੇ, ਅਮਲੀ ਜੀਵਨ ਜਿਊਣ ਵਾਲੇ, ਅਣਖੀਲੇ, ਬੇਪ੍ਰਵਾਹ ਤੇ ਮਜ਼ਬੂਤ ਇਰਾਦੇ ਵਾਲੇ ਬਣ ਗਏ। ਧਰਮ ਦੀ ਇਸ ਉੱਪਰ ਡੂੰਘੀ ਛਾਪ ਹੈ। ਕਿਰਤ ਕਰਨਾ, ਨਾਮ ਜਪਣਾ ਤੇ ਵੰਡ ਛਕਣਾ ਇਨ੍ਹਾਂ ਦੀ ਜੀਵਨ-ਵਿਧੀ ਹੈ। ਪਰ ਸਮੇਂ ਦੇ ਬਦਲਣ ਨਾਲ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਵਿੱਚ ਪਿਛਲੀ ਇੱਕ ਸਦੀ ਤੋਂ ਬਹੁਤ ਤੇਜ਼ੀ ਨਾਲ ਪਰਿਵਰਤਨ ਵਾਪਰੇ ਹਨ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਇਸਦੇ ਕਾਰਨਾਂ ਦੀ ਨਿਸ਼ਾਨਦੇਹੀ ਕਰਨਾ ਹੈ।

ਸਭਿਆਚਾਰਕ ਰੁਪਾਂਤਰਣ: ਆਰਥਕ, ਰਾਜਸੀ ਜਾਂ ਵਿਗਿਆਨਿਕ ਤਬਦੀਲੀਆਂ ਸੱਭਿਆਚਾਰ ਨੂੰ ਸਿੱਧੇ-ਅਸਿੱਧੇ ਢੰਗ ਨਾਲ ਬਦਲਦੀਆਂ ਹਨ। ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਵਿੱਚ ਪਿਛਲੀ ਇੱਕ ਸਦੀ ਤੋਂ ਬਹੁਤ ਤੇਜ਼ੀ ਨਾਲ ਪਰਿਵਰਤਨ ਵਾਪਰੇ ਹਨ। ਸਭਿਆਚਾਰ ਇਕ ਵਗਦਾ ਦਰਿਆ ਹੈ। ਇਸ ਵਿੱਚ ਲਗਾਤਾਰ ਤਬਦੀਲੀਆਂ ਜਾਰੀ ਰਹਿੰਦੀਆਂ ਹਨ। ਸਭਿਆਚਾਰ ਪੈਦਾਵਾਰੀ ਸਾਧਨ, ਸ਼ਕਤੀਆਂ ਤੇ ਤਕਨੀਕ ਦੇ ਬਦਲਣ ਤੇ ਦੂਜੇ ਸਭਿਆਚਾਰਾਂ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਬਦਲਣ ਲਗਦਾ ਹੈ। ਸਮਾਜ ਵਿੱਚ ਆ ਰਹੀਆਂ ਛੋਟੀਆਂ-ਵੱਡੀਆਂ ਤਬਦੀਲੀਆਂ ਤੋਂ ਆਮ ਮਨੁੱਖ ਬਚਿਆ ਨਹੀਂ ਰਹਿ ਸਕਦਾ। ਹਰ ਸਭਿਆਚਾਰ ਸਮੇਂ ਦੇ ਬੀਤਣ ਨਾਲ ਵੇਲਾ-ਵਿਹਾ ਚੁੱਕੇ ਰਸਮਾਂ-ਰਿਵਾਜਾਂ, ਵਿਸ਼ਵਾਸਾਂ, ਕਦਰਾਂ-ਕੀਮਤਾਂ, ਸੁਹਜ-ਸੁਆਦ, ਦਿਲ ਪਰਚਾਵਿਆਂ ਤੇ ਕੰਮਕਾਰਾਂ ਦਾ ਤਿਆਗ ਕਰਦਾ ਹੋਇਆ ਨਵੀਆਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਤੇ ਕਲਾ-ਕਿਰਤਾਂ ਦੀ ਉਸਾਰੀ ਕਰਦਾ ਹੈ। ਪਹਿਲੇ ਵਿਚਾਰਾਂ ਦੇ ਧਾਰਨੀ ਹਮੇਸ਼ਾ ਹੀ ਪੁਰਾਣੇ ਸਭਿਆਚਾਰ ਨੂੰ ਵਡਿਆਉਂਦੇ ਹਨ ਤੇ ਨਵੇਂ ਕਈ ਵਾਰ ਆਪਣੇ ਵਿਰਸੇ ਨੂੰ ਵੀ ਭੁੱਲ ਜਾਂਦੇ ਹਨ।

ਵਿਦੇਸ਼ੀ ਸੱਭਿਆਚਾਰ ਦਾ ਪ੍ਰਭਾਵ: ਸਭਿਆਚਾਰ ਵਿਚ ਪਰਿਵਰਤਨ ਦੇ ਦੋ ਕਾਰਨ ਹੁੰਦੇ ਹਨ। ਅੰਦਰੂਨੀ ਕਾਰਨ ਅਤੇ ਬਾਹਰੀ ਪ੍ਰਭਾਵ। ਹੌਲੀ-ਹੌਲੀ ਪੰਜਾਬ ਬਾਹਰੀ ਪ੍ਰਭਾਵਾਂ ਕਾਰਨ ਵਿਦੇਸ਼ੀ ਸੱਭਿਆਚਾਰ ਅਨੁਸਾਰ ਆਪਣੇ-ਆਪ ਨੂੰ ਢਾਲ ਰਿਹਾ ਹੈ। ਅਜੋਕੀ ਪੀੜ੍ਹੀ ਪੱਛਮੀ ਪਹਿਰਾਵੇ ਤੇ ਜੰਕ ਫੂਡ ਵੱਲ ਆਕਰਸ਼ਿਤ ਹੋ ਕੇ ਉਸੇ ਦੀ ਬਣ ਕੇ ਰਹਿ ਗਈ ਹੈ। ਇਹੀ ਕਾਰਨ ਹੈ ਕਿ ਹੁਣ ਸਾਗ ਕੱਟਣ ਵਾਲਾ ਦਾਤ, ਤੰਦੂਰ ਤੇ ਚੁੱਲ੍ਹੇ ਨੂੰ ਲੋਕ ਭੁੱਲ ਗਏ ਹਨ, ਕਿਉਂਕਿ ਹੁਣ ਘਰ-ਘਰ ਵਿਚ ਮਾਈਕ੍ਰੋਵੇਵ ਤੇ ਆਟੋ ਗ੍ਰਿਨ੍ਹਣ ਵਾਲੀਆਂ ਮਸ਼ੀਨਾਂ, ਭਾਂਡੇ ਧੋਣ ਵਾਲੀਆਂ ਮਸ਼ੀਨਾਂ ਆ ਗਈਆਂ ਹਨ। ਅਸੀਂ ਦਿਨੋ-ਦਿਨ ਕੰਮਾਂ ਵਿਚ ਚੁੱੜੇ ਹੋਣ ਕਰਕੇ ਆਪ ਹੀ ਆਪਣੀਆਂ ਸਹੂਲਤਾਂ ਲਈ ਸੱਭਿਆਚਾਰ ਨੂੰ ਭੁੱਲ ਰਹੇ ਹਾਂ। ਇਸ ਵਿਚ ਆਉਣ ਵਾਲੀ ਪੀੜ੍ਹੀ ਨੂੰ ਦੇਸ਼ੀ ਨਹੀਂ ਕਿਹਾ ਜਾ ਸਕਦਾ। ਅੱਜਕਲ੍ਹ ਮੰਡੀ ਦੇ ਪ੍ਰਭਾਵ ਕਾਰਨ ਘਰ ਦੇ ਭੋਜਨ ਦੀ ਬਜਾਏ ਬੱਚਿਆਂ ਨੂੰ ਬਾਹਰ ਦਾ ਖਾਣਾ ਖਾਣ ਲਈ ਉਕਸਾਇਆ ਜਾ ਰਿਹਾ ਹੈ।

ਸਭਿਆਚਾਰਕ ਹਮਲਾ ਅਤੇ ਮੰਡੀ ਦਾ ਪ੍ਰਭਾਵ: ਪੰਜਾਬੀ ਸਭਿਆਚਾਰਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਬਦਲਣ ਦਾ ਇੱਕ ਵੱਡਾ ਕਾਰਨ ਸਭਿਆਚਾਰਕ ਹਮਲਾ ਅਤੇ ਮੰਡੀ ਦਾ ਪ੍ਰਭਾਵ ਹੈ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਨੌਜਵਾਨਾਂ ਤੇ ਮੁੰਡਿਆਂ-ਕੁੜੀਆਂ ਉੱਤੇ ਫਿਲਮਾਂ ਅਖ਼ਬਾਰਾਂ ਤੇ ਮੈਗਜ਼ੀਨਾਂ ਰਾਹੀਂ ਫ਼ੈਸ਼ਨ ਦਾ ਅਸਰ ਹੋਣ ਲਗਾ ਤੇ ਸਰੀਰ ਦੇ ਸ਼ਿੰਗਾਰ ਦੀ ਰੁਚੀ ਵਧ ਗਈ। ਹਰਾ ਇਨਕਲਾਬ ਆਉਣ ਨਾਲ ਪੰਜਾਬ ਵਿੱਚ ਵਧੀ ਖ਼ੁਸ਼ਹਾਲੀ ਬਹੁਤ ਸਾਰੀਆਂ ਰਸਮਾਂ-ਰੀਤਾਂ ਤੇ ਪਹਿਰਾਵੇ ਨੂੰ ਨਵਾਂ ਰੂਪ ਦੇਣ ਲੱਗੀ। ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਗਏ ਪੰਜਾਬੀਆਂ ਦਾ ਆਪਣੇ ਸੰਬੰਧੀਆਂ ਤੇ ਮਿੱਤਰਾਂ-ਦੋਸਤਾਂ ਨੂੰ ਨਵੇਂ ਫ਼ੈਸ਼ਨ ਦੇ ਕੱਪੜੇ ਭੇਜਣ ਨਾਲ ਲੋਕਾਂ ਵਿੱਚ ਵਿਦੇਸ਼ੀ ਕੱਪੜੇ, ਸ਼ਿੰਗਾਰ ਦੇ ਸਮਾਨ ਤੇ ਦਿਲ-ਪਰਚਾਵੇ ਦੇ ਸਾਧਨਾਂ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਰੁਚੀ ਪ੍ਰਫੁੱਲਤ ਹੋਣ ਲੱਗੀ। ਇਸ ਤੋਂ ਪਿੱਛੋਂ ਟੈਲੀਵਿਜ਼ਨ, ਮੋਬਾਇਲ ਫੋਨ, ਕੰਪਿਊਟਰ, ਇੰਟਰਨੈੱਟ, ਵੀ.ਡੀ.ਓ. ਗੇਮਾਂ, ਸੋਸ਼ਲ ਮੀਡੀਏ ਦੇ ਵਰਤਾਰੇ, ਵਿਸ਼ਵੀਕਰਨ, ਨੌਜਵਾਨਾਂ ਦੀ ਵਿਦੇਸ਼ ਜਾਣ ਦੀ ਲਲ੍ਹਕ ਦੇ ਧਨ ਕਮਾਉਣ ਉੱਤੇ ਕੇਂਦ੍ਰਿਤ ਵਪਾਰਕ ਰੁਚੀਆਂ ਦੇ ਪਸਾਰ ਨੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਉੱਪਰ ਇਕ ਤਰ੍ਹਾਂ ਦਾ ਹਮਲਾ ਹੀ ਬੋਲ ਦਿੱਤਾ, ਜਿਸ ਕਾਰਨ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਤੇਜ਼ੀ ਨਾਲ ਬਦਲਣ ਲੱਗਾ ਤੇ ਬਦਲ ਰਿਹਾ ਹੈ।

ਸ਼ਹਿਰੀਕਰਨ ਅਤੇ ਰਹਿਣ-ਸਹਿਣ ਵਿਚ ਤਬਦੀਲੀ: ਅੱਜ ਪੰਜਾਬੀ ਜੀਵਨ ਦਾ ਤੇਜ਼ੀ ਨਾਲ ਸ਼ਹਿਰੀਕਰਨ ਹੋ ਰਿਹਾ ਹੈ। ਹਰੇ ਇਨਕਲਾਬ ਨਾਲ ਆਈ ਖ਼ੁਸ਼ਹਾਲੀ ਤੇ ਪਰਵਾਸੀਆਂ ਦੁਆਰਾ ਵਿਦੇਸ਼ਾਂ ਵਿੱਚੋਂ ਪੈਸੇ ਭੇਜਣ ਕਾਰਨ ਪੰਜਾਬੀ ਰਹਿਣ-ਸਹਿਣ ਬਹੁਤ ਤਬਦੀਲ ਹੋ ਚੁੱਕਾ ਹੈ। ਘਰ ਪਹਿਲਾਂ ਨਾਲੋਂ ਸੋਹਣੇ, ਪੱਕੇ ਅਤੇ ਸੁਖ-ਸਹੂਲਤਾਂ ਨਾਲ ਭਰਪੂਰ ਹੋ ਗਏ ਹਨ। ਘਰਾਂ ਵਿੱਚ ਫ਼ਰਿਜ਼, ਕੱਪੜੇ ਧੋਣ ਦੀਆਂ ਮਸ਼ੀਨਾਂ, ਰੇਡੀਓ, ਟੈਲੀਵਿਜ਼ਨ, ਸਕੂਟਰ ਤੇ ਮੋਟਰ ਸਾਈਕਲ ਆਮ ਹਨ। ਬਹੁਤੇ ਘਰਾਂ ਵਿੱਚ ਕਾਰਾਂ ਤੇ ਮਾਈਕ੍ਰੋਵੇਵ ਵੀ ਹਨ। ਖੇਤੀ-ਬਾੜੀ ਦਾ ਮਸ਼ੀਨੀਕਰਨ ਹੋ ਚੁੱਕਾ ਹੈ ਅੱਜ ਕਿਸਾਨਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੀ ਮਿਹਨਤ ਨਾ ਪੈਦਾ ਕੀਤੀ ਫ਼ਸਲ ਦਾ ਮੁੱਲ ਨਹੀਂ ਮਿਲਦਾ ਤੇ ਉਹ ਕਰਜ਼ੇ ਦੀ ਦਲਦਲ ਵਿੱਚ ਧਸਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਉਸਨੂੰ ਭਵਿੱਖ ਹਨੇਰਾ ਦਿਸ ਰਿਹਾ ਹੈ ਤੇ ਉਹ ਖ਼ੁਦਕੁਸ਼ੀਆਂ ਦੇ ਰਾਹ ਤੁਰ ਪਿਆ ਹੈ। ਫਲਸਰੂਪ ਅੱਜ ਪੰਜਾਬੀ ਜੀਵਨ ਵਿੱਚ ਖ਼ੁਸ਼ਹਾਲੀ ਦਾ ਮੂੰਹ ਧੁੰਧਾਇਆ ਗਿਆ ਹੈ।

ਮਾਂ-ਬੋਲੀ ਪ੍ਰਤੀ ਨਿਰਮੋਹਾਪਣ: ਮਾਂ-ਬੋਲੀ ਦੀ, ਲੋਕ ਆਪਣੀ ਮਾਂ-ਬੋਲੀ ਨੂੰ ਦਿਨੋ-ਦਿਨ ਵਿਸਾਰਦੇ ਜਾ ਰਹੇ ਹਨ। ਬੱਚੇ ਤੇ ਨੌਜਵਾਨ ਸਭ ਘਰੋਂ ਬਾਹਰ ਜਾ ਕੇ ਪੰਜਾਬੀ ਬੋਲਣ ਵਿਚ ਹੇਠੀ ਮਹਿਸੂਸ ਕਰਦੇ ਹਨ। ਮਾਤਾ-ਪਿਤਾ ਵੀ ਦੇਖੇ-ਦੇਖੀ ਸਮਾਜਿਕ ਪ੍ਰਭਾਵ ਅਧੀਨ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਅੰਗਰੇਜ਼ੀ, ਹਿੰਦੀ ਬੋਲਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕਰਦੇ ਹਨ। ਮਾਪਿਆਂ ਨੂੰ

ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਮਾਂ-ਬੋਲੀ ਨਾਲ ਜੋੜੀ ਰੱਖਣ ਤਾਂ ਹੀ ਬੱਚਿਆਂ ਵਿਚ ਮਾਂ-ਬੋਲੀ ਪ੍ਰਤੀ ਹੀਣ ਭਾਵਨਾ ਪੈਦਾ ਨਹੀਂ ਹੋਵੇਗੀ। ਇਸ ਬਾਰੇ ਇਕ ਗੀਤ ਵੀ ਹੈ:

ਮੈਨੂੰ ਇਉਂ ਨਾ ਮਨੇ ਵਿਸਾਰ,
ਵੇ ਮੈਂ ਤੇਰੀ ਮਾਂ ਦੀ ਬੋਲੀ ਆਂ

ਬਦਲਦਾ ਪਹਿਰਾਵਾ: ਪਿਛਲੇ ਕੁੱਝ ਸਮੇਂ ਤੋਂ ਪੰਜਾਬੀ ਲੋਕਾਂ, ਖਾਸ ਕਰ ਨਵੀਂ ਪੀੜ੍ਹੀ ਦੇ ਪਹਿਰਾਵੇ ਤੇ ਖਾਣ-ਪੀਣ ਵਿੱਚ ਭਾਰੀ ਤਬਦੀਲੀ ਆ ਗਈ ਹੈ। ਥਾਂ-ਥਾਂ ਖੁੱਲ੍ਹੇ ਸ਼ਾਪਿੰਗ ਸੈਂਟਰ ਸ਼ੋਅ-ਰੂਮ ਤੇ ਮਾਲ ਨਵੇਂ-ਨਵੇਂ ਪੱਛਮੀ ਫ਼ੈਸ਼ਨਾਂ ਦੇ ਕੱਪੜਿਆਂ ਨਾਲ ਭਰੇ ਪਏ ਹਨ ਅਤੇ ਪੰਜਾਬੀ ਕੁੜੀਆਂ ਘਗਰਾ, ਕੁੜਤੀ, ਸਲਵਾਰ, ਕਮੀਜ਼ ਤੇ ਦੁਪੱਟੇ ਦੀ ਥਾਂ ਇਨ੍ਹਾਂ ਪੱਛਮੀ ਢੰਗ ਦੇ ਕੱਪੜਿਆਂਜੀਨਾਂ, ਸਕਰਟਾਂ ਤੇ ਟਾਪਾਂ ਨੂੰ ਪਾਉਣਾ ਵਧੇਰੇ ਪਸੰਦ ਕਰਦੀਆਂ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿੱਚੋਂ ਬਹੁਤੇ ਸਰੀਰ ਦੀ ਅਸਲੀਲ ਨੁਮਾਇਸ਼ ਕਰਨ ਵਾਲੇ ਤੇ ਆਲੇ-ਦੁਆਲੇ ਦਾ ਧਿਆਨ ਆਪਣੇ ਵਲ ਖਿੱਚਣ ਵਾਲੇ ਹੁੰਦੇ ਹਨ। ਮੁੰਡਿਆਂ ਵਿੱਚ ਵੀ ਫ਼ੈਸ਼ਨ ਦੇ ਕੱਪੜੇ ਪਾਉਣ ਦਾ ਪ੍ਰਚਲਨ ਕਾਫ਼ੀ ਵਧ ਗਿਆ ਹੈ। ਮੁੰਡੇ ਕੁੜੀਆਂ ਆਪਣੇ ਵਾਲਾਂ ਨੂੰ ਪੱਛਮੀ ਢੰਗਾਂ ਅਨੁਸਾਰ ਕਟਵਾਉਂਦੇ ਤੇ ਸ਼ਿੰਗਾਰਦੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾਂ ਸਰੀਰੀ ਦੇ ਅੰਗਾਂ-ਮੂੰਹ, ਸਿਰ, ਗਲਾ, ਹੱਥਾਂ, ਪੈਰਾਂ, ਤੇ ਵਾਲਾਂ ਦੇ ਸ਼ਿੰਗਾਰ ਲਈ ਬਿਊਟੀ ਪਾਰਲਰਾਂ ਦਾ ਆਸਰਾ ਲਿਆ ਜਾਣ ਲੱਗਾ ਹੈ। ਵਿਆਹ ਸਮੇਂ ਲਾੜੀ ਨੂੰ ਸ਼ਿੰਗਾਰਨ ਦਾ ਕੰਮ ਦਾ ਖਾਸ ਤੌਰ ਤੇ ਬਿਊਟੀ ਪਾਰਲਰ ਤੋਂ ਹੀ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਰੁਚੀ ਅਧੀਨ ਹੀ ਅੱਜ ਸਿੱਖ ਮੁੰਡੇ ਪੱਗ ਬੰਨ੍ਹਣ ਵਲ ਖਾਸ ਦਿਆਨ ਦੇਣ ਲੱਗੇ ਹਨ ਤੇ ਉਨ੍ਹਾਂ ਲਈ ਪੱਗਾਂ ਬੰਨ੍ਹਾਵਾਉਣ ਤੇ ਬੰਨ੍ਹਣੀ ਸਿਖਣ ਦੇ ਸੈਂਟਰ ਖੁਲ੍ਹੇ ਹੋਏ ਹਨ। ਉਂਝ ਸਿੱਖਾਂ ਦੇ ਘਰਾਂ ਵਿੱਚ ਮੋਨਿਆਂ ਦੀ ਗਿਣਤੀ ਵਧ ਰਹੀ ਹੈ।

ਲੋਕ ਖੇਡਾਂ ਵਿਚ ਆ ਰਿਹਾ ਬਦਲਾਅ: ਮਾਂ-ਬੋਲੀ ਦੇ ਨਾਲ-ਨਾਲ ਸਾਡੇ ਰਹਿਣ-ਸਹਿਣ, ਪਹਿਰਾਵੇ ਅਤੇ ਖੇਡਾਂ ਵਿਚ ਵੀ ਬਦਲਾਅ ਆ ਗਿਆ ਹੈ। ਅਜੋਕੇ ਸਮੇਂ ਵਿਚ ਬੱਚਿਆਂ, ਨੌਜਵਾਨਾਂ ਨੂੰ ਚੋਪੜ, ਕੋਟਲਾ ਛਪਾਕੀ, ਗੁੱਲੀ ਡੰਡਾ ਵਰਗੀਆਂ ਖੇਡਾਂ ਬਾਰੇ ਕੁਝ ਵੀ ਪਤਾ ਨਹੀਂ ਹੈ। ਪੁਰਾਣੇ ਸਮਿਆਂ ਵਿਚ ਲੋਕ ਸ਼ੌਕੀਆਂ ਤੌਰ 'ਤੇ ਅਜਿਹੇ ਮੁਕਾਬਲਿਆਂ ਲਈ ਕਬੱਡੀ, ਚੋਪੜ, ਗਤਕੇ ਆਦਿ ਖੇਡਦੇ ਸਨ, ਪਰ ਅੱਜਕਲ੍ਹ ਕਈ ਨਵੀਆਂ ਖੇਡਾਂ ਨੇ ਇਨ੍ਹਾਂ ਦੀ ਥਾਂ ਲਈ ਹੈ। ਪੁਰਾਤਨ ਖੇਡਾਂ, ਲੁਕਣ-ਮਿਚੀ, ਛੁਹਣ-ਛੁਹਾਈ, ਪੀਲ-ਪਲਾਂਗੜਾ, ਪੀਚੇ ਬੱਕਰੀ, ਉੱਤਰ ਕਾਟੇ ਮੈਂ ਚੜ੍ਹਾਂ ਆਦਿ ਮਿਟ ਗਈਆਂ ਹਨ ਤੇ ਉਨ੍ਹਾਂ ਦੀ ਥਾਂ ਸਿਰਫ਼ ਕ੍ਰਿਕਟ ਪ੍ਰਧਾਨ ਹੋ ਗਿਆ ਹੈ ਅਤੇ ਉਹ ਪੈਸਾ ਕਮਾਉਣ, ਸੱਟਾ ਲਾਉਣ ਤੇ ਬੋਲੀਆਂ ਲਾਉਣ ਵਾਲਿਆਂ ਦੇ ਹੱਥਾਂ ਵਿੱਚ ਹੈ।

ਬਦਲਦੇ ਰੀਤੀ ਰਿਵਾਜ: ਸਮਾਂ ਬਦਲਦਾ ਗਿਆ ਰੀਤੀ ਰਿਵਾਜ ਵੀ ਬਦਲਦੇ ਗਏ। ਮੌਜੂਦਾ ਸਮੇਂ ਵਿਚ ਰਿਸ਼ਤੇ-ਨਾਤਿਆਂ ਦੇ ਖੂਨ ਚਿੱਟੇ ਹੋ ਗਏ ਹਨ। ਹਰ ਪੰਜਾਬੀ ਰੀਤ ਪੱਛਮ ਦਾ ਰੂਪ ਧਾਰਨ ਕਰ ਗਈ ਹੈ। ਮੌਜੂਦਾ ਸਮੇਂ ਵਿਚ ਵਿਆਹਾਂ ਦੀਆਂ ਰੀਤਾਂ ਰਸਮਾਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਬਦਲ ਚੁੱਕੀਆਂ ਹਨ। ਵਿਆਹਾਂ ਵਿਚ ਹਰ ਮੱਧਵਰਗੀ ਗ਼ਰੀਬ ਪਰਿਵਾਰ ਵਲੋਂ ਵੀ ਕਰਜ਼ਾ ਚੁੱਕ ਕੇ ਜਾਂ ਹੋਰ ਹੀਲੇ ਵਸੀਲੇ ਕਰ ਕੇ ਫ਼ੈਸ਼ਨ, ਲੋਕ-ਦਿਖਾਵੇ ਜਾਂ ਠਾਠ-ਬਾਠ ਲਈ ਵਿਆਹਾਂ 'ਤੇ ਗ਼ੈਰ-ਜ਼ਰੂਰੀ ਖਰਚਾ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਪੰਜਾਬੀਆਂ ਨੇ ਆਪਣਾ ਵਿਰਸਾ ਭੁਲਾ ਕੇ ਨਵੀਆਂ ਹੀ ਰੀਤਾਂ ਘੜ ਲਈਆਂ ਹਨ। ਛੰਦ, ਘੋੜੀਆਂ ਗਾਉਣਾ, ਜਾਗੋ, ਪਾਣੀ ਵਾਰਨਾ, ਮੇਲ ਆਦਿ ਰਸਮਾਂ ਖ਼ਤਮ ਹੋਣ ਦੀ ਕਗਾਰ 'ਤੇ ਹਨ। ਬਰਾਤਾਂ ਦੇ ਢੁੱਕਣ ਅਤੇ ਆਨੰਦ ਕਾਰਜਾਂ ਦਾ ਕੋਈ ਸਮਾਂ ਨਹੀਂ ਰਿਹਾ। ਵਿਆਹਾਂ ਵਿਚ ਮਾਸ, ਸ਼ਰਾਬ, ਲੱਚਰ ਡਾਂਸ ਅਤੇ ਹਵਾਈ ਗੋਲੀਆਂ ਚਲਾਉਣੀਆਂ ਲੋਕਾਂ ਵਲੋਂ ਆਪਣੀ ਸ਼ਾਨ ਸਮਝੀ ਜਾ ਰਹੀ ਹੈ ਜਿਸ ਕਾਰਨ ਹਰ ਸਾਲ ਹੀ ਦਰਜਨਾਂ ਵਿਅਕਤੀਆਂ ਦੀ ਮੌਤ

ਵਿਆਹ ਜਾਂ ਹੋਰ ਸਮਾਗਮਾਂ ਵਿਚ ਕਿਸੇ ਵਲੋਂ ਨਸ਼ੇ ਦੀ ਹਾਲਤ ਵਿਚ ਚਲਾਈਆਂ ਗੋਲੀਆਂ ਨਾਲ ਹੋ ਜਾਂਦੀ ਹੈ। ਸੇ ਹਰ ਵਿਅਕਤੀ ਦਾ ਫ਼ਰਜ਼ ਹੈ ਕਿ ਉਹ ਸਾਢੇ ਵਿਆਹ ਸਮਾਗਮਾਂ ਨੂੰ ਪਹਿਲ ਦੇਵੇ ਕਿਉਂਕਿ ਜੇਕਰ ਸਾਡੇ ਵਿਆਹ ਹੋਣਗੇ ਤਾਂ ਫਿਰ ਦਾਜ ਪ੍ਰਥਾ ਨੂੰ ਵੀ ਨੱਥ ਪਏਗੀ।

ਵਿਦੇਸ਼ ਜਾਣ ਦਾ ਰੁਝਾਨ: ਪੰਜਾਬ ਵਿੱਚ ਪਿੰਡਾਂ ਤੋਂ ਸ਼ਹਿਰਾਂ ਵਲ ਜਾਣ ਦਾ ਰੁਝਾਨ ਪਹਿਲਾਂ ਹੀ ਸੀ ਤੇ ਉਨ੍ਹਾਂ ਵਿੱਚ ਪਰਦੇਸ਼ਾਂ ਵਿੱਚ ਜਾ ਕੇ ਕਮਾਈ ਕਰਨ ਦੀ ਰੁਚੀ ਵੀ ਸੀ। ਪਰੰਤੂ ਅੱਜ ਪੰਜਾਬ ਵਿੱਚ ਕਿਸਾਨੀ ਸੰਕਟ ਪੈਦਾ ਹੋਣ, ਬੈਰੁਜ਼ਗਾਰੀ ਦੇ ਪਸਾਰ ਕਾਰਨ ਨੌਜਵਾਨਾਂ ਲਈ ਕੋਈ ਭਵਿੱਖ ਨਾ ਦਿਸਣ, ਪੰਜਾਬ ਵਿੱਚ ਨਸਿਆਂ ਦੇ ਵਰਤਾਰੇ, ਗੈਂਗਸਟਰਾਂ ਦੇ ਖ਼ੌਫ਼ ਕਾਰਨ ਕਰਕੇ ਬਹੁਤੇ ਲੋਕ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਬਾਹਰ ਭੱਜਣ ਵਿੱਚ ਦਿਲਚਸਪੀ ਲੈ ਰਹੇ ਹਨ। ਅੱਜ ਹਰ ਸਾਲ ਹਜ਼ਾਰਾਂ ਮੁੰਡੇ-ਕੁੜੀਆਂ ਵਿਦੇਸ਼ਾਂ ਨੂੰ ਜਾ ਰਹੇ ਹਨ ਤੇ ਹਜ਼ਾਰਾਂ ਜਾਣ ਲਈ ਤਿਆਰ ਬੈਠੇ ਹਨ।

ਸਾਰ-ਅੰਸ਼ – ਇਸ ਪ੍ਰਕਾਰ ਆਵਾਜਾਈ ਤੇ ਸੰਚਾਰ ਦੇ ਵਿਕਸਿਤ ਸਾਧਨਾਂ ਰਾਹੀਂ ਪੈ ਰਹੇ ਪੱਛਮੀ ਪ੍ਰਭਾਵਾਂ ਕਾਰਨ ਸਾਡਾ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਤੇਜ਼ੀ ਨਾਲ ਤਬਦੀਲ ਹੋ ਰਿਹਾ ਹੈ। ਸਾਨੂੰ ਇਸ ਤੇ ਸੁਚੇਤ ਰਹਿਣ ਦੀ ਲੋੜ ਹੈ। ਅਸੀਂ ਸ ਅੰਨ੍ਹੇਵਾਹ ਨਕਲ ਨਾਲ ਕਿਤੇ ਆਪਣੇ ਉੱਚੇ-ਸੁੱਚੇ, ਅਣਖ਼ੀਲੇ ਤੇ ਖ਼ੁਸ਼ੀਆਂ ਭਰੇ ਸਭਿਆਚਾਰ ਨੂੰ ਗੁਆ ਕੇ ਕਿਸੇ ਅਜਿਹੇ ਟੋਏ ਵਿੱਚ ਨਾ ਜਾ ਡਿਗੀਏ, ਜਿੱਥੋਂ ਫਿਰ ਨਿਕਲਣਾ ਮੁਸ਼ਕਿਲ ਹੋਵੇ।

9.4 ਅਭਿਆਸ ਲਈ ਕੁਝ ਪ੍ਰਸ਼ਨ

9.4.1 ਹੇਠ ਲਿਖੇ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਆਪਣੇ ਸ਼ਬਦਾਂ ਵਿਚ 500 ਸ਼ਬਦਾਂ ਦੀ ਪੈਰ੍ਹਾ-ਰਚਨਾ ਕਰੋ:-

- (ੳ) ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ
- (ਅ) ਪੰਜਾਬ ਦੇ ਲੋਕ-ਵਿਸ਼ਵਾਸ
- (ੲ) ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦਾ ਪੱਛਮੀਕਰਨ
- (ਸ) ਪੰਜਾਬ ਦੀਆਂ ਲੋਕ-ਖੇਡਾਂ
- (ਹ) ਪੰਜਾਬ ਦੇ ਕਿੱਤੇ
- (ਕ) ਪੰਜਾਬ ਦੇ ਲੋਕਗੀਤ
- (ਖ) ਪੰਜਾਬ ਦੇ ਤਿੱਥ-ਤਿਉਹਾਰ

9.5 ਸਹਾਇਕ ਪੁਸਤਕਾਂ ਅਤੇ ਹੋਰ ਸਮੱਗਰੀ

9.5.1 ਪੰਜਾਬੀ ਅਖ਼ਬਾਰ:

9.5.1.1 ਪੰਜਾਬੀ ਟ੍ਰਿਬਿਊਨ

9.5.1.2 ਅਜੀਤ

9.5.1.3 ਨਵਾਂ ਜ਼ਮਾਨਾ

9.5.2 ਇੰਟਰਨੈੱਟ ਸਮੱਗਰੀ

9.5.2.1 <https://suhisaver.org/>

9.5.2.2 <https://www.wikipedia.org/>

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTAR-I

ਕੋਰਸ-ਜਰਨਲ ਪੰਜਾਬੀ

ਯੂਨਿਟ-10

ਪੈਰਾ-ਰਚਨਾ :ਚਲੰਤ ਮਸਲਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ

ਪਾਠ ਦੀ ਰੂਪ-ਰੇਖਾ

10.0 ਭੂਮਿਕਾ

10.1 ਮੰਤਵ

10.2 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

(ੳ) ਚਲੰਤ ਮਸਲਿਆਂ (Current Affairs) ਨਾਲ ਸੰਬੰਧਿਤ ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

10.2.1 ਭੂਮਿਕਾ

10.2.2 ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਦਾ ਵਰਨਣ

10.2.3 ਸਾਰ-ਅੰਸ਼

10.3 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

(ਅ) ਚਲੰਤ ਮਸਲਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਲਈ ਪਾਠ-ਸਮੱਗਰੀ

10.3.1 ਨੌਜਵਾਨਾਂ ਵਿਚ ਵਿਦੇਸ਼ ਜਾਣ ਦਾ ਰੁਝਾਨ

10.3.2 ਔਰਤਾਂ ਵਿੱਚ ਵੱਧ ਰਹੀ ਅਸੁਰੱਖਿਆ ਦੀ ਭਾਵਨਾ

10.3.3 ਦਾਜ ਦੀ ਸਮੱਸਿਆ ਜਾਂ ਦਾਜ-ਪ੍ਰਥਾ

10.3.4 ਭਾਰਤ ਵਿਚ ਮਹਿੰਗਾਈ ਦੀ ਸਮੱਸਿਆ

10.3.5 ਭਾਰਤ ਵਿਚ ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ

10.3.6 ਪ੍ਰਦੂਸ਼ਣ

10.4 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ

10.5 ਸਹਾਇਕ ਪੁਸਤਕਾਂ ਅਤੇ ਹੋਰ ਸਮੱਗਰੀ

10.0 ਭੂਮਿਕਾ: ਵਿੱਦਿਆ ਦਾ ਕੰਮ ਵਿਦਿਆਰਥੀ ਦੀ ਸੋਚ ਵਿਚ ਤਬਦੀਲੀ ਲਿਆਉਣਾ ਹੁੰਦਾ ਹੈ। ਵਿਦਿਆਰਥੀ ਨੂੰ ਵਹਿਮਾਂ-ਭਰਮਾਂ ਵਿਚੋਂ ਕੱਢ ਕੇ ਵਿਗਿਆਨਕ ਸੋਚ ਦੇ ਧਾਰਨੀ ਬਣਾਉਣਾ ਹੈ। ਉਸ ਨੂੰ ਸਮਾਜਿਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਸਿਖਾਉਣਾ, ਮਿਹਨਤ, ਇਮਾਨਦਾਰੀ ਅਤੇ ਚੜ੍ਹਦੀ ਕਲਾ ਦਾ ਪਾਠ ਪੜ੍ਹਾਉਣਾ ਸਿੱਖਿਆ ਦਾ ਕਾਰਜ ਹੈ। ਬੱਚੇ ਵਿਚ ਛੁਪੇ ਗੁਣਾਂ ਨੂੰ ਉਜਾਗਰ ਕਰਨਾ ਹੈ ਅਤੇ ਉਸ ਦੀ ਸੋਚ ਨੂੰ ਉਡਾਰੀਆਂ ਮਾਰਨ ਲਈ ਉਕਸਾਉਣਾ ਹੈ। ਇਹ ਪਾਠ

ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਚਲੰਤ ਮਸਲਿਆਂ ਬਾਰੇ ਸਮਝ ਬਣਾਉਣ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਵੱਖ-ਵੱਖ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਆਪਣੇ ਵਿਚਾਰ ਪੇਸ਼ ਕਰਨ ਦੇ ਸਮਰੱਥ ਬਣਾਉਣ ਦੀ ਭਾਵਨਾ ਹਿਤ ਤਿਆਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ।

10.1 ਪਾਠ ਦਾ ਮੰਤਵ: ਇਸ ਪਾਠ ਦਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਗਿਆਨ ਅਤੇ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਨੂੰ ਵਧਾਉਣਾ ਹੈ। ਦੂਜਾ ਮੰਤਵ ਵਿਦਿਆਰਥੀ ਦੇ ਜੀਵਨ ਨੂੰ ਗਿਆਨ ਦੇ ਚਾਨਣ ਨਾਲ ਰੁਸ਼ਨਾਉਣਾ ਹੈ। ਗਿਆਨ ਰੂਪੀ ਪ੍ਰਕਾਸ਼ ਹੀ ਅਗਿਆਨਤਾ ਦੇ ਹਨੇਰੇ ਨੂੰ ਦੂਰ ਕਰ ਸਕਦਾ ਹੈ। ਅਸਲ ਵਿਚ ਗਿਆਨ ਵਿਕਾਸ ਦੀ ਨੀਂਹ ਹੈ। ਸੇ ਉਪਰੋਕਤ ਮੰਤਵਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਪੈਰਾ ਰਚਨਾ ਦਾ ਇਹ ਹਿੱਸਾ ਤਿਆਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਤਾਂ ਜੋ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਗਿਆਨ ਦੇ ਨਾਲ-ਨਾਲ ਉਹਨਾਂ ਦੀ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਅਤੇ ਸਮਰੱਥਾ ਤੋਂ ਜਾਣੂੰ ਕਰਵਾਇਆ ਜਾ ਸਕੇ। ਇਸ ਪਾਠ ਨਾਲ ਉਹ ਜਿੱਥੇ ਨਵੇਂ ਵਿਸ਼ਿਆਂ ਪ੍ਰਤੀ ਆਪਣੀ ਸਮਝ ਬਣਾ ਸਕਣਗੇ, ਉੱਥੇ ਇਸ ਸਮਝ ਨੂੰ ਪੈਰਾ ਰਚਨਾ ਵਿਚ ਪ੍ਰਗਟ ਕਰਨ ਦੇ ਸਮਰੱਥ ਵੀ ਹੋ ਜਾਣਗੇ।

10.2 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

{(ੳ) ਚਲੰਤ ਮਸਲਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)}: ਪੈਰਾ ਰਚਨਾ ਦੀ ਰੂਪ-ਰੇਖਾ ਵਿਚ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਭੂਮਿਕਾ ਲਿਖਣੀ ਹੈ, ਫਿਰ ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਦਾ ਵਰਨਣ ਅਤੇ ਲੇਖ ਦੇ ਅੰਤ ਉੱਤੇ ਸਾਰ-ਅੰਸ਼ ਲਿਖਣਾ ਹੈ।

10.3 ਪੈਰਾ ਰਚਨਾ ਦਾ ਨਮੂਨਾ (Model)

{(ਅ) ਚਲੰਤ ਮਸਲਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਲਈ ਪਾਠ-ਸਮੱਗਰੀ}: ਪਿਆਰੇ ਵਿਦਿਆਰਥੀਓ ਓਪਰੇਕਤ ਰੂਪ-ਰੇਖਾ ਅਨੁਸਾਰ ਇਸ ਪਾਠ ਵਿਚ ਚਲੰਤ ਮਸਲਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਪੈਰਾ ਰਚਨਾ ਦੇ ਮਾਡਲ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖ ਕੇ ਤੁਸੀਂ ਹੋਰ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਪੈਰਾ ਰਚਨਾ ਕਰਨੀ ਹੈ।

10.4 ਅਭਿਆਸ ਲਈ ਪ੍ਰਸ਼ਨ: ਪਾਠ ਦੇ ਅੰਤ ਵਿਚ ਅਭਿਆਸ ਲਈ ਕੁਝ ਪ੍ਰਸ਼ਨ ਦਿੱਤੇ ਗਏ ਹਨ ਜਿਹਨਾਂ ਦੇ ਉੱਤਰ ਓਪਰੇਕਤ ਰੂਪ-ਰੇਖਾ ਅਨੁਸਾਰ ਤੁਸੀਂ ਆਪ ਤਿਆਰ ਕਰਨੇ ਹਨ।

ਚਲੰਤ ਮਸਲਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਕੁਝ ਚੋਣਵੇਂ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਮਾਡਲ ਵਜੋਂ ਕੁਝ ਪੈਰਾ ਰਚਨਾਵਾਂ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹਨ:

10.3.1 ਨੌਜਵਾਨਾਂ ਵਿਚ ਵਿਦੇਸ਼ ਜਾਣ ਜਾ ਰੁਝਾਨ

ਭੂਮਿਕਾ: ਨੌਜਵਾਨ ਪੀੜ੍ਹੀ ਵਿੱਚ ਵਿਦੇਸ਼ ਜਾਣ ਦਾ ਰੁਝਾਨ ਵਧਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਅੱਜ ਦੀ ਨੌਜਵਾਨ ਪੀੜ੍ਹੀ ਪੱਛਮੀ ਸੱਭਿਆਚਾਰ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਆ ਕੇ ਆਪਣੀ ਪਿਤਰੀ ਭੂਮੀ ਨਾਲੋਂ ਮੋਹ ਤੋੜਦੀ ਜਾ ਰਹੀ ਹੈ। ਕੁਝ ਵਿਦਵਾਨ ਇਸ ਵਰਤਾਰੇ ਨੂੰ ਬੇਰੁਜ਼ਗਾਰੀ ਨਾਲ ਜੋੜ ਕੇ ਦੇਖਦੇ ਹਨ ਪਰ ਰੁਜ਼ਗਾਰ ਨਾ ਮਿਲਣਾ ਇਸ ਦਾ ਇੱਕੋ-ਇੱਕ ਕਾਰਨ ਨਹੀਂ ਹੈ, ਕਿਉਂਕਿ ਪੰਜਾਬ ਵਿੱਚ ਕਈ ਸਰਕਾਰੀ ਨੌਕਰੀਆਂ ਅਤੇ ਚੰਗੀਆਂ ਜਾਇਦਾਦਾਂ ਵਾਲੇ ਵੀ ਸੂਬੇ ਨੂੰ ਛੱਡ ਰਹੇ ਹਨ। ਅੱਜ ਜੋ ਵਿਦਿਆਰਥੀ ਪੜ੍ਹਨ ਲਈ ਵਿਦੇਸ਼ ਜਾਂਦੇ ਹਨ, ਥੋੜ੍ਹਾ-ਬਹੁਤ ਧਨ ਵਾਪਸ ਭੇਜਣ ਦੀ ਬਜਾਏ ਆਪਣੀ ਪਿਤਰੀ ਜਾਇਦਾਦ

ਨੂੰ ਵੀ ਵੇਚ ਵੱਟ ਕੇ ਪੈਸਾ ਆਪਣੇ ਨਾਲ ਲਿਜਾਣ ਲੱਗ ਪਏ ਹਨ। ਸੇ ਵਿਦੇਸ਼ ਜਾਣ ਦੇ ਬਹੁਪੱਖੀ ਕਾਰਨ ਹਨ ਜਿਹਨਾਂ ਵਿਚ ਚੰਗੀ ਨੌਕਰੀ, ਚੰਗਾ ਸਟੇਟਸ, ਸੁਰੱਖਿਆ, ਸਹੂਲਤਾਂ ਅਤੇ ਸਾਡੇ ਦੇਸ਼ ਦੇ ਭ੍ਰਿਸ਼ਟ ਤੰਤਰ ਤੋਂ ਮੁਕਤੀ ਆਦਿ ਪ੍ਰਮੁੱਖ ਕਾਰਨ ਹਨ।

ਨਵੀਆਂ ਥਾਵਾਂ 'ਤੇ ਜਾਣ ਦੀ ਚਾਹਤ: ਇੱਕ ਥਾਂ ਤੋਂ ਦੂਜੀ ਥਾਂ 'ਤੇ ਭ੍ਰਮਣ ਕਰਨਾ ਆਦਿ ਕਾਲ ਤੋਂ ਮਨੁੱਖ ਦਾ ਸ਼ੌਂਕ ਰਿਹਾ ਹੈ। ਚੰਗੇਰੇ ਜੀਵਨ ਦੀ ਚਾਹ ਢੁਕਵਾਂ ਵਾਤਾਵਰਨ, ਸੁਰੱਖਿਆ ਅਤੇ ਆਪਣੀ ਹੋਂਦ ਨੂੰ ਬਚਾਈ ਰੱਖਣ ਲਈ ਮਨੁੱਖ ਮੁੱਢ-ਕਦੀਮ ਤੋਂ ਹੀ ਇੱਕ ਤੋਂ ਦੂਜੀ ਥਾਂ ਉਤੇ ਪਰਵਾਸ ਕਰਦਾ ਰਿਹਾ ਹੈ। ਇਹ ਇੱਕ ਅਜਿਹਾ ਵਰਤਾਰਾ ਹੈ ਜੋ ਪਿੰਡਾਂ, ਸ਼ਹਿਰਾਂ ਨਗਰਾਂ ਤੇ ਮਹਾਂ-ਨਗਰਾਂ ਦੇ ਵਾਧੇ ਤੇ ਵਿਕਾਸ ਦਾ ਕਾਰਨ ਬਣਿਆ ਹੈ। ਪੁਰਾਣੇ ਸਮੇਂ ਵਿਚ ਮਨੁੱਖ ਨੇ ਜਿਉਂਦੇ ਰਹਿਣ ਲਈ ਭੋਜਨ, ਪਾਣੀ, ਤੇ ਮੌਸਮਾਂ ਤੋਂ ਬਚਾਅ ਲਈ ਸਮੇਂ-ਸਮੇਂ 'ਤੇ ਪਰਵਾਸ ਕੀਤਾ ਹੈ, ਉਥੇ ਹੀ ਆਧੁਨਿਕ ਸਮੇਂ ਵਿਚ ਵਿਦੇਸ਼ ਜਾਣ ਦੀ ਲਲਕ, ਲੋੜਾਂ ਤੋਂ ਇਲਾਵਾ ਇੱਛਾਵਾਂ ਦੀ ਪ੍ਰਾਪਤੀ ਦੀ ਚਾਹ, ਵਿਦੇਸ਼ੀ ਸੁੱਖ ਸਹੂਲਤਾਂ ਦਾ ਪ੍ਰਭਾਵ, ਬੇਰੁਜ਼ਗਾਰੀ, ਭ੍ਰਿਸ਼ਟਾਚਾਰ, ਖੇਤੀ ਖੇਤਰ ਦਾ ਆਰਥਿਕ ਸੰਕਟ ਆਦਿ ਕਾਰਨ ਹਨ। ਜਿਨ੍ਹਾਂ ਕਾਰਨ ਪੜ੍ਹੇ-ਲਿਖੇ, ਹੁਨਰਮੰਦ, ਤਕਨੀਕੀ ਕੁਸ਼ਲਤਾ ਪ੍ਰਾਪਤ ਤੇ ਮਿਹਨਤੀ ਨੌਜਵਾਨ ਧੜਾ-ਧੜ ਵਿਦੇਸ਼ਾਂ ਵੱਲ ਕੂਚ ਕਰ ਰਹੇ ਹਨ।

ਵਿਦੇਸ਼ ਜਾਣ ਦੀ ਗਿਣਤੀ ਵਿਚ ਵਾਧਾ: ਭਾਰਤ ਤੋਂ ਵਿਦੇਸ਼ ਜਾਣ ਦੇ ਚਾਹਵਾਨਾਂ ਦੀ ਗਿਣਤੀ ਨਿਰੰਤਰ ਵੱਧ ਰਹੀ ਹੈ ਅਤੇ ਪੰਜਾਬ ਅੰਕੜਿਆਂ ਦੇ ਲਿਹਾਜ਼ ਨਾਲ ਇਸ ਸੂਚੀ ਵਿੱਚ ਅੱਵਲ ਦਰਜੇ 'ਤੇ ਹੈ। ਚੰਗੇ ਭਵਿੱਖ ਦੀ ਆਸ ਵਿੱਚ ਵਿਦੇਸ਼ ਦਾ ਰੁੱਖ ਕਰਨਾ ਪੰਜਾਬੀਆਂ ਲਈ ਕੋਈ ਨਵੀਂ ਗੱਲ ਨਹੀਂ ਹੈ ਪਰ ਸਥਾਨਿਕ ਪੱਧਰ 'ਤੇ ਇਸ ਪਰਵਾਸ ਨੂੰ ਅਕਸਰ ਇੱਕ ਚਿੰਤਾ ਦੀ ਨਜ਼ਰ ਨਾਲ ਦੇਖਿਆ ਜਾਂਦਾ ਹੈ। ਬੀਤੇ ਸਾਲ 5.28 ਮਿਲੀਅਨ ਤੋਂ ਵੀ ਵੱਧ ਭਾਰਤੀਆਂ ਨੇ ਵਿਦੇਸ਼ ਜਾਣ ਲਈ ਵੀਜ਼ੇ ਲਈ ਦਰਖਾਸਤ ਦਿੱਤੀ ਸੀ ਜੋ ਕਿ 2017 ਦੇ ਮੁਕਾਬਲੇ 14 ਪ੍ਰਤੀਸ਼ਤ ਵੱਧ ਸੀ। ਇਸੇ ਤਰ੍ਹਾਂ ਪੰਜਾਬ ਦੇ ਇੱਕ ਅੰਕੜੇ ਮੁਤਾਬਕ 2018 ਵਿੱਚ ਅੰਦਾਜ਼ਨ 150,000 ਪੰਜਾਬੀ ਵਿਦਿਆਰਥੀ ਆਪਣੇ 'ਵਿਦੇਸ਼ੀ ਸੁਪਨਿਆਂ' ਨੂੰ ਸਾਕਾਰ ਕਰਨ ਲਈ ਵਿਦੇਸ਼ ਗਏ। ਇਹਨਾਂ ਵਿੱਚ ਜ਼ਿਆਦਾ ਗਿਣਤੀ ਕੈਨੇਡਾ ਜਾਣ ਵਾਲਿਆਂ ਦੀ ਸੀ, ਇਸ ਤੋਂ ਬਾਅਦ ਦੂਜੇ ਮੁਲਕ ਜਿਵੇਂ ਕਿ ਆਸਟ੍ਰੇਲੀਆ, ਯੂ.ਕੇ, ਨਿਊਜ਼ੀਲੈਂਡ, ਅਮਰੀਕਾ ਆਦਿ ਨੰਬਰ ਦਾ ਆਉਂਦਾ ਹੈ।

ਵਿਦੇਸ਼ ਜਾਣ ਦੀ ਚਾਹਤ: ਪੰਜਾਬੀ ਨੌਜਵਾਨਾਂ ਵਿਚ ਦੇਸ਼ ਦੀ ਆਜ਼ਾਦੀ ਤੋਂ ਪਹਿਲਾਂ ਵੀ ਵਿਦੇਸ਼ ਜਾ ਕੇ ਕਮਾਈ ਕਰਨ ਅਤੇ ਆਪਣੇ ਜੀਵਨ ਪੱਧਰ ਨੂੰ ਬਦਲਣ ਦਾ ਰੁਝਾਨ ਰਿਹਾ ਹੈ ਜੋ ਆਜ਼ਾਦੀ ਪ੍ਰਾਪਤੀ ਤੋਂ ਬਾਅਦ ਮੱਠਾ ਪੈਣ ਦੀ ਬਜਾਇ ਹੋਰ ਵੀ ਵਧ ਗਿਆ ਹੈ। ਪੰਜਾਬ ਦੇ ਨੌਜਵਾਨਾਂ ਦੇ ਮਨਾਂ ਵਿਚ ਵਿਦੇਸ਼ ਜਾ ਕੇ ਕੰਮ ਕਰਨ ਅਤੇ ਵੱਸਣ ਦੀ ਚਾਹਤ ਸਦਾ ਹੀ ਰਹੀ ਹੈ। ਇਸੇ ਕਾਰਨ ਉਹ ਸਭ ਕੁੱਝ ਵੇਚ-ਵੱਟ ਕੇ ਜਾਇਜ਼ ਜਾਂ ਨਾਜਾਇਜ਼, ਕਾਨੂੰਨੀ ਜਾਂ ਗ਼ੈਰ-ਕਾਨੂੰਨੀ, ਅਸੁਰੱਖਿਅਤ ਤੇ ਜਾਨ ਜੋਖਮ ਵਿਚ ਪਾ ਕੇ ਹਰ ਕੀਮਤ ਤੇ ਵਿਦੇਸ਼ ਜਾਣ ਲਈ ਤਿਆਰ ਰਹਿੰਦੇ ਹਨ।

ਵਿਦੇਸ਼ੀ ਸੁੱਖ ਸਹੂਲਤਾਂ ਦਾ ਪ੍ਰਭਾਵ: ਸਾਡਾ ਦੇਸ਼ ਵਿਕਾਸ ਕਰ ਰਿਹਾ ਹੈ ਜਿਸ ਕਾਰਨ ਇੱਥੇ ਬਹੁਤ ਸਾਰੀਆਂ ਥੁੜ੍ਹਾਂ, ਕਮੀਆਂ ਤੇ ਖਾਮੀਆਂ ਹੋਣੀਆਂ ਆਮ ਗੱਲ ਹੈ। ਇਸ ਦੇ ਉਲਟ ਅਨੇਕ ਪੱਛਮੀ ਤੇ ਦੂਜੇ ਦੇਸ਼ ਚੰਗੀ ਤਰ੍ਹਾਂ ਵਿਕਸਿਤ ਹੋ ਚੁੱਕੇ ਹਨ ਜਿਸ ਕਾਰਨ ਉਥੇ ਅਜਿਹੀਆਂ ਘਾਟਾਂ ਤੇ ਥੁੜ੍ਹਾਂ ਦੀ ਕਲਪਨਾ ਵੀ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੇ। ਉੱਥੇ ਦੀਆਂ ਸਰਕਾਰਾਂ ਆਪਣੇ ਨਾਗਰਿਕਾਂ ਲਈ ਹਰ ਪ੍ਰਕਾਰ ਦੀਆਂ ਸੁੱਖ ਸਹੂਲਤਾਂ ਦੇਣ ਲਈ ਵਚਨਬੱਧ ਹਨ। ਇਸ ਕਾਰਨ ਉੱਥੇ ਦੇ ਵਾਸੀ ਚਿੰਤਾ ਮੁਕਤ, ਯੋਜਨਾ-ਬੱਧ ਤੇ ਖੁਸ਼ਹਾਲ ਜੀਵਨ ਬਸਰ ਕਰਦੇ ਹਨ। ਇਹ ਸਭ ਗੱਲਾਂ ਤੇ ਸਹੂਲਤਾਂ ਹੀ ਸਾਡੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰ ਰਹੀਆਂ ਹਨ ਜਿਸ ਨਾਲ ਉਹ ਵਿਦੇਸ਼ ਜਾ ਕੇ ਵਸਣ ਨੂੰ ਪਹਿਲ ਦੇ ਰਹੇ ਹਨ।

ਵੱਧ ਰਹੀ ਬੇਰੁਜ਼ਗਾਰੀ ਅਤੇ ਅਸੁਰੱਖਿਆ: ਸਾਡੇ ਦੇਸ਼ ਦੀ ਵਧ ਰਹੀ ਆਬਾਦੀ, ਸਰਕਾਰਾਂ ਦੀ ਲਾਪਰਵਾਹੀ ਤੇ ਪੂੰਜੀਪਤੀਆਂ ਦੀ ਮੁਨਾਫ਼ਾਖੋਰ ਪ੍ਰਵਿਰਤੀ ਕਾਰਨ ਪੜ੍ਹੇ ਲਿਖੇ ਤੇ ਉੱਚ ਯੋਗਤਾ ਅਤੇ ਕੰਮ ਦੇ ਮੁਤਾਬਕ ਵੇਤਨ ਨਾਂ ਦੇ ਕੇ ਵੀ ਉਨ੍ਹਾਂ ਦਾ ਅਰਥਿਕ ਸ਼ੋਸ਼ਣ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਕੱਚੀਆਂ ਨੈਕਰੀਆਂ ਤੇ ਹਰ ਸਮੇਂ ਕੱਢੇ ਜਾਣ ਦੇ ਡਰ ਦੇ ਸਾਧੇ ਵਿਚ ਜੀਅ ਰਹੇ ਇਹ ਨੌਜਵਾਨ ਜਿੱਥੇ ਮਾਨਸਿਕ ਰੋਗੀ ਬਣ ਰਹੇ ਹਨ, ਉਥੇ ਹੀ ਬਹੁਤ ਸਾਰੇ ਨਸ਼ਿਆਂ ਦੀ ਦਲਦਲ ਵਿਚ ਫਸਦੇ ਜਾ ਰਹੇ ਹਨ। ਇਸ ਦੇ ਮੁਕਾਬਲੇ ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਯੋਗਤਾ ਤੇ ਕੰਮ ਦੀ ਕਦਰ ਕਾਰਨ ਜਿੱਥੇ ਤਰੱਕੀ ਦੇ ਮੌਕੇ ਵਧੇਰੇ ਹਨ ਉੱਥੇ ਹੀ ਕਿਸੇ ਕਿਸਮ ਦੇ ਆਰਥਿਕ ਸ਼ੋਸ਼ਣ ਦੀਆਂ ਸੰਭਾਨਾਵਾਂ ਵੀ ਘੱਟ ਹਨ ਇਸੇ ਕਾਰਨ ਇਹ ਨੌਜਵਾਨ ਵਿਦੇਸ਼ ਜਾਣ ਲਈ ਮਜਬੂਰ ਹੋ ਰਹੇ ਹਨ।

ਖੇਤੀ ਖੇਤਰ ਦਾ ਆਰਥਿਕ ਸੰਕਟ: ਅਸੀਂ ਇਕ ਖੇਤੀ ਪ੍ਰਧਾਨ ਦੇਸ਼ ਦੇ ਵਾਸੀ ਹਾਂ ਸਾਡੇ ਦੇਸ਼ ਦੀ 65% ਆਬਾਦੀ ਦਾ ਨਿਰਬਾਹ ਖੇਤੀ ਉੱਤੇ ਹੋ ਰਿਹਾ ਹੈ। ਆਜ਼ਾਦੀ ਤੇ ਬਾਅਦ ‘ਜੈ ਜਵਾਨ, ਜੈ ਕਿਸਾਨ’ ਦੇ ਨਾਅਰੇ ਨਾਲ ਜਿੱਥੇ ਹਰੀ ਕ੍ਰਾਂਤੀ ਆਈ ਉਥੇ ਹੀ ਇੰਝ ਜਾਪਿਆ ਕਿ ਹੁਣ ਜਿਵੇਂ ਅਸੀਂ ਅੰਨ ਖੇਤਰ ਵਿਚ ਆਤਮ ਨਿਰਭਰ ਹੋਏ ਹਾਂ ਉਥੇ ਹੀ ਤਰੱਕੀ ਦੇ ਮੌਕੇ ਵਧਦੇ ਜਾਣਗੇ ਅਤੇ ਕਿਸਾਨ ਖੁਸ਼ਹਾਲ ਹੁੰਦਾ ਜਾਵੇਗਾ। ਇਸ ਨਾਲ ਜਿੱਥੇ ਲੋਕ ਖੁਸ਼ਹਾਲ ਹੋਣਗੇ ਉਥੇ ਹੀ ਉਨ੍ਹਾਂ ਦਾ ਜੀਵਨ ਪੱਧਰ ਵੀ ਉੱਚਾ ਹੋਵੇਗਾ ਬਿਨਾਂ ਸ਼ੱਕ ਅਜਿਹਾ ਹੋਇਆ ਵੀ ਪਰ ਇਸ ਦਾ ਫਾਇਦਾ ਧਨੀ ਤੇ ਵੱਡੀ ਕਿਸਾਨੀ ਨੂੰ ਹੋਇਆ। ਛੋਟੇ ਤੇ ਗਰੀਬ ਕਿਸਾਨ ਜਿਥੋਂ ਸਬਸਿਡੀਆਂ ਨਾ ਮਿਲਣ ਕਾਰਨ, ਮਾਯੂਸ ਹੋਏ ਉਥੇ ਹੀ ਖੇਤੀ ਖੇਤਰ ਲਈ ਯੋਗ ਯੋਜਨਾਬੰਦੀ, ਸਹੀ ਮੰਡੀਕਰਨ, ਘਟੀਆ ਬੀਜ, ਨਕਲੀ ਦਵਾਈਆਂ, ਮੌਸਮ ਦੀਆਂ ਮਾਰਾਂ ਤੇ ਘਟਦੇ ਫ਼ਸਲੀ ਉਤਪਾਦਨ ਕਾਰਨ ਖੇਤੀ ਛੱਡ ਜ਼ਮੀਨਾਂ ਵੇਚ ਕੇ ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਜਾਣ ਦੀਆਂ ਵਿਉਂਤਾਂ ਬਣਾਉਣ ਲੱਗੇ ਤੇ ਬਹੁਤ ਸਾਰੇ ਤਾਂ ਇਨ੍ਹਾਂ ਸੋਚਾਂ ਨੂੰ ਅਸਲੀ ਰੂਪ ਦੇ ਵੀ ਚੁੱਕੇ ਹਨ।

ਵਿਦੇਸ਼ ਭੇਜਣਾ ਇੱਕ ਵਪਾਰਕ ਕਾਰਜ: ਪੰਜਾਬੀ ਨੌਜਵਾਨਾਂ ਦੀ ਵਿਦੇਸ਼ ਜਾਣ ਦੀ ਚਾਹਤ ‘ਤੇ ਵਧਦੇ ਰੁਝਾਨ ਇਸ ਨੂੰ ਇੱਕ ਵਪਾਰਕ ਕਿੱਤੇ ਵਿਚ ਬਦਲ ਦਿੱਤਾ ਹੈ। ਮਹਾਂ-ਨਗਰਾਂ, ਨਗਰਾਂ, ਛੋਟੇ ਸ਼ਹਿਰਾਂ ਤੇ ਹੁਣ ਤਾਂ ਪਿੰਡਾਂ ਵਿਚ ਅਜਿਹੇ ਏਜੰਟ ਨੁਮਾ ਲੋਕਾਂ ਦੀਆਂ ਦੁਕਾਨਾਂ ਜਾਂ ਏਜੰਸੀਆਂ ਵਿਦੇਸ਼ੀ ਵੀਜ਼ਾ ਤੇ ਵਧੀਆ ਕੰਮ ਲੱਭ ਕੇ ਦੇਣ ਦੇ ਵਾਅਦੇ ਕਰਦੀਆਂ ਹਨ। ਆਪਣੀਆਂ ਤੀਬਰ ਚਾਹ, ਇਨ੍ਹਾਂ ਏਜੰਟਾਂ ਜਾਂ ਏਜੰਸੀਆਂ ਦੇ ਪ੍ਰਭਾਵੀ ਤੇ ਲੁਭਾਉਣੇ ਪ੍ਰਚਾਰ ਸਦਕਾ ਨੌਜਵਾਨ ਬਿਨਾਂ ਸੋਚੇ ਸਮਝੇ, ਜਾਂਚ ਪੜਤਾਲ ਕੀਤੇ ਅਤੇ ਖ਼ਤਰਿਆਂ ਤੋਂ ਅਣਜਾਣ ਜਿੱਥੇ ਮੋਟੀਆਂ ਰਕਮਾਂ ਦੇ ਕੇ ਠੱਗੇ ਜਾਂਦੇ ਹਨ, ਉਥੇ ਹੀ ਨਕਲੀ ਪਾਸ ਪੋਰਟ, ਨਿਯੁਕਤੀ ਪੱਤਰ ਤੇ ਫਰਜ਼ੀ ਵਿਆਹਾਂ ਜ਼ਰੀਏ ਵਿਦੇਸ਼ ਦੀ ਧਰਤੀ ‘ਤੇ ਪਹੁੰਚਦੇ ਹਨ। ਕੁੱਝ ਗਾਇਕ ਮੰਡਲੀ, ਭੰਗੜਾ ਗਰੁੱਪ, ਖਿਡਾਰੀਆਂ ਨਾਲ ਤੇ ਸਿਆਸੀ ਲੋਕਾਂ ਦੀਆਂ ਨਿੱਜੀ ਟੀਮਾਂ ਵਿਚ ਸ਼ਾਮਲ ਕਰਕੇ ਵੀ ਭੇਜੇ ਜਾਂਦੇ ਹਨ। ਅਜਿਹਾ ਕਰਦੇ ਸਮੇਂ ਕੁੱਝ ਮੌਕਿਆਂ ‘ਤੇ ਜਿੱਥੇ ਮਾਲਟਾ ਕਿਸ਼ਤੀ ਕਾਂਡ ਵਰਗੇ ਦੁਖਾਂਤ ਸਾਹਮਣੇ ਆਉਂਦੇ ਹਨ ਉਥੇ ਹੀ ਅਣਗਿਣਤ ਨੌਜਵਾਨ ਨੂੰ ਚੋਰੀ ਛੁਪੇ ਸਰਹੱਦਾਂ ਪਾਰ ਕਰਾਉਂਦੇ ਸਮੇਂ ਜਿੱਥੇ ਜਾਨ ਨੂੰ ਖ਼ਤਰਾ ਹੁੰਦਾ ਹੈ ਉਥੇ ਹੀ ਨਰਕ ਭਰੀ ਜੇਲ੍ਹ ਜਾਂ ਲੁਕ ਛਿਪ ਕੇ ਵਕਤ ਕਟੀ ਵੀ ਕਰਨੀ ਪੈਂਦੀ ਹੈ। ਪੰਰਤੂ ਕੁੱਝ ਏਜੰਟ ਜਾਂ ਏਜੰਸੀਆਂ ਅਜਿਹੀਆਂ ਵੀ ਹਨ ਜੋ ਬਾਕਾਇਦਾ ਇਮਾਨਦਾਰੀ ਨਾਲ ਸਰਕਾਰ ਤੋਂ ਲਾਇਸੈਂਸ ਪ੍ਰਾਪਤ ਕਰਕੇ ਕਾਨੂੰਨੀ ਤਰੀਕੇ ਨਾਲ ਵਿਦੇਸ਼ ਭੇਜਣ ਦਾ ਕੰਮ ਕਰਦੀਆਂ ਹਨ।

ਸਾਰ-ਅੰਸ਼: ਇਸ ਤਰ੍ਹਾਂ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਨੌਜਵਾਨ ਪੀੜ੍ਹੀ ਵਿੱਚ ਵਿਦੇਸ਼ ਜਾਣ ਦਾ ਰੁਝਾਨ ਬਹੁਤ ਜ਼ਿਆਦਾ ਵਧਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਸਰਕਾਰ ਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਇਸ ਵੱਲ ਧਿਆਨ ਦੇਵੇ ਅਤੇ ਰੁਜ਼ਗਾਰ ਮੁਹੱਈਆ

ਕਰਵਾਏ। ਖੇਤੀ ਦੇ ਪ੍ਰਬੰਧਾਂ ਨੂੰ ਵਧੀਆ ਢੰਗ ਨਾਲ ਲਾਗੂ ਕਰੇ ਤਾਂ ਜੋ ਨੌਜਵਾਨ ਵਰਗ ਨੂੰ ਆਪਣੀ ਮਿੱਟੀ ਨਾਲ ਜੋੜਿਆ ਜਾ ਸਕੇ। ਜਨਤਾ ਨੂੰ ਵੀ ਆਪਣੀ ਸੋਚਣੀ ਬਦਲਣੀ ਚਾਹੀਦੀ ਹੈ ਤੇ ਦੇਸ਼ ਦੀ ਨੌਜਵਾਨ ਸ਼ਕਤੀ ਤੇ ਆਰਥਿਕਤਾ ਦੀ ਬਰਬਾਦੀ ਨਹੀਂ ਕਰਨੀ ਚਾਹੀਦੀ।

10.3.2 ਔਰਤਾਂ ਵਿੱਚ ਵੱਧ ਰਹੀ ਅਸੁਰੱਖਿਆ ਦੀ ਭਾਵਨਾ

ਭੂਮਿਕਾ: ਔਰਤਾਂ ਦੀ ਹਿੰਸਾ ਦਾ ਮਸਲਾ ਅੱਜ ਦੇ ਸਮੇਂ ਦੀ ਵੱਡੀ ਚੁਣੌਤੀ ਬਣ ਗਿਆ ਹੈ। ਹਰ ਰੋਜ਼ ਔਰਤਾਂ ਨੂੰ ਥੱਪੜਾਂ, ਲੱਤਾਂ, ਮਾਰ-ਕੁਟਾਈ, ਬੇਇੱਜ਼ਤੀ, ਧਮਕੀਆਂ, ਯੋਨ ਸ਼ੋਸ਼ਣ ਅਤੇ ਅਨੇਕਾਂ ਹੋਰ ਹਿੰਸਾਤਮਕ ਘਟਨਾਵਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਇੱਥੋਂ ਤਕ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਸਾਥੀ ਜਾਂ ਉਸ ਦੇ ਪਰਿਵਾਰ ਦੇ ਮੈਂਬਰ ਉਨ੍ਹਾਂ ਦੀ ਹੱਤਿਆ ਤੱਕ ਵੀ ਕਰ ਦਿੰਦੇ ਹਨ। ਇਸ ਸਭ ਦੇ ਬਾਵਜੂਦ ਸਾਨੂੰ ਇਸ ਪ੍ਰਕਾਰ ਦੀ ਹਿੰਸਾ ਦੇ ਬਾਰੇ ਜ਼ਿਆਦਾ ਪਤਾ ਨਹੀਂ ਚੱਲਦਾ ਹੈ ਕਿਉਂਕਿ ਸ਼ੋਸ਼ਿਤ ਅਤੇ ਜੁਲਮ ਦੀਆਂ ਸ਼ਿਕਾਰ ਔਰਤਾਂ ਇਸ ਬਾਰੇ ਚਰਚਾ ਕਰਨ ਤੋਂ ਘਬਰਾਉਂਦੀਆਂ, ਡਰਦੀਆਂ ਅਤੇ ਝਿਜਕਦੀਆਂ ਹਨ। ਅਨੇਕਾਂ ਡਾਕਟਰ, ਨਰਸਾਂ ਅਤੇ ਸਿਹਤ ਕਰਮਚਾਰੀ ਹਿੰਸਾ ਨੂੰ ਇਕ ਗੰਭੀਰ ਸਿਹਤ ਸਮੱਸਿਆ ਦੇ ਰੂਪ ਵਿੱਚ ਪਛਾਣਨ ਵਿੱਚ ਭੁੱਲ ਕਰ ਜਾਂਦੇ ਹਨ। ਇਹ ਲੇਖ ਔਰਤਾਂ ਉੱਤੇ ਘਰਾਂ ਵਿੱਚ ਹੋਣ ਵਾਲੀ ਹਿੰਸਾ ਨਾਲ ਸੰਬੰਧਤ ਹੈ। ਇਹ ਤੁਹਾਨੂੰ ਇਹ ਸਮਝਣ ਵਿੱਚ ਸਹਾਇਕ ਹੋਵੇਗਾ ਕਿ ਹਿੰਸਾ ਕਿਉਂ ਹੁੰਦੀ ਹੈ? ਇਸ ਦੇ ਲਈ ਤੁਸੀਂ ਕੀ ਕਰ ਸਕਦੇ ਹੋ ਅਤੇ ਆਪਣੇ ਸਮੁਦਾਇ ਵਿੱਚ ਤਬਦੀਲੀ ਲਿਆਉਣ ਲਈ ਕਿਸ ਪ੍ਰਕਾਰ ਕਿਰਿਆਸ਼ੀਲ ਹੋ ਸਕਦੇ ਹੋ?

ਔਰਤਾਂ ਨਾਲ ਕੀਤੀ ਜਾਂਦੀ ਹਿੰਸਾ ਦੇ ਕਾਰਨ: ਇੱਥੇ ਕੁਝ ਅਜਿਹੇ ਕਾਰਨਾਂ ਦੀ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ, ਜੋ ਇਹ ਵਰਣਨ ਕਰਦੇ ਹਨ ਕਿ ਕੁਝ ਪੁਰਖ ਔਰਤਾਂ ਨੂੰ ਤਕਲੀਫ਼ ਕਿਉਂ ਪਹੁੰਚਾਉਂਦੇ ਹਨ। ਮਰਦ ਨੂੰ ਜਾਪਦਾ ਹੈ ਕਿ ਹਿੰਸਾ ਕੰਮ ਕਰਦੀ ਹੈ ਅਤੇ ਕਿਸੇ ਕਮਜ਼ੋਰ ਵਿਅਕਤੀ ਦੇ ਨਾਲ ਹਿੰਸਾ ਵਿੱਚ ਲਿਪਤ ਹੋ ਕੇ ਇੱਕ ਮਰਦ ਆਪਣੀਆਂ ਕੁੰਠਾਵਾਂ ਤੋਂ ਮੁਕਤੀ ਪਾਉਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ। ਉਹ ਅਸਲੀ ਪਰੇਸ਼ਾਨੀ ਨੂੰ ਪਛਾਣਨ ਜਾਂ ਉਸ ਦਾ ਕੋਈ ਵਿਹਾਰਕ ਹੱਲ ਲੱਭਣ ਦੀ ਬਜਾਏ, ਪੁਰਖ ਹਿੰਸਾ ਦਾ ਸਹਾਰਾ ਲੈ ਕੇ ਅਸਹਿਮਤੀ ਨੂੰ ਛੇਤੀ ਨਾਲ ਖ਼ਤਮ ਕਰਨਾ ਚਾਹੁੰਦਾ ਹੈ। ਜੇਕਰ ਕੋਈ ਪੁਰਖ ਹਿੰਸਾ ਦਾ ਪ੍ਰਯੋਗ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਜਿੱਤ ਗਿਆ ਹੈ ਅਤੇ ਆਪਣੀ ਗੱਲ ਮਨਵਾਉਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ। ਹਿੰਸਾ ਦੀ ਸ਼ਿਕਾਰ ਔਰਤ, ਚੋਟ ਅਤੇ ਬੇਇੱਜ਼ਤੀ ਤੋਂ ਬਚਣ ਲਈ, ਅਗਲੀ ਸਥਿਤੀ ਵਿੱਚ ਉਸ ਦਾ ਵਿਰੋਧ ਕਰਨ ਤੋਂ ਬਚਦੀ ਹੈ। ਅਜਿਹੇ ਵਿੱਚ ਪੁਰਖ ਨੂੰ ਹੋਰ ਵੀ ਸ਼ਹਿ ਮਿਲਦੀ ਹੈ। ਜੇਕਰ ਪੁਰਖ ਇਹ ਮੰਨਦਾ ਹੈ ਕਿ ਮਰਦ ਹੋਣ ਦਾ ਮਤਲਬ ਹੈ ਔਰਤ ਦੇ ਉਪਰ ਪੂਰਾ ਕਾਬੂ ਹੋਣਾ ਤਾਂ ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਉਹ ਔਰਤ ਦੇ ਨਾਲ ਹਿੰਸਾ ਕਰਨ ਨੂੰ ਵੀ ਉਚਿਤ ਮੰਨੇ।

ਵੱਧ ਰਹੀਆਂ ਬਲਾਤਕਾਰ ਦੀਆਂ ਘਟਨਾਵਾਂ: ਛੋਟੀ ਉਮਰ ਦੀਆਂ ਬੱਚੀਆਂ ਨਾਲ ਬਲਾਤਕਾਰ ਹੋ ਰਹੇ ਹਨ। ਬਲਾਤਕਾਰ ਉਪਰੰਤ ਲੜਕੀਆਂ, ਔਰਤਾਂ ਦੀਆਂ ਹੱਤਿਆਵਾਂ ਹੋ ਰਹੀਆਂ ਹਨ। ਸਮਾਜ ਵਿੱਚ ਵੱਧ ਰਹੇ ਇਸ ਪਸ਼ੂ-ਪੁਣੇ ਦਾ ਇਸ ਤੋਂ ਵੱਡਾ ਕੋਈ ਹੋਰ ਸਬੂਤ ਹੋ ਸਕਦਾ ਹੈ? ਆਓ ਬਲਾਤਕਾਰ ਦੇ ਅੰਕੜਿਆਂ ਉਤੇ ਇੱਕ ਝਾਤ ਮਾਰੀਏ। ਦੇਸ਼ ਵਿੱਚ ਸਲਾਨਾ 35 ਤੋਂ 36 ਹਜ਼ਾਰ ਦੇ ਲਗਭਗ ਬਲਾਤਕਾਰ ਹੁੰਦੇ ਹਨ। ਬਲਾਤਕਾਰ ਦਾ ਸ਼ਿਕਾਰ ਆਮ ਤੌਰ 'ਤੇ 18 ਤੋਂ 30 ਵਰ੍ਹਿਆਂ ਦੀਆਂ ਔਰਤਾਂ ਹੋ ਰਹੀਆਂ ਹਨ। ਔਰਤਾਂ 'ਚ ਅਸੁਰੱਖਿਆ ਦੀ ਭਾਵਨਾ ਵੱਧ ਰਹੀ ਹੈ। ਕਈ ਹਾਲਤਾਂ ਵਿੱਚ ਤਾਂ

ਇਕੱਲੀਆਂ ਲੜਕੀਆਂ, ਔਰਤਾਂ ਵੀ ਘਰ ਵਿੱਚ ਸੁਰੱਖਿਅਤ ਨਹੀਂ, ਉਹਨਾਂ ਨਾਲ ਛੇੜਛਾੜ, ਬਲਾਤਕਾਰ ਦੀਆਂ ਘਟਨਾਵਾਂ ਉਹਨਾਂ ਦੇ ਆਪਣੇ ਨਜ਼ਦੀਕੀ, ਜਾਣੂਆਂ, ਰਿਸ਼ਤੇਦਾਰਾਂ ਵਲੋਂ ਹੀ ਕੀਤੇ ਜਾਣ ਦੀਆਂ ਰਿਪੋਰਟਾਂ ਮਿਲਦੀਆਂ ਹਨ। ਇਕ ਰਿਪੋਰਟ ਅਨੁਸਾਰ ਬਲਾਤਕਾਰ ਦੀਆਂ ਘਟਨਾਵਾਂ 'ਚ ਲਿਪਤ ਮਰਦ 90 ਪ੍ਰਤੀਸ਼ਤ ਔਰਤਾਂ ਦੇ ਜਾਣੂ, ਰਿਸ਼ਤੇਦਾਰ ਜਾਂ ਨਜ਼ਦੀਕੀ ਪਾਏ ਗਏ ਹਨ।

ਔਰਤਾਂ ਨਾਲ ਅਪਰਾਧਾਂ ਦੇ ਕੁਝ ਅੰਕੜੇ: ਜੇਕਰ ਸਰਕਾਰੀ ਅੰਕੜਿਆਂ ਨੂੰ ਹੀ ਸਹੀ ਮੰਨ ਲਿਆ ਜਾਵੇ ਤਾਂ ਸਾਲ 2014 ਵਿੱਚ ਕੁਲ 3,29,243 ਅਤੇ 2016 ਵਿੱਚ 3,38,954 ਔਰਤਾਂ ਨਾਲ ਅਪਰਾਧ ਦੇ ਮਾਮਲੇ ਰਜਿਸਟਰਡ ਹੋਏ ਹਨ। ਪਰ ਔਰਤਾਂ ਨਾਲ ਅਪਰਾਧਾਂ ਦੇ ਮਾਮਲੇ ਦੇਸ਼ ਵਿੱਚ ਇਸ ਤੋਂ ਵੀ ਕਿਧਰੇ ਵੱਧ ਹਨ ਕਿਉਂਕਿ ਬਹੁਤੀਆਂ ਬਲਾਤਕਾਰ, ਜਿਨਸੀ ਛੇੜਛਾੜ ਦੀਆਂ ਘਟਨਾਵਾਂ ਤਾਂ ਪੁਲਿਸ ਥਾਣਿਆਂ ਵਿੱਚ ਰਜਿਸਟਰਡ ਹੀ ਨਹੀਂ ਹੁੰਦੀਆਂ। ਇਸ ਵਿੱਚ ਬਹੁ-ਗਿਣਤੀ ਪੇਂਡੂ ਖੇਤਰ ਵਿੱਚ ਵਾਪਰੀਆਂ ਘਟਨਾਵਾਂ ਦੀ ਹੈ, ਜਿਥੇ ਪੇਂਡੂ ਔਰਤਾਂ, ਸ਼ਹਿਰੀ ਔਰਤਾਂ ਦੇ ਮੁਕਾਬਲੇ ਜ਼ਿਆਦਾ ਅਸੁਰੱਖਿਅਤ ਹਨ।

ਸਾਡੇ ਸਮਾਜ ਵਿੱਚ ਔਰਤ ਪ੍ਰਤੀ ਨਜ਼ਰੀਆ: ਸਾਡੇ ਸਮਾਜ ਵਿੱਚ ਔਰਤ ਪ੍ਰਤੀ ਨਜ਼ਰੀਆ ਬਹੁਤਾ ਚੰਗਾ ਨਹੀਂ ਹੈ। ਔਰਤ ਹੀ ਔਰਤ ਦੀ ਦੁਸ਼ਮਣ ਹੈ ਇਹ ਗੱਲ ਉਸ ਸਮੇਂ ਸੱਚ ਸਾਬਤ ਹੁੰਦੀ ਹੈ ਜਦੋਂ ਇੱਕ ਸੱਸ ਆਪਣੀ ਨੂੰਹ ਦੇ ਪੇਟ ਵਿੱਚ ਪਲ ਰਹੀ ਬੱਚੀ ਨੂੰ ਮਾਰਨ ਦਾ ਫੁਰਮਾਨ ਜਾਰੀ ਕਰਦੀ ਹੈ ਅਤੇ ਕੁੜੀ ਮਾਰ ਡਾਕਟਰਨੀ ਇਸ ਕੰਮ ਨੂੰ ਅਜ਼ਾਮ ਦੇਣ ਤੋਂ ਰਤਾ ਵੀ ਨਹੀਂ ਘਬਰਾਉਂਦੀ। ਇਸਦੇ ਬਾਵਜੂਦ ਜਿਹੜੀਆਂ ਬਾਲੜੀਆਂ ਜਨਮ ਲੈਂਦੀਆਂ ਹਨ ਉਨ੍ਹਾਂ ਨਾਲ ਵੀ ਪਰਿਵਾਰ ਤੇ ਸਮਾਜ ਦਾ ਵਿਵਹਾਰ ਵਿਤਕਰੇ ਭਰਿਆ ਹੁੰਦਾ ਹੈ। ਜਿੱਥੇ ਬੱਚੀ ਦੇ ਖਾਣ-ਪੀਣ, ਪਹਿਨਣ ਤੇ ਪੜ੍ਹਾਈ-ਲਿਖਾਈ, ਲਈ ਕੋਈ ਖਾਸ ਯਤਨ ਨਹੀਂ ਕੀਤੇ ਜਾਂਦੇ, ਉੱਥੇ ਹੀ ਉਸ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਨੂੰ ਸਮਝਣ ਤੇ ਉਸ ਨਾਲ ਪਿਆਰ ਕਰਨ ਦੀ ਵਿਹਲ ਤਾਂ ਸ਼ਾਇਦ ਹੀ ਕਿਸੇ ਕੋਲ ਹੋਵੇ।

ਨੈਕਰੀਪੇਸ਼ਾ ਅਤੇ ਹੋਰ ਕੰਮਕਾਜੀ ਔਰਤਾਂ ਦੀ ਸਥਿਤੀ: ਨੈਕਰੀਪੇਸ਼ਾ ਅਤੇ ਹੋਰ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਵਿੱਚ ਕੰਮਕਾਰ ਕਰਨ ਵਾਲੀਆਂ ਦੀ ਸਥਿਤੀ ਵੀ ਬਹੁਤੀ ਵਧੀਆ ਨਹੀਂ ਹੈ। ਕੁੱਝ ਸਮਰੱਥ ਨੈਕਰੀਪੇਸ਼ਾ ਔਰਤਾਂ, ਮਰਦਾਂ ਨਾਲ ਸਕੂਲਾਂ, ਕਾਲਜਾਂ, ਦਫਤਰਾਂ, ਮਿੱਲਾਂ, ਫੈਕਟਰੀਆਂ, ਕਾਰੋਬਾਰੀ ਅਦਾਰਿਆਂ ਵਿੱਚ ਜੀਵਨ ਨਿਰਬਾਹ ਲਈ ਕੰਮ ਕਰਨ ਜਾਂਦੀਆਂ ਹਨ। ਉੱਥੇ ਵੀ ਮਾੜੀ ਤੇ ਘਟੀਆ ਮਾਨਸਿਕਤਾ ਵਾਲੇ ਸਹਿਕਰਮੀ, ਅਫਸਰ ਤੇ ਬੌਸ ਇਨ੍ਹਾਂ ਦੀਆਂ ਮਜ਼ਬੂਰੀਆਂ, ਲਾਚਾਰੀ ਅਤੇ ਕਮਜ਼ੋਰੀਆਂ ਦਾ ਫਾਇਦਾ ਉਠਾਉਂਦੇ ਹੋਏ ਛੇੜ-ਛਾੜ ਕਰਨ ਬਲੈਕ ਮੇਲ ਕਰਨ ਤੇ ਆਪਣੀ ਹਵਾਸ ਦਾ ਸ਼ਿਕਾਰ ਬਣਾਉਣ ਲਈ ਸਦਾ ਉਤਾਵਲੇ ਰਹਿੰਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਕਾਰਨਾਂ ਕਰਕੇ ਜਿੱਥੇ ਇਹ ਔਰਤਾਂ ਪ੍ਰੇਸ਼ਾਨ ਰਹਿੰਦੀਆਂ ਉੱਥੇ ਹੀ ਉਨ੍ਹਾਂ ਤੋਂ ਪ੍ਰੇਰਨਾ ਲੈਣ ਵਾਲੀਆਂ ਵੀ ਅਵਿਸ਼ਵਾਸ ਦੀ ਭਾਵਨਾ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਜਾਂਦੀਆਂ ਹਨ।

ਔਰਤਾਂ ਵਿੱਚ ਪੁਰਖ ਦੀ ਹਿੰਸਾ ਦੇ ਨਤੀਜੇ: ਹਿੰਸਾ ਦੇ ਸਿੱਟੇ ਵਜੋਂ ਔਰਤਾਂ ਵਿੱਚ ਪ੍ਰੇਰਿਤ ਹੋਣ ਦੀ ਭਾਵਨਾ ਅਤੇ ਆਤਮ-ਸਨਮਾਨ ਵਿੱਚ ਕਮੀ। ਉਹ ਮਾਨਸਿਕ ਸਿਹਤ ਸਮੱਸਿਆਵਾਂ, ਜਿਵੇਂ ਕਿ ਚਿੰਤਾ, ਬੇਚੈਨੀ, ਅਵਸਾਦ, ਭੋਜਨ ਅਤੇ ਨੀਂਦ ਸੰਬੰਧੀ ਸਮੱਸਿਆਵਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਦੀ ਹੈ। ਹਿੰਸਾ ਦਾ ਸਾਹਮਣਾ ਕਰਨ ਲਈ ਕੋਈ ਔਰਤ ਆਪਣੀ ਸੰਪੂਰਣ

ਪਛਾਣ ਨੂੰ ਬਦਲਣ ਦਾ ਯਤਨ ਕਰਨ ਲੱਗਦੀ ਹੈ। ਹਿੰਸਾ ਤੋਂ ਬਚਣ ਲਈ ਉਹ ਆਪਣੇ ਪਹਿਲੇ ਵਿਅਕਤੀਤਵ ਦੀ ਪਰਛਾਈ ਮਾਤਰ ਰਹਿ ਜਾਂਦੀ ਹੈ ਅਤੇ ਆਪਣੇ ਉਪਰ ਲਗਾਏ ਗਏ ਝੂਠੇ ਇਲਜ਼ਾਮਾਂ ਦਾ ਵਿਰੋਧ ਵੀ ਨਹੀਂ ਕਰਦੀ ਹੈ। ਉਹ ਆਪਣੀਆਂ ਛੋਟੀਆਂ-ਛੋਟੀਆਂ ਖੁਸ਼ੀਆਂ ਤੋਂ ਵੀ ਖੁਦ ਨੂੰ ਵੰਚਿਤ ਰੱਖਣ ਲੱਗਦੀ ਹੈ, ਘਰ-ਪਰਿਵਾਰ ਵਾਲਿਆਂ ਅਤੇ ਦੇਸਤਾਂ ਨਾਲ ਸੰਬੰਧ ਤੋੜਨ ਲੱਗਦੀ ਹੈ ਅਤੇ ਇਕੱਲੇਪਣ ਅਤੇ ਅਪਰਾਧ ਬੋਧ ਵਿੱਚ ਸ਼ਰਨ ਲੈਣ ਲੱਗਦੀ ਹੈ। ਉਸ ਨੂੰ ਨਸ਼ੀਲੀਆਂ ਦਵਾਈਆਂ ਅਤੇ ਸ਼ਰਾਬ ਦੀ ਆਦਤ ਪੈ ਸਕਦੀ ਹੈ ਜਾਂ ਉਹ ਅਨੇਕ ਪੁਰਸ਼ਾਂ ਨਾਲ ਯੋਨ ਸੰਬੰਧ ਬਣਾ ਬੈਠਦੀ ਹੈ। ਉਹ ਗੰਭੀਰ ਚੋਟਾਂ ਅਤੇ ਦਰਦ, ਹੱਡੀਆਂ ਦੇ ਟੁੱਟਣ, ਜਲਣ, ਸਰੀਰ ਉੱਤੇ ਨੀਲੇ ਦਾਗਾਂ, ਸਿਰ ਪੀੜ, ਢਿੱਡ ਪੀੜ ਅਤੇ ਮਾਸਪੇਸ਼ੀਆਂ ਵਿੱਚ ਦਰਦ ਆਦਿ ਨਾਲ ਪੀੜਤ ਹੋ ਸਕਦੀ ਹੈ, ਜੋ ਜ਼ੁਲਮ ਦੇ ਬਾਅਦ ਲੰਬੇ ਸਮੇਂ ਤਕ ਰਹਿ ਸਕਦੇ ਹਨ। ਗਰਭ ਅਵਸਥਾ ਦੌਰਾਨ ਮਾਰ-ਕੁਟਾਈ ਨਾਲ ਗਰਭਪਾਤ ਵੀ ਹੋ ਸਕਦਾ ਹੈ। ਯੋਨ ਉਤਪੀੜਨ ਦੇ ਕਾਰਨ ਉਹ ਅਣਚਾਹੇ ਗਰਭ, ਯੋਨ ਸੰਚਾਰਿਤ ਰੋਗ ਜਾਂ ਐੱਚ.ਆਈ.ਵੀ./ਏਡਸ ਦਾ ਵੀ ਸ਼ਿਕਾਰ ਹੋ ਸਕਦੀਆਂ ਹਨ। ਯੋਨ ਉਤਪੀੜਨ ਦੇ ਕਾਰਨ ਆਮ ਤੌਰ 'ਤੇ ਯੋਨ ਸੰਬੰਧਾਂ ਵਿੱਚ ਅਣਇੱਛਾ, ਦਰਦ ਅਤੇ ਡਰ ਪੈਦਾ ਹੋ ਸਕਦਾ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਔਰਤ ਦੀ ਮਹੱਤਤਾ ਦਰਸਾਉਂਦੀਆਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀਆਂ ਗੁਰਬਾਣੀ ਵਿਚਲੀਆਂ ਸਤਰ੍ਹਾਂ 'ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ, ਜਿਤੁ ਜੰਮੇ ਰਾਜਾਨੁ ॥' ਕਿਸੇ ਵੀ ਸੱਭਿਅਕ ਕਹਾਉਂਦੇ ਸਮਾਜ ਦੇ ਲੋਕਾਂ ਨੂੰ ਇਹ ਸੁਨੇਹਾ ਦਿੰਦੀਆਂ ਹਨ ਕਿ ਔਰਤ ਜਗਤ ਜਨਨੀ ਹੈ ਰਾਜਿਆਂ ਨੂੰ ਜਨਮ ਦੇਣ ਵਾਲੀ ਹੈ। ਔਰਤ ਨਾਲ ਅਸੱਭਿਆ ਤੇ ਭੱਦਾ ਵਿਵਹਾਰ ਕਦੇ ਵੀ ਸੇਭਾ ਨਹੀਂ ਦਿੰਦਾ। ਇਸ ਲਈ ਫਰਜ਼ ਬਣਦਾ ਹੈ ਕਿ ਅਸੀਂ 21ਵੀਂ ਸਦੀ ਦੇ ਆਧੁਨਿਕ ਕਹਾਉਣ ਵਾਲੇ ਮਾਂ, ਭੈਣ, ਪਤਨੀ, ਧੀ ਪ੍ਰਤੀ ਜਿੱਥੇ ਆਪਣੇ ਫਰਜ਼ਾਂ ਨੂੰ ਸਮਝੀਏ ਉੱਥੇ ਪਰਾਈਆਂ ਔਰਤਾਂ ਨੂੰ ਮਾਨ-ਸਤਿਕਾਰ ਦੇਣ ਸਮੇਂ ਵੀ ਖੁਲ੍ਹਦਿਲੀ ਵਿਖਾਈਏ ਤਾਂ ਜੋ ਅਜਿਹਾ ਵਾਤਾਵਰਨ ਪੈਦਾ ਹੋ ਸਕੇ ਜਿੱਥੇ ਔਰਤਾਂ ਸਵੈ-ਵਿਸ਼ਵਾਸ, ਹੱਸਲੇ, ਹਿੰਮਤ ਤੇ ਯੋਗਤਾ ਨਾਲ ਵਿਗਿਆਨ, ਟੈਕਨਾਲੋਜੀ, ਮੈਡੀਕਲ, ਪ੍ਰਸ਼ਾਸਨਿਕ ਤੇ ਸਿਆਸੀ ਖੇਤਰਾਂ ਦੇ ਨਾਲ-ਨਾਲ, ਖੇਡਾਂ, ਸਾਹਿਤ ਤੇ ਸਮਾਜ ਸੇਵਾ ਵਿੱਚ ਬੁਲੰਦੀਆਂ ਛੁਹ ਸਕਣ ਜਿਸ ਨਾਲ ਜਿੱਥੇ ਸਮਾਜ ਤਰੱਕੀ ਕਰੇ, ਉੱਥੇ ਹੀ ਪਰਿਵਾਰਾਂ ਵਿੱਚ ਵੀ ਖੁਸ਼ੀਆਂ ਤੇ ਖੇਡਾਂ ਦੇ ਮੌਕੇ ਪੈਦਾ ਹੋਣ।

10.3.3 ਦਾਜ ਦੀ ਸਮੱਸਿਆ ਜਾਂ ਦਾਜ-ਪ੍ਰਥਾ

ਭੂਮਿਕਾ: ਪੁਰਾਤਨ ਸਮੇਂ ਤੋਂ ਹੀ ਭਾਰਤੀ ਸਮਾਜ ਵਿਚ ਅਨੇਕਾਂ ਕੁਰੀਤੀਆਂ ਫੈਲੀਆਂ ਹੋਈਆਂ ਹਨ। ਇਹ ਕੁਰੀਤੀਆਂ ਇਸ ਗੌਰਵਸ਼ਾਲੀ ਵਿਰਸੇ ਦੇ ਮੱਥੇ ਉੱਪਰ ਕਲੰਕ ਹਨ। ਜਾਤ-ਪਾਤ, ਛੂਤ-ਛਾਤ ਅਤੇ ਦਹੇਜ ਵਰਗੀਆਂ ਪ੍ਰਥਾਵਾਂ ਕਰਕੇ ਵਿਸ਼ਵ ਦੇ ਉੱਨਤ ਸਮਾਜਾਂ ਸਾਹਮਣੇ ਸਾਡਾ ਸਿਰ ਸ਼ਰਮ ਨਾਲ ਝੁਕ ਜਾਂਦਾ ਹੈ। ਸਮੇਂ-ਸਮੇਂ ਅਨੇਕਾਂ ਸਮਾਜ ਸੁਧਾਰਕ ਅਤੇ ਆਗੂ ਇਨ੍ਹਾਂ ਕੁਰੀਤੀਆਂ ਨੂੰ ਦੂਰ ਕਰ ਯਤਨ ਕਰਦੇ ਰਹੇ ਹਨ, ਪਰ ਇਨ੍ਹਾਂ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਖ਼ਤਮ ਕਰਨ ਵਿਚ ਅਜੇ ਤਕ ਸਫ਼ਲਤਾ ਨਹੀਂ ਪ੍ਰਾਪਤ ਹੋ ਸਕੀ। ਦਾਜ ਦੀ ਪ੍ਰਥਾ ਤਾਂ ਦਿਨੋ-ਦਿਨ ਬਹੁਤ ਹੀ ਭਿਆਨਕ ਰੂਪ ਧਾਰਨ ਕਰਦੀ ਜਾ ਰਹੀ ਹੈ। ਇਸ ਦਿਸ਼ਾ ਵਿਚ ਸਾਡੇ ਸਮਾਜ ਨੂੰ ਅਜੇ ਬਹੁਤ ਯਤਨ ਕਰਨ ਦੀ ਲੋੜ ਹੈ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਦਾਜ ਦਹੇਜ ਦੀ ਸਮੱਸਿਆ ਬਾਰੇ ਅਤੇ ਇਸਦੇ ਸਮਾਧਾਨ ਬਾਰੇ ਜਾਣੂੰ ਕਰਵਾਉਣਾ ਹੈ।

ਦਾਜ਼ ਕੀ ਹੈ?: ਦਾਜ ਦਾ ਅਰਥ ਹੈ, ਵਿਆਹ ਦੇ ਸਮੇਂ ਦਿੱਤੀਆਂ ਜਾਣ ਵਾਲੀਆਂ ਚੀਜ਼ਾਂ। ਭਾਰਤੀ ਸਮਾਜ ਵਿਚ ਇਹ ਪ੍ਰਥਾ ਕਾਫ਼ੀ ਪ੍ਰਾਚੀਨ ਪ੍ਰਤੀਤ ਹੁੰਦੀ ਹੈ। ਇਸ ਦਾ ਵਰਣਨ ਸਾਡੀਆਂ ਪੁਰਾਤਨ ਲੋਕ-ਕਥਾਵਾਂ ਤੇ ਸਾਹਿਤ ਵਿਚ ਵੀ ਹੈ। ਸਾਡੇ ਸਮਾਜ ਵਿਚ ਵਿਆਹੇ ਜਾਣ ਮਗਰੋਂ ਲੜਕੀ ਦੇ ਮਾਤਾ-ਪਿਤਾ ਲੜਕੀ ਨੂੰ ਘਰ ਦੇ ਸਾਮਾਨ ਤੇ ਪਹਿਰਾਵੇ ਨਾਲ ਸੰਬੰਧਿਤ ਜ਼ਰੂਰੀ ਸਾਮਾਨ ਵੀ ਦਿੰਦੇ ਹਨ। ਉਂਝ ਮਾਤਾ-ਪਿਤਾ ਆਪਣੀ ਪੁੰਜੀ ਅਤੇ ਜਾਇਦਾਦ ਵਿਚੋਂ ਲੜਕੀ ਨੂੰ ਦਾਜ ਦੀ ਸੂਰਤ ਵਿਚ ਕੁੱਝ ਭਾਗ ਦੇਣਾ ਆਪਣਾ ਫ਼ਰਜ਼ ਵੀ ਸਮਝਦੇ ਹਨ।

ਦਾਜ਼ ਇਕ ਲਾਹਣਤ: ਬੇਸ਼ਕ ਪੁਰਾਤਨ ਕਾਲ ਵਿਚ ਦਾਜ ਦੀ ਪ੍ਰਥਾ ਇਕ ਚੰਗੇ ਉਦੇਸ਼ ਨਾਲ ਆਰੰਭ ਹੋਈ, ਪਰ ਵਰਤਮਾਨ ਕਾਲ ਵਿਚ ਇਹ ਇਕ ਬੁਰਾਈ ਅਤੇ ਲਾਹਣਤ ਬਣ ਚੁੱਕੀ ਹੈ। ਅੱਜ-ਕਲ੍ਹ ਲੜਕੀ ਦੀ ਸ਼੍ਰੇਣੀ, ਉਸ ਦੀ ਸੁਸ਼ੀਲਤਾ, ਸੁੰਦਰਤਾ ਜਾਂ ਪੜ੍ਹਾਈ ਤੋਂ ਨਹੀਂ ਮਾਪੀ ਜਾਂਦੀ, ਸਗੋਂ ਦਾਜ ਨਾਲ ਮਾਪੀ ਜਾਂਦੀ ਹੈ। ਵਰ ਦੀ ਨੀਲਾਮੀ ਹੁੰਦੀ ਹੈ ਅਤੇ ਨਕਦ-ਰਾਸ਼ੀ ਜਾਂ ਸੋਨੇ ਦੀ ਚਮਕ-ਦਮਕ ਨਾਲ ਕੋਈ ਵੀ ਉਸ ਨੂੰ ਖ਼ਰੀਦ ਸਕਦਾ ਹੈ। ਇਸ ਪ੍ਰਕਾਰ ਅੱਜ-ਕਲ੍ਹ ਮੁੰਡੇ ਦਾ ਕੁੜੀ ਨਾਲ ਨਹੀਂ, ਸਗੋਂ ਚੈੱਕ ਬੁੱਕ ਨਾਲ ਵਿਆਹ ਹੁੰਦਾ ਹੈ। ਸਾਰੇ ਸਮਾਜ ਦਾ ਇਹ ਚਾਲਾ ਹੋਣ ਕਰਕੇ ਦਾਜ ਨੂੰ ਬੁਰਾਈ ਨਹੀਂ, ਸਗੋਂ ਵਿਸ਼ੇਸ਼ਤਾ ਗਿਣਿਆ ਜਾਣ ਲੱਗਾ ਹੈ। ਬਹੁਤ ਸਾਰੇ ਲਾਲਚੀ ਲੋਕ ਆਪਣੇ ਮੁੰਡੇ ਦੇ ਵਿਆਹ ਸਮੇਂ ਕੁੜੀ ਵਾਲਿਆਂ ਨਾਲ ਨਿਸ਼ਚਿਤ ਰਕਮ ਜਾਂ ਸਾਮਾਨ ਲੈਣ ਦੀ ਗੱਲ ਪੱਕੀ ਕਰਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਇਹ ਅਮੀਰਾਂ ਲਈ ਇਕ ਦਿਲ-ਪਰਚਾਵਾ ਹੈ ਪਰ ਗਰੀਬਾਂ ਲਈ ਨਿਰੀ ਮੁਸ਼ੀਬਤ ਬਣ ਕੇ ਰਹਿ ਗਈ ਹੈ। ਇਸ ਵਿਚ ਕਸੂਰ ਇਕੱਲਾ ਮੁੰਡੇ ਵਾਲਿਆਂ ਦਾ ਹੀ ਨਹੀਂ ਹੁੰਦਾ, ਸਗੋਂ ਕਾਲੇ ਧਨ ਦੇ ਮਾਲਕ ਅਮੀਰ ਲੋਕ ਆਪਣੇ ਧਨ ਨੂੰ ਕੁੜੀ ਦੇ ਦਾਜ ਤੇ ਵਿਆਹ ਦੀ ਸ਼ਾਨ-ਸ਼ੌਕਤ ਉੱਪਰ ਖ਼ਰਚ ਕੇ ਰੋੜ੍ਹ ਦਿੰਦੇ ਹਨ। ਉਹਨਾਂ ਦੀ ਦੇਖਾ-ਦੇਖੀ ਗਰੀਬ ਲੋਕਾਂ ਨੂੰ ਆਪਣੀ ਲਹੂ-ਪਸੀਨੇ ਦੀ ਕਮਾਈ ਇਸ ਦੇ ਲੇਖੇ ਲਾਉਣੀ ਪੈਂਦੀ ਹੈ, ਉਨ੍ਹਾਂ ਨੂੰ ਕਰਜ਼ੇ ਲੈਣ ਤੇ ਜਾਇਦਾਦਾਂ ਵੇਚਣੀਆਂ ਪੈਂਦੀਆਂ ਹਨ। ਆਮ ਕਰਕੇ ਮਾਪਿਆਂ ਨੂੰ ਪਰਾਏ ਘਰ ਵਿਚ ਜਾ ਰਹੀ ਆਪਣੀ ਧੀ ਦੇ ਸੱਸ-ਸਹੁਰੇ ਦੇ ਪਤੀ ਨੂੰ ਖੁਸ਼ ਕਰਨ ਲਈ ਬਹੁਤਾ ਦਾਜ ਦੇਣਾ ਪੈਂਦਾ ਹੈ ਤਾਂ ਜੋ ਉਨ੍ਹਾਂ ਦੀ ਧੀ ਨਾਲ ਕੋਈ ਬੁਰਾ ਸਲੂਕ ਨਾ ਕਰ ਸਕੇ। ਉਨ੍ਹਾਂ ਸਾਹਮਣੇ ਵੱਡੀ ਸਮੱਸਿਆ ਪਰਾਏ ਘਰ ਵਿਚ ਆਪਣੀ ਧੀ ਨੂੰ ਵਸਾਉਣ ਦੀ ਹੁੰਦੀ ਹੈ।

ਦਾਜ਼ ਦਾ ਵਿਕਰਾਲ ਰੂਪ: ਆਧੁਨਿਕ ਸਮੇਂ ਵਿੱਚ ਦਾਜ ਦੀ ਸਮੱਸਿਆ ਹੋਰ ਵੀ ਵਿਕਰਾਲ ਰੂਪ ਧਾਰਨ ਕਰ ਗਈ ਹੈ। ਰੱਜੇ-ਪੁੱਜੇ ਅਤੇ ਚੰਗੀਆਂ ਨੈਕਰੀਆਂ ਉਤੇ ਲਗੇ ਮੁੰਡਿਆਂ ਦਾ ਮੁੱਲ ਪੈਣ ਲਗ ਪਿਆ ਹੈ। ਜਿਹੜਾ ਵੱਧ ਦਾਜ ਦੇਵੇ ਉਹੀ ਉਸ ਮੁੰਡੇ ਨਾਲ ਆਪਣੀ ਕੁੜੀ ਦਾ ਵਿਆਹ ਕਰ ਸਕਦਾ ਹੈ। ਇੰਜ ਵਿਆਹ ਦੀ ਰਸਮ ਮੰਡੀ ਵਿੱਚ ਬੋਲੀ ਲੱਗਣ ਵਾਲੀ ਚੀਜ਼ ਬਣ ਕੇ ਰਹਿ ਗਈ ਹੈ। ਵੱਧ ਤੋਂ ਵੱਧ ਬੋਲੀ ਦੇਣ ਲਈ ਲੋਕ ਸਕੂਟਰ, ਟੈਲੀਵਿਜ਼ਨ, ਫ਼ਰਿੱਜ, ਕਾਰਾਂ ਆਦਿ ਅਤੇ ਇਥੋਂ ਤੱਕ ਕਿ ਮਕਾਨ ਵਰਗੀ ਜਾਇਦਾਦ ਦੀ ਮੁੰਡਿਆਂ ਨੂੰ ਦਾਜ ਵਿੱਚ ਦੇਣ ਲਈ ਤਿਆਰ ਹੋ ਜਾਂਦੇ ਹਨ। ਜੇਕਰ ਕੋਈ ਚੰਗਾ ਮੁੰਡਾ ਲੱਭਣਾ ਹੁੰਦਾ ਹੈ ਤਾਂ ਲੱਖਾਂ-ਕਰੋੜਾਂ ਰੁਪਏ ਦਾਜ ਦੇ ਢਿੱਡ ਵਿੱਚ ਪਾਉਣੇ ਪੈਂਦੇ ਹਨ। ਇਸਦਾ ਨਤੀਜਾ ਇਹ ਹੋਇਆ ਕਿ ਮਾੜੇ ਜਾਂ ਗਰੀਬ ਲੋਕ ਵੀ ਇਸ ਪ੍ਰਥਾ ਦੇ ਭਾਰ ਹੇਠਾਂ ਦੱਬੇ ਗਏ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਵਿੱਤ ਤੋਂ ਬਾਹਰਾ ਖ਼ਰਚਾ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਦਾਜ ਲਈ ਲਏ ਗਏ ਕਰਜ਼ੇ ਨੂੰ ਵਾਪਸ ਕਰਨ ਦਾ ਫ਼ਿਕਰ ਸਾਰੀ ਉਮਰ ਦਾ ਸੰਤਾਪ ਹੋ ਨਿਬੜਦਾ ਹੈ।

ਦਾਜ਼ ਦੀ ਸਮੱਸਿਆ ਨੂੰ ਦੂਰ ਕਰਨ ਦੇ ਉਪਾਅ: ਦਾਜ ਇਕ ਅਜਿਹੀ ਲਾਹਣਤ ਹੈ, ਜਿਸ ਦੇ ਹੁੰਦਿਆਂ ਸਾਡਾ ਸਮਾਜ ਬੌਧਿਕ ਜਾਂ ਨੈਤਿਕ ਤੌਰ 'ਤੇ ਵਿਕਸਿਤ ਨਹੀਂ ਕਿਹਾ ਜਾ ਸਕਦਾ ਤੇ ਨਾ ਹੀ ਇਸ ਦੀ ਆਰਥਿਕਤਾ ਵਿਚ ਦ੍ਰਿੜਤਾ

ਆ ਸਕਦੀ ਹੈ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਸਾਡੀਆਂ ਇਹ ਗੱਲਾਂ ਬੇਬੀਆਂ ਹੋ ਕੇ ਰਹਿ ਜਾਂਦੀਆਂ ਹਨ ਕਿ ਭਾਰਤ ਵਿਚ ਇਸਤਰੀ ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਦਾ ਦਰਜਾ ਪ੍ਰਾਪਤ ਹੈ। ਇਸ ਬੁਰਾਈ ਨੂੰ ਦੂਰ ਕਰਨ ਲਈ ਸਾਡੀ ਸਰਕਾਰ ਨੇ ਕੁੱਝ ਕਾਨੂੰਨ ਬਣਾਏ ਹਨ ਪਰ ਉਹ ਬਹੁਤੇ ਅਸਰਦਾਰ ਸਾਬਤ ਨਹੀਂ ਹੋ ਸਕੇ। ਅਸਲ ਵਿਚ ਕਾਨੂੰਨ ਵੀ ਤਾਂ ਹੀ ਲਾਗੂ ਹੋ ਸਕਦੇ ਹਨ ਜੇਕਰ ਸਮਾਜ ਅਤੇ ਪ੍ਰਸ਼ਾਸਕੀ ਢਾਂਚਾ ਪੂਰੀ ਈਮਾਨਦਾਰੀ ਤੋਂ ਕੰਮ ਲਵੇ। ਇਸ ਪ੍ਰਥਾ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਸਮਾਜਿਕ ਚੇਤਨਾ ਪੈਦਾ ਕਰਨੀ ਜ਼ਰੂਰੀ ਹੈ। ਪਿੰਡਾਂ ਤੇ ਸ਼ਹਿਰਾਂ ਵਿਚ ਵਿਆਹ ਸਮੇਂ ਵੱਡੇ ਦਿਖਾਵਿਆਂ, ਵੱਡੀਆਂ ਬਰਾਤਾਂ ਤੇ ਦਾਜ ਆਦਿ ਦਾ ਵਿਰੋਧ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਕਾਰਵਾਈ ਕਰਨ ਲਈ ਪਿੰਡਾਂ ਵਿਚ ਪੰਚਾਇਤਾਂ ਤੇ ਸ਼ਹਿਰਾਂ ਵਿਚ ਲੋਕ-ਭਲਾਈ ਸੰਸਥਾਵਾਂ ਨੂੰ ਕੰਮ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਸਾਰ-ਅੰਸ਼: ਸਮੁੱਚੇ ਰੂਪ ਵਿਚ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਦਾਜ ਦੀ ਇਹ ਪ੍ਰਥਾ ਸਾਡੇ ਸਮਾਜ ਲਈ ਬਹੁਤ ਘਾਤਕ ਹੈ। ਇਸਦੇ ਹੱਲ ਲਈ ਠੋਸ ਕਦਮ ਚੁੱਕਣ ਦੀ ਲੋੜ ਹੈ। ਇਸ ਲਈ ਲੜਕੀਆਂ ਨੂੰ ਆਪਣੇ ਮਾਪਿਆਂ ਦੁਆਰਾ ਕੀਤੇ ਜਾਂਦੇ ਦਾਜ ਦੇ ਲਾਲਚ ਦਾ ਵਿਰੋਧ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਲੜਕੀਆਂ ਨੂੰ ਵੀ ਉੱਥੇ ਵਿਆਹ ਕਰਨ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ, ਜਿੱਥੇ ਦਾਜ ਦੀ ਮੰਗ ਕੀਤੀ ਜਾ ਰਹੀ ਹੋਵੇ। ਕੁੜੀਆਂ ਨੂੰ ਪੜ੍ਹ-ਲਿਖ ਕੇ ਸਵੈ-ਨਿਰਭਰ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ, ਤਾਂ ਜੋ ਉਹ ਦਾਜ ਦੇ ਲਾਲਚੀ ਸਹੂਰਿਆਂ ਨਾਲੋਂ ਵੱਖ ਹੋ ਕੇ ਆਪਣੇ ਪੈਰਾਂ 'ਤੇ ਖੜ੍ਹੀਆਂ ਹੋ ਸਕਣ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਸਰਕਾਰ ਵਲੋਂ ਦਾਜ ਨੂੰ ਗ਼ੈਰ-ਕਾਨੂੰਨੀ ਐਲਾਨ ਕਰਨ ਦੇ ਨਾਲ ਸੰਚਾਰ-ਸਾਧਨਾਂ ਤੇ ਵਿੱਦਿਆ ਦੁਆਰਾ ਇਸ ਵਿਰੁੱਧ ਜ਼ੋਰਦਾਰ ਲੋਕ-ਰਾਇ ਪੈਦਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ।

10.3.4 ਭਾਰਤ ਵਿਚ ਮਹਿੰਗਾਈ ਦੀ ਸਮੱਸਿਆ

ਭੂਮਿਕਾ: ਬੀਤੀ ਅੱਧੀ ਸਦੀ ਤੋਂ ਮਹਿੰਗਾਈ ਦੀ ਸਮੱਸਿਆ ਨੇ ਸੰਸਾਰ ਭਰ ਵਿਚ ਪੈਰ ਪਸਾਰ ਲਏ ਹਨ। ਭਾਰਤ ਵਿਚ ਪਿਛਲੇ ਦਹਾਕਿਆਂ ਵਿਚ ਚੀਜ਼ਾਂ ਦੀਆਂ ਕੀਮਤਾਂ ਦੇ ਵਾਧੇ ਦੀ ਰਫ਼ਤਾਰ ਬੜਾ ਖ਼ੋਫ਼ਨਾਕ ਰੂਪ ਧਾਰ ਗਈ ਹੈ। ਭਾਰਤ ਵਿਚ ਕੁਝ ਕੁ ਸਾਲਾਂ ਵਿਚ ਚੀਜ਼ਾਂ ਦੀਆਂ ਕੀਮਤਾਂ ਵਿਚ ਵਾਧੇ ਦੀ ਰਫ਼ਤਾਰ ਬੜੀ ਤੇਜ਼ ਰਹੀ ਹੈ, ਪਰੰਤੂ ਹੁਣ ਆਮ ਵਰਤੋਂ ਦੀਆਂ ਚੀਜ਼ਾਂ ਦੀ ਮਹਿੰਗਾਈ ਨੇ ਸਾਰੇ ਬੰਨ ਤੋੜ ਦਿੱਤੇ ਹਨ। ਆਮ ਵਰਤੋਂ ਦੀਆਂ ਚੀਜ਼ਾਂ ਦੇ ਭਾਅ ਵਿਚ ਬਹੁਤ ਭਾਰੀ ਵਾਧਾ ਹੋਇਆ ਹੈ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਮਹਿੰਗਾਈ ਦੀ ਸਮੱਸਿਆ ਤੋਂ ਜਾਣੂੰ ਕਰਵਾਉਣਾ ਹੈ ਅਤੇ ਇਸਦੇ ਹੱਲ ਲਈ ਠੋਸ ਨੁਕਤਿਆਂ ਦੀ ਚਰਚਾ ਕਰਨਾ ਹੈ।

ਮਹਿੰਗਾਈ ਦਾ ਅਰਥ: ਮਹਿੰਗਾਈ ਇਕ ਖ਼ਾਸ ਅਵਧੀ ਵਿਚ ਇਕ ਦੇਸ਼ ਵਿਚ ਚੀਜ਼ਾਂ ਅਤੇ ਸੇਵਾਵਾਂ ਦੀ ਕੀਮਤ ਵਿਚ ਨਿਰੰਤਰ ਤਬਦੀਲੀ ਹੈ। ਕੀਮਤਾਂ ਵਿੱਚ ਵਾਧੇ ਨਾਲ ਮੁਦਰਾ ਦੀ ਕੀਮਤ ਘੱਟ ਜਾਂਦੀ ਹੈ। ਮਹਿੰਗਾਈ ਤੋਂ ਭਾਵ ਨਿੱਤ ਵਰਤੋਂ ਦੀਆਂ ਚੀਜ਼ਾਂ ਦੀਆਂ ਕੀਮਤਾਂ ਦਾ ਇਸ ਹੱਦ ਤੱਕ ਵੱਧ ਜਾਣਾ ਕਿ ਆਮ ਆਦਮੀ ਲਈ ਉਨ੍ਹਾਂ ਨੂੰ ਖਰੀਦ ਸਕਣਾ ਐਥਾ ਹੋ ਜਾਵੇ। ਮਹਿੰਗਾਈ ਦੀ ਸਮੱਸਿਆ ਦੂਜੇ ਵਿਸ਼ਵ-ਯੁੱਧ ਦੇ ਦੌਰਾਨ ਪੈਦਾ ਹੋਈ ਸੀ ਅਤੇ ਉਸ ਸਮੇਂ ਤੋਂ ਵਿਸ਼ਵ ਵਿੱਚ ਕੀਮਤਾਂ ਲਗਾਤਾਰ ਵੱਧਦੀਆਂ ਆ ਰਹੀਆਂ ਹਨ।

ਮਹਿੰਗਾਈ ਦੇ ਕਾਰਨ- ਮਹਿੰਗਾਈ ਦੇ ਵਾਧੇ ਦੇ ਬਹੁਤ ਸਾਰੇ ਕਾਰਨ ਹਨ। ਸਰਕਾਰ ਦੁਆਰਾ ਹਰ ਸਾਲ ਘਾਟੇ ਦੇ ਬਜਟ ਪੇਸ਼ ਕਰਨਾ, ਦੇਸ਼ ਵਿਚ ਉਤਪਾਦਨ ਦੀ ਦਰ ਘਟਣਾ, ਸਰਕਾਰ ਦੁਆਰਾ ਘਾਟੇ ਦੀ ਵਿੱਤ ਵਿਵਸਥਾ ਨੂੰ ਪੂਰਾ ਕਰਨ ਲਈ ਅਪ੍ਰਤੱਖ ਟੈਕਸਾਂ ਦੀ ਵਿਵਸਥਾ ਕਰਨਾ, ਉਤਪਾਦਨ ਦੀ ਲਾਗਤ ਵਿਚ ਵਾਧਾ ਹੋਣਾ, ਆਬਾਦੀ ਦਾ ਤੇਜ਼ੀ ਨਾਲ

ਵਧਣਾ, ਆਰਥਿਕ ਢਾਂਚੇ ਵਿਚ ਪਰਿਵਰਤਨ ਹੋਣਾ, ਵਪਾਰ ਦੀਆਂ ਸ਼ਰਤਾਂ ਦਾ ਪ੍ਰਤੀਕੂਲ ਹੋਣਾ, ਸਰਕਾਰੀ ਖਰਚੇ ਵਿਚ ਵਾਧਾ, ਨਿੱਜੀਕਰਨ ਅਪ੍ਰਤੱਖ ਟੈਕਸਾਂ ਵਿਚ ਵਾਧਾ, ਸਰਵਿਸ ਟੈਕਸਾਂ ਦਾ ਬੋਝ, ਖਰਾਬ ਮੌਸਮ, ਭ੍ਰਿਸ਼ਟਾਚਾਰ ਤੇ ਕਾਲੇ ਧਨ ਦਾ ਬੋਲਬਾਲਾ ਤੇ ਬਹੁ-ਕੌਮੀ ਕੰਪਨੀਆਂ ਦਾ ਪ੍ਰਵੇਸ਼ ਤੇ ਪਸਾਰ ਆਦਿ ਮਹਿੰਗਾਈ ਦੇ ਵੱਡੇ ਕਾਰਨ ਹਨ। ਮਹਿੰਗਾਈ ਸਿਰਫ ਉਦੋਂ ਵਧਦੀ ਹੈ ਜਦੋਂ ਮੰਗ ਵੱਧ ਹੁੰਦੀ ਹੈ, ਪਰ ਮਾਲ ਦੀ ਘਾਟ ਹੁੰਦੀ ਹੈ। ਭਾਰਤ ਵਿੱਚ, ਆਜ਼ਾਦੀ ਤੋਂ ਬਾਅਦ ਆਬਾਦੀ ਅੱਜ ਤੱਕ ਤਿੰਨ ਗੁਣਾ ਵਧੀ ਹੈ। ਇਸ ਲਈ, ਕੁਦਰਤੀ ਤੌਰ 'ਤੇ ਤਿੰਨ ਗੁਣਾ ਮੂੰਹ ਅਤੇ ਪੇਟ ਵੀ ਵਧਿਆ ਹੈ। ਇਸ ਲਈ ਜਦੋਂ ਮੰਗ ਵਧੀ, ਮਹਿੰਗਾਈ ਵੀ ਵਧ ਗਈ। ਦੂਜਾ, ਪਹਿਲਾਂ ਭਾਰਤ ਵਿੱਚ ਗਰੀਬੀ ਰੇਖਾ ਤੋਂ ਹੇਠਾਂ ਵਧੇਰੇ ਲੋਕ ਰਹਿੰਦੇ ਸਨ ਪਰ ਹੁਣ ਅਜਿਹੇ ਲੋਕਾਂ ਦੀ ਗਿਣਤੀ ਘੱਟ ਹੈ। ਹੁਣ ਜ਼ਿਆਦਾਤਰ ਭਾਰਤੀਆਂ ਨੂੰ ਭੋਜਨ ਅਤੇ ਪਾਣੀ ਮਿਲ ਰਿਹਾ ਹੈ। ਇਸ ਕਾਰਨ ਮਾਲ ਦੀ ਮੰਗ ਵੀ ਵਧੀ ਹੈ। ਅਸੀਂ ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਬਹੁਤ ਸਾਰੀਆਂ ਚੀਜ਼ਾਂ 'ਤੇ ਨਿਰਭਰ ਹੋ ਗਏ ਹਾਂ। ਸਾਡੇ ਦੇਸ਼ ਦੀ ਇੱਕ ਵੱਡੀ ਮਾਤਰਾ ਪੈਟਰੋਲ 'ਤੇ ਖਰਚ ਕਰਦੀ ਹੈ। ਭਾਰਤ ਇਸ ਲਈ ਕੁਝ ਨਹੀਂ ਕਰ ਸਕਿਆ। ਇਸ ਲਈ ਪੈਟਰੋਲ ਦੀ ਕੀਮਤ ਹਰ ਦਿਨ ਵੱਧ ਰਹੀ ਹੈ ਅਤੇ ਨਤੀਜੇ ਵਜੋਂ ਸਭ ਕੁਝ ਮਹਿੰਗਾ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ।

ਵਸਤਾਂ ਦੇ ਉਤਪਾਦਨ ਵਿੱਚ ਸਵੈ-ਨਿਰਭਰਤਾ ਦਾ ਨਾ ਹੋਣਾ: ਮਹਿੰਗਾਈ ਵੱਧ ਹੋਣ ਦਾ ਕਾਰਨ ਇਹ ਵੀ ਹੈ ਕਿ ਸਾਡਾ ਦੇਸ਼ ਵਸਤਾਂ ਦੇ ਉਤਪਾਦਨ ਵਿੱਚ ਸਵੈ-ਨਿਰਭਰ ਨਹੀਂ ਹੈ, ਜਿਸ ਕਰਕੇ ਉਸ ਨੂੰ ਮਹਿੰਗੇ ਭਾਅ ਬਾਹਰੋਂ ਚੀਜ਼ਾਂ ਮੰਗਵਾਉਣੀਆਂ ਪੈਂਦੀਆਂ ਹਨ।

ਕੁਦਰਤੀ ਕਰੋਪੀਆਂ: ਕੁਦਰਤੀ ਕਰੋਪੀਆਂ ਜਿਵੇਂ ਹੜ੍ਹ, ਸੈਕਾ, ਭੂਚਾਲ ਆਦਿ ਦੀ ਮਾਰ ਵੀ ਮਹਿੰਗਾਈ ਵੱਧਣ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹੁੰਦੀ ਹੈ ਕਿਉਂਕਿ ਇਨ੍ਹਾਂ ਕਾਰਨ ਵਸਤੂਆਂ ਦੀ ਘਾਟ ਪੈਦਾ ਹੋ ਜਾਂਦੀ ਹੈ। ਵਸਤੂਆਂ ਦੀ ਘਾਟ ਅਤੇ ਵੱਧ ਮੁਨਾਫ਼ਾ ਕਮਾਉਣ ਦੇ ਲਾਲਚ ਵਿੱਚ ਦੁਕਾਨਦਾਰ ਰੋਜ਼ਾਨਾ ਵਰਤੋਂ ਦੀਆਂ ਚੀਜ਼ਾਂ ਵੀ ਮਹਿੰਗੇ ਭਾਅ ਵੇਚਦੇ ਹਨ।

ਮਹਿੰਗਾਈ ਦੇ ਬੁਰੇ ਪ੍ਰਭਾਵ: ਕੀਮਤਾਂ ਦਾ ਵਾਧਾ, ਸਾਡੇ ਅਰਥਚਾਰੇ ਲਈ ਗੰਭੀਰ ਖ਼ਤਰਾ ਹੈ। ਇਸ ਦਾ ਇਲਾਜ ਬੜਾ ਜ਼ਰੂਰੀ ਹੈ, ਨਹੀਂ ਤਾਂ ਬੜੇ ਖ਼ਤਰਨਾਕ ਸਿੱਟੇ ਨਿਕਲਣਗੇ। ਵਧਦੀ ਮਹਿੰਗਾਈ, ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਹਰ ਪੱਖ ਉਤੇ ਪ੍ਰਭਾਵ ਪਾਉਂਦੀ ਹੈ। ਮਹਿੰਗਾਈ ਵਧਣ ਨਾਲ ਜਿੱਥੇ ਆਮ ਲੋਕਾਂ ਲਈ ਕੁੱਲੀ, ਗੁੱਲੀ ਤੇ ਜੁੱਲੀ ਦਾ ਪ੍ਰਬੰਧ ਮੁਸ਼ਕਿਲ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਥੇ ਦੇਸ਼ ਦੇ ਆਰਥਿਕ ਵਿਕਾਸ, ਬੱਚਤਾਂ ਅਤੇ ਨਿਵੇਸ਼ ਉਪਰ ਵੀ ਬੁਰਾ ਪ੍ਰਭਾਵ ਪੈਂਦਾ ਹੈ। ਆਮਦਨ ਤੇ ਖਰਚ ਵਿੱਚ ਸੰਤੁਲਨ ਨਾ ਹੋਣ ਕਾਰਨ, ਲੋਕਾਂ ਦੀ ਤੰਗੀ-ਤੁਰਸ਼ੀ ਤੋਂ ਬਹੁਤ ਸਾਰੀਆਂ ਬੁਰਿਆਈਆਂ ਦਾ ਜਨਮ ਹੁੰਦਾ ਹੈ। ਬੇਈਮਾਨੀ, ਧੋਖੇਬਾਜ਼ੀ, ਰਿਸ਼ਵਤ ਤੇ ਭ੍ਰਿਸ਼ਟਾਚਾਰ ਉਹੋ ਵਿਅਕਤੀ ਕਰਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਦਾ ਆਪਣੀ ਆਮਦਨੀ ਨਾਲ ਘਰ ਦਾ ਗੁਜ਼ਾਰਾ ਨਹੀਂ ਹੁੰਦਾ। ਘਰੇਲੂ ਮੰਗਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਇਮਾਨਦਾਰ ਵਿਅਕਤੀ ਵੀ ਚੋਰੀ ਕਰਨ ਲਈ ਤਿਆਰ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਨਾਲ ਦਫ਼ਤਰੀ ਤੇ ਰਾਜਨੀਤਿਕ ਭ੍ਰਿਸ਼ਟਾਚਾਰ, ਕਾਲਾ ਧਨ, ਕਾਲਾ ਬਾਜ਼ਾਰ ਤੇ ਜਮ੍ਹਾਂ ਖੋਰੀ ਆਦਿ ਬੁਰਿਆਈਆਂ ਪੈਦਾ ਹੁੰਦੀਆਂ ਹਨ।

ਮਹਿੰਗਾਈ ਨੂੰ ਰੋਕਣ ਦੇ ਉਪਾਅ: ਵਧਦੀ ਆਬਾਦੀ 'ਤੇ ਰੁਕਾਵਟ ਪਾਉਣੀ ਚਾਹੀਦੀ ਹੈ। ਅਸਿੱਧੇ ਟੈਕਸ ਘਟਾਉਣੇ ਚਾਹੀਦੇ ਹਨ, ਵਪਾਰਿਕ ਨੀਤੀਆਂ ਲਈ ਨਿਯਮ ਤੇ ਸ਼ਰਤਾਂ ਹੇਠੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ, ਆਯਾਤ- ਨਿਰਯਾਤ ਢੰਗਾਂ ਵਿੱਚ ਸੁਧਾਰ ਲਿਆਉਣਾ, ਕਾਲੇ ਧਨ ਦਾ ਖ਼ਾਤਮਾ, ਮੁਦਰਾ ਦੇ ਫੈਲਾਅ 'ਤੇ ਰੋਕ, ਜਮ੍ਹਾਂਖੋਰਾਂ, ਚੋਰ- ਬਜ਼ਾਰੀ, ਸਮੱਗਲਰਾਂ, ਰਿਸ਼ਵਤਖੋਰਾਂ ਨਾਲ ਸਖ਼ਤੀ ਨਾਲ ਪੇਸ਼ ਆਉਣਾ ਚਾਹੀਦਾ ਹੈ। ਬਜਟ ਵਿੱਚ ਅਜਿਹੀ ਵਿਵਸਥਾ ਕੀਤੀ ਜਾਣੀ ਚਾਹੀਦੀ ਹੈ

ਕਿ ਕੋਈ ਵੀ ਨਿੱਜੀ ਕੰਪਨੀ ਆਪਣੀ ਮਨਮਰਜ਼ੀ ਅਨੁਸਾਰ ਕੀਮਤ ਨਾ ਵਧਾ ਸਕੇ। ਕੁਦਰਤੀ ਕਰੋਪੀਆਂ ਨਾਲ ਨਜਿੱਠਣ ਲਈ ਪਹਿਲਾਂ ਪ੍ਰਬੰਧ ਕੀਤੇ ਜਾਣ, ਸਰਕਾਰੀ ਖਰਚੇ ਘਟਾਏ ਜਾਣ, ਨਿੱਤਾਪ੍ਰਤੀ ਵਸਤੂਆਂ ਦੇ ਭਾਅ ਸਰਕਾਰ ਵੱਲੋਂ ਮਿੱਥੇ ਜਾਣ। ਜੇ ਅਜਿਹੇ ਕੁਝ ਹੋਰ ਉਪਰਾਲੇ ਵੀ ਕੀਤੇ ਜਾਣ ਤਾਂ ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਮਹਿੰਗਾਈ 'ਤੇ ਕਾਬੂ ਪਾਇਆ ਜਾ ਸਕੇ।

ਸਾਰ-ਅੰਸ਼: ਸਮੁੱਚੇ ਤੌਰ 'ਤੇ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਮਹਿੰਗਾਈ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਰੋਕ ਪਾਏ ਬਿਨਾਂ ਲੋਕਾਂ ਦਾ ਜੀਵਨ ਪੱਧਰ ਉੱਚਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ਤੇ ਨਾ ਹੀ ਲੋਕ ਰਾਜ ਵਿਚ ਵਿਸ਼ਵਾਸ ਪੱਕਾ ਹੋ ਸਕਦਾ ਹੈ। ਭਾਰਤ ਵਿਚ ਲੋਕ ਰਾਜ ਦੀ ਪਕਿਆਈ ਲਈ ਮਹਿੰਗਾਈ ਦਾ ਅੰਤ ਜ਼ਰੂਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਵਿਰੁੱਧ ਦੇਸ਼ ਦੀ ਸਰਕਾਰ ਨੂੰ ਮਹਿੰਗਾਈ ਦੇ ਜ਼ਿੰਮੇਵਾਰ ਅਨਸਰਾਂ ਵਿਰੁੱਧ ਸਖ਼ਤ ਕਾਰਵਾਈ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ।

10.3.5 ਭਾਰਤ ਵਿਚ ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ

ਭੂਮਿਕਾ : ਭਾਰਤ ਇਕ ਵਿਕਾਸਸ਼ੀਲ ਦੇਸ਼ ਹੈ, ਜਿਸ ਨੂੰ ਆਜ਼ਾਦ ਹੋਇਆਂ ਲਗਭਗ 74 ਸਾਲ ਹੋ ਗਏ ਹਨ। ਪਰ ਅਜੇ ਵੀ ਭਾਰਤ ਵਿਚ ਅਨੇਕਾਂ ਗੰਭੀਰ ਸਮੱਸਿਆਵਾਂ ਹਨ: ਜਿਵੇਂ ਵਧ ਰਹੀ ਆਬਾਦੀ ਦੀ ਸਮੱਸਿਆ, ਗਰੀਬੀ, ਬੇਰੁਜ਼ਗਾਰੀ, ਅਨਪੜ੍ਹਤਾ, ਮਹਿੰਗਾਈ, ਭ੍ਰਿਸ਼ਟਾਚਾਰ ਆਦਿ। ਭਾਰਤ ਵਿਚ ਅੱਜ-ਕੱਲ੍ਹ ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ ਗੰਭੀਰ ਬਣਦੀ ਜਾ ਰਹੀ ਹੈ, ਜੇਕਰ ਇਸ ਸਮੱਸਿਆ 'ਤੇ ਜਲਦੀ ਕਾਬੂ ਨਾ ਪਾਇਆ ਗਿਆ ਤਾਂ ਇਸਦੇ ਬਹੁਤ ਭਿਆਨਕ ਸਿੱਟੇ ਨਿਕਲ ਸਕਦੇ ਹਨ। ਇਸ ਲੇਖ ਦਾ ਮੰਤਵ ਬੇਰੁਜ਼ਗਾਰੀ ਦੇ ਵੱਖ-ਵੱਖ ਮਸਲਿਆਂ ਦੀ ਚਰਚਾ ਕਰਦੇ ਹੋਏ ਇਸਦੇ ਠੋਸ ਹੱਲ ਤਲਾਸ਼ਣਾ ਹੈ।

ਬੇਰੁਜ਼ਗਾਰੀ ਤੋਂ ਕੀ ਭਾਵ ਹੈ?: ਬੇਰੁਜ਼ਗਾਰੀ ਉਦੋਂ ਵਾਪਰਦੀ ਮੰਨੀ ਜਾਂਦੀ ਹੈ ਜਦੋਂ ਲੋਕਾਂ ਨੂੰ ਪੂਰੇ ਉੱਦਮ ਅਤੇ ਫੁਰਤੀ ਨਾਲ ਨੌਕਰੀ ਦੀ ਭਾਲ ਕਰਦੇ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਕੰਮ ਨਾ ਮਿਲੇ। ਭਾਰਤ ਵਿਚ ਅਣਇੱਛਕ ਬੇਰੁਜ਼ਗਾਰੀ ਪਾਈ ਜਾਂਦੀ ਹੈ। ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ ਉਸ ਸਮੇਂ ਪੈਦਾ ਹੁੰਦੀ ਹੈ ਜਦੋਂ ਲੋਕ ਕੰਮ ਕਰਨ ਦੀ ਯੋਗਤਾ ਤਾਂ ਰੱਖਦੇ ਹੋਣ ਪਰ ਉਨ੍ਹਾਂ ਨੂੰ ਕਰਨ ਲਈ ਕੋਈ ਕੰਮ ਨਾ ਮਿਲੇ। ਕਈ ਰੁਜ਼ਗਾਰ ਪ੍ਰਾਪਤ ਨਾ ਕਰ ਸਕਣ ਕਰਕੇ ਅਤੇ ਕਈ ਰੁਜ਼ਗਾਰੋਂ ਕੱਢੇ ਜਾਣ ਕਰਕੇ ਬੇਰੁਜ਼ਗਾਰ ਹੁੰਦੇ ਹਨ। ਕਈ ਵਾਰੀ ਬੇਰੁਜ਼ਗਾਰੀ ਮੌਸਮੀ ਵੀ ਹੁੰਦੀ ਹੈ ਜਿਵੇਂ ਕਿ ਕੁਲਫ਼ੀਆਂ ਵੇਚਣ ਵਾਲਾ ਸਰਦੀਆਂ ਵਿੱਚ ਕੁਲਫ਼ੀਆਂ ਦੀ ਵਿਕਰੀ ਨਾ ਹੋਣ ਕਾਰਨ ਬੇਰੁਜ਼ਗਾਰ ਹੋ ਜਾਂਦਾ ਹੈ। ਕਈ ਵਾਰ ਕਈ ਵਿਅਕਤੀ ਜਾਣ-ਬੁਝ ਕੇ ਬੇਰੁਜ਼ਗਾਰ ਰਹਿਣਾ ਪਸੰਦ ਕਰਦੇ ਹਨ ਪਰ ਇਥੇ ਅਜਿਹੇ ਬੇਰੁਜ਼ਗਾਰਾਂ ਨਾਲ ਸਾਡਾ ਕੋਈ ਵਾਸਤਾ ਨਹੀਂ। ਸਾਡਾ ਵਾਸਤਾ ਤਾਂ ਉਨ੍ਹਾਂ ਰੁਜ਼ਗਾਰ ਦੇ ਚਾਹਵਾਨਾਂ ਨਾਲ ਹੈ ਜੋ ਕੰਮ ਕਰਨ ਦੇ ਯੋਗ ਤਾਂ ਹਨ ਪਰ ਉਨ੍ਹਾਂ ਨੂੰ ਰੁਜ਼ਗਾਰ ਨਹੀਂ ਮਿਲਦਾ।

ਭਾਰਤ ਵਿਚ ਬੇਰੁਜ਼ਗਾਰੀ: ਭਾਰਤ ਵਿਚ ਇਸ ਸਮੇਂ ਤਿੰਨ ਕਰੋੜ ਤੋਂ ਵੀ ਜ਼ਿਆਦਾ ਪੜ੍ਹੇ-ਲਿਖੇ ਸਿੱਧੇ ਤੌਰ 'ਤੇ ਬੇਰੁਜ਼ਗਾਰ ਹਨ ਤੇ 15 ਕਰੋੜ ਮਜ਼ਦੂਰ ਬੇਰੁਜ਼ਗਾਰ ਹਨ। ਬੇਰੁਜ਼ਗਾਰੀ ਦਰ 37.5 ਫ਼ੀਸਦੀ ਹੈ। ਦੇਸ਼ ਵਿਚ 18 ਫ਼ੀਸਦੀ ਔਰਤਾਂ ਨੂੰ ਰੁਜ਼ਗਾਰ ਪ੍ਰਾਪਤ ਹੈ ਪਰ 82 ਫ਼ੀਸਦੀ ਔਰਤਾਂ ਘਰੇਲੂ ਕੰਮਕਾਰ ਵਿਚ ਲੱਗੀਆਂ ਹੋਈਆਂ ਹਨ। ਭਾਰਤ ਵਿਚ ਪਿਛਲੇ 45 ਸਾਲਾਂ ਦੇ ਮੁਕਾਬਲੇ ਪਿਛਲੇ 5 ਸਾਲਾਂ ਦੌਰਾਨ ਸਭ ਤੋਂ ਵਧ ਬੇਰੁਜ਼ਗਾਰੀ ਪਾਈ ਗਈ ਹੈ, ਜਿਸ ਦਾ ਮੁੱਖ ਕਾਰਨ ਨੈਟਵਰਕਿੰਗ, ਜੀਐਸਟੀ ਅਤੇ ਵਿਦੇਸ਼ੀ ਨਿਵੇਸ਼ ਦੀ ਕਮੀ ਹੈ। ਭਾਰਤ ਵਿਚ ਆਮ ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਦਰ 6.1 ਫ਼ੀਸਦੀ ਹੈ। ਪਿਛਲੇ 5 ਸਾਲਾਂ ਵਿਚ ਰੁਜ਼ਗਾਰ ਵਧਣ ਦੀ ਬਜਾਏ 1.1 ਕਰੋੜ ਲੋਕਾਂ ਦਾ ਰੁਜ਼ਗਾਰ ਖੁੱਸ ਗਿਆ। ਕੇਂਦਰ ਸਰਕਾਰ

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ਬੇਰੁਜ਼ਗਾਰਾਂ ਦੀ ਕਿਸਮਾਂ: ਬੇਰੁਜ਼ਗਾਰੀ ਦੁਨੀਆਂ ਭਰ ਦੇ ਦੇਸ਼ਾਂ ਵਿਚ ਦਿਨ ਪ੍ਰਤੀ ਦਿਨ ਵਧ ਰਹੀ ਹੈ, ਪਰ ਭਾਰਤ ਵਿਚ ਇਸ ਦੇ ਵਧਣ ਦੀ ਰਫ਼ਤਾਰ ਸਭ ਦੇਸ਼ਾਂ ਨਾਲੋਂ ਵਧੇਰੇ ਤੇਜ਼ ਹੈ। ਇਸ ਦਾ ਜੋ ਭਿਆਨਕ ਰੂਪ ਵਰਤਮਾਨ ਸਮੇਂ ਵਿਚ ਦਿਖਾਈ ਦੇ ਰਿਹਾ ਹੈ, ਇਹੋ ਜਿਹਾ ਪਹਿਲਾਂ ਕਦੇ ਵੀ ਵੇਖਣ ਵਿਚ ਨਹੀਂ ਸੀ ਆਇਆ। ਮੁੱਖ ਤੌਰ 'ਤੇ ਬੇਰੁਜ਼ਗਾਰ ਤਿੰਨ ਤਰ੍ਹਾਂ ਦੇ ਹੁੰਦੇ ਹਨ -ਪੜ੍ਹੇ-ਲਿਖੇ, ਅਨਪੜ੍ਹ ਜਾਂ ਹੁਨਰ-ਰਹਿਤ ਅਤੇ ਮੌਸਮੀ ਜਾਂ ਅਸਥਾਈ ਬੇਰੁਜ਼ਗਾਰ। ਪੜ੍ਹੇ-ਲਿਖੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਦੀਆਂ ਡਿਗਰੀਆਂ ਲੈ ਕੇ ਵੀ ਕਈ ਨੌਜਵਾਨ ਨੌਕਰੀ ਲਈ ਥਾਂ-ਥਾਂ ਰੁਲਦੇ ਫਿਰਦੇ ਹਨ। ਇਸ ਵਰਗ ਵਿੱਚ ਹੁਨਰਮੰਦ ਵਿਹਲੜ ਵੀ ਆ ਜਾਂਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਕੋਲ ਟੈਕਨੀਕਲ ਸੰਸਥਾਵਾਂ ਦੇ ਸਰਟੀਫਿਕੇਟ ਹੁੰਦੇ ਹਨ, ਜਿਵੇਂ ਕਿ; ਇੰਜਨੀਅਰ, ਮਕੈਨਿਕ, ਇਲੈਕਟਰੀਸ਼ਨ, ਖਰਾਦੀਏ ਆਦਿਕ। ਦੂਜੇ ਅਨਪੜ੍ਹ ਬੇਰੁਜ਼ਗਾਰ ਹੱਥੀ ਮਿਹਨਤ ਕਰਨ ਵਾਲੇ ਹੁੰਦੇ ਹਨ। ਤੀਜੇ ਮੌਸਮੀ ਜਾਂ ਅਸਥਾਈ ਬੇਰੁਜ਼ਗਾਰਾਂ ਨੂੰ ਸਾਰਾ ਸਾਲ ਕੰਮ ਨਹੀਂ ਮਿਲਦਾ, ਸਿਰਫ਼ ਸੀਜ਼ਨ ਦੇ ਅਨੁਸਾਰ ਕੰਮ ਮਿਲਦਾ ਹੈ।

ਬੇਰੁਜ਼ਗਾਰੀ ਦੇ ਬੁਰੇ ਪ੍ਰਭਾਵ : ਸਾਡੇ ਦੇਸ਼ ਵਿੱਚ, ਦੂਸਰੇ ਦੇਸ਼ਾਂ ਦੇ ਮੁਕਾਬਲੇ ਬਹੁਤ ਸਾਰੇ ਬੇਰੁਜ਼ਗਾਰ ਲੋਕ ਮਿਲਦੇ ਹਨ। ਵਿਹਲੇ ਹੋਣ ਕਰਕੇ, ਇਹ ਕਈ ਸਮਾਜਿਕ ਭੈੜਾਂ ਦੇ ਸ਼ਿਕਾਰ ਹੋ ਰਹੇ ਹਨ। ਇਹ ਪੈਸੇ ਲੈ ਕੇ ਕੋਈ ਵੀ ਕੰਮ ਕਰਨ ਨੂੰ ਛੇਤੀ ਤਿਆਰ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਹ ਲੋਕ ਚੋਰ-ਡਾਕੂ, ਠੱਗ, ਗੁੰਡੇ, ਕਾਤਲ, ਅੱਤਵਾਦੀ, ਜਾਸੂਸ, ਦਲਾਲ, ਨਸ਼ੀਲੀਆਂ ਵਸਤਾਂ ਦੇ ਵਪਾਰੀ ਤੇ ਸਮੱਗਲਰ ਬਣ ਕੇ ਦੇਸ਼ ਨੂੰ ਬਦਨਾਮ ਕਰ ਰਹੇ ਹਨ। ਅਸਲ ਵਿੱਚ ਪੜ੍ਹੇ-ਲਿਖੇ ਨੌਜਵਾਨ ਜਦੋਂ ਬੇਰੁਜ਼ਗਾਰੀ ਦਾ ਸ਼ਿਕਾਰ ਹੁੰਦੇ ਹਨ ਤਾਂ ਉਨ੍ਹਾਂ ਦੇ ਮਨ ਵਿੱਚ ਪੜ੍ਹਾਈ ਦੀ ਕੋਈ ਕਦਰ ਨਹੀਂ ਰਹਿ ਜਾਂਦੀ। ਉਹ ਮਾਨਸਿਕ ਤੌਰ 'ਤੇ ਅਸ਼ਾਂਤ ਹੋ ਜਾਂਦੇ ਹਨ। ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ ਕਾਰਨ ਬਹੁਤ ਸਾਰੇ ਨੌਜਵਾਨਾਂ ਦੀ ਸ਼ਕਤੀ ਜਿਹੜੀ ਦੇਸ਼ ਦੇ ਉਸਾਰੂ ਕੰਮਾਂ ਲਈ ਵਰਤੀ ਜਾ ਸਕਦੀ ਹੈ, ਅਜ਼ਾਈ ਚਲੀ ਜਾਂਦੀ ਹੈ। ਬੇਰੁਜ਼ਗਾਰ ਨੌਜਵਾਨ ਕਈ ਤਰ੍ਹਾਂ ਦੀਆਂ ਭੈੜੀਆਂ ਆਦਤਾਂ ਦੇ ਸ਼ਿਕਾਰ ਵੀ ਹੋ ਜਾਂਦੇ ਹਨ ਜੋ ਦੇਸ਼ ਲਈ ਖ਼ਤਰਾ ਹੁੰਦੀਆਂ ਹਨ।

ਦੇਸ਼ਪੂਰਨ ਵਿਦਿਅਕ ਢਾਂਚਾ: ਸਾਡਾ ਮੌਜੂਦਾ ਵਿੱਦਿਅਕ ਢਾਂਚਾ ਵੀ ਬੇਰੁਜ਼ਗਾਰੀ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹੈ। ਅੰਗਰੇਜ਼ੀ ਸਾਮਰਾਜ ਦਾ ਦਿੱਤਾ ਇਹ ਵਿੱਦਿਅਕ ਢਾਂਚਾ ਕਲਰਕ ਤੇ ਦਫ਼ਤਰੀ ਬਾਬੂ ਹੀ ਪੈਦਾ ਕਰ ਸਕਦਾ ਹੈ। ਇਹ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਕੋਈ ਕਿੱਤਾ-ਮੁਖੀ ਹੁਨਰ ਨਹੀਂ ਸਿਖਾਉਂਦੀ। ਕਾਲਜ ਦਾ ਪੜ੍ਹਿਆ ਵਿਦਿਆਰਥੀ ਹੱਥੀ ਕੰਮ ਕਰਨ ਵਿੱਚ ਸ਼ਰਮ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ। ਉਹ ਸੂਟ-ਬੂਟ ਪਹਿਨ ਕੇ ਕੁਰਸੀ 'ਤੇ ਬੈਠ ਕੇ ਕਰਨ ਵਾਲਾ ਕੰਮ ਲੱਭਦਾ ਹੈ। ਇਸ ਮਾਨਸਿਕਤਾ ਅਧੀਨ ਉਹ ਨੌਕਰੀ ਲੱਭਣ ਵਾਲਿਆਂ ਦੀ ਭੀੜ ਵਿੱਚ ਸ਼ਾਮਿਲ ਹੋ ਜਾਂਦਾ ਹੈ।

ਬੇਰੁਜ਼ਗਾਰੀ ਮਸ਼ੀਨੀ ਯੁੱਗ ਦੀ ਪੈਦਾਵਾਰ : ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ ਮਸ਼ੀਨੀ ਯੁੱਗ ਦੀ ਪੈਦਾਵਾਰ ਹੈ, ਵਿਗਿਆਨ ਦੀ ਉੱਨਤੀ ਨਾਲ ਬਹੁਤ ਸਾਰੀਆਂ ਮਸ਼ੀਨਾਂ ਬਣ ਗਈਆਂ ਹਨ ਤੇ ਇੱਕ ਮਸ਼ੀਨ ਬਹੁਤ ਸਾਰੇ ਆਦਮੀਆਂ ਦਾ ਕੰਮ ਇਕੱਲੀ ਹੀ ਕਰ ਦਿੰਦੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਕਾਰਖ਼ਾਨਿਆਂ ਵਿੱਚ ਕੰਮ ਕਰਨ ਵਾਲੇ ਮਜ਼ਦੂਰਾਂ ਵਿੱਚ ਬੇਕਾਰੀ ਪੈਦਾ ਹੋ ਜਾਂਦੀ ਹੈ। ਖੇਤੀ ਦੇ ਖੇਤਰ ਵਿੱਚ ਵੀ ਵਿਗਿਆਨ ਨੇ ਕਈ ਨਵੀਆਂ ਕਾਂਢਾਂ ਕੱਢੀਆਂ ਹਨ ਜਿਸ ਕਾਰਨ ਖੇਤੀ ਦਾ ਕੰਮ ਵੀ ਮਸ਼ੀਨਾਂ ਨਾਲ ਹੋਣ ਲੱਗ ਪਿਆ ਹੈ ਨਤੀਜੇ ਵਜੋਂ ਖੇਤ ਮਜ਼ਦੂਰਾਂ ਵਿੱਚ ਵੀ ਬੇਕਾਰੀ ਪੈਦਾ ਹੋ ਗਈ।

ਭਾਰਤ ਵਿਚ ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ ਦਾ ਹੱਲ: ਭਾਰਤ ਵਿਚ ਤੇਜ਼ੀ ਨਾਲ ਵੱਧ ਰਹੀ ਆਬਾਦੀ ਨੂੰ ਨੌਜਵਾਨ ਪਾਉਣੀ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਸਰਕਾਰ ਨੂੰ ਆਬਾਦੀ 'ਤੇ ਕੰਟਰੋਲ ਲਈ ਵਿਸ਼ੇਸ਼ ਯੋਜਨਾਵਾਂ ਬਣਾਉਣੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ। ਲੋਕਾਂ ਨੂੰ ਮੁਫ਼ਤ ਸਿੱਖਿਆ ਤੇ ਸਿਹਤ ਸਹੂਲਤਾਂ ਆਦਿ ਦੇਣੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ। ਪਰਿਵਾਰ ਨਿਯੰਤਰਨ ਦੀਆਂ ਸਹੂਲਤਾਂ ਉਤੇ ਖ਼ਾਸ ਤੌਰ 'ਤੇ ਜ਼ੋਰ ਦੇਣ ਚਾਹੀਦਾ ਹੈ ਅਤੇ ਨਾਲ ਹੀ ਆਰਥਿਕ ਵਿਕਾਸ ਤੇਜ਼ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਲਈ ਸਰਕਾਰੀ ਦੇਵੇਂ ਤਰ੍ਹਾਂ ਦੇ ਭਾਵ ਨਿੱਜੀ ਤੇ ਵਿਦੇਸ਼ੀ ਨਿਵੇਸ਼ ਵਿਚ ਵਾਧਾ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਪੂੰਜੀ ਨਿਰਮਾਣ ਵਧਾਉਣਾ, ਵਸਤਾਂ ਤੇ ਸੇਵਾਵਾਂ ਦਾ ਵਧ ਨਿਰਮਾਣ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਨਾਲ ਲੋਕਾਂ ਨੂੰ ਰੁਜ਼ਗਾਰ ਮਿਲੇਗਾ ਤੇ ਉਨ੍ਹਾਂ ਦੀ ਆਮਦਨ ਵਧੇਗੀ। ਖੇਤੀ ਵਿਚ ਵੀ ਮਸ਼ੀਨਾਂ ਦੀ ਲੋੜ ਮੁਤਾਬਕ ਹੀ ਵਰਤੋਂ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਸਕੂਲਾਂ-ਕਾਲਜਾਂ ਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਵਿਚ ਤਕਨੀਕੀ ਸਿੱਖਿਆ 'ਤੇ ਵਧੇਰੇ ਜ਼ੋਰ ਦਿੱਤਾ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ, ਤਾਂ ਕਿ ਵਿਦਿਆਰਥੀ ਪੜ੍ਹ-ਲਿਖ ਕੇ ਆਪਣਾ ਕੰਮ-ਧੰਦਾ ਕਰ ਸਕਣ। ਵਧੇਰੇ ਉਦਯੋਗਿਕ ਸਿਖਲਾਈ ਕੇਂਦਰ ਤੇ ਰੁਜ਼ਗਾਰ ਦਫ਼ਤਰ ਖੋਲ੍ਹਣੇ ਚਾਹੀਦੇ ਹਨ, ਤਾਂ ਕਿ ਪੜ੍ਹੇ-ਲਿਖੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਰੁਜ਼ਗਾਰ ਬਾਰੇ ਜਾਣਕਾਰੀ ਮਿਲ ਸਕੇ। ਪੜ੍ਹੇ-ਲਿਖੇ ਬੇਰੁਜ਼ਗਾਰਾਂ ਨੂੰ ਘੱਟੋ ਘੱਟ 2500 ਰੁਪਏ ਮਹੀਨਾ ਬੇਰੁਜ਼ਗਾਰੀ ਭੱਤਾ ਮਿਲਣਾ ਚਾਹੀਦਾ ਹੈ। ਪੇਂਡੂ ਖੇਤ ਮਜ਼ਦੂਰਾਂ ਤੇ ਸ਼ਹਿਰਾਂ ਵਿਚ ਬੇਰੁਜ਼ਗਾਰਾਂ ਨੂੰ ਨਰੇਗਾ ਸਕੀਮ ਅਧੀਨ ਸਾਰਾ ਸਾਲ ਕੰਮ ਦੀ ਗਾਰੰਟੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਪੜ੍ਹੇ-ਲਿਖੇ ਬੇਰੁਜ਼ਗਾਰਾਂ ਨੂੰ ਸਵੈ-ਰੁਜ਼ਗਾਰ ਲਈ ਬਿਨਾਂ ਵਿਆਜ ਤੋਂ ਕਰਜ਼ੇ ਦੇਣੇ ਚਾਹੀਦੇ ਹਨ ਤਾਂ ਕਿ ਉਹ ਆਪਣਾ ਕਾਰੋਬਾਰ ਕਰ ਸਕਣ, ਜਿਵੇਂ ਡੇਅਰੀ ਫਾਰਮਿੰਗ, ਮੁਰਗੀ ਪਾਲਣ ਤੇ ਹੋਰ ਉਦਯੋਗਿਕ ਧੰਦੇ। ਕਰਜ਼ ਦੇਣ ਦਾ ਅਮਲ ਭ੍ਰਿਸ਼ਟਾਚਾਰ ਤੇ ਰਿਸ਼ਵਤਖੋਰੀ ਰਹਿਤ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਖੇਤੀਬਾੜੀ ਆਧਾਰਤ ਫੂਡ ਪ੍ਰਾਸੈਸਿੰਗ ਉਦਯੋਗ ਸਥਾਪਤ ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ। ਕਿਸਾਨਾਂ ਨੂੰ ਆਪਣੀ ਜਿਨਸ ਦੇ ਮੰਡੀਕਰਨ ਦੀਆਂ ਸਹੂਲਤਾਂ ਦੇਣੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ।

ਸਾਰ-ਅੰਸ਼: ਸਮੁੱਚੇ ਰੂਪ ਵਿਚ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਬੇਰੁਜ਼ਗਾਰੀ ਦੀ ਸਮੱਸਿਆ ਭਾਰਤ ਦੀਆਂ ਗੰਭੀਰ ਸਮੱਸਿਆਵਾਂ ਵਿੱਚੋਂ ਇੱਕ ਹੈ। ਇਹ ਸਮੱਸਿਆ ਦਿਨੋ-ਦਿਨ ਗੰਭੀਰ ਰੂਪ ਧਾਰਨ ਕਰਦੀ ਜਾ ਰਹੀ ਹੈ। ਜੇਕਰ ਇਸ ਸਮੱਸਿਆ 'ਤੇ ਜਲਦੀ ਕਾਬੂ ਨਾ ਪਾਇਆ ਗਿਆ ਤਾਂ ਇਸਦੇ ਬਹੁਤ ਭਿਆਨਕ ਸਿੱਟੇ ਨਿਕਲ ਸਕਦੇ ਹਨ। ਬੇਰੁਜ਼ਗਾਰ ਮਨੁੱਖ ਆਪਣੇ ਪਰਿਵਾਰ ਲਈ ਤਾਂ ਪਰੇਸ਼ਾਨੀ ਖੜ੍ਹੀ ਕਰਦਾ ਹੀ ਹੈ, ਇਸ ਦੇ ਨਾਲ-ਨਾਲ ਉਹ ਦੇਸ਼ ਤੇ ਸਮਾਜ ਲਈ ਵੀ ਖ਼ਤਰਾ ਹੁੰਦਾ ਹੈ। ਦੇਸ਼ ਤੇ ਸਮਾਜ ਵਿੱਚ ਜੇ ਅਸ਼ਾਂਤੀ, ਬੈਚੇਨੀ, ਝਗੜਾ ਤੇ ਅਪਰਾਧ ਆਦਿ ਨਜ਼ਰੀ ਆਉਂਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਦੇ ਪਿੱਛੇ ਸਭ ਤੋਂ ਵੱਡਾ ਹੱਥ ਬੇਰੁਜ਼ਗਾਰੀ ਦਾ ਹੀ ਹੁੰਦਾ ਹੈ। ਸੋ ਦੇਸ਼ ਨੂੰ ਬਚਾਉਣ ਲਈ ਬੇਰੁਜ਼ਗਾਰੀ ਦੇ ਠੋਸ ਹੱਲ ਤਲਾਸ਼ਣ ਦੀ ਲੋੜ ਹੈ।

10.3.6 ਪ੍ਰਦੂਸ਼ਣ

ਭੂਮਿਕਾ: ਇਨਸਾਨ ਦੀ ਤੇਜ਼ ਰਫ਼ਤਾਰ ਜ਼ਿੰਦਗੀ, ਕੁਦਰਤ ਦੇ ਨਿਯਮਾਂ ਦੀ ਘੋਰ ਉਲੰਘਣਾ, ਵਾਤਾਵਰਨ ਦੀ ਸੁੱਧਤਾ ਦੀ ਮਹੱਤਤਾ ਤੋਂ ਲਾਪ੍ਰਵਾਹੀ, ਸ਼ੇਰ ਪ੍ਰਦੂਸ਼ਣ ਕਾਰਨ ਪੈਦਾ ਹੋ ਰਹੀਆਂ ਸਮੱਸਿਆਵਾਂ ਅਤੇ ਬਿਮਾਰੀਆਂ ਤੋਂ ਬੇਖ਼ਬਰੀ ਆਦਿ ਅਨੇਕਾਂ ਤੱਥ ਹਨ, ਜਿਨ੍ਹਾਂ ਕਰਕੇ ਦੇਸ਼ ਦੇ ਵਾਤਾਵਰਨ ਦਾ ਸੰਤੁਲਨ ਲਗਾਤਾਰ ਵਿਗੜ ਰਿਹਾ ਹੈ। ਪ੍ਰਦੂਸ਼ਣ ਵਰਤਮਾਨ ਯੁੱਗ ਦੀ ਇੱਕ ਗੰਭੀਰ ਸਮੱਸਿਆ ਹੈ। ਸਮੇਂ ਦੀ ਤਬਦੀਲੀ ਅਤੇ ਸਭਿਅਤਾ ਦੇ ਵਿਕਾਸ ਨਾਲ ਮਨੁੱਖੀ ਚੇਤਨਾ ਇੰਨੀ ਪ੍ਰਚੰਡ ਹੋਈ ਕਿ ਮਨੁੱਖ ਨੇ ਕੁੱਲੀ, ਗੁੱਲੀ ਅਤੇ ਜੁੱਲੀ ਵਰਗੀਆਂ ਮੁੱਢਲੀਆਂ ਲੋੜਾਂ ਤੋਂ ਇਲਾਵਾ ਆਪਣੀਆਂ ਲੋੜਾਂ ਅਤੇ

ਇੱਛਾਵਾਂ ਵਿੱਚ ਇੰਨਾ ਵਾਧਾ ਕੀਤਾ ਕਿ ਇਨ੍ਹਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਉਸਨੇ ਕੁਦਰਤ ਵੱਲੋਂ ਦਿੱਤੇ ਅਣਮੁੱਲੇ ਸਾਧਨਾਂ ਨੂੰ ਵਰਤਣਾ ਤੇ ਲੁੱਟਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਅਤੇ ਥੋੜੇ ਅਰਸੇ ਤੋਂ ਤਾਂ ਉਸਨੇ ਮਿੱਲਾਂ, ਫੈਕਟਰੀਆਂ, ਉਦਯੋਗਾਂ ਜਾਂ ਆਪਣੀਆਂ ਰੋਜ਼ਾਨਾ ਦੀਆਂ ਕਿਰਿਆਵਾਂ ਨਾਲ ਧਰਤੀ ਦੇ ਸਮੁੱਚੇ ਵਾਤਾਵਰਣ ਨੂੰ ਬਹੁਤ ਵੱਡਾ ਨੁਕਸਾਨ ਪਹੁੰਚਾਇਆ ਹੈ। ਜਿਸ ਨਾਲ ਹਵਾ, ਜਲ ਅਤੇ ਭੂਮੀ ਪਲੀਤ ਹੋ ਗਈ ਜਿਸ ਨੂੰ ਪ੍ਰਦੂਸ਼ਣ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਲੇਖ ਵਿੱਚ ਪ੍ਰਦੂਸ਼ਣ ਦੀ ਵਿਕਰਾਲ ਸਮੱਸਿਆ ਬਾਰੇ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ।

ਪ੍ਰਦੂਸ਼ਣ ਕੀ ਹੈ?: ਵਾਤਾਵਰਣ ਵਿੱਚ ਜੇ ਕੁਝ ਵੀ ਪਾਇਆ ਜਾਂਦਾ ਹੈ, ਜਿਸ ਨਾਲ ਜੀਵਿੰਤ ਵਸਤਾਂ ਉੱਤੇ ਨੁਕਸਾਨਦੇਹ ਜਾਂ ਜ਼ਹਿਰੀਲਾ ਪ੍ਰਭਾਵ ਪੈਂਦਾ ਹੁੰਦਾ ਹੈ, ਨੂੰ ਪ੍ਰਦੂਸ਼ਣ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਪ੍ਰਦੂਸ਼ਣ ਅਜਿਹੀ ਪ੍ਰਕਿਰਿਆ ਹੈ ਜੋ ਕੁਦਰਤੀ ਸਰੋਤਾਂ ਜਿਵੇਂ ਕਿ ਜ਼ਮੀਨ, ਪਾਣੀ, ਹਵਾ ਜਾਂ ਵਾਤਾਵਰਣ ਦੇ ਦੂਜੇ ਹਿੱਸਿਆਂ ਨੂੰ ਅਸੁਰੱਖਿਅਤ ਜਾਂ ਵਰਤਣ ਯੋਗ ਨਹੀਂ ਛੱਡਦੀ। ਪ੍ਰਦੂਸ਼ਣ ਕਈ ਕਿਸਮਾਂ ਦੇ ਹੋ ਸਕਦਾ ਹੈ: ਮਿੱਟੀ, ਹਵਾ, ਪਾਣੀ, ਥਰਮਲ, ਰੇਡੀਏਕਟਿਵ, ਸ਼ੋਰ, ਰੈਸ਼ਨੀ ਆਦਿ।

ਕੋਮੀ ਪ੍ਰਦੂਸ਼ਣ ਰੋਕਥਾਮ ਦਿਵਸ: ਭਾਰਤ ਵਿੱਚ ਹਰ ਸਾਲ 2 ਦਸੰਬਰ ਨੂੰ **ਕੋਮੀ ਪ੍ਰਦੂਸ਼ਣ ਰੋਕਥਾਮ ਦਿਵਸ** ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਭੋਪਾਲ ਗੈਸ ਤ੍ਰਾਸਦੀ ਵਿੱਚ ਆਪਣੀ ਜਾਨ ਗੁਆਉਣ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਯਾਦ ਵਿੱਚ ਇਸ ਦਿਨ ਨੂੰ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਭੋਪਾਲ ਗੈਸ ਤ੍ਰਾਸਦੀ ਸਾਲ 1984 ਵਿੱਚ 2-3 ਦਸੰਬਰ ਦੀ ਰਾਤ ਨੂੰ ਹੋਈ ਸੀ। ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਜ਼ਹਿਰੀਲੀ ਗੈਸ ਮਿਥਾਇਲ ਆਈਸੋਸਾਈਨੇਟ ਜਿਸ ਨੂੰ ਐਮ.ਆਈ.ਸੀ ਦੇ ਨਾਂ ਨਾਲ ਵੀ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ, ਕਾਰਨ ਮਾਰੇ ਗਏ ਸਨ। ਭੋਪਾਲ ਗੈਸ ਤ੍ਰਾਸਦੀ ਨੂੰ ਹੁਣ ਤੱਕ ਹੋਏ ਵੱਡੇ ਉਦਯੋਗਿਕ ਪ੍ਰਦੂਸ਼ਣ ਬਿਪਤਾਵਾਂ ਵਿੱਚੋਂ ਇੱਕ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

ਪ੍ਰਦੂਸ਼ਣ ਦੀਆਂ ਭਿੰਨ-ਭਿੰਨ ਕਿਸਮਾਂ

ਹਵਾ ਪ੍ਰਦੂਸ਼ਣ: ਅੱਜ ਸਾਨੂੰ ਸਾਹ ਲੈਣ ਲਈ ਸੁੱਧ ਹਵਾ ਨਹੀਂ ਮਿਲਦੀ। ਇਸ ਵਿੱਚ ਅਨੇਕਾਂ ਪ੍ਰਕਾਰ ਦੀ ਮਿਲਾਵਟ ਹੋ ਚੁੱਕੀ ਹੈ। ਇਸ ਨੂੰ ਹਵਾ ਪ੍ਰਦੂਸ਼ਣ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਸਾਡੀ ਧਰਤੀ ਬਹੁਤ ਸਾਰੀਆਂ ਗੈਸਾਂ ਦੇ ਮਿਸ਼ਰਨ ਨਾਲ ਢਕੀ ਹੋਈ ਹੈ ਜਿਸ ਨੂੰ ਵਾਯੂ-ਮੰਡਲ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਵਾਯੂ-ਮੰਡਲ ਵਿੱਚ ਬਹੁਤ ਸਾਰੀਆਂ ਗੈਸਾਂ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਆਕਸੀਜਨ (20.95%), ਨਾਈਟ੍ਰੋਜਨ (78.09%), ਕਾਰਬਨ ਡਾਈਆਕਸਾਈਡ (0.03%) ਮੁੱਖ ਗੈਸਾਂ ਹਨ। ਆਕਸੀਜਨ ਇੱਕ ਅਜਿਹੀ ਗੈਸ ਹੈ ਜੋ ਅਸੀਂ ਸਾਹ ਲੈਣ ਲਈ ਵਰਤਦੇ ਹਾਂ। ਇਸ ਦੀ ਅਣਹੋਂਦ ਵਿੱਚ ਜੀਵਨ ਸੰਭਵ ਨਹੀਂ। ਜਿਸ ਹਵਾ ਵਿੱਚ ਅਸੀਂ ਸਾਹ ਲੈਂਦੇ ਹਾਂ ਉਸ ਨੂੰ ਸਾਡੇ ਉਦਯੋਗਿਕ ਵਿਕਾਸ ਅਤੇ ਅਰਾਮਦਾਇਕ ਜੀਵਨ ਕਾਰਨ ਪਲੀਤ ਹੋਣਾ ਪੈ ਰਿਹਾ ਹੈ। ਇਸੇ ਹਵਾ ਵਿੱਚ ਮਿੱਲਾਂ, ਫੈਕਟਰੀਆਂ, ਪਾਵਰ ਪਲਾਂਟਾਂ ਦੀਆਂ ਚਿਮਨੀਆਂ ਵਿੱਚੋਂ ਨਿਕਲਣ ਵਾਲਾ ਜ਼ਹਿਰੀਲਾ ਧੂੰਆਂ, ਪੈਟਰੋਲ, ਡੀਜ਼ਲ ਜਾਂ ਗੈਸ ਆਦਿ ਨਾਲ ਚੱਲਣ ਵਾਲੀਆਂ ਗੱਡੀਆਂ, ਕਾਰਾਂ, ਸਕੂਟਰ, ਮੋਟਰ ਸਾਈਕਲ, ਇੰਜਣ, ਘਰਾਂ ਵਿੱਚ ਖਾਣਾ ਪਕਾਉਣ ਲਈ ਵਰਤੀਆਂ ਜਾਣ ਵਾਲੀਆਂ ਲੱਕੜੀਆਂ, ਕੋਲਾ ਜਾਂ ਗੈਸ ਵਿੱਚੋਂ ਨਿਕਲਿਆ ਧੂੰਆਂ ਸਲਫਰਡਾਈਆਕਸਾਈਡ, ਕਾਰਬਨ ਮੋਨੋਆਕਸਾਈਡ, ਹਾਈਡਰੋਜਨ ਸਲਫਾਈਡ, ਕਾਰਬਨ ਡਾਈਆਕਸਾਈਡ ਆਦਿ ਖਤਰਨਾਕ ਗੈਸਾਂ ਨੂੰ ਮਿਲਾ ਰਿਹਾ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾਂ ਫਸਲਾਂ ਉੱਤੇ ਵਰਤੇ ਜਾਂਦੇ ਕੀਟਨਾਸ਼ਕ ਜ਼ਹਿਰ ਅਤੇ ਰਸਾਇਣਿਕ ਖਾਦਾਂ ਤੋਂ ਵੀ ਹਵਾ ਪਲੀਤ ਹੋ ਰਹੀ ਹੈ।

ਪਾਣੀ ਪ੍ਰਦੂਸ਼ਣ : ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਦਾ ਆਧਾਰ ਪਾਣੀ ਹੈ। ਇਸ ਬਿਨਾਂ ਧਰਤੀ 'ਤੇ ਜੀਵਨ ਦੀ ਕਲਪਨਾ ਵੀ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ। ਧਰਤੀ ਉੱਤੇ ਲਗਭਗ 70 ਪ੍ਰਤੀਸ਼ਤ ਹਿੱਸਾ ਪਾਣੀ ਅਧੀਨ ਹੈ ਬਾਕੀ ਭੂਮੀ, ਪਹਾੜ, ਰੇਗਿਸਤਾਨ ਆਦਿ ਅਧੀਨ ਹੈ। ਪਾਣੀ ਦੀ ਸਭ ਤੋਂ ਵਧੇਰੇ ਮਾਤਰਾ ਸਮੁੰਦਰੀ ਪਾਣੀ ਦੀ ਹੈ ਇਸ ਤੋਂ ਇਲਾਵਾਂ ਨਦੀਆਂ, ਝਰਨੇ, ਦਰਿਆਂ ਤੇ ਧਰਤੀ ਦੇ ਅੰਦਰ ਪਾਣੀ ਮੌਜੂਦ ਹੈ। ਇਹ ਪਾਣੀ ਜਦੋਂ ਰਸਾਇਣਿਕ, ਭੌਤਿਕ, ਜੈਵਿਕ ਜਾਂ ਕਿਸੇ ਕਾਰਨ ਉਪਯੋਗ ਕਰਨ ਦੇ ਯੋਗ ਨਾ ਰਹੇ ਜਾਂ ਮਨੁੱਖਾਂ, ਜੀਵਾਂ ਅਤੇ ਬਨਸਪਤੀ ਉੱਤੇ ਬੁਰਾ ਪ੍ਰਭਾਵ ਪਾਵੇ ਤਾਂ ਇਸ ਨੂੰ ਪ੍ਰਦੂਸ਼ਿਤ ਪਾਣੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਅਜਿਹਾ ਪਿੰਡਾਂ, ਸ਼ਹਿਰਾਂ ਜਾਂ ਮਹਾਂ ਨਗਰਾਂ ਦੇ ਗੰਦੇ ਪਾਣੀ ਨੂੰ ਸੀਵਰੇਜ ਦੁਆਰਾ ਨਦੀਆਂ, ਤਲਾਬਾਂ, ਝੀਲਾਂ ਆਦਿ ਵਿੱਚ ਸੁੱਟਣ ਕਾਰਨ ਫੈਕਟਰੀਆਂ ਜਾਂ ਉਦਯੋਗਾਂ ਦੇ ਪਾਣੀ ਨੂੰ ਸਾਫ਼ ਪਾਣੀ ਵਿੱਚ ਮਿਲਾਉਣ ਕਾਰਨ ਖੇਤਾਂ ਵਿੱਚ ਜ਼ਹਿਰੀਲੀਆਂ ਨਦੀਨ ਨਾਸ਼ਕ ਤੇ ਕੀਟ ਨਾਸ਼ਕ ਦਵਾਈਆਂ ਜਾਂ ਰਸਾਇਣਿਕ ਖਾਦਾਂ ਦੀ ਅੰਨ੍ਹੇਵਾਹ ਵਰਤੋਂ ਕਰਨ ਕਰਕੇ ਹੁੰਦਾ ਹੈ। ਇਸ ਪ੍ਰਕਾਰ ਪਾਣੀ ਵਿੱਚ ਆਰ ਸੈਨਿਕ, ਸਿੱਕਾ, ਪਾਰਾ ਤੇ ਸਾਇਆਨਾਈਡ ਆਦਿ ਜ਼ਹਿਰਾਂ ਘੁਲੀਆਂ ਰਹਿੰਦੀਆਂ ਹਨ ਜੋ ਹਰ ਪ੍ਰਾਣੀ ਲਈ ਬਹੁਤ ਖ਼ਤਰਨਾਕ ਹਨ।

ਮਿੱਟੀ ਪ੍ਰਦੂਸ਼ਣ : ਮਿੱਟੀ ਤੋਂ ਸਾਨੂੰ ਖੇਤੀ ਖੇਤਰ, ਬਾਗ਼, ਜੰਗਲ ਅਤੇ ਘਾਹ ਦੇ ਮੈਦਾਨ ਅਤੇ ਹੋਰ ਪ੍ਰਕਾਰ ਦੀਆਂ ਸਹੂਲਤਾਂ ਮਿਲਦੀਆਂ ਹਨ। ਅਜੋਕੇ ਦੌਰ ਵਿੱਚ ਇਕੱਲੀ ਮਿੱਟੀ ਹੀ ਨਹੀਂ ਸਗੋਂ ਸਾਰੀ ਭੂਮੀ ਪ੍ਰਦੂਸ਼ਿਤ ਹੋ ਰਹੀ ਹੈ। ਮਿੱਟੀ ਵੀ ਮਨੁੱਖੀ ਜੀਵਨ ਲਈ ਹਵਾ ਤੇ ਪਾਣੀ ਵਾਂਗ ਹੀ ਮਹੱਤਵਪੂਰਨ ਹੈ। ਧਰਤੀ ਮਨੁੱਖ ਦੇ ਰਹਿਣ ਲਈ ਆਧਾਰ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੈ ਤੇ ਇਸੇ ਧਰਤੀ ਦਾ ਹੀ 30 ਪ੍ਰਤੀਸ਼ਤ ਹਿੱਸਾ ਭੂਮੀ ਹੈ। ਭੂਮੀ ਦੇ ਵੀ 50 ਪ੍ਰਤੀਸ਼ਤ ਹਿੱਸੇ ਵਿੱਚ ਪਰਬਤ, ਪਠਾਰ, ਧਰੁਵੀ ਖੇਤਰ, ਮਰੂਥਲ ਤੇ ਸੰਘਣੇ ਜੰਗਲ ਹਨ ਬਾਕੀ ਬਚਦੇ 50% ਹਿੱਸੇ ਉੱਤੇ ਮਨੁੱਖਾਂ ਦੇ ਰਹਿਣ ਬਸੇਰੇ, ਖੇਤ, ਉਦਯੋਗ, ਰੁਜ਼ਗਾਰ ਦੇ ਸਾਧਨ ਆਦਿ ਹਨ। ਭੂਮੀ ਨੂੰ ਮਿੱਟੀ ਦਾ ਨਾਂ ਦਿੱਤਾ ਗਿਆ ਹੈ ਜੋ ਕਿ ਮਨੁੱਖੀ ਗਤੀਵਿਧੀਆਂ ਦਾ ਕੇਂਦਰ ਹੈ। ਖੇਤੀ ਖੇਤਰ ਵਿੱਚ ਜ਼ਹਿਰੀਲੀਆਂ ਦਵਾਈਆਂ, ਰਸਾਇਣਿਕ ਖਾਦਾਂ ਦੀ ਵਰਤੋਂ ਜਿੱਥੇ ਮਿੱਟੀ ਨੂੰ ਪ੍ਰਦੂਸ਼ਿਤ ਕਰ ਰਹੀ ਹੈ ਉੱਥੇ ਹੀ ਸਨਅਤੀ ਅਦਾਰਿਆਂ ਦਾ ਠੋਸ ਰੂਪ ਵਿੱਚ ਵਿਚਲਾ ਫੈਕਟ ਪਦਾਰਥ ਕੋਲੇ ਦੀ ਵਰਤੋਂ ਤੋਂ ਪੈਦਾ ਹੋਈ ਸੁਆਹ, ਘਰਾਂ, ਦੁਕਾਨਾਂ, ਬਜ਼ਾਰਾਂ ਦਾ ਰੋਜ਼ਾਨਾ ਦਾ ਕੂੜਾ ਕਰਕਟ ਹਰ ਰੋਜ਼ ਮਿੱਟੀ ਨੂੰ ਪ੍ਰਦੂਸ਼ਿਤ ਕਰ ਰਹੇ ਹਨ। ਜਿਸ ਨਾਲ ਜਿੱਥੇ ਮਿੱਟੀ ਦੀ ਉਪਜਾਊ ਸ਼ਕਤੀ ਦਿਨ-ਪ੍ਰਤੀ-ਦਿਨ ਘਟ ਰਹੀ ਹੈ ਉਥੇ ਹੀ ਮਿੱਟੀ ਵਿਚਲੀ ਨਮੀ ਘਟਣ ਨਾਲ ਵਾਤਾਵਰਣ ਵਿੱਚ ਤਾਪਮਾਨ ਵੀ ਲਗਾਤਾਰ ਵਧ ਰਿਹਾ ਹੈ। ਜਿਸ ਨਾਲ ਜਿੱਥੇ ਅਨੇਕਾਂ ਪ੍ਰਕਾਰ ਦੀਆਂ ਬਿਮਾਰੀਆਂ ਹੋਣ ਦਾ ਖ਼ਤਰਾ ਹੈ ਉਥੇ ਹੀ ਘੱਟ ਉਪਜ ਕਾਰਨ ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਵਿੱਚ ਗੰਭੀਰ ਅੰਨ ਸੰਕਟ ਖੜ੍ਹਾ ਹੋਣ ਦਾ ਵੀ ਖ਼ਤਰਾ ਹੈ।

ਸ਼ੋਰ ਪ੍ਰਦੂਸ਼ਣ : ਮਨੁੱਖ ਸਵੇਰ ਹੋਣ ਸਾਰ ਹੀ ਚਿੜੀਆਂ ਦਾ ਚਹਿਚਹਾਉਣਾ, ਅਲਾਰਮ ਦੀ ਅਵਾਜ਼, ਪਾਣੀ ਦੀ ਅਵਾਜ਼, ਬਿਜਲੀ ਕੜਕਣ ਤੋਂ ਪੈਦਾ ਹੋਈ ਅਵਾਜ਼ ਵੱਖੋ-ਵੱਖ ਵਸਤਾਂ, ਯੰਤਰਾਂ ਜਾਂ ਇੰਜਣਾਂ ਦੁਆਰਾ ਪੈਦਾ ਕੀਤੀ ਅਵਾਜ਼ ਨੂੰ ਕੰਨਾਂ ਦੁਆਰਾ ਮਹਿਸੂਸ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੰਦਾ ਹੈ। ਧੁਨੀ ਦੀ ਇਹ ਵਿਸ਼ੇਸ਼ਤਾ ਹੈ ਕਿ ਇਸ ਦਾ ਜਿੱਥੇ ਕੋਈ ਵਜ਼ਨ ਨਹੀਂ ਹੁੰਦਾ ਉਥੇ ਹੀ ਰੰਗ ਰੂਪ ਤੇ ਆਕਾਰ ਵੀ ਨਹੀਂ ਹੁੰਦਾ। ਇਸ ਨੂੰ ਸਿਰਫ਼ ਮਹਿਸੂਸ ਹੀ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਵਿਗਿਆਨੀਆਂ ਦੇ ਅਧਿਐਨ ਅਨੁਸਾਰ ਮਨੁੱਖ ਦਾ ਕੰਨ 20 ਕੰਪਨ ਪ੍ਰਤੀ ਸੈਕਿੰਡ ਤੋਂ 20,000 ਕੰਪਨ ਸੈਕਿੰਡ ਵਾਲੀ ਧੁਨੀ ਨੂੰ ਵੀ ਸੁਣ ਸਕਦਾ ਹੈ। ਧੁਨੀ ਦੀ ਗਤੀ ਨੂੰ ਡੈਸੀਬਲ ਵਿੱਚ ਮਾਪਿਆ ਜਾਂਦਾ ਹੈ। ਆਮ ਧਾਰਨਾ ਇਹ ਹੈ ਕਿ 80 ਡੈਸੀਬਲ ਤੋਂ ਘੱਟ ਸ਼ੋਰ ਨਾਲ ਮਨੁੱਖ ਨੂੰ ਕਿਸੇ ਪ੍ਰਕਾਰ ਦੀ ਸਥਾਈ ਹਾਨੀ ਨਹੀਂ ਹੁੰਦੀ ਪ੍ਰੰਤੂ 90 ਡੈਸੀਬਲ ਤੋਂ ਵੱਧ ਦੇ ਸ਼ੋਰ ਕਾਰਨ ਅਨੇਕ

ਪ੍ਰਕਾਰ ਦੀਆਂ ਸਿਹਤ ਸੰਬੰਧੀ ਸਮੱਸਿਆਵਾਂ ਪੈਦਾ ਹੋ ਜਾਂਦੀਆਂ ਹਨ। ਸ਼ੇਰ ਪ੍ਰਦੂਸ਼ਣ ਆਵਾਜਾਈ ਦੇ ਸਾਧਨਾਂ, ਉਦਯੋਗ, ਬੰਬ ਧਮਾਕਿਆਂ, ਨਿਰਮਾਣ ਕਾਰਜਾਂ, ਲਾਊਡ ਸਪੀਕਰਾਂ ਅਤੇ ਮਨੋਰੰਜਨ ਲਈ ਬਜਾਏ ਜਾਂਦੇ ਉੱਚੀ ਆਵਾਜ਼ ਵਿਚਲੇ ਡੀ.ਜੇ. ਸਿਸਟਮ ਤੋਂ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਨਾਲ ਜਿੱਥੇ ਬਨਸਪਤੀ, ਜੀਵ-ਜੰਤੂਆਂ ਆਦਿ ਦੇ ਪ੍ਰਭਾਵ ਵੇਖੇ ਜਾ ਸਕਦੇ ਹਨ, ਉਥੇ ਹੀ ਮਨੁੱਖਾਂ ਵਿੱਚ ਚਿੜਚਿੜਾਪਣ, ਬਹਿਰਾਪਣ, ਮਾਨਸਿਕ ਰੋਗ ਅਤੇ ਤਣਾਅ ਵਿੱਚ ਵੀ ਵਾਧਾ ਹੋਇਆ ਹੈ।

ਉਜ਼ੇਨ ਪਰਤ ਦਾ ਨੁਕਸਾਨ : ਧਰਤੀ ਦੀ ਸਤ੍ਹਾ ਤੋਂ 8000 ਕਿ.ਮੀ. ਤੱਕ ਵਾਯੂ ਮੰਡਲ ਫੈਲਿਆ ਹੋਇਆ ਹੈ ਇਸ ਨੂੰ ਪਰਿਵਰਤਨ ਮੰਡਲ, ਸਮਤਾਪ ਮੰਡਲ, ਮੱਧ ਮੰਡਲ, ਤਾਪ ਮੰਡਲ ਵਿੱਚ ਵੰਡਿਆ ਜਾਂਦਾ ਹੈ। ਸਮਤਾਪ ਮੰਡਲ ਦਾ ਇਹ ਵਿਸ਼ੇਸ਼ ਗੁਣ ਹੈ ਕਿ ਇਸ ਵਿੱਚ ਉਜ਼ੇਨ ਪਰਤ ਪਾਈ ਜਾਂਦੀ ਹੈ ਜੋ ਉਜ਼ੇਨ ਗੈਸ ਦਾ ਮਿਸ਼ਰਨ ਹੈ ਇਹ (O₃) ਭਾਵ ਕਿ ਆਕਸੀਜਨ ਦੇ ਤਿੰਨ ਅਣੂਆਂ ਤੋਂ ਬਣਦੀ ਹੈ। ਇਹ ਪਰਤ ਸੂਰਜ ਵੱਲੋਂ ਆ ਰਹੀਆਂ ਖ਼ਤਰਨਾਕ ਪਰਾਵੈਗਣੀ ਵਿਕਰਣਾਂ ਨੂੰ ਧਰਤੀ 'ਤੇ ਪਹੁੰਚਣ ਤੋਂ ਰੋਕਣ ਦਾ ਕਾਰਜ ਕਰਦੀ ਹੈ ਤੇ ਸੂਰਜ ਤੋਂ ਪ੍ਰਾਪਤ ਤਾਪ ਨੂੰ ਵਾਯੂ-ਮੰਡਲ ਤੋਂ ਬਾਹਰ ਜਾਣ ਤੋਂ ਰੋਕਦੀ ਹੈ। ਅਜੋਕੇ ਸਮੇਂ ਵਿੱਚ ਉਜ਼ੇਨ ਪਰਤ ਸਾਡੇ ਲਈ ਜੀਵਨ ਰੱਖਿਅਕ ਵਜੋਂ ਜਾਣੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਪਰਤ ਵਿੱਚ ਛੇਕ ਹੋ ਰਹੇ ਹਨ ਜੋ ਧਰਤੀ ਉਤਲੇ ਜੀਵਨ ਲਈ ਖ਼ਤਰਨਾਕ ਹਨ। ਅਸਲ ਵਿੱਚ ਇਸ ਨੁਕਸਾਨ ਲਈ ਮਨੁੱਖ ਖ਼ੁਦ ਜ਼ਿੰਮੇਵਾਰ ਹੈ ਕਿਉਂਕਿ ਉਸ ਦੁਆਰਾ ਸੁਖ ਸਹੂਲਤ ਲਈ ਪੈਦਾ ਕੀਤੀਆਂ ਵਸਤਾਂ ਜਿਵੇਂ ਰੈਫਰੀਜ਼ਰੇਟਰਾਂ ਤੇ ਏਅਰ ਕੰਡੀਸ਼ਨਰਾਂ ਆਦਿ ਵਿੱਚੋਂ ਨਿਕਲਦੀਆਂ ਗੈਸਾਂ ਦੇ ਸੰਗਠਨ ਵਿੱਚ ਬਦਲਾਅ ਆਵੇਗਾ ਉਥੇ ਹੀ ਤਾਪਮਾਨ ਦਾ ਵਧਣਾ, ਤੇਜ਼ਾਬੀ ਵਰਖਾ, ਸਮੁੰਦਰਾਂ ਦੇ ਪੱਧਰ ਵਿੱਚ ਵਾਧਾ, ਮਨੁੱਖਾਂ, ਫਸਲਾਂ, ਜੀਵ-ਜੰਤੂਆਂ ਲਈ ਵੀ ਗੰਭੀਰ ਸੰਕਟ ਖੜ੍ਹੇ ਹੋਣ ਦੀ ਸੰਭਾਵਨਾ ਹੈ।

ਪ੍ਰਦੂਸ਼ਣ ਰੋਕਣ ਲਈ ਉਪਾਅ: ਜਿੱਥੋਂ ਤੱਕ ਮਨੁੱਖੀ ਲੋੜਾਂ ਦਾ ਸਵਾਲ ਹੈ ਉਹ ਸਹਿਜੇ ਹੀ ਪੂਰੀਆਂ ਹੋ ਜਾਂਦੀਆਂ ਹਨ ਪਰੰਤੂ ਮਨੁੱਖੀ ਲਾਲਸਾਵਾਂ ਪੂਰੀਆਂ ਕਰਨੀਆਂ ਬੜੀਆਂ ਮੁਸ਼ਕਿਲ ਹਨ। ਉਪਰੋਕਤ ਪ੍ਰਦੂਸ਼ਣ ਦੀਆਂ ਕਿਸਮਾਂ, ਪ੍ਰਭਾਵਾਂ, ਕਾਰਨਾਂ ਅਤੇ ਤੱਥਾਂ ਦੇ ਵਿਸ਼ਲੇਸ਼ਣ ਤੋਂ ਬਾਅਦ ਇਹ ਸਿੱਟਾ ਨਿਕਲਦਾ ਹੈ ਕਿ ਸਾਨੂੰ ਜਿੱਥੇ ਪ੍ਰਦੂਸ਼ਣ ਨੂੰ ਰੋਕਣ ਲਈ ਸੁਚੇਤ ਹੋਣ ਦੀ ਜ਼ਰੂਰਤ ਹੈ ਉਥੇ ਹੀ ਆਪਣੀ ਜੀਵਨ ਸ਼ੈਲੀ ਨੂੰ ਵੀ ਬਦਲਣ ਦੀ ਬੇਹੱਦ ਲੋੜ ਹੈ। ਸੇ ਪ੍ਰਦੂਸ਼ਣ ਨਾਲ ਨਿਪਟਣ ਲਈ ਜ਼ਰੂਰਤ ਹੈ ਕਿ ਵਧਦੀ ਹੋਈ ਆਬਾਦੀ ਨੂੰ ਕਾਬੂ ਕੀਤਾ ਜਾਵੇ ਅਜਿਹੇ ਸੇਮੇ ਲੱਭੇ ਜਾਣ ਜਿਨ੍ਹਾਂ ਦੀ ਵਰਤੋਂ ਨਾਲ ਕੁਦਰਤ ਨੂੰ ਕੋਈ ਨੁਕਸਾਨ ਨਾ ਪਹੁੰਚੇ। ਜਿੱਥੇ ਜੰਗਲਾਂ ਦੀ ਕਟਾਈ ਰੋਕਣੀ ਚਾਹੀਦੀ ਹੈ ਉਥੇ ਵਧੇਰੇ ਰੁੱਖ ਲਗਾਉਣ ਲਈ ਲੋਕਾਂ ਨੂੰ ਉਤਸ਼ਾਹਿਤ ਕਰਨ ਦੀ ਵੀ ਜ਼ਰੂਰਤ ਹੈ। ਸਰਕਾਰਾਂ ਅਤੇ ਸਮਾਜ ਸੇਵੀ ਸੰਸਥਾਵਾਂ ਨੂੰ ਸ਼ਾਂਤੀ ਬਣਾਈ ਰੱਖਣ ਲਈ ਯਤਨ ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ ਤਾਂ ਜੋ ਜੰਗਾਂ ਯੁੱਧਾਂ ਦੌਰਾਨ ਹੁੰਦੀ ਵਿਸਫੋਟਕ ਪਦਾਰਥਾਂ ਦੀ ਵਰਤੋਂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਪਰਖ ਰੁਕ ਸਕੇ ਤੇ ਪ੍ਰਦੂਸ਼ਣ ਪੈਦਾ ਨਾ ਹੋਵੇ।

ਸਾਰ-ਅੰਸ਼: ਪ੍ਰਦੂਸ਼ਣ ਨਾਲ ਨਿਪਟਣ ਲਈ ਠੋਸ ਕਦਮ ਚੁੱਕੇ ਜਾਣ ਦੀ ਜ਼ਰੂਰਤ ਹੈ। ਵਧਦੀ ਹੋਈ ਆਬਾਦੀ ਨੂੰ ਕਾਬੂ ਕੀਤਾ ਜਾਵੇ ਅਤੇ ਅਜਿਹੇ ਸੇਮੇ ਲੱਭੇ ਜਾਣ ਜਿਨ੍ਹਾਂ ਦੀ ਵਰਤੋਂ ਨਾਲ ਕੁਦਰਤ ਨੂੰ ਕੋਈ ਨੁਕਸਾਨ ਨਾ ਪਹੁੰਚੇ। ਇਸਦੇ ਨਾਲ ਹੀ ਜ਼ਰੂਰਤ ਹੈ ਕਿ ਸਾਦਾ, ਸੰਜਮੀ ਤੇ ਕੁਦਰਤ ਦੇ ਨੇੜੇ ਰਹਿ ਕੇ ਜ਼ਿੰਦਗੀ ਬਤੀਤ ਕੀਤੀ ਜਾਵੇ। ਇਸ ਨਾਲ ਜਿੱਥੇ ਬੇਲੋੜੀਆਂ ਵਸਤਾਂ ਦੀ ਵਰਤੋਂ ਘਟੇਗੀ ਉੱਥੇ ਹੀ ਅਸੀਂ ਕੁਦਰਤੀ ਕਹਿਰ ਤੋਂ ਵੀ ਬਚੇ ਰਹਾਂਗੇ।

10.4 ਅਭਿਆਸ ਲਈ ਕੁਝ ਪ੍ਰਸ਼ਨ

10.4.1. ਹੇਠ ਲਿਖੇ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਆਪਣੇ ਸ਼ਬਦਾਂ ਵਿਚ 500 ਸ਼ਬਦਾਂ ਦੀ ਪੈਰਾ-ਰਚਨਾ ਕਰੋ:-

- (ੳ) ਵਾਤਾਵਰਨ ਅਤੇ ਮਨੁੱਖ
- (ਅ) ਸਾਡੀਆਂ ਸਮਾਜਿਕ ਬੁਰਾਈਆਂ
- (ੲ) ਵੱਧ ਰਿਹਾ ਭ੍ਰਿਸ਼ਟਾਚਾਰ
- (ਸ) ਵੱਧਦੀ ਅਬਾਦੀ ਦੀ ਸਮੱਸਿਆ
- (ਹ) ਆਨਲਾਈਨ ਪੜ੍ਹਾਈ ਦੇ ਲਾਭ ਤੇ ਹਾਨੀਆਂ
- (ਕ) ਵੱਧ ਰਹੀਆਂ ਔਰਤਾਂ ਨਾਲ ਛੇੜਛਾੜ ਦੀਆਂ ਘਟਨਾਵਾਂ
- (ਖ) ਨੌਜਵਾਨਾਂ ਸਾਹਮਣੇ ਭਵਿੱਖ ਦੀਆਂ ਵੰਗਾਰਾਂ
- (ਗ) ਪੰਜਾਬ ਵਿਚ ਖੇਤੀ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ

10.5 ਸਹਾਇਕ ਪੁਸਤਕਾਂ ਅਤੇ ਹੋਰ ਸਮੱਗਰੀ

10.5.1 ਪੰਜਾਬੀ ਅਖ਼ਬਾਰ:

10.5.1.1 ਪੰਜਾਬੀ ਟ੍ਰਿਬਿਊਨ

10.5.1.2 ਅਜੀਤ

10.5.1.3 ਨਵਾਂ ਜ਼ਮਾਨਾ

10.5.2 ਮੈਗਜ਼ੀਨ (ਰਸਾਲੇ):

10.5.2.1 ਚੁਣ

10.5.2.2 ਫ਼ਿਲਹਾਲ

10.5.2.3 ਸਿਰਜਣਾ

10.5.2.4 ਸੰਵਾਦ

10.5.2.5 ਲਕੀਰ

10.5.3 ਇੰਟਰਨੈੱਟ ਸਮੱਗਰੀ

10.5.3.1 <https://suhisaver.org/>

10.5.3.2 <https://www.wikipedia.org/>

10.5.3.3 <https://punjabipedia.org/>



**The Motto of Our University
(SEWA)**

SKILL ENHANCEMENT

EMPLOYABILITY

WISDOM

ACCESSIBILITY

**JAGAT GURU NANAK DEV
PUNJAB STATE OPEN UNIVERSITY, PATIALA**
(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

BACHELOR OF ARTS (LIBERAL ARTS)

**ABILITY ENHANCEMENT COMPULSORY
COURSE (AECC)**

SEMESTER-1

(AE1B31107T)

EFFECTIVE COMMUNICATION IN ENGLISH

Head Quarter: C/28, The Lower Mall, Patiala-147001
Website: www.psou.ac.in

SELF-INSTRUCTIONAL STUDY MATERIAL FOR JGND PSOU

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JAGAT GURU NANAK DEV PUNJAB STATE OPEN UNIVERSITY, PATIALA
(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. Anita Gill
Dean Academic Affairs



B.A (Liberal Arts)
ABILITY ENHANCEMENT COMPULSORY COURSE (AE1)

SEMESTER-I
(AE1B31107T): EFFECTIVE COMMUNICATION IN ENGLISH

MAX.MARKS: 100

EXTERNAL: 70

INTERNAL: 30

PASS: 35%

Credits: 4

Objective:

The course is designed to develop in learners the vital communication skills which should be integral to personal, social and professional interactions. Besides, the awareness to use verbal and non-verbal skills appropriately and with confidence will help them excel in the academics and in their upcoming professional spheres.

INSTRUCTIONS FOR THE PAPER SETTER/EXAMINER:

1. The syllabus prescribed should be strictly adhered to.
2. The question paper will consist of three sections: A, B, and C. Sections A and B will have four questions from the respective sections of the syllabus and will carry 10 marks each. The candidates will attempt two questions from each section.
3. Section C will have fifteen short answer questions covering the entire syllabus. Each question will carry 3 marks. Candidates will attempt any ten questions from this section.
4. The examiner shall give a clear instruction to the candidates to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.
5. The duration of each paper will be three hours.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A and B of the question paper and any ten short questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

Section-A

Unit 1: Understanding Human Communication, Constitutive Processes of Communication, Language as a tool of communication, Barriers to Effective communication, Strategies to Overcome the Barriers

Unit II: Non-Verbal Communication, Importance of Non-Verbal Communication, Non-Verbal Communication and Cultural influences, Body language

Unit III: Listening Comprehension: Difference between Hearing and Listening, Barriers to Listening, Effective Listening strategies, Listening in Conversational Interaction, Listening to Structured Talks

Unit IV: Speaking Skills: Expressions in different Communicative Functions: Asking Questions; Making Requests and suggestions; Expressing Greetings, Apologies and Gratitude Job Interviews, Group Discussions, Presentation Skills

Section-B

Unit V: Reading Comprehension: Introduction, Reading Process, Reading different kinds of Texts, Reading Methods- Using KWL for reading comprehension, SQ3R approach.

Unit VI: Effective Written Communication: Constituents of Effective Writing, Coherence and Cohesion for effective writing, Paragraph Development, Note Making.

Unit VII: Business correspondence-I: Letter writing, Resume/CV, E mails for Communication

Unit VIII: Business correspondence-II: Writing Reports, Describing Tables and Charts, Meetings: Agenda and Minutes

Suggested Readings:

- Koneru, Aruna. Professional Communication. Delhi: McGraw, 2008.
- Mahanand, Anand. English for Academic and Professional Skills. Delhi: McGraw, 2013. Print.
- Rani, D Sudha, TVS Reddy, D Ravi, and AS Jyotsna. A Workbook on English Grammar and Composition. Delhi: McGraw, 2016.
- Rizvi, M. Ashraf. Effective Technical Communication. Delhi: McGraw, 2018.
- Pease, Allan and Barbara Pease. The Definitive Book of Body Language. New Delhi: Manjul Publishing House, 2005.
- Sharma, R.C. and Krishna Mohan. Business Correspondence and Report Writing. Delhi: McGraw, 2013.



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BACHELOR OF ARTS (LIBERAL ARTS)

ABILITY ENHANCEMENT COMPULSORY COURSE (AE1)

Semester-1

(AE1B31107T): EFFECTIVE COMMUNICATION IN ENGLISH

COURSE COORDINATOR AND EDITOR: DR. GURLEEN AHLUWALIA

SECTION A

UNIT NO.	UNIT NAME
UNIT 1	UNDERSTANDING HUMAN COMMUNICATION
UNIT 2	NON-VERBAL COMMUNICATION
UNIT 3	LISTENING COMPREHENSION
UNIT 4	SPEAKING SKILLS

SECTION B

UNIT NO.	UNIT NAME
UNIT 5	READING COMPREHENSION
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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT -1: UNDERSTANDING HUMAN COMMUNICATION

STRUCTURE

1.0 LEARNING OBJECTIVES

1.1 INTRODUCTION - UNDERSTANDING HUMAN COMMUNICATION

1.2 CONSTITUTIVE PROCESSES OF COMMUNICATION

1.3 LANGUAGE AS A TOOL OF COMMUNICATION

1.4 BARRIERS TO EFFECTIVE COMMUNICATION

1.5 STRATEGIES TO OVERCOME THE BARRIERS

1.6 SUMMING IT UP

1.7 QUESTIONS FOR PRACTICE

1.8 SUGGESTED READINGS

1.0 LEARNING OBJECTIVES

After going through this unit, you will be able to

- Grasp the nature of human communication
- Understand the process involved in communication
- Realise the significance of language as a tool of communication
- Pinpoint the barriers to effective communication
- Overcome the barriers and become an effective communicator

1.1 INTRODUCTION - UNDERSTANDING HUMAN COMMUNICATION

This unit will focus on a key component of language acquisition – Communication. You may be interested to know that the word ‘communicate’ comes from the Latin word *communicare*, meaning ‘to give’ or ‘to share’. So it is clear that the idea of communication has always involved more than one person – there are always those who send a message of some kind and those who receive it. Having good communication skills involves being aware of both sender and receiver.

There are, primarily, two types of communication – verbal and non-verbal.

Given the complexity of communication, it is not surprising that we can often get misunderstood or misinterpreted. It is perhaps surprising that so much of our communication does appear to achieve at least some success.

Communication continues most of the time while we are awake. It even seems to go on while we are asleep. When we dream, research suggests that some parts of our brain are communicating with other parts.

Human societies have developed many ways of communicating. Often, these make it possible for one person, or groups of people, to communicate with many others. These people may or may not be present when the process of communication is started. These types of communication include lectures, concerts and the media (such as television, radio, newspapers and the internet).

To summarise:

- Communication takes many different forms.
- Communication uses different channels.
- Communication affects all aspects of life.

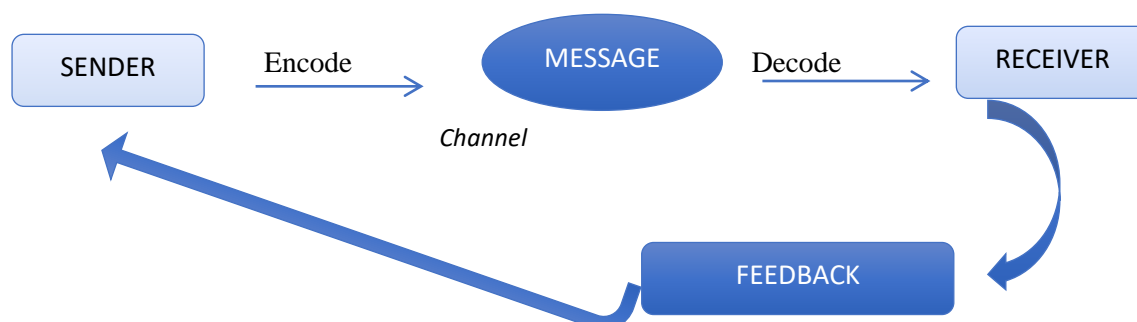
Sometimes we feel we are communicating well, only to find that we have been misunderstood – that we haven't really communicated at all.

It has been suggested that:

The meaning of communication is the response you get. (O'Connor and Seymour, 1995, p. 18)

1.2 CONSTITUTIVE PROCESSES OF COMMUNICATION

Look at the following diagram that shows the process of communication:



The process of communication thus involves the following basic elements:

- Sender – The one who initiates communication
- Message – The actual content that is being communicated
- Receiver – The one to whom the communication is directed at
- Feedback – Communication is complete ONLY when one receives a feedback
- Encode – This refers to converting thoughts and feelings into understandable language
- Decode – Understanding the thoughts and feelings that have been conveyed by the sender.

- Channel – This is the medium of communication. eg. A phone, a letter, etc.

1.3 LANGUAGE AS A TOOL OF COMMUNICATION

The renowned critic I.A. Richards explained that communication is basically an exchange and exact replication of thoughts, feelings, ideas, emotion, etc between one or more human beings using mutually understandable system of symbols.

This mutually understandable system of symbols is what we call ‘language’. Therefore, language is not merely limited to English, Hindi, Punjabi, etc, but includes much more. For instance, what we wear, use, possess, etc, constitutes language as well. Consider the following – Tom’s friend has bought a very expensive car. He does not need to print the price tag on the car itself as people look at the car and understand that it must be quite expensive. This car therefore ‘speaks’ for itself.

Check your progress 1:

1. What do you understand by Encoding and Decoding?

Ans. _____

2. The process of communication is complete only when the sender receives a

.....

1.4 BARRIERS TO EFFECTIVE COMMUNICATION

We communicate with people throughout each and every day. We communicate through conversation, our expressions and body language, social media, email, telephone, etc. We rely on our communication skills to further our friendships, plan vacations, repair marriages, order dinner, purchase a car, express our opinions, ask for help, negotiate deals, accept job offers, etc. Regardless of the type of communication: verbal, nonverbal, written, listening or visual, if we don't communicate effectively, we put ourselves and others at risk. There are SIX barriers to effective communication we should strive to eradicate.



- I. **Linguistic Barriers** – This is primarily a language barrier. Various subtypes are discussed as under:
- a. Semantic Gap – When the sender and the receiver do not know a common language.
 - b. Semantic Noise – When the sender and receiver do know a common language, but owing to outside interference, there arises a barrier. For instance, in a lecture hall, students are unable to understand what the teacher is trying to explain not because the students do not understand English, but because there seems to be a lot of noise coming from outside the classroom. This noise acts as an interference.
 - c. Difficult words and/or jargon - Like a secret “insider” language, jargon is terminology only understood by people in a certain group. Most words in the English language are a part of common, everyday speech, understood by almost anyone who speaks the language. However, jargon is like a type of shorthand between members of a particular group of people, often involving words that are meaningless outside of a certain context.
 - d. Mispronounced or Misspelled words - Misspellings are not only common, but also awkward in professional contexts. When you receive an email or document with spelling errors, it's difficult to trust the person sending it. Spelling speaks to attention to detail as well as level of education, and you want to make sure yours is on point. Similarly, it is

always better to know fewer words and pronounce them well than to know a lot of words and pronounce them badly. Bad pronunciation can lead to misunderstandings that may cause mishaps. It can also lead to people avoiding communication with you because they feel you are too difficult to talk to.

- e. High-flown expressions – Using expressions/words that are very pretentious, bombastic or simply using certain words to sound very intellectual is absolutely wrong. The receiver may have problems in understanding your message. Remember, the aim of communication is to express, NOT to impress.
- f. Poor vocabulary - Some people have low vocabulary in a particular language whereas some very high. Though literacy and education increases the need to learn new words, it might not be the only reason. People can increase their vocabulary by reading and with their own interest too. Vocabulary is also less if a person uses the language as their unofficial language. Likewise, linguistic ability is the capability of a person in a particular language. If a person with high vocabulary and linguistic ability talks with another with low ability, the second person will not understand the words used leading to miscommunication of whole message.
- g. Poor Grammar: A major barrier occurs when the sender, in encoding the message, does not pay attention to the grammatical structure of the sentences. Punctuation marks, if not placed properly, can also lead to the distortion of the message. For eg. 1.(Grammar) I want to marry my daughter. Correct: I want to get my daughter married. 2. (Punctuation: Story of the king who ordered to leave a convict to be hanged, after finding him innocent) Hang him. Not Leave him. Correct: Hang him not. Leave him.

II. **Psychological Barriers** – Psyche means mind. Psychological barriers are created in the mind. Communication is a mental activity and its aim is to create understanding. But the human mind is complex and not all communication can result in understanding. There are several kinds of psychological barriers which can come in the way of understanding.

- a. Emotions: Emotions are among the most common psychological barriers to communication. The emotion may be connected to the communication received or it may be present in the sender's or receiver's mind, even before the communication takes place. In both cases, it acts as a barrier. Emotions can be positive, like happiness and joy, or negative, like fear, anger, mistrust etc. Both positive and negative emotions act as barriers, if they are not kept in check.
- b. Prejudice: A prejudice is an opinion held by a person for which there is no rational basis or valid reason. It can be against something or someone, or in favour of it, but it becomes a barrier to a meaningful communication. Prejudices are based on ignorance and lack of information, e.g., prejudices about certain communities or groups of people.
- c. Halo effect: Sometimes our reactions to people are not balanced or objective; they are of an extreme nature. Either we like a person so much that we can find no shortcomings in her/him, or we dislike someone so much that we can see nothing good in her/him. In both cases, we commit errors of judgment and fail to understand the person.
- d. Self-image or different perceptions: Every person has in her/his mind a certain image of herself/himself. S/he thinks of herself/himself in a certain way. This is their perception of themselves, their self-image. One's self-image is the product of one's heredity, one's environment and one's experiences, and thus every person's self-image is unique and different from the others. Self-image can create a barrier because we accept communication

which is compatible with our self-image. We avoid or reject communication, which goes against our perception of ourselves.

- e. Closed Mind: A closed mind is one which refuses to accept an idea or opinion on a subject, because it is different from his idea. Such persons form their opinion on a subject, and then refuse to listen to anyone who has something different to say about it. A closed mind may be the result of some past experience or just habit. It is very difficult to remove this psychological barrier.
- f. Status: Status refers to rank or position. It could be economic, social or professional status. In any organisation, hierarchy creates differences in rank, and this is a normal situation. Thus, status by itself does not cause barriers; but when a person becomes too conscious of his status, whether high or low, then status becomes a barrier. For instance, in a business organisation, a senior executive who is unduly conscious of his seniority will not communicate properly with his juniors, and will refrain from giving them the required information. Similarly, if a junior is acutely conscious of his junior status, he will avoid communicating with his seniors, even when it is necessary.
- g. Inattentiveness and Impatience: Sometimes the receiver may not pay attention to the sender's message, or he may be too impatient to hear the message fully and properly. Such barriers are common in oral communication.

III. Physical or environmental barriers:

- a. Noise - The noise created by external factors like traffic, playing of loud music, trains and airplanes, or by crowds of people, affects our communication.
- b. Time & distance - Time becomes a physical barrier when people have to communicate across different time zones in different countries. The physical distance between people who need to communicate can also cause problems because it does not allow oral or face-to-face communication.
- c. Defects in communication system – Mechanical problems and defects in instruments of communication also create physical barriers, as in a faulty fax machine or typewriter. Similarly, a computer that hangs, or a dead telephone line can lead to non-transmission of messages. eg. No range in mobile, technical problem in mike or speakers.
- d. Wrong selection of medium – The sender selects the medium which is not familiar to the receiver.

IV. Organisational barriers:

- a. Negative Tendencies: Bonding between people who share similar values, attitudes, opinions, beliefs and behaviours is often termed as Group-ism. Often organizations too create work groups to facilitate certain organizational tasks. Communication barrier here surfaces often due to a conflict between the members and non-members or among the members themselves.
- b. Over/Under Communication- Neither there should be excess of information nor should it be too scanty. Excess information may confuse the receiver as he has to figure out the exact import of the message and scanty information would make him grope for the actual intent of the message.
- c. Use of Inappropriate Media: While choosing the medium you should keep in mind the advantages, disadvantages and potential barriers to communication. If the choice of the channel or medium is not right the impact of the message is lost. The responsibility lies with the sender, as he should ensure that all channels are free of noise before commencing communication.

- d. Fear of Superiors: In rigidly structured organizations, fear or awe of superiors prevents subordinates from speaking frankly.

V. Cultural barriers:

- a. This is one of the predominant factors in communication failure. As global residents we need to be aware of the customs, laws, and business practices of the companies of other nations we are dealing with. eg. Maintaining Eye-Contact during conversation is seen as a sign of self-confidence in the USA, whereas the same activity is termed rude in Japan.
- b. Time and space are also culture-bound, so it is essential to value these elements, not doing so would result in communication failure.

VI. Physiological barriers:

- a. Physiological barriers to communication are related with the limitations of the human body and the human mind (memory, attention, and perception). Physiological barriers may result from individuals' personal discomfort, caused by ill-health, poor eye sight, or hearing difficulties.

Check your progress 2:

1. How many types of barriers can exist in communication? Explain any two in detail.

Ans. _____

2. Tom uses words that are very difficult to understand. Even though Jerry understands basic English, he still seems to be clueless as to what Tom is trying to convey. What seems to be the problem here and what can be done to alleviate this problem?

Ans. _____

3. Scooby was trying to explain a lot of things to his friends, but his friends could not understand everything since they felt that Scooby had given a lot of information to them in very little time to process it. What communication barrier is responsible for this situation?

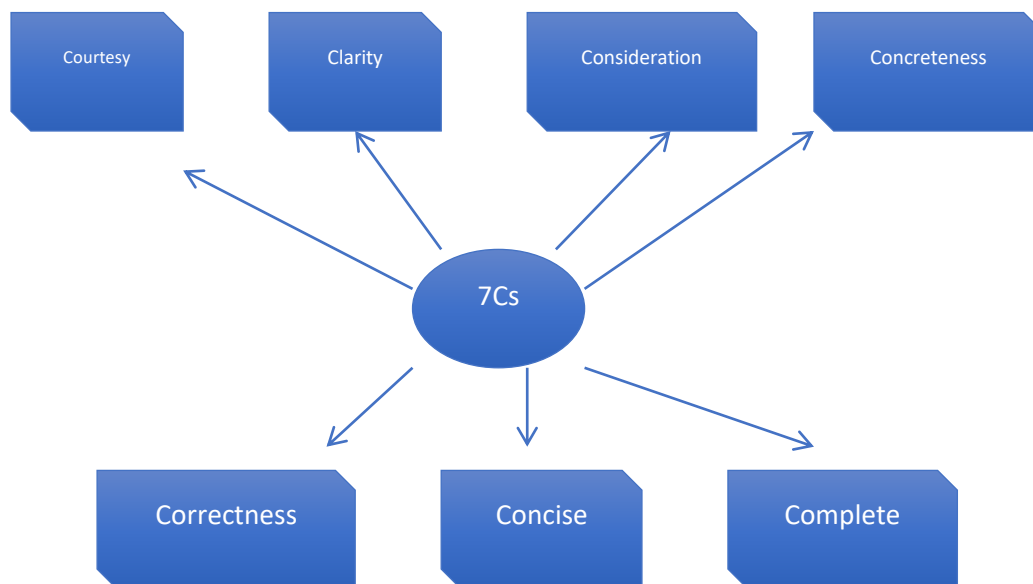
Ans. _____

4. What do you understand by "Halo effect"? Give an example to explain the same.

Ans. _____

1.5 STRATEGIES TO OVERCOME THE BARRIERS

Barriers disrupt communication and interfere with understanding. They must be overcome if communication has to be effective.



To be an effective communicator, thus, one must follow what is known as the ‘7C Principle’ .

- i. Courtesy: You must always be pleasant and courteous while communicating.
- ii. Clarity: Always communicate clearly. This includes your handwriting, your speech, your gestures, etc
- iii. Consideration: Be considerate towards the people you are communicating with.
- iv. Concreteness: Facts! Your message must have some substance. Do not lie, otherwise you will end up ruining your reputation. Remember the story of the Lion and the Shepherd?
- v. Correctness: This refers to the fact that your message should be correct, i.e. correct use of grammar, punctuation, pronunciation, spellings, etc.

- vi. Concise: When communicating messages of this nature it's important to stick to the point and keep your messages short and simple. Don't use 10 words if you can use five. Don't repeat your messages. The more you say, the more risk there is of confusion. Avoid that risk by focusing solely on the key points you need to deliver.
- vii. Complete: Completeness is often one of the most important of the 7 Cs of communication. When creating a message, it's important to give the recipient all of the information they need to follow your line of reasoning and to reach the same conclusions you have. This level of detail will be different in different situations, and you should adjust your communications accordingly.

Check your progress 3:

1. The _____ must be followed for you to overcome any barriers that may arise during the process of communication.

2. What do you understand by the term Courtesy? Explain with reference to the 7C Principle.

Ans. _____

3. Snoopy was feeling ill so he decided to visit the doctor. The doctor checked him and prescribed some medicines to him. Snoopy went to the local drug-store and the druggist looked at the prescription and handed him the medicine. When Snoopy reached home, he took the medicine as directed by his physician but unfortunately, he developed some side effects and realised that his condition had not improved at all. Later tests concluded that he had been given a medicine that was not the same as in the prescription. The shopkeeper later claimed that he could not make out what was actually written in the prescription. After having read this story carefully, explain which of the 7C principle should have been employed and by whom.

Ans. _____

1.6 SUMMING IT UP

In this lesson, you have learnt the nature of communication, the different kinds of communication and the different channels of communication. The barriers to communication and effective communication strategies have also been dealt with.

1.7 QUESTIONS FOR PRACTICE

- Q1. What do you understand by communication?
- Q2. What are the elements involved during the process of communication?
- Q3. What are the different barriers that may arise during communication?
- Q4. What is the 7c Principle? What is its importance?

1.8 SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT-2 NON-VERBAL COMMUNICATION

STRUCTURE:

2.0 OBJECTIVES

2.1 INTRODUCTION

2.2 IMPORTANCE OF NON-VERBAL COMMUNICATION

2.3 TYPES OF NON-VERBAL COMMUNICATION

2.4 CULTURAL DIFFERENCES

2.5 NON-VERBAL COMMUNICATION IN THE INTERNET WORLD

2.6 LET'S SUM UP

2.7 QUESTIONS FOR PRACTICE

2.8 REFERENCES

1.0 OBJECTIVES:

After studying this unit, you will be able to:

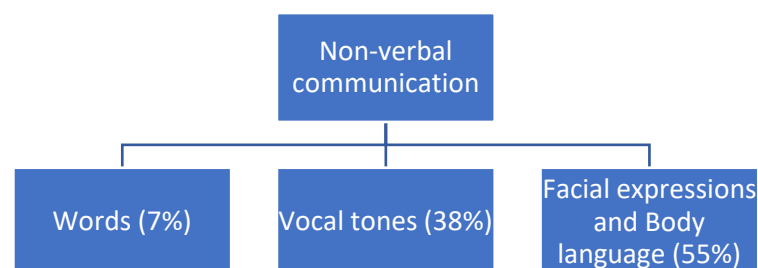
- Know how to communicate without words;
- Understand how Non-verbal communication is complimentary to Verbal communication;
- Describe the elements of writing style;
- Understand the benefits of non-verbal communication; and
- Recognize the different forms of non-verbal communication.

2.1 INTRODUCTION:

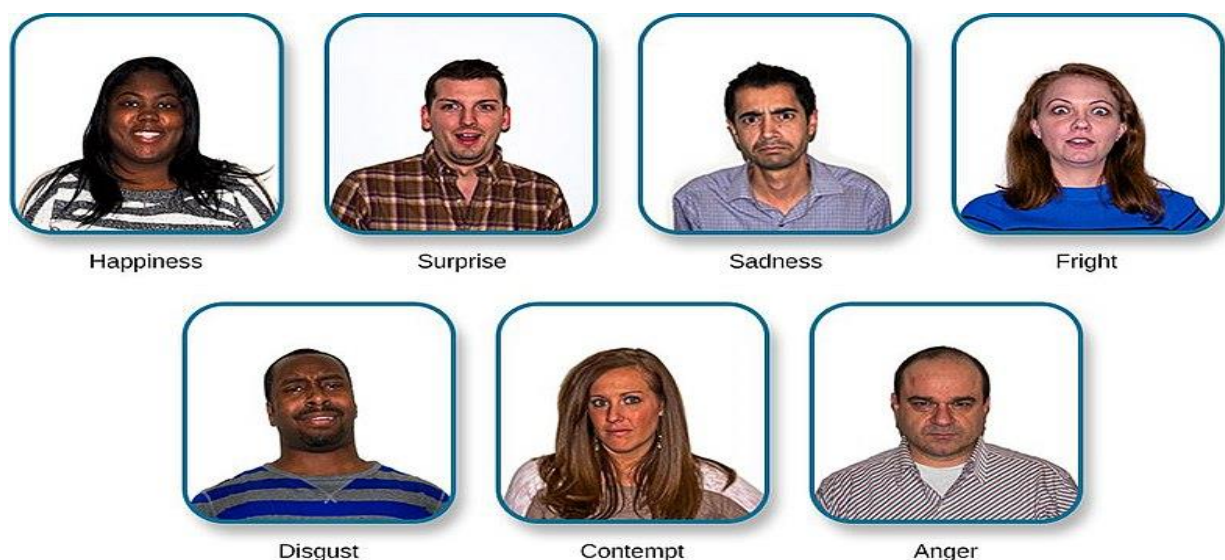
Communication means transferring information from one person to another. It is believed that as human beings, we spend nearly 75 percent of our day's time communicating our knowledge, thoughts, and ideas to others. But we forget to understand that the means which we use to communicate is actually the non-verbal form instead of the oral and written forms. Facial expressions, eye contact, tone of voice, body posture and gestures, positioning within groups, and of course, our dressing sense, our attire, are nothing else but non-verbal communication. It

also includes the way we touch each other, the way we say something, and not say something, means how we maintain silence.

Communicating a message without using words or meaning of words is also known as “non-verbal communication”. Non-verbal language involves hidden messages and cues which deliver the messages. Experts have stated that true feelings are conveyed more accurately through non-verbal messages than the spoken or written language. Non-verbal messages do not have universal meaning, because the meaning changes differently in different contexts. Moreover, our understanding of non-verbal messages increase with experience and age. According to one study, only seven percent of a message effect is carried by words and listener receives remaining 93% through non-verbal means. Further, out of the 93%, 38 % is through vocal tones, and 55% is through facial expressions and body language.



Communicating without words, using a simple smile, a firm handshake, a warm hug, are means which say so much, even more than words, sometimes. The eyes, the hands, the overall body movements of the person always complement the verbal messages of a person and enhance the process of communication.



(https://upload.wikimedia.org/wikipedia/commons/d/db/Universal_facial_expressions.jpg)

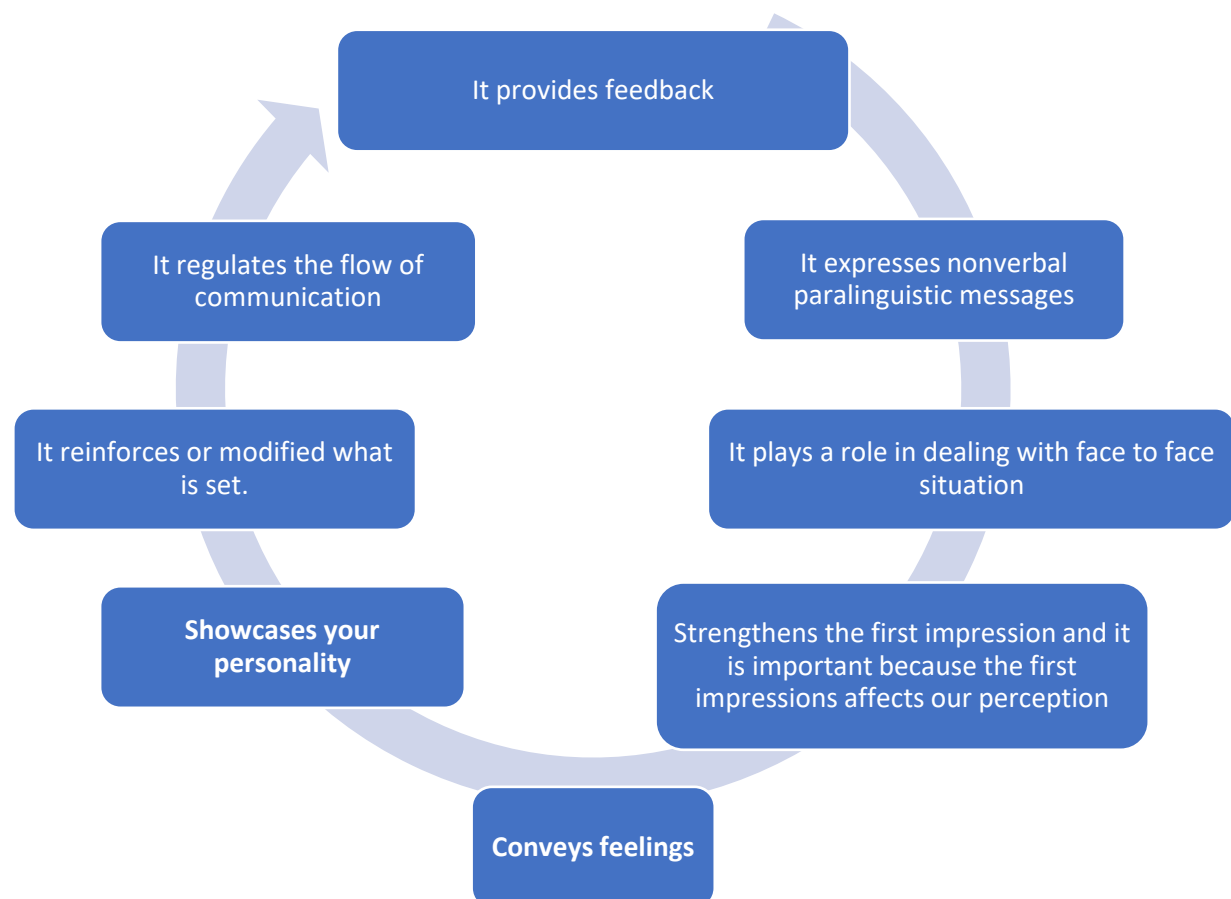
It is important to note that sometimes, our body begins to speak even before we start speaking or the moment we face an audience, in any context. The audience immediately starts decoding

your body language, the message through your sitting position, posture, and the expressions that appear on your face, the twists and turn. Even how we enter, how we move, the manner in which you walk, generally known as gait, how you hold your manuscript, how you stand, how you move your hands, the look in your eyes, everything is under observation by the numerous people, with numerous interpretations. Thus, the judgments about us as what kind of speaker you are, are made to some extent.

Definitely, an appropriate training in the use of visual codes is necessary for acquiring effectiveness and success in communication. Sometimes, the efficiency in their use can, to a great extent, make up for the lapses and inadequacies one has in verbal communication.

2.2 IMPORTANCE OF NONVERBAL COMMUNICATION:

Nonverbal communication is important because it gives us valuable information about a situation including how a person might be feeling, how someone receives information and how one approaches a person or group of people. Paying attention to and developing the ability to read nonverbal communications is an invaluable skill you can leverage at every stage of your career.



There are several ways nonverbal communication can support your ability to communicate effectively in all situations, including:

- First impression: Nonverbal communication mostly strengthens the first impression and it is important because the first impression affects our perception.
- Supports your message. During a discussion or a meeting or engaging in conversation, nonverbal cues can put emphasis on and draw attention to the content of your message. For example, using hand gestures to indicate the importance of an idea may tell your listeners to pay attention to and remember a key point.
- It provides feedback. Sometimes, through nonverbal means one may nod, saying yes (when moving head upward to downward position) or no (when moving head from right to left), or sometimes, raised eyebrow to express surprise. More often one can use nonverbal communication completely to communicate with others.
- Communicates intention. Your body language may also intentionally or unintentionally express your current condition. For example, people may pick up nonverbal cues that you are being dishonest, unengaged, excited or aggressive.
- Conveys feelings. You can also use nonverbal communication to show your feelings, such as disappointment, relief, happiness, contentment, and more.
- Reduces tension. When we use a calm tone or soft voice, open body language, and clear gestures. It helps to deal with difficult and tense situations.
- Offering support. Nonverbal signals are also a great way to show support, whether it's a simple smile or pat on the back. Action may speak louder than words in many cases.
- Showcases your personality. Nonverbal communication is a great way to show who you are. For example, a kind and optimistic person might frequently smile with open body language and offer friendly touches.
- Showing actions. Sometimes, one may just do an action to say something. Like pointing towards a door to indicate your desire to leave the room, raising your hand to offer an idea or putting your hand out to meet someone new.

Check your progress-1 :

Mark True or False:

- Communication means transferring information from one person to another.
- Listener receives 7 % of the message through non-verbal means.
- Non-verbal communication supports your message and provides feedback.

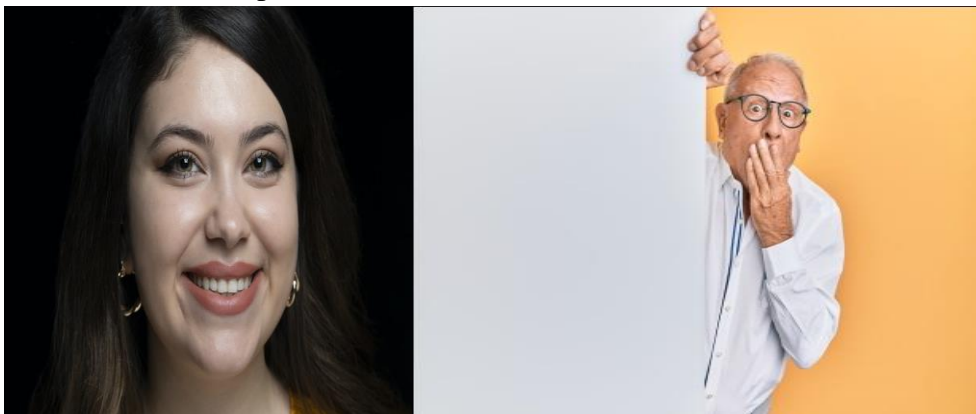
2.3 TYPES OF NON-VERBAL COMMUNICATION:

Nonverbal communication is everything except your words. It includes your body language as well as object language. Object language here means sending message through our style, our sometimes, different attire (like wearing torn jeans intentionally), sometimes, wearing a casual, dirty, un-ironed sweat shirt, etc. So, all these are non-verbal means of communication. It should

always be kept in mind that our listeners or observers are processing non-verbal cues automatically and almost unconsciously. Having an increased awareness about and using nonverbal cues on purpose are probably the best means of improving our positive impact on others. Kinesics is the systematic study of body language which works through facial expressions eye contact, gestures, head position, body shape, posture and appearance. Following are some details about the most prominent aspects of body language which invite attention:

- Facial Expressions: Smile, Eye contact, Head movements
- Posture
- Gestures
- Proximity and orientation
- Haptics: Touch behaviour
- Paralanguage
- Silence and Time
- Appearance
- Dress code

Facial Expressions: We gain a good deal of information about people's emotional and mental state from the expressions on their face. Pleasure or displeasure, interest or boredom, fear or anger, all these expressions can be understood from the attitude. Facial expressions are very powerful in controlling the type and amount of communication taking place between two persons. Facial expressions add meaning to the verbal content. Facial expressions usually communicate emotions. Through expressions the attitudes of the communicator is conveyed. The lower face reveals happiness or surprise; the smile, for example, can communicate friendliness and cooperation.





(<https://unsplash.com/photos/XECZHb6NoFo>)

The facial expressions, like a smile, a frown, the raising of eyebrows or tightening of jaw muscle convey a lot in communication. Wooden expression or a cold look on the listeners expresses prejudice, whereas a bright and illuminated face may evoke an enthusiastic response. For sustaining the interest and response of the audience the facial expression should be meaningful. One exudes zeal in making a point or smiling while one is explaining an intricate problem. Biting the lips or raising the eyebrows at regular intervals or blinking the eyes too often, not only disappoints the audience but also spoils the smooth flow of the message.



Source: (pxhere.com)

It is advisable to continually change facial expressions during interaction as these are monitored constantly by the recipient. It must not be forgotten that the meaning of these expressions may be or may not be similar across cultures.

How do we talk through our face:

- *A smile tells people we are pleased to see them*
- *A frown wears them off.*
- *A downcast look says that we are not feeling too happy.*
- *A raised eyebrow and a twist to the mouth shows that we are in a playful mood.*
- *A head cocked on one side shows that we are listening attentively.*

Smile: When we talk of facial expressions, what comes first to our mind is the smile on the face of an interacting person along with the look in his eyes. Should there or should there not be a smile when interacting or communicating? Smile is an ultimate and universal expression. A smile during the course of the interaction sends a positive signal. But one should learn to distinguish between a cheeky grin and a genuine smile. The change in the nature of the interaction will also bring about a change in the manner of smiling. It may regress from being a genuine one, sarcastic or sardonic.



(<https://unsplash.com/photos/JaoVGh5aJ3E>)

Smile shows reassurance, amusement and sometimes, even ridicule. Uses of smile:

- To mask other emotions.
- Be a submissive response to ward off another's attack.
- To make a tense situation more bearable and comfortable.

It is useful in disturbed and depressing situation. Force a smile for as long as possible. It helps feel better. So never restrain from smiling in a situation where you must smile.

Eye contact: Eye contact is a direct and powerful form of communication one possesses. The eyes being the window of the mind express the elemental passions and the wearing moods of a person. One can guess sincerity, intelligence, attitudes, and feelings of a person by looking at one's eyes. A stress on continuous eye contact between the speaker and the listener indicates how sincere the speaker is and how much interested the listener is. Eye contact, therefore, is an important nonverbal means that helps one establish a bond with one's listeners.

If one avoids the gaze of one's audience one is bound to mar their interest. By a proper eye contact one can detect the level of interest the audience has in one's speech. An improper eye contact is the sign of waning interest on the part of the audience. For comprehension and meaningful participation in the communication, one can change the tenor of one's voice and the style of presentation along with a proper eye contact. The right eye contact helps up become better speakers.

Simply looking at the audience is not all but one should know how to look at them. A blank stare or a fierce gaze may prove worse than having no eye contact at all. Looking intently at one listener or one section of the audience with the rest of the audience being ignored may in turn worsen the impact of the speech. It is also equally disastrous if one looks over the heads of the listeners or at the ceiling of window, or on the door. One should also not try to hide oneself behind the lecture stand or flip pages or the manuscripts.

Eye Contact reveals the speakers identity and helps him or her in getting over his or her self-consciousness. Eye contact acts as a means to gain feedback, which in fact, enables the communicator alter, adjust or reframe his or her message while transmitting it. Very often, this process becomes automatic between the speaker and the listener.

PRIME USES OF EYE CONTACT:



- REVEALING ATTITUDES.
- INVITING AND CONTROLLING INTERACTION.
- PROVIDING FEEDBACK DURING A CONVERSATION.
- SHOWING INTEREST AND ATTENTION.
- THREATENING, DOMINEERING AND INFLUENCING OTHERS.

Check Your Progress-2:

- Define kinesics.
- What is proximity?
- Write a short note on role of smile in nonverbal communication.

Head movements: Head movements are extremely important, both while speaking as well as listening. Most frequently used head movement is a 'nod', signifying approval, agreement, affirmation, and of course sometimes, disapproval. The direction of head movement or a nod conveys meanings. Coupled with a smile is the need to nod once in a while during interaction to indicate that whatever is being said is being comprehended. There could be a slight variation in the manner of nodding to indicate the degree of acceptance of the message. For example, a strong nod could indicate acceptance of a point while a slow nod could indicate that a person is contemplating the message being sent. One must understand that it's not advisable to shake head when a nod is required. There are times when the head should be bowed and sometimes to be kept erect. Head movements can be used as speech markers, in social acknowledgements. Heads move to indicate attitudes; to replace speech; to support whatever is being said; and sometimes, to contradict what is said. There are three basic head positions:

- Head up position: It means the person has a positive attitude.
- Tilted head or head cocked position: It conveys development of interest.
- Head down position: This signals a negative and judgmental attitude.

When listening in an intimate setting, one brings head closer to the other person speaking. This is known as Tete-a tete or head to head talk. It conveys closeness of speakers, formally or informally. So movement of head is purely situational and interacts with other nonverbal means of communication.

Posture: Posture and gesture are closely related, interdependent and inseparable. Posture can be a clue to personality and to character. Posture refers to the way one stands, sits and walks. There are many variations on these postures, depending upon the different positions of the arms and legs. Changing postural patterns is an important part of the process of changing attitudes and of improving the ability to establish positive attitude and communicative relationships with others. The position of hands and legs and other parts of the body reveal an individual's state of mind whether he is vibrant, alive and dynamic or nervous and jittery, are confident and self-assured and having his grip on the subject matter of communication. An efficient speaker stands tall feet together with the weight directing over the instep keeping his chin on a line parallel to the floor or at right angles to the backbone. Standing in this posture before a group is indeed essential for some successful people. A speaker with a drooping shoulder and a protruding stomach seems to be discouraged, tired and worn out. The sitting posture may execute an air of optimism or despondency or may be indicative of a sense of failure or inattentiveness. A speaker may guess the measure of success of his communication even by observing the posture of his or her listener. Whenever we explain an important point we do not recline in our chairs, we prefer to sit straight.

In a group discussion, a participant taking a turn to speak changes his posture. However, different situations demand different postures. One may keep one's back straight from the waist up, both the feet may be on the floor one slightly in front of the other. The chest should come out in line. One's walk across the stage with ease and grace contributes a great deal to one's

impression upon one's audience. The walking posture may convey how much confident or defendant or energetic or withdrawn a speaker is. For walking gracefully a speaker should remember to move his or her legs freely from the hips, to move his or her feet from the floor to walk in a straight line to avoid a stride or taking tiny steps. While standing one should know how to shift the weight of the body on the legs and to learn where to place his or her hands while speaking. If one has to wait for some time before one speaks, one should sit in a relaxed manner and look straight at the audience, not keeping his or her eyes glued to a particular section of audience, or to his or her notes on manuscript, or any other object. While invited to speak one should go straight to the lecture stand, keep one's notes or menu script on it and stand erect at about 8 inches from the mike.



(<https://unsplash.com/photos/meetings/JaoVGh5aJ3E>)

It's impressive to hold the lecture stand or keep one's hands on the sides. Glancing at the entire audience, pausing a while, one may begin the speech with shoulders up, without slumping or leaning. One should avoid platform mannerism, awkward movement of limbs, and sudden jerks of the body because these call the attention of the audience to themselves rather than to what is being spoken. After the speech, the speaker should return to his or her seat with equal confidence as has been displayed while he or she went to the podium. One's posture communicates the degree of his alertness and sense of purpose, and it is the time to create one's image. One should always remember that first impression is the last impression.

Gestures: Gestures are basically arm and hand movements, which play a significant role in making the intent of the communication effective and content productive. A well timed gesture drives the intent home. The gestures like playing with the ring, twisting a keychain, holding one's hand tightly, may indicate the state of mind of the speaker, affecting both the encoding and decoding of his or her message in communication. Sometimes, without accompanying gestures is difficult to speak. The gestures enhance the impact of the message upon the listener. An efficient speaker learns to inculcate appropriate gestures by practicing the same before a mirror. He or she also seeks the guidance in this regard from his or her friends and colleagues. However, in the use of gestures one should be constantly self- evaluating and judging one's gestures, which in effect, make one learn to use the right gesture for the right impact. It is also true that while making gestures one should be careful and cautious about the cultural limitations, sexual implications, and moral bindings. Gestures too add meaning to the message but they make us awkward if not used keeping time, place, and person in the communication in mind. Some conventional gestures with universal meanings are as followed:

- Shaking the fist to show anger
- Placing first finger on lips to indicate to 'be silent'
- Patting the adjacent seat means 'inviting to sit beside'
- Rubbing the palms together in anticipation
- Clapping as a sign of approval and encouragement
- Raising one's hands to gain attention
- Yawning out of boredom
- Patting on someone's back to encourage
- Rubbing the stomach to indicate hunger



(<https://unsplash.com/s/photos/non-verbal-communication>)

Open palms: Body sport by itself has the capacity to indicate whether an individual has a positive or a negative personality. Various methods by which a speaker conducts himself when interacting with co-participants, sends forth the required signals. Open palms while talking instead of clenched fists is a positive side of the interaction. It is evident through the gesture that the individual is of an open nature, willing to accept suggestions, and on the whole receptive to ideas and suggestions. Open palms name for positive personality. Honest and direct smile means open personality.

Handshake: Handshake has a very important role to play in non-verbal communication when people meet. The way or the energy and attitude with which people shake hands can be interpreted in different manner. Equal handshake suggests a behavior and attitude with no complexes associated.

- Equal handshake- Equal in behaviour and attitude
- Tight grasp-Superiority complex
- Limp handshake- Inferiority complex and dejection



(<https://unsplash.com/photos/n95VMLxqM2I>)

Check Your Progress-3:

Fill in the blanks:

- refers to the way one stands, sits and walks.
- Gestures are and movements, which play significant role in communication.
- Tight grasp of handshake shows

Proxemics (Space/ Spatial Distance and Orientation): Proxemics is the study of how we communicate with the space around us. How we guard our zones and how we aggress to others' zone is an integral part of how we relate to others. The distance one maintains while standing from another frequently conveys a non-verbal message. In some cultures it is a sign of attraction, while in others it may reflect status or the intensity of the exchange. Each communicator has a personal zone and territory built or constructed around himself or herself which he or she does not allow to be invaded during communication. Unless the relationship between the speaker and the listener is intimate, in social interaction, distinct zone spacing is maintained which is formal. This also includes the space that exists between the standing and the seated positions. The person in a superior or commanding position usually stands and the others remain seated. In a large group one can prove more effective if one stands while speaking. In public gatherings this distance depends upon many other considerations to. How close or far we stand in relation to another person, where we sit in the room, or how the office furniture is arranged, all of this has a real impact on communication.



(<https://unsplash.com/photos/6awfTPLGaCE>)

Space distancing differs from one culture to another. Space distancing having been misconstrued may, sometimes, affect the communication and the message content. However, in a heightened emotional state of mind the normal distancing might be ignored. Generally, there are different interpretations of zones on the basis of distance observed between two or more individuals. Like,

- Intimate zone- physical touch to 18 inches
- Personal zone- 18 inches to 4 feet
- Social zone- 4 to 12 feet
- Public zone-12 feet to as far as we can see and hear.

Space used by group of people in an office is important to understand. People in higher designation in an organization usually have more space available to them. Like, they have bigger, attractive offices and more windows as compared to other junior officers. They have protected territory with closed offices. This means better the quality of office, better position in an organization. Senior officers can easily invade in the territory of lower status personnel at their will. The subordinates don't have the same access to the superiors.

Depending upon the compatibility, sitting positions, their orientation, people may present themselves in various ways: face-to-face, side-to-side, or even back-to-back. It is believed that when there is cordial environment and people have no biases, they cooperate and usually sit side-by-side, while in situations like debates and discussions, competitors face one another.

Hepatics or Tactile behavior or Touch Communication: Hepatics is the name often given to describe touching behavior. But it might be worth while making some distinction between bodily contact and touching. The main difference is bodily contact refers to actions that are accidental, unconscious and made by any part of the body. Touching implies that the actions are deliberate, conscious and made primarily by the hands.

Touching and being touched are essential to a healthy life. Touch can communicate power, empathy and understanding. Tactile communication is the information transmitted in the form of physical contact or touch signal. Tactile communication in the early stages of life may establish the foundation of all other forms of communication that humans later develop. As one

grows older, the frequency of touch decreases. Psychologists contend that the denial of extensive touching can have untold negative impact upon the infant's development. Touch, sometimes, helps better than verbal communication. It is an important form of communication. It is used to comfort, to establish dominance, and to establish bonds.



(<https://unsplash.com/photos/Wvbc7KeZDE>)

Humans communicate by shaking hands to tell they're agreeing. Communication through touch is obviously non-verbal. Used properly it can create a more direct message than dozens of words; used improperly it can build barriers and cause mistrust. You can easily invade someone's space through this type of communication. If it is used reciprocally, it indicates solidarity; if not used reciprocally, it tends to indicate differences in status. Touch not only facilitates the sending of the message, but the emotional impact of the message as well.

Touch can also show tenderness, affection and encouragement. Touching actions serve as regulators. Touching conveys the total range from highly impersonal to highly personal meanings. Touch can be categorized in four categories:

- Intimate touch: A child and mother usually touch each other to show affection. True friends or brothers who meet each other after a long gap can also indulge in an intimate touch.
- Friendly touch: When two people meet they touch their shoulders and back to show their feelings. This is friendly touch.
- Professional touch: Doctors examine their patients by touching and surgeons operate their patients again by virtue of touching and feeling physically.
- Social touch: Hand shake is one of the commonest forms of touch. When a teacher touches his student to encourage him it is a social touch. By touching the head of younger ones, and blessings are bestowed by the elder ones. It is a social form of physical contact.

Paralanguage: Paralanguage is a combination of two words 'para' means 'like' and 'language' means 'mode of communication'. It literally means like language. Paralanguage refers to not what is said but how it is said. Some of the characteristics of paralanguage include volume, rate, rhythm, and pitch. The major role of paralanguage is to express emotion. It is the voice and intonation that accompanies speech including pitch, tone and the rhythm of speech. Paralanguage can alter the meaning. For example, when the voice tone rises in a sentence it means a sentence is a question. Paralanguage can give emotional context to the content of speech. For example, a loud high pitched voice tone can express excitement, anger or fear.

Paralanguage can show membership in a linguistic subgroup. For example, accents are partially caused by paralanguage.

Usually it is believed that we make use of paralanguage when we gasp, sign, clear our throat, change our tone, whisper or shout, emphasize certain words, wave our hands, frown or smile, laugh or cry.

One's attitude while sending a message affects its reception, and further, perception. Through research it has been found that the tone, pitch, quality of voice, and rate of speaking convey emotions which are judged regardless of the content of the message. Voice is most important, both as the conveyor of the message and complement to the message. A cautious communicator is always sensitive to the influence of tone, pitch, and quality of voice on the interpretation of your message by the receiver.

Silence and Time: Silence is the lack of audible sound or presence of sounds of very low intensity. By analogy the word silence can also refer to any absence of communication for hearing. Silence can be a positive or negative influence in the communications process. It can provide a link between messages or severe relationships. It can create tension and uneasiness or create a peaceful situation. Silence can also be judgmental by indicating favor or disfavor - agreement or disagreement. Silence is also known as total communication in reference to nonverbal communication and spiritual connection. Silence is an important factor in many cultural spectacles as in rituals.

Not saying anything when there is an expectation that something should be said is silence. To interpret this kind of nonverbal communication requires careful exploration, understanding of the context and most probably additional information. There are different situations in which silence may be used to provide thinking time, that is to assess the impact or gather your thoughts. It is also used to isolate oneself using as a response to personal anxiety, shyness or threats. When you meet a new company or a person then also sometimes silence is used. It is important to understand when to speak and when not to, and know how much to say. It can be used to express affection or agreement.

To better understand this point read following thought provoking quotations by some well known personalities:

“Well-timed silence hath more eloquence than speech” by Martin Farquhar Tupper.

“Silence is the most perfect expression of scorn” by George Bernard Shaw.

Appearance: Appearance in the context of body language would include clothing, hair, jewellery, cosmetics, etc. All these can be seen as related to body language. But on having a closer look, we find that they are very meaningfully related to our facial expression and communication style. Every occasion has its own particular type of dress which may be formal or informal. It is normally a part of our organisation's work rules to have a formal suit for the working hours. Certain organisations have a uniform for all levels of workers. If one changes

from the formal dress to an informal or casual one he is easily noticed and his dress speaks volumes about his attitude towards life work and his own feelings. It is not just the dress or cloths that are important for any occasion but also the choice of shoes, hairstyle and perfume that convey meaning in a nonverbal form.

Dress code: Clothes can be categorized in many ways but one basic distinction is whether they are formal or informal. Formal can include more than suits or dinner jackets. It includes uniforms of various kinds and even the business executive suit. School uniforms may be regarded as formal. We tend to choose what we shall wear on the basis of what is comfortable, what covers our body with appropriate modesty or what displays our body, so as to convey to others the image we have of ourselves. It appears that with care and a bit of selection, even overtly fat can be disguised and so promote the possibility of achieving a better first impression. Some people seem to wear the same sweater and jeans forever, whereas others go through several changes a day. Appearance does give some useful clues as to what people we are meeting for the first time will be like. That is why candidates going for an interview, salesmen and public relation officers take so much trouble to be smart in appearance.



(<https://unsplash.com/photos/MYbhN8KaaEc>)

Check Your Progress-4:

Match the following:

Hepatics	Like language
Proxemics	Space distancing
Paralanguage	Touch behavior

2.4 CULTURAL DIFFERENCES:

Non-verbal communication is different for everyone, and especially people from different cultures, except some common signals. Basically, there are six universal expressions; they are happiness, sadness, disgust, fear, anger and surprise. Facial expressions are considered to be mostly similar in most cultures, like smile and cry are innate. But the extent to which people show these feelings vary. Like in some cultures, people express openly and in some people do not.

Cultural background defines their non-verbal communication as many forms of non-verbal communications like signs and signals are learned behavior. It is best to understand the cultural differences before we communicate so as to do it effectively. Not understanding these differences of non-verbal communication, may result into miscommunication when meeting people from different cultural backgrounds. Sometimes, people can offend others if they are not aware of the knowledge of their cultural differences in non-verbal communication.

Body language and physical gestures are one of the most important - and misunderstood - facets of communication. From posture to tone of voice, it's important to be aware of the usage of different gestures and other forms of physical communication in different situations and circumstances. For instance, you are an Indian, you are traveling to America and you don't speak English. So in this situation, obviously, you would only use non-verbal communication to share your views with people or present your need. You can ask for something by pointing at it or use sign language. It is also important to know when to bow while you visit a restaurant in some countries. Some of the specific nonverbal communication differences in different cultural are:

Gestures: Showing feet is considered offensive in some Middle Eastern cultures. Some cultures consider pointing fingers as insulting. Strangely, in Polynesia, people stick out their tongue to greet people, whereas it is a sign of mockery in many other cultures. Thumbs up is an important and widely used gesture, usually to approve or encourage. But surprisingly, it cannot be used at anytime and anywhere. It is interpreted differently in different cultures. For instance, it is a sign of "Okay" in many cultures. On the contrary, in Latin American cultures and in Japan, it is a sign of vulgarity and sometimes, expectation of money. Some cultures consider snapping fingers to call the attention of a waiter as alright whereas some take it as disrespect and very offensive.



(<https://unsplash.com/photos/3KEFp35FVB0>)

- **Eye Contact:** Eye contact is the foremost element in this category, especially when cultural differences are considered. It is considered as a good gesture in Western cultures. Although it signals attentiveness, confidence and honesty, yet some cultures like Middle Eastern, Asian, Hispanic and Native American do not consider it as courteous. It is a sign of rudeness and offensive expression. In case of women, who are considered to be placed at the margins even in this modern time, making a direct eye contact with men, elders, strangers, even father, is a sign of boldness and modernity. Unlike in Western cultures taking it as respectful, other do not consider it that way.
- **Touch:** Touch is the most commonly used nonverbal means of communication and is considered to be acceptable in many countries. Where and how you are touched means differently. But let's not forget it to be rudeness in most cultures. Similarly, acceptability of kissing, hugs, and many other touches are different in different cultures. Conservative Asians don't approve of these types of non-verbal communication.

Patting on head or shoulder also has different meanings in different cultures. In some Asian cultures, patting children's head is very bad signal as head is taken to be sacred. Touch of any kind in Middle Eastern countries, especially in opposite sexes, is taken as immoral. Although, it is generally accepted custom to shake hands when meeting a person for the first time, there are some circumstances in which it may be unwise for you to initiate the handshake. In India, China, Japan and other Asian countries, women avoid shaking hands with persons they are meeting for the first time. Under these circumstances, sales trainees are told that it is better to wait for the other person to initiate the handshake and if it is not forthcoming he can just do with a nod as a sign of greeting.

Hugging and kissing experiences are less easy to generate because of their more frequent sexual associations. In some families and social groups, it is customary for members meeting or departing from each other to exchange a brief kiss. In others there is hardly any kissing at all. So, it is advisable to be careful when intermixing culturally.

- **Appearance:** We know that before we speak our body, our appearance has already said a lot about us. So, appearance is also an important form of non-verbal communication. People are easily judged from their appearance. Our appearance, our clothing sense instantly tells about our race, class, gender, etc. In most cultures, people groom themselves to look good, which is an important aspect of personality. But, of course, one must be aware of differences in cultures in this context also. Modesty is also measured from appearance.

- **Body Movement and Posture:** As discussed above, body movements and posture pass on many messages. People start judging about you, quite often. If a person does not face you while talking to you this may mean that the person is nervous or shy. It might also mean that the person is probably avoiding you or doesn't like to talk to you. Other body movements, like coming to sit near or far, can also show confidence, power or trying to control the environment.

Postures, like sitting straight or slouched, also show the mental condition of the person like alertness or lethargy. Hands in pocket show either overconfidence or disrespect in different cultures. For example, if we talk about Ghana and Turkey, sitting with crossed legs is considered offensive.

- **Facial Expressions:** Face is a mirror showing feelings, attitudes and emotions of a person. And mostly it is hard to hide emotions through face. Culture also affects the degree of facial expressions. People from United States are considered somewhat open in showing emotions more than their Asian counterparts. Most facial expressions are believed to be similar all over the world. But people show them differently in different cultures when in public.
- **Personal Space (Proxemics)** – Personal space is one of the important aspects of physical communication. Inter-culturally, it is very advisable to be aware of how close people should be when talking. People from different cultures have different tolerance for physical distance between them. In Middle Eastern culture, people like to go near to others to talk, while in others people might get afraid if anybody does so. People in the West prefer to stand apart about arm's length. On the contrary, in Arab and Latin cultures, people stand together as close as six inches. It's important to be comfortable with close quarters. Backing up is usually seen as a sign of rejection and insult.



(<https://unsplash.com/photos/ZmwxGJxLoSk>)

2.5 NON-VERBAL COMMUNICATION IN THE INTERNET WORLD:

In the present scenario where everything is hyper linked, and online system has become an indispensable part of our daily life. We commonly communicate through the use of chats, use of emails, blogs and other online methods. We often prefer to send symbols and signs along with use of emoticons for expressing our feelings and emotions. We heavily rely on the following emoticons to convey our momentary life. So in this stance, we have to be careful making use of exclamation points and question marks, bold, underline, colorful emoticons and other highlights. These act like nonverbal communication in emails.



([https://upload.wikimedia.org/wikipedia/commons/3/39/%C3%96ffentliche Emoticons von Skype.png](https://upload.wikimedia.org/wikipedia/commons/3/39/%C3%96ffentliche_Emoticons_von_Skype.png))

Thus it is clear that the visual codes are as important as the verbal codes and speaker must train in the visual code which is as essential as rightly and timely is the verbal codes. Both when combined and contrasted produce the right impact and a smooth communication.

2.6 LET'S SUM UP:

- Kinesics is the systematic study of body language which works through facial expressions eye contact, gestures, head position, body shape, posture and appearance.
- Body language accounts for more than half of all communication. Whole body language is a reflection of our thoughts, feelings and position in an organisation.
- Proxemics is the study of space language. Any successful communicator makes effective use of it. Distance wise the space around us can be divided into four kinds that is intimate, personal, social and public.
- Space, time and physical context are three factors which are an important part of nonverbal communication. Availability of space and time are crucial supplements to verbal oral communication.
- Paralanguage means like language. It is concerned with the manner in which a speaker conveys his meaning through words. Voice is the first and foremost component of speech. Pitch variation is necessary to make speech effective. On different occasions and for different purposes a communicator speaks at different speeds. Easy information is generally confirmed at a fast speed and difficult information is conveyed slowly. One cannot go on speaking continuously making pauses and important aspect of communication too.

2.7 QUESTIONS FOR PRACTICE:

1. What is kinesics? What is the role of body language in communication?
2. Define proxemics. What is included in proxemics?
3. Write short notes on a) gesture b) touch
4. What is the use of facial expressions and eye contact in communication? Explain with examples.
5. What are the advantages and limitations of proxemics?
6. How does body shape and posture affect communication?
7. Nonverbal communication is complementary to verbal communication. Elaborate.

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT-3: LISTENING COMPREHENSION

STRUCTURE

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3.0 INTRODUCTION

“Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen”

Winston Churchill

The efficacy of an act of communication relies highly on the appropriate use of the non-verbal modes and on the four skills namely, listening, speaking, reading and writing.

Although, Listening is one of the essential skills of effective communication yet people tend to give less attention and importance to it. Effective communication demands attention and comprehension which isn't possible without having good listening skills.

Listening is done for several purposes:

- To gather information
- To gain knowledge
- For better comprehension
- For appreciation

3.1 OBJECTIVES

This unit will help you to:

- Understand difference between hearing and listening.
- Identify barriers that can affect listening.
- Overcome various barriers to listening.
- Inculcate effective listening skills.
- Improve levels of comprehension.

3.2 HEARING Vs LISTENING

Hearing is a physiological process. It is one of the five senses that nature has endowed upon us. As a result, we are able to hear all kinds of sounds that hit our ear drums. These sounds could be all sorts of sounds that surround us. It could be sound of some vehicle going past us,

the food processor being used in the kitchen, kids crying or fighting, or sound of people talking. Thus, it is an involuntary process.

On the other hand, Listening is a voluntary process. It requires effort on the part of the receiver. Here, the listener pays attention to what is being said in order to comprehend the message, evaluate it, interpret the meanings, and give proper feedback. So, Listening is a focussed activity.

Hearing does not require the receiver to concentrate on specific sound whereas in order to listen, one has to concentrate and pay attention to specific sounds.

It is difficult for an unmotivated person to pay heed to what is being said. In order to concentrate, one has to have some level of motivation. Listening can not take place in the absence of motivation.

In Hearing, a person may or may not understand what he hears, but Listening involves comprehension. Good listener is the one who is able to grasp the message.

Effective communication is considered to be incomplete without feedback. Proper feedback can be given only after one has understood the message. So, one has to listen with the aim to provide good feedback.

3.3 BARRIERS TO LISTENING

Despite putting up our best efforts to be a good listener, we may come across some hindrances or obstacles that can affect our listening in a negative way. These hindrances could be identified as barriers that render the communication process ineffective.

These barriers could occur due to several reasons and could result in the misinterpretation of the message and cause semantic gap. There could be several factors that can cause barriers to effective listening. These barriers could be caused by the sender, the receiver, the channel of communication, or the physical environment where communication is taking place.

3.3.1 *NOISE*

Noise is one of the major barriers to listening and can result in non-transmission, distortion, or misinterpretation of the messages. Noise barriers can be caused by people, or by gadgets being used by the sender or the receiver, etc.

3.3.2. *PHYSICAL BARRIERS*

Physical environment must be conducive for effective communication. The venue chosen for the purposes of communication must be devoid of any kind of distractions. While selecting the venue, following factors must be taken care of:

- Unnecessary physical movement by people can distract the speaker as well as the listener and thus hamper the process of communication
- Electrical or electronic gadgets being used in the room should not create disturbance.

- Extremely dim lit and unventilated room can cause uneasiness among the listeners and thereby distract them from concentrating on the message.
- Uncomfortable furniture and unorganised seating arrangement could make the listener uncomfortable and affect his/her listening capabilities.

3.3.3. **PSYCHOLOGICAL BARRIERS**

The mental status of the individual is very crucial in determining whether one can focus on what's happening around. In order to concentrate on something, one needs to be in good mental condition.

Following are the psychological barriers:

3.3.3.1 EGO

An egoistic person tends to have an inflexible attitude. He is not open to new ideas or opinions. He is unable to listen to other with an open mind.

3.3.3.2. PRECONCEIVED NOTIONS

We all are born and brought up in a society that abides by certain norms. Every culture has its set notions about various issues related to life. These notions get deeply embedded in our minds. Whenever we listen to someone speaking contrary to our set beliefs, our mind finds it difficult to accept it. Preconceived notions are not restricted to some issues, they can be about people, races, religion, culture, etc. We tend to act defensive by not listening to views that seem to be challenging our preconceived notions.

3.3.3.3. FAMILIARITY TRAP

The person is supposed to be caught in the trap of familiarity when he feels that what he's listening to is already known to him. This becomes a barrier to listening because the person believes that he has already mastered the concerned topic. As a result, the listener doesn't feel the need not pay attention to it.

3.3.4. **FEAR**

The fear of being judged prevents us from listening attentively. This fear sets in when we believe that we lack skills of speaking that are essential to give a proper feedback. Fear blocks our mind and drastically affects our ability to concentrate.

3.3.5 **PERSONALITY TRAITS**

Our psychological make up is determined by the personality trait that dominates us. People whose minds are governed by negative emotions like jealousy, anger, feeling of superiority over others, lack of patience, intolerance, etc. tend to be judgemental. They are unempathetic towards others. Owing to such personality traits, they are unable to appreciate and understand the speaker's point of view. They have the tendency to hold the speakers as incompetent without attentively listening to them.

3.3.6 **POOR CONCENTRATION**

The ability to concentrate is an essential prerequisite for effective communication. People having poor concentration levels tend to have low attention spans. They are unable to listen attentively and thus are not able to comprehend much of what is being said.

3.3.7. *LINGUISTIC BARRIERS*

Language functions as a tool in the process of communication. Both the sender and the receiver ought to be familiar with the language being chosen for the purposes of communication. Despite using a common language, there could arise situations where language can create barrier in communication.

3.3.7.1. SEMANTIC BARRIERS

Semantic barriers are responsible for the misinterpretation of the message. These barriers could occur owing to ambiguous words, mispronunciation, mother-tongue influence (MTI), dialectical differences, incomplete or lack of knowledge of the body language.

3.3.7.2. JARGONS

Jargons are the special kind of words or expressions used by people who belong to same profession or some group. Terms related exclusively to the fields of medicine, engineering, science, and business, etc. are examples of jargons. When such words are used to communicate with people not belonging to the same profession, then either the listener misinterprets the message or is not able to comprehend anything at all.

3.3.8. *ORGANISATIONAL BARRIERS*

Effective communication is very crucial to the growth of an organisation. It depends on various factors in a professional environment.

Organisational barriers could occur as a result of the working style of the professionals working in the same organisation:

- If the professionals are jealous of their colleagues or superiors or have a feeling of superiority over their subordinates, then these negative feelings tend to act as barriers to effective professional communication.
- When the professionals choose some inappropriate medium of communication, then it can result in misinterpretation or lack of communication within the organisation.
- Insufficient or lack of knowledge of using IT for the purposes of professional communication can also give rise to organisational barrier.
- Noisy and distracting physical environment too becomes cause of organisational barrier.
- It is important for the professionals to properly structure the material. Whether the material is being shared orally or is being presented visually to the audience, it must be carefully organised. Disorganised presentation of material often results in misinterpretation of the message, thus contributing to organisational barriers.

3.3.9. CULTURAL BARRIERS

The term culture is used to describe set of ideas, opinions, rituals, customs, language, behaviour, attitudes, gestures, signs, and symbols, etc. shared by people belonging to a specific society.

Owing to cultural differences, people are often unable to understand or agree with each other's viewpoints. These barriers can occur in general as well as professional environment.

3.4. EFFECTIVE LISTENING STRATEGIES

3.4.1. MOTIVATION

Effective listening demands paying attention to speech sounds. Generally, people find it difficult to pay attention to what someone is saying without any motivational factor. So, it is highly beneficial if we're able to find some reason that motivates us to listen to the speaker.

There are numerous motivational factors:

- We tend to pay attention to things that we like or are of our interest.
- We listen attentively to things that can help us in achieving our personal or career goals.
- When we listen to someone in order to have better understanding of the concept, or to arrive at a solution to some problem then we tend to listen attentively to the speaker.
- Most often the students tend to focus more on what is being said, when they're told by the teacher that a particular topic is very important from examination point of view.

Thus, its important for the listener to be motivated to listen to the matter of the subject. If, before listening we can find some factor that motivates us to listen then it helps us become effective listeners.

3.4.2. CONCENTRATION

Lack of concentration adversely affects our listening. People with better or high concentration levels turn out to be effective listeners. Motivation has a great role in improving our concentration level. If we are driven by some motivational factor then we remain focussed on the task we are doing.

Mental exercises and meditation have proven to improve concentration in humans. The greatest benefit of high concentration level is that it helps in better comprehension. Listeners who listen with full concentration are able to understand things easily and are able to retain what they've learnt for a long period of time. Such listeners don't need to cram anything to store it in their memory.

3.4.3. HEALTH

The listener ought to be in a good mental and physical state in order to concentrate and listen. A listener suffering from any mental blocks or physical weakness will not be able to focus on the speech sounds.

When we are suffering from any kind of physical ailment or fatigue, it affects our ability to grasp things. As a result, we either misinterpret or are unable to understand the message.

3.4.4. EYE CONTACT

Non-verbal codes play a great role in making communication effective. There're lot of messages that are exchanged by speaker and listeners through body language whilst they're talking to each other.

One of the non-verbal codes is Eye Contact. The listeners who maintain eye contact with the speaker manage to concentrate and understand the subject matter better than the listeners who don't maintain eye-contact during the conversation.

Maintaining eye-contact with the speaker makes the listener feel alert all the time and helps him/her remain focussed.

3.4.5. POSTURE

Posture is an important constituent of body language. The way we sit or stand while listening has a great impact on our quality of listening. Incorrect posture makes us either very uncomfortable or too relaxed to focus and concentrate on the speaker's speech.

The body language experts consider the upright posture to be the correct posture. Whether we are sitting or standing while listening, we must maintain the upright posture. The correct posture is to sit or stand with the spinal column straight.

Maintaining upright posture while listening boosts up our concentration levels and improves our faculty of comprehension, thereby inducing effective listening.

3.4.6. NOTE TAKING

While listening, our mind needs to stay focused. If we keep the mind focused on what we intend to do then it is able to concentrate for longer duration and registers things easily.

Note taking is a strategy which requires the listener to put down the things that his/her mind has registered in a precise form. When our mind is involved in performing three tasks i.e., listening, retaining and composing consecutively; it stays triply occupied and improves our levels of comprehension. Consequently, we tend to become effective listeners.

3.4.7. FEEDBACK

No communication is effective without a proper feedback. Feedback is defined as the response given by the receiver to the sender after he/she has read or listened to the subject matter. It is through feedback that the sender is able to analyse or judge whether the message has been communicated and comprehended appropriately. Feedback completes the process of communication.

In the absence of feedback from the listener, the sender remains unsure of whether the message has been understood or not. So, it is important for the listener to give feedback through either verbal or non-verbal or by using both the modes of communication.

An effective listener is the one who not only pays attention to what the speaker is trying to convey but also asks questions, when in doubt. Feedback can also be given by responding through nods, gestures, and expressions. These non-verbal responses could be either affirmative or negative.

So, if we inculcate the habit of giving feedback while listening, it can help us become better listeners.

3.4.8. AVOID INTERRUPTING

Though it is important to give feedback to the speaker, we must know how the etiquettes of giving feedback or asking questions. An effective listener is the one who lets the speaker complete the topic being discussed, He/she doesn't interrupt the speaker while he/she is speaking.

Good listener is the one who seeks permission from the speaker before asking any question or giving feedback verbally.

Untimely interruptions can irritate or distract the speaker. These can break the chain of the speaker's thoughts, thereby creating a barrier in effective communication.

3.4.9. AVOID TALKING

Listening is an activity that involves full concentration. One can't focus on two things simultaneously without compromising with the level of concentration. One can either listen or speak.

So, to be an effective listener we must avoid talking to people around while we are listening to the expert or a resource person. Talking to other people makes us lose track of what is being said by the speaker and as a result we are unable to comprehend the message being delivered.

3.4.10. DON'T MUNCH

Eating while listening can distract us from focusing on the speaker's speech. We, often avoid maintaining eye-contact with the speaker when we are eating. As a result, we lose focus and our listening gets negatively affected.

3.4.11. PHYSICAL ENVIRONMENT

The venue must be chosen carefully for the purpose of listening. The room must be free from all kinds of distracting noises. Moreover, the room must not be used by people as thoroughfare.

The room should be well lit and well ventilated to provide comfortable environment to the listener. This will assist him/her in focussing on listening to the speaker.

Besides this, the chair and the table being used by the listener must support upright posture.

3.5 Check Your Progress-1:

1. Hearing is a voluntary process : Y/N
2. It isn't important to maintain eye-contact with speaker while listening : Y/N
3. Upright posture helps in listening effectively : Y/N
4. It is alright, if we eat while listening : Y/N
5. Feedback is always given using verbal modes of communication : Y/N

3.6. LISTENING IN CONVERSATIONAL INTERACTION

The Oxford Learner's Dictionary defines Conversation as an informal talk that involves either two people only or a small group of people. Conversation is a term generally used to refer to an informal interaction between people. Since, conversation is a two-way process, so both the sender and the receiver need to participate equally.

The general purposes of conversational interaction may include interacting in order to:

- Break the ice.
- Become friends.
- Share emotions and feelings.
- Discuss problems/issues.
- Find solutions.

For the conversation to be fruitful, listener must carry on his/her responsibility effectively. Effective listening would require the

3.6.1. FLEXIBLE

Listener must listen to the speaker with an open mind. His/her mind should be devoid of any misconceptions and prejudices so that the speaker's perspective could be understood without being judgemental.

3.6.2. AVOID INTERRUPTING

Untimely and uncalculated response by the listener renders communication ineffective. Listener must let the speaker complete the topic or finish an idea/opinion, before plunging in with any kind of reaction. Speaker must not be interrupted while he/she is in the midst of discussion.

3.6.3. EMPATHETIC

Since, conversational interactions could be about emotional matters, so it is important that one must listen empathetically. A listener should not only focus on speech but also on emotions behind that talk. Empathetic listening enables the listener understand emotions and feelings of the speaker.

3.6.4. APT BODY LANGUAGE

In conversational interactions, lot is conveyed through body language i.e., Eye-contact, gestures and expressions, etc. People show interest in the talk by maintaining eye-contact with each other. It is also a sign of mutual respect. Facial expressions, hand gestures, nodding of the head are non-verbal codes that can add to the meaning of what's being talked about.

3.6.5. BE TOLERANT

An effective listener is tolerant towards other people's ideas, opinions, and beliefs. Generally, people don't feel like listening to opinions that are contrary to their own opinions. A good

listener is the one who may not agree with the speaker's viewpoint, but is tolerant enough to let others express their opinions and pays attention to what they're saying.

3.6.6. BE PATIENT

Patience is quintessential to effective listening. Impatient person cannot become an effective listener. All activities, namely, concentrating on the speech, evaluation, decision making or waiting for the turn to speak require the listener to be patient.

3.6.7. TAKE TURNS

Conversation is a two-way process, hence taking turns in speaking and listening is crucial for making conversation fruitful. Listener must know when to take turn to speak without interrupting the speaker.

3.6.8. RESPONSIVE

Any conversation would be ineffective without feedback. Absence or delay in feedback renders the communication ineffective. Effective listening involves being responsive. Once an opinion is expressed or a feeling is shared by the speaker, the listener must respond promptly with an appropriate feedback.

3.7. LISTENING TO A STRUCTURED TALK

3.7.1. STRUCTURED TALK

Unlike general conversational interactions, a structured talk tends to be formal and well-organised. Structured conversations are goal-oriented. These may be done in order to arrive at solution to some problem or to take some decision, etc. Hence, it is important for the people participating in structured talks to be well prepared with the issues or topics to be discussed.

3.7.2. PLANING

Structured talk requires prior planning and preparation. Before talking one must be having answers to the following questions:

- What ?
The participants must be aware of the issue/issues to be discussed so that they can gather relevant information for the purpose of conversation.
- Why ?
The objective of carrying out the conversation must be clear to all the people participating in a structured talk.
- Who ?
It is important that the participants know whom they're going to address. Such an information helps them in getting an idea as to what the other participants must already be aware of and what would be their expectations from each other.
- Where ?
The knowledge about the venue can help participants identify and overcome any distractions they might come across during conversation.

- **When ?**
Sticking to time is crucial to effective talks. The participants must know when the talk is going to start and how much time they have been allotted for the structured conversation. This helps the participants to stay focussed and prevents them from indulging in irrelevant conversations.
- **How ?**
The participants must know how to go about talking. They must be well aware of the structure of the talk. Each participant should know when to speak, when to pause, and when to listen.

3.7.3. STRUCTURE

Structured talks have some essential components that make them different from informal talks or conversations. Following elements lend an organised structure to structured talks:

3.7.3.1 Introduction

Every structured talk will begin with an introduction to the topic to be discussed. A good introduction aims at familiarising the audience about the issue and the need to address that issue. It also gives an idea about the sub-topics that would be discussed.

3.7.3.2 Body

The body of the structured talk constitutes the various sub-topics. It involves defining, explaining and having detailed discussion on the topic and the sub-topics. The discussion must be supplemented with examples or illustrations to support the arguments being presented.

3.7.3.3 CONCLUSION

The aim of every organised or structured discussion is to arrive at some conclusion. So, once the issue or issues have been discussed, it is important to summarise the main points, observations, findings or arguments. This helps the participants to conclude and arrive at some solution or decision.

3.7.3.4 RECOMMENDATIONS

Once the talk is concluded and decisions have been taken, recommendations must be made to take the necessary course of action. Making recommendations involves dividing the tasks or assigning duties, etc.

3.7.4. ACTIVE LISTENING

Listening plays an important role in the successful outcome of structured talks. One needs to listen actively while participating in structured talks. Following are the characteristics of active listening:

3.7.3.1 EYE CONTACT

Maintaining eye-contact with the speaker helps us in concentrating on the issue being discussed. It also acts as a sign of respect to the speaker who feels motivated to share his/her ideas and information. It helps us remain focused.

3.7.3.2 PATIENCE

Active listening demands a lot of patience. The listener must know when to speak and when to pause. One must not interrupt the speaker as it shows disrespect and can break the chain of thought of the speaker.

3.7.3.3. DELAYED EVALUATION / DON'T JUDGE

Good listener never tries to judge the speaker before the speaker has finished telling his/her part of the story. This could result in misinterpretation of the message. At the same time, it will spoil the structure of the talk.

3.7.3.4. OPEN MINDEDNESS

Listening to a structured talk requires the listener to listen to the speakers without being prejudiced. Listener should adopt flexible approach. He/she must listen with an open mind.

3.7.3.5.TOLERANCE

Active listening involves exercising a tolerant attitude towards all speakers and their views. An effective listener is not

3.7.3.6. TAKE NOTES

Taking notes while listening helps us not only on remaining focused but also assists in better comprehension of the subject matter. Active listener always keeps a notepad where he/she can take notes of the things being discussed. This technique is also instrumental in keeping record of the discussion.

3.7.3.7. QUESTION

Questioning helps in clearing any doubts that a listener might have. An active listener must ask questions whenever he/she is unable to grasp the message or has a different set of opinions.

3.7.3.8. FEEDBACK

The purpose of a structured talk will remain unfulfilled without a proper feedback. An active listener must ensure that he/she is giving feedback timely. The feedback could be a verbal or a non-verbal response. Non-verbal response like nodding in affirmative or negative, facial gestures could be given while listening. Verbal response must be given after the speaker has taken a pause or finished speaking and is ready to take feedback or questions. Feedback helps clear all kinds of doubts and avoids misinterpretation of the message.

3.8. Check Your Progress-2:

1. Being empathetic is important in general conversational interactions : Y/N
2. Audience analysis plays a crucial role in making a structured talk effective : Y/N
3. Introduction, Body, Conclusion andare the elements of a Structured talk.
4.can help keep record of the discussion.
5. One should refrain from asking questions during a structured talk : Y/N

3.9.SUMMARY

Effective listening skills are crucial to the success of the process of communication. Active listening isn't possible in the presence of barriers that can either delay the delivery of the message or result in misinterpretation of the message.

It is important to identify various barriers and know how to overcome them for listening effectively. Good listening skills help us in comprehending the message and thus are instrumental in making the process of communication extremely rewarding.

3.10QUESTIONS FOR PRACTICE

- 1) Define Listening. How is Hearing different from Listening?
- 2) What are the various purposes of Listening?
- 3) Discuss various barriers to Listening.
- 4) How can we overcome barriers to Listening?
- 5) Discuss effective listening skills.
- 6) What is the importance of body language in listening?
- 7) Write a note on the importance of feedback.
- 8) Distinguish between Conversational Interactions and Structured Talks.
- 9) What role does Planning play in making a Structured Talk effective?
- 10) What do you understand by Active Listening? How can you listen effectively in a structured talk?

3.11.REFERENCES AND SUGGESTED READING

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT – 4: SPEAKING SKILLS

STRUCTURE

4.0 LEARNING OBJECTIVES

4.1 INTRODUCTION

4.2 EXPRESSIONS IN DIFFERENT COMMUNICATIVE FUNCTIONS

4.3 JOB INTERVIEWS

4.4 GROUP DISCUSSIONS

4.5 PRESENTATION SKILLS

4.6 SUMMING UP

4.7 FURTHER READING

4.8 POSSIBLE QUESTIONS

4.0 LEARNING OBJECTIVES

After going through this unit you will:

- learn the right technique of expression in different communicative functions like asking questions, making suggestions and requests, asking as well as refusing permission, expressing greetings, gratitude etc.
- learn the art of facing job interviews
- learn the relevant aspects of group discussions
- learn the right way to make a successful presentation

4.1 INTRODUCTION

Speaking is an act of making vocal sounds. We can say that speaking means to converse, or expressing one's thoughts and feelings in spoken language. To speak often implies conveying information. It may be from an informal remark to a scholarly presentation to a formal address. Speaking skills: Speaking skills are the skills that give us the ability to communicate effectively. These skills allow the speaker, to convey his message in a passionate, thoughtful, and convincing manner. Speaking skills also help to ensure that one won't be misunderstood by those who are listening.

Speaking is the productive skill in the oral mode. It, like the other skills, is more complicated than it seems at first and involves more than just pronouncing words. There are three kinds of speaking situations in which we find ourselves: 1. interactive, 2. partially interactive, and 3. Non-interactive. Interactive speaking situations include face-to-face conversations and telephone calls, in which we are alternately listening and speaking, and in which we have a chance to ask for clarification, repetition, or slower speech from our conversation partner. Some speaking situations are partially interactive, such as when giving a speech to a live audience, where the convention is that the audience does not interrupt the speech. The speaker nevertheless can see the audience and judge from the expressions on their faces and body language whether or not he or she is being understood. Few speaking situations may be totally non-interactive, such as when recording a speech for a radio broadcast. In all the above explained conditions speaking is always a headache for most of the people. Although the fear of speaking is common, studies show that ability to speaking can be enhanced by improving speaking skills.

4.2 EXPRESSIONS IN DIFFERENT COMMUNICATIVE FUNCTIONS

4.2.1 Asking Questions

“Garbage in, garbage out”, is a popular truth, often said in relation to computer systems: if you put the wrong information in, you'll get the wrong information out. The same principle applies to communications in general: if you ask the wrong questions, you'll probably get the wrong answer, or at least not quite what you're hoping for.

Asking the right question is at the heart of effective communications and information exchange. By using the right questions in a particular situation, you can improve a whole range of communications skills. For example, you can gather better information and learn more, you can build stronger relationships, manage people more effectively, and help others to learn too.

Open and Closed Questions

A closed question usually receives a single word or very short, factual answer. For example, "Are you thirsty?" The answer is "Yes" or "No"; "Where do you live?" The answer is generally the name of your town or your address.

Open questions elicit longer answers. They usually begin with what, why, how. An open question asks the respondent for his or her knowledge, opinion or feelings. "Tell me" and "describe" can also be used in the same way as open questions. Here are some examples:

- What happened at the meeting?
- Why did he react that way?
- How was the party?
- Tell me what happened next.

- Describe the circumstances in more detail.

Open questions are good for:

- Developing an open conversation: "What did you get up to on vacation?"
- Finding out more detail: "What else do we need to do to make this a success?"
- Finding out the other person's opinion or issues: "What do you think about those changes?"

Closed questions are good for:

- Testing your understanding, or the other person's: "So, if I get this qualification, I will get a raise?"
- Concluding a discussion or making a decision: "Now we know the facts, are we all agreed this is the right course of action?"
- Frame setting: "Are you happy with the service from your bank?"

A misplaced closed question, on the other hand, can kill the conversation and lead to awkward silences, so are best avoided when a conversation is in full flow.

Funnel Questions

This technique involves starting with general questions, and then drilling down to a more specific point in each. Usually, this will involve asking for more and more detail at each level. It's often used by detectives taking a statement from a witness:

"How many people were involved in the fight?"

"About ten."

"Were they kids or adults?"

"Mostly kids."

"What sort of ages were they?"

"About fourteen or fifteen."

"Were any of them wearing anything distinctive?"

"Yes, several of them had red baseball caps on."

"Can you remember if there was a logo on any of the caps?"

"Now you come to mention it, yes, I remember seeing a big letter N."

Using this technique, the detective has helped the witness to re-live the scene and to gradually focus in on a useful detail. Perhaps he'll be able to identify young men wearing a hat like this from CCTV footage. It is unlikely he would have got this information if he's simply asked an open question such as "Are there any details you can give me about what you saw?"

Funnel questions are good for:

- Finding out more detail about a specific point: “Tell me more about Option Two”.
- Gaining the interest or increasing the confidence of the person you're speaking with: “Have you used the IT Helpdesk?”, “Did it solve your problem?”, “What was the attitude of the person who took your call?”

Probing Questions

Asking probing questions is another strategy for finding out more detail. Sometimes it's as simple as asking your respondent for an example, to help you understand a statement that they have made. At other times, you need additional information for clarification, "When do you need this report by, and do you want to see a draft before I give you my final version?" Or to investigate whether there is proof for what has been said, "How do you know that the new database can't be used by the sales force?"

Probing questions are good for:

- Gaining clarification to ensure that you have the whole story and that you understand it thoroughly.
- Drawing information out of people who are trying to avoid telling you something.

Leading Questions

Leading questions try to lead the respondent to your way of thinking. They can do this in several ways:

- **With an assumption** – "How late do you think that the project will deliver?" This assumes that the project will certainly not be completed on time.
- **By adding a personal appeal to agree at the end** – "Lori's very efficient, don't you think?" or "Option Two is better, isn't it?"
- **Phrasing the question so that the "easiest" response is "yes"** – Our natural tendency to prefer to say "yes" than "no" plays an important part in the phrasing of questions: "Shall we all approve Option Two?" is more likely to get a positive response than "Do you want to approve Option Two or not?" A good way of doing this is to make it personal. For example, "Would you like me to go ahead with Option Two?" rather than "Shall I choose Option Two?"
- **Giving people a choice between two options** – both of which you would be happy with, rather than the choice of one option or not doing anything at all. Strictly speaking, the choice of "neither" is still available when you ask "Which would you prefer... A or B?" but most people will be caught up in deciding between your two preferences.

Note that leading questions tend to be closed.

Leading questions are good for:

- Getting the answer you want, but leaving the other person feeling that they haven't got a choice.
- Closing a sale: "If that answers all of your questions, shall we agree on a price?"

Rhetorical Questions

Rhetorical questions aren't really questions at all, in that they don't expect an answer. They're really just statements phrased in question form: "Isn't John's design work so creative?"

People use rhetorical questions because they are engaging for the listener – as they are drawn into agreeing ("Yes it is and I like working with such a creative colleague") – rather than feeling that they are being "told" something like "John is a very creative designer." (To which they may answer "So What?")

Rhetorical questions are good for:

- Engaging the listener.
- Getting people to agree with your point of view.

4.2.2 Making Suggestions and Requests

Making Requests:

When you ask someone to do something for you, or ask if you can do something, it's important to sound polite. Here are some of the common ways that you can do this.

Asking someone to do something for you

"Could you open the door for me, please?"

"Would you mind opening the door for me, please?"

"Can you open the door for me, please?"

Speaking tip: **could** and **can** are followed by the verb without **to**. **Would you mind** is followed by the verb and **-ing**.

We also use modals for asking for something (making a request or asking permission).

Can you do me a favour? (more informal)

Could you say thanks to your mum for me? (more polite)

I've finished my homework. *Can* I go now? (more informal)

Could I speak to Amy, please? (more polite)

Asking if you can do something

"Can I use your computer, please?"

"Could I borrow some money from you, please?"

"Do you mind if I turn up the heating?"

"Would you mind if I turned up the heating?"

Speaking tip: **Could** is more polite than **can**.

Do you mind if... is followed by the verb in the **present tense**, but **would you mind if...** is followed by the verb in the **past tense**.

When you're using these two sentences, don't use **please**. It's already polite enough!

ASKING FOR AND GIVING PERMISSION:

When you ask for permission to use something that belongs to someone else you have to do your best to be polite. It is desirable to use the word "**please**."

Asking for Permission:

- **Can** I go out, please?
- **May** I open the window, please?
- Please, **can** I have a look at your photo album?
- Please, **may** I taste that hot spicy couscous dish?
- **Do you mind if** I smoke?
- **Would you mind if** I asked you something?
- **Is it okay if** I sit here?
- **Would it be all right if** I borrowed your mobile Phone?

Giving Permission:

- Yes, please do.
- Sure, go ahead.
- Sure.
- No problem.
- Please feel free.

Refusing to give permission:

- No, please don't.
- I'm sorry, but that's not possible.
- I'm afraid, but you can't.

4.2.3 Expressing Greetings

The first step in starting a conversation is your greeting. This is what you say at the very first moment that you see someone or speak on the telephone.

And this is the first impression a new person will have about you when you speak.

When greeting someone, it is important to use the appropriate level of formality for each situation.

English Greetings for Professional/Formal Situations

There are many situations in which we may need more **formal** or **business professional** language in English. Some common examples include:

- Business meetings & negotiations
- At a job interview
- Communicating with high-level management
- Saying hello to the company president or CEO
- Showing respect to elderly individuals or people we do not know well
- Meeting new business colleagues
- Communicating with new clients, high-level clients, angry clients

In these situations we use more formal or professional language to show respect, to show the importance of a situation or the person or to keep a professional tone. Use the example words and expressions below to appropriately greet individuals or groups and start conversations.

Good morning / Good afternoon / Good Evening

This is the most common form of greeting in a formal situation and is appropriate to use anytime – with colleagues, business clients, formal relationships, new neighbors, etc.

To be particularly respectful, you can also include the person's last name, for example: "*Good morning, Ms Jones.*" If you know someone well, you can also use the first name.

When you are greeting a group of people – for example at a meeting – you can also say something such as:

- *Good morning, everyone. I hope you are doing well this morning.*

Hello. How do you do?

This is used when meeting someone for the first time and is very formal. It may be used in a formal business situation or a formal dinner party event.

Be careful. This is not really a "How are you?" question. It is really a simple greeting and has a similar meaning to "*Nice to meet you.*"

Nice to meet you. / Pleased to meet you.

You are probably already familiar with these expressions from your English studies as they are common in many English books.

These expressions are best used in formal or business situations when you meet someone for the first time, for example, A: "*Good morning. How do you do? I'm Josef Rammas with X Company.*" B: "*Pleased to meet you Mr. Rammas.*"

How have you been doing? / How have you been?

This is a very simple, polite and appropriate question to use to start a conversation in a business or formal situation. It is a respectful way to ask "How are you?" with someone you have not seen in a long time or someone you do not see every day.

English Greetings for Informal Situations:

With colleagues you know well, clients you have developed a relationship with or people who are acquaintances of yours (not close friends or family, but people you are friendly with), it is appropriate to be a little more relaxed with the language.

Example situations include:

- In the office with your team and colleagues
- Meeting or a lunch with a regular client
- Networking events
- Trade show or job fair
- Conferences

- Greeting neighbors
- Seeing an acquaintance unexpectedly (for example, seeing someone you know at the grocery store or in a restaurant)

It is often also very common to shake hands with someone when you greet them. This is common for business contacts and acquaintances.

Hello / Hi / Hey

Hello and hi are very common and appropriate to use in more informal situations. Most of the time, people include the person's first name (English speakers tend to be more informal generally speaking).

- *Hello, Susan.*
- *Hi, Lara.*

Hey should be reserved for people you know well. This is the most informal of these 3 greetings but it is definitely appropriate for people in your office you see every day and your close work colleagues.

How are you? / How are you doing? / How is it going?

Most of the time we follow "hello" or "hi" with one of these questions.

Careful! These questions should have very simple answers and should be focused on the positive or neutral. You should not answer with a list of everything you did during the day nor should you provide a negative answer.

Example answers include:

- *Fine, thanks. And you?*
- *Great! You?*
- *Hi, Susan – good thanks. How about you?*
- *Doing well. And how have you been?*
- *Not bad. And you? How are you?*
- *Hello, Lara. How are you?**

*Yes, sometimes the answer is with the same question (remember – we have this same situation in Business Professional greetings with *How do you do?*). This is often confusing the first time you hear it or experience it. Remember – these questions can also be a greeting, not a real question. This is commonly used when passing or walking by someone you know but you have no time to talk.

Good to see you. / It's great to see you. / Nice to see you.

You can use these expressions when you have not seen someone in a long time or when you see someone unexpectedly.

For example, meeting a client for a lunch, seeing a business contact at a meeting or seeing an acquaintance at the grocery store.

These expressions can be used:

- Immediately after saying hello or hi in the greeting. For example, *Hello, Susan. It's good to see you!*
- As part of your closing, after you finish a short conversation. For example, *Well, it was great to see you. I have to get going. Have a good day. Goodbye.*

Long-time, no see. / It's been awhile. / When was the last time we saw each other?

These expressions are used when you have not seen someone for a long time. These are also great expressions to use to start a little small talk. The question "*When was the last time we saw each other?*" is an easy way to start a conversation about what has happened since you last saw each other.

How have you been? / How have things been going (since I last saw you)? / What have you been up to?

These questions are often used after an expression such as, "Long-time, no see" or "It's been awhile."

These are similar to asking "*How are you?*" and are great ways to start some small talk. The questions invite the person to say how they are doing or to share any new, interesting information they are comfortable sharing. For example:

- *Great thanks. Did you hear we are moving to California next month?*
- *Doing well. We've just returned from our summer vacation. And how about you?*
- *Nothing to complain about! The family is good and work is fine. Just the same old, same old. What about you?*

4.2.4 Apologies and Gratitude

Apologies

Apologies are a funny thing. Some are accepted and some aren't. Certain apologies are accepted by some, and not others. For leaders and managers of all types, knowing when and how to communicate a prompt and sincere apology is one of the keys to earning the respect of those around you.

With that said, consider some of the dos and don'ts when it comes to apologizing:

- **Apologize quickly.** If it takes longer than 24 hours—especially in a high-profile or very public situation—people become suspect. When you do apologize, do it willingly in a proactive fashion, instead of waiting to have your back against the wall and after testing the public reaction to the situation.
- **When apologizing, give specifics.** What exactly are you apologizing for? Lawyers often tell their clients to be vague and general when apologizing. And if there is more than one thing to apologize for, they recommend apologizing for the least embarrassing mistake. Yet, communication experts know that apologies must be specific to be

accepted. When using vague generalities in an apology, most audiences don't buy it, because they are not convinced you are really acknowledging what exactly you did wrong.

- **When apologizing, talk directly about what you are going to do to fix the situation, if possible.** Just saying you are going to “fix it” isn't enough. How are you going to fix it? How are you going to measure whether the same mistake is made again? It is easy to say, “I'm sorry. This isn't going to happen again.” It is a lot harder to say, “I take responsibility and apologize for X and am going to do XYZ to make sure it never happens again.”
- **Apologize face-to-face.** Do not rely on e-mail or an organization-wide memo sent to employees to express your apology. That is the easy way out and sends the message that you are afraid to confront the situation head on. We all make mistakes, so when you do, apologize in person, face-to-face, and be willing and open to receive feedback and answer any questions from those in your audience. Doing so sends the message that you truly care about how your mistake impacted them and that you are interested in hearing their perspective.
- **Apologies must pass the credibility test.** Sometimes, no matter how sincere you can be when apologizing, if your offense or mistake is so egregious, it is going to fall on deaf ears. That is not to say that you can't rebound from such a situation, however, it means you will have to go the extra mile in terms of your apology as well as the actions you take after you apologize to show that you are willing to put in the time and effort to make things right.
- **Move on.** In most situations, if you apologize keeping the above tips and tools in mind, your apology will be accepted and everyone can move on with the work at hand. However, if you feel you have done everything in your power to truly apologize and for reasons outside your control your apology is not accepted, you need to let it go and move on. Overthinking or carrying the extra weight of the unaccepted apology could cause you to lose focus, thereby increasing the potential of future mistakes, and nothing good will come of that.

Gratitude

Think about the people around you, who have helped you along the way. And make sure your communication with them includes a healthy dose of gratitude. Support should always lead to gratitude. And, gratitude usually leads to more support.

Gratitude is a positive emotion felt after being the beneficiary of some sort of gift. It is also a social emotion often directed towards a person (the giver of a gift) or felt towards a higher power.

So, to help you build your appreciation muscle, here are ten simple ways to add the practice of it to your daily life at work and at home.

- Say “please” and “thank you.”

This should be an easy one – but most people are “please” and “thank you” poor. Make it a habit to ALWAYS say please and thank you. Practicing kindness on a regular basis is an important way to show everyone you appreciate them.

- **Catch someone doing something right.**

Pay attention to things going on around you and when something is going well, say so! Pop your head in a cubby and say something like “wow, you are doing a great job.” Tell your child you love the project they are working on.

- **Show genuine interest.**

Take notice of pictures, what someone is wearing, or something else you like about them. Show them that you care about who they are.

- **Go to lunch or take a break.**

Give the gift of your time — go to lunch, take a break, or go for a walk and connect with someone on a more personal basis.

- **Give a small gift.**

Give a favorite coffee drink, candy bar, or flower to someone you appreciate and just say “thanks for all you do”. It can be as simple as a sticky note with that same sentiment.

- **Create traditions.**

Come up with a silly award to pass around or show at staff meetings to acknowledge the hard work that’s going on, like the longest phone call from a customer, or the funniest incident. Or have everyone write down one person they appreciate and why, and put them in a hat. Draw one out for a prize. This is also really fun to do at home!

- **Celebrate successes.**

When things go right, celebrate! Acknowledge everyone involved, even for the small stuff. It can make a huge difference in office *and* family morale.

- **Say it out loud.**

Tell someone you appreciate them in front of others. Tell your spouse you are thankful for him in front of the kids. Acknowledge someone’s work in a staff meeting.

- **Tell their boss.**

Don’t you wish someone would do that for you? What a powerful way to show gratitude that can have a lasting impact!

Check Your Progress 1:

1. What are probing questions good for? How are they different from leading questions?

Ans. _____

2. What is the importance of being polite?

Ans. _____

3. _____ is a greeting that should be used for people you know well whereas _____ may be used with other people.

4. Why is an expression of gratitude necessary?

Ans. _____

4.3 JOB INTERVIEWS

The more you know about the style of the interview, the better you can prepare.

The Telephone Interview

Often companies request an initial telephone interview before inviting you in for a face to face meeting in order to get a better understanding of the type of candidate you are. The one benefit of this is that you can have your notes out in front of you. You should do just as much preparation as you would for a face to face interview, and remember that your first impression is vital. Some people are better meeting in person than on the phone, so make sure that you speak confidently, with good pace and try to answer all the questions that are asked.

The Face-to-Face Interview

This can be a meeting between you and one member of staff or even two members.

The Panel Interview

These interviews involve a number of people sitting as a panel with one as chairperson. This type of interview is popular within the public sector.

The Group Interview

Several candidates are present at this type of interview. You will be asked to interact with each other by usually a group discussion. You might even be given a task to do as a team, so make sure you speak up and give your opinion.

The Sequential Interview

These are several interviews in turn with a different interviewer each time. Usually, each interviewer asks questions to test different sets of competencies. However, if you are asked the same questions, just make sure you answer each one as fully as the previous time.

The Lunch / Dinner Interview

This type of interview gives the employer a chance to assess your communication and interpersonal skills as well as your table manners!

All these types of interviews can take on different question formats, so once you've checked with your potential employer which type of interview you'll be attending, get preparing! Here's a list of interview formats that you should prepare your answers for;

Competency Based Interviews

These are structured to reflect the competencies the employer is seeking for the particular job. These will usually be detailed in the job spec so make sure you read it through, and have your answers ready for questions such as "Give me an example of a time you worked as a team to achieve a common goal."

Formal / Informal Interviews

Some interviews may be very formal, others may be very informal and seem like just a chat about your interests. However, it is important to remember that you are still being assessed, and topics should be friendly and clean!

Portfolio Based Interviews

In the design / digital or communications industry it is likely that you will be asked to take your portfolio along or show it online. Make sure all your work is up to date without too little or too much. Make sure that your images if in print are big enough for the interviewer to see properly, and always test your online portfolio on all Internet browsers before turning up.

The Second Interview

You've passed the first interview and you've had the call to arrange the second. Congratulations! But what else is there to prepare for? You did as much as you could for the first interview! Now is the time to look back and review. You may be asked the same questions you were asked before, so review them and brush up your answers. Review your research about the company; take a look at the 'About Us' section on their website, get to know their client base, search the latest news on the company and find out what the company is talking about.

General Interview Preparation

Here's a list of questions that you should consider your answers for when preparing...

- Why do you want this job?
- Why are you the best person for the job?
- What relevant experience do you have?
- Why are you interested in working for this company?
- What can you contribute to this company?
- What do you know about this company?
- What challenges are you looking for in a position?
- Why do you want to work for this company?
- Why should we hire you?
- What are your salary requirements?

4.4 Group Discussions

Group Discussion or **GD** is a type of discussion that involves people sharing ideas or activities. People in the group discussion are connected with one basic idea. Based on that idea, everyone in the group represents his/her perspective.

Types of Group Discussion

There are two types of Group Discussion, which are listed below:

- Topic-Based Group Discussion
- Case Study Based Group Discussion

Topic-Based Group Discussion

There are few candidates in a group, where each group is given any topic. The group members discuss the topic, which is called a Group Discussion.

Case Study Based Group Discussion

The Case study based Group Discussion is generally followed by the MBA Institutes, such as IIM, etc. In such a discussion, a problem is given, and the participants are asked to resolve them. The preparation time is also higher as compared to other discussions. The panelists test the teamwork and decision-making skills of the participants.

The participants need to active and updated with the things around them. It also tests the observation capability of the participants.

The example of Case study based topics can be 'Discussion between boss and manager'.

Rules of Group Discussion

There are some rules of a Group Discussion. The rules of Group Discussion are listed below:

- **Prepare well for the topic.**
The quick trick is to note all the important points during the preparation time. Do not write brief paragraphs. Try to write short points and explain them briefly in the discussion.
- **Be confident about your content**
It would help if you always were confident about your content. If you are not confident, you may hesitate while speaking, which will create a negative impression.
- **Participants Introduction**
Most participants only focus on their content. You should be aware during the introduction of all the participants in your group. To get attention, you can call out the person's name when the discussion gets diverted.
- **Body Language**
Always take care of your body language. Do not focus only on the content.
- **Leadership**
Try to take the lead in the group if you are confident about the topic and the knowledge.
- **Avoid false starts or commitments**
Do not initiate the discussion if you are not sure about your content. Do not present any wrong information.
- **Follow your Domain**
Every company has its own culture. Prepare your content according to the company requirements. For example, industrial companies will focus more on technical talks, while marketing companies seek the combination of creative and oriented content.
- **Do not fight**
In the Group Discussion, some candidates often get aggressive. Do not fight during the discussion. Most of the companies require sensitive and polite candidates rather than aggressive ones.

4.5 PRESENTATION SKILLS

Presenting information clearly and effectively is a key skill in getting your message across. Today, presentation skills are required in almost every field, and most of us are required to give presentations on occasions. While some people take this in their stride, others find it much more challenging.

It is, however, possible to improve your presentation skills with a bit of work.

There are different types of presentations, but they're all presentations. There are any number of occasions when you may be asked to speak in public or to a group of people. They include:

- Presenting or making a speech at a conference or event.
- Objecting to a planning proposal at a council meeting.
- Making a speech at a wedding.
- Proposing a vote of thanks to someone at a club or society.
- On behalf of a team, saying goodbye and presenting a gift to a colleague who is leaving.
- Seeking investment or a loan to help you set up a new business.

These can all be considered presentations.

They do not, however, all require the same approach. You would not, for example, use PowerPoint to thank a colleague who was leaving. It would be unusual (though it has been done) to use it in a speech at a wedding. However, a conference audience would be somewhat surprised NOT to see slides projected onto a screen.

It follows, therefore, that there is no single set of rules that apply to all presentations. There are, however, some things that every presentation opportunity has in common. These include:

- **You will present better if you have prepared effectively.** This does NOT necessarily mean that you have written out your speech verbatim and rehearsed it until you know it off by heart—although that might work for some people. It does, however, mean that you have to be confident that you are saying the right thing, in the right way, to the right people.
- **You need to be clear about your audience and your message.** Every presentation will be better if you have clearly considered the message that you want or need to convey, and how best to convey it to your audience. These two pieces of information drive your style, structure, content, and use of visual aids.
- **You must never overrun your allocated time.** In other words, don't outstay your welcome. Almost every speech or presentation is better if it is shorter. Nobody minds going for coffee early or finishing before they expected to do so. Everybody minds being held up.
- **Generally speaking, your audience starts on your side.** As a rule, your audience is there (more or less) voluntarily. They have chosen to listen to you, and they want to enjoy your presentation. The occasion is yours to lose.

When you present, you are in charge of the room. The audience has effectively handed you

control and is sitting back waiting for you to do something. You may have prepared a specific talk, but if you see that isn't working, you can always change it. You are, after all, the expert. You can, for example:

- Skip through some slides to a section that they may find more interesting;
- Ask your audience whether there is particular information that they were expecting that you are not providing;
- Suggest that everyone looks a bit sleepy, and maybe it would be better to start questions early, or have a discussion; or
- Ask the audience at the start of the presentation what they are expecting and what they want you to cover. That way, you can tailor the presentation to fit their expectations.

Just as when you are facilitating, you want to help your audience get the most out of your presentation. The best way to do that is to accept feedback—which may include smiles, nods of interest, or people getting their phones out.

Check your progress 2:

1. What are some ways that will help you prepare for a telephone-interview well?

Ans. _____

2. How a topic-based GD is different from a case-study based GD?

Ans. _____

3. What are the essentials of a good presentation?

Ans. _____

4.6 SUMMING IT UP

Speaking skills are the skills that give us the ability to communicate effectively. These skills allow the speaker, to convey his message in a passionate, thoughtful, and convincing manner. Speaking skills also help to assure that one won't be misunderstood by those who are listening.

Asking questions, making requests and suggestions are an important part of speaking skills. Expressing greetings, apologies and gratitude are an inherent part of efficient speaking skills. These skills allow the speaker to communicate effectively while interacting in a business or social setup.

Participation in group discussions, presentation skills and the ability to face job interviews confidently reflect the speaking skills of the person concerned.

4.7 Further Reading

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- Pease, Allan and Barbara Pease. The Definitive Book of Body Language. New Delhi: Manjul Publishing House, 2005.
- Sharma, R.C. and Krishna Mohan. Business Correspondence and Report Writing. Delhi: McGraw, 2013.

4.8 QUESTIONS FOR PRACTICE

- Q1. What is the importance of speaking skills in communication?
- Q2. What is the difference between open and closed questions?
- Q3. What should be kept in mind while making requests and questions?
- Q4. What could be the various forms of greetings in formal and informal situations?
- Q5. When and why should a formal apology be offered?
- Q6. Why is it necessary to express gratitude?
- Q7. Name some different formats of job interviews.
- Q8. How can you prepare well for a group discussion?
- Q9. What should you do to make a viable presentation?

Section – B

BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT 5- READING COMPREHENSION

STRUCTURE:

5.0 OBJECTIVES

5.1 INTRODUCTION

5.2 GENERAL REASONS FOR READING

5.3 FACTORS AFFECTING READING EFFICIENCY:

5.4 READING PROCESS

5.5 READING DIFFERENT TYPES OF TEXTS

5.6 KWL READING STRATEGY

5.7 TYPES OR GEARS OF READING

5.8 SQ3R APPROACH

5.9 VISUAL REGRESSION AND VISUAL WANDERING

5.10 TECHNIQUES FOR IMPROVING RETENTION

5.11 LET'S SUM UP

5.12 QUESTIONS FOR PRACTICE

5.13 REFERENCES

5.0 OBJECTIVES:

After studying this unit, students will be able to:

- State the process of Reading;
- Explain the reading of different texts types;
- Describe different types of reading;
- Understand the techniques of improving Retention;
- Describe the SQ3R Approach;
- Understand the difference between visual regression and visual wandering.

5.1 INTRODUCTION:

The four skills of communication are reading, writing, speaking, and listening. Though each skill has its own importance, efficiency in one is dependent upon and also affects the efficiency

in the other. We begin our day by picking up the newspaper and reading the headlines. During the day we read our emails, letters, other books and magazines. While going on the road, we read banners and advertisements on the boards, and before going to bed we read our prayers. Knowingly or unknowingly we spend a lot of time on reading. Executives working in business, industrial, organisations depend daily on the information contained in the official manuals, newspapers, magazines, books, journals, letters, business reports, legislations and office orders. The success of any organisation depends upon its executive's ability to read and understand the material quickly and adequately. It is important to note that one must read efficiently so as to understand and retain the studied material for a longer period. At the same time, after knowing how to read efficiently, retention can be improved by sharpening the skills of reading.

Reading as a part of our daily life, expands the horizons of our awareness. It makes us liberated. The more we read, the freer we become. It is an indispensable activity that we perform consciously or unconsciously daily. We should, of course, read regularly. And then we should talk about our reading, which helps us to better understand what we have read and this enriches us.

Definition:

Reading is a process of meaning making from a print, usually visual, involving the identification of the symbols or signs or decoding, word recognition, comprehension and interpretation in a fluent manner, based on background knowledge.

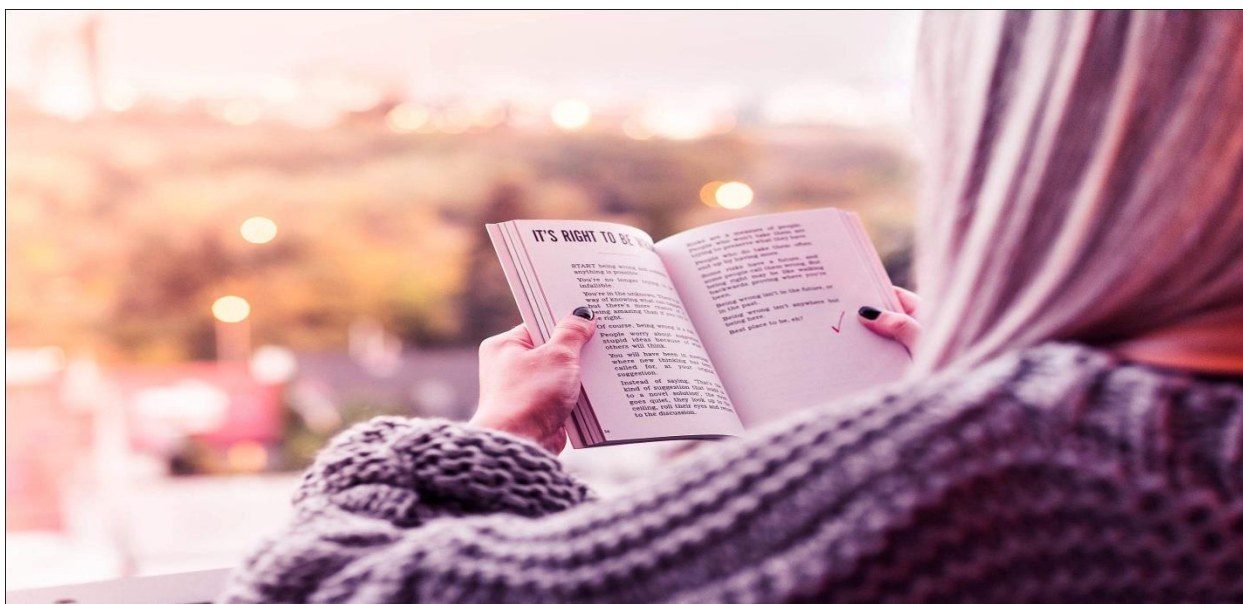
Valid reading assessments, therefore, evaluate students' ability to apply their knowledge, skills and strategies to reading situations that are representative of those they encounter in their daily lives.

5.2 GENERAL REASONS FOR READING:

Everyone has a different reason for reading. It may be for information, literary pleasure, literary experience, for growth, for learning, for responding, for enquiry, etc. People read, think and use text's content depending on the nature of text and their requirement. It can be explained in the following ways:

1. Reading for growth: More a person reads, more he grows. The habit of reading is necessary for managing the world around us practically. It is the transmission of ideas, facts, feelings and decisions from the mind and the soul of an author to the mind and soul of the reader. So reading is growth, moral development, and enrichment.

2. When reading is done for Literary Experience: The reader generally reads articles, novels, short stories, poems, plays and essays, and indulges into exploration of the human condition and the interplay among events, emotions and possibilities in the texts. The reader attempts to know what and how the writer might write in these specific genres and forming expectations of how the text will be organized. He is able to guess how the writer explores or uncovers experiences with a feeling of empathy. So, the reader in this way gains a lot of different situational experiences after reading the text.



(<https://picjumbo.com/reading-a-book-free-photo/>)

3. Reading for responding: Reading acts as a stimulus to images memories and in the identification of fresh and creative thoughts. Reading contributes to the development of values in life. It generates reassurance and makes people achieve experience and knowledge. It also injects curiosity about and zest for living, and develops compassion and courage in a person's personality. Reading, like thinking or problem-solving, occurs always in some context. The cognitive processes involved in reading are those of assimilation and accommodation.

4. Reading for learning: In conducting the reading as an enquiry, a person gathers and processes information from the text. He or she should raise questions on the text and develop hypothesis while going through the pages. Also one should test and evaluate the validity of findings obtained through reading. The reader must program his reading, selecting the text, raising questions, drawing inferences and reaching conclusions.

5. Reading for Information: For this kind of reading, the readers usually look for articles, chapters, entries in magazines, newspapers, textbooks, encyclopedias and catalogs, or maybe entire books on the required topics.

6. Reading to Perform a Task: This involves reading documents such as bus or train schedules, directions for games, classroom and laboratory procedures, tax or insurance forms, recipes, voter registration materials, maps, referenda, consumer warranties and office memos. It requires understanding of the purposes and structure of documents which guide the selection, understanding and application of information.

5.3 FACTORS AFFECTING READING EFFICIENCY:

The factors which affect reading speed, comprehension ability and overall reading efficiency of a person have been observed to vary from one person to another. Though the list of these factors may be very exhaustive, some of the factors are listed below:

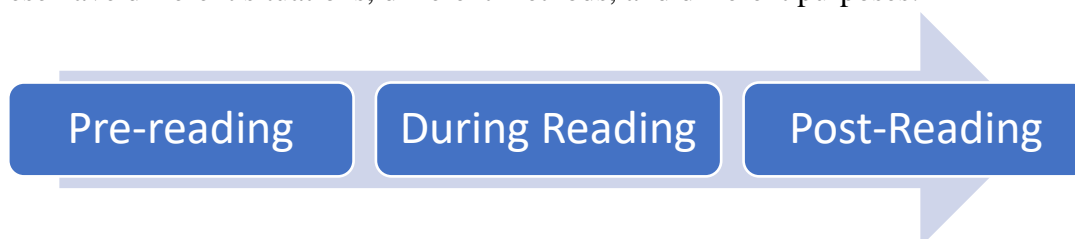
- Educational background: A well educated person may have a higher reading efficiency than one who is illiterate.
- Physical ability: Sometimes some physical defects in a person may hinder his efficiency to read and comprehend.
- Mental ability: People have different mental abilities. While some are born intellectual others acquire intelligence through their efforts. A higher mental capability will definitely lead to a better reading efficiency and retention.
- Interest: If the reader finds reading material interesting he will definitely read it faster understand it and retain it for a longer time. On the other hand, if the reading material is boring or not of interest to the reader, his efficiency will be hindered accordingly.
- Practice: Reading speed is a by product of practice and time spent on reading. Avid readers enhance their reading skills by stepping up their reading. It is rightly said 'practice makes a man perfect'.

Check Your Progress-1:

- Define reading.
- How does educational background affect reading comprehension?

5.4 READING PROCESS:

The process of reading involve: pre-reading state, during-reading and post-reading stages. These have different situations, different methods, and different purposes:



Pre-reading or Deciding the Purpose:

As it is the initial stage, the reader begins to activate prior knowledge, followed by selecting and previewing of the texts, and deciding the purpose. Then he puts up certain questions while choosing the text. A variety of strategies like KWL, Anticipation Guide, Pre-read Prep, questioning, etc. can be applied to activate this critical reading process. The best way is to start critical reading using the skimming method covering the pages you plan to read and get a general idea out of it. Look at section headings, topic sentences and chapter titles to formulate some ideas about what the author is going to address in the text. This step allows the students to contemplate about the ways the chosen text might connect to self, text, and world.

During Reading or Gaining an access:

As you read, in addition to annotations, make a working outline, keeping in mind the ideas you noted in your pre-reading. The reader will be able to understand not only structure, but also observe how the argument is formulated. So as said earlier, repetition and practice makes the students effective critical readers.

While writing down the summary of a text one should review the purpose of the reading conducted by him, the author's argument/point of view, the organizational logic and structure, key concepts used by the author, and material covered. Also, consider in your summary how the reading connects back to the lecture, discussion or lab work you have done for the class. Now the reader has read a lot and comprehended the content which confirms his or her predictions, questions, thoughts and some non-verbal sounds "ah ha's". Here, discussions, rewriting, and retelling prove beneficial. When he re-reads the same content, this enables him to validate its meaning and connections to him and to the writer. Thorough and repeated reading process enable readers to better develop their writer styles and strengthens the vocabulary.

[illegible]

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Think Aloud – In literacy instruction, this is a meta-cognitive technique or strategy in which the teacher verbalizes aloud while reading a selection orally, thus modeling the process of comprehension (vocabulary, connections, questions, etc.). An extension of the think aloud is the recording of the spoken thoughts, thereby providing insight into the thinking processes involved in writing.

5.5 READING DIFFERENT TYPES OF TEXTS:

There is a wide variety of reading material available if one has an intention of reading. Choosing the right kind of reading material depends on the mood of the person, need of the hour i.e., whether the reader wants to read for pleasure, or to gain information or the purpose is to conduct an in-depth research. So, one can choose any kind of text depending upon the availability. So we need to understand, first of all, the different types of texts available and their distinct characteristics. Following are some of them:

Discussion Texts:

Sometimes, the purpose of the reader may be to participate in a discussion. So as to explore more points and information and to participate in the discussion effectively, the reader will have to make choice from discussion texts. Discussion texts help in providing some background detailed information on the topic. More similar texts on the same topic can be read which will help the reader in contributing in the discussion in an impressive way. In these texts, writers provide straightforward information and make use of diagrams and charts to support their arguments. Usually these are written in the present tense.

Explanatory Texts:

These texts concentrate on the causes and reasons of why certain things happen and so they help providing more than just the straightforward information. Explanatory texts generally begin with a simple statement introducing the topic needed to be explored, for example, “Weather these days is changing frequently.” Then the various steps are explained one by one. Time connectives such as *first*, *after*, *then*, *next*, *finally* etc. are used. To elaborate on the topic, diagrams, flowcharts, illustrations, etc., are used. Sentences have direct addressing e.g. “You’ll be surprised to learn...”, etc.

Instructional or Procedural Texts:

Instructions or procedural texts throw light on the rules or processes to be followed for doing something specific. Like, in the case of instructions about games, household appliances, processes or in recipes, etc. There are lot of similarities between explanatory texts and instructional / procedural texts but the only difference is that instructions or procedural texts tell you what to do, while explanatory texts describe something. Process is described step-by-step using bullet points, numbers, etc. Sometimes, the diagrams or illustrations may replace the written text entirely.

Persuasion Texts:

As the title indicates, the main aim of persuasive type texts is to convince the reader about the possible merits of adopting a particular viewpoint or taking a specific course of action. Usually, starting with an effective opening statement, or thesis statement, persuasive texts start by summing up the viewpoint to be presented. The paragraphs are used to organize, present, and elaborate on different aspects of the topic. A closing statement then restates and reinforces the original conclusion of the text. These texts use facts and evidence to support arguments. These texts move from a general point to specific points.

Literary Text Types:

Another important category is text or genre types in literature. Understanding the various aspects of the different writing genres helps the reader to steer his way to gain such ability to write something very useful and effective. Moreover, this helps the reader in making his own text compositions. He will also be able to organize his own work as per his need.

Readers should be given an exposure to as many different genres as possible, and of course, opportunities to explore how these text types operate. Following are the types of literary texts:

Poetry: Poetry is written in different forms, and sometimes, these forms come with their own specific purposes. Poetry is usually written to entertain, to inform, to amuse, to share knowledge, pass on culture, to advance culture, etc. Like, the purpose of writing elegies is to either praise or mourn a person, and limericks, on the other hand are crafted to amuse readers. The different types of poetry make use of a variety of different structures, metre, rhythm, rhyme schemes, rhythmical patterns, grammatical patterns, and line and stanza length. Language in poetry usually appeals to the readers. Imagery and literary devices are used to control the readers' mind.

Narrative: Narration of any incident or happening or anything which may be told like a story is the basic idea about narratives. Like, myths narrate about the natural phenomena and legends, essentially, passing on the cultural beliefs. These generally entertain and inform readers and allow the writers to express themselves creatively and imaginatively. Some more narrative text types are myths, fables, traditional tales, novels, short stories, etc, almost all of these begin by establishing setting and introducing characters, followed by conflicts, problems or complications related to the narrated events. Climax or a resolution is achieved at the end of the story. These are usually the most interesting of all the above mentioned text types, and usually the plot keeps the reader glued to it till the end.

Drama: Drama is a means of social commentary, communicating culture, amusing, and informing at the same time. It is quite similar to narrative storytelling. But drama narrates the story through enacting it on the stage, involving dialogue. Audience or the reader plays an important role here. Extensive use of dialogue and occasional stage directions are some essential elements of a dramatic text type. These are also source of information, and readers find them quite interesting.

Check your progress-2:

Fill in the blanks:

- is the initial stage, when the reader begins to activate prior knowledge.
- is a small piece of paper with a re-adherable strip of glue on its back.
- texts throw light on the rules or processes to be followed for doing something specific.

5.6 K-W-L READING STRATEGY:

KWL is most often used with expository reading materials, such as classroom textbooks, research articles, and journalistic pieces. The K-W-L strategy is a useful tool for teaching reading comprehension. The technique ties together students' prior knowledge, their desire to learn more, and the conclusions of their learning.



(<https://unsplash.com/photos/XECZHb6NoFo>)

Importance of the K-W-L Strategy

KWL is an acronym for 'know-want to know-learn', found to be an effective reading strategy. As per this strategy charts are created and labeled- K (Know), W (Want to know), and L (learned). On the chart with alphabet K, students will list everything they know about the topic of discussion, based on their previous knowledge. On the chart with the letter W, students are supposed to enlist what they want to know about the topic. These two steps should be performed before the reader starts reading. Under the letter L, students make list of everything that they have learnt after completing their reading. This strategy is useful for individuals as well as in group setting.

It is an instructional technique helpful in improving reading comprehension among the struggling readers. It also improves a student's ability to remember the material. This method is easy to apply and after usage brings forth desired positive results among the readers. The applicants are able to learn efficiently and have been observed to retain. Teachers are able to

activate the students' prior knowledge about a certain topic. This method also promotes research, active reading, and enhances learning. It is basically, a pre-reading strategy. KWL also helps to:

- **Promotes Active Learning** – Researches have shown that students are able to better comprehend topics and remember them if they actively participate in the activity. KWL method results into active learning by allowing teachers to assess their students' learning levels.
- **Encourages Academic Success** – As the participants are actively involved, they are more connected to the class and the subject matter. Interaction of such students with classmates and the teacher increases their chance for academic success.

5.7 TYPES OR GEARS OF READING:

For reading well it is essential to adopt the right approach to reading a text. Each piece of material decides the approach to be followed. The sense of good reading is to be flexible. The term flexibility in approach means first to decide the speed for a material beforehand, secondly, to vary the speed according to the changes encountered. The approach to reading is with regard to using gears like we do while driving a car. We change gears as we speed up. There are four gears for the sake of classification of reading which are as followed:

- **Study reading:** This approach is applied when the text is very difficult or 100% comprehension of the text is required. Here the reading speed ranges from 50- 200 words per minute. This is called study reading. Sometimes, the same material is read more than once. This gear is called studying also. It also depends on the purpose of memorizing the text. Such a text is to be read logically considering the problems in the text and tackling them so that the mind finds it easy to assimilate. This is a slow but highly powerful gear of reading with lots of comprehension.
- **Slow reading:** This type of reading ranges from 200 - 300 words per minute. It is the normal reading speed generally followed by all. This reading is also specifically used when the text is difficult. Normally, it is considered to be an inefficient reading. In this type of reading, word by word progress or line by line progress is done on the basis of the text.
- **Rapid reading:** The speed in this gear of reading is between 300 to 800 words per minute. This is considered to be the most efficient and the most useful gear or approach of reading, and here one has to practice hard to maintain the speed of reading. The efficiency of reading does not imply understanding each and every word in the very first reading of the text. This approach is used for the texts of average difficulty level, with only 60 to 70% comprehension. However, for efficient rapid reading one needs to do regular breathing exercises.
- **Skimming:** This is the fastest gear. It is a reading tool or approach for a busy reader. Skimming does not involve reading every word. In this method we intentionally miss words, skip sentences, and sometimes paragraphs too. The speed in skimming ranges from 600-60 thousand words per minute. The comprehension value of this approach is

obviously very less. It is mostly used for getting an overall view of a passage or for finding some specific information from a text. It neither involves line by line progress nor implies reading words in block. Further there are three types of skimming, namely, scanning, sampling and locating:

- a) Scanning: In scanning we do not move eyes rhythmically in blocks of words across the page of the text. We allow our eyes to wander around the page without regular fixations. Our eyes move wherever they like to move trying to pick out important words. Scanning may begin from the top or the bottom of the page unlike the regular reading practice beginning at the top. In scanning that begins at the bottom, the reader gradually moves upwards. In scanning one can move his or her eyes diagonally across the page or sometimes even erratically all over the page. The important requisite in scanning is that the reader should not make line by line progress. It doesn't matter if some parts of the text are missed. In this approach of reading we not only try to see a general impression of the text we read but also do it as quickly as we can. We can practice skimming by taking a newspaper article, setting a time limit.
- b) Sampling: Sampling differs from scanning in technique and approach but achieves a similar result. In sampling the first step is to choose certain parts of the text that possibly give an outline picture of the whole text. We may, for example, see the introductory paragraph of a text for reading or may even start reading the first line of each paragraph of the written material. For sampling a book we may choose the introduction and conclusion for reading and look at all the chapter headings. Sampling is a more structured way of reading than scanning to achieve the same result that is the general outline of a text.
- c) Locating: Locating is to find some material in a text. If we require certain information from a document it is futile to waste time reading it all. We can use the deduction to discover what we require. We do locating using the index given at the end of a book or through the table of contents given at the beginning and then we note the way the sections are headed. Practicing it regularly one may locate details, find relevant parts and extract information from a mass of text faster each time. Skimming is, therefore, a very fast mode of reading but, indeed, it has a very poor capacity of comprehension and retention of a text. However, if combined with other methods it may prove to be a useful aid to understanding. It is a poor technique on its own unless it is used to obtain specific information or general understanding. However, for reading a great deal of material this method proves useful.
- Labelling: Labelling is also a kind of reading technique in which we group letters and label them for understanding. Using this method we try to remember that each letter is used to conceive a text. The words also make us recall the letters. In labelling we also recognise a series of facts in a paragraph or text relating to the same aspect of a subject. Each level reminds of the facts that come under it. Labelling helps as in framing questions, building a picture, or structure of the text. We also help ourselves in retention through labelling and further, the retention is reinforced by recalling the labels at regular intervals of reading.

Check Your Progress-3:

- Give full form of K-W-L reading strategy.
- Define skimming.
- Write a short note on how scanning and sampling are different?

5.8 SQ3R APPROACH:

SQ3R stands for **Survey, Question, Read, Recall** and **Review**.

It is a proven technique to sharpen text book reading skills. In college you will frequently be assigned multiple chapters for several different courses in books that can be quite complicated. SQ3R approach makes reading purposeful and meaningful so that you use your time most effectively. Here's how this strategy works.

Survey: Survey means to get an idea of what the chapter is about by reviewing the highlights. This can be done by:

- reading the title headings and subheadings
- taking notes of words that are *italics* or bold
- looking at charts, graphs, pictures, maps and other visual material
- reading captions
- reading the beginning and the end of the chapter

Question: As you survey the text ask a question for each section. Ask what, why, how, when, who, and where questions as they relate to the content. Here's how you can create questions:

- Turn the title headings and subheadings into questions.
- Rewrite the question at the end of the chapter or after each subheading in your own words.

Write down your questions. Questions help you pay attention, understand the text better, and recall the information more easily later on.

Read: Read one section of a chapter at a time actively looking for an answer to your question for that section. Pay attention to bold and italics in the text that authors use to mark important points. Be sure to review everything in the section, including tables, graphs and illustrations as these features can communicate the idea more powerfully than written text.

Recite: At the end of each section look up from the text, and in your own words recite and answer to your question for that section. Then write down your answer. Be sure to provide examples that support it.

Now repeat the question, read and recite steps for each section of the chapter. First ask question for the next section. Then read to find the answer. Finally, decide the answer in your own words and write it down. The written questions and answers will help you study in the future.

Review: After completing each chapter and reading assignment, review your notes. Identify the main points of the reading by looking for the most important idea in each section. Recite or write a brief summary of the chapter or assignment.

Review your study notes every week to help you remember the information. When it's time to study for your tests you will find you have created an invaluable guide. So,



(<https://miuc.org/sq3r-study-method/>)

5.9 VISUAL REGRESSION AND VISUAL WANDERING:

Visual regression is reading backward implying letting the eyes go back to the words and phrases previously read in the printed page. Contrary to this an efficient reader always makes a forward movement. Visual regression not only reduces the speed but also disrupts the smooth and continuous flow of meaning and interferes with one's comprehension. To get rid of this habit one may take the help of a 3 inch by 5 inch blank card placed on the top of the line of the written text. As a line is read it is concealed. This would force us to enhance our concentration and practice to understand the words or phrases when read simultaneously increasing the eye span so that fixations provide the appropriate clue to have the brain do the necessary mental activity and comprehend that. This blank card increases our speed of reading.

Visual regression apart from being due to a bad habit and elusive writing also occurs due to boredom and tiredness. Visual wandering on the other hand means drifting from the actual word for a line being read to something else on the printed page. It occurs because the reader may find something or some word more interesting or strange and unconventional as per his expectation. This may also occur because of elusiveness of the words and expressions resulting in boredom. The reader may go to seek some relief elsewhere on the page. This could be a picture, a diagram, something written in bold fonts for impressions, or something in italics, or

any other calligraphic detail. Visual wandering brings discontinuities in perception and understanding causing a decrease in the pace of reading.

Check Your Progress-4:

Give one word for the following:

- Surveying, Questioning, Reading, Recalling and Reviewing to sharpen text book reading skills.
- Drifting from the actual word for a line being read to something else on the printed page.

5.10 TECHNIQUES FOR IMPROVING RETENTION:

Memory is the store house of our experiences and learning. It is true that all the learning cannot be stored forever. But some experiences and teachings remain forever in our memory. The following steps will improve the practical ability to retain information:

- Using memory aids: Acronyms and abbreviations can be used as effective devices for improving retention. For example 4 P's of marketing refer to product, price, place, and promotion, and SWOT in strategic management refers to strengths and weaknesses opportunities and threats.
- Deciding priorities of retention: Human mind has the capability to retain vast amount of information. At the same time it is difficult to recall information from various layers of access. And the closer to the surface that information lies the easier it is to recall the same. For this the reader should decide his priorities of retention. Instead of retaining relevant information in his mind he should store and concentrate only on priority areas.
- Thinking: If the reader wants to retain reading material he must think about it. If one applies the mind with regard to significance of reading material its relationship with one's knowledge utility for future references, etc., will automatically contribute to his retention. Linking the reading material with some personal experiences and persons helps retain the same.
- Eye training: To become an efficient reader, eye training is an important requisite. Mind training is also important. Along with mind training we develop an appropriate strategy to get reading out of a written text, if we learn to use our mind while reading our eyes take care of themselves. For becoming efficient readers we must change ourselves into strategic readers who follow the appropriate system of reading to get the meaning out of the text.

- **Reinforcing:** Reinforcement means to concretize in the mind what has been read and learnt. This improves retention ability. A brief note should be prepared and periodical reviews of such notes should be done. After reading the speaker should speak to someone and explain in his own words what he has learnt. For improving the quality of repetitive input the materials read should be supplemented by audio visual lectures discussions, etc. The read information should be related with other material and should not be considered as an end only.
- **Ensuring determination:** It is rightly said where there is a will there is a way. A final set of procedures for retention involves the commitment to retain knowledge. While reading one gets a lot of information but he also keep only that piece of information which he intends to retain. If an individual does not have the will to retain, the retention is not possible.

5.11 LET'S SUM UP:

- Reading is one of the four communication skills.
- Various factors like educational qualification, interest, environment, etc., affect the reading efficiency of a person.
- Some of the basic techniques for improving retention are using memory aids; deciding priorities of retention, thinking and reinforcing.
- Visual regression is reading backward implying letting the eyes go back to the words and phrases previously read in the printed page. Contrary to this an efficient reader always makes a forward movement.
- KWL is an acronym for 'know-want to know-learn', found to be an effective reading strategy. As per this strategy charts are created and labelled- K (Know), W (Want to know), and L (learned).

5.12 EXERCISE QUESTIONS:

1. Throw light on the factors affecting reading.
2. How do visual regression and visual wandering affect reading?
3. Explain briefly the process of reading.
4. What are sticky notes?
5. What is the importance of KWL strategy?
6. Describe the SQ3R approach.
7. Define skimming and enlist its types.

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT-6: EFFECTIVE WRITTEN COMMUNICATION

STRUCTURE

6.0 OBJECTIVES

6.1 INTRODUCTION

6.2 BENEFITS OF WRITTEN COMMUNICATION

6.3 WRITING TYPES

6.4 ELEMENTS OF A GOOD WRITING STYLE

6.5 TIPS FOR EFFECTIVE WRITING

6.6 ART OF PARAGRAPH WRITING

6.7 NOTE MAKING

6.8 LET'S SUM UP

6.9 QUESTIONS FOR PRACTICE

6.10 REFERENCES

6.0 OBJECTIVES:

After studying this unit, you will be able to:

- State the meaning of writing skills;
- Explain note making;
- Describe the elements of writing style;
- Understand the benefits of written communication; and
- Recognize the structure of paragraph writing.

6.1 INTRODUCTION:

Written communication is used to express all kinds of messages to share stories, note financial transactions, record history, imagine the future, to express love, hatred, humour or melancholy. Writing gives you access to knowledge. Learning to write must go along with learning to read because one reinforces the other. Writing is an act of recording. The word written becomes fixed. Depending on what it is written with, its mark can remain preserved for a very long time.

An effective piece of writing is a combination of accurate grammar, spelling, language, style, selection of words and need to write.

6.2 BENEFITS OF WRITTEN COMMUNICATION:

- Written communication is permanent. Once the words are down on paper they are saved for future reference.
- Written communication is easier to understand. Complex messages can easily be understood.
- Written communication can be composed in advance. You can take as much time as you want to draft a message.
- Written communication is less prone to errors. Since the message is drafted in advance errors can be avoided.
- Written communication leaves a lasting impression. Visual representation leaves a lasting impression on the readers instead of oral representation.

6.3 WRITING TYPES:

- Narrative writing is written to narrate or relate any event, drama, story or dialogue.
- Descriptive writing is written to describe the cause and effect of a problem.
- Expository writing is used to create something new, attractive and unique.
- Argumentative or analytical writing is used to present arguments and opinions on specific issue.
- Impromptu writing is written for extempore topics in short length
- Research and term papers are written for knowledgeable and investigative writing.

6.4 ELEMENTS OF A GOOD WRITING STYLE:

Style in writing is the way we express ourselves in writing. Although there is not just one particular standard style, every writer follows a different one. Some of the key elements in an effective writing style are its simplicity, expression, readability, use of words, phrases, sentences, grammar, punctuation, and paragraphs for communicating facts and ideas clearly. Some more elements are elegance, content, organization and structure, etc. Good writing style always appeals the reader and keeps a reader's attention and interest intact. Good style communicates information effectively. The reader flows along with the writer seamlessly, from word to word, sentence to sentence, paragraph to paragraph, and one section of the paper to the next. On the contrary, poor writing style repels, bores and often confuses the reader. Following are some of the key points of effective writing style:

- Unity: Correct sentences with a regular plan.
- Coherence: Connection of the various parts of the sentences or ideas in a logical order.
- Variety: Same Idea in a variety of sentences.

EFFECTIVE WRITING SKILLS:

- SIMPLICITY
- USE OF LANGUAGE
- EXPRESSION
- CONTENT
- GRAMMAR AND PUNCTUATION
- CHOICE OF WORDS
- SENTENCES
- ORGANIZATION AND STRUCTURE
- HANDWRITING

- Economy: Limited number of words with complete idea.
- Proper selection: Appropriate words to make sentences.
- Sequence and ranking: Order of sentences according to their weightage.
- Simplicity: Choice of words to give a simple look to the sentences.

To be successful in career as well as any job or business, it is essential

to develop effective writing skills. There are many aspects of writing which should be taken care of while writing anything effectively. Following are some of them:

a) Simplicity:

Most important feature of effective writing is to maintain simplicity in style, choice of words, content and presentation. Unnecessary complicated language should be avoided. The message to be delivered should be clear. Furthermore, the factual presentation of data should not be swamped with sophisticated, lengthy sentences. Avoid using unnecessary jargons. This confuses even the most informed reader. Ensure that your abbreviations are standardized. Sometimes, authors invent their own jargons to ease the pressure on writing things in full. Be cautious of confusing your reader.

b) Use of language:

Language is everything in writing. It is the soul of writing one's expression of feelings, be it formal or informal. Language should be such that it is able to convey the message in a straightforward way. It should be simple, clear, precise and easy to understand.

c) Expression:

Best expression can only be done through use of correct words and sentences, which are authors' own depicting his point of view. The statements should be concise and clear with lesser number of difficult words. Vocabulary should be formal and factual to make the idea clear.

d) Content: The content is expected to be a logical development of ideas from one section to another, and within each section. The material chosen to express ideas should be citing evidences in support of those ideas. The sentences and content should be relevant, objective and specific.

e) Grammar and Punctuation:

Grammar and punctuation give life and meaning to sentences through which the message is put forth. Accurate writing helps in accurate reading. Meaning will only be clear if appropriate punctuation marks like, full stop, comma, inverted comma, etc. are used at the right place. Hyphens should be used, where they affect the sense; they are also helpful in lists of adjectives, to show which belongs together. Fragmented, incomplete and irrelevant sentences should be avoided as much as possible. The rules of punctuation are easy to learn and apply.

f) Choice of words:

Choice of correct words is as important as other elements of effective writing style. Common and simple words should be used. Jargons and clichés should be avoided. Overworked words and repetition of words is also not advisable. Straightforward, relevant, and meaningful words convey the message in the best manner.

g) Sentences:

Sentences should be kept under control. There should be variety in sentence length and paragraph length. The sentences should preferably be not very long or very short. Always remember that the right selection and placement of words make a good sentence. Short sentences produce a clear, easily-to-read style for factual material. Information which needs to be considered and held in tension with other information is better given in longer sentences.

h) Handwriting:

Handwriting is to be taken care of while we are writing a message by our hands. Otherwise, these days typed letters are preferred. Handwriting should be legible, not very flowery and oversized. It gives a good first impression, if it is beautiful.

i) Organization and structure:

For a well-organized and structured piece of writing, it is advisable to understand first what has to be written. Different texts like, reports, papers, articles, books, etc., have different outlines. There should be an effective opening, with a supportive main body and a meaningful conclusion. There should be cohesion and logical connection among the sentences and paragraphs.

Check your progress-1:

Mark true or false:

- Written communication is permanent.
- Overworked words and repetition of words is advisable.
- Research and term papers are written for knowledgeable and investigative writing.

6.5 TIPS FOR EFFECTIVE WRITING:

1. Cut the boring parts unless you are writing for personal reasons. You need to consider the attention of your readers. There is no point in writing content that is not useful, interesting or both.
2. Eliminate unnecessary words. Avoid using words like really, actually or extremely. They only distract the reader.
3. Write with passion. It's important to realise that unless you are excited about your writing no one else will be.
4. Keep it simple. It's more difficult to express yourself in the simplest possible manner. So keep your message short and simple.
5. Learn to thrive on criticism. Writing means putting yourself at the mercy of anonymous readers. Learn to make the most of the insults and distrust the praise.
6. Write all the time. The way you define yourself as a writer is that you write every time you have a free minute. Constant writing improves the quality of writing.
7. Write what you know. If you are confident of a topic you can think of writing. Otherwise it is better you stay away from writing. If you don't have an expertise. Reading and writing is the best way to develop oneself and put it on display.
8. Be unique. Your writing should be unique and should not replicate anyone's. Successful writing is all about trust and authority. It makes sense to write about your area of expertise.

6.6 ART OF PARAGRAPH WRITING:

Paragraph writing is also an art which requires a lot of practice. For any piece of writing to be impressive and meaningful, it must have a collection of paragraphs, with unity, cohesion and coherence. Paragraph is a collection of meaningful sentences with a single topic or idea. Paragraphs should have separate ideas. Every new paragraph takes the development of idea to the next level of meaning. With a change in paragraph, the reader expects a change in idea. To write an effective paragraph.

6.6.1 Structure of paragraphs:

There can be a variety of correct structures. It is important for a writer to understand where to use which structure. However, a commonly applicable structure is:

- **Topic Sentence:** This is the first sentence and it expresses the main point of the paragraph. It gives the paragraph a sense of direction.
- **Supporting Sentences:** These provide details that elaborate the main idea making use of examples, comparison, contrast, data, etc.
- **Concluding Sentence:** It is the last line of the paragraph, a rounding off, possibly by summarizing what has been said or drawing a logical conclusion from it.

6.6.2 Development of the paragraph:

A. Unity: Sense of unity if maintained in a paragraph means there is a connection or link of the ideas, as per the main topic of the paragraph. All the sentences speak about the main idea

of the paragraph and the reader flows with the writer while reading it. The momentum of reading remains the same till the end.

B. Coherence: This means that the information provided in the sentences should be organized in a logical manner, and plot or the idea is developing logically.

C. Topic Sentence: Topic sentence is the first sentence, expressing the main idea of the paragraph. It, in the beginning itself, conveys what the writer has in his mind. It should be carefully structured, with most suitable words. If the topic sentence is not impressive, sometimes, the reader is not motivated enough to read further. So it's a means of gripping the attention of the reader.

D. Development of the ideas: Every sentence or an idea, be it the topic sentence, the middle part of the paragraph or the concluding part. All must be effectively explained with the help of examples and evidences. The progress of ideas in proper sequence actually means development of the paragraph. Selected words should be relevant and easy to understand. Length of sentences must also be taken care of, keeping them not very long or short.

6.7 NOTE MAKING:

Making notes is one of the most essential tasks in the life of a student or a professional that can pave his way to success. If a student makes notes in time, can easily refer to them at the time of need or to recall the things done earlier. Notes keep a record of the reading and keep one focused on the ideas once developed on a particular topic. Note making requires a proper format to jot down the material read to avoid the confusion in the future reference. These should be legibly prepared for better understanding.

6.7.1 Note Making from reading:

There are different techniques in which notes can be made from reading. Some of these are as followed:

Summary: Summarize if you are a writer and want to store large amount of data. It broadly means that brief account of the main points should be given while making notes on any topic for stop it needs a great alertness on the part of the reader as he should be aware enough to decide what material to be deleted and what to be included. It gives him a very precise form of the piece he reads. This way the art of the précis writing is also inculcated in the writer while preparing the notes.

Paraphrasing: This actually means to restate the material in our own words. In other words we can say that it is simplifying the text and reproducing it. This does not require the exact wording of the attended material. In making a paraphrase of a given text the reader may have his or her own sequence as he or she understands the text after reading it. While paraphrasing we can abridge the examples. An important thing to be followed by the writer while paraphrasing is that he should not go out of track while simplifying the text. Rather he should explain the confusing and ambiguous expressions. He too can rearrange the text in terms of an easily understandable sequence, initiating the figure of speech, the technical jargon, clichés, idiomatic expressions and proverbs. An important thing to note here is that paraphrasing does not need a title as is required in Précis writing.

Quotation: The short word we used for this is “to quote”. It means to note down somebody’s comments, remarks, and sayings as it is in our notes. Here, we are every obligatory to use the punctuation marks. No change can be made while quoting these sentences, and so called quotations. We believe that some sentences or passages would make the paper more authentic and have more influence by their effective addition to the paper.

Check Your Progress-2:

- Define a paragraph.
- What is the importance of topic sentence in a paragraph?
- Define note making.

6.7.2 Some other ways of making notes:

Note making while listening: It is a very well way of noting down all the important points of the listener. Fresh information is noted while the listener is listening. So the chances of dropping anything important are very low.

Notes from memory: Here you need to observe both verbal and nonverbal communication of the speaker and to feed everything he speaks in your memory. It allows you to focus fully on the information being conveyed, but sometimes, that can result in dropping many important points from the mind.

Recording: This is one of the best methods for future reference. Many sources are available in the market to record the lectures. Through this way correctness of the message is ensured as it is recorded when the speaker is speaking. Though it takes time to listen again everything that surely lessens our interest too in the same topic, but still it promotes accuracy. Another advantage of this method is that the listener need not fully concentrate on the speaker while he's speaking.

Photocopying: This is the way of getting as it is information of the original text. Doubtlessly, the time and energy of the listener are saved here. But on the other hand, this is an expensive way of storing information as it causes wastage of papers.

Highlighting: This is the way you can adopt while reading text and making notes of it. Highlighting or underlining the important points that can be reviewed quickly gives assistance in revising the text at a glance. But the major drawback of this is that one needs to possess our own material as underlining or highlighting of the things in the borrowed books cannot be afforded.

6.7.3 Tips for Effective Note Making:

- Shapes, symbols, signs and abbreviations save time. While making notes in a business meeting writing a triangle against the list may simply mean that the list is in increasing order. Do's and don'ts categories can be shown with a tick or a cross symbol. A common code can be given to a group of similar things. This saves time, otherwise wasted in mere repetition.
- Change the size of the word. In the modern business scenario the shortage of time is one common challenge. Changing the font size to increase extremely big or minutely small, slanting or bold indicates emphasis or importance on a particular point in a meeting. Later on retaining for a good long period and to maintain the accuracy of these can be changed too with the right words and phrases.
- Making use of colours in note making. Using colour codes while making notes saves time and energy. Recognising colours is one of the appreciative trait of human beings. One can make a colour code for denoting certain tasks as green colour can be used to indicate completion, yellow in process or still to be completed, red colour can show the problems in completion or the impossibility of completing any task.
- Altering the position or location while writing also indicates the importance of the statement. Writing sometimes on the top, at the extreme left, or in the centre of the page, indicates the nature of the statement if it is a title or what.

6.8 LET'S SUM UP:

- Written communication has come to acquire great significance in the lives of individuals as well as businessmen.
- Written communication serves as a ready reference and is used for mass communication. It serves a legal defence and allows scope for change and modification of message before sending it.
- Paragraph writing is also an art which requires a lot of practice. For any piece of writing to be impressive and meaningful, it must have a collection of paragraphs, with unity, cohesion and coherence. Paragraph is a collection of meaningful sentences with a single topic or idea.
- Making notes keeps a record of the reading and listening by keeping one focused on the ideas once developed on a particular topic. Summarising and paraphrasing are some useful methods.

6.9 QUESTIONS FOR PRACTICE:

1. Enlist some benefits of written communication.
2. Describe the most essential elements of an effective writing style.
3. Explain the structure of a paragraph.
4. Write a paragraph on the following:
 - a) Mobile technology
 - b) Global warming
 - c) Deforestation
 - d) Social distancing
5. Differentiate between summary and paraphrasing.
6. Why do we make notes?
7. Throw light on some of the important tips for making notes.

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT 7: BUSINESS CORRESPONDENCE- I

STRUCTURE:

7.0 OBJECTIVES

7.1 INTRODUCTION

7.2 ESSENTIAL QUALITIES OF BUSINESS LETTERS

7.3 PARTS/ ELEMENTS OF BUSINESS LETTERS

7.4 TYPES OF BUSINESS LETTERS

7.5 LAYOUT OF BUSINESS LETTERS

7.6 RESUME AND CURRICULUM VITAE

7.7 EMAIL

7.8 LET'S SUM UP

7.9 QUESTIONS FOR PRACTICE

7.10 REFERENCES

7.0 OBJECTIVES:

After studying business correspondence, you will be able to:

- state the meaning of business correspondence;
- explain the importance of business correspondence;
- describe the essential qualities of a good business letter;
- identify the various parts of a business letter; and
- recognize the different types of letters used in business.

7.1 INTRODUCTION

Correspondence is communicating through the use of all sorts of letters as per the need of the communicator. We express our feelings, thoughts, etc., to our friends and relatives through letters that may be called personal correspondence. Letters form the most important form of business correspondence. There are various kinds of letters that go in and out of a business house. There are different occasions and contexts for which letters are written.

In the business world, there are various types of written communication. A businessman writes and receives letters in his day to-day transactions, which may be called business correspondence. It means a written communication between two parties. They exchange letters with supplier of goods. Customers may write letters to businessmen seeking information about availability of goods, price, quality, sample, etc., or place order for purchase of goods. So, business letters are a means through which communicator's views are expressed and ideas or information is communicated in writing in the process of business activities.

7.2 ESSENTIAL QUALITIES OF A GOOD BUSINESS LETTER

A letter should serve the purpose for which it is written. If a businessman writes a letter to the supplier for purchase of goods, the letter should contain all the relevant information relating to the product, mode of payment, packaging, transportation of goods, etc., clearly and specifically. Then there will not be any kind of confusion and delay in getting the goods. Here, the quality of paper used in the letter, its size, colour, etc., should also be kept in mind because it creates a positive impression in the mind of the receiver. Following are two essential qualities of a good business letter:

- Internal Qualities; and
- External Qualities

a) **Internal Qualities** - The internal qualities of a good business letter refer to the quality of language, its presentation, etc. These facilitate quick processing of the request and that leads to prompt action. Following are the various inner qualities of a good business letter:

Clarity: Both in thought and expression we have to be clear in our correspondence. He should therefore be clear about what information we are seeking or wishing to give. All the facts and figures must be expressed in the simplest language. The language should be clear, concise, so that the receiver understands the message immediately, easily and correctly. Ambiguous language creates confusion. The letter will serve the purpose only when the receiver understands it in the same manner in which it is intended by the sender.

Simplicity: Business letters will be effective and easily understood if there is simplicity of language. Keeping in mind the formality to be maintained, the message should be conveyed in such a way that the receiver instantly understands the appeal. It is advisable to use a polite personal touch which is more effective than the harsh, straightforward, stiff, detached style generally associated with business correspondence. Uncommon, unfamiliar, and difficult words should not be used.

Coherence: Effective letters present information in a logical order by careful use of linking devices, use of pronouns that are reference words, and repetition of keywords. Repetition of keywords gives the content of the letter a force. A skillful writer knows which words to repeat.

Persuasion: The main function of business communication is to persuade the receiver of the letter. Effective business letters are written in a variety of circumstances and for a variety of reasons. The basic purpose of an effective letter is to influence or to sell an idea to the readers.

Accuracy: The message written in the letter should be accurate and verifiable. This means that there are no errors in the usage of language - in grammar, spellings, punctuations, etc. An accurate letter is always appreciated.

Completeness: A complete letter is one that serves its purpose best and is able to provide all necessary information to the receiver. Like when we are sending an order it is desirable that we mention the detailed features of the goods required, like, quality, shape, colour, design, quantity, date of delivery, mode of transportation, etc.

Relevance: Avoid any kind of unnecessary information in the business letters. There should only be relevant details which may actually be required by the receiver. A letter should contain only essential information. Irrelevant information should not be mentioned while sending any business correspondence. This is one of the most important principles of business communication.

Care for culture: In an international correspondence we have to be especially careful in the choice of words so as not to offend the receiver who may be having a very different cultural background. We should avoid use of culturally derived words, slangs, colloquialism, idioms and phrases. It is best to write letters in simple general service list words that are universally understood and acceptable.

Timeliness: Business letter to be effective should have proper timing. Letter should be written and dispatched on time. Some messages carry a sense of urgency. Letters which carry such messages should reflect the associated urgency. It is not uncommon to see letters seeking some action by a specified date reaching the receiver after that date. This should be taken care of.

Courtesy: Courtesy and politeness are the best means to win the heart of the reader. It is advisable to exclude the words expressing feelings, like irritation or anger and statements that very often spoil communication. No receiver of a letter ever likes to be rated and told. In business letters, courtesy can be shown or expressed by using words like please, thank you, etc. It is advisable not to use sentences like “we cannot permit it any further”.

Neatness: Anything which is neat and clear always appeals, and if it is such a letter, it will definitely be impressive. Even if it is a handwritten or typed letter, it should be neat and attractive in appearance. Overwriting and cuttings should be avoided.

- b) External Qualities** - The external or outer qualities of a business letter are actually its appearance. Like before we speak our body speaks. Similarly is the case of letter writing, before we start reading the content of a formal letter, we have a look at it, like, colour of the paper, size of the paper, its paper quality, how it is folded and of course the envelope, etc. Let us discuss the various external qualities of a good business letter which are as followed:

Colour of the Paper: Colour of the paper should be chosen keeping in mind the colour of the text or ink, especially in case of hand written letter. It is better to use different colour for different types of letters, so that the receiver will identify the letters quickly and prompt action can be taken.

Size of the paper: Usually, standard sized paper (A4) should be used for writing business letters. The size of the paper should be in accordance with the nature of the letter, because in some cases legal sized papers are also used.

Quality of paper: The paper used should be in accordance with the economic status of the firm. Now-a-days the cost of the paper is very high. It also helps in documenting the letters properly.

Therefore, good paper should be used for original copy and ordinary paper may be used for duplicate copy. Good quality paper gives a favourable impression in the mind of the reader.

Folding the letter: It is advisable to fold the letter neatly, properly and uniformly. Care should be taken to give minimum folds to the letter so that it will fit the size of the envelope. If window envelope is used then folding should be done in such a way that the address of the receiver is clearly visible through the transparent part of the envelope.

Envelope - The size, colour, shape and quality of the envelope also needs special attention. It is necessary that size of the envelope should be according to the size of the letters. The business firms use different types of envelopes i.e., ordinary envelope, window envelope, laminated envelope, etc. In window envelope there is no need to write the address of the receiver separately on the envelope, as it is clearly visible through the transparent part on the face of the envelope, which may be called as window. In laminated envelopes a thin plastic sheet or cloth is pasted on the inner side that gives extra protection to letters from being damaged during transit.

Check Your Progress-1:

- Define correspondence.
- Enlist any five qualities of a good business letter.

7.3 PARTS/ELEMENTS OF A LETTER

Let us now learn about the different parts of a business letter. Following are the essential parts of a business letter:

1. Heading
2. Date
3. Reference
4. Inside Address
5. Subject
6. Salutation
7. Body of the letter
8. Complimentary close
9. Signature
10. Enclosures
11. Copy Circulation
12. Post Script

1. **Heading**– The heading also called letterhead contains the name and postal address of the business, E-mail address, Web-site address, Telephone Number, Fax Number, Trade Mark or logo of the business (if any)

2. **Date** - The date of the letter is of crucial importance. The date is generally written on the right hand side corner after the heading as the day, month and years. Some examples are 28th Feb., 2009 or Feb. 28, 2009.

3. **Reference**- Every business or official letter usually carries a reference number to which the receiver may refer in all future correspondence. It includes the letter number, the sending department and the year. It is placed on the left hand corner after the heading. For example, we can write reference number as 45/HRDept./2017/07.

4. **Inside address** -It contains the name and full address of the person or the firm to whom the letter is to be sent. This is placed on the left hand side of the sheet below the reference number. It should be complete. Letters should be addressed to the responsible head e.g., the Secretary, the Principal, the Chairman, the Manager, etc. Example:

Bridge Rock Productions Ltd
7, CARTHER Road Mumbai, India
tel: 044- 2 337 476
fax: 044- 2 337 477

7 May 2020

Mr Hari Prashad
Sales Director
Universal Aspects Ltd
67, Bridya Road
Jhansi- M.P
India

Your ref: 27861
Our ref: HR/th/5

Dear Mr Prashad

Subject: Planned visit to Mumbai

Thank you for your letter dated 3 May 2020.

We intend to stay in Mumbai for five days
and I should be grateful if you could make
the necessary arrangements as per our
discussion.

I am enclosing a copy of our intended
programme.

I very much look forward to meeting you.

Yours sincerely

Reet Khanna

Reet Khanna
Managing Director

Bridge Rock Productions Ltd

Enc: Schedule

P.S.: I WILL BE ACCOMPANIED WITH
TWO MORE PERSONS.

M/S Bharat Fans
Bharat Complex
Hyderabad Industrial Complex
Hyderabad
Andhra Pradesh – 500032
or

The Chief Manager,
State Bank of India
Prashant University Campus
Bhubaneswar,
Orissa- 751007

5. **Salutation** –It is a way of greeting the
addressee. This is placed below the inside
address. It is usually followed by a comma (,).

Various forms of salutation are:

Sir/Madam: For official and formal
correspondence

Dear Sir/Madam: For addressing an individual

Dear Sirs/Dear Madam: For addressing a firm or
company.

6. **Subject**–Many offices use subject lines to
enable the reader to quickly identify the subject
of correspondence. It tells what the
correspondence is about. This statement should
include brief and straightforward information to
which the letter relates. It attracts the attention of
the receiver immediately and helps him to know
quickly what the letter is about. For example,

Subject: In reference to order No. C317/8 dated

12th March 2003.

Subject: Enquiry about LG television

Subject: Fire Insurance policy

7. Body of the letter- This is the main part of the letter as it carries its message or content. It may be divided into two, three or four paragraphs, each having its own function. This comes after salutation. It contains the actual message of the sender. It is divided into three parts:

(a) Opening part – As the letter opens, the reader should be drawn to the previous correspondence, if any. For example, with reference to your letter no. 326 dated. 12th March 2003, I would like to draw your attention towards the new brand of television.

(b) Main part - This part states about the subject matter of the letter. It should be simple, clear, and precise.

(c) Concluding Part –This part ends the body of the letter and states about the sender's intentions, hopes or expectations in the context of the next course of action. It is expected that the sender looks forward to getting a positive response. At the end, terms like Thanking you, With regards, With warm regards may be used.

8. Formal close - It is a polite and formal way of ending a letter. It is generally as per the salutation. For example:

Salutation-Complementary close

i. Dear Sir/Dear Madam -Yours faithfully

ii. Dear Mr. Raj -Yours sincerely

iii. My Dear Meera - Yours very sincerely (express very informal relations)

9. Signature –There is a fixed place for the signature of the writer. Just as the signature is important so is its place in the layout of the letter. It should be preferably written in ink, immediately below the complimentary close. As far as possible, the signature should be legible. The name of the writer should be typed immediately below the signature, followed by the designation. Where no letterhead is in use, the name of the company too could be included below the designation of the writer. For example:

Yours faithfully

For M/S Acron Electricals

(Signature)

SUNIL KUMAR

Partner

10. Enclosures–Usually a letter carries along with it some important papers such as proofs of date of birth, photo identity card, cheque, draft, bills, receipts, lists, invoices, etc., are attached with the letter. These enclosures are listed one by one in serial numbers. For example:

Encl: (i) The list of goods received

(ii) A cheque for Rs. Twenty Thousand dt. May 19, 2020 (Cheque No.....) towards payment for goods supplied.

11. **Copy Circulation**—Very often the copies of a letter are supposed to be sent to some other people directly or indirectly concerned with the subject matter of the letter. This is required when copies of the letter are also sent to persons apart from the addressee. It is denoted as C.C. For example,

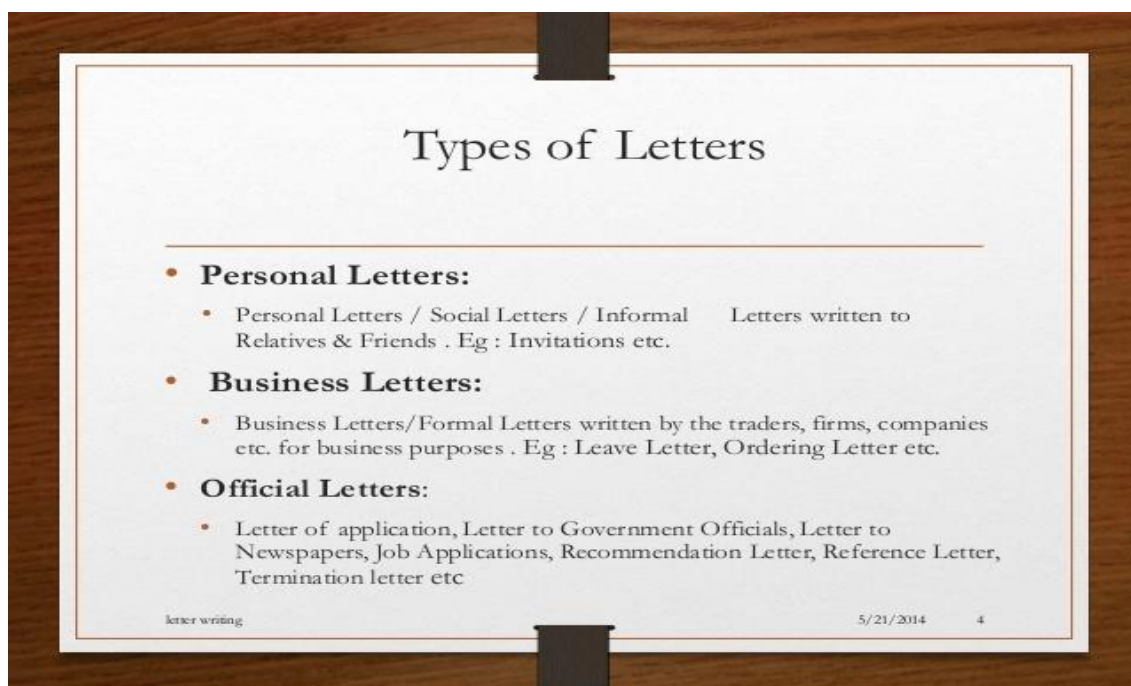
- C.C. i. The Chairman, Electric Supply Corporation
- ii. The Director, Electric Supply Corporation
- iii. The Secretary, Electric Supply Corporation

12. **Post script** –It is written if the writer has forgotten to mention something important in the letter. Generally a writer is not supposed to forget any important item. But if it happens to be, then post script can be used. It is expressed as P.S. For example,

P.S. - In our offer, we provide two years warranty.

7.4 Types of business letters:

There are various kinds of letters flowing in and out of a business organisation. These official letters are a means through which an organisation keeps in touch with the business world outside like, its suppliers, departments, banks, insurance agencies, customers, government, jobseekers, transporters, and so on. Then there are different occasions or context for which suitable letters have to be written. In a way every letter is a unique piece of communication. A systematic study of the art of letter writing is essential. Following are ways in which letters, depending upon their functions, structure, tone and approach, can be classified:



(Source: <https://letternay.blogspot.com/2020/04/types-of-letter-writing.html>)

- **Personal Letter**

Informal letters are also known as personal letters. Such types of letters are usually written to relatives, family, friends, or acquaintances. These letters may or may not have a concrete reason for writing. The aim of writing informal letters is to create a personal memoir. It need not adhere to any formalities or follow any set pattern.

- **Business and Official Letters**

The letters that follow a certain formality and set pattern are formal letters. Such letters are precise, directly addressing the concerned issue and are kept strictly professional in nature. Formal letters are short and to the point. A variety of letters that fall within the category of formal letters are –

- ✓ Business letters
- ✓ Official letters
- ✓ Employment letters
- ✓ Social letters
- ✓ Circular letters

Check Your Progress-2:

Fill in the blanks:

- C.C. in a letter stands for
- 'Dear Sir/Madam' in a letter is
- The letters that follow a certain formality and set pattern are letters

7.5 LAYOUT OF THE LETTERS:

Layout means the design in which the different parts of the letter are placed on the letter head. The parts are placed in the same order from top to bottom in all forms of letters. The letters are different due to the indentation and paragraph styles. Many companies choose their own layout. But the differences in layout are not as many as the similarities. The differences occur due to the typing for printing conventions, indenting and spacing.

Indented form: This is the oldest style and is now considered outdated. In this form addresses are in indented style and every paragraph begins 3 to 5 spaces away from the left margin. The indentation causes the letter to look even at the left margin. Besides it takes more time to type because of the indenting. This style is not used these days.

Full block form: This is the most modern style. There is no indentation from the left margin at all. Every line including the date and complimentary close begins at the left margin. The address has no punctuation at the end of the line. The salutation and complimentary close do not have a comma at the end. There is a double line space between the parts and paragraph. The typist finds the style as the easiest as there is no confusion and no time needed for indentation. This style looks heavy on the left and the right side looks blank.

Modified block form: This style is a modification of the full block form. It keeps the date and the complimentary close on the right in their usual position. The inside address is in block form. The salutation and complimentary close are followed by a comma. All paragraphs begin at the left margin and there is double space between the paragraphs. This is the most popularly used form as it has many advantages of the full block form. Its appearance is streamlined and neat.

Semi indented form: This form is also called semi block form. It has the inside address in block form but the beginning of every paragraph is indented. The date and the complimentary close are on the right side. The salutation and complimentary close are followed by a comma as in the traditional style.

7.6 RESUME AND C.V.:

7.6.1) Introduction: CV (Curriculum Vitae) and Resume

When it comes to getting a job the most important document you own is your CV. It is the document that gets you the call from the recruitment agency or any job hunter gets you the interview and eventually land you a job with due importance to your performance at the interview. As important as these few sheets of paper are, not all of us pay as much attention to the details we put on it. We should work carefully while making a resume or CV because these sheets will be scrutinized by every person who has a role to play in getting you hired.

Meaning:

A resume or CV is a self proportional document. Basically it sells you to the company. It is not a job application. A resume should consist of the information about your performance and accomplishments, especially those that are relevant to the position you are applying for. It is important to be truthful, specific and brief.

CV writing is like advertising. Your CV sells you to the prospective employer and competes against other applicants, if it is an effective one. The way you present your CV efficiently demonstrates your ability to communicate and particularly to explain professional business proposition. A well presented CV also indicates that you are professional business like and well organised.

A CV is a brief document which outlines your general personal details your relevant skills experiences and qualification. It is used to help you self yours sell yourself to the prospective

employer by highlighting your strengths and achievements. This goes beyond experience, training and skills. It needs to demonstrate your personal strengths, capabilities and the type of person you are.

A resume is a one page summary of your skills, education, and experience. It is like an advertisement for a company trying to sell something. One must spend a good deal of time creating, proofreading, editing, and perfecting your resume. A resume is one of the most important pieces of writing which is the key that will open the door to good jobs.

Difference between a resume and CV:

As mentioned earlier, a resume is a one- to two-page document presenting key facts about your professional experience, educational background, and skills. A CV (*Curriculum Vitae*) on the other hand is a longer document that details the whole course of your career. Moreover, a resume is used for job search and a CV is made for academic purposes.

The terms


- The term resume is used more in the USA.
- The term *Curriculum Vitae* is used more in UK.
- *Curriculum Vitae* is abbreviated as CV.

7.6.2) Purpose of CV writing:

The purpose of CV writing is to disclose your qualification and accomplishments to the committee. You need to show the committee what have you completed, and where your experiences lie in case of experienced employee. Your Resume is an example of your communication and Organization scale.

This does not mean that the CV should be full of graphics, colors or printed on the coloured paper. The employees will feel that if you have to use the gimmicks to impress them then you probably don't have anything to offer. The CV needs to have a clean professional look about

it. It needs to be easy to read and should look balanced.

CURRICULUM VITAE AREND KEIZER		
 <p>ADDRESS Plantage Parklaan 12 1018 ST Amsterdam The Netherlands</p> <p>TELEPHONE +31 20 6207689</p> <p>E-MAIL info@topofminds.com</p> <p>DATE OF BIRTH February 12, 1976</p> <p>NATIONALITIES Dutch Swedish</p> <p>LANGUAGES Dutch: Native language English: Excellent French: Fair</p> <p>IT SKILLS MS Access MySQL</p> <p>OTHER SKILLS Six Sigma Green Belt</p> <p>INTERESTS Business publications Sailing Pianist in a jazz band</p>	EDUCATION	
	1994 - 2000	Delft University of Technology Delft Masters degree in Mechanical Engineering, Production Technology - Average grade: 7.8 (bachelor), 8.2 (master)
	1988 - 1994	Athenaeum at Reynaert College - cum laude Hulst - Biology (8), Dutch (8), English (8), Mathematics B (9), Physics (9), Chemistry (7), Economics (7).
	PROFESSIONAL EXPERIENCE	
	Oct 2007 -	AudioNova International Rotterdam <i>Head of Business Development</i> AudioNova is a private equity owned hearing aid retail group - Heading an international team of seven business development managers - Performing strategic due diligence in M&A activity - Matching commercial strategy to consumer insights
	2005 - 2007	Royal Philips Electronics Amsterdam <i>Manager, Corporate Strategy & Alliances</i> Advised Board of Management and senior executives on strategic issues - Refocused strategic direction of Consumer Health & Wellness business - Coordinated external consultants in the due diligence of Philips' acquisition of Respirex - Analysed market dynamics for DirectLife in the LifeStyle incubator
	2001 - 2005	McKinsey & Company Amsterdam <i>Strategy Consultant</i> Was promoted from Fellow to Associate six months ahead of schedule - Project focus on leisure, retail and consumer goods - Had an extensive role in developing graduate recruitment - Did a one year externship as assistant to the CFO at SHV Holdings
	2000 - 2001	Royal Netherlands Navy Den Helder <i>Lieutenant</i>
	1999	HAL Investments Curaçao <i>Internship</i>
	EXTRACURRICULAR EXPERIENCE	
President of study association 'Leeghwater' Snowboard instructor in Austria Active member of KSV Sanctus Virgilius		
HONOURS AND AWARDS		
Het Insigne voor Optreden onder Gevechtsumstandigheden, Royal Navy Second prize in National Physics Competition		

Dit CV template is ontwikkeld en ter beschikking gesteld door [Top of Minds Freelance Search](http://topofminds.com)

(Source -<https://in.pinterest.com/pin/717831628086683085/>)

7.6.3) Types of Resumes:

There are several basic types of resumes used to apply for job opening. Depending on your personal circumstances choose a chronological, functional, combination or targeted resume.

Chronological resume:

Chronological resume may start by listing your work history with the most recent position listed first. Your jobs are listed in reverse chronological order with your current or most recent job first. Employers typically prefer this type of resume because it's easy to see what jobs you

have held and when you have worked at them. This type of the resume works well for the job seekers with a strong solid works history.

Functional resume:

A functional resume focuses on your skills and experiences rather than your chronological work history. It is used most often by the people who are changing careers or who have gaps in their employment history.

Combination resume:

A combination resume lists your skills and experiences first. Your employment history is listed next. With this type of the resume you can highlight the skills you have relevant to your jobs you are applying for and also provide the chronological work history that employers prefer.

Targeted resume:

A targeted resume is specifically prepared to highlight the experiences and skills that are particularly relevant to the jobs you are applying for.

Mini/Brief resume:

A mini resume contains a brief summary of your career highlights and qualification. It can be used for networking purposes or shared upon request for a prospective employer or reference writer who may want an overview of your accomplishment rather than a full length resume.

7.6.4) CV writing tips:

Today's job market is competitive. Many companies receive thousands of resume every year making it difficult for you to stand out from the crowd. The following tips will help you learn how to get employers to read your resume:

1. Do your research: Read the job posting carefully to ascertain what your prospective employer is looking for. In order to meet his needs you must know what he wants. Once you've figured out what he wants enquire about his line of business and his corporative philosophy.
2. Use action verbs: Make use of action verbs in your resume to show that you are proactive and result oriented. This will help you focus on your accomplishments. Action verb at the beginning of the sentences will most likely catch your prospective employers' attention. Remember to alternate the verbs that you use.
3. Write clear and concise sentences: Keep your sentences short and to be point. Convey only one idea per sentence. If possible use bullets. Make it easier for someone to scan through your resume and absorb the information.
4. Restrict your use of articles to a minimum: In order to save valuable spaces on your resume and put as much focus on your accomplishments, avoid using articles such as the, an or a.
5. Never use I or other pronouns to identify yourself: Keep your resume to the 3rd person meaning that you should not be the narrator. This will make your resume look more professional and will give credence to your accomplishments.
6. Use professional language: Use professional language in your resume. You want to convey the impression that you are presentable, reliable and professional.

7. Use area specific terminology: If you have a specialization, use terminology specific to your areas of expertise. This will highlight your knowledge.
8. Tailor your qualifications to the job: Determine your job objectives and customize your resume to achieve those objectives. This will help you tailor your resume for the specific job that you are applying to.
9. Prioritize the content of your resume: Some of your past work experiences or accomplishments will be more relevant to the job than others. Prioritize the more relevant information. Mention the most relevant on the top of the page in a list or first in an enumeration.
10. Use PAR statements: Par stands for problem action result. In order to sell to your employer the benefits of your skills you need to show concrete example of what you did in your previous functions. Simply showing what you did is not enough. You also need to show what you contributed.
11. Screen out unnecessary or irrelevant information: Don't include in your resume personal information such as your age, marital status or height and weight. Focus on your skills and what you can bring to the job
12. Be positive: Avoid being negative in your resume. Omit the negative information or filter it out by rephrasing a negative experience into a positive one.

Check your progress-3:

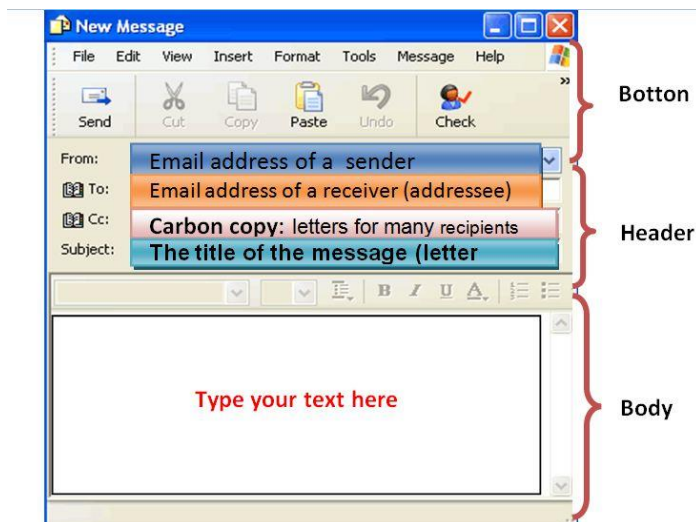
Tick the correct option:

- Indented form in a letter is the oldest/new style.
- The term resume is used more in the USA/UK.
- A mini resume contains a brief/detailed summary of your career highlights and qualification.

7.7 E-MAIL:

7.7.1) Introduction:

Email refers to electronic transmission of messages, letters, documents and other materials. The email includes point-to-point services such as telegraph facimile (fax) systems. It is commonly thought of however, in terms of computer based message systems where the text file that is received can be electrically edited, replied to, or pasted into another electronic document that can be manipulated or used by a word processing desktop publishing or other computer program. Uses of such system can broadcast messages to multiple recipients, read and discard messages, file and retrieve messages or forward messages to other users. Extension to email allows the user to add graphics and sound to messages.



(Source: https://commons.wikimedia.org/wiki/File:Anatomy_of_an_Email_message.JPG)

Name and address on email: In order to send an email you must know the recipient's "name" that is, computer I.D. and address. This has the form: someone @ someplace; "someone" could be person's real name like Geeta or it may be a word/letters chosen by the person or anything else; "someplace" is the address off the computer and network on which the person has an account, like hotmail.com, yahoo.com, vsnl.com.

7.7.2) How e-mail is different from fax:

In the 1980s, faxing became a popular way to send letters and documents without the delays of regular mail. But now E-mail has more immediacy than a fax and is much more efficient and economical also.

Fax, like telephonic, sets up a temporary circuit between the origin and the destination of the call for which you have to pay regular phone rates. E-mail uses "packet switching" technology which makes efficient use of a network of permanently open lines. There is no additional cost in sending e-mail, even to long distances and you do not need STD or ISD connection to send e-mail to any country in the world.

7.7.3) Steps for sending email:

- 1) First log on the computer and open an email program.
- 2) Click on 'Create/New mail'. A refresh page for writing a new mail will open.
- 3) Bring the cursor to the 'From:' line. Write your e-mail address here.
- 4) Bring the cursor to the 'To:' line. Write the email address to the person to whom you want to send an e-mail.
- 5) Bring the cursor to 'cc:' line if you want to send the same e-mail to second or third person. Write their e-mail addresses on this line.
- 6) Bring the cursor to the 'Subject:' line. Write an effective subject heading so that the reader knows what the email contains and what actions is/ are required of him/her.

- 7) Now, come to the body of the message. Begin with the salutation. Keeping e-mail etiquette in mind, compose your message in clear and grammatically correct paragraphs. Close with the salutation.
- 8) After completing your message, proofread it and go through the computer's grammar and spell checkers. In case of any doubt about the contents or about the feasibility of sending the mail, it's better to keep it as a draft and send after some reworking on it.
- 9) If you have to send a file along with your e-mail, click on the 'attach' key and then on the name of the file you want to send as attachment. The message will show the attachment icon.
- 10) Once you are confident sending the mail, click on the 'Send' button.
- 11) Your e-mail client will connect to an e-mail server and pass it to the name of the recipient, name of sender and the body of the message.

Check your progress-4:

Fill in the blanks:

- refers to electronic transmission of messages, letters, documents and other materials.
- Fax costs..... as compared to Email.

7.7.4) What constitutes a Good E-mail?

- ✓ Make sure your mail is easy to read.
- ✓ Use the subject line to tell the recipient the purpose of the message. Have one subject in each mail.
- ✓ Use concrete words that avoid negative connotations. Be aware of the positive and negative meanings, that is, know the denotation and connotation of the words used.
- ✓ Use short, focused paragraphs. Each paragraph should have a topic sentence, related sentences and translational elements. In business writing the topic sentence should usually come at the beginning of the paragraph.
- ✓ Quote previous e-mails when responding to questions or requests.
- ✓ Respect other people's electronic space by sending messages only when necessary.
- ✓ If you are sending emails within your organization know and follow the rules using this facility. Do not write anything in a way that could become embarrassing for you or your organisation.

- ✓ Use the appropriate level of formality. If you are writing to your boss be as formal as you would be in printed letters. Read your fellow employees emails to inform yourself about the organisations approach.
- ✓ Write in a clear and organised manner. For instance, instead of using passive voice write in the active voice.
- ✓ Generally, the length of your message should be kept in one screen only. If there is a field, file or document you want your reader to view, send it as an attachment with your email.
- ✓ Use a salutation (even if it is only the recipient's name) and a closing (even if it is just your name).
- ✓ Start your message with the important information you want to exchange with or received from the recipient.
- ✓ Use bullets/markers/numbers so that the recipient can focus at once on important details.
- ✓ Be sure of the recipient's email address. A mistake in a single letter will send it to the wrong person.
- ✓ Check that the computer's internal clock and date setting are correct.
- ✓ Adopt the attitude that emphasizes positive points. Be polite on use of voice, language and project the company's image.

Avoid the following mistakes:

- ✓ Do not treat email as casual conversation. This may lead to including comments or remarks that one would not dream of saying in person or trying in a letter, thereby creating inter-personal conflicts and tensions. Do not use jokes or personal comments in business emails.
- ✓ Do not use jargon or slang. Some people use jargon in order to impress others; some use it when they have nothing to say or want to hedge or cover up their lack of knowledge; still others use it because they are sublimely unaware that their intended recipients would not understand it.
- ✓ Message should not be highlighted as "Read Now", "Extremely urgent" or "Top priority" unless absolutely necessary.
- ✓ Do not think that the e-mail is a private affair. Some people send information to recipients who should not read, receive or do not need it as they are careless about screening their electronic mailing lists.
- ✓ Do not overuse e-mail because it is cheap and easy to send. This contributes to hundreds of junk mail that executives receive everyday and may overload company networks, resulting in system crashes and/or lost messages.
- ✓ Do not think that just because you have deleted email it has been destroyed permanently. It can still exist in the company's hard disc and backup storage device at both senders and receivers location.
- ✓ Avoid using the "Reply all" button unless necessary.
- ✓ Do not send large files without prior notice.
- ✓ Do not overuse e-mail abbreviation or acronyms.

- ✓ Do not use exclamation marks in every important sentence. This is too informal as is the use of emotions in business letter.

If you are forwarding or replying to a mail keep the following guidelines in mind.

- ✓ Delete the previous message if the recipient does not need to know about it.
- ✓ Make sure to change the content in the subject line.
- ✓ While forwarding messages, write a brief note at the beginning of the forwarded message to explain why you are sending it and what action you wish the recipient to take.

E-mail is less formal than a printed business letter. Ask yourself the following questions before sending an email.

- ✓ What is the time frame involved? How soon do I need to reply to another person's message?
- ✓ Who is the recipient a friend, a boss or a total stranger?
- ✓ Am I on equal terms with the receiver?

7.8 LET'S SUM UP:

- Business communication is a vast area of communication. Having expertise in writing business letters will prove to be very beneficial for businessmen and others who need to write formal letters.
- Clarity, brevity, impact, relevant information, simplicity, timeliness, vocabulary, etc., are some of the important qualities of effective business letters.
- The internal qualities of a good business letter refer to the quality of language, its presentation, etc. These facilitate quick processing of the request that leads to prompt action.
- External qualities of letter include size, shape, material of paper used, folding of paper, size and type of envelope, etc.
- A resume or CV is a written document of your personal history- biographical details, educational qualifications, work experience, achievements, etc.
- Chronological, functional, targeted, combination, mini or brief resume are some of the common types of resume used these days.
- Email is an electronic mode of communication, very easy and very fast.
- Fax, like telephonic, sets up a temporary circuit between the origin and the destination of the call for which you have to pay regular phone rates. E-mail uses "packet switching" technology which makes efficient use of a network of permanently open lines.

7.9 QUESTIONS FOR PRACTICE:

- 1) What are the different parts of a business letter?
- 2) What are the essentials of a good business letter?

- 3) Enlist the differences between fully block form or modified block form of letter.
- 4) Throw light on the types of resumes.
- 5) What is a targeted resume?
- 6) Define an Email.
- 7) Make a list of the tips for constructing an effective email.

7.10 REFERENCES:

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BACHELOR OF ARTS (LIBERAL ARTS)

Semester-I

AECCC: EFFECTIVE COMMUNICATION IN ENGLISH

UNIT 8: BUSINESS CORRESPONDENCE- II

STRUCTURE:

8.0 OBJECTIVES

8.1 INTRODUCTION TO REPORT WRITING

8.2 KINDS OF REPORTS

8.3 CHARACTERISTICS OF BUSINESS REPORTS

8.4 ELEMENTS OF EFFECTIVE REPORT WRITING

8.5 PURPOSE OF BUSINESS REPORTS

8.6 PLANNING FOR A REPORT

8.7 OUTLINE OF A REPORT

8.8 TYPES OF ILLUSTRATIONS

8.9 MEETINGS: NOTICE, AGENDA, MINUTES

8.10 LET'S SUM UP

8.11 QUESTIONS FOR PRACTICE

8.12 REFERENCES

8.0 OBJECTIVES:

After studying business correspondence, you will be able to:

- State the meaning of Report writing;
- Explain the kinds of Reports;
- Describe the elements of effective Report writing;
- Understand the purpose of writing reports; and
- Recognize the different types of Illustrations.

8.1INTRODUCTION TO REPORT WRITING:

A report is a logical presentation of facts and information. A good business report must be an orderly arrangement of some factual information that is objective in nature and serves some business purpose. It is designed to give a complete picture of what has taken place at a distance from the reader who does not know about it and gathers knowledge about it from what the writer presents in the report.

According to the American marketing society, the purpose of a report is to convey the interested persons the whole results of the study. Sufficient details are arranged so as to enable each reader to comprehend the data and determine for him the validity of conclusions. The British Association for commercial and industrial education has defined a report as a document in which a given problem is examined for the purpose of conveying information and findings, putting forward ideas first, and sometimes making recommendations.

8.2 KINDS OF REPORT:

A Report is a compilation of information that has been sought, collected, organized, and returned to convey a specific message. The objective is either to present information or to analyze a particular situation. Consequently, reports are broadly categorized into routine report, information reports and research reports.

Routine reports: The reports which are prepared on a routine basis in an organization are called routine reports. These are prepared in the normal course of business whether or not something extraordinary takes place. This report may be about the growth of an organization or any regular inspection to be held or performance appraisal of the employees. This may include reports prepared at regular intervals, so called periodical reports like monthly report, annual report, bi-annual report, etc.

Information report: An information report may present a record of previous events, or it may periodically cover past and new information that will allow readers to stay current on a topic, see progress on a project, or gain insight on product development. The purpose of the information report is to convey ideas and data as clearly, concisely, and correctly as possible.

Research report: A research report is concerned with analyzing information. The writer looks at a problem that needs to be solved, gather data and analyse the data that are available, arrives at a decision, and then makes recommendations. Research reports may solve merchandising or production problems, offer remedies for better ways of financing, or give insights into anticipated acts by competitors. The objective is that the reader of a research report will desire to take some action as a result of the new information presented in the report.

8.3 CHARACTERISTICS OF A BUSINESS REPORT:

Business reports should be an orderly and objective presentation of information that may help in decision making and problem solving. The report must show that the reader can locate the needed information quickly. It must be objective because the reader will use the report to make decisions that affect the health and wealth of the organization. It must present information and facts. Where subjective judgments are required, as in making recommendations, reports must be presented ethically and be based squarely on the information presented in the report. Finally, the report must be useful. They must provide the specific information that management needs to make a critical decision. This objective should be of top priority in the writers' mind during all phases of the writing process.

8.4 ELEMENTS OF EFFECTIVE BUSINESS REPORT WRITING:

In presenting information, an effective Business Report should be accurate and objective.

Accurate: Accuracy in a Business Report includes accuracy of information and accuracy of writing. Since the information in a business report is used to make decisions, there should not be any chance of inaccurate information, objectivity in writing, inaccurate decisions. Therefore, make sure your reports deals with factual information only. The accuracy of any report depends upon the correctness of the data that was gathered to prepare it. Use reliable sources and be accurate in reporting all information. The accuracy of writing depends on accuracy in mechanics, spelling, punctuation and grammar and accuracy in writing style. To avoid writing style errors, use precise words and terms that are not likely to be misinterpreted by the reader.

Objectivity: In writing, objectivity means presenting material free from personal feelings or prejudices, which is sometimes difficult to accomplish. Make a distinction between facts and opinions. Minimize unsupported judgments and inferences. While this information is valuable for your report, it should be included as an opinion rather than a fact. Reporting all pertinent information is important, presenting both positive and negative aspects. However, your credibility as a writer and the value of your report depends upon your objectivity.

8.5 PURPOSE OF BUSINESS REPORTS:

A Business Report conveys information to assist in decision making. Some reports might present the actual solution to solve a business problem. Other reports might record historical information that will be useful in making future decisions. Either with, the information being reported will be useful in making decisions. In order for the writer to have a clear understanding of preparing a report, he must understand its purpose and have an awareness of the nature of his audience, their requirement.

Check Your Progress-1:

Fill in the blanks:

- A good business report must be an arrangement of some factual information.
- An effective Business Report should be and
- A Business Report conveys to assist in decision making.

8.6 PLANNING FOR A REPORT:

Planning is the first stage of any organised activity. Even for drafting a formal report planning is a must. The planning stage is the most crucial one. Spend as much time as possible in collecting material, synchronising details and ensuring that nothing has been left out. If the planning is done in a detailed manner there are few chances of missing out errors at the final stage. In fact planning of a report is an important process of writing itself. The various steps involved in report planning are as follows:

1. Define the problem and the purpose: The problem and the purpose have already been identified at the stage when the answer to the question what and why are attempted. It is essential at this stage to understand the nature of the report whether it is informational analytical or routine report. With the variance in the type of the report there is bound to be a difference in the definition of the problem and purpose. So this must be taken care of.
2. Outline the issues for organisation: A problem solving or analytical report has issues pertaining to the problem which need to be highlighted in the initial stage. None of the alternative or variable should be ignored or sidetracked. Once the issues have been clarified delineation of the points become easier. Further, if the report is of an informational nature all issues to be exemplified have to be understood. There should be a basic pattern that has to be observed and it should clearly emerge in the reading of the report.
3. Prepare a work plan: What is the best procedure to collect the data? How should the writer proceed? What are the strategies that need to be observed? These are a few of the questions that need to be well answered before taking the final plunge into conducting research on the topic.
4. Conduct research: Analyse and interpret the *modus operandi* at the time of conducting research. This should, however, be taken care of at the stage of preparing a work plan. The manner in which research is conducted is contingent upon the problem defined in the initial phase of report writing. Once the research has been conducted begins the process of analysis and subsequent interpretation which happens to be the toughest part in report making. An attempt should be made to bring that accuracy in the analysis and make the interpretation objective and unbiased as far as possible.
5. Draw conclusions: Subsequent to the stage of interpretation of data certain conclusions need to be drawn and recommendations or suggestions made. This comprises of the last stage of the report and the tone of it is determined by the position held by the report writer. For instance, if it is a report being written by a subordinate he can only make suggestions. However, if it is one being run by superiors it would definitely have in the terminal section rather well-developed part comprising recommendations.

8.7 OUTLINE OF A REPORT:

There is no set outline that can be used in preparing reports. The most appropriate form and contents of a particular report should be determined by nature of the target audience. The following is the suggested broad outline of a report:

- Preliminary pages:
 - Title page is showing the heading
 - Content along with chapter headings, page numbers, preface, acknowledgements, foreword, list of tables, list of graphs and diagrams, abbreviations
- Main text:
 - Summary: introduction, main findings, conclusions, and recommendations
 - Introduction: introducing the theme, review of related literature, methodology
 - Results: statistical analysis, testing of hypothesis, conclusions, and recommendations
- End matter:
 - Annexure: It is an added information, usually an attachment, along with a document or a report or any piece of written work.
 - Bibliography: It is a systematic enlisting of resources, description of books, referred to any scholarly work to give credit to the writers' works referred to.
 - Questionnaire: It is a research technique which involves setting a series of questions related to one subject to be filled up by respondents so as to gather information and data.
 - Indexing: Usually arranged in an alphabetical order, it is a list of keywords, themes or ideas and may include page references.
 - Appendices: This part of report contains supplementary information about any topic that is not essential to be added in the main part of the report such as some derivations, symbols, etc.

A few important aspects regarding the various part of the report are briefly narrated below:

1. Summary: It is useful to all those who have little time to read the whole text. Business executives mostly read summaries of the reports. The report is organized on the assumption that everyone will not like to read all the matter presented in the report. Consequently, a report should unfold like a newspaper article. In other words, the summary of the most important information appears first and the detailed story is shown later on. The report should begin with the objectives, methodology, brief summary of finding of the study, along with the conclusions and recommendations which the presenter has made. The remainder of the report should provide a detailed discussion of the analysis interpretation and survey process. The analytical issue are outlined.
2. Introduction: The purpose of the introduction is to discuss the background of the project. This section introduces the problem at the macro and micro levels. An explanation of the problem and its history, related to the research problem are explained. Firstly, it provides a complete and comprehensive picture of the topic presented. This will also show how the present problem fits into the topic. Secondly, tells the reader what research has been carried out on the problem.

Through the process the research gap may be identified. The investigator must show that his particular investigation has not been done before. It should clearly indicate that the work is not repeated.

3. Methodology: It broadly includes the objectives and significance of the study, description of the methodology, formulation of hypothesis, testing and tools of analysis, and the technical aspects on the limitation of the study. It tells the reader what was done to solve the problem. The purpose of this information is twofold. First, it aims at satisfying the criterion of the reliability. In other words, it must provide researchers requisite information to produce another piece of research. Secondly, it aims at enabling the reader to review the quality and the worth of study.
4. Findings: This presents the inference derived from statistical analysis. From the point of view of findings, report may be either descriptive or explanatory. The findings are presented in simple language. The problem in writing a descriptive report is to communicate effectively in the simple language. The audience is provided discrete facts about the population studied. In the descriptive report an author has to describe the details of findings. The findings should be arranged in the way that makes it easier for the reader to understand them quickly. Like a guide the author helps in pointing out important findings. Possible interpretations and applications are also suggested in the report.
 - a) Hypothesis: It may begin by stating the hypothesis. It also shows how they are implied in the theory. It may then describe the method used to present the data. Finally, it judges the validity of the hypothesis in the light of research results. The process of testing the hypothesis is seen carefully. The level of significance is also decided. A conducting section might offer some review and reassessment of both hypothesis and theory.
 - b) Focused argument: Another model for an explanatory report is the legal brief. To the investigator, the data may seem to contribute to a single conclusion, and to support a single central proposition. This will be most precise presentation. The investigator may feel then that his task in his report is to win the assent of his readers and bring them towards the general conclusion. Unnecessary elaborations distort the central idea. Focused idea brings clarity and the audience can understand it in minimum possible time. A focused argument is like legal brief. This will contain a central issue. Further, its examination of evidence in term of its bearing on that issue also can be made. In this presentation the line of argument is extremely important. Unnecessary details are to be avoided.
 - c) Structural model: Perhaps the most difficult conceptual framework to manage for the presentation of quantitative data is one that proposes a structural or system model. The model has empirical relevance. This is prepared more logically. It considers

implementation aspects. A report of this sort might first concern itself with structural aspects such as the number of personnel at their positions, goals, environment, etc., and then considers all other aspects of the system.

Check Your Progress-2:

Define in one sentence: a) Annexure b) Questionnaire c) Preliminary pages

8.8 TYPES OF ILLUSTRATIONS:

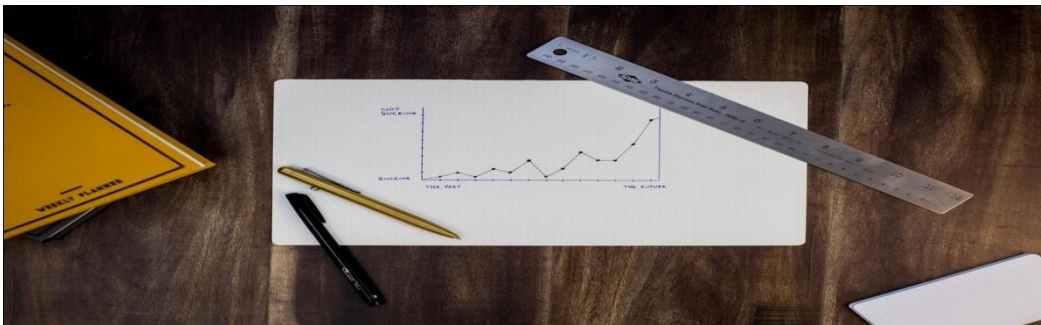
There are several types of illustrations which can be used in reports. They are usually black and white. The content of your report will determine which types of illustrations are to be applied. All types are not suitable for presenting a particular kind of information. So it depends upon the author to decide which of the following types may be required for enhancing the effect of the provided information in a report. Following are some of the useful types of illustrations:

- a) **Tables and figures:** Table in reports can be used for displaying original numerical data and derived statistics in a logical, orderly and compact fashion. It generally has a row of columns across the page. Data is written in the centre of the concerned columns. Tables and figures are crucial elements in report writing but are usually overlooked by authors. It is common to receive tables which contain a necessary data and figures which are of poor quality. Tables and figures must only contain data and information that are relevant to the purpose of the paper and the report, and specifically, referred to in the text. They should contain sufficient information so that the figure of the table can be understood by a general reader without reference to the text. Legends or captions of tables and figures must follow guidelines set out by the journal. Do not deviate from this format. The information contained in tables and figures must relate directly to the text and not contain any additional superfluous and redundant data. Do not repeat the same data in several tables and figures again and again. As far as possible avoid drawing a table on more than one page. But if it is unavoidable use parenthetical note at the bottom of the page stating ‘continued on page...’.
- b) **Charts:** Charts usually depict the organisation of information by representing its subdivisions or the sequence of steps in a process. There are mainly three types of charts: organisation charts, flow charts, and block charts. Organisation charts show the chain of command in an organisation, showing the organisation of a corporation. The information moves vertically from top to bottom and horizontally.

A flowchart is generally used to indicate various steps in a process or a sequence of operations. The symbols are put into blocks which are connected by straight lines or arrows.

Block charts, as the name indicates, use blocks to indicate the major elements or components or major groups of elements of a complex structure generally, of a technical nature. They are designed to inform the technical men of fundamental arrangements of the complex. The general plan is intelligible even to the lay man.

- c) **Graphs:** Graphs are a very commonly used means of providing data that is usually in tables. They are more effective in indicating distribution trends and comparisons of two or more quantities. The reader at a glance is able to understand the information provided. Various types of graphs can be rectilinear graphs, semi log graph, bar graphs, pie graphs, pictorial graph and scatter graph.



(<https://unsplash.com/s/photos/graphs>)

- d) **Maps:** Maps are used to show geographical distribution of data. To focus attention on the main facts, extraneous details are admitted. Lines, dots for shaded areas are generally used for plotting the data.
- e) **Photographs or images:** This is a very common kind of method of illustration used for supporting any kind of information in a report or an article. Photographs are of limited use in reports in as much as they cannot be used to emphasize any important details. Reproduction costs are high and so they are used only when the actual appearance of something has to be shown. For reproduction, it is essential that the photograph is free from any glare effects or shadows or blackness. It should be large enough for retouching and eliminating any unwanted detail.
- f) **Drawings:** Drawings are mainly composed of lines but may include shade, solid or cross hatched areas. They are used to represent objects as they appear to us.

Check Your Progress-3:

Give one word for the following:

- Commonly used means of providing data that is usually in tables-.....
- Used to show geographical distribution of data-.....
- Used for displaying original numerical data and derived statistics in a logical, orderly and compact fashion-.....

8.9 MEETINGS

Meetings are the most popular method of interactive communication. They facilitate direct face to face communication and are essential at various levels in all organisations. When there are two or more persons there is a meeting, structured or otherwise. They serve the valuable objective of facilitating exchange of information, fostering team spirit, and commitment to common goals and objectives. On a regular basis there can be customer meets, dealer meets or managers' meets, staff meetings, association meetings, business meets, review meets, and so on. While meetings which are effective contribute to decision making and result in positive outcomes, ill conceived and indifferently conducted meetings result into enormous waste of time, effort and resources.



(<https://unsplash.com/photos/faEfWCdOKIg>)

They may even lead to cross and confusion. It would, therefore, be important to give attention to certain details while convening meetings. The preparation for an effective meeting starts well in advance and there is so much that needs to be attended to on the day of the meeting, during the meeting, and thereafter, the minutes are drawn up and sent.

8.9.1 Why meetings?

- To save time in communication.
- To instruct a group for a specific purpose or briefing.
- To discuss and solve problems relating to business.

- To resolve conflicts, confusion and disagreement among target groups.
- To give and get new ideas and immediate reactions.
- To generate enthusiasm and positive attitude.
- To arrive at consensus on issues of concern.
- To learn from others and to train them.

8.9.2 Conducting meetings:

As meetings are imperative part of any organisation much effort needs to be made to conduct meetings successfully. It is an important skill which each manager is expected to have. Conducting meetings requires some prior preparations, like deciding the time, place, venue, etc. and arranging other documents relating to meetings. While the meeting is actually going on, it goes through the stages of beginning, leading, conducting, and closing. The role of chairperson is significant in giving shape and character to the meeting.

Important points for conducting meetings:

- **Agenda:** Agenda is the list of items that are to be taken up for discussion during a meeting. It communicates the purpose for calling a meeting. It is essential to make sure that there are enough number of issues pre-decided which need attention at the meeting. Prior arrangements should be made for the successful conduction of the meeting.
- **Prior documentation:** Every important meeting will have a set of background papers which are sent in advance to members who will participate in the meeting. They relate to items listed in the agenda and provide glimpses of the issues involved. Documentation is normally done by the concerned functionaries and departments seeking a decision on the issue or a subject matter. This is followed by preparation and sending of minutes of the previous meeting. They are considered as the first items on the agenda. They are, first of all, confirmed before proceeding to the other items.
- **Invitation:** Invitation for the meeting is to be clearly drawn up indicating the day, date, time and venue of the meeting. Invitations should be sent well in advance to ensure that participants coming from other stations have sufficient time to make appropriate travel arrangements. Meeting notices should clearly indicate the list of participants of the meeting. Sometimes, people in organization receive notices which do not clearly indicate whether they are sent as an invitation or just as intimation. So this should be taken care of in advance.
- **Timing and Venue:** Care should be taken in fixing up the meeting in a manner that is convenient to most of the members of participants. A notice should be sent well in advance which should ensure that participant get enough opportunity to schedule or reschedule their engagements. The date and time should be fixed, keeping in view, the upcoming holidays and other important events and functions which may clash with the meeting dates and time and make it difficult for members to choose between one or the

other. It is generally expected that the person convening the meeting will take some trouble to ensure that most of the members are in a position to attend and contribute.

- Approximate duration of the meeting will also prove helpful so that participants would know how much time they have to allot for attending the meeting. The decision of venue and its preparation prior to the meeting always leads to a successful meeting. With so many meetings taking place in an organization there is bound to be considerable demand for meeting halls and conference rooms. For the meeting one should have all the required physical facilities ready like, fans, air conditioners, micro phones, projectors, toilets, etc., that have the potential to hinder the effectiveness of communication. A little extra care always avoids upcoming embarrassment and inconvenience during the time of the meeting.
- **Punctuality and time management:** Starting the meeting on time is an area that cost conscious efforts. Keeping the venue open and ready well in time, reminding the chairperson, and other members, and showing that all papers have reached the participants' table, items are placed and ensuring that the convener and the organisers have arrived at the venue, all these are the keys to a successful meeting. Meetings which start on time and provide adequate time for a purposeful deliberation of all listed items ensure maximum cost effectiveness. Refreshment like snacks and drinks are always appreciated at meetings.

8.9.3 Steps in conduction of meetings:

This involves four important aspects of beginning, leading, conducting, and closing.

Beginning:

- Establish the right tone, usually serious, polite and positive.
- Identify participants who are not known to the group.
- Offer background information and comments that might prove useful to the group.
- Review of objectives of the meeting in terms of items on the agenda.
- Identify time constraints not expressed on the agenda.
- Prepare oneself for arguments and counter arguments.

Leading:

- Arrive early and start on time.
- Remain impartial and objective.
- Restate the purpose and objectives periodically.
- Listen attentively to other group members.
- Summarise the group decisions for progress at intervals during the meeting.
- Diffuse hot controversies with patience and calmness.
- End with the summary of the decisions made.
- Highlight the action to be taken and decide who is responsible for it.

Conducting:

- Preparing the plan including agenda, seating arrangements, physical facilities, etc.
- Implementing the plan by keeping the discussions on track and to constantly monitor them.
- Monitoring the time of the meeting in case of limited availability of time.
- Allowing everyone to present their point of view and controlling those who talk too much and do not let the discussion move.
- Encouraging less confident participants to speak up and share their views and participate in the meeting.
- Summarising key items of the meeting at regular intervals.

Closing:

- Meetings should end on time.
- All decisions taken should be summarised.
- Courtesy should be extended by thanking members.
- Vehicle should be arranged for those who have come from outside and have no conveyance.
- Minutes should be prepared after winding up.
- Follow up of decisions made during the meeting should be done.

8.9.4 Role of chairperson:

The chairperson or the convener or the secretary and senior members have a vital role to play in conducting meetings effectively. They ensure that as far as possible all the agenda items stated for discussion are duly taken up for deliberation. With experience and wisdom the chairperson brings in authority and decisiveness to the deliberations.

It is the chairperson who should work on the agenda before the meeting and ensure that all requirements are made available in the meeting room. All the concerned staff should be in full attendance to assist as and when required. The meeting leader should ensure that there is someone to take notes, and if one such person is not available someone from among the participants can be appointed to be the reporter. Chairperson should play his role actively for attaining success in the meeting.

8.9.5 Notice:

An official meeting is supported by several written documents. Some documents like the notice of the meeting are routine documents and there is a need to change information like the date, time, venue, and purpose of the meeting. Other documents like agenda, minutes and resolutions need to be prepared as per the need of each meeting. So the most essential documents are notice of the meeting, agenda, and minutes.

The notice of the meeting is typed or printed on the organisations' letterhead. It must include:

- name of the body or group which is to meet

- day, date and time of the meeting
- place of the meeting
- agenda of the meeting

The notice of the meeting must be sent well in advance according to the requirements laid down in the organisation rules. Usually at least two weeks' notice is required to stop, if members have to come from different places to attend the meeting longer notice.

8.9.6 Agenda:

It is a list of items or issues to be discussed at the meeting. It is also called business of the meeting. It is usually sent with the notice of the meeting but it may be sent later if it takes time to prepare it. Items included in the agenda depend on the type of meeting before held. The agenda begins with the item of approval of minutes of the previous meeting. When all the items on the agenda have been dealt with and decisions recorded, the chairman of the meeting may allow members to raise any items which are not on the agenda, keeping in view the time available. The chairman may also himself raise a matter which is not included in the agenda. To allow for this the item any other business with the permission of the chair is included, at the end of all business items. The order of the items on the agenda should not be changed during the course of the meeting, except by consent of the members.

The chairman of the meeting must take great care to decide the order in which the items are to be put on the agenda, especially if they are likely to be controversies over any of the items. It is desirable to take up urgent items and non-controversial items first.

Sample agenda:

Agenda
<ul style="list-style-type: none"> • To confirm the minutes of the previous meeting held on 25th may 2015 (enclosed) • To approve the revised budget for 2014-15 and the budget estimates for the year 2015-16 with or without modifications. • To consider application for life membership • To review the working of the society and its institutions • Any other matter permitted by the chair • Discussion about the next meeting.

8.9.7 Minutes:

A record of the decisions taken at a formal meeting is called minutes. Minutes are the written record of work done and decisions taken in the meeting. They must be precise and clear, as per the record, what was decided and done. They are meant for future references. The minutes of companies and statutory bodies are written in formal style. Minutes is a legal document and can be produced in a court of law as evidence. At the next meeting the minutes are read out by the secretary or may be taken as read if a copy was sent to members earlier. The minutes are then approved and signed by the chairman and secretary. Essential points in minutes:

- Name of the body and organization
- Day and date of meeting
- Time and place of meeting
- Name of chairperson of the meeting, list of members present should be attached.
- Name of persons in attendance, who are not members of the meeting
- Leave of absence to those who are not present
- Resolutions
- Thanks to the chair

Check your Progress-4:

Fill in the blanks:

- facilitate direct face to face communication.
- is the list of items that are to be taken up for discussion during a meeting.
- is a record of the decisions taken at a formal meeting.

8.9.8 Listening and Speaking skills required during a meeting:

At speaking level:

- While speaking in a group discussion we should avoid too many gestures or body movements. Our body should not convey any message of aggressiveness, irritation, tiredness, panic, hurry or hesitation.
- An emphasis while participating should be on important points, pleasant deliberation, and searching questions which make the discussion effective. Ours should be a friendly approach.
- Impressive voice helps the participants to pronounce words with proper stress and intonation. It attracts other participants to hear what we speak. So it should be easily heard and should be pleasant in quality.
- General poise and bearing makes us maintain our cool. Poise does not allow us to pound on someone or on some point of view. Poise also helps to know our attitude.

Poise also includes our preparedness, calmness, a courteous attitude, and confidence. All these help us to participate efficiently in a meeting.

- The participant should know how to modulate his or her voice with effective articulation combining stress on syllables and appropriate subordination. He or she should know the right kind of pronunciation.
- For effective discussion we should always know how to explain elaborate, compare, describe, illustrate, trace, relate, summarise, and view matters.

At Listening level:

- Focus should be on the subject matter or on the problem of the discussion.
- Be frank and friendly in receiving the views and opinions of others. Our gestures should not be of a hostile kind.
- As a participant we should know how to listen, what to listen and derive the right meaning. We should know how to generalise information gathered. We must recognise the significance of the information received.
- We should perceive the viewpoints expressed in the discussion and then interpret the viewpoints and opinions of others, rationally and objectively.
- We should adopt a positive approach to what has been heard. So as to find meanings, slow down your thinking process while listening to others.

8.10 LET'S SUM UP:

- A business report is an orderly, unbiased means of written communication of factual information written for a specific purpose.
- Business reports may be of: Routine type, Informational type, Research type
- Prepared through proper planning, there are every chances of getting success in a meeting.
- Tables, flowcharts, graphs, images, etc., are visual aids which help in better comprehending a report.
- Meetings facilitate direct face to face communication and are essential at various levels in all organisations.
- A notice is a formal written document used for interdepartmental or inter-organizational communication.
- An agenda is a list of items or issues to be discussed at the meeting.

8.11 QUESTIONS FOR PRACTICE:

- a) Discuss the structure of the formal report.
- b) Define a report and write its characteristics.
- c) Write a note on various kinds of reports.
- d) Discuss briefly how illustrations add value to the report.
- e) Imagine that you are the district collector. Your district has been affected by the worst floods of the seasons. Write a letter report to the chief secretary of your state giving him all the details about the flood situation in your district.

- f) You are the sales manager in a detergent company; your General Manager wants to launch upon a new kind of bathing soap containing neem. Write a survey report giving reasons whether this bathing soap will be popular among people.
- g) What kind of preparation is required before writing a report?
- h) What is a meeting?
- i) Define agenda.
- j) Draft a notice of the Annual General Meeting of an organization.

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ਜਗਤ ਗੁਰੂ ਨਾਨਕ ਦੇ ਨੂਰ ਚ ਰੋਸ਼ਨ ਹੈ ਇਹ ਵਿਸ਼ਵ ਵਿਦਿਆਲਾ
ਜਗਤ ਗੁਰੂ ਨਾਨਕ ਦੇਵ
ਸ਼ਬਦ ਗੁਰੂ ਨਾਨਕ ਦੇਵ
ਕਿਰਤ ਕਰਮ ਦੀ
ਸ਼ਬਦ ਸੁਰਤ ਦੀ

ਸੰਗਤ ਪੰਗਤ
ਵੰਡ ਛਕਣ ਦੀ

ਖੋਜ, ਵਿਵੇਕ ਅਤੇ ਸਿਰਜਣ ਦੀ
ਕਰਤਾ ਪੁਰਖ ਰਹੱਸ ਦਰਸ਼ਨ ਦੀ

ਸਿੱਖਿਆ ਦੇਵਣ ਵਾਲਾ
ਰੋਸ਼ਨ ਹੈ ਇਹ ਵਿਸ਼ਵ ਵਿਦਿਆਲਾ

ਗਗਨ ਮੰਡਲ ਵਿਚ ਜਗਦੇ ਤਾਰੇ
ਦੀਪਕ ਸੋਹਣ ਦੁਆਰੇ ਦੁਆਰੇ

ਕਾਇਆ ਕਾਗਦ ਅੱਖਰ ਜਗਦੇ
ਪੁਸ਼ਪ ਸੁਹਾਵਣ ਧਰਤੀ ਹਿਰਦੇ

ਇਹ ਤੇਰੀ ਲੀਲਾ ਵਿਸਮਾਦੀ
ਨਿਤ ਨਵੇਲੀ ਆਦਿ ਜੁਗਾਦੀ

ਇਸ ਲੀਲਾ ਦੇ ਕਰਮ ਖੰਡ ਵਿਚ
ਤੇਰਾ ਸ਼ਬਦ ਸਵਾਰਨਹਾਰਾ
ਤੇਰਾ ਨਾਦ ਉਜਾਲਾ

ਰੋਸ਼ਨ ਹੈ ਇਹ ਵਿਸ਼ਵ ਵਿਦਿਆਲਾ

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ਪੰਜਾਬ ਸਟੇਟ ਓਪਨ ਯੂਨੀਵਰਸਿਟੀ
ਪਟਿਆਲਾ

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