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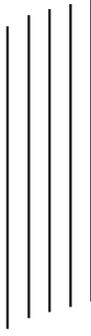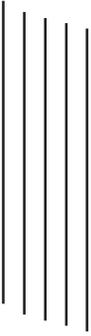
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Voicing the Marginalized: Reading Mulk Raj Anand's *Untouchable* from a Sociological and Humanistic Perspective

*Ms. Malika Mand**

Abstract

Mulk Raj Anand is one of the first Indian writers who started writing in English. His novels are marked with realism and strong social commitment. They talk about the suffering of the poor and the downtrodden. His worksportray characters from the lower strata of society like the sweepers, the outcasts, the peasants, the plantation laborers, the serfs, the coolies, and the sepoys. Mulk Raj Anand unveils the complex social structure of a pre-IndependenceIndian society which is pathetically divided by caste, class, and religion. His novel Untouchable calls into question the institutions of caste,religion,race, colonialism, and imperialism which essentially dehumanize a person.

Keywords: Outcastes, Sweepers, Oppression, Abuse, Gandhism, Untouchability.

Mulk Raj Anand is one of the pioneers of Anglo-Indian fiction who along with R.K Narayan and Raja Rao formed the trio that gained aninternational readership. Theirfiction shared certain common features like a consistence adherence to the philosophy of Gandhism, fondness for Realism along with keeping the lyricism of the Indian languages intact.Mulk Raj Anand was born in Peshawar(undivided Punjab) in 1905. He completed his education at Khalsa College Amritsar and Trinity College London. He had his Ph.D.degree from Cambridge University. He was very close toE.M. Forster who wrote the preface to his novel*Untouchable*.

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He also developed a close association with the Bloomsbury Group. During his stay in England,Anand founded Progressive Writers Association in 1930. He was deeply influenced by Gandhism. He believed that art/literature must serve a utilitarian purpose. His commitment to the social cause gets reflectedin his literary works.He began his literary career with *Untouchable (1925)* which was followed by *Coolie(1936),Two leaves and a Bud(1937), Across the Black Waters (1939),The Village(1939),Sword and the Sickle(1942),The Big Heart(1945)*and*The Private Life of an Indian Prince(1953).* He has around 70 short stories to his credit.

In this research article,we shall try to discuss Mulk Raj Anand's famous novel *Untouchable (1935*) from a sociological and humanistic perspective. The novel revolves around the ill practice of untouchability. Untouchability has been prevalent in Indian society since ancient times. It is such a practice where some people are consideredmere outcasts, underdogs, and marginalized subjectsand are condemned to a sub-human existence.

Set in a North Indian cantonment town, *Untouchable*follows a single day in the life of its protagonist Bakha,who is an eighteen years old young sweeper boy.Bakhaaccidentally bumps into an upper caste man and this act of 'touching' triggers a series of humiliating experiences. Bakha searches for a solution,a way out of this tragedy of his destiny with which he was born. He talked with a Christian missionary and listened to a speech delivered by Mahatma Gandhi where Gandhiji was encouraging the upper caste people to treat the outcastes as their equals. He overhears a conversation between two educated Indians about the flush system but by the end of the book, Anand suggests that it is the technology in the form of newly introduced flush toilets that may become Bakha'ssavior bypractically eradicatingthe need for a community of toilets cleaners.

In an orthodox Hindu society,untouchables are the victim of the worst type of discrimination. The untouchable is considered to besome nasty object whose mere touch can pollute somebody. They had to live inside their ghettos outside the village or towns and their colonies were mostly situated on the western side of the villages. The reason behind this was that the wind may not get polluted whichwas supposed to blow most of the time from East to West. The outcastes were not allowed to draw water from the wells.They mustannounce their arrival as a warning call. They used to keep a broom in their hand to erase their footprints as they walk so that some high-caste men may not get polluted by merely stepping on them.

One may feel the sense of disgust, alienation, and the ill effect that such treatment would have cast upon the unconscious of the low-caste people.

Untouchability is not only associated with the profession but it is acquired by birth. An untouchable is an untouchable not only because of his profession but due to the reason because he is born into an untouchable family. He is not allowed to get an education as his mere presence would pollute the pupil and the teachers. By denying him the right to education, society takes away from him the right to acquire knowledgeand the chanceto improve his living conditionsas he would never be able to change his profession at all. As E.M. Forster comments, "the sweeper is worse off than a slave as the sweeper is bound forever, born into a state from which he cannot escape and where he is excluded from social intercourse and the consolations of the religion. (Forster in Anand,1935, Preface:6)

The theme of oppression appears time and again through various metaphors, symbols, and incidents in the novel. The location of the outcast's colonies is quite symbolic. Being separated from the rest of society they are usually situated on the outskirts of the town.The vivid description of their colony, the offensive stink, the ugliness of the uncongenial place, and the one-roomed mud houses where the novel opens are characterized by stark realism:

The outcast's colony was a group of mud-walled houses that clashed together in two rows, under the shadow of both of town and the cantonment, but outside their boundaries and separate from them. There lived the scavengers, the water carriers, the grass-cutters, and other outcastsfrom Hindu society (Anand,1935:1).

The description of the outcast's colony shows its segregation from both the town and the cantonment which is further emphasized through the expression 'separate'. It also focuses upon the offensive stink and the uncongeniality of the people who live there:

The absence of a drainage system and the rains of various seasons made the quarters a marsh which gave out the most offensive stink. And altogether the ramparts of human and animal refuse that lay on the outskirts of the little colony and the ugliness squalor and misery which lay within it, making it an 'uncongenial' place to live in. (Anand,1935:1).

The description aims to create a sense of disgust in the reader so that he/she can feel the anger against a system that makes people live in such filthy conditions.It is in this filthy, ugly, stinky, and uncongenial colony where the protagonist of the novel, Bakha resides along with

his family. Bakha is an individual as well as a representative of the untouchable community who had to live a pitiable life.

Bakha is a victim of a class and caste-ridden society where his caste is decided not by his profession but by his birth. Bakha's father is born into an untouchable family, so Bakha,his sibling, and their progeny become untouchable for the rest of their lives. His father Lakha is the leader of the Jamadars. Bakha had to start his day by cleaning the public latrines of the colony then sets out to the town to sweep the roads, and after that, he went to clean the temple courtyard as directed by the temple priest. Bakha is portrayed as a real individual who is lovable, witty, lively, sensitive, simple-minded, and ambitious as well as physically strong. Bakha is a great player in hockey and is good at sports. But the menial work he does has nospace to exhibit any of his qualities.Bakha is so eager to learn and write that he wished to save every penny in his pocketto pay a young boy as fees so that the latter could teach him how to read and write.

Bakha wishes to attend the school but cannot because his presence will pollute the environment and due to that the principal does not want to admit him to the school.He had argued and cried to be allowed to go to school but then his father told him that schools were meant for *the babus,* not for *bhangis*. He was a sweeper's son and could never be a *babu*. No school would admit him, because the parents of the other children would not allow their sons to be contaminated by the touch of a sweeper's son.Bakha has been forbidden to get an education as he is untouchable. By denying him the right to get an education society, denies him the right to change his profession which keeps him confined to his pitiable condition.

Bakha's life is an endless cycle of insult, suppression, and abuse. His day starts with his father rebuking him for not getting up and cleaning the public toilets. Then Charat Singh, a havaldar of the army scolds him for not preparing the toilets for him to use.After doing that Bakha had to beg for leftover food in the town. After knocking at the door several times, hungry and exhausted he lay in front of a house. The lady of the house who comes out to offer food to a*sadhu* is startled to see Bakhaand shouts at him. But before giving him the scraps of the leftover food, she asks him to first sweep the area in front of her house. She does not respectfully offer him the food but rather flings it at him "saying" here's your bread coming down. But the thin paper-like pancake floated in the air and fell like a kite on the

brick pavement of the gully. He picked it up quietly and wrapped it in a duster with the other bread he had received."(40)

Hungry and thirsty, he rushes towards his house where his sister Sohini is gone to draw water from the well. The outcastes are not allowed to touch the well instead they had to wait for some upper-class person to shower mercy upon them.In the town square, Bakha faces a series of humiliating experiences.The shopkeeper at the candy shop gives him less candy. But the great catastrophe of 'touching' occurs in the morning and poisons all that happens subsequently. When Bakha touches the high-caste*lalaji*, a huge crowd gathered around him. The crowd insults and rebukes him without any pity. Although it is the high caste man who touches Bakha first, he puts the whole blame on the latter for not giving the untouchable's call. The verbal abuse of the crowd turns into an act of physical violence. When the*Lala* gave him a sharp, clear slap on his face. Bakha'sface looks as if it is lit with fire, and tears roll down from his eyes. For once, he forgets his customary humility:

 He stood aghast. Then his whole countenance lit with fire and his hands were no more joined. Tears welled up in his eyes and rolled down his cheeks. The strength, the power of his giant body glistened with desire for revenge in his eyes, while horror, rage, and indignation swept over his frame. In a moment he had lost all his humility and he would have lost his temper too, but the man who had struck him the blow had slipped beyond reach into the street.(42)

The narrator deliberatelyemphasizes the well-built, strong, muscular body of Bakha. But his helplessness and inaction to react are contrasted with his physical strength. Helpless Bakha could do nothing but bite his lips. Inside his heart, he feels an impotent rage:

A superb specimen of humanity he seemed whenever he made the high resolve to say something, to go and do something, his fine form rising like a tiger at bay. And yet there was futility written on his face. He could not overstep the barriers that the conventions of his superiors had built up to protect their weakness against him. He could not invade the magic circle which protects a priest from attack by anybody, especially a low-caste man. So, in the highest moment of his strength, the slave in him asserted itself, and he lapsed back. (11)

It reflects that the barriers which prevent him from taking an action are more psychological than physical. In his submission, his habitual subservience to the upper-class people he is one

with the vast majority of the outcasts.His inability to act epitomizes the psychological damage done to him in particular and his community in general by the suppression inflicted upon himby the upper caste people. This suppression has robbed him ofall the courage, confidence, and ability to raise his voice against any injustice. Bakha is cowed down by the yoke of the caste system and ancestral serfdom.Anand celebratesBakha's strong body which is attractive and worthy of admiration but at the same time aims it arouses anger against an unjust systemthat prevents a fine young man from becoming a full human being and realizing his full potential.

The second traumatic experience thatBakha encounters is the temple incident. Bakha like other outcasts is not allowed to enter the temple complex. However, a curious Bakha climbs up the temple stairs and peeks inside. He hears Pundit Kali Nath's voice shouting 'Polluted! Polluted!' his younger sisterSohini tells her brother that pundit Kali Nath tried to molest her.When she resisted, he started accusing her that she was the one who was trying to seduce him.

The episode at the temple brings to light the hypocrisy of the caste-ridden Hindu society. On one hand, the untouchables are considered to be unclean whose mere touch can polluteupper-class people.They are forbidden from entering the temples lest they should defile the gods inside. But on the other hand, the upper caste people try to use the untouchable women as a commodity for their sexual gratification as Pundit Kali Nath who could have otherwisegotten polluted by the mere touch of an untouchable tried to rape Sohini. This hypocrisy disturbsBakha, he visits his friends who join together to play a hockey match.Bakha plays well and scores a goal which makes the players of the others team envious. It results in a brawl where a player's younger brother getsinjured. Bakha picks him up and rushes towards his home. But the injured boy's mother scolds him for polluting her son.

The novel further emphasizes the horrors of untouchability by contrasting this ill practice in orthodox Hindu society with the 'flexibility' of Islamic society. It is reflected through a Muslim*tongewala* who cools off Bakha when the*lala* slapped him. When Bakha asks a Muslim man for some coal to light his cigarette he does so without any hesitation something which a Hindu would not have ever done. As Bakharealizes:

They don't mind touching us, the *Muhammadans a*nd the

sahibs. It is only the Hindus and the outcasts who are

not sweepers. For them, I am a sweeper, Sweeper……….

Untouchable! Untouchable! Untouchable! (43)

It signifiesthat Muslims have a flexible attitude towards the practice of untouchability whereas Hindus are trapped in sheer orthodoxy.Being insulted and badly hurt, Bakhaponders over the possible solution to this grave problemof untouchability. He meets a Christian missionary Colonel Hutchinson(a member of theSalvation Army) who encourages Bakha to join Christianity.But his inability to answer Bakha's questions aboutChristianity left the latter confused. Bakha is also disappointed to observe that the attitude of the Colonel's wife was no different from the other orthodox Hindu women. Bakha listens to Mahatma Gandhiji's speech about motivating the untouchables to cultivate the habits of cleanliness. He said that they should not consumeliquor and should only accept food if it was offered gracefully.He also suggests that the upper caste people should be kinderand as an act of generosity they should open their wells, temples, roads, and schools for the outcasts. The novel ends with hope as we seeBakha going home to share his stories of the flush toiletswith his father and family.

To conclude, we can say that the novel has been written to question the caste-based structure of orthodox Hindu society which treats untouchables as less than human. It aims to create disgust against the system which forbids a sensible person like Bakha from realizing his full potential as a human being.

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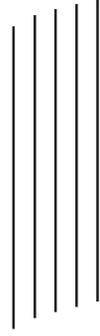
Bama's *Karukku*: A Study in Double Autoethnography

*Ms. Navdeep Kaur**

Abstract

Trialsand travails of the marginalized communities have been expressed in self-narratives such as autobiographies and memoirs providing direct voice tothe suffering and humiliation faced by the members of these communities. Autoethnography goes a step further in representing these subalterns as it not only talks about the individual suffering and struggle but also gives an inside view of the culture, ethos and social practices of the whole community. Situated within ontologies of the right to self-expression, this paper will focus on the reading of Karukku by Bama, a writer from Paraya community of Tamil Christians, to explore her struggle to survive in caste-ridden Indian society exposing the socio-cultural fabric of South Indian states. The objective of this paper is to arrive at the ramification of employing autoethnography as a research method by which Bama reaffirms the caste-based oppression of Church authorities. Bama narrates the consciousness of her community and its culture aiming simultaneously at the liberation of Dalits through her writing. It becomes a study in double autoethnography when she enters the Catholic Church as a nun and exposes the inhuman and oppressive Church authorities who exploit Dalits by conditioning them to remain in the lower rungs of a socially stratified society.

Autoethnography differs from autobiography asthe former is actually used as a research method that utilises the researchers' autobiographical data to analyse and interpret the personal

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experience for the purpose of extending the understanding pertaining to representation and ethics of a community. Autoethnography benefits greatly from the thought that self is an extension of a community rather than an independent, self-sufficient being, because the possibility of cultural self- analysis rests on an understanding that self is part of a cultural community. Undoubtedly autoethnography is a very challenging yet highly promising form of enquiry.It is a qualitative method that offers a way to use the self as a window to society providing a particular vantage point toautoethnographers as compared to other social scientists. According to Andrew C. Sparks, "Autoethnographies are highly personalized accounts that draw upon the experience of the author/researcher for the purpose of extending sociological understanding" (21).

Ethnography has been mostly done by people who were outsiders to an ethnic group or community. This research method is adopted by the writers who want to interpret a particular ethnic group. The novel*Karukku*written by Bama is different in the sense that the author is an insider of a particular ethnic group which is marginalised and looked down upon in the Indian society. She belongs to a community that is called Dalit in India and she shares with readers not only her own story but also the culture, locale, customs,habits and shared practices of her community in detail. Thus it can be studied as an autoethnography of a Tamil Dalit woman.The focus of the researcher is to explore how this novel becomes a study in double autoethnography. Her experiment with her culture takes a new turn when she enters the church as a nun and it becomes a new field of exploration and enquiry into the Catholic church and its corrupt ways of life.

It is an established fact that the marginalised writers have so far expressed and narrated the stories of their struggle in the form of biography, autobiography, socio-biography, memoir and so on. Not many attempts have been made to study these self- narratives as autoethnographies. Since the life-writings of the marginalised represent their understanding of various factors that become a stumbling block in their path to the socio-cultural and political empowerment of their communities, the researchers prefer to study them as autoethnographies. According to Ellis and Bochner, the major proponents of autoethnography, it is "an autobiographical genre of writing that displays multiple layers of consciousness, connecting the personal to the cultural" (37). While autobiography can be simply defined as

the life story of a person written by him/herself, ethnography "involves the intensive study of other cultures" employing "participant observation and qualitative methods" (238). "Participant-observation," according to Clifford, "serves as shorthand for a continuous tacking between the 'inside' and 'outside' of events: on the one hand grasping the sense of specific occurrences and gestures empathetically, on the other hand, stepping back to situate these meanings in wider contexts" (266). Both autobiography and ethnography, as literary genres, "share a commitment to the actual" (Russel). Thelife writings of the marginalised are enriched with ethnographical insight in addition to autobiographical elements, which draws them closer to the genre of autoethnography.

Autoethnography is a blend of autobiography and ethnography, combining the study of self and culture. In the researcher's perspective, the autobiographer becomes the ethnographer who plays the dual role of a participant observer (ethno) and the observed (auto) and thus enriching the realness of the study by means of sharing first-hand experience. As the participant is from the same ethnic background, he/she has the advantage of observing at the closest range and gets the feel of the culture at ease without any alienation. He/she is saved of relying on the external sources for background data unlike an ethnographer who has to do field work, get trained in the "latest analytic techniques and modes of scientific explanation" (Clifford 263). This paper brings out the effectiveness of autoethnographical mode, which will be more appropriate to study the predicament and the prospects of the Dalits community Parayas in Southern India. Dalits in India are oppressed by casteism in the same way as the Aboriginal Australians and various ethnic groups all over the world are oppressed by racism.Caste based discrimination is one of the worst forms of racism. Like race, it is determined by birth and does not end with death but passes from generation to generation. In theory, it is possible to escape caste (unlike race) by changing one's religion but in practice, we know, caste follows us into whichever religion we convert to. The Dalits in India have been marginalised for centuries together in the name of caste hierarchy instituted by the Vedic tradition. The term "Dalit" came into prominence in 1972, when a group of Marathi writers-activists founded Dalit Panthers - an organisation to voice their rights. Dalits have been oppressed, mortified, ostracised, and ill- treated by the upper caste society. Caste, "the distinctive social institution attributed to India" (Inden 49), has wrought havoc in the lives

of the Dalits for centuries. They have been treated worse than animals and forced to live on the outskirts of the villages, under filthy conditions, at the beck and call of the upper castes. They are ordained to do menial jobs and even prohibited to share the natural resources like water with the upper castes. Even their very sight and touch have been considered as impure and taboo. Their subhuman life has been accepted by them as well as the upper castes as an order of the life. Theyhave often been misrepresented or underrepresented in the mainstream literature. That is why Dalit writers ventured into penning down their life-writingsto disseminate information about their arduous journey of life due to marginalisation, to assert their rights, and to exhibit their sustained efforts to reclaim their dignity and identity. They strive to detonate the concrete wall of hegemony and oppression and create an egalitarian society. Their widespread literary awakening and their attempt to rewrite their history have begun in the 1960s and the 70s. Though Ambedkar was considered as the precursor ofDalit Literature, it took its full-fledged form, in its modern sense only in the 1970s. Dalit writings belongingto this period expose the so far unexplored horizons in the literary, social, political and ethnographicalstudies.

It is interesting to note that Ambedkar also preferred autobiography as the powerful mode of expression. Alok Mukherjee has also stated that a "great deal of Dalit literature is in the genre oflife-writing" (12).Ravikumar in his "Introduction" to Scar says: "Autobiography is the consequence of their yearning to create their society's history through their individual life story" (x). He aptly draws attention to the fact that "autobiography as a literary form has been used all over the world by the oppressed as a vehicle to project themselves" (x).

Bama is the most celebrated contemporary Tamil Dalit woman writer, who was born in 1958. She has been at the forefront ofDalit literary activism, and has given Dalit aesthetics the visibility it had previously lacked in the literary campus ofIndia. The first two full-length works *Karukku*and *Sangati* move from the story of individual struggle to the perception of a community of Paraya women, a neighbourhood group of friends and relations and their joint struggle. As Alok Mukherjee has aptly stated in *Towards an Aesthetic of Dalit Literature*, "The mimetic representation that Dalit literature is concerned with is not that of the life of the individual but of the community" (12). Bama portrays the ordeals of the womenfolk which start at a very young age looking after their siblings, struggling hard to make both

ends meet with their drunkard menfolk, accepting discriminating practices in the workplace, enduring sexual violence at home and the work place subsisting with marginalisation in all domains.

Karukku as a life-writing is enriched with autoethnographicalelements and is certainly fit to be labelled as autoethnography. There is an inextricable integration of personal and the cultural representations, where, as proposed by Ellis and Bochner, "back and forth autoethnographers gaze:First through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of their personal experience; then they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations" (37) .In this process of self-analysis and introspection, they achieve self-realisation, and eventual redemption from their conflicts and the complexes. They also become empowered to accelerate social awareness among their community.

 In the words of Lakshmi Holmstrom, "*Karukku* is in many ways an unusual autobiography. It grows out of a particular moment: a personal crisis and watershed in the author's life which drives her to make sense of her life as woman, a Christian, and a Dalit" (xvi). She leaves out many personal details and the name of the protagonist is never given in the work. Bama has not given the details of her life in linear or chronological order as most of the autobiographers do. She has viewed her life from different perspectives by grouping various events "under different themes, for example, Work, Games and Recreation, Education, Belief, and so on"(Holmstrom xvi).

The journey of her lonely self-discovery automatically reveals the life and activities of Paraya community as Bama describes her village, its surroundings and its structure in a great detail. She begins the novel by stating that "Our" village is very beautiful and "I" love this place. This immediately puts in focus her acceptance and rootedness in her rural identity where all the castes and communities live together. She narrates in detail about lovely Western Ghats, names of different mountain peaks, Perumaal Saami temple, lakes and ponds, shady groves and many myths relating to certain village people. Then she describes the typical Indian village structure which has been divided on caste basis. Naickar community possesses most of the land and is described as an upper caste. Different castes and communities are divided in various settlements and streets. The Paraya settlement lives near the village cemetery.

This detailed description reminds clearly Raja Rao's *Kanthapura*which also gives an authentic description of a typical Indian village structured on caste system.

Born and brought up in a Dalit Roman Catholic family, Bama (Faustina Mary Soosairaj) narrates various stages of her life right from her childhood to the leaving of the convent which clearly give expression to the consciousness of the members of a marginalised community who are psychologically conditioned to remain in the lower rungs of socially stratified Indian society. Her first encounter with untouchability happened when she was studying in third standard, though she had heard about it many times. An elder from her Cheristreet was carrying a small packet of banana bhaji for a Naicker holding it with a string so that his hands should not touch the packet. Her brother made her realise that according to Naickers the food would get polluted if touched by a Paraya.Similarlyshe realises as she grew up that both her grandmothers served the Naickers with full devotion throughout their lives with almost no reward. She gives a lucid account of how people of her community work for the Naickers, each Paraya family attached to a Naicker family. It is observed by her that other communities don't have to work so hard as bonded labourers as Paraya and Palla communities.

Paraya children were discriminated against even in institutions like school and church. She describes how she was unjustly labelled a thief when a coconut had fallen while they were playing in school. Even the priest to whom she goes for justice tells her that she must be a thief because she is a Pariya. She had to face this discrimination even in the High School in the neighbouring town. She joined a college inspite of all the humiliation and shame that she had to face. After doing B.Ed and having got a job as a teacher, she had some relief of being financially independent and a successful teacher. But the bitter realisation of the caste discrimination kept on nudging her soul and she wanted to serve the oppressed to help them come out of it. Though she worked as a teacher for five years, but it was a continuous battle to face the Telgu nuns who treated her with dislike. She shares with the reader her decision of leaving the job by saying:

 It struck me overwhelmingly that these nuns collectively oppressed Dalit children and teachers so very much; why should I not become a nun too and truly help these people who are humiliated so much and kept under such a strict control? The thought kept returning

every day, however hard I pushed it away. So at last I resigned the teaching post that I held, and went and entered a religious order (23).

It is at this juncture that the autoethnography of Bama takes a new turn which gives her an opportunity to become an insider in the Catholic Institution of convents where she lives and serves as a nun and gets a first- hand experience of the discrimination and corruption inside the holy institutions. She was highly perturbed to know that there was a separate training centre for Dalit Catholics. Caste discrimination was so rampant in these institutions that all her hopes of getting a humiliation free environment were dashed to the ground.She receives a rude shock to observe the way Dalits are treated in the so called highly spiritual institutions which claim to teach love and intimate relationship with God.

Being an insider in the church, she observes how the discrimination based on the caste also takes a regional shape. The supervisor during her training harassed her about the difference in dates of birth on her degree certificate and christening certificate. "You Tamil people want to get admission into schools under false pretences, changing the dates on your birth certificates" (24). Bamaexpresses her grief and fury at the vast difference in what Christians say and what they practice in churches, "What a nuisance this is turning out to be; thus far they made us hang our heads in humiliation because of our caste; in this order being a Tamil seems to be equivalent to being a Paraya" (24).

She faced caste-based comments and humiliation throughout the training to become a full-fledged nun. She was informed that certain religious orders do not accept low caste people only towards the end of her training and she lamented that there was no place that was free of caste. The convent which she joined after becoming a nun was also not free from caste divisions.Here she sees the real picture of the new community of which she was a member now. People here didn't know about her caste. This helped her more to see through the hypocrisy donned by church officials who spoke very insultingly to all Parayas who did all menial jobs like sweeping the premises, swabbing and washing the classrooms, and cleaning out the lavatories. She did not have the courage to retort sharply to this discrimination by announcing that she too was a low-caste nun. Like a true ethnographer, she was just observing as a nun the inside working and system of Christian religious institutions. The plight of her

community is described by her through her personal experience and her analysis of the conditioned mindset of the Sisters in the convent:

According to their notions, low caste people are all degraded in every way. They think we have no moral discipline nor cleanliness nor culture. They think that this can never be changed. To aid us is like aiding cobras. They speak such words all the time, without even thinking. And I sat there like a lump of tamarind, listening to all this and dying several deaths within. I would tremble to think how they would react if they realized that I was a Dalit. And being a coward, I survived somehow. (26)

She was pained to see how old Paraya people working there trembled like small children fearing the power and wealth of the Sisters. They had become accustomed to bury their pride and self respect and were not ready to assert themselves when she advised them to come out of their fear. Their argument that nobody could eradicate their suffering during a brief stay at the convent as a kind and considerate nun sounded true to Bama.

It was this soul sickness among the insider of an ethnic group that gives birth to narratives such as *Karukku*. When it is studied through autoethnographic lens it becomes evident that Bama's soul had really become sick of the caste-based exploitation of herself and her community. Her repeated encounters with the sufferings of Dalits in society and in the fold of the Catholic Church forced her to give vent to her rage and frustration through penning down *Karukku*.Herpersonal memory, self-observation and analysis, her conversation and interactions with her family, relatives, teachers and officials and their responses proved to be a valuable data to make it an autoetnographical study.

Thus the researcher has highlighted the relevance and effectiveness of autoethnographical mode in the study of the life-writings of the Dalits in India. Autoethnography serves as a catalyst for societal transformation and emphasises that in their attempt to achieve redemption, these autoethnographers pave way for others with similar predicament to attain empowerment. The modus operandi of these autoethnographers and the scope for further research in this arena are also highlighted.

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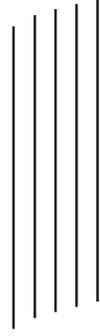
Suffering of a Homemaker In Selected Short Stories of Smat Chughtai and Mahasweta Devi

Ms. Deeksha Samra[*]

Abstract

This research paper presents a comparative study of selected short stories byIsmatChughtai, and Maheswata Devi. IsmatChughtai was a Muslim writer of Indian origin who wrote short stories in Urdu. Mahaswata Devi was a Hindu writer of Indian origin who wrote in Bengali. These women writers, despite being from different socio-cultural backgrounds shared similar observations when it came to the condition of women in society. The theory of le'criture feminine, as suggested by Helene Cixous, is applied to the works of the respective writers to see how these female writers dealt with various issues of women in their works. Their work highlights various socio-cultural factors that affected lives of women. The comparative study of various female characters portrayed by these writers reflects how these women effectively highlighted the mindsets of women as they dealt with the rules and regulations of society. The research also compares other aspects of short stories like plot of stories, a socio-cultural belief system that affected women negatively, and sexuality of women through the eyes of the respective writers. The paper will conclude how the writings of these women writers successfully contributed to the world of female writers who wrote about women.

Introduction

Women have always struggled to find their place in society. Until the mid-twentieth century women had no identity outside the family structure. A woman is still not considered complete

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if she fails to play her role as a mother and a wife. The patriarchal structure of society exploits women for their ability to give birth and be a homemaker. To escape the patriarchal system women must write about their experiences. Voicing women's experience through women help to bring a picture of women's sufferings more clearly in front of the world.

'Le'criture feminine' was a term given by HeleneCixous in her essay 'Laugh of The Medusa' which first appeared in *Signs: Journal of Women in Culture and Society*. It was later explored further by Helene Cixous and Catherine Clement in their book *The Newly Born Woman*.The concept of le'criture feminine refers to women writing about women. In the essay 'The Laugh of Medusa' Cixous boldly called out all women to "Write! Writing is for you, you are for you; your body is yours, take it" (Cixous 876).Cixous stressed this statement strongly because the writing genre has been heavily dominated by men. It has always been men describing women in their text and that's why women have ended up seeing themselves from a man's perspective. A woman's body and her sexuality have been labelled as something taboo in men's literature.

We've been turned away from our bodies, shamefully taught to ignore them, to strike them with that stupid sexual modesty; we've been made victims of the old fool's game (Cixous 885).

Cixoussuggested that unless women take their bodies back from the literature written by men, their life and body will not be their own. A woman without a body is more like a shadow to a man who cannot fight. Such a woman is a false woman and needs to be killed through writing (Cixous 880). The word 'body'referred to both the literal bodies of women as well as the text written by women. So, Cixous boldly urged women to write more about their bodies to encourage individuality and regain their own bodies which has been kept away from them by a male-dominated society (Cixous 880). She related censoring the body to censoring the voice of women. By writing, women would "break out of the snare of silence" (Cixous 881) and avoid women from getting "conned into accepting a domain which is the margin or a harem" (Cixous 881).

There have been many women writers in the nineteenth and twentieth century who wrote about women. To liberate the voice of women many writers devoted their works to the cause. Three such women writers were Doris Lessing, Ismat Chughtai, and Mahasweta

Devi. In this paper, three short storieshave been analysed to see how women characters have been portrayed in these stories and whether there are any similarities or dissimilarities between these characters. The two short stories are 'The Homemaker' by IsmatChughtai, and 'Breast Giver' by Mahasweta Devi.

Ismat Chughtai, and Mahasweta Devi

IsmatChughtai was an Urdu writer who was born in 1915 into a middle-classMuslim family. She received her education from Aligarh Muslim University. She was a prominent member of the Progressive Writers Association and wrote many short stories. She came to the limelight when she wrote the short story 'Lihaaf.' The story revolves around women's sexuality and Chughtai was charged with obscenity. Despite criticism, Chughtai continued her literary work and wrote many short stories that covered various social issues of her time like inter-faith marriage, the petty state of Dalit women, the duality of politicians, and corruption.

Mahasweta Devi was a well-known Bengali writer. She was born on 14 January 1926 in a culturally rich family of writers Manish Chandra Ghatak and Dharitri Devi. So, writing came naturally to her. Devi grew up to become an activist and a writer. She used her literary talent to highlight the pathetic living conditions of indigenous (tribal) people. Her works such as *AranyerAdhikar* (1977), *Choti Munda O Tara Tir* (1979), and collections like *Agnigarbha*(1979) were devoted to the cause. Her short story 'Dropdi' was one such effort to bring to light the condition of tribal people, especially women.

Even though these writers came from different cultural backgrounds, there were some similarities in their observations when it came to the condition of women. In their short stories 'The Homemaker' and 'Breast giver'respectively, one can see that the conditions of women portrayed were not much different. Even though these three stories were set in three different cultural backgrounds, the conditions that the authors paint for women have many similarities.

Stories

IsmatChughtai's 'The Homemaker' is a story of a woman's love for running a house. Chughtai highlights the fact that a woman is a natural homemaker, but when she is trapped forcefully in the role of homemaker as a wife, then she starts to suffocate. The story offers a look at the traditional role of the wife. Lajo was a natural homemaker. She decided to live with Mirza

because she fell in love with the house. So, her desire to run a house and turn it into a home was innate. But the moment she was labelled as a wife, she was made to live on certain terms and conditions in the house. Firstly, her name was changed to Fatima Kaneez. Secondly, Mirza asked her to always wear a tight churidar kurta instead of a skirt. Then she was asked not to fight with any man or curse. By marrying Lajo, in a way, Mirza owned her. After marriage people started to look at Lajo differently. When she was nobody's wife, everyone made advances toward her. But now that she was Mirza's wife, she had officiallybecome Mirza's property. People did not look at her in the same way they used to look at her. Even Mirza's behaviour changed towards her.

Having installed her in the house, Mirza seemed to have forgotten about her existence. For weeks he would speak only in monosyllables. (Chughtai90)

Lajo also understood that Mirza had started to visit courtesans again. He was no longer paying attention to Lajo's emotional needs. Her emotional and physical needs were as natural as her desire to be a homemaker. Her desire for running a house and satisfying her emotional and physical needs was as natural as Mirza's physical needs. But since she had become a wife, ethics did not allow her to let any man other than her husband fulfill her. While the same ethics did allow Mirza to see other women. This created imbalance in the relationship. This imbalance turned marriage into a nightmare for Lajo.To escape the nightmare, Lajo turned toMithwa, the only person who was interested in her after marriage.

When Mirza learned about Mithwa, he divorced Lajo. And the nightmare of marriage ended for her. Some weeks later she encountered Mirza and asked if she could come to his place again. Despite Mirza ignoring her question, Lajo went to Mirza's place and reclaimed her place as "the undisputed mistress" (Chughtai 90) of the house.

Mahasweta Devi's story 'Breast-Giver' represents how a woman gets exploited for her ability to give birth. The story's protagonist Jashoda was a natural mother. The motherly instinct came naturally to her. So, when her husband, Kangalicharan, became crippled she took the role of nurturer for him. She went to the Haldar family for help, whose car had crippled her husband. After some contemplation, the Haldar family acknowledged the huge milk-giving breasts of Jashoda and decides to turn her natural motherhood into professional motherhood. She got the job of breastfeedingthe Haldar family's newborn babies so that the

daughters-in-law of the family could maintain their figures. Jashodaspentmost of her life staying pregnant and raising her own as well as breastfeedingthe Haldar family's kids. But when her ability to give birth and breastfeed faded away with age, people left her. Neither Kangalicharan nor any of the kids whom she had breastfed, came to help her. At the end of the story,Jashoda died of breast cancer.

Analyses

In the these stories, one can see that the protagonist had a certain mindset when it came to marriage.

It can be seen in the short story 'Breast-Giver' that Jashoda took up the responsibility of nurturer of the family and single-handedly raised her children as well as the Haldar family's children. Jashoda was the product of a society where women are programmed to think that being a mother is a very divine thing and the concept of "Sati-Savitri-Sita through Nirupa Roy and Chand Osmani" (Devi 41) was still alive. This programming portrayed each "man the holy child and each woman the divine mother" (Devi 42). That is why Jashoda's motherly love overflowed for Kangalicharan as much as for her children (Devi 42). This programming made Jashoda an "unreasonable, unreasoning and unintelligent" (Devi 41) woman who was devoted to her husband and loved her children. The programming blinded her from seeing that she was being exploited for her milk-giving breasts by both her family and the Haldarfamily. Her motherly love for her husband blinded her from seeing any fault in her husband, instead, she wanted "to become the earth and feed her crippled husband and helpless children with a fulsome harvest" (Devi 42). Haldar family also exploitedJashoda'smilk-giving breasts so that the daughters-in-law of the Haldar family could maintain their shape and enjoy wearing European-cut blouses. Jashoda gave 25-30 years of service to the Haldar family as a mother by profession and breastfed 50 children out of which 20 were her own. But despite her years of dedicated service to the Haldar family and her own, she was left alone to die of breast cancer.In the end, her exploited motherhood laughed at her through the sores on her breast "with a hundred mouths, a hundred eyes" (61)

In contrast to Jashoda, Chughtai's protagonist of the story is slightly different because she was an orphan. Unlike Susan and Jashoda, Lajowas not raised in a decent society. She grew up alone. She became independent when she learned how she could use her body to get what

she wanted."She had no mother or grandmother to teach her what was right and what was wrong" (Chughtai 82). There was no one to put ideas in her head as to what a complete woman should be like. So, she never got programmed to think of marriage as an essential thing for a woman. Her mind was not used to the social customs the way Susan and Jashoda'swere. So, her desires and thoughts were natural and not directed by social programming. When Mirza insisted on marrying Lajo, she couldn't understand the need for it. "The need for marriage escaped Lajo" (Chughtai87). But she did have desires that came naturally to women, like having a home. When she met Mirza and realized that there was no mistress in his house, she immediately fell in love with the house.

For Lajo it was love at first sight. She was in love- not with Mirza but with the house. Without a mistress, it was as good as hers. (Chughtai 82)

When Mirza married Lajo and started to visit courtesans again, Lajo didn't mind it. But the thought of sharing a house with another woman made her furious. "She could share Mirza with another woman, but as far as her home was concerned, she was the undisputed mistress" (Chughtai 90).

Lajo's other desires involved having someone to love her. When Mirza was interested in her and fulfilled her emotional, as well as physical needs, she did not look at any other man. She stayed committed to Mirza. But as soon as Mirza got married, he started to take Lajo for granted. "A man can do anything to please his mistress, but the wife is altogether a different kettle of fish" (Chughtai 90). So, Mirza started to visit courtesans again and spent more time with his friends. Mirza's negligence of Lajo's needs pushed Lajo to offer her love to her neighbourMithwa. Since Lajo wasn't programmed with the concepts of a righteous woman, she did not feel anything wrong in satisfying her emotional needs through Mithwa. When Mirza learned about Lajo'saffair, he divorced her, and Lajo was finally set free.

Lajo heaved a sigh of relief as she heard about the divorce. It was as though a heavy load was off her shoulders. The marriage did not suit her. (Chughtai 92)

Lajo'sbehaviour reflectedthe natural desires of women which are repressed due to social norms. Through Lajo's character, one can see what women naturally desire. The desire of running a house and having someone to respond to her emotional and physical needs is natural. Where Susan completely ignored her emotions to focus on what needed to be done

to keep the marriage going, Jashoda was programmed not to think about anything apart from her role as a mother and a wife. But Lajo understood what she wanted and how to get it without a doubt.

Jashoda was exploited because of the way she was programmed to think. It was because of a lack of social programming that Lajo managed to survive the ending of the story whereasJashodadied.

Kangalicharan was aware of the way his wife was devoted to him. He let her wife use her body to provide for him. In the later years of Jashoda when she lost her ability to give birth and consequently became of no use for Kangalicharan, he abandoned her. Even when he learned about cancer and the doctor told him that Jashoda won't survive,"he put her out of mind almost painlessly" (Devi 67). Mirza also took Lajo for granted after marriage. He thought that through marriage he had "tamed and reformed" (Chughtai 89) her. But Lajo was not programmed for being a wife which led to their divorce.

Another thing we see in the character of Jashoda is a lack of individuality. Since she was programmed to stick to her responsibilities as a wife and a mother, she found it difficult to have an identity outside marriage.

We see with Jashoda that she spent her life raising children and providing for her husband. Her husband and kids were everything she ever cared for. But after she lost her ability to bear children and consequently, provide for her family, everyone left her alone. Kangalicharan told her to go to the Haldar family as she had done nothing for the family. Haldar's family told Jashoda to go to her husband as they no longer required her services as a breastfeeder. Jashoda had no life as an individual outside the family, and as a result, she started to pray to Lord Shiva for death. Her prayers were answered when she found out that she had breast cancer.

Lajo, however, was a different case. She grew up alone and had a life before Mirza. She neither expected Mirza to stay committed nor found it a compulsion to stay committed to Mirza. Her lack of social programming made it easier to survive after divorce and get back to her old life. Her lack of any belief system that made women seriously invest in family life, saved her.

Conclusion

Even though the these stories seem completely different, there are some striking similarities. In the these stories,the protagonist gets exploited for the quality they possessed. Whether it is Jashoda'sability to give birth and breastfeed, or Lajo's ability to efficiently run a house. In the these stories, protagonists give their best in family life as a homemaker but end up being alone and abandoned. The portrayal of husbands is also similar. It cannot be a coincidence that two different storytellers from different cultural backgrounds ended up portraying similar conditions of women in marriage. It is not a coincidence because the exploitation of women withinthe institution of marriage is a reality for many women around the world.

IsmatChughtai, and Mahasweta Devi manage to capture the reality of women in their short stories. Where male-dominated society makes the role of women as deeply committedmothers and wife to be divine, these writers show how the very roles are used against women. Through their works, they indirectly question the blind investment of women in theirmarriage. By portraying the reality of married life for women, these authors have done justice to women's voices and have excellently contributed to the killing of false women.

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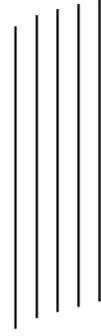
Representation of Life in Benyamin's Goat Days

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Abstract

Indian writings in English is the literature written about India or based in India by Indians, suchas short stories, poems, fiction, screenplays etc. Indian writers are Indian born authors like R.K Narayan, Mulk Raj Anand, Raja Rao etc. Some Indian writers like Kamala Das usually write in their mother tongue, but at the same time writers like her used to write in English also. Themes of Indian writers can be broadly elaborated under some subsets like mythology, travelogue, short stories and poetry collections in which the Indian-ness can be felt. This Indian-ness is a cultural diffusion or transmission. "Indianness or soul of Indian-ness lies in respecting and celebrating the synthesis of multiple traditions" (Salam, 03). It is also the merging of different cultures, urban, city and villages from North to South, then East to West. As hermeneutic philosopher Gadamar regards this as 'fusion of horizons. When compared to the western English or British English, Indian Literature always depicts an Indian-ness to the readers. In the works of 18th century Indian Writers like Munshi Premchand and Mirza Ghalib obviously there is the Indianness, which we had lost in the past centuries post-Independence. An example of this Indianness can be seen, in the short stories of RK Narayan's Malgudi Days or in Mulk Raj Anand's The Lost Child.

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Key words: Diaspora, Migration, Indian, North

Introduction

Goat Days is a novel which has an inner vigor to take the reader to a different level of complacency. Throughout the novel, this smugness is like an aura over the head of protagonist who is Najeeb. At the same time this complacency is achieved to the hero as well as reader at the end of the Novel when Najeeb is returned to his home town. Throughout the novel, Najeeb is confused directly or indirectly whether should he be in the present or in the past. Diasporic writings have some main factors like fragmentation, remembrance, lost memories, nostalgia, fractured dreams etc. All these major and minor factors make a diasporic novel a strong piece of literature. The term diaspora is the dispersion of population from different countries. This is also called as migration in other words. This migration or dispersion can be reason for settlements in foreign countries which may lead to cross cultural exchanges between different cultures and habits. Migration of people from one place to another is either it can be international migration or intra-national migration. In both cases emigrants expects a good standard of living in the new country. It may be true or may not be also.

The Complacency of Life Amidst The Misfortunes

In the novel Goat Days, Benyamin's portrayal of the hero Najeeb is quite remarkable or exceptional because the author himself was a migrant labourer in the Gulf country. And secondly, this a real incident which the protagonist himself narrated to the author. Thirdly, Gulf migration have a great impact on the people of Kerala. It is hardly difficult to find a house in Kerala where any of them doesn't have a relation with Gulf countries. This is one of the main reasons where Kerala's foreign revenue is higher than all the other states. Migration is one of the causes of social and demographic change. C.J Lewish comments that: "Migration is a two-way process; itis a response to economic and social change and equally it is catalyst to change for those areas gaining and losing migrants." (Lewis, 01)

Migration is not only a physical process of moving from one place to another but it is also a psychological reaction too migration. Julia Mirsky writes: "Mourning in migration is not seen as a state, but rather as a process similar to the one all mourners go through, from an initial denial of loss, through realization and reconciliation with the reality of loss." (Mirsky, 14)

Goat days is not just a simple depiction of migration literature but it's something which penetrates into the readers heart, which shakes the entire thought process of the reader. Because this is a real story and the experiences and incidents which are depicted in the novel are raw life experiences of a common man who have all the feelings like any other human being. For many people Gulf will be a dream land or a paradise, no difference for Najeeb also it was same. For him, Gulf is a place where he wants to make money and send his savings back to India. This is a common thinking process which can happen to any migrant just before reaching Gulf country. Najeeb also migrated voluntarily. Situations forcefully made him to think of a resettlement. He doesn't like to leave his wife and his beloved mother. But for earning money he doesn't have an option left with him. The novel Goat Days will just give a broader idea about the migrant's life situation in the deserts. Many such real-life stories remain unnoticed, but Najeeb and his story was an eye opener for many. This novel by Benyamin emphasizes on the South Asian Diaspora in Gulf countries.

Like all men Najeeb also had dream of travelling in aero plane and landing in the Gulf and earning enough money from his job. He came to know about the availability of Gulf Visa through one of his friends. He did not give a second thought. Somehow, he managed to givemoney to an agent by "mortgaging the house and the little gold Sainu has jewelry, and by collecting small amounts from other sand miners" (Benyamin 36). When Najeeb and his friend Hakeem were over excited when they landed on Riyadh, Najeeb says "City of my dreams, I have arrived. Kindly receive me. Ahlanwasahlan!" (Benyamin 43). A pleasant ambience can be felt till this point in the novel.

The situation becomes darker when an Arbab kidnapped both of them from the airport and both Najeeb and his fellow Hakeem got separated, and they were forcefully send to an unknown desert. Arbab is a Persian word which means "boss", "master" or "land lord". For Najeeb it was such a tiring and exhaustible journey from airport to the desert. Najeeb's distress is visible from his words. "From that moment, like the maniyan fly, an unknown fear began to envelop my mind. An irrational doubt began to grip me, a feeling that this journey was not leading me to the Gulf like that I had been dreaming about and craving for" (Benyamin 52).The long journey in the car of an arbab had made tired and he was made to land in a goat shed in the desert. From far distance itself Najeeb had overheard the noise of goats and

lambs. So, he got a rough idea that what will be his assigned job. Najeeb describes: "I was somewhat aware of the situation I had ended up, and about the nature of my job. I shuddered for a second thinking about becoming another scary figure" (Benyamin 62).

This is the turning point in the novel, and a life changing incident for Najeeb. From this point Najeeb is left alone, nothing left for him. His close friend Hakkeem is also separated from him. Literally, Najeeb is left out with nothing except goats. He can only hear the sound of goats. There is also a master for him, neither him nor Najeeb were not able to understand the language of both of them. Though he is in a new place, it wasn't a pleasant feeling for him. Days andnights were passing like anything. Slowly Najeeb had made his life to understand that this is his fate to be with the goats in the desert. There is a bag which Najeeb had took from home which contains pickle which his wife and mother had given to him while he bid goodbye to them. Najeeb slowly creates a psychological questioning in his inner mind, an identity crisis or a quest for identity or an existential crisis.

Najeeb faces a problematic situation of identity crisis once he started to live in the masara with goats. Erik Erikson in his article, "What is Identity Crisis? How Identity grows out from Personal Conflict?" (Erikson 144) defines that the basic notion of identity is a personal sense as well as a quality of identity of personal sameness and permanence of some shared world representation. Najeeb always had a lost feeling of his past identity. To balance this traumatic state of mind Najeeb had given names to the goats which were familiar for him in his home town Kerala. And interestingly, these names have connections with the people whom Najeeb have a contact in the past. In the novel, Najeeb explores multiple identities at a time. He always tries to relate himself with goats. He says, "I ate the wheat with the salt… I slept in the masara with the goats. By then I had indeed become a goat" (Benyamin 150). In a passage of 'A Turn in the South', V.S. Naipaul states identity crisis as a result of 'losing one's history and one's past identity in the complex world of the present' (qtd in Sen, 18). 'Moratorium' is a term defined by Erickson. This is a state where a person is difficult to associate with the multiple identities when there is a clash between his existing identities. In the masara, Najeeb is not only tries identify himself as a goat, but also he keeps seeing the scary figure who neither changes his clothes nor takes a bath. This is the exploration of another identity by Najeeb. The end result is that he cannot able to associate himself withthese

identities. He tries different ways, but he fails to attain his past identity like a person with different dogmas in his life. Thus, the situations don't allow him to get a hold onto his identities in the past. Najeeb's present situation in masara is he is not belonging to anywhere. He doesn't have control over his feelings or his needs. Someone else is taking his control. At many points in the novel Najeeb cannot even drink water or have food without the command of the scary creature that is his master. That man himself is a selfish creature, he doesn't even care what his servant does. Neither does he know that Najeeb is alive, nor he has the humanity to ask or say kind words to Najeeb. He was given raw goat milk and Kuboos as food. Days and nights passed and Najeeb as a person who came from India to make some money and send his savings to family had forgotten his past status. Throughout the novel Najeeb is helpless, completely powerless and is trapped in a distressful situation.

There is also an insecurity which Najeeb felt while he is looking after the goats there in the masara. He knows anything can happen to him anytime. Either he may elope from the masara or the Arbab may kill him or some of the atmospheric calamities can also affect him. In this novel desert is always a symbol of lost hope. Najeeb before coming to Gulf had great dreams about the desert life in Gulf country. But the irony is that the desert itself was a trap for Najeeb, where he was captivated for long three years.

Najeeb as a person is been transformed socially and culturally. In his life in the masara along with the goats Najeeb as a person had changed a lot. Though it's an agony of Najeeb's life throughout the novel, this rough and tough conditions had made Najeeb a will full and a person with high level of tolerance and independency. One striking factor is that Najeeb is not the same person whom we will see in the earlier phase of the novel. He changes drastically. No, time hadchanged him drastically to a different human being with hard core will power and the determination to face whatever problems in his life. Najeeb didn't complain to anyone about his fate. Neither he complained his master nor he complained his agent who recruited him or he didn't complain his family. This willingness had transformed Najeeb into a person with strong and powerful mind. Most of the harsh experiences of his life he had faced alone. A normal human alone cannot suffer this much agonies in his life. He narrates one such incident when he was hardworking alone and tired. Not only from his master but also from goats also he had faced attack. He describes an occasion when he is attacked by a he-goat

while going for the walk. He also had got hard-beating from the Arbab. Najeeb says;I saw fumes coming out of its nostrils. The next moment, it charged at me, and without giving me a chance to evade, hit me right on the chest… Then when I opened my eyes, the arbab was in front of me. All the Arbab did was pour some hot water on my face. Then he called me himar and shouted something. (Benyamin 117). Arbab is not at all giving any attention to Najeeb's pain but he is concerned about the goats and asked him to muster other goats. In the novel there are a number of episodes to show the bad fate of Najeeb. These pains and sufferings were unheard. Najeeb himself internalized these experiences and coming to an understanding that he is only responsible for these sufferings. Najeeb is just a small example or a representative of large number of people who strives to settle in the Middle East countries. These bitter experiences made Najeeb more prudent, sharper or stronger mind. Hence there is a transformation or change happening to Najeeb. He changes culturally, socially, mentally and psychologically. There is a socialization process happening to Najeeb without the presence of human beings. He was completely alien.

Najeeb was living in the masara and instead of men there are goats. Goats were his companions; goats were the means of socialization for Najeeb. Najeeb as a person didn't considered goats as inferior to him but instead he considered goats as his family, may be the absence of family members was adjusted by the presence of goats. Masara was not only a place for Najeeb to dwell, but this dwelling place also had lots of stories to tell.

Since there are no human beings other than the Arbab, Najeeb was eagerly waiting for any person to visit the masara, so that he can have a conversation about the outer world. This outer world is completely alien for Najeeb. There are occasions in the novel were some visitors come to the masara to see arbab. By all means Najeeb will try his luck to meet that person, but it didn't happened no, he had a bad luck that's it. Because arbab doesn't allow Najeeb to meet anyone who comes from out. Socialization is denied to Najeeb, but with existing possibilities Najeeb tried to make his possible ways with the Goats also. Najeeb says;

I lived on an alien planet inhabited by some goats, my arbab and me. The only interruptions to the monotony of my life were the visits of the water truck twice a week, the hay truck

once a week and the wheat trailer once a month. These vehicles were the only means by which I could connect with the outside universe. (Benyamin 125-126)

Najeeb tries to name goats with different names. Interestingly most of these names were the names Najeeb use to hear in his home town in Kerala. Nostalgia intertwined with human emotions had made Najeeb to think of these interesting names and naming the goats. There was no option left beside Najeeb other than calling the most memorable names to the goats. Because Najeeb had considered the goats as his own children. At the earlier point of time Najeeb blamed his own fate. But as time proceeds as Najeeb came to understand the reality and hence he startedto find something interesting to the job he is doing in the masara. Time immemorial in Kerala, farmers use to work in their paddy plantations by singing songs or involve in some recreational activities. This is practiced so as to reduce the burden of the manly labor in the field. These types of songs will give a relaxation and stress relief to mind. Knowingly or unknowingly Najeeb also might had practiced the same by naming the goats and calling them. Another interesting fact is that the dream of Najeeb. When Najeeb was a child, he dreamt of becoming a shepherd. But ironically when he became a shepherd in his later life, he came to know the difficulties of his dream job.

Conclusion

Najeeb describes "We shouldn't dream about the unfamiliar and about what only looks good from afar. When such dreams become reality, they are often impossible to come to terms with" (Benyamin 124). It is also important to mention some of the ways the novel is plotted. Use of adjectives like miserable, stinking, bloomed, uneasiness etc. adds more melancholy to the text as well as to the character. Throughout the chapters this is been imprinted on the mind. Use of large number of these adjectives make the circumstances more and more vivid and emotional. This emotionality is reflected on the thought process, behavior and monologues in Najeeb. Once in an interview the author Benyamin had told that Goat Days as a book is not written to criticize the unsuccessful life of Gulf country or to glorify the helplessness of Najeeb. But it acted as a mirror to the Gulf in the later years. Book was translated into various regional languages in India as well as foreign languages. Once a magazine in America had asked to give ten books to know about Gulf country or life in Middle East so Abu Dhabi University had recommended Goat Days as a fifth book among the ten books. This is a great

remark for the book that how the Arab people had received the same. This is the growth of the book. It travelled across the globe and now Goat Days will be emerging as a movie soon.

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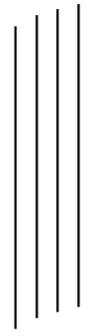
A Study on The Psychological Effects of Unemployment on Indian Youth From A Gender Perspective.

*Mr. Samarth Sharma**

Abstract

This study aims to emphasize the importance of addressing the psychological consequences of unemployment among Indian youth aged 18 to 24 years. By utilizing psychological conditioning, it intends to instill a sense of responsibility in them regarding the significance of pursuing employment opportunities seriously. The future progress of our nation heavily relies on the younger generation. In a world still grappling with the scars of war, hunger, displacement, conflicts, and inequalities, we must proactively seek sustainable solutions for the upcoming generation of leaders. Despite holding the key to humanity's future, young people often bear the burdens of present-day conflicts and crises. The distressing reality of limited access to quality education for many children and youth in crisis is a burden our conscience can no longer bear. They should be provided with diverse avenues of quality education to unlock their potential. At the core of our commitment lies the urgent attention and provision of quality education for the numerous children and youth affected by conflict and crisis, as their contributions and potential are vital for our shared future.

Keywords: Youth, Psychological impact, Psychological conditioning, Unemployment.

Introduction

If India can effectively channel the energy of its youth in a positive direction, it has the capacity to overcome complex challenges. As a young nation, the strength of India lies in its youth. Today, the younger generation possesses a greater awareness of their rights and a strong desire to contribute to

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the betterment of society. However, the fact that our youth are not perceived as employable citizens serve as evidence that integration and acceptance are the only models for progress in a country still influenced by conservative thinking and majority-driven perspectives. When we consider the current global landscape, a significant mismatch emerges between the skills possessed by young people and the skills demanded by employers. Without opportunities to develop the necessary skills, millions of youth will struggle to secure employment and face the risk of being left behind. We cannot allow such a scenario to unfold. Therefore, it is crucial for governments, businesses, educators, and civil society leaders to come together more than ever before and swiftly address this skills gap. By doing so, we can generate sustainable outcomes for young people and foster more inclusive economies and societies.

The concept of youth is best understood as a transitional phase between childhood dependence and adult independence. Hence, the category of youth is more fluid compared to other fixed age groups. However, age remains the simplest way to define this group, particularly in relation to education and employment, as youth are often referred to as individuals between the ages of leaving compulsory education and finding their first job. Youth unemployment, poverty, and hunger have become global issues, prompting governments in various parts of India and international organizations to tackle these challenges. Investing in youth empowerment has never been more opportune, as they are the leaders of tomorrow. If provided with appropriate opportunities to channel their natural abilities into creative and productive endeavors, they are capable of achieving remarkable feats. The benefits of youth empowerment include the development of empowered and skilled youth, improved quality of life for the underprivileged, enhanced self-efficacy and social skills among young people, national progress, entrepreneurship, and reduced dependency on the government by youth communities. Embracing technical and vocational skills acquisition among young individuals, irrespective of gender, can bridge the skills gap in the economy and offer avenues for self-employment and meaningful engagement. In this study, we observed that unemployed young adults in India were at a higher risk of experiencing depression compared to their employed counterparts.

Psychology of Youth

The period of youth is characterized by immense potential for healthy development. It is crucial to comprehend the factors contributing to mental well-being during this stage to support optimal growth. Youth undergo significant and rapid physical changes during this phase of life. In this study, we

explored the relationship between employment and the psychological health of young individuals. The primary focus of this study is to gain a comprehensive understanding of youth psychology, which directly impacts their decision-making abilities. By adopting a broader perspective, we aim to delve into the psychology of youth and its multifaceted aspects.

The evolving social landscape, unemployment, and the associated circumstances significantly contribute to stress among young people. The period of young adulthood, known as emerging adulthood, encompasses the transition from adolescence to adulthood as well as the shift from education to employment. This phase is characterized by high instability and major life changes, including leaving the parental home, initiating romantic relationships, and seeking stable employment. Employment provides financial security and an opportunity for youth to fulfill social and family roles, which are essential for both physical and mental well-being. However, unemployment poses a significant social problem, leading to loss of income, increased poverty risks, and overall negative effects on health. Moreover, unemployment represents a change in social position, particularly in family roles, and is commonly perceived as an extremely stressful life event. The International Labor Organization (ILO) defines unemployment based on three criteria: being without work, available for work, and actively seeking work. Nevertheless, this definition may vary in developed and developing countries. Developed countries with well-organized labor markets and sufficient job opportunities typically follow the standard definition, which includes actively searching for work during a specified reference period.

In our study, we discovered a higher likelihood of depression among unemployed young adults. This could be attributed to the persistent and increasingly discouraging experiences of job rejections and mounting financial pressures over time. Various pathways have been proposed to explain why individuals with lower self-esteem are at a greater risk of depression. Beck's cognitive theory of depression, for instance, suggests that negative self-beliefs, which are central to low self-esteem, contribute to the development of depressive disorders. Previous research has also indicated the significant influence of social support on the mental health of unemployed youth. For instance, a population-based case-control study conducted in 2001 found that mental health was generally poorer among unemployed individuals with limited social support from family and friends compared to those with higher levels of social support.

Psychological Impact of Unemployment on Indian Youth: This article presents evidence of a strong correlation between unemployment and its psychological consequences. Unemployment has been associated with various psychological disorders, including anxiety, depression, and substance abuse. It is also linked to harmful behaviors such as suicide and violence towards family members or others. Factors related to unemployment, such as economic distress and financial hardship, often lead to feelings of failure and subsequent depression. Additionally, the pressure from family and society regarding job-seeking activities and the high expectations placed on college or university graduates to secure employment act as potential mediators of depression among unemployed young adults. Despite the World Health Organization (WHO) recognizing unemployed young adults as a vulnerable group for mental disorders in 2013, there is still a lack of attention in assessing the magnitude of mental health problems they face. To the best of our knowledge, no study has been conducted to assess the prevalence and associated factors of depression among unemployed young adults in India. Therefore, the present study aims to examine the prevalence and associated factors of depression in this population.

Psychological Conditioning: To bring about a mindset change, especially among parents who have been settled in towns and villages for generations, a cultural shift is necessary. Strengthening the spirit of nationhood is crucial for youth and their parents to break free from traditions and conservatism. The proposed "Employment for Youth" National Movement aims to introduce new ideas and foster disruptive thinking. It is essential for the government to empathize with the unemployed youth and their families in order to understand their concerns.

In psychology, the conditioning theory explains learning as a result of associating a stimulus with a specific response. Human behavior is shaped by the habits we develop in response to various life situations, and this learning is influenced by conditioning theory. There are two main types of conditioning theories: classical conditioning and operant conditioning. Classical conditioning theory posits that learning occurs when a natural stimulus is paired with a neutral stimulus to produce a response. Ivan Pavlov, a Russian physiologist, was a prominent proponent of classical conditioning theory.

Operant Conditioning Theory: Also referred to as instrumental conditioning, operant conditioning theory proposes that learning occurs through rewards and punishments in response to specific behaviors. According to this theory, when an organism engages in behavior that leads to a reward,

they are more likely to repeat that behavior in the future. Conversely, behavior resulting in punishment is less likely to be repeated. The theory of operant conditioning is credited to American psychologist B.F. Skinner, who built upon Edward Thorndike's law of effect. Skinner conducted an experiment using a rat in a Skinner box, which contained a lever that dispensed food pellets when pressed. Through trial and error, the rat discovered the lever, associated it with receiving food, and learned to press the lever to obtain food. Learning, defined as an adaptive change in behavior, is influenced by learning theory, whether it is physical or mental, that brings about such behavioral changes. Therefore, conditioning our youth effectively with rewards can foster positive changes among Indian youth. Employment serves as a natural reward in this context.

Positive feedback serves as an effective tool to guide youth who are on the right path and to motivate students who may be straying off course. Young adults who receive positive feedback associate the praised activity with a sense of positivity, which encourages them to continue demonstrating the desired behavior. Observing the positive feedback given to their peers may also inspire those not yet exhibiting the desired behavior to seek the same positive reinforcement. This concept aligns closely with operant conditioning and positive reinforcement, as it utilizes positive feedback to shape behavior.

Literature Review

The literature review focuses on recent explorations conducted in India over the past decade pertaining to the variables under investigation. It provides a description of the existing literature and highlights the relevant factors associated with the variables being studied. The primary aim of the literature review is to bring the research up to date by incorporating the latest findings in the field of exploration. The available literature on this topic is presented below:

Mushtaq A Bhat (2018): This study aimed to assess the mental health levels of employed and unemployed youth. The findings revealed significant differences between the two groups across various sub-scales of mental health. Unemployed individuals exhibited higher levels of anxiety, depression, loss of behavioral/emotional control, psychological distress, and lower levels of life satisfaction and psychological well-being compared to the employed group.

Srinivas (2019): The results of this study indicate a strong association between unemployment and several psychological disorders, including anxiety, depression, substance abuse, and dangerous behaviors such as suicide and violence towards family members or others.

Maryam Haghollahi & Alireza Azimpour: This study found that unemployed Indian youth exhibited significantly lower levels of mental health compared to their employed counterparts. The consequences of unemployment were shown to have a negative impact on the mental well-being of Indian youth.

Significance of the Study:

1. Transition from adolescence to adulthood and from education to employment during the period of emerging adulthood is characterized by high instability and significant life changes. This transitional phase can have a profound impact on the mental well-being of young adults.

2. Depressive disorders are prevalent among young adults and have far-reaching consequences, including reduced quality of life, increased risk for physical health problems, and long-term negative effects on socioeconomic outcomes.

3. Employment plays a crucial role in providing financial security and fulfilling social and family roles, which are essential for both physical and mental health.

4. Unemployment, on the other hand, is a major social problem associated with loss of income, increased risk of poverty, and negative effects on overall health. It is often perceived as a highly stressful life event, particularly due to the changes in social position and family roles it entails.

5. The number of unemployed youth in India is currently on the rise, highlighting the urgency of understanding and addressing the psychological impact of unemployment on this population.

6. Factors such as economic distress, financial difficulties, feelings of failure, societal pressures, and high expectations from college or university graduates to secure employment can contribute to depression among unemployed Indian youth.

7. Therefore, the main objective of this research is to study the psychological effects of unemployment on Indian youth, aiming to enhance our understanding of the issue and provide valuable insights for addressing this significant challenge.

Research Methodology

The following study presents the research methodology employed in this study, outlining the various methods utilized. It is essential to have a well-defined methodological plan in order to conduct a valid investigation.

The research methodology serves as a foundation for the study, laying the groundwork necessary to draw scientific conclusions.

Research Problem:

A research problem can be described as a testable statement that explores the connection or correlation between two or more variables. The problem addressed in this study is focused on examining the psychological effects of unemployment on Indian youth, with a specific emphasis on gender.

Research Variables:

Variables are elements that exhibit variation or change. They are the conditions or characteristics that are manipulated, controlled, or observed in an experiment.

The Research Variables In This Study are As Follows:

A. **Independent Variables:**

  1. Gender of the respondent (Male/Female)

  2. Area of respondent(Rural/Urban)

B. **Dependent Variables:**

  1. Unemployment

  2. Psychological impact

  3. Psychological conditioning

Objectives of the Study:

The primary objectives of this research paper are:

1. Examine the psychological impact of unemployment on youth.

2. Investigating the differences in unemployment and psychological impact based on the gender of Indian youth.

3. Identifying the disparities in unemployment and psychological impact based on the area (Rural/ Urban) where Indian youth reside.

Hypotheses:

Based on the stated objectives, the following hypotheses were formulated:

1. There will be a significant difference in the psychological impact and unemployment experienced by Indian youth.

2. There will be a significant difference in unemployment and psychological impact based on the gender of Indian youth.

3. There will be a significant difference in unemployment and psychological impact based on the area (Rural/Urban) where Indian youth reside.

Research Sampling:

For this study, a sample of 50 respondents was selected, consisting of 25 employed and 25 unemployed youth. The participants were chosen through random sampling. The age range of the respondents was between 18 and 25 years.

Research Tools:

To assess the psychological impact of the selected sample in this study, the Psychological Impact Inventory (PII-38) was utilized. This inventory, developed by Veit and Ware (1983), measures various aspects of mental health such as anxiety, depression, behavioral control, positive effect, and general distress. The inventory consists of 36 items scored on a 6-point Likert scale, with two additional items scored on a 5-point Likert scale. Additionally, an Unemployment Questionnaire developed by A.K Singh was used.

Research Procedure:

The research procedure involved data compilation, tabulation, scrutiny, interpretation, elucidation, and drawing conclusions. Proper data tools were utilized for data collection, ensuring comprehensive and accurate representations of the respondents.

Data Analysis

Table 1 presents the average values and t statistics for the unemployment rates among Indian youth, categorized by gender.

Variable	Male (N=25)	Female (N=25)	t-value
	Mean	Mean	
Unemployment	15.4	10.9	2.05*

(**) highly significant at .01 level, (*) significant at .05 level

According to the presented table, there is a notable disparity in the unemployment rates of Indian youth. Upon examining the means, it becomes apparent that male Indian youth are significantly impacted by unemployment, displaying a high level of influence.

Table 2 presents the average values and t statistics for the unemployment rates among Indian youth, categorized by geographical area (rural/urban)

Variable	Mean of rural area (N=25) Mean	Mean of urban area (N=25) Mean	t-value
Unemployment	15.4	10.9	2.05*

(**) highly significant at .01 level, (*) significant at .05 level

The provided table indicates a significant disparity in the unemployment rates among Indian youth.

Upon comparing the means, it becomes evident that unemployment has a pronounced impact on males residing in rural areas, showing a high level of influence.
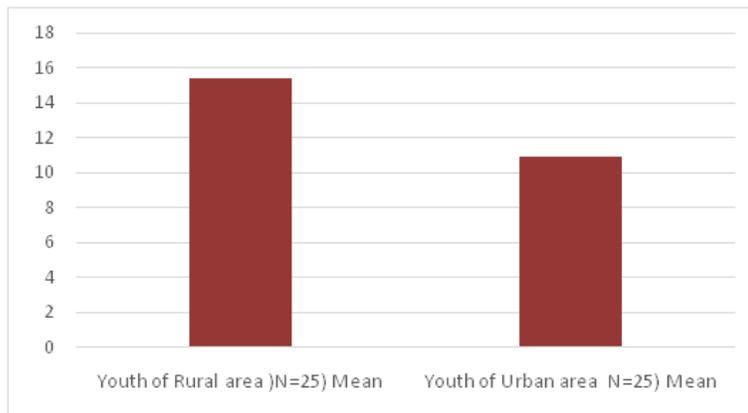
Table 3 presents the average values and t statistics for the psychological impact of unemployment on Indian youth, categorized by geographical area (rural/urban).

Variable	Mean of rural youth (N=25) Mean	Mean of urban youth (N=25) Mean	t-value
Psychological Impact	7.35	6.9	2.6*

The presented table illustrates a significant disparity in the psychological impact experienced by Indian youth due to unemployment. Upon comparing the means, it becomes evident that youth from rural areas exhibit a higher average score compared to their counterparts from urban areas.
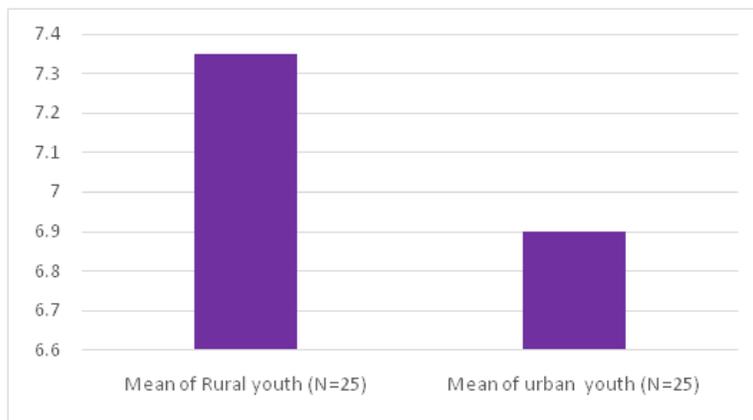
Findings

1. The present study identified depression as a significant public health issue among unemployed young adults in India.

2. It is recommended that policymakers and program planners establish effective strategies for preventing, detecting, and managing depression in this population.

3. Improving access to care for depression is crucial in addressing the needs of unemployed young individuals.

4. Further research is recommended to gain a deeper understanding of the nature of depression among unemployed young people and to strengthen the current findings.

Challenges Faced by Young Workers:

1. The high cost of living and lack of social protection lead young workers to accept any job offered to them, often without proper rights or fair conditions.

2. Insecurity at the workplace has increased, with non-permanent job contracts replacing regular employment, depriving workers of benefits and the ability to plan their lives.

3. Many young people lack skills, and the current education system fails to equip them for suitable employment, resulting in a shortage of good education and training opportunities.

4. Technical institutions in the private sector exploit young people and their parents, exacerbating the imbalance in skills and opportunities.

5. The flow of information regarding available training and job opportunities is slow and inefficient, with employment exchanges and industrial training institutes struggling to provide updated and relevant information.

Impact on Young People in India:

1. Young individuals in India face a challenging environment that lacks affordable skill acquisition opportunities and sufficient information on suitable employment.

2. The absence of social security measures further pushes young people to accept exploitative employment conditions out of desperation.

Empowering Youth for Positive Change:

1. It is essential for our youth to create practical changes in society while finding meaning and fulfillment in their own lives.

2. They should not limit their knowledge solely to worldly concerns but also combine material knowledge with spiritual understanding.

3. Our country's culture has a rich heritage that encompasses these values, with the teachings of great social masters and visionary rishis guiding us.

4. By directing the power of our youth towards this invaluable treasure of knowledge, they can unlock their innate potential and experience everlasting love, peace, happiness, and victory.

Psychological Impact of Unemployment:

1. The results of the study indicated higher levels of psychological impact, including depression, behavioral problems, and emotional control, among the unemployed group compared to the employed group.

2. The analysis revealed that unemployed participants scored higher on the psychological impact inventory (with an average score of 7.09) compared to the employed group (with an average score of 6.09).

3. Unemployment leads to a sense of unfulfillment and lowers the self-worth of Indian youth.

4. While individuals may adapt to such a situation for a period of time, the combination of social, family, and personal pressures can gradually erode confidence and hinder their efforts.

Limitations of the Study:

1. Like any research, the present study on "A Gender Study on Psychological Impact of Unemployment on Indian youth" has its limitations and shortcomings, despite being well conducted, analyzed, and interpreted.

2. The study acknowledges that there may be certain factors or variables that were not considered or included, which could have influenced the results.

3. Due to constraints such as time, resources, and sample size, the study may not have been able to capture the entire breadth and depth of the psychological impact of unemployment on Indian youth.

4. The study's findings are specific to the selected variables and may not be generalizable to all aspects of the psychological impact of unemployment.

Suggestions for Further Research:

1. The results of this study provide a foundation for future research on the psychological impact of unemployment among Indian youth.

2. It is recommended that further studies explore additional variables or factors that could contribute to the psychological impact of unemployment.

3. Future research could consider a larger and more diverse sample to enhance the generalizability of the findings.

4. Longitudinal studies could be conducted to examine the long-term effects of unemployment on the psychological well-being of Indian youth.

5. Comparative studies across different regions or demographic groups could provide deeper insights into the nuances of the psychological impact of unemployment.

6. Qualitative research methods, such as interviews or focus groups, could be employed to gain a more comprehensive understanding of the lived experiences of unemployed Indian youth.

7. Intervention studies could be conducted to evaluate the effectiveness of various strategies in mitigating the negative psychological consequences of unemployment.

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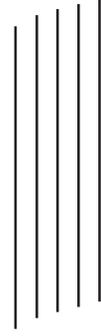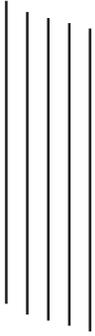
A Study on: Management of Risks Within Banking Establishments

*Mr. Ajay**

Abstract

Risk plays a crucial role in businesses as profitability is inherently linked to taking risks. Without assuming any risks, it becomes difficult to generate profits. Within the banking sector, managing risks is of utmost importance as unforeseen expenses arising from these risks can destabilize revenues. Effective risk management acts as a shock absorber, ensuring stability. Furthermore, enhancing the value of banking shares necessitates transparent communication with financial markets and the implementation of appropriate banking risk management programs. This paper initially examines general aspects of risk and banking risk management. It subsequently presents conclusions derived from a descriptive quantitative research study aimed at analyzing the necessary measures for improved risk management in banking operations, particularly those that may lead to bankruptcy. The study also explores opinions concerning the responsibilities of the National Bank of Romania (NBR) in monitoring and controlling banks within the system.

Introductive Aspects

Traditionally, risk has been perceived negatively, but there is now a shift towards a positive perspective that recognizes the connection between well-managed risk and enhanced

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performance. Risks encountered by organizations are seen as ongoing and can be assessed in terms of unforeseen events, uncertainty, and potential opportunities. Additionally, risks are evaluated based on their impact on performance levels and the attainment of strategic objectives.

In a concise manner, risk can be defined as the fluctuation in outcomes caused by external factors influencing the organization's environment. It can be observed through the lens of uncertain events that have the potential to impact strategic, operational, and financial objectives. Risk serves as an indicator of the disparity between various potential outcomes that arise from favorable or unfavorable conditions.

A clear differentiation exists between risk and uncertainty. **Risk** pertains to a situation where multiple potential outcomes are possible, and past data and experiences can be utilized to estimate the effects through statistical analysis. On the other hand, **Uncertainty** arises when there are various past outcomes, but the available statistics do not provide a reliable means of estimating them.

It is an undeniable fact that where there is risk, there is also the possibility of failure. However, it is important to note that not all risks are equal, and failures can vary in their magnitude. In reality, failures can arise from various factors, and each of these factors holds a distinct significance in the context of risk management.

➢ The initial cause pertains to the failure of managerial control.

➢ The second classification encompasses situations where managers deliberately undertake specific risks but end up facing losses.

➢ The third possibility is more subtle, involving the organization taking risks that, individually, may be justified and recognized by management as significant. However, the cumulative effect of these undertaken risks may not be socially optimal.

In conclusion, risk can be defined as the deviation of actual values from average or estimated values, resulting from unforeseen factors. A situation is deemed risky when there are uncertainties about achieving the desired outcome.

The position and function of banks in the economy are intricately linked to their role as primary intermediaries in the relationship between savings and investments, which is vital for economic growth. Serving as intermediaries between savers and borrowers, banks carry

out a range of operations. They gather funds, assume the risks associated with borrowers (by evaluating credit applications and accepting associated risks), and take on the risk of interest rates due to the nature of intermediation involving a change in maturity.

As a result of effectively fulfilling these functions, banks receive a reward, which serves as the primary source of banking profits. Similar to any other business engaged in producing goods and services, banking institutions have a significant objective of maximizing profits while also bearing responsibility towards stakeholders.

The specialized literature offers diverse classification criteria, and we will now provide a concise selection of them.

The classification of risks can be based on various factors, such as:

- Degree of exposure: pure risks, lucrative risks
- Market causing the risk: risks arising from the product's market and risks arising from the capital market
- Banking characteristic: financial risks, performance risks, environmental risks
- Allocation within the financial system: diversified risks, undiversified risks.

Embracing risk requires overcoming personal resistance and unfavorable decision contexts. It has been suggested that individuals who hesitate to take risks are not suited for business or management roles (1998). Risk management involves handling a vast amount of information. Therefore, the presence of risk management is essential for banking institutions to achieve their objectives (1998), as it quantifies the actual risk of the business by accounting for unexpected revenue resulting from unforeseen events. Ultimately, if we could achieve expected outcomes without any effort, there would be no discussion about risk, uncertainty, or risk and performance management.

Risk management, as defined by Ciuhureanu (2005), seeks to enhance the attainment of business objectives and ensure the successful execution of strategies. It encompasses the essential components required to effectively address the intricacies of risk monitoring. The concept of risk management encompasses preventive and mitigative measures against specific events, as well as the systematic processes of identifying, assessing, and quantifying risks. Furthermore, risk management undergoes various developmental stages and holds significant

relevance in contemporary times for implementing measures aimed at reducing potential losses.

Within the realm of banking risk management, the identification of risks represents a pivotal phase, as it arises and is influenced by several factors of change inherent to the business environment. These factors encompass the pressures exerted by competitors, political shifts, globalization trends, legislative requirements, and financial openness.

To enable comprehensive analysis, managers play a critical role in accurately defining and articulating risks. A precise definition of risk serves as a foundation for creating a risk profile, which holds significant importance in successful banking risk management. Once risks are identified, managers are tasked with evaluating their potential impact and the likelihood of occurrence using appropriate parameters that aid in the creation of a risk map. During the planning phase, it becomes imperative for managers to reach a consensus on the optimal definition of risk and determine the risk categories that will be utilized when assessing the probability of occurrence and their corresponding impacts.

Assessing the potential impact of a risk can present challenges due to the broad range of possible outcomes and the likelihood of recurring occurrences within a specific time frame. To address these complexities, managers need to adopt a suitable approach that anticipates such complications. It may involve attempting to estimate the worst-case effects of the risk within a defined period, typically one year. Evaluating the impact of the risk on the bank requires considering its financial implications, effects on the bank's operations and objectives, as well as its broader impact on political and social sensitivities.

The assessment can be conducted using either qualitative or quantitative methods, but it should enable comparisons over time. For instance, a qualitative study may classify the impact into categories of adverse, moderate, or insignificant consequences.

The risk management process is intricate and involves several stages. It begins by establishing robust infrastructure and proceeds with the identification, analysis, and evaluation of risks. Subsequently, appropriate preventive measures or strategies for minimizing losses are implemented, and decisions are made regarding the necessary financial treatment to mitigate unavoidable losses.

The key features of the bank risk management process can be encapsulated as follows, as outlined by Soviani (2003), Faulkner and Bowman (2000), Lewis et al. (1995), and Bärbulescu et al. (2002):

- It is a comprehensive and supportive management process.
- It generates, organizes, and presents the most reliable risk information available.
- It necessitates a high level of commitment from the managerial team.
- It facilitates effective communication among operators, regulators, and the public regarding the nature and management of risks.
- It encompasses risk identification and analysis.
- It involves identifying, analyzing, and selecting alternative control measures for risks and evaluating their performance.
- It enables the development of a well-planned approach to achieve set objectives.
- It provides a logical structure, consistency, documentation, and explanation of the chosen approach, taking into account uncertainties and benefits when comparing competitive alternatives.
- It requires appropriate and sufficient information.
- It covers the entire spectrum of risks.
- Risk management problems are structured yet flexible, incorporating performance measurement and necessitating monitoring, tracking, and reporting on progress towards expected outcomes.

Implementing risk management is not merely a solution to address risks; rather, it represents an organizational paradigm that necessitates changes in how banking institutions (IFAC and FMAC, 1999) approach and handle risk. This paradigm entails reorganizing structures, assigning responsibilities, and recognizing risk management as a crucial competency. It emphasizes the need for continuous and timely implementation of risk management practices throughout the organization.

To summarize, risk management ought to be seamlessly integrated into bank management, prioritizing operational efficiency over bureaucracy. It should involve ongoing analysis of the cost and benefit associated with responding to risks, aiming to optimize decision-making processes.

The Research Methodology

Based on the desired objectives, the study encompassed two consecutive research phases: exploratory qualitative research and descriptive quantitative research.

The qualitative research, conducted in an exploratory manner, focused on formulating hypotheses that served as the basis for the subsequent descriptive quantitative research and the establishment of research priorities. The methods employed in this initial phase involved analyzing secondary information from various sources to identify specific issues, ideas, and potential solutions. Additionally, interviews with banking experts were conducted to gather additional insights, while workgroups or focus groups facilitated discussions on the subject matter.

The research conducted was categorized as field research based on the venue, and its frequency of deployment was classified as occasional. The formulation of hypotheses took into account the information and findings derived from the preceding exploratory research.

One of the goals of the research outlined in the paper is to analyze the measures necessary for effective risk management in banking, specifically focusing on mitigating risks that could lead to bankruptcy. Additionally, the research aims to explore opinions on the responsibilities of the Regulatory and Control Bodies (RCB) in overseeing and monitoring banks within the system.

To quantify the phenomena under investigation, multiple scales and scaling methods were employed. The selection of these scales was based on factors such as the desired quantity and quality of information, the nature of the phenomenon being studied, the respondents' capabilities, the context of measurement, and the analysis possibilities for the collected data. In this regard, ordinal scales were utilized to measure the gathered information. The Likert scale, specifically, was employed to measure variables on an ordinal scale.

The research incorporated the utilization of two distinct questionnaires: one designed specifically for managers and another tailored for customers of banking institutions.

The survey intended for managers was disseminated among 45 banks, including both central and branch offices, located in the Centre Region encompassing the counties of Alba, Brasov, Covasna, Harghita, Mures, and Sibiu. Out of the distributed questionnaires, 35 were returned;

however, 5 were deemed invalid due to errors during completion. As a result, a total of 30 valid questionnaires were available for analysis.

The questionnaire targeting customers of banking institutions was distributed to a sample size of 340 individuals, consisting of both natural persons and representatives of legal entities, within Sibiu County. Out of the distributed questionnaires, 300 were returned and subsequently validated for data analysis.

During the data processing stage, standardized procedures were employed for data encoding, and computer-based processing was carried out. The data analysis utilized the SPSS 10.0 for Windows program, along with the Microsoft Excel spreadsheet program included in Microsoft Office XP.

One significant limitation of the research pertains to the small sample size. However, it is important to note that the sample size was determined with the research objectives in mind, taking into account that even with a small sample, the study maintains a high level of accuracy. Given the specific nature of the selective research, the distributed questionnaire was designed to be anonymous. The researchers assured respondents of the confidentiality of the information provided, thereby safeguarding their privacy.

Conclusions resulting from the research

A. Favorite Customers

Effectively managing and mitigating risk holds significant importance for banks and organizations across various sectors, regardless of their type or composition. Ultimately, the success in achieving objectives is contingent upon managers' level of concern and efforts to minimize risk. In light of this, one of the primary objectives of the research is to ascertain the preferences of banking managers concerning their customer base. To gather this information, the questionnaire includes the following question: "In your current role, what type of customers do you prefer (managers and other specialists)?" The summarized findings from the collected information are presented in table 1.

Table 1. Favorite customers

Current No.	Valid	Frequency	Percentage
1. Oriented towards preventing risk		24	63.33
2. "We shall see what we are doing tomorrow" type		16	36.67
Total Respondents/Answers		**40/40**	**100**

Upon analyzing the processed information, it can be deduced that the majority of respondents (63.33%) expressed a preference for working with "customers oriented towards preventing risk," while (36.67%) favored customers of the "we shall see what we are doing tomorrow" type. This raises questions about the presence of bad loans and the reasons behind granting loans.

In conclusion, the hypothesis put forward prior to the research, stating that in banking organizations, most managers prefer working with customers who prioritize risk prevention in their own companies, has been validated. It is our belief that providing financing to customers of the "we shall see what we are doing tomorrow" type reflects a lack of responsibility, driven solely by a desire for short-term profit.

B. Managed Risks

Another objective of the research was to gauge the respondents' opinions regarding the risks handled by banks, with a particular focus on the role that control and banking auditing can play. The gathered data are summarized in table 2.

Table 2.Managed Risks

Current No.	Valid	Frequency	Percentage
1.	The risk of liquidity	40	100
2.	The credit risk	40	100
3.	The market risk	20	50
4.	The operational risk	20	50
5.	The reputational risk	20	50
6.	The currency risk	15	37.5
7.	The transfer risk	10	25
8.	The price risk	10	25
9.	The rate of interest risk	10	25
10.	The risk of insolvency	10	25
11.	The risk of management	10	25
12.	The resource risk	10	25

13.	The risk of the activity	10	25
Total Respondents/Answers		**95/225**	

Analysis of the gathered data revealed that a significant proportion of banking institution managers are well aware of the five major risks associated with banking operations, which are managed with caution due to their potential hazardous implications. Control and banking auditing are recognized as crucial factors in addressing these risks**.**

Based on the insights provided by banking managers and specialists, it was determined that the five primary risks in banking activities are as follows:

- credit risk, acknowledged by all the managers surveyed;

- liquidity risk, also acknowledged by all the managers surveyed;

- market, operational, and reputational risks, acknowledged by 50% of the managers surveyed.

This information supports the hypothesis that most managers are aware of these major risks in banking operations, which are managed cautiously with potential danger indicators, where control and banking auditing play a vital role.

C. Measure To Diminish Risks

The failures and bankruptcies of banking institutions, which had far-reaching global consequences, were not only caused by recognized risks but also by risks that were overlooked by management. This oversight stands as the most critical mistake made by banks. In light of this, the third objective of the research sought to identify specific measures that, according to bank managers, could prevent such situations from occurring. The findings and data collected in this regard are presented in table 3, accompanied by a graphical representation in figure 1.

Table 3. Measure to diminish risks according to managers

Current No.	Valid	Frequ- ency	Percen- tage
1.	Regulation of banking activities to ensure prudential standards.	24	60
2.	Imposing material responsibility and accountability.	24	60

3. Abandoning high-risk banking products.   22   55

4. Conducting medium and long-term risk analysis. 19   47.5

5. Granting loans judiciously.   19   47.5

6. Adhering to regulations set by the National Bank. 18   45

7. Focusing on customer orientation rather than
    solely on profit.   18   45

8. Anticipating and forecasting risks, not just
    analyzing them.   18   45

9. Maintaining a balance between raised and
    placed resources.   14   35

10. Developing new procedures to mitigate or
    reduce risk.   12   30

11. Making changes to the management team that
    fails to take risk-reducing measures.   12   30

Total Respondents/Answers   **40/200**
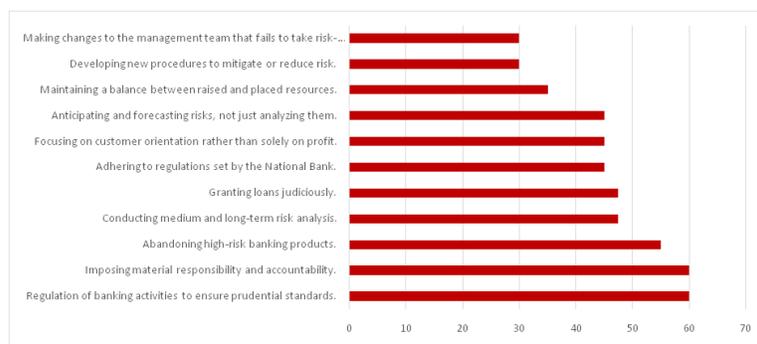
Figure 1. Measures to diminish risks according to managers

Upon analyzing the gathered data, it becomes evident that the majority of respondents (60%) believe that two measures should be implemented by banking management to prevent banking bankruptcy: "Regulation of banking activities to ensure prudential standards" and "Imposing material responsibility and accountability." Following closely (chosen by 55% of respondents) is the option of "Abandoning high-risk banking products." The lowest percentage (6.66%)

is attributed to the options of "Developing new procedures to mitigate or reduce risk and Making changes to the management team that fails to take risk-reducing measures."

According to our assessment, considering the current economic context, the three most crucial measures that banking institutions should adopt are as follows:

1. "Abandoning high-risk products" - mentioned by 55% of the respondents. This highlights the importance of discontinuing the use of risky financial products that could potentially jeopardize the stability of the institutions.

2. "Focusing on customer orientation rather than solely on profit."- mentioned by 45% of the respondents. This indicates a concern that banks prioritize profitability over thoroughly understanding their customers. This conclusion is further supported by analyzing the responses related to the favoritism shown towards certain customers.

3. "Anticipating and forecasting risks, not just analyzing them." - mentioned by only 45% of the participants. This option emphasizes the need for banking institutions to proactively anticipate and prepare for potential risks, rather than solely examining them after they occur. The initial hypothesis put forward in the research, which posited that the majority of bank managers are aware of the necessary measures for effective risk management in Romanian banks to prevent bankruptcy, has been substantiated and confirmed

The data collected from the banks' customers is shown in table 4.

Table 4. Measures Aimed At Reducing Risks From A Customer Perspective.

Current No.	Valid	Frequency	Percentage
1.	Emphasizing material responsibility and accountability.	240	60
2.	Prioritizing risk forecasting, rather than solely analyzingit.	220	55
3.	Enhancing regulations in the realm of risk analysis and reinforcing oversight.	200	50
4.	Abandoning complex and high-risk products.	120	30
5.	Focusing on customer-oriented practices, rather than exclusively pursuing profit.	100	25

6.	Assessing and rewarding managers based on loan volume/value.	30	7.5
Total Respondents/Answers		**400/910**	

Based on the analysis of the collected data, it can be concluded that a majority of the interviewed customers (60%) believe that the involvement of material responsibility is necessary to mitigate risks. Furthermore, 55% of the respondents consider the improvement of regulations in risk analysis and the strengthening of control measures as one of the key measures.

As a result, the hypothesis put forth before the research, stating that most customers are unaware of the measures required to reduce the risks that could potentially lead to a bank's bankruptcy, is refuted.

D. Opinions Exist Regarding the Responsibilities of the National Bank of India in terms of risk prevention.

The National Bank of India assumes a critical role in establishing banking order, discipline, and risk prevention through its surveillance and control activities. In light of this, the survey requested the managers of banking institutions to provide two opinions regarding the responsibilities of the National Bank of India in risk prevention. The findings and collected information in this regard are presented in Table 5, along with... (more context or information is needed to complete the sentence).

Table 5. According to the Surveyed Managers, The National Bank of India Holds Specific Responsibilities In The Realm of Risk Prevention.

Current No.	Valid	Frequency	Percentage
1.	The responsibilities of the National Bank of Romania (NBR) in risk prevention are relatively limited when compared to the broader international and national macroeconomic and financial context.	20	50
2.	However, the NBR's supervision has proven to be beneficial for the Romanian banking		

	system.	16	40
3.	One area where the NBR faces challenges is monitoring and controlling the flows towards parent banks, which they may have limited ability to regulate effectively.	16	40
4.	Nevertheless, the NBR plays a crucial role in ensuring compliance with regulations.	13	32.5
5.	The NBR's provisions aimed at reducing risk in banking activities have effectively prevented collapses of middle-sized banks.	8	20
6.	There is a need for greater supervision and control by the NBR, as suggested by the respondents.	7	17.5
Total Respondents/Answers		**40/80**	

The findings of the research indicate that 50% of the respondents believe that "NBR responsibilities are comparatively limited when compared to the international and national macroeconomic and financial context." Additionally, 40% of the respondents express the opinion that "The NBI is incapable of effectively monitoring and controlling flows towards the parent banks." It was also observed that 40% of the respondents recognize the benefits of NBI supervision for the Indian banking system.

As a result, the hypothesis put forth prior to the research, which states that most managers and bank specialists are aware of the NBI's responsibilities and their significant role in maintaining order, banking discipline, and risk prevention in the banking sector, has been confirmed.

Table 6. Customers' Perspectives on The role of The National Bank of India (NBI) in Risk Prevention

Current No.	Valid	Frequency	Percentage
1.	Enhanced oversight and regulation of capital flows towards the parent bank.	280	70

2. The scope of control responsibilities is
restricted to banks with Romanian capital. 260   65

3. The NBR should focus on promoting a
trend of reducing interest rates and revitalizing
lending.   120   30

4. Improved transparency in the NBR's
regulatory actions.   70   17.5

5. The NBR's prudential policy regarding
banking.   70   17.5

Total Respondents/Answers   **400/800**

Upon analyzing the gathered data, it becomes evident that a majority of the customer respondents (70%) assert that the establishment of financial order and discipline is impossible without granting the National Bank of Romania the authority, as per the relevant provisions, to regulate transfers of foreign currency towards parent banks. Furthermore, 65% of the respondents acknowledge that financial discipline cannot be achieved when control responsibilities are restricted solely to banks with Romanian capital.

Consequently, the initial hypothesis (Most customers are unaware of the NBR's responsibilities that significantly contribute to establishing banking order, discipline, and risk prevention in the banking sector) is deemed invalid.

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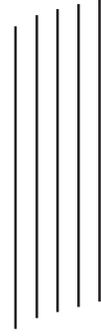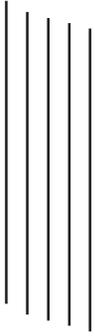
PEDAGOGICAL TOOLS OF GEOGRAPHY

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Abstract

There are many disciplines which study the various phenomena of the earth and its surrounding. Each of these disciplines has various tools for the study of reality effectively. Geography also follows the same path and has number of tools to examine the attributes of earth, its relationships and to aware the public about future aspects of Geography. Geographical tools help the teacher to impart effective knowledge to the students and society. Geographical tools can include Black Board, Maps, Globe and Models, Picture slides, Audio-Video CDs, DVDs, Power Point Presentation, Documentaries, Aerial Photographs, Remote Sensing, GIS and GPS etc.

DEFINING TOOLS OF GEOGRAPHY

According to Oxford Advanced Learner's Dictionary of Current English by A.S. Hornby "Tool" is an instrument held in the hand and used for working on something. Here "something" refers to "Geography". It means "Geographical Tools" are those instrument/ object which a teacher uses while teaching in a class. Where as "instrument" is an implement

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or apparatus used in performing an action, especially for delicate or scientific work. (Ref. to fig. no. 1 and 2)

Fig. (1)   **Fog. (2)**

NEED AND IMPORTANCE OF TOOLS

- Earth is too big, no one can see it actually, so it is essential to use various tools for its effective study.
- Geographical tools help the teacher to study the reality with the scale or near to scale.
- Tools help the teacher to improve his teaching skills.
- Tools help to make the subject easily understandable, simple, interesting.
- Use of tools in classrooms while teaching geography leads to develop reasoning, thinking and curiosity among the students.
- Tools help the teacher in co-relating the various phenomena and leads to study the earth in totality.

COMMON CHARACTERISTICS OF GEOGRAPHICAL TOOLS

- Represent the reality through facts.
- Explain the different phenomena and their relationships.
- They provide a working hypothesis against which reality can be tested.
- They improve the teaching skills of a teacher and convey his idea to the masses.
- Tools are having inter-disciplinary nature.

LIMITATIONS

- There are numerous tools of geography.

- Geography also borrow some tools from other disciplines.
- It is not possible to elaborate all in one paper.
- So only few, commonly used tools are discussed here.

TYPES OF GEOGRAPHICAL TOOL

Geographical tools can be grouped into two :

A. TRADITIONAL TOOLS

B. MODERN TOOLS

A. TRADITIONAL TOOLS

a) Black Board

b) Map

c) Globe and Model

d) Survey and Observation

B. MODERN TOOLS

i) Picture slides

ii) Audio-Video CD's and DVD's

iii) Power Point Presentations

iv) Documentaries

v) Aerial Photographs

vi) Remote Sensing

vii) GIS and GPS

A. TRADITIONAL TOOLS:-

a) BLACK BOARD AS A TOOL

A very common and effectve tool of all disciplines for imparting knowledge.

Black Board has proven itself as a responsive, forward-thinking partner of the class room teaching. Black Board as a tool is cost effective. Improve the drawing skills and writing skills of the teacher. Keep the student in touch with topic and help them to note the important point on the spot. It provides flexibility to the teacher while teaching. For effective use of Black Board as a tool, teacher must know.

–   Where should he stand while using it.

–   What should be the size of words

–   How to use the space on Black Board effectively.

–   Where and when use colour chalk etc.

b)   MAP

Map makers look at the face of the earth and then decide what to show on the map. The art /science and technology of making maps is called Cartography. Map is the representation of whole earth or any part of it on a flat surface using a definite scale and symbols General maps display qualitative information (nominal and ordinal data). General maps are taken in this age from aerial or satellite images. e.g. Highway maps, city plans etc.
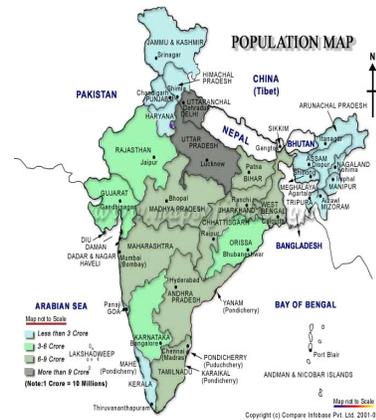
Fig. (3)

Thematic maps display quantitative data. These maps show attributes of something on the face of the earth which cannot normally be seen from aerial, satellite photograph e.g. population density maps, traffic volume map etc.Maps are the oldest tool to study the area. Map helps the teacher to show the location of study area in the class room. 3-D maps help the teacher to explain the various co-relationship among the phenomena. Help the teacher to impart knowledge effectively and in a simple way. Help the teacher to show the facts on map Improve the learning skills of students Increase their vision and knowledge sphere Map helps the students and teacher in doing comparative analysis of the facts. (Refer to Fig. no. 3)

c)   GLOBE AND MODEL

After sea charts and Eskimo maps, Martin Behaim prepared a "first ever globe" in 1492 having diameter 50.8 cms or 20 inches. It was first model of the earth showing equator, tropic of cancer, tropic of Capricorn, Arctic and Antarctic Circle. It is a spherical model of the earth (Fig. No. 4).

Fig. (4)

There are four types of globe : Political Globe, Relief, Climatic and Outline Globe. Globe helps the students to see the earth closely in a classroom which is otherwise too big and one can see it only from space. Globe helps the teacher and students to study the earth in totality or in parts. Commonly used for understanding the formation of day and night, seasons, planetary winds and climatic zones. Used for planning air and sea routes. Used for establishing co-relation among phenomena. Helpful in drawing map projections. It is, however, not without drawbacks. They are as follows :

- One can see only half of the World at a time.
- Since the Globes are generally of small size, they show only very essential geographical information of the earth.
- Surface of Globe being spherical, it is difficult to measure distances on it.
- We have to take the entire globe even for showing a part of the earth to the students.

Model is the representation of reality more or less to scale showing relationship between two or more factors, usually smaller than the original that exists or is to be constructed. Types of Model:

- **Iconic Models :** Realistic and scale down representation of reality. Real in terms of shape, form and visual.
- **Static Models :** Represent the true image of the reality in three dimensional view. They are non-functional.
- **Functional Models :** Represent the phenomena true to scale, also perform the relationship activities as it happens in the reality.
- **Analogue Models** : Represent the phenomena with the help of symbol or other means.
- **Symbolic Models** : These models are farthest from reality, in which real phenomena are represented by mathematical expression or flow chart.
- Models show the earth as a whole or in parts as per the needs of the students.
- Models represent the reality near to scale or to scale, hence helps the students to analyze the phenomena in totality.

- Models help the students to understand the complex phenomena in a simple way.
- Models help in co-relating facts like fluvial landscape feature models.
- Develop reasoning, creativity, drawing skills and learning environment.
- Helps the teacher to motivate the students towards the geography subjects.

d) **SURVEY AND OBSERVATIONS**

It is a careful consideration, inspection and examination as a whole and in detail or the process of gathering data relating to a chosen area. Survey may include : **Sample Survey and Census Survey.** A statistical population, also sometimes called a universe. **Sample** is a selected no. of population among the universe, which will represent the whole in study. Census survey means information gathered about all the individual present in the statistical population or universe. Survey helps the geographers to gather facts/data for study purposes. To conduct the empirical studies To test the hypothesis in the fields Helpful in co-relating the phenomena and to study their cause and effect relationships. Survey helps the geographers to interact with the local population. Survey helps the students to study the temporal and spatial aspect of the phenomena which is an integral part of geography. Helpful in comparative studies of the different areas. Observation method helps to note the changes taking place in a landscape with time e.g. glacier is retreating or expanding.

B) **MODERN TOOLS:-**

i) **PICTURE SLIDES**

Some what old but still persistent tool in teaching of geography. Picture slides are prepared from the camera films and then shown with a projector on a screen. Available in packet or series related with a particular aspect or topic. These picture slides are still and only show the existence of phenomena in an area. Very good tool for explaining geomorphological facts and attributes. Helpful in explaining the temporal aspect of a particular features. Helpful in showing impact of pollution, degradation on various landscapes.

ii) **AUDIO-VIDEO CD's and DVD's**

Modern tool of teaching geography. Audio-video tapes show the moving pictures on TV screen. The explanation is given by the experts on the sound track. Teacher can use his own language to explain the concept, feature visible on the screen. Now a days Audio-Video

tapes are replaced by Compact Disc or Digital Video Discs. CD's and DVD's are having more capacity to store information. They are having long life, need less space easy to carry, easy to make copy. Used in Computer, CD Player with LCD's projector and screen. They give good results and explain the phenomena like viewing a picture in a theatre. CD's and DVD's are available on different topics in series or in single format.

iii) POWER POINT PRESENTATION

A computer oriented tool of teaching geography in classroom. Very effective method of teaching. Teacher has maximum flexibility for developing his lecture as per his need on any topic. He can manage his explanation on any topic, keeping in mind the student level and available time. In this method pictures, written material can also be incorporated as per the need of the topic . This tool helps the teacher to develop his teaching skills, improve his creativity, he can to convey his ideas more effectively.

It is a costlier tool as it require computer training, skills and creativity. Also not possible for all geography departments /institutions to have this kind of facility.Only used in those institution which have sufficient resources.

iv) DOCUMENTARY FILMS

These are the films related with different theme of geography. These are generally made to explain the phenomena to the masses. These films are helpful in making public aware about the pollution problems, global warming, water crisis etc.

v) AERIAL PHOTOGRAPHS

Aerial photography is the taking of photographs of the ground from an elevated position. The term usually refers to images in which the camera is not supported by a ground based structure. Platforms for aerial photography include fixed wing aircraft, helicopters, balloons, blimps and dirigible, rockets, kites, poles and parachutes.

Used in cartography for preparing topographic maps, landuse planning maps, environmental studies. Advancement by radio-controlled model air craft to conduct low altitude aerial photography. With the overlapping of aerial photographic portion
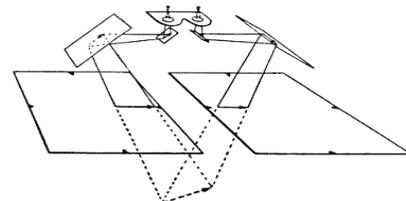
Fig. (5)

we can prepare mosaic map of large area. By using stereoscope, we can also see the three dimensional image of the area.(Refer to Fig. 5)

vi)   REMOTE SENSING

Remote sensing means acquiring information about a phenomenon, object or surface or landscape while at a distance from it. Remote sensing is basically a multi-disciplinary science which includes a combination of various disciplines such as optics, spectroscopy, photography, computer, electronics and communication, satellite launching etc.

*   Types of RS

    (A) Based on Platform

    - Aerial Photography

    - Satellite

    (B) Based on mode of operation

    - Passive (dependent on Sun's energy, only day time)

    - Active (Microwave –Radar)

*   Helpful in gathering all type of data.
*   Helpful in gathering temporal phase data as well as spatial variation data.
*   Applications in Land use mapping, soil mapping, forestry, water resources, flood damage estimation, urban and regional planning etc.
*   More reliable and more effective tool (Refer to Fig. 6)
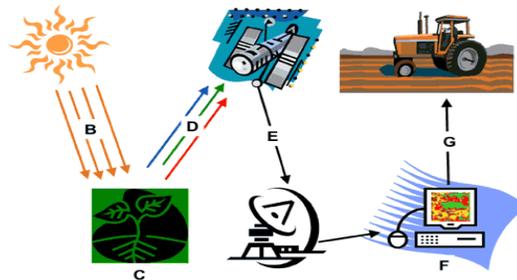
Fig. (6)

vii)   GEOGRAPHIC INFORMATION SYSTEM (GIS) and GPS

A Geographic Information System (GIS) captures, stores, analyzes, manages and presents data that is linked to location. An electronic system used to store, process and display geographic information especially maps. Tomlinson is recognised as the "Modern

Father of GIS." GIS is largely an automated geography which endeavours regional integration of both spatial and non-spatial data attributes. GIS makes map dynamic. It displays map information interactively. Build the spatial relationship between features. Analyse to answer real world problem.

GPS is a U.S. based global navigation satellite system. It provides reliable positioning navigation, and timing services to worldwide users on a continuous basis in all weathers, day and night anywhere. GPS is made up of three parts :

– Between 24 and 32 satellites orbiting the earth
– 4 control and monitoring stations on earth
– GPS receivers owned by users.
• GPS provides three dimensional location
(latitude, longitude and altitude) plus the time.
• Helpful in navigation
• Helpful in map making, land surveying, tracking and surveillance.
• Helpful in scientific study of earthquakes
• Helpful to surveyors, geologists, farmers etc.

Apart from these tools, interactive smart board with in built computer and internet facility, 3D Augmented reality and artificial intelligence will play a very important role in teaching geography and developing education field in near future.

HOW TO SELECT A TOOL:-

From the available so many tools, it becomes very essential for the geographer to select a perfect tool or combination of tools for preparing his/her lecture or a talk. Selection should be made while keeping the following points in mind :

– Selected topic
– Students knowledge level
– Time availability
– Availability of infrastructure facility
– Teaching skills of teacher (Imagination power, drawing skills, vocabulary and language)

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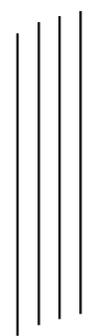
Exploring Sustainable Innovations in the Hospitality Industry: A Research Study

*Ms. Deepika Sharma**

Abstract

This research aims to provide an overview of the diverse sustainable practices employed in the hospitality industry, focusing solely on qualitative research methods. Sustainability has emerged as a crucial concern in academia, society, organizations, and governments, particularly in developing countries like India. Innovative and sustainable practices are essential for businesses to thrive while simultaneously addressing the three pillars of sustainability: planet, people, and profit. By integrating innovation and sustainability in the hospitality industry, stakeholders can experience added value while minimizing environmental impact. This approach allows the industry to embrace new ideas, enhance service processes, improve operational efficiency, meet customer needs, achieve profitability, and maintain a competitive edge in rapidly evolving markets. Hospitality companies recognize the significance of innovation and adopting an environmentally proactive approach to enhance their brand value. Consequently, these organizations strive to be environmentally friendly while sustaining financial competitiveness. To ensure the continuous growth of the hospitality industry in 2019 and beyond, it is crucial to focus on innovation and cater to the diverse needs of tech-savvy Millennials. This research paper adopts an exploratory approach, relying on secondary data sources such as books, publications, journals, and news articles to provide a comprehensive analysis.

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Keywords: Innovation, Sustainability, Hospitality, Environment

Introduction

The concept of sustainable development, as defined by the World Commission on Environment and Development in 1987, entails meeting the needs of the present generation while ensuring the ability of future generations to meet their own needs. It involves balancing economic development, social development, and environmental protection. The international community addressed the operationalization of sustainable development during the Rio Earth Summit in 1992, where Agenda 21 was adopted to outline action plans at national, regional, and international levels. Subsequently, the Johannesburg Plan of Implementation was established during the 2002 World Summit on Sustainable Development to build upon the progress and lessons learned.

Sustainable development has become a fundamental principle guiding the growth strategies of economies, businesses, and the world as a whole. People worldwide are recognizing the long-term benefits of incorporating sustainable development into their agendas. Sustainability refers to the ability to be supported, upheld, or confirmed. For businesses, environmental sustainability entails including environmental concerns alongside profit motives as primary objectives. Sustainable development is often defined as economic development that occurs without depleting natural resources. Businesses globally are increasingly realizing the potential advantages of integrating environmental sustainability into their strategic frameworks.

The hospitality industry, including the hotel sector, is also embracing the benefits of incorporating sustainable practices into their organizational objectives. Established hotel chains such as ITC, Marriott, and Hilton have long included policies and procedures that encompass environmental concerns in their strategic frameworks. For instance, in 2011, Starwood Hotels & Resorts became the first corporate partner of Clean the World, a social enterprise that recycles soaps and bottled amenities to distribute them to children and families in need. Examples of sustainable initiatives in the hospitality industry include the recycling of biodegradable waste, preventing the contamination of natural freshwater bodies through the recycling of liquid waste, supporting local school groups in environmental education activities, and utilizing non-conventional energy resources.

Objective of the Study

1.   To understand the significance of innovative sustainable practices in the hospitality sector.

2.   To examine specific examples of innovative sustainable practices utilized in the hospitality industry.

Review of Literature

·   The concept of sustainability has gained significant attention since the early 1900s, attracting interest in political, media, and investment circles.

·   Ernst and Young and the Greenbush Group (2012) highlighted that corporate sustainability efforts have evolved into a complex and disciplined business imperative focused on meeting customer and stakeholder requirements.

·   Kahn (2010) emphasized the potential of "green consumerism" as an opportunity for corporations to generate profit and investment revenue by addressing the crisis they contribute to through capital accumulation and exploitation of nature.

·   The global hotel industry has experienced substantial growth over the last 25 years, although its precise size is difficult to quantify (Hotel Analyst, 2012). It is now recognized as a global industry (Papiryan, 2008).

·   Goldstein and Primlani (2012) traced the origins of hotel sustainability back to the 1960s, noting that hoteliers and investors have increasingly become aware of the environmental and social impacts of hotel development and operations.

·   Pryce (2001) argued that the hotel industry could benefit from addressing its environmental and social impacts more systematically, taking steps towards corporate sustainability.

·   Chen, Sloan, and Legrand (2009) suggested that while hospitality managers often prioritize cost control, profit maximization, and shareholder value, sustainable business management and emerging development concerns are increasingly cutting across all areas of management responsibility.

·   Prarie (2012) proposed that the hotel industry is currently experiencing a "sustainability awakening."

·   Kahn (2010) reiterated the potential of "green consumerism" as an opportunity for corporations to transform the crisis they contribute to into emerging profit and investment revenue through capital accumulation and exploitation of nature.

Research Methodology

1.   This research paper adopts an exploratory research approach.

2.   The research is primarily based on secondary data obtained from various sources such as journals, magazines, articles, and media reports.

3.   In addition to collecting primary data from relevant individuals, the study relies on secondary data sources such as books, publications, journals, and news articles.

4.   The utilization of secondary data sources allows for a comprehensive analysis and interpretation of the research topic.

Findings (Analysis)

Sustainability in the global hotel industry is gaining increasing attention; however, there are significant variations in the volume and detail of available data and information. While many leading hotel chains express strong commitments to sustainability, they also acknowledge that they are at the beginning of a potentially long and challenging journey, prompting the need for discussion on various issues.

Eco-Centric: Managing Water, Waste, Energy

Hotels consume substantial amounts of energy and water in providing guest comfort and services. However, the efficient use of these resources is relatively low, leading to environmental degradation. The generation of significant waste products in hotels further contributes to environmental threats. Consequently, there is a general need for environmental protection and increased awareness among the public. The demand for green hotels is growing, but the path towards environmental sustainability can be financially burdensome, particularly in economically unstable times.

Hotels implement various environmental activities to address these challenges. These include displaying brochures on water and energy conservation in hotel rooms, donating leftover food to local charity organizations, and installing energy-efficient lighting equipment. Towel and linen reuse programs, as well as water-saving initiatives, are well-established practices in many European countries. These measures not only save water but also reduce detergent

usage and extend material life. Additional green measures include using environmentally friendly chemicals and detergents and outsourcing laundry services to external companies. Water-saving fixtures are commonly used in Sweden. Waste management, such as sorting and recycling materials, is emphasized in the current hotel scenario. Practices like composting kitchen and garden waste to produce organic fertilizer are not widely implemented due to the complexity involved. Some hotels have opted for soap and shampoo dispensers instead of individually packed toiletries. The use of recycled paper for brochures is not prevalent due to its higher cost. Certain resorts engage in wildlife conservation as a promotional tool to attract animal lovers and increase occupancy.

Food waste contributes significantly to the space requirements of landfills and generates methane (CH_4), a potent greenhouse gas. Landfills, incineration, and advanced thermal technologies are used globally for the disposal of Municipal Solid Waste (MSW), which includes everyday mixed waste from households and businesses such as restaurants and hotels. Proper management and utilization of methane generated by organic waste is crucial, as landfills occupy large areas and require specialized environmental management over extended periods. The disposal of MSW, including food waste, is a prevalent practice in New Zealand, with landfills being the most widely used method.

To provide an illustration, let's consider "Kingfisher Bay Resort and Village," situated on the western coast of Fraser Island, Australia. This resort serves as a prime example of a facility that was constructed adhering to stringent environmental guidelines to achieve a high level of integration with the delicate ecosystem surrounding it. The construction involved meticulous planning to preserve trees and the use of materials that blend harmoniously with the natural bush atmosphere. Instead of relying heavily on air-conditioning, the resort utilizes natural convection currents to regulate air temperatures in most areas. Stringent measures are implemented to ensure that wastewater and other types of waste do not disrupt or pollute the soil and vegetation on Fraser Island.

In India, an independently owned and managed eco-resort named "Our Native Village," located in the southern region, stands out as a remarkable example of sustainable operational practices encompassing energy, water, waste, and architecture. This resort exemplifies a holistic commitment to the environment. The implementation of a consistent sustainability

policy not only generates demand but also fosters guest loyalty among those seeking products and experiences aligned with their values. While Our Native Village, like other hotels, requires energy resources and consumption, it distinguishes itself through self-sufficiency and low carbon footprints.

Sustainability as a Driving Force for Transformation

Sustainability is an undeniable growing trend, and hotels should demonstrate their unwavering commitment to a holistic environment through sustainable operating practices in waste management, water usage, and energy conservation. The hotel sector has the potential to make a significant positive contribution to the environment by implementing measures to reduce energy consumption, leading to decreased pollution and resource depletion. Despite consuming a significant proportion of electricity compared to other tourism sectors, hotel owners and managers have the opportunity to implement energy-saving campaigns and environmental management systems.

An innovative program implemented by the Muse Hotel in New York City showcases designer recycling bins in guest rooms that blend seamlessly with the decor. Guests can recycle glass, paper, and plastic while enjoying functional and stylish bins. Considering that hotel guestrooms remain unoccupied approximately sixty percent of the time, hotels can control temperature and lighting during these periods, managing energy usage without compromising guest comfort. Utilizing new gas dryers and heat recovery units in laundry operations conserves energy without fundamentally changing the process. Implementing water-saving measures such as low-flow showerheads, faucets, and toilets has garnered attention from hoteliers due to their cost-effectiveness and ease of implementation.

Creating environmental awareness and strengthening organizational monitoring systems are essential implications for controlling green practices. Alongside initiatives like linen and towel reuse programs, installing low-flow fixtures can lead to significant water savings with relatively low modification and financial investment.

Focusing on the Financial Performance of Going Green

Financial savings are crucial considerations influencing the implementation of environmental initiatives in hotels. This is particularly relevant in highly competitive markets where water, energy, and waste disposal costs are high. Hotel operators who optimize efficiency and

reduce waste are more cost-effective compared to their competitors. For instance, a hotel can reduce energy consumption by twenty to forty percent without compromising performance standards. Despite the setup costs and return on investment associated with environmental initiatives, the economic benefits generally outweigh the implementation costs. Starting with less capital-intensive projects and practices can result in substantial cost savings. Hotels with business models centered around green practices have a strong opportunity to gain a competitive advantage by staying ahead of the emerging sustainability curve. Hotel websites play a vital role in disseminating information, acting as online channels to inform customers about services, products, and profitability-enhancing opportunities.

Innovative green products such as green cuisine and eco-friendly rooms are additional environmental initiatives by hotel companies. IHG's network site, for example, includes a specific link for green hotel reservations to cater to the growing market of environmentally conscious customers. Environmental certifications provide a mechanism to encourage and maintain environmental management practices. Hotels must undergo regular re-evaluations to ensure ongoing compliance with requirements and operational standards. Eco-marketing orientation is an emerging business philosophy that emphasizes meeting societal demands for corporate ethical responsibilities while ensuring profitable customer fulfillment.

Sustainable Practices in the Hospitality Industry

1.   Implementation of low-energy lighting, utilizing either low-energy bulbs or LED lights throughout the premises. This has resulted in an estimated carbon saving of approximately 0.75 tonnes.

2.   Utilization of underfloor heating, which has proven to be an efficient and low-energy heating solution for large spaces like the hay barn, requiring a lower water temperature compared to traditional radiators.

3.   Adoption of solar energy for cooking, resulting in a 30-40% reduction in oil usage and saving around 2.5 tonnes of carbon emissions. The use of an induction cooker also contributes to energy savings.

4.   Double-glazed windows and wooden shutters are utilized to enhance energy efficiency and help keep rooms cooler.

5. Environmentally friendly cleaning products and recycled paper products are used throughout the premises.

6. Recycling and composting facilities are available for guests and farm waste, resulting in a reduction in non-recyclable waste since the implementation of on-site recycling and composting.

7. Encouragement of guests to participate in tree planting initiatives.

Conclusion

This exploratory review of sustainability practices in the global hotel industry highlights variations in the volume and detailed content of available information. While sustainability commitments encompass various environmental, social, and economic issues, they can be seen as driven by both a search for business efficiency gains and a genuine concern for sustainability and ecosystem preservation. However, the lack of independent external assurance raises questions about the transparency and credibility of the reporting process. Potential future research areas in hospitality management include market research on customer perceptions of sustainability, the management of sustainability issues within hotelier/supplier relationships, stakeholder perceptions of external and internal factors influencing sustainability commitments, and investigations into the challenges faced by hotel chains with limited sustainability commitments. Reflecting on current approaches and public perceptions, leading hotel chains may need to conduct research on effective marketing communications to keep customers informed about sustainability goals. Additionally, exploring ways to enhance the transparency of commitments and achievements throughout the supply chain can further strengthen the industry's approach to sustainability.

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IMPACT OF BRITISH EDUCATION ON VERNACULAR EDUCATION: A HISTORICAL ANALYSIS

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ABSTRACT

The evolution of modern knowledge and education system of India needs to be situated in the larger context of the encounter between two civilizations in colonial India - European and Indian - in the background of an overarching cultural hegemony of the colonizers over the colonized societies and cultures of Asia.

The recent historiographical trend of delineating history in the vernaculars may be taken as a corrective step towards enhancement of historical knowledge in the context of the Indian subcontinent. There has also been a renewed interest amongst some British scholars to review the imperial records 'more dispassionately', in order to counter the historiography condemning the British as 'cultural and economic imperialists who needlessly exploited the colonies for their own aggrandizement, and to put forward the argument that without a detailed investigation into the socio educational and attitudinal aspects of the imperialists or the colonial executives on the ground it was not possible to understand what imperialism was. In this fresh zeal to revisit the past, focus is being shifted to the educators and people responsible for spreading Western education in India and the other British colonies from the erstwhile centrality given to the other types of colonial officers in the administration of the empire[2].

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Education was no concern of the state. But the rulers and the nobility were not indifferent to the cause of education[3]. In fact, in some cases they were great patrons of learning. The Muslim rulers of India took interest in establishing educational institutions and endowing them[4].They also founded Libraries and literary societies. Moreover, they patronized learned men and liberally endowed them, so that they might devote themselves whole-heartedly to their studies, undisturbed by financial worries. The cause of education was equally championed by the rulers and private individuals during the medieval (specially the Mughal) period. Some of the institutions and libraries established during this period exist even today. Others have met with their ruin and are known only by their names[5]. Poets, scholars, and literary men used to receive remuneration from the royal court, and so they cherished the idea of becoming courtiers. Poor and promising students would sometimes get the benefit of free education and stipends were granted to them for their maintenance. Schools of Islamic Learning, like the Maktabs and Madrasahs were financed both by the state and by private individuals. Salaried teachers were appointed by the state. Large endowments were also made for these educational institutions. In schools held in private houses, teachers got personal services from their student in lieu of fees. Education is integral to the socio-economic development of a replacement social order which can have new aspirations, goals and as human resource development isn't possible without education and as human resource is that the basis of economic process and prosperity, education is integral. Education is not exotic to India and no other country found where the love of learning had so early an origin or has exercised so lasting and powerful an influence. 'At no period of its history India has been altogether unenlightened country. Inscriptions on stone and copper, the palm-leaf records of the temples and in later days all alike indicate not only the overall knowledge, but also the common use of the art of writing. Education may be a pre-requisite for progress and development of a society[6]. The term development implies change, movement, progress, growth and the achievement of potential. The education system advocated from the vedas and was called Vedic system of education which insisted on a code of conduct both for the student and the teacher and placed the kid under the care and direction of teacher. Vedas are representatives of the Indian society and culture. Vedic people had simple and pure living. Vedas are within the sort of the shrutis, and are four in number: Rig-Veda consisting hymns,

samveda consisting of sacred chants: yajurveda consisting of invocation and sacrifice. Atharvaveda is a collection of sacred formulae and verses. In the vedic period, education had an idealistic form, in which the teachers laid stress upon worship of god, formation of character, development of personality, greater of an aptitude for the development of culture, nation and society. Social refinement and cultural sophistication of society is indicated by the status that it accords to its women population. History of social education is the story of women's emancipation and empowerment. It was an index of a really progressive and dynamic order which afforded equal opportunities to women with none gender bias[6]

The history of Islam enters around Mohammad born around 570AD,as he discontented with polytheism and came to believe in one god, Allah complete acceptance of the teachings and guidance of Allah as recorded in Quran is that religion of Islam. Islam preaches faith within the oneness and sovereignty of Allah, which makes man aware of the meaningfulness of universe and of his place in it. The holy Quran was revealed to Prophet Mohammed at intervals over a period of twenty-three years, partly while at mecca and partly while at medina. Mecca-medina are really the mecca of pilgrimage, undertaken by devout Muslims all over the world every year, and is known as haj and ziarat. During the Muslim period, education developed so slowly that no notable characteristic of it ever merged. Minor rulers had established educational institutions for the satisfaction of their own interest. Muslim rulers took an interest in education and sothey provided aid to maktabs and madrasas in the form of jagirs or landed property scholars were given places of eminence in the courts of king. During Muslim period, special stress was laid on the teaching of Arabic and Persian which were the media of education by Muslim rulers. There were many organizations during the Muslim system of education. One of them was *Bismillah*. Education began with the performance of the ritual referred to as *'Bismillah'* which was performed at the age of 4 years, 4 months and 4 days. It was almost like the upnayan ceremony of the vedic period and therefore the *pabbaja* ritual of the Buddhist period. On this day, the child was adorned with new clothes and sent to his teacher, the *maulvi*where the latter inaugurated the child's education with a recitation from the Quran. The syllabus of education in the Muslim period included such subjects as the holy Quran, the biography of Hazrat Mohammad, the history and the law of Islam, Arabic and Persian, grammar, literature, logic, philosophy, law, astrology,

history, geography, agriculture, unani system of medicine, etc. there was provision for teaching Sanskrit to Hindu children. During the Muslim period, relations between students and teachers were not cordial, but there were no doubts about sincerity and purity. [8]

In Muslim period Arabic and Persian were the media of education however, after the growth of Urdu, education began to be imparted through this language. The stream of Muslim education continued to flow in India for a period of almost 500 years. The history of Muslim education has been the history of a system of state and a social organization extending over 700years[9].

Development of education has traversed through an extended journey amidst a spread of socio-political ideologies and aspirations, successfully delivering an academic system with a stamp of sophistication, depth, vibrancy and relevance, strong and dynamic with vigor and clean.

East India Company came to India for exploring business possibilities but it ultimately thought to determine its own empire within the country. They wanted to prove that they wanted the welfare of the people. They wanted to prove that they might control the affairs of the government far better than the Nawab. They paid attention to education so as to point out that they were really curious about the general public welfare. They continued the government grants to educational institutions, though they didn't think it knowing introduce any change within the educational found out. Able scholars, both Hindu and Muslims, continued to receive financial supports which they were already enjoying.

The English people wanted to win the sympathy and support of influential Hindu and Muslim people. The higher class section of the Muslim population demanded the establishment of madrasa for higher education. During the period from 1813-1833 education was expanded. The responsibility for expanding education fell on the company. It was asked to spend at least one lakh rupees per year on education. The company had not given any specific instruction in this issue.it could not be decided whether the medium of instruction should be English or Indian languages. There were many developed languages in the country such as Hindu, Urdu, Sanskrit, Arabic, Persian, Gujarati, Marathi, Bengali, Tamil, Telugu, Kannad ,and many others.

In order to carve out a path to be followed by the company one group wanted to form Indian languages as the medium of instruction. It included such big English officers as Munroe, the governor of madras and mount Elphinstone, the governor Bombay, the second group included such important figures as warren Hastings and minto[10]. This group wanted Sanskrit, Arabic, and Persian as medium of instruction. Third group consisted of some young Englishmen and Raja Ram Mohan Roy who wanted to form English as the medium of instruction. The group believed that education through the English medium alone could to make the native literature and culture richer. The Christian missionaries were in favor of the English as the medium of instruction this was what a couple of English officers, missionaries and Raja Ram Mohan Roy wanted English was made the medium of instruction due to the support in Bengal and in another company provinces. This decision gave a superb set back to the event of Indian languages and literatures.

The evils results of English as the medium of instruction soon came upon the surface. It created such a group of persons who were Indians in birth and complexion, but mentally regarding themselves as Englishmen. These Indians became the connecting link between the English rulers and the general public to be ruled over. They became more interested in safeguarding the Interest of the English people at the cost of the interest of Indians. The missionaries also got a good opportunity to preach and convert in the garb of spreading education. They gave incentives of excellent services and good education for converting Indians to their own faith.

There is considerable evidence of the existence of widespread system of education in all parts of the country prior to the establishment of British rule. It may be useful here to note that the data available in respect of different part of India varies from nature.

An education system in India, say Ramsay MacDonald' is as old as Hindu ritual and originally connected with it, and thus lifetime of student was the first stage within the great pilgrimage to his beings accomplishment. The reaction of teacher and people was as close and tender as that of the father and son; the young man who sought instruction was praised and he found schools and teachers available. In time, science, mathematics, logic, philosophy and other ways to knowledge were differentiated and studied, colleges were opened, names was made but with the breakup of Indian government after Aurangzeb misery and anarchy submerged

education; and it sank to such a low level that it ceased to have any influence of the country, still the tradition survived and if it cannot be said that education flourished, schools existed in large numbers. The attitude of British rulers within the start was to travel away the traditional models of instruction undisturbed and to continue the support which they had been accustomed to receive from the Indian rulers.

There were many changes came in Indian education system. In various languages education is provided in India as per once mother tongue one can opt for preferred language. Second language is acting as the tool to gain deeper understanding of language and to use it effectively. In this thesis we will briefly read about the historical background of Punjab and its education system. Education systems in Punjab before the coming of British were different. The British throws huge impact on the Punjab[11].

The Bengali intelligentsia was the first group in modern India to interact with the British system of law and governance, and most of all Western education. To start with, Western education was perceived as a vehicle for professional mobility by the middle-class Hindus. But the initial expectations of the class were followed by disillusions when the Bengali middle class realized that professional opportunities were too restricted for them. Still they believed in a cultural synthesis of the Western and the Indian, which gave them the best of both worlds. Nigel Crook has made relevant observations about British political power being accompanied by the control, transmission and reproduction of knowledge; the system of education that developed therefore was also geared towards preservation and reproduction of colonial authority among the indigenous people in the colonies.

Engineering education was introduced with the specific objective of meeting the needs and requirements of the government, and it went hand in hand with the expansion of activities of the Public Works Department, particularly civil engineering. The other branches, like mechanical, electrical and mining engineering got importance only in the 1930s. Interestingly, institutionalization of engineering education started and crystallized in India before it did in England and its academic structure helped provide models for replication in England - a reverse flow from the periphery to the center which is barely noticed in the diffusions historiography of education. 24 Indian education responded to economic and political pressures from both the colonized and the colonizer, which were often contradictory. But

despite Indian aspirations engineering education remained confined to lower levels of training, in a similar fashion as the literary education with its focus on training clerks and pleaders. Therefore, education - particularly technical education - became a political issue in the second half of the nineteenth century in the wake of Indian nationalism, as many Indian leaders believed that India must have a strong base in scientific-technical education for the required industrial development. The issue of diffusion of scientific and technical education in colonial India was entrenched in the discourse of colonial power and domination, which created powerful hierarchies as the sustainability of the empire itself depended on the strength of such a hierarchical structure. The Bengali intelligentsia on its part welcomed such moves and became advocates of technical education. Their approach of a cultural synthesis of Western and Indian knowledge systems and emphasis on technical education saw a notable expansion of medical, engineering and scientific education in Bengal[12].

However, the intelligentsia was resentful of the preferential treatment meted out to the Europeans on the issue of employment and this in turn resulted in a close connection between scientific research and nationalism, manifest in the institutions set-up by intellectuals like MahendralalSircar or by the efforts of Dinanath Sen. The partition of Bengal in 1905 also added political stimulus to the zeal. The National Council of Education, started in 1905, was intended to be a 'national' university free of European control with equal emphasis on literary, scientific and technical education. This was followed by the setting up of the Bengal Technical Institute in 1906 by P.N. Bose and others which aimed at providing industrial education to Indians that was ignored by the Calcutta University and the Director of Public Instructions. In this phase of institutionalization of technical education by the nationalists, Japan and Germany were taken as role models and their main objective was development of science-based industries without the evils of Western industrialization. Scientists like M.L. Sircar, P.N. Bose, J.C. Bose and P.C. Ray played a catalytic role in this movement from the last quarter of the nineteenth century. Sarkar's paper delineates this process with the help of contemporary publications, especially Bengali journals.

Developments in the field of scientific knowledge, emergence of market economy and day-to-day requirement of the colonial Government had affected the traditional position of Sanskrit learning in Mithila. This is brought out in the paper by I.K. Chaudhary, which deals with the

state of Sanskrit learning in Mithila under the British rule, with special reference to the episode of its freak revival in the face of Anglicization of Indian education. Chaudhary explains the structure and the stream of learning in Mithila and the patronage for learning by the Darbhanga raj. Chaudhary says that the stoppage of aid to the tools, where Sanskrit was taught and which did not teach vernacular led to the imposition of vernacular and the decline of Sanskrit. The colonial government not only withdrew support but also encouraged the policy of discouraging the grant of rent-free lands to endowments which were crucial for the sustaining of the teachers of the tools. This kind of policy affected the working of Sanskrit pathshalas and madrasas together. The zamindars and rich cultivators were no more in position to discharge a part of their social obligation[13].

The Christian missionaries were ideal missionaries in the field of religion in modern history. Towards the fulfilment of missionary interest, they made prominent use of education. By education the Christian knowledge and principles were presented to the audience of prospective converts in an arranged capsule of instruction. The essay by Joseph Bara examines how the missionary idea and object was pursued and nuanced in the nineteenth- and early twentieth-century colonial India. It takes the case of missionary college education, which dealt with advanced instruction and more sophisticated presentation of Christianity to a select audience of higher mental level. Such education was supposed to foster deeper spiritual formation in the recipients and the converts so obtained would be pillars of the upcoming church.

With that in view, the Christian colleges addressed the upper classes of the Indian society. It was hoped that the latter, being the social leaders, would lead the large masses to Christianity. This projection was, however, mired in complications. Firstly, the attitude of the upper-class Indians was not always constant. Sometimes criticism of Indian religion and culture that the missionaries practiced to prepare way for the spread of Christianity was accepted or tolerated. At times criticism ignited reaction against missionary operations. The missionaries also did not find the colonialists a reliable ally. In the nineteenth century, they were largely seen as disturbers of peace by playing with the fire of sensitive subjects like local religion and culture. And later, the colonial state even suspected many Christian colleges as centers of 'sedition. Taking into account such uneven cultural terrain, the essay describes how the missionary

idea and the object of Christian college was buoyed in colonial India between 1818, when the first institution, the Serampore College, was started and 1910, when the Christian colleges encountered Indian nationalism and responded to nationalistic quizzing for the first time. The essay takes different models to describe the trend of the missionary idea[14].

The first phase, c. 1818-30, describes how the Serampore College was launched by the British Baptists, the Serampore "Trio' (William Carey, Joshua Marshman and William Ward) with an aggressive note of severe criticism of Hinduism and making use of the Orientalist knowledge system and vernacular languages. The thrust of the college was to raise local missionary as a helping hand for a large missionary enterprise to demolish local faith structures and pave way for the spread of Christianity. The subject of the second phase, from 1830 to 1850, was the effort of the Scottish missionary Alexander Duff, who established the General Assembly's Institution at Calcutta (1830) to impart Christian teachings through English education. A diehard Anglicist, he had complete faith in the efficacy of the English education in stirring spiritual change in the recipients. Unlike the Serampore missionaries, who opened their college to all classes and sections, Duff admitted only upper caste Hindus. Both Serampore College and General Assembly's Institution stood for the conversion and creation of a local Christian leadership.

From the mid-nineteenth century, English mania and degree culture in higher Indian education and Indian social reform movements thwarted the above missionary objects. This heralded a third phase of the missionary idea of Christian college. Prominence of English literature and philosophy and of Western scientific knowledge continued. But through those the thrust now lay on evangelization, i.e. diffusion of Christian knowledge and principles. The thinking that guided the rise of St. Stephen's College in Delhi depicted this well in north India. Conversion of individuals or training of Christian leadership was a secondary object. Two notable efforts -science education by Eugene Lafont at St. Xavier's, Calcutta and English literary education by William Miller at Madras Christian College - are described as specimen under this phase[15].

The last phase of the essay begins from the late nineteenth century, when nationalistic developments challenged the Christian colleges as the arrowhead of Western culture and imperialism. The monopoly of missionary colleges on quality Western education was eroded by many local efforts. Further, the Indian nationalism imposed upon the missionaries to

orient the missionary church asnational church and turn attention to the lower-class Christians, By the opening years of the twentieth century, the chain of these and related other events instilled in the missionary mind a sense of 'Christian community' and forced the missionaries to review the existing evangelization agenda of the Christian colleges. Many missionary leaders were unhappy with the amorphous composition of the Christian community and neglect of the chances of individual conversion and of training Christian leadership in the Christian colleges. Christian community interests thus dominated the missionary thinking on the idea of the Christian college.

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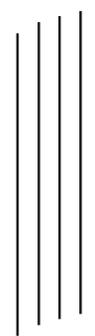
PREVALENT DETERMINANTS OF VOTING BEHAVIOUR IN INDIA

Ms. Komal[*]

ABSTRACT

Voting is one of the most widely used phrases in democratic politics today. The growing popularity of democratic theory and practice has made this phrase a household term. In democratic systems, each adult citizen uses 'voting' to express his approval or disapproval of governmental decisions, policies, and programmers of various political parties, as well as the qualities of the candidates competing for the position of people's representatives. The study of election behaviour determinants is a prominent field of empirical research. Man is a rational creature in the philosophical sense, but not in the areas of economic or political behaviour. An empirical study of the determinants of electoral behaviour reveals the astounding fact that man's behaviour is influenced by several irrational factors and pressure groups invoking religious and communal factors, influence of money or charismatic personality of a leader, and a slew of other irrational forces have a definite influence on the minds of voters. The primary goal of this paper is to draw attention to voting behaviour in India and to emphasize the elements that influence voting behaviour.

KEYWORDS: Behaviour, Democracy, Campaign, Regionalism, Incumbent etc.

Introduction

Voting is done in democratic nations to exercise the right of the people to choose who will be their leader and who will make decisions for the welfare of the country. People will vote

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for their favored candidate only if their vote changes election outcomes when voting expenses are favourable. Elections that are free and honest are essential for a functioning democracy. Many fledgling democracies throughout the world look to India as a model. While we are rightfully proud of our democracy, there are a number of areas that need to be reinforced in order for us to fully grasp the promise of a well-functioning democracy. Several issues of our election system have sparked significant criticism in India over the years. Since its debut in 1952, Indian general elections have been among the world's largest electoral exercises. Furthermore, the variety of Indian society, as well as the federal form of the Indian state, make this celebration highly special, if not difficult. Our constitution's most important characteristic is that elections are held at regular intervals. Elections in India are a means through which the country's people express their collective will. Actually, the Indian Constitution gives its people the ability to directly elect their representatives. They are the true sovereigns who administer the country through elected representatives in Parliament and state legislatures, as well as other democratic institutions at various levels. The primary goal of the general election is to provide individuals the opportunity to choose their own representatives, administrations, and policies. All of these events occurred at some point during election campaigns. In India, all political campaigns begin virtually immediately after the final list of candidates from various political parties is announced. It will last until the polling day in the affected constituencies. Candidates reached out to their voters throughout the election campaign, political leaders performed and participated in news or election conferences, and they also engaged in numerous political events that helped them mobilize their supporters among the electorate. Voting conduct, like any other human activity, may be impacted by a variety of circumstances, both internal and external, short and long term. An individual's personality may influence his or her behaviour during an election. For example, an electorate with high self-esteem will likely evaluate the various candidates/political parties based on their manifestos and his or her own expectations and decide who or which party to vote for. Despite the fact that voting is supposed to be an individual act, patterns of block voting have arisen in election history, and this phenomena has been documented in most democracies. People tend to vote along class lines, ethnic lines, and religious lines.

Voting Behaviour

Voting behaviour is a type of electoral behaviour. Understanding voter behaviour helps explain how and why decisions were taken, either by public decision-makers, which has been a major interest for political scientists, or by the electorate. To interpret voting behaviour, both political science and psychological knowledge were required, and so the area of political psychology evolved. Political psychology scholars investigate how emotional impact might assist voters make better educated voting decisions, with some claiming that affect can explain how the electorate makes informed political choices despite low overall levels of political attention and sophistication. Certain elements, such as gender, colour, culture, or religion, must be addressed when making inferences and predictions regarding voting behaviour. Furthermore, major public factors include the role of emotions, political socialisation, tolerance of political variety, and the media. The impact of these variables on voting behaviour is best understood through theories of attitude, belief, schema, knowledge structures, and information processing practices.

Major Determinants of Voting Behaviour

Election Campaigns

The use of emotional appeals in political campaigns to boost support for a candidate or decrease support for a competitor is a generally accepted practice and a typical component of any campaign plan. Campaigns frequently strive to inspire positive feelings such as enthusiasm and hopefulness about their candidate among party bases in order to increase participation and political activism, while also seeking to engender fear and worry about the opponent. Enthusiasm tends to reinforce preferences, but fear and worry tend to disrupt behavioural patterns and push individuals to seek out new sources of knowledge.

Aversion to Risk

Aversion to risk also influences voting behaviour as well, since people are more inclined to vote to avoid the consequences of an unfavourable policy rather than to support a favourable policy. Value references are critical in determining individual preferences from a psychological standpoint.

Caste

In India, caste continues to be an indicator of voting behaviour. It has deep societal origins and serves as a vital foundation for social connections at all levels. Despite the passage of

various laws prohibiting discrimination and action based on caste, caste remains a political factor. Votes are being sought in the name of caste. "Jat Ki Vote JatKo," or "Jat Ki Vote JatKo." Brahmin votes vs. Jat votes, and so on, are typical 'principles' in electoral strategy planning.

Religion

The setting up of a secular state in India has not been successful In combating the role of religion as a determinant of political behaviour in general and voting behaviour in particular. One of the reasons for religion's ongoing involvement as a driver of voting behaviour is the existence of such political parties and non-political organizations as the Muslim League, the Akali Dal, the Hindu Maha Sabha, the Shiv Sena, and so on. Religious plurality in Indian society is a prominent characteristic of the Indian political system's environment, and it has a significant impact on the battle for power among political parties. The presence of a religious majority in a certain constituency is considered while selecting candidates.

Sub-Nationalism:

Multicultural pluralism, communalism, regionalism, and sub-nationalism are stark truths in Indian society. Sub-nationalism has recently emerged as an important element in influencing people's voting behaviour. At times, a separatist faction calls for a boycott of elections and applies pressure Nimethods to forces. Voters can choose not to vote for a certain party. Some regional political groups, like as some factions of the Alkali Dal, Naga Nationalist Organization, Gorkha League, Jharkha party, AASU, and AAGSP in Assam, have shouted provincial slogans from time to time, disrupting the emotional stability of their states' people. Such acts by various political parties have occasionally led some individuals to organise themselves along limited and provincial lines.

Language:

India is a multilingual country. Linguistics is also found to have a role in voting habit. The linguistic organisation of states completely reflects the importance of language as a political element in India. There have been issues in states such as the status of one specific language in that state or the quality of the status of a state's language. Because individuals have emotional attachments to their languages, they are quickly swayed anytime a language-related issue arises. Linguistic interests always have an impact on voting behaviour

Charismatic Personality

Charisma is an essential aspect in voting behaviour.It refers to the exceptional quality of a factor and override group elements leader that becomes a source of attraction and esteem for large numbers of people; in an opposite sense, it refers to a source of awe and terror that frightens large numbers of people not to speak or dare to do anything against the wishes of the mighty leader. Fortunately, in our nation, the positive component of charisma has played a part in elections. Huge attendance at gatherings addressed by towering personalities such as Nehru, Indira, Vajpayee, and Modi, as well as a fast change in the minds of voters in reaction to such great leaders' pleas, may be considered as actual evidences of the involvement of the charisma in electoral process.

Money Power

India is an impoverished country, with many people living below the poverty line. Money has a significant effect in affecting people's voting behaviour in India. A wealthy candidate or party has a higher probability of winning elections. However, it should be noted that this occurs only in normal conditions, not during a wave election or when other critical problems are involved. However, money is not everything in an election; it is not just via money and musclemen that one may win an election. Money and musclemen must be employed clandestinely. In certain circumstances, excessive use of money or musclemen results in a backlash against the politician who employs them.

Performance of Incumbent Government

Each political party runs for office on the basis of an election manifesto, and if elected, it is expected to keep the promises expressed in the manifesto. Good or terrible performance of the ruling party, based only on election promises made and pledges actually fulfilled, has a significant impact on the basic behaviour of the people. Because of their inability to wield power and preserve political stability, the Congress Party and the Janata Dal failed to win in 1989 and 1991, respectively. This is mostly due to a rise in the number of "floating voters" or independent voters. "Switchers" are largely young men and women from the educated upper middle class who are willing to flip their support from one party to another based on performance.

Candidate Public Esteem

A candidate's report with the constituency or his known attributes or participation in any value spread of activity is always an element of voting behaviour. A voter's choice is always influenced by factors other than his party's allegiance or view on numerous issues and problems. Consider the nature and extent of his relationship with the candidate. A favourable image of a party's candidate can help the party gain public support. A voter would rather vote for a politician who is personable and can assist him in any manner.

Illiteracy

Another aspect influencing voting behaviour in India is widespread illiteracy. Political parties, communal groupings, and militant outfits are able to exploit the feelings of the people because of this vulnerability. Illiterate votes account for a sizable fraction of all votes cast, and hence have a significant impact in determining election outcomes. Despite this trait, common sense and maturity formed of prior experience have also played a significant part in shaping voters' mind and behaviour. They came together in 1997 to overcome the forces of authoritarianism, and they came together again in 1980 to beat the disunited non-performers.

Media

Politicians seek to comprehend a voter's viewpoint in order to become aware of his mental process. Experiences, learnings, and social relationships typically shape and modify these perspectives. However, we have noticed a rapid shift in the last several years. The reliance on formal information sources such as television, radio, and other kinds of media has the potential to influence a voter's action and decision.One key issue in Indian elections is the extensive usage of media. Now, in this continuing festival, the media is on the offensive with multiple programmes and extensive coverage. The biggest political parties' commercials have their own objective. Nowadays, every media outlet, whether print, electronic, digital, or any other, is nurturing a large number of people.

Age and Gender

Age and gender were discovered to have an interaction impact on voting behaviour, which simply indicates that the age and gender of both electorates and candidates may influence identification, which may then influence voting decision. For example, the surge of women's

empowerment campaigns and gender sensitivity may make younger women more likely to vote for a young woman who they view as one of their own and who will follow their path.

Conclusion

Overall, it is clear that individuals do not vote mechanically or passively in response to propaganda; rather, there are several psychological and environmental elements that combine to impact how people vote in every election. Elections play an important role in democratic government. It is a mechanism for individuals to express and enforce their political opinions, as well as to govern the political organisation of society. Nonetheless, the Religion, caste, community, language, money, policy or philosophy, aim of the polls, amount of franchise, and other variables all impact voting behaviour. These characteristics are used by political parties and organizations in order to win the fight of the voting box.All undemocratic and unjust tactics of election manipulation and rigging must thus be avoided.While political knowledge is growing in India, the middle class remains oddly indifferent to the election process, failing to see voting as a top civic responsibility. There is a noticeable tendency of cynicism towards the political process, with the belief that nothing will change. Because the middle class is also the most educated part of society, this mindset has the potential to utterly skew election outcomes and have far-reaching consequences for the political process.

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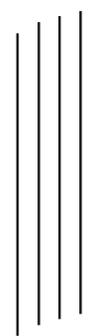
Impact of Pandemic on Agriculture Sector

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Abstract

The reason for this study was to evaluate what the Coronavirus lockdown meant for India's horticultural framework. A telephone interview was conducted with farmers from various states in April and May of 2020. 494 people completed the survey, in which they were asked about their experiences during the lockdown. In the first place, the review analyzed the respondents' information and view of the Coronavirus infection, as well as the impacts of Coronavirus prompted limitations on India's farming framework and food costs. The audit organized the impact of lockdown on the cultivation system into four far reaching groupings - Residence Wellsprings of data, Farm Produce and Stock organization, Agribusiness and Related Activities, Pandemic and Food costs. These four dimensions are the subject of an in-depth discussion. Farmers' investment planning was put at risk by the disruption in the availability of agricultural inputs like fertilizer and seeds caused by the closure of numerous supply routes. Moreover, the occasional transients who might work in metropolitan regions during the slow time of year prior to getting back to their local towns to cultivate would not be able to proceed. Small and marginal farmers all over the country experienced massive short-term income shortages as a result of a rapid chain of events. The special economic package for agriculture empowerment that was announced by the Indian government was the government's initial response to the agricultural crisis. Two lakh crore rupees, or 10%

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of India's GDP, are included in this package. Finally, the section proposes strategies to strengthen the capacities of financially disadvantaged ranchers who are afflicted by an endless loop of low pay and low yield.

Keywords: COVID-19, Agricultural system, Food system, COVID impact, Coronavirus

Introduction

The COVID-19 pandemic had a significant impact on both the global economy and human health. The horticulture and food industries also felt these effects. The first thing that was done in many countries to prevent the virus from spreading was to make it harder to get agricultural products to markets and customers inside and outside the country. Short-, medium-, and long-term strategy responses largely determine how this affects the food handling, nutrition, and livelihoods of ranchers, anglers, and others working in the food store network. For the time being, pandemics present critical difficulties to the food framework, yet they additionally present an amazing chance to defeat snags and speed up the change of the rural and food areas to further develop flexibility. The objective of the review was to provide useful information about the effects that COVID-19 had on India's agricultural system and rural economy, as well as possible ways to recover from the pandemic.

Materials and Methods

The lockdown caused by Covid-19 has different effects on India's agricultural system. As a result of less economic activity, aggregate demand and supply decreased, which had an impact on employment and income. Particularly in the primary economy, the prolonged lockdown has the potential to grow into a larger economic crisis. Agro-based economies faced challenges at every stage due to the availability of inputs (fertilizers, pesticides, labor, and seeds), logistics and supply chain difficulties, farm operations, and related agricultural activities. The review accumulated information from different pieces of the country to grasp these impacts. The makers focused in on the resulting gatherings from the all around available example dataset of farmers [14, 15]. Due to the severity of the pandemic and the government's travel restrictions, field trips were impractical. As a result, we spoke with nearly 494 farmers from various Indian states over the phone. Between April and May of 2020, the discussion centered on the farmers. The appendix contains a pre-structured questionnaire regarding

farmers' perceptions of the Covid-19 pandemic, its impact on farm operations, market accessibility, credit availability, other sources of income, and government support. A table of descriptive statistics that provides a summary of the surveyed household can be found in the appendix. The focus also looked at significant writing that focused on the pandemic's impact on agriculture. This included logical articles (both quantitative and subjective), reports from state and public level government offices, media articles, and reports from various international organizations (World Bank, IMF). In the current situation, it is necessary to improve the farming area, which has been lacking for a long time; Sustainable development seems to be moving slowly in the Indian context. As a result, we call for appropriate policy responses to support sustainable agriculture development and identify a number of apparent obstacles.

Results and Discussion

The rural area has become more aware of the Coronavirus pandemic as a result of its accessibility to advanced and virtual entertainment. The farmers made it clear that they were aware of the pandemic and the possible effects it would have. They stated that various associations had advised them to take prudent actions. They did, however, point out that the rural community's capacity to abide by these regulations was limited. Despite the fact that the respondents knew about the safety measures — cleaning up with sanitizer, wearing a veil, and staying away from others — they didn't make these strides since they accepted that Coronavirus was just an issue in metropolitan regions. Scarcely any farmers declared that barely 10 to 20% in their towns followed the reasonable advances.

The cultivating local area benefits from extra pay from rural partnered exercises like agriculture, fishery, ranger service, dairy, and gardening. As previously mentioned, India is the largest producer and exporter of mango and mango pulp. Significant economies banned mango imports and shut down the food handling businesses that cycle mango. This had a significant impact on the mango food chain. Similarly, the pandemic outbreak disrupted India's milk supply chain, which has numerous verticals and a complicated structure. The co-ops reduced their procurement efforts as a result of the low demand for dairy-related products. Additionally, the restaurants' and other businesses' (bakery, sweet shop, and tea parlor) closing had a significant impact on the dairy industry. Farmers said milk was given to neighbors because there was not enough in the village collection center. Ranchers

demonstrated their concern regarding the installment of the advances that the dairy industry had made. Ranchers in many parts of India get financial help from self-improvement groups to start dairy ranches. This is outstandingly separated, where farmers own something like 2-3 cows. This provoked a diminishing in non-farm pay from the dairy business and made additional tension for the repayment of the financial assistance.

During the agricultural off-seasons, farm laborers who work in construction or small businesses lost their jobs as a result of the lockdown, further straining the rural economy. The majority of daily wage workers said that the government's financial support was helpful, while a few others said that the direct benefit transfer program that the Indian government started didn't help them. The poultry industry suffered the most from the pandemic. There was evidence of a significant disruption in the supply chain, which resulted in a sharp rise in prices, and there was evidence of a significant disruption in the poultry farm inputs, as shown by the projected gauge. Farmers said in the telephone interview that rumors that poultry are a source of the coronavirus's spread have reduced poultry prices in rural areas to a minimum. According to the ranchers, the entire chicken bird was sold for Rs. 10 in the towns, or $1.14 US dollars. According to the responses, the small and marginal ranchers lost between 10,000 and 30,000 INR per month in normal pay.

COVID-19 and its Impact on Agriculture

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                        COVID- 19
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        ┌───────────────────┼───────────────────┐
  Travel Restriction   Border Closure      Social Distancing
        |                   |                   |
   ┌────┴────┐              |              ┌────┴────┐
Food production  Processing  Transport and   Market and   Consumer
(Crop, Livestock            Distribution     Retailer
and Fisheries)
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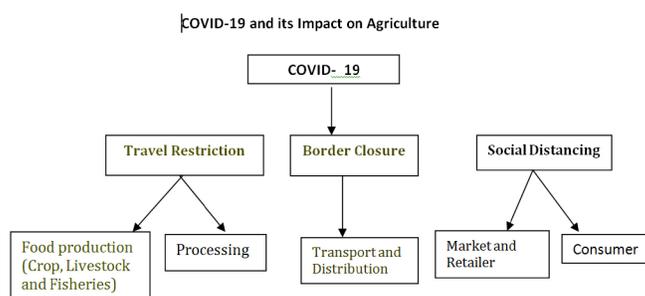
1) Crop production and availability of seeds

2) Fertilizers shortage

3) On food production and distribution

4) On livestock

5) On workers

When the global health crisis began at the beginning of 2020, it threw the world upside down. Two years later, the pandemic has resulted in significant death tolls worldwide and enormous, previously unimaginable disruptions to businesses across all verticals. Agriculture is not the only industry that has been affected, regardless of whether the impact has sped up progress. The crisis had short-term effects on agriculture and its related industries like horticulture, poultry, dairy, and fishing. Although the long-term consequences have not yet been established, there are already indications of change. We should dive further, then, at that point, to appreciate the business' effect.

The Short Term Effects With Long Term Impact

The pandemic and its subsequent impact on supply chains severely impacted fresh produce like fruits and vegetables. Moving agrarian produce starting with one district then onto the next was troublesome because of the nation's delayed lockdowns and limited development. Due to the perishable nature of the produce, more started to rot, leading to sky-high prices for consumers. However, this interruption also highlighted the long-term necessity of robust and secure yield and new produce storage facilities. It gradually gave us an idea of the need for ranchers to take a greater interest in the food handling industry. Regarding horticulture, consumers' interest in blossoms increased as they became uncertain of what might be a potential transmission surface or object. The interest for once well known blossoms like roses and marigolds has essentially diminished as nitty gritty weddings and different celebrations and occasions have turned into the standard. As a result of development restrictions, flower transportation also declined. As the apprehension gradually lessens, people are beginning to seriously consider exporting or storing flowers for longer periods of time. The dairy industry was moderately affected by the lockdowns, which resulted in a 30% reduction in procurement costs. However, as people became more concerned with protein consumption, egg consumption significantly increased. Since water medicines empowered the fish to get by for longer timeframes, fisheries were additionally decently impacted all the while. However, chicken prices decreased by more than 25% as a result of widespread concern regarding the consumption of animal products. With the turn of events or supply of green data being upset in bygone times as stock improvement across topographies restricted and there was a stock lack and is continuing. Additionally, the lockdown coincided with rabi

collecting season, affecting cereal yields. In any case, when the lockdown was lifted, input development expanded, which was gainful for the resulting Rabi and Kharif seasons. Additionally, COVID-19 had an effect on farm machinery; Tractor sales fell significantly as a result of cheap labor, creating an imbalance in the term loan industry. Financing on a smaller scale also experienced disruption. North of 50 million travelers who once worked in states like Delhi, Punjab, and Haryana have gotten back to their homes, causing a critical change in labor elements. Although there are some variations in the rates and availability of labor, skilled agriculturalist labor is not in short supply. As a result, skillset issues continue to be a significant obstacle despite the availability of low-cost labor. What's more, sorting out the number of them will return is a worry.

Initiatives for Addressing The Challenge

In the midst of this, there are some changes, according to the government. The public authority declared an expansion in the PM-KISAN Yojna's spending plan designation alongside a large number of motivators. Three INR 2,000 installments each year will be made to ranchers' records.Another initiative was the establishment of a one lakh crore Agri Infrastructure Fund for farm-gate infrastructure for farmers. Agribusinesses, PACS, FPOs, and farmers, among others will all benefit from this by constructing community farming assets and infrastructure for post-harvest agriculture. In addition, Micro Food Enterprises (MFE) was established to provide 200,000 MFEs with financial support for enhancing their technical skills and upgrading their food processing facilities.

With solid help from the public authority, a plenty of CSR programs arose fully intent on helping ranchers in tending to the Coronavirus issue. On the other hand, Yara Worldwide collaborated with the Indian government's nearby vendors, providers, and carriers to continue important tasks related to the distribution of seeds and supplies to ranchers for the upcoming trimming season. The pandemic acted as a catalyst, necessitating that a wide range of industries, including agri-tech, come up with and implement solutions to the uncertainty of the lockdowns as soon as possible. In general, agri-tech companies understood the needs of the pandemic and had the option to produce tech products and services that met those needs, opening up opportunities for development for India's unquestionably tech-friendly ranchers.

Conclusion

Covid-19 had mixed effects on the industry as a whole. It additionally exposed a portion of the persevering issues Indian horticulture faces, which we could not have possibly expected to address immediately on the off chance that the circumstance hadn't emerged. As troubles go with an entryway, the pandemic helped the Indian agribusiness region with making tremendous progress in adjusting to changing circumstances and taking advantage of possible entryways. In an effort to stop the spread of the Coronavirus, the Indian government maintained a public lockdown for 21 days and a full lockdown at important locations afterward. Despite the fact that the complete lockdown has plunged India's economy into recession, the government's actions may help alleviate the health crisis. The economic shock to India may be even more severe for two reasons. To begin, prior to COVID-19, the economy slowed down, resulting in an increase in unemployment, poverty, hardship in rural areas, malnutrition, and inequality as a whole. Second, India's vast casual population is particularly helpless.

Complete disruption of supply chains, interruption of food acquisition by government organizations, a lack of laborers harvesting crops from ranches and shippers harvesting "Rabi" crops, a lack of transporters and barricades in the vehicle of goods, restricted accessibility of APMC "Mandis" tasks, and the closure of retail showcases are key features of India's Coronavirus regulation. India's horticultural framework has been seriously affected by the pandemic emergency. We won't be able to respond to the food security crisis if we don't know how the Coronavirus affects rural structures. Reverse labor migration, transportation issues, and mobility restrictions have all impacted India's domestic supply chain. Accordingly, the discount and retail costs of essential products like soybeans, flour, milk, and vegetables have expanded. The transient effect is minimized by buffering edible grains and yield prudence over previous harvests; however, if 3/4 of consumers report rising prices for essential products, this is not sufficient.

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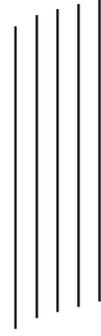
CLOUD ACCOUNTING:
THE TRANSITION OF TRADITIONAL ACCOUNTING THROUGH CLOUD COMPUTING

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ABSTRACT

In the last decade, Cloud technology has emerged as, one of the biggest trends in technology. Cloud is a platform, which makes data and software available online at anytime, anywhere, and from any device connected to Internet. In today's conditions, the business world is constantly changing, and becoming more competitive and more sophisticated by the development of cloud technology. Accounting, like other business sectors, adopts and applies cloud computing solutions to provide relevant information, as well as real-time business reviews to all stakeholders. This paper has made an attempt to provide a theoretical overview of cloud accounting covering its concept, benefits, shortcomings, comparison with the traditional one and some other important aspects that may shape the accounting profession in the coming years. The aim of the paper is to bring together the several facets regarding cloud accounting that could enable the readers to understand the importance of cloud accounting in a business context and to show a comparative view with the conventional accounting.

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KEYWORDS: CLOUD COMPUTING, DATA, ACCOUNTING, INTERNET, SOFTWARE

I. Introduction

Prior to cloud, most accounting softwares was desktop-based. In other words, the actual application was installed and run from the hard drive of your office desktop computer. This has a number of drawbacks, including limited access to your data, the need for constant software updates and the ongoing cost of backing up all this financial information. In cloud accounting, data is sent to the cloud, where it is processed and returned to the user. Cloud accounting solutions, transform the way in which accounting applications are used, and modernize the entire business environment. Professionals and business owners are not sure about the implementation of this new business model, about its advantages and the way in which it will transform and shape future accounting.

Cloud accounting (or online accounting) has all the same functionality as desktop accounting, but moves the whole process to the cloud and expands upon it. There's no desktop application – you log in to an always-up-to-date online solution and all data is safely stored on a Cloud server. Most cloud platforms will also have an open API, which basically means third party software can connect with your system to provide even further value to you as a business owner. **(Achar, S. 2018)**

Cloud accounting refers to performing basic accounting tasks, like managing and balancing the books, using software that resides in the cloud and is often delivered in an as-a-service model. Staff or third-party accountants can manage accounts payable, accounts receivable, the general ledger and much more within the application. Just like other cloud-based systems, cloud accounting software runs on a cloud provider's platform rather than on a local hard drive or server. Users access the tools they need through the internet, meaning employees or third-party accountants do not need to be in a certain location to understand the financial state of the business.**(Dimitriu,O.,&Matei, M.2015)**

Forms of Cloud Accounting Services

All cloud services are provided as a service and are offered in three forms according to (Khanom, 2017) such as; SaaS, PaaS, and IaaS.

Figure 1. Forms of Cloud Accounting Services
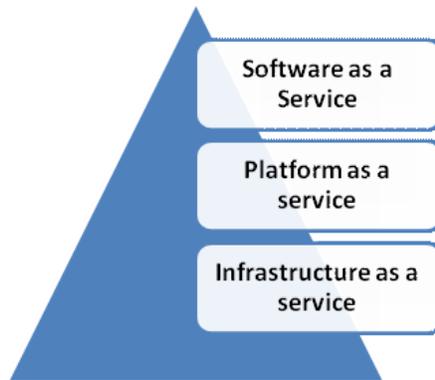
Source:Khanom, T. (2017). Cloud Accounting: A Theoretical Overview

Software as a Service (SaaS). The software distribution model which delivers special drive software to the consumer to use the provider's applications in a row on a cloud set-up through the internet is referred to as Software-as-a-Service. This is the highest form of service. It is also referred to as on-demand software and is usually valued on a pay-per-use basis. The need to install and run the application on the cloud user's computers is eliminated which simplifies maintenance and support. SaaS provides access to applications using a subscription fee. The main disadvantage of SaaS is that the users' data are stored on the cloud provider's server.

Platform As a Service (PaaS): This is also referred to as platforms-as-a-service. It is the software distribution model whereby a computing platform is provided as an on-demand service upon which applications can be established and arranged. It is a combination of software as a service (SaaS) and infrastructure as a service (IaaS) where demand developers can develop and run their software solutions on a cloud platform without the cost and complexity of buying and managing the original hardware and software layers.

Infrastructure As a Service (IaaS): The software distribution model where the basic computing structure of server, software, and network gears are provided as on-demand service upon which a platform can be reputable, and completing of applications can be established is known to as Infrastructure-as-a-Service. The aims are to avoid purchasing, housing, and managing the basic hardware and software infrastructure components but instead to obtain those resources as virtualized objects controllable via a service interface.

Intact, one of the big cloud accounting software and web based financial management software providers, has classified, in a study published in 2012, the available options in choosing the accounting application in three categories, as described below:

1. **On Premises** – the company purchases a certain software product, which is installed and run using the company's IT logistics. Implementation of the on-premises software is a viable option only for those companies that dispose of the necessary IT infrastructure, capital investments, as well as of significant experience in support and maintenance of such software applications. However, for small and medium-sized companies, operating and capital expenses associated with the development, customization, integration, maintenance and update of such software applications proved to be hard to cover.

2. **Hosted Solutions** – in a hosted environment, the software is physically placed in a remote data centre, and run by a third party hosting provider, thus discharging the responsibility of owning and maintaining a hardware infrastructure. However, companies are facing the same customization and updating related problems which generate significant costs, as described for the on-premises solution.

3. **Cloud Computing** – also known as Software as a Service (Saas), is a new type of business applications specially-built for the Internet age. The provider of the application develops a collective, scalable system, which is accessed by its users through the internet, without any prior acquisition or installation of hardware resources. Updates are performed on a regular basis by the cloud vendor.

In the same study, Inacct (2012) also presents a comparison based description of the three software solutions:

Table 1: Software delivery models

	On-premises Software	**Hosted Software**	**SaaS/Cloud Computing**
Software development	Created for the windowsbased, client-server computing age (1980's)	Hosted by a third party data center, run on-premises through a presentation layer	Online delivery
Deployment	The client is the hardware owner	The hardware is owned by the third party, accessed through the internet	Development and deployment are performed by the same vendor; delivery performed through the internet
Implemen-	Long lasting	Long lasting	More efficient than

tation	implementation	implementation	the other types
Customization	Time and resources consuming	Time and resources consuming	Easily customizable
Design	Monolithic, client-server	Monolithic, client-server, presentation layer (Citrix)	Web environment specific
Upgrade	Yearly (in general)	Yearly (in general)	Frequently (monthly, in general)
Integration	Time and resources consuming	Time and resources consuming	Performed through application programming interfaces
Technical support	Not included	Not included, additional challenges caused by the existence of the hosting vendor	Generally provided by vendor
Hardware requirements	Operating system requirements	Operating system requirements (generally limited to Windows)	Operating system; web browser
Accountability	The responsibility of the software is assigned to the service provider, while the operations responsibility is assigned to the IT Department	Complex, split between the hosting vendor and the software developer. Operations remain under the responsibility of the IT Department	Accountability is concentrated towards the service provider

(Source: Intacct, 2012: 5)

The explanatory approach was adopted in this study. The study uses mainly secondary data through review of relevant literature on the conceptual issues of accounting in cloud computing.

With the increasing globalization and digitalization, each and every aspect of the business is now linked to digitalization from many years ago. But recently, the need for cloud based digital services has arisen due to its superiority of accessibility over traditional software-based services. This trend of cloud-based services is also adopted by accounting professionals worldwide. The US is the most influential public cloud market, with anticipated spending of $124.6 billion in 2019, whereas 42% of Australian businesses use paid cloud computing to operate their business processes. As per the planned article, 36% of EU corporations used cloud computing in 2020. India's cloud market was about $7.5 billion in 2022. India is an emerging software-as-a-service (or SaaS) hub. Under futuristic accounting, as with all sectors, the accounting profession is going through a time of evaluating its position in the future due to numerous changes in culture, technology, and the workplace. Three major difficulties are

specifically posing a threat to the profession's capacity to survive into the future. These are referred to as the challenges of attraction, relevance, and change.

Literature Review

The literature offers many definitions of cloud accounting from different perspectives and degrees. In this paper ,the information has been collected and prepared depending on the most recent studies and researches conducted by accounting professionals and expert opinions.The paper is a qualitative research, based upon the most relevant literature on this topic. We would like to emphasize the lack of meaningful academic sources regarding the cloud accounting model. Although these technologies have been known to practitioners for some years, very few papers have been written in this respect. Therefore, the literature on this subject is mainly built on practitioners' studies and handbooks, surveys conducted by specialized research companies or by cloud service developers.

Tulsian (2012) studied the implications of cloud accounting for small businesses and suggested companies should use cloud accounting in order to transform client relationship by improved collaboration and communication, which will help them to eliminate the problem of transmitting data back and forth. A vital role can be played by accountants in learning new insights on technology, which can renovate the performance of businesses. To minimize repetitive administrative processes and fees given to qualified human resource for their expertise and knowledge, accounting professionals should adapt the new technology and also find new ways of working in the digitalized world. In this journey technology and cloud model can make it easy, simple and affordable for them.

Tarmidi et al. (2014) found, through their study of awareness of cloud computing among accounting practitioners in Malaysia, that, although most of the respondents think cloud computing is an advanced technology of shaping the business process, they are not familiar and not have a clear concept of what cloud-based technology; this has restrained them from enjoying the advancements and benefits offered by the technology.

Dimitriu et al. (2014), concluded that cloud computing has revamped traditional accounting tools. The world of bookkeeping is shifting towards online products. The revolution of technology for the accounting department of companies is necessary because of the various

benefits of cloud services. The cloud accounting era introduces accounting in the new manner of designing, managing, and providing financial packages. The firm should explore the opportunities and continuously learn about market changes.

Islam et al. (2015) discussed some advantages and drawbacks of cloud technology in India. They proposed a framework for cloud adoption comprising of four steps: feasibility study, planning, implementation, and renewal. For each step, they proposed some suggestions, which can be used as a guide for organizations and industries that are willing to adopt cloud technology. They also suggested to solve the problems of cloud technology and to reach agreements with cloud service providers before it is massively adopted by users.

Ali and Thakur (2017) suggested the awareness importance of cloud-based accounting that focus should be put on chartered accountants, as they are involved in internal and external advisory services related with accounting system of an organization. They found that most of the chartered accountants are not using cloud accounting because of the security of losing data, and the extra cost of migration from traditional accounting to cloud accounting.

Achar, S. (2018) recommended to focus on security and reliability factors of cloud computing and not overlooking the human factors at the time of adaptation of cloud technology in accounting system. They suggested that accountants should have in-depth knowledge about cloud technology and not to be solely dependent on cloud service providers for successful implantation of cloud technology.

Sobhan (2019) provided a framework that can be implemented in the adoption of cloud accounting in India. He suggested that cloud accounting should be adopted by organizations to encourage startups, foster Innovation and employment as well as boost the governmental system of India. Concerned authorities should take initiatives to change and improve the perception of people regarding cloud accounting; students in the field of accounting, and people engaged in several accounting related activities should be educated and trained about cloud technology.

Ghorabani, (2019) Studied "the relation between14 variables of firm characteristics and the level of digitalization in accounting function. These variables are University, Learning, Adapting, Teaching, Training, Business strategy, Future, Threat, Expertise, Age, Size, Leverage, ROA, and Outsource". Hefound that the knowledge of technology to the

accountant is directly linked to the adaptation of digital accounting. The study also concluded that training programs also have a bearing on the transformation of digital accounting. The training programme has a positive impact on adaptation. Other findings reported that digital accounting would be adopted by companies with expertise in accounting when digital accounting tools will change the accounting industry, and they will be equipped to deal will new technology in the future. The other important conclusion is that the use of IoT and blockchain, as well as big data, are not still that common among accounting functions.

Aryanti and Adhariani (2020) found learning about work ethics, teamwork, time management skills, and Knowledge of financial statement analysis, Microsoft office program, and attending different curricular activities are Important for the accounting students to pursue their career.

Pawar D Hukmaram (2020), concluded that cloud accounting is a new dimension in the field of accounting, and it is a need in the present scenario of the digital world. Cloud Accounting makes business management and handling of business transactions easy and handy. One can manage their business, transaction, and information anywhere across the Globe with the help of the internet and computer.

Cloud Accounting vs. On-Premises Accounting: What's the Difference?

Early accounting systems were available only on-premises, meaning they ran either on the accounting team computers' hard drives or on a server owned and maintained by the company. Generally, anyone who wanted access to the software needed a computer with the right software installed or to be within close proximity of the server. Moreover, all information was stored locally, rather than on the cloud, meaning it was vulnerable to loss or damage. While early on-premises accounting software offered major advantages over manual methods, like paper ledgers, these systems could not match the flexibility or scalability of cloud software. For example, the business was responsible for upgrading the software, which could be an expensive and time-consuming exercise. This is a key difference from [software-as-a-service (SaaS) systems](#), a popular type of cloud software where the software provider takes care of all maintenance and upgrades and customers pay an annual licensing fee.

Table 2 Cloud Accounting vs. On-Premises Accounting

	Cloud	On Premises
Where is software installed?	Software resides in the vendor's cloud data centers, which are usually very large and well-managed.	Software is installed on a server that is kept in the company's data center or server closet.
What do we pay for?	Cloud software is usually delivered in an as-a-service model where companies pay monthly or annually for what they use.	Companies pay for server hardware, software, data center or server closet space, data storage and expertise to manage the system.
How do we back up and secure our data?	The owner of the cloud data center shares responsibility for backing up and securing the software with customers and end users.	The company is fully responsible for backing up and securing the software and the data.
Who updates and maintains the software?	The cloud provider.	The company's IT department.
How do we add new users?	Cloud software is scalable; companies pay for what they use and can add new seats quickly.	The company may need to purchase new hardware and licenses to serve additional users.

It's important to note that SaaS is just one type of cloud accounting software. With a multi-tenant SaaS cloud accounting solution, multiple companies share the same infrastructure on the public cloud. Companies may also use the private cloud, meaning they have servers dedicated to their software instance. There are also hybridmodels that use both the public and private cloud. It's important to note that these private cloud and hybrid deployment models put more responsibilities in the hands of the company rather than the vendor.

Table3. Difference between Cloud Accounting and Traditional Accounting

Cloud Accounting	Traditional accounting
It provides real-time financial reporting.	It lacks real-time financial reporting.
It automatically updates financial data.	Traditional accounting requires updating financial information manually.
Engaged employees are motivated to work every day and do everything in their will and power to help the company achieve its goals.	Satisfied employees are those that handle their job responsibilities well and decently but do not go above and beyond that.
Account balances are typically accurate and fewer errors are present.	There is the possibility of inaccurate account balances and several errors in financial data.
Cloud accounting software are also better able to efficiently manage multi-company and multi-currency transactions.	Traditional accounting cannot efficiently handle multi-company and multi-currency transactions.
With cloud computing, firms are not stuck with permanent and costly licenses and equipment. Even when the business experiences little expansion, there is no massive increase in costs.	Every time a company grows in the on premise world, they encounter new fees for database, fresh licenses, greater maintenance costs, as well as higher software license. They may even need to make capital purchases of new, expensive hardware, like ervers.

Cloud Accounting Software Options

The cloud accounting market is a busy one, with a range of different providers to choose from. Ultimately, the cloud accounting software that's the best fit for your business will come down to your size, your accounting needs and the choice you want from your app ecosystem.Cloud providers to choose from include:

·   **Sage 50cloud** and **Sage 200cloud** – Each combine the convenience of the cloud with the power of desktop accounting software.

·   **KashFlow** – A good choice for small businesses that want a straightforward platform that gets the job done. All the basics are there but with fewer options when it comes to apps.

·   **Zoho Books** – Unlike many cloud accounting providers, Zoho provides several other business software'sof its own to connect Zoho Books with. It also sports a few connections to third party software too.

·   **ClearBooks** – Great for small businesses, ClearBooks even offers a free option called *Micro* which they say is best suited to "new or super small business". It offers a few third-party apps to connect to, but not at the same scale as Xero or QuickBooks.

·   **Sage Business Cloud Accounting** – Bigger businesses will like the scalable accounting of Sage's cloud platform, with all the business functionality of their desktop version. Third-party apps are available, but extra Sage modules will add to your costs and budget.

Future of Cloud Accounting

The cloud has become a hub for technological innovation as adoption continues to grow. There are a few different technologies that could lead to additional time and cost savings.

1.   AI & Machine Learning

Artificial intelligence (AI) — and specifically machine learning, a subset of AI — have practical applications for accounting software. A system with machine learning capabilities can review large amounts of data and compare it to similar entries to flag anything that doesn't follow the same pattern, as this often signals a mistake. Machine-learning algorithms become smarter over time as they process more information and can sometimes make decisions independently. This ability to review massive amounts of data also allows AI to evaluate broader industry

trends and performance to help individual companies make better financial projections. It can spot potential problems coming down the road, whether with suppliers, customers or a certain team within your organization. This helps leaders plan for different possible outcomes so they're not left scrambling and can help minimize the impact of disruptive events.

2.   Blockchain

Much like AI, blockchain is another buzzword you've likely heard. Blockchain is a digital, distributed — that is, there's no single, central authority — ledger that tracks the movement and exchange of assets in detail. Once a transaction is posted, it cannot be altered, reducing the likelihood of fraud. That creates a clear chain of ownership showing who has what and is owed what, or where items traveled in their journey from raw material to end customer.Blockchain records can also eliminate or reduce the work that comes with maintaining financial records and the verification that happens before financial institutions settle transactions. When the ledger is updated to reflect that a customer received goods ordered from you that could trigger an automatic, immediate payment to your business so you don't have to spend time and money collecting.Blockchain and AI together could even make it possible to audit every single transaction, automatically.

3.   App integration

As noted earlier, just about every type of software is now available in the cloud. That includes applications that address niche needs and are designed to be plugged in to your accounting system, as well as complementary systems for inventory and order management, payroll and CRM.While these integrations are not as complex or time-consuming to set up as they once were, there is still plenty of room to make them more seamless. In the years to come, more applications will be developed in a way that allows users to access their functionality within the accounting solution. That will prevent users from manually moving data around and negate the need to frequently switch systems to perform various tasks or find information related to financials.

Perspectivesand Risks ofA Modern Accountant

In an ever-changing digital world, technology has increased the rate of innovation, causing new trends to shape industries more rapidly than ever. One industry that is going through

that type of change, is accounting. Cloud accounting and accounting automation are pushing the industry in new and exciting directions. Many accountants and bookkeepers have identified this change and are working hard to reshape their business. A few of these changing trends are for the accounting industries are:

· **Advisors Are Moving Up the Value Chain**

Advisors adopting the cloud have more control over their time. They have outsourced the work most accountants dread. Instead of spending their time dealing with manual work, like data entry of bills or driving to their clients to pick up documents, they have "hired" software to do this work for them. This has an immediate impact on advisors who have not yet made the jump into the cloud.

· **Outsourced Accounting Is Growing Rapidly**

It has always been commonplace for businesses to outsource their accounting. What is new is that businesses from all over the world can outsource their accounting to firms halfway across the world. Office walls and distance no longer hold accountants and bookkeepers back from prospective clients. There's no longer a need to travel to a client's business or work from an office. Wall-covering, stuffed filing cabinets can be left in the past. So can the regularly scheduled task of sitting down at a client's desk to look through piles of paper. That day spent going through a shoebox of receipts doesn't have to happen.

· **Client Relationships Are Taking Centre Stage**

With this trend, the major shift is from a transactional style advisor-client relationship, where a significant portion of the interaction was based on what documents were still needed. The trend is moving advisor-client relationships to value-driven interactions. This is a significantly more positive interaction for clients and will drastically change how they perceive their accountants and bookkeepers.

· **Value-Based Pricing Is Becoming The Norm**

Accounting and bookkeeping businesses are making the move from hourly pricing to fixed, value-based pricing. Charging by the hour made sense when there were hours and hours of time-consuming data entry to do. Software can take that job now. You don't have to devote the time to that work anymore. Now hourly pricing is not giving accountants the revenue they need or deserve.

· **The Millennial Generation Is On The Horizon**

For the most part, advisors have been working with a generation that did not grow up with technology. For the millennial generation, cloud technology is an integral part of their daily life.

A research by Association of Chartered Certified Accountants (ACCA), titled 'Drivers of Change and Future Skills' has explored some important changes which are expected to come by the year 2025.

Conclusion

The innovative cloud computing phenomenon has proven its value not only in the information technology industry, but also in the accounting field. Cloud based accounting system, which is vital to the success or failure of business , is responsible for computing financial activities, with accounting transactions recording, data analysis, activities, and financial performance helping decision- making users. Being a developing country, to implement cloud accounting in India the application of cloud-based accounting should be encouraged by organizations, so service charges of cloud accounting should be reduced, cloud computing models including accounting software should be available at low implementation cost, different security measures should be applied in order to provide security for data, and services provided by cloud accounting and technology should be made simpler and easily accessibleFinally, proper training should be given to employees to access the application, resources or software to minimize time, cost and security threats.The cloud concept is getting more popular as time goes by and increasingly more companies are adopting cloud-based software in order to improve their efficiency and to experience many other benefits. .In the near future, access to on-demand, actionable business data will be a daily necessity for an enterprise.

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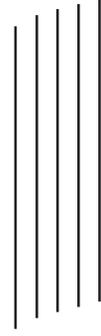
THE IMPACT OF SMALL SCALE INDUSTRIES ON ECONOMIC GROWTH OF INDIA

Dr. Rekha Gupta[*]

Abstract

Small scale industries play a vital role in changing the industrial scenario and strengthening the industrial sector tremendously. SSI contribute to around 40 percent of the total exports done by INDIA.They assist the utilization of assets for productive purposes with minimal initial resources. SSIs have contributed greatly in nurturing private enterprise and in hastening the economic development by generating employment, exports, and reducing local unevenness. Small scale industries to a degree avert needless urbanization. The number of people migrating to cities in search of jobs shrinks by the employment options domestic industries create thereby reducing pollution and over population in cities and also helps in decentralized industrial expansion.

Introduction

The main reason of a small scale industry is to achieve self reliance by utilizing the resources available and harnessing the skills of local people to lay a platform that yields a steady income. The industries are characterized by the wise utilization of labor for the commodity production and the advantage lies in the fact that is consumption of ample laborers who are not qualified to work for the large scale industries and thus reducing unemployment and poverty in the country as well. Small Scale Industries help the financial system in promoting

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evenhanded development of industries across all the regions of the economy and also in the efficient distribution of money. The government has also supported the small scale industries by the way of implementing policies like investment ceiling for the SSI sector and priority lending. The formation of WTO in 1995 resulted in a major challenge to the well being of the SSI. The protection given to the SSI in the form of reservation and quantitative restrictions has been withdrawn. More than 160 items reserved under the SSI category have been de reserved. It has been found that if the SSI upgrades the technology, adopt better management practices, reengineer the factories to improve productivity and provide qualitative product, they would be competitive in the post WTO scenario. The advancement in computer and telecommunication technology, increase in e commerce, opening up of markets due to WTO, mergers and acquisitions, improved infrastructure and outsourcing noncore area of business have all contributed to the growth of SSI.

OBJECTIVES OF THE STUDY

As mentioned earlier, the main objective of this study is to evaluate the effect of small scale industries on economic growth of India. Following are the specific objectives of this study:

·   To find the trend of small scale industries units;

·   to evaluate the production pattern in SSI;

·   to analyses the SSI effect on employment; and

·   to shows the SSI effect on exports.

SCOPE OF THE STUDY

This paper investigates the relationship between small scale industries and economic growth of India. The present study is based on the secondary data. For this purpose data have been collected from Ministry of Micro, Small & Medium Enterprises, Government of India and RBI website. The data under consideration are analyzed for thirty four years period i.e. 1974 to 2008.

RESULTS

TREND OF SMALL SCALE INDUSTRIES UNITS IN INDIA

Table-1 and Graph-I indicates the trend of small scale industries unit in India. It reveals that number of SSI continues increasing, but in the year 1990-91 there is drastic change in number

of units'. Narsimha Rao Government had taken broad changes in industrial policy on July 24, 1991. So, in this year SSI unit increased 273 per cent as compared to previous years.

TABLE-I

YEAR-WISE SSI UNITS IN INDIA

Year	Units (Million nos.)	Growth as compared to previous years	Year	Units (Million nos.)	Growth as compared to previous years	Year	Units (Million nos.)	Growth as compared to previous years
1974-75	0.50	19.048	1986-87	1.46	8.148	1998-99	9.34	4.125
1975-76	0.55	10.000	1987-88	1.58	8.219	1999-00	9.72	4.069
1976-77	0.59	7.273	1988-89	1.71	8.228	2000-01	10.11	4.012
1977-78	0.67	13.559	1989-90	1.82	6.433	2001-02	10.52	4.055
1978-79	0.73	8.955	1990-91	6.79	273.077	2002-03	10.95	4.087
1979-80	0.81	10.959	1991-92	7.06	3.976	2003-04	11.40	4.110
1980-81	0.87	7.407	1992-93	7.35	4.108	2004-05	11.86	4.035
1981-82	0.96	10.345	1993-94	7.65	4.082	2005-06	12.34	4.047
1982-83	1.06	10.417	1994-95	7.96	4.052	2006-07	12.84	4.052
1983-84	1.16	9.434	1995-96	8.28	4.020	2007-08	13.37	4.128
1984-85	1.24	6.897	1996-97	8.62	4.106			
1985-86	1.35	8.871	1997-98	8.97	4.060			

Source : Ministry of Micro, Small & Mediu

GRAPH-1
NUMBER OF SMALL SCALE INDUSTRIES SET UP IN INDIA
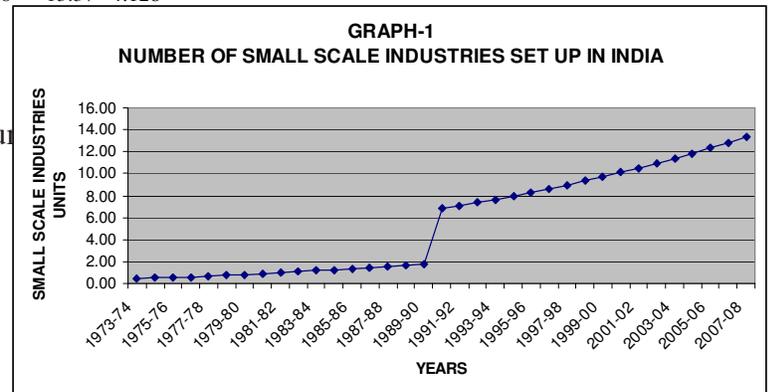
4.2   SMALL SCALE INDUSTRIES EFFECT ON PRODUCTION

Table-II deals with the correlation between the units and total production. It clearly shows that there is positive relation. Graph-II also supports these results. The small-scale industries sector plays a vital role in the growth of the production of country.

TABLE-II
CORRELATION BETWEEN UNITS
AND PRODUCTION

	SSI UNITS	PRODUCTION AT CONSTANT PRICE	PRODUCTION AT CURRENT PRICES
Pearson Correlation		.776	.856
Sig. (2-tailed)		.000	.000
N	35	35	35

Growth in total production and per unit production is mentioned in table-III. It indicates that growth in production is positive as compared to previous year, whatever in 1990-91 it has negative growth. Per unit production is also negative in this year. Thereafter, per unit production and total production are positively growing. It reveals that in 1990-91 government policies has only positive effect on units not production.

TABLE-III
GROWTH IN TOTAL PRODUCTION AND PER UNIT PRODUCTION AS
COMPARED TO PREVIOUS YEARS

YEAR	GROWTH IN PRODUCTION AS COMPARED TO PREVIOUS YEAR(Constant price)	GROWTH IN PRODUCTION AS COMPARED TO PREVIOUS YEAR(Current price)	PER UNIT PRODUCTION (Million nos.) (Constant price)	PER UNIT PRODUCTION (Million nos.) (Current price)	GROWTH IN PER UNIT PRODUCTION (percent) (Constant price)	GROWTH IN PER UNIT PRODUCTION (percent) (Current price)
1973-74			81428.57	17142.86		
1974-75	5.56	27.78	72200.00	18400.00	-11.33	7.33
1975-76	17.73	19.57	77272.73	20000.00	7.03	8.70
1976-77	10.12	12.73	79322.03	21016.95	2.65	5.08
1977-78	12.82	15.32	78805.97	21343.28	-0.65	1.55

1978-79	10.23	10.49	79726.03	21643.84	1.17	1.41
1979-80	14.09	36.71	81975.31	26666.67	2.82	23.21
1980-81	8.73	30.09	82988.51	32298.85	1.24	21.12
1981-82	8.45	16.01	81562.50	33958.33	-1.72	5.14
1982-83	8.17	7.36	79905.66	33018.87	-2.03	-2.77
1983-84	10.39	18.86	80603.45	35862.07	0.87	8.61
1984-85	11.87	21.39	84354.84	40725.81	4.65	13.56
1985-86	12.91	21.19	87481.48	45333.33	3.71	11.31
1986-87	13.12	18.14	91506.85	49520.55	4.60	9.24
1987-88	12.65	20.75	95253.16	55253.16	4.09	11.58
1988-89	12.89	21.88	99356.73	62222.22	4.31	12.61
1989-90	11.77	24.34	104340.66	72692.31	5.02	16.83
1990-91	-55.38	-40.44	12478.35	11605.60	-88.04	-84.03
1991-92	3.10	2.30	12373.23	11418.56	-0.84	-1.61
1992-93	5.60	4.71	12550.48	11484.76	1.43	0.58
1993-94	7.10	17.04	12914.51	12914.51	2.90	12.45
1994-95	10.10	23.64	13665.08	15345.98	5.81	18.83
1995-96	11.40	20.92	14634.66	17839.61	7.10	16.25
1996-97	11.32	13.60	15648.72	19466.94	6.93	9.12
1997-98	8.43	11.57	16305.80	20871.46	4.20	7.21
1998-99	7.70	12.41	16865.63	22532.55	3.43	7.96
1999-00	8.16	11.07	17528.70	24049.38	3.93	6.73
2000-01	8.23	11.78	18239.47	25845.40	4.05	7.47
2001-02	53.07	8.03	26831.75	26831.75	47.11	3.82
2002-03	8.68	11.54	28015.62	28753.42	4.41	7.16
2003-04	9.64	15.78	29503.86	31977.81	5.31	11.21
2004-05	10.88	17.90	31445.03	36239.12	6.58	13.33
2005-06	12.32	15.83	33945.22	40343.76	7.95	11.33
2006-07	12.60	17.53	36733.88	45569.47	8.22	12.95
2007-08	13.00	18.80	39863.80	51991.47	8.52	14.09

GRAPH-II

4.3   SMALL SCALE INDUSTRIES EFFECT ON EMLOYMENT IN INDIA

SSI Sector in India creates largest employment opportunities for the Indian populace, next only to Agriculture. Table-IV indicates that there is high positive significant correlation between total production and total employment small scale industries continually increasing employment and growth in production in per employee. It can be reveals that growth in employment is very high (32.36 per cent) in the government new policy year 1991, whatever production of per employee decreases with very percentage is per cent. Thereafter growth of both aspects is observed.
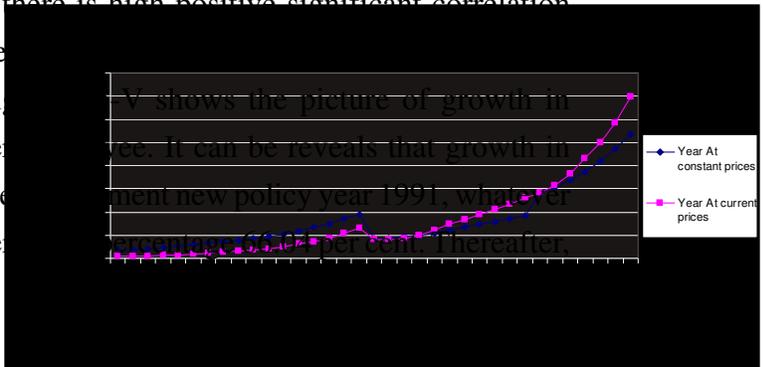
TABLE-IV

CORRELATION BETWEEN PRODUCTION AND EMPLOYMENT

|	PRODUCTION	EMPLOYMENT
Pearson Correlation	1	.906
Sig. (2-tailed)		.000
N	35	35

TABLE-V

EMPLOYEES AND PRODUCTION OF EMPLOYEE OF SMALL SCALE INDUSTRIES

YEAR	UNITS (Millions.)	EMPLO-YMENT (Millions.)	PRODU-CTION PER EMPL-OYEES (At constant prices)	GROWTH IN TOTAL EMPOL-YMET (percent)	GROWTH IN PROD-UCTION PER EMP-LOYEE (percent)
1973-74	0.42	3.97	86		
1974-75	0.50	4.04	89	1.76	3.49
1975-76	0.55	4.59	93	13.61	4.49
1976-77	0.59	4.98	94	8.50	1.08
1977-78	0.67	5.40	98	8.43	4.26
1978-79	0.73	6.38	91	18.15	-7.14
1979-80	0.81	6.70	99	5.02	8.79
1980-81	0.87	7.10	102	5.97	3.03
1981-82	0.96	7.50	104	5.63	1.96
1982-83	1.06	7.90	107	5.33	2.88
1983-84	1.16	8.42	111	6.58	3.74
1984-85	1.24	9.00	116	6.89	4.50
1985-86	1.35	9.60	123	6.67	6.03
1986-87	1.46	10.14	132	5.63	7.32
1987-88	1.58	10.70	141	5.52	6.82
1988-89	1.71	11.30	150	5.61	6.38
1989-90	1.82	11.96	159	5.84	6.00
1990-91	6.79	15.83	54	32.36	-66.04
1991-92	7.06	16.60	53	4.86	-1.85
1992-93	7.35	17.48	53	5.30	0.00
1993-94	7.65	18.26	54	4.46	1.89
1994-95	7.96	19.14	57	4.82	5.56
1995-96	8.28	19.79	61	3.40	7.02
1996-97	8.62	20.59	66	4.04	8.20

1997-98	8.97	21.32	69	3.55	4.55
1998-99	9.34	22.06	71	3.47	2.90
1999-00	9.72	22.91	74	3.85	4.23
2000-01	10.11	24.09	77	5.15	4.05
2001-02	10.52	25.23	112	4.73	45.45
2002-03	10.95	26.37	116	4.52	3.57
2003-04	11.40	27.53	122	4.40	5.17
2004-05	11.86	28.76	130	4.47	6.56
2005-06	12.34	29.99	140	4.28	7.69
2006-07	12.84	31.25	151	4.20	7.86
2007-08	13.37	32.23	165	3.14	9.27

Source : Ministry of Micro, Small & Medium Enterprises, Government of India.

GRAPH-III
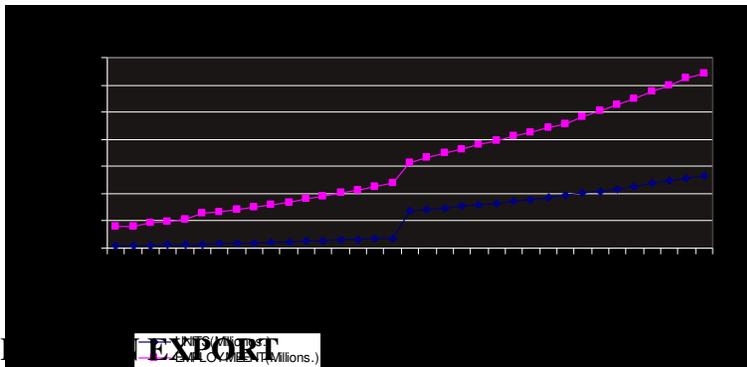
4.4   SMALL SCALE INDUSTRIES EFFECT ON EXPORT

The industrial policy initiative undertaken by the government since July 1991 has been designed to accelerate the process of making Indian industry internationally competitive. These policy effects can be seen in table as well as in graph-IV, exports of SSI increased with high percentage. Major changes are witnessed in 1991-92 and 1993-94, it is increased by 43.66 per cent and 42.30 per cent respectively. SSI Sector plays a major role in India's present export performance.

TABLE-VI

GROWTH IN EXPORT IN SMALL SCALE INDUSTIES

YEAR	Rupees crore	US$ million	GROWTH IN EXPORTS IN RUPEES (Crore)	GROWTH IN EXPORTS IN DOLLAR (Millions) (percent)
1973-74	400	500		
1974-75	500	678	25.00	35.60
1975-76	500	615	0.00	-9.29
1976-77	800	857	60.00	39.35
1977-78	800	987	0.00	15.17
1978-79	1100	1303	37.50	32.02
1979-80	1200	1518	9.09	16.50
1980-81	1600	2078	33.33	36.89
1981-82	2100	2309	31.25	11.12
1982-83	2000	2116	-4.76	-8.36
1983-84	2200	2093	10.00	-1.09
1984-85	2500	2137	13.64	2.10
1985-86	2800	2263	12.00	5.90
1986-87	3600	2851	28.57	25.98
1987-88	4400	3372	22.22	18.27
1988-89	5500	3790	25.00	12.40
1989-90	7600	4579	38.18	20.82
1990-91	9664	5386	27.16	17.62
1991-92	13883	5632	43.66	4.57
1992-93	17784	6140	28.10	9.02
1993-94	25307	8068	42.30	31.40
1994-95	29068	9258	14.86	14.75
1995-96	36470	10903	25.46	17.77
1996-97	39248	11056	7.62	1.40
1997-98	44442	11958	13.23	8.16
1998-99	48979	11642	10.21	-2.64

1999-00	54200	12508	10.66	7.44
2000-01	69797	15278	28.78	22.15
2001-02	71244	14938	2.07	-2.23
2002-03	86013	17773	20.73	18.98
2003-04	97644	21249	13.52	19.56
2004-05	124417	27690	27.42	30.31
2005-06	150242	33935	20.76	22.55

Source : Ministry of Micro, Small & Medium Enterprises, Government of India.

GRAPH-IV
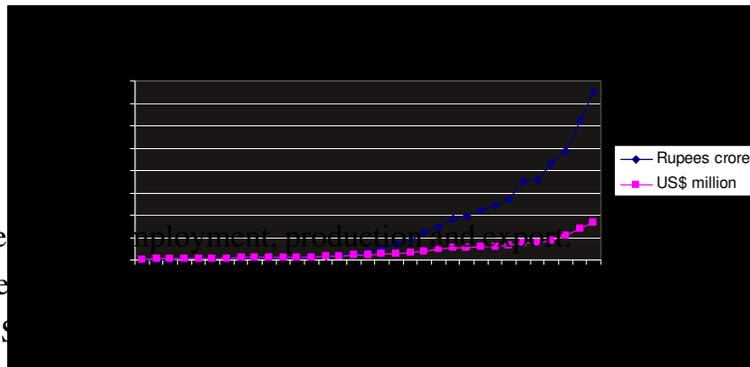
Conclusion

This paper studies the small scale industries e... For this purpose 34 years data has been use... websites. The results indicates that units of SS... recorded in 1990-91. SSI also has positive effect on employment and export. It is also observed that in 1990-91 employment and production per unit growth is negative, thereafter these are continues increasing.

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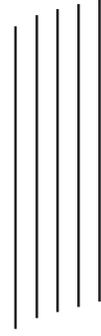
A Study of Non Performing Assets Management Policies with reference to   Co-operative Banks in Himachal Pradesh

*Dr. Shashi Kumar**

Abstract

Banks plays an important role in the economic development of a country. Banks are growth driver and the banking business is exposed to various risk such as credit risk, liquidity risk, market risk, operational risk and management risk. The sound financial position of a bank depends upon the recovery of loans or its level of Nonperforming asset (NPA) management policies to reduced NPA generally gives the impression that banks have strengthened their credit appraisal process over the years and growth in NPA which bring down the overall profitability of banks. In this paper an effort has been made to analysis NPA management policies of the Co-operative banks in Himachal Pradesh.

Key Words: HPSCBs, KCCBs and JCCBs.

Introduction: In India, co-operative bank is an important constituent of the Indian Financial System. It plays an important role in rural agricultural financing. The business of co-operative bank in the rural areas also has increased phenomenally in recent years due to the sharp increase in the number of primary agricultural co-operative societies. The co-operative bank in India registered under Co-operative Societies Act and is also regulated by the RBI. They

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are governed by the banking Regulation Act 1949 and Banking Laws (Co-operative Societies) Act, 1965.

Co-operative Banks: Co-operative movement was originated in Germany when Heman Schultz started such societies for the artisans of the cities. Whereas co-operative motion was introduced in India as a state policy and substructure of it was laid down by the co-operative credit societies Act, 1904 which was passed with a view to encourage agriculturists, artisans and persons of limited measure. The Himachal Pradesh state co-operative banks registered in august 1953 under the co-operative societies act, 1912 are working in the six district of the state at the top in the three tier co-operative credit structure. The kangra central co-operative banks was registered on 17 march, 1920 are working five district and the Jogindra central co-operative bank was set up in 24th august 1924 is working only in the one distirct of the Himachal-Pradesh, individual and primary co-operative credit societies are also enrolled as the members of the co-operative bank.

Non-Performing Assets: Non-Performing assets (NPAs) management policies are one of the major concerns for all banks in India. NPAs reflect the performance of the banks. A high level of NPAs suggests high profitability of a large number of credit defaults that affects the profitability and net-worth of banks and also erodes the value of the asset. The NPA growth involves the necessity of provisions, which reduces the overall profits and shareholders' value.

Review of Literature: Verma panel Report on NPA management, (1999) rely upon recommendations of Settlement Advisory Committee state that the best way will be to hand over NPAs to separate agency for recoveries, the NPAs may be transferred to Financial Restructuring Authority (FRA) having owned Asset Reconstruction Fund (ARF). Micheal, J.N, Vasanthi. G and Selvaraju. R (2006), observed that the financial health of co-operative bank was reflected by their operational efficiency and found that recovery through litigation was rather slow and various other avenues of recovery especially compromise settlement may be considered only prompt, preventive and corrective measures can curb the measures of NPAs. Selevarjan, B and Vadivalagan, G (2013) study presents that in India the magnitude of the problem of bad debts were not taken seriously, subsequent followed the recommendations of Narasimham committee and Verma committee. Garg, Ankit (2016) made an attempt to understand the concept of NPAs and compromise settlement scheme.

Objectives of the study: The present study is undertaken with a view "An empirical analysis of Non-Performing Assets management policies of Co-operative banks in Himachal Pradesh".

Methodology: Himachal, known as Dev Bhumi to the ancients, situated in the heart of western Himalayas. To the north lies state of Jammu and Kashmir, Uttar Pradesh in south east and Haryana on the South and Punjab on the west, where as on the east it forms India's borders with Tibet. The total area of the Himachal-Pradesh state is divided in to 12 districts. The branches of these three co-operative banks are successfully functioning in and around of the state. The present study is based on secondary data. The secondary data collected through the documentary resources of the respective co-operative bank.

1.1   NPA Management Policies of the Himachal Pradesh State Co-operative Bank Ltd. (HPSCB): The bank is accepting deposits for lending and money advanced is required to recover on time for meeting liabilities and maintain profit margin. In the absence of proper recovery management asset, liability management gets disturbed. The management of the bank, indentify the factor responsible for loan becoming bad impediments like human nature, distressed borrower, economy in distress, failure of business, diversion of funds, poor monitoring, lack of customer contact, poor loan appraisal and non-income generation projects. An Income recognition and asset classification (IRAC) norm in State Co-operative Banks/ Central Co-operative Banks (SCBs/CCBs) was introduced from the year ended 31 March, 1997. The bank adopt policies for management of its NPAs through consolidation, monitoring and remedial actions on;

➢   NPAs level marking and recovery, monitoring of account wise NPAs position on monthly basis and account wise and category wise NPAs position on quarterly basis;

➢   Account wise District Co-operative Bank (DCB) position, top high NPAs accounts of the bank and giving account wise effect of Memorandum of Changes (MOC) by Charted Accountants (CAs).

➢   Securitisation and Reconstruction of Financial Assets and Enforcement of Security Interest Act, 2002 (SARFAESI), one-time settlement (OTS), Returns and Statements and follow up action on reports by recovery teams.

As a part of strategic methodology NPAs position of the bank is being monitored constantly and aggressively at field level comprises district manager, nodal recovery officer, branch

manager and identified person ensures recovery mechanism at field level and special recovery mechanism at head office level by appointing nine special recovery teams at head office level for making smooth recovery of NPAs.

➤ At the head office NPAs monitoring by senior officers headed by managing director review and monitor on every Wednesday and on Thursday district wise in rotation, through video conferencing with district managers. In the process, progress of each district manager is monitored on fortnight basis. The branches have been allotted specific recovery targets to reduce NPAs for current financial year with the emphasis that same are achieved invariably in each quarter.

➤ The monitoring of targets in terms of achievements will be exercised at the end of each quarter as well as in district managers meetings of their respective districts. The cases of securitisation and reconstruction of financial assets and enforcement of Security Interest Act, 2002 (SARFAESI) is be followed.

➤ The progress of cases being preceded under arbitration, execution and Portfolio management authority (PMA) proceedings is being monitored at regular intervals arranging meetings with arbitrators and tehsildar recovery.

➤ The branch managers of top 50 high branches have been directed to furnish their own strategy for reducing NPAs and the district managers/branch managers have been instructed to sensitize staff; fixing dedicated hours for recovery, follow up for further persuasion with the borrowers over telephone.

➤ The special recovery campaign teams is be constituted from head office for recovery in apple growing area branches and campaign as such is undertaken well before approaching the season in respective areas

1.2   NPAs Management Policies of the Kangra Central Co-operative Bank Ltd. (KCCB): The Reserve Bank of India has issued instructions that each bank and the Bank has been further revised document of NPAs management policy. The bank follows effective procedure for NPA management, reduces the level of NPA through recovery by adopting various legal, other measures so that bank can minimise the provisioning in respect of NPA advance and to arrest the rising trend of NPA to maximum extent so that impact of NPA reduce to the maximum extent. For making it relevant bank takes following initiatives:

- The effective follow up/ to control over irregular advances and non-performing assets monitoring of the borrowed accounts using preventive and corrective measures. A willful default is deemed to have occurred, if any of the events is noted such as default in repayment obligations by the lender, even when it has the capacity to honors the said obligations, has not utilised the finance from the lender for the specific purposes for which finance was availed of but has diverted the funds for other purposes.

- The registrar may appoint arbitrators out of penal of arbitrators maintained separately by the government for every district out of retired officials of co-operative, revenue, audit and judicial departments as well.

- To obtain stock statements from the borrowers in time/inspection of securities charged, periodically. The timely reviews or renewal of credit limits and the rephasement/ restructuring of standard advance, wherever applicable and justified.

- The persistent contact/ follow up with the borrowers for recovery/collections of dues and security repossession policy will be start depending upon the nature and merit of advance.

The recovery comprises board of directors/ managing director, general manager, additional general manager and recovery section at branch level.

- The SARFAESI act, 2002 besides facilitating enforcement of security without intervention of court has put in place a framework for growth of specialised institutions for securitisation and reconstruction of NPAs.

- By considering the long drawn process in the litigation and difficulties in executing the decrees action of filling of civil suit is taken as a last resort. The norms be observed before filling of suit comprises a suit be filled only after making all the efforts such as personal contacts, demand notice from the branch through advocate etc.

- In case "Lok Adalats" are arranged branches should approach such Lok Adalats for speedy disposal of the cases. The recovery should be effected in normal and transparent way and no coercive or illegal methods should be adopted which may bring bad name to the bank and disassociate the customers from the bank.

- The Execution of Decrees with one year from the date of Decree/Execution of Award section 87 of the Himachal Pradesh Co-operative Societies Act, 1968.

- To upgrade the accounts by recovering the critical overdue amount and the rephasement/ restructuring of accounts. A compromise should be negotiated settlement ensure recovery of the dues to the maximum extent possible at minimum expenses and within shortest possible time. While compromise settlements proper distinction will have to be made between willful defaulters and defaulters due to circumstances beyond their control.

- The branch manager and additional general manager should certify that no irregular actions on the part of any of the staff members in the sanction and disbursement of the credit facilities which contributed to the account becoming NPAs.

1.3   NPAs Management Policies of the Jogindra Central Co-operative Bank Ltd. (JCCB): All the branches of the bank and will cover the willful defaults of Rs. 5 lakhs of outstanding amount and above as the maximum limit of the bank for sanctioning of loan to individual is Rs. 40 lakhs. The mechanism for identification of willful defaulters referred should generally comprise:

- The evidence of willful default on the part of the borrowing company and its promoter/ whole-time director at the relevant time should be examined by a committee headed by General Manager, Bank and consisting of two other senior officers of the rank of DGM/ AGM.

- The order of the committee should be reviewed by the managing director and his decision will be final in identification of the willful defaulter.

- Except in very rare cases, a non whole time director should not be considered as a willful defaulter unless it is conclusively established that, he was aware of the fact of willful default by the borrower by virtue of any proceedings recorded in the minutes of meeting of the board.

- As a onetime measure the bank, while reporting details of willful defaulters to the credit information companies may thus remove the names of non-whole time directors in respect of whom they already do not have information about their complicity in the default/ willful default of borrowing company. A similar process should be followed when identifying a non-promoter/ non-whole time director as a willful defaulter.

- To ensure that the panel provisions are not misused and the scope of such discriminatory powers are kept to the barest minimum and also to ensure that solitary or

isolated instance is not made the basis for imposing the panel action, the policy is to be implemented in a transparent mechanism.

• The panel measures indicated above would normally be attracted by all the borrowers identified in view the present limit of Rs. 25 lakhs fixed by Central Vigilance Commission (CVC) for reporting of cases of willful default by the Banks/FIs to RBI.

• In case any falsification of accounts in the part of the borrowers is observed by the bank, and if it is observed that the auditors were deficient in conducting the audit, the bank should lodge a formal complaint against the auditors of the borrowers with the Institute of Charted Accountants of India (ICAI) to examine and fix accountability of the auditors.

• With a view to monitoring the end-use of funds and preventing siphoning of funds by the borrowers, if the bank desires a specific certification from the borrowers' auditors regarding siphoning of funds by the borrower, the bank should award a separate mandate to the auditors for the purpose.

• The aspect of diversification of funds by the borrowers should be adequately looked into while conducting internal audit of their offices and periodical reviews on cases of willful defaults should be submitted to the audit committee of the bank, through head office.

• The Reserve Bank of India has in exercise of the powers conferred by section 5 of the Credit Information Companies Act, 2005 and rules and regulations framed there under, granted certificate of registration framed there under, granted certificate of registration to Experian Credit Information Company of India Private Ltd., Equifax Credit Information Services Private Ltd., CRIF High Mark Credit Information Services Private Ltd. and Credit Information Bureau (India) Ltd. (CIBIL) to carry on the business of credit information.

• The Reserve Bank of India examined the issues relating to restraining willful defaults in consultation with standing technical advisory committee in financial regulation in the context.

The Bank followed instruction issued by the Reserve Bank of India and NABARD for smooth recovery of loan outstanding, instead of this bank also maintain own provisions for effective management of NPAs. The recovery comprises board of directors; managing director, section and branch level efforts to make smooth recovery of NPAs. The processes followed for recovery are: The arbitration, Presentation of dispute U/S 72, Executions, SARFASI and

One time settlement schemes are followed by the bank. The scheme may be known as the Jogindra central co-operative Bank Ltd., One time settlement scheme-2018. It will be one opportunity to defaulters to get their loan account settled through negotiations under the scheme. The cut off amount i.e. the amount outstanding in the books on cutoff date of 31 March, 2015 will not exceed Rs. 20 lakhs (principal plus interest) and the cases where the said amounts exceed Rs. 20 lakhs will not be covered under the scheme.

All the compromise proposals will be submitted by the branches to the head office using the prescribed formats. The proposal submitted to head office (recovery section) sanctioning authority on sanction will convey the same to the branch concerned along action to be done in this regard. In order to settle the cases under the scheme, the board of directors of the bank may consider to delegate sanctioning powers as the managing directors up to Rs. 50000/- and board of directors more than Rs. 50000. Where settlement amount arrived at will have to be paid by the applicant, preferably in lump-sum within 15 days of communication of date of settlement. However if the applicant, intends to pay the settled amount in installments, 25 percent of the settlement amount will have to be paid in 25 days and balance of 75 percent will have to be squared up in a period of six months for which the bank will charge 10 percent simple interest on the outstanding till the date of final repayment.

Conclusion

The Himachal Pradesh State Co-operative Bank adopts policies for management of its NPAs through consolidation, monitoring and remedial actions on recovery. As a strategy NPA position of the bank is being monitored at the all level including Head Office, district offices and branches. The management of NPAs is being done through recovery mechanism at head office level by appointing nine special recovery teams at Head office level for making smooth recovery of NPAs, Notices demanding the due installment, possession of securities, recovery from guarantor and other steps are taken.

As for as NPAs management policies of the Kangra Central Co-operative Bank Ltd. are concerned if the default is deemed to have occurred due to default in repayment when lender has capacity to repay, default in repayment when the security has been converted into some other assets, default in repayment and the security has been disposed off without giving knowledge to the bank. The bank security repossession policy aims at recovery of dues in

the event of defaulters and is not aimed at whimsical deprivation of the property. The policy recognizes fairness and transparency in repossession. The bank would respect privacy of its borrowers. All assistance will be given to resolve disputes regarding dues in a mutually acceptable orderly manner and inappropriate occasions will be avoided for making visits to collect dues. Engagements of recovery agents for recovery of NPAs account by the Bank. The agents are given certain training and a commission is provided to agent at fixed rate. SARFAESI act has put in place a frame work for change of specialized institutions for securitization and reconstruction of NPAs. Section 13(2) provides its procedure for issuance of notices and section 13(4) provides for possessing securities. 'Lok Adalats' are arranged for speedy disposal of the cases. SERFAESI act also provides that cases can be referred to the registrar under section 72/73 for the settlement. The rule 89 of the HP co-operative society rules, 1971 provide for the appointment of a qualified person as an arbitrator under clause (c) sub section (i) of section 73 is available for the decision. The documents related to loan to be recovered and properties attached are submitted to the Head Office for further submission to the tehsildar recovery. The civil suit is the last action. The suit is filled for recovery through an advocate on the banks panel only. A compromise should be negotiated after making a proper distinction between willful defaulters and defaulters and defaulters due to circumstances beyond their control. The accountability of the staff must be checked or examined before recommending any comprise settlement proposal.

From NPAs management policies of the Jogindra Central Co-operative Bank Ltd., it can be conclude that a unit which defaulted its payment even when it is capable to honor the said obligation, has not used the finance for the purpose for which it was taken, disposed off the securities without the knowledge of the bank. Regular examination by bank, if default occur the notice is issued, an order is issued, under section 2(60) of the companies act, 2013 only whole time director in case of a company can be considered as defaulter. Once the willful defaulter is identified the legal process is stated for the recovery. The issues are settled at branch level, recovery section level, managing director level, board of director level. The arbitration executions, SARFAESI and one time settlement scheme is followed by the bank.

FINDINGS: On the basis of the conclusions drawn by examining the existing NPAs management policies of the co-operative banks of Himachal Pradesh following findings may be given in order to improve the working of the co-operative Banks of Himachal Pradesh.

➢ Today is the world of marketing and competition. The co-operative banks in Himachal Pradesh are facing a strong competition from the other banks of public as well as private sector banks. Therefore the area of functioning of each and every co-operative bank in the state should break the geographical limits and function throughout the state.

➢ The co-operative bank should strictly follow the guidelines of Reserve Bank of India, but at the same time banks should adopt a policy keeping in view the objectives, conditions and its situation in which it works. The management should observe the geographical and economic situation and cultural values of the people and function accordingly.

➢ The co-operative banks should create their own over loan recovery cell (system) which can be activated in advance before the time situation emerges.

➢ A proper mechanism should be developed by the bank to identify willful defaulters and defaulter due to circumstances. Both the defaulters should be treated in different way. The defaulter due to circumstance should not be treated as criminal and a soft procedure should be adopted to treat him.

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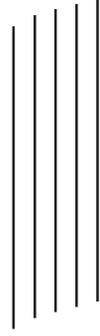
ਕਿਰਸਾਨਾਂ ਤੇ ਮਜ਼ਦੂਰਾਂ ਦੇ ਸੰਘਰਸ਼ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦਾ ਪ੍ਰਗਤੀਵਾਦੀ ਪੰਜਾਬੀ ਨਾਟਕ

ਡਾ. ਕੁਲਵੰਤ ਸਿੰਘ ਰਾਣਾ*

ਮਨੁੱਖ ਆਦਿ ਕਾਲ ਤੋਂ ਹੀ ਸੰਘਰਸ਼ ਦੇ ਰਾਹ ਤੇ ਤੁਰਿਆ ਹੈ। ਸਮੇਂ ਦੀ ਸੱਤਾ ਵਲੋਂ ਉਸ ਉਪਰ ਜ਼ੁਲਮ ਕਰਨ ਦੇ ਬਾਵਜੂਦ ਵੀ ਉਸਨੇ ਸੰਘਰਸ਼ ਦਾ ਪੱਲਾ ਨਹੀਂ ਛੱਡਿਆ ਅਤੇ ਆਪਣੀ ਉਸਾਰੂ ਅਤੇ ਅਗਾਂਹਵਧੂ ਸੋਚ ਸਦਕਾ ਅੱਗੇ ਵਧਦਾ ਰਿਹਾ ਹੈ। ਪ੍ਰਗਤੀਵਾਦੀ ਨਾਟਕ ਨੇ ਮਨੁੱਖ ਅੰਦਰ ਨਵੀਂ ਚੇਤਨਤਾ ਪੈਦਾ ਕੀਤੀ। ਇਸ ਤਰ੍ਹਾਂ ਇਹ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਵਿਚ ਪੈਦਾ ਹੋਈਆਂ ਅਨੇਕਾਂ ਕੁਰੀਤੀਆਂ ਨੂੰ ਉਭਾਰਦਾ ਹੈ। ਪ੍ਰਗਤੀਵਾਦੀ ਨਾਟਕਾਂ ਵਿਚਲੇ ਪਾਤਰ ਹਮੇਸ਼ਾਂ ਜਿੰਦਗੀ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਜਿਉਂਦੇ ਹਨ। ਮੈਕਸਿਮ ਗੋਰਕੀ ਦੇ ਨਾਟਕਾਂ ਵਿਚਲੇ ਪਾਤਰ ਅਜਿਹਾ ਹੀ ਦਰਸਾਉਂਦੇ ਨਜ਼ਰ ਆਉਂਦੇ ਹਨ। ਉਸਦੇ ਨਾਟਕ ਤਹਿਖਾਨਾ ਦਾ ਪਾਤਰ ਬੁਬਨੋਵਾ ਆਖਦਾ ਹੈ:

> ਅਸੀਂ ਕਰਾਹੁੰਦੇ ਹੋਏ ਉਠਦੇ ਹਾਂ
> ਤੇ ਸਿਸਕਦੇ ਹੋਏ ਸੌਂਦੇ ਹਾਂ।
> ਇਹ ਵੇ ਸਾਡਾ ਜਿਉਂਣਾ। [1]

ਇਸ ਤਰ੍ਹਾਂ ਪ੍ਰਗਤੀਵਾਦੀ ਨਾਟਕ ਕਿਰਸਾਨਾਂ, ਮਜ਼ਦੂਰਾਂ ਤੇ ਮਿਹਨਤਕਸ਼ ਲੋਕਾਂ ਦੇ ਸੰਘਰਸ਼ ਨੂੰ ਦਰਸਾਉਂਦਾ ਹੈ। ਪ੍ਰਗਤੀਵਾਦੀ ਪੰਜਾਬੀ ਨਾਟਕ ਕਿਰਸਾਨਾਂ, ਮਜ਼ਦੂਰਾਂ ਅਤੇ ਸਮਾਜ ਦੇ ਲਤਾੜੇ ਹੋਏ ਲੋਕਾਂ ਉਪਰ ਜਾਗੀਰਦਾਰਾਂ ਅਤੇ ਪੰਜੀਪਤੀਆਂ ਵਲੋਂ ਕੀਤੇ ਹੋਏ ਜ਼ੁਲਮਾਂ ਨੂੰ ਉਘਾੜਦਾ ਹੈ। ਅਜਿਹੇ ਸਮੇਂ ਕਈ ਵਾਰ ਦੋਹਾਂ ਧਿਰਾਂ ਦਰਮਿਆਨ ਟਕਰਾਉ ਦੀ ਸਥਿਤੀ ਵੀ ਪੈਦਾ ਹੋ ਜਾਂਦੀ ਹੈ। ਆਰਥਕ ਤੰਗੀ ਕਰਕੇ ਆਪਣੇ ਪਰਿਵਾਰ ਦਾ ਪਾਲਣ ਪੋਸ਼ਣ ਕਰਨ ਲਈ ਗਰੀਬ ਕਿਰਸਾਨਾਂ ਨੂੰ ਕਈ ਵਾਰ ਜਾਗੀਰਦਾਰ ਕੋਲ ਅਪਣੀ ਜਮੀਨ ਗਹਿਣੇ ਰੱਖਣੀ ਪੈਦੀ ਹੈ। ਜਾਗੀਰਦਾਰ ਉਨ੍ਹਾਂ ਦੀ ਲੁੱਟ-ਖਸੁੱਟ ਕਰਨਾ ਆਪਣਾ ਬੁਨਿਆਦੀ ਹੱਕ ਸਮਝਦਾ ਹੈ।

ਐਸੋਸੀਏਟ ਪ੍ਰੋਫੈਸਰ, ਪੋਸਟ ਗਰੈਜੂਏਟ ਪੰਜਾਬੀ ਵਿਭਾਗ, ਡੀ.ਏ.ਵੀ. ਕਾਲਜ, ਹੁਸ਼ਿਆਰਪੁਰ

ਡਾ. ਹਰਚਰਨ ਸਿੰਘ ਦਾ ਨਾਟਕ 'ਰੱਤਾ ਸਾਲੂ' ਅਜਿਹੇ ਸੰਘਰਸ਼ ਦੀ ਗਵਾਹੀ ਭਰਦਾ ਹੈ।ਇਸ ਨਾਟਕ ਵਿਚ ਖੇਤਾਂ ਅੰਦਰ ਕੰਮ ਕਰਦੇ ਕਿਰਸਾਨਾਂ ਅਤੇ ਬਿਸਵਰਦਾਰਾਂ ਦਰਮਿਆਨ ਸਿੱਧੀ ਟੱਕਰ ਦਰਸਾਈ ਹੈ।ਉਹ ਕਿਰਸਾਨਾਂ ਦੀ ਜਮੀਨ ਉਪਰ ਕਬਜ਼ਾ ਕਰਨ ਦੇ ਨਾਲ-ਨਾਲ ਉਨ੍ਹਾਂ ਦੀਆਂ ਧੀਆਂ ਭੈਣਾਂ ਉਪਰ ਵੀ ਭੈੜੀ ਨਜ਼ਰ ਰੱਖਦੇ ਹਨ।ਨਾਟਕ ਵਿਚ ਕਈ ਵਾਰ ਲੋਕ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦੀ ਵਿਰੋਧਤਾ ਤਾਂ ਕਰਦੇ ਹਨ ਪਰ ਕਾਮਯਾਬ ਹੁੰਦੇ ਘੱਟ ਵਿਖਾਈ ਦਿੰਦੇ ਹਨ।ਜੇ ਕੋਈ ਸੂਝਵਾਨ ਪੜ੍ਹਿਆ-ਲਿਖਿਆ ਜੋਗਾ ਸਿੰਘ ਵਰਗਾ ਨੌਜਵਾਨ ਇਸ ਪ੍ਰਬੰਧ ਨੰ ਬਦਲਣ ਲਈ ਲੋਕਾਂ ਨੂੰ ਪ੍ਰੇਰਦਾ ਹੈ ਤਾਂ ਬਿਸਵੇਦਾਰ ਵਰਗੇ ਲੋਕ ਆਪਣੇ ਰਸੂਖ ਅਤੇ ਪੈਸੇ ਦੇ ਜੋਰ ਨਾਲ ਪੁਲਿਸ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਉਸਦੀਆਂ ਗਤੀਵਿਧੀਆਂ ਨੂੰ ਸਰਕਾਰ ਵਿਰੋਧੀ ਦੱਸ ਕੇ ਉਸ ਵਿਰੁੱਧ ਝੂਠਾ ਕੇਸ ਦਰਜ ਕਰਵਾ ਦਿੰਦਾ ਹੈ।ਜਦੋਂ ਉਸ ਉਪਰ ਚੋਰੀ ਦਾ ਝੂਠਾ ਇਲਜ਼ਾਮ ਲਗਾ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਤਾਂ ਅੱਗੋਂ ਉਹ ਆਖਦਾ ਹੈ:

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ਇਹੋ ਤਾਂ ਜਾਗੀਰਦਾਰੀ ਨਿਜ਼ਾਮ ਦੀ ਕਰਾਮਾਤ ਏ।

ਜਿਹੜੇ ਸੁੱਚੀ ਕਿਰਤ ਕਰਦੇ ਨੇ,ਉਹ ਭੁੱਖੇ ਮਰਦੇ ਨੇ.....

ਠਾਣੇਦਾਰ ਦਾ ਪੂਰਾ ਹੱਥ ਏ।[2]
</div>

ਜੋਗਾ ਸਿੰਘ ਸਮਾਜ ਅੰਦਰ ਔਰਤਾਂ ਦਾ ਲਿਤਾੜੇ ਜਾਣ ਕਰਕੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕਮਜ਼ੋਰ ਹੋਇਆ ਮੰਨਦਾ ਹੈ।ਉਹ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਹੱਕਾਂ ਦੀ ਰਾਖੀ ਕਰਨ ਹਿੱਤ ਸੰਘਰਸ਼ ਕਰਨ ਲਈ ਪ੍ਰੇਰਦਾ ਹੈ।

ਇਸੇ ਨਾਟਕ ਵਿਚ ਨਾਟਕ ਕਾਰ ਨੇ ਬਿਸਵੇਦਾਰਾਂ ਅਤੇ ਮੁਜਾਰਿਆਂ ਦੇ ਪਰਸਪਰ ਵਿਰੋਧ ਨੂੰ ਵੀ ਪੇਸ਼ ਕੀਤਾ ਹੈ।ਨਾਟਕ ਵਿਚ ਜਦੋਂ ਜੋਗੇ ਦੀ ਮਾਂ ਬਿਸਵੇਦਾਰ ਨੂੰ ਮਾਰਨ ਬਾਰੇ ਸੋਚਦੀ ਹੈ ਤਾਂ ਜੋਗਾ ਉਸਨੂੰ ਆਂਖਦਾ ਹੈ ਕਿ ਇਕ ਬਿਸਵੇਦਾਰ ਦੀ ਮੌਤ ਨਾਲ ਇਸ ਸਾਰੀ ਸਮੱਸਿਆ ਦਾ ਹੱਲ ਨਹੀ ਹੋਣਾ ਸਗੋਂ ਸਮੂਚੇ ਸਮਾਜ ਨੂੰ ਚੇਤੰਨ ਹੋਣ ਦੀ ਲੋੜ ਹੈ:

ਇਸ ਗਲਤ ਰਸਤੇ ਨਾ ਚੱਲੀ ਮਾਂ।ਇਕ ਬਿਸਵੇਦਾਰ ਨੂੰ ਮਾਰ ਕੇ ਜਾਗੀਰਦਾਰੀ ਖਤਮ ਨਹੀ ਹੋ ਸਕਦੀ।ਤੂੰ ਹਜ਼ਾਰਾਂ ਔਕੜਾਂ ਝੱਲ ਕੇ ਵੀ ਲੋਕਾਂ ਨੂੰ ਸਚਿਤ ਤੇ ਇਕ ਮੁੱਠ ਕਰੀਂ।ਬਿਸਵੇਦਾਰੀ ਆਪਣੀ ਮੌਤ ਆਪ ਹੀ ਮਰ ਜਾਵੇਗੀ।[3]

ਨਰਿੰਜਣ ਸਿੰਘ ਬਨੈਤ ਦਾ ਨਾਟਕ 'ਜਾਗੀਰਦਾਰ' ਵੀ ਜਾਗੀਰਦਾਰਾਂ ਅਤੇ ਮਜਦੂਰਾਂ ਦੇ ਸੰਘਰਸ਼ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ।ਨਾਟਕ ਵਿਚ ਜਾਗੀਰਦਾਰ ਕਿਰਤੀਆਂ ਦੀ ਲੁੱਟ ਖਸੁੱਟ ਕਰਦੇ ਹਨ ਪਰੰਤੂ ਹਲਾਤ ਬਦਲਣ ਕਰਕੇ ਇਸ ਨਾਟਕ ਵਿਚਲੇ ਮਜਦੂਰ ਵੀ ਆਪਣੇ ਹੱਕਾਂ ਪ੍ਰਤੀ ਸੁਚੇਤ ਹੁੰਦੇ ਜਾਪਦੇ ਹਨ।ਇਥੋਂ ਤੱਕ ਕਿ ਨਾਟਕ ਵਿਚਲੇ ਜਾਗੀਰਦਾਰ ਦੀ ਆਪਣੀ ਲੜਕੀ ਵੀ ਕਾਮਿਆ ਦਾ ਸਾਥ ਦਿੰਦੀ ਹੈ।ਨਾਟਕ ਦੀ ਪਾਤਰ ਗੁੱਡੀ ਆਪਣੇ ਜਾਗੀਰਦਾਰ ਪਿਤਾ ਨੂੰ ਕਾਮਾ ਸ਼ਕਤੀ ਪਹਿਚਾਨਣ ਲਈ ਪ੍ਰੇਰਦੀ ਹੈ।ਜਾਗੀਰਦਾਰ ਹੁਣ ਆਪਣੇ ਸ਼ੋਸ਼ਣ ਕਰਨ ਦੇ ਤਰੀਕੇ ਬਦਲ ਲੈਂਦਾ ਹੈ।ਉਹ ਕਾਮਿਆ ਨਾਲ ਉਪਰੀ ਹਮਦਰਦੀ ਦਰਸਾਉਂਦੇ ਹਨ।ਨਾਟਕ ਵਿਚ ਇਕ ਅਰਜਨ ਨਾਂ ਦਾ ਜਾਗੀਰਦਾਰ ਆਖਦਾ ਹੈ:

ਮੈਂ ਖਬਰ ਨੂੰ ਜਾ ਆਵਾਂਗਾ ਤੇ ਕੁੱਝ ਦਵਾਈ ਲਈ ਪੈਸੇ ਵੀ ਦੇ ਆਵਾਗਾਂ।ਇਸ ਤਰ੍ਹਾਂ ਦੱਗਣਾ ਕੰਮ ਕਰਦੇ ਆ।[4]

ਭਾਵੇਂ ਮਜ਼ਦੂਰ ਜਾਗੀਰਦਾਰਾਂ ਦੀਆਂ ਕੋਝੀਆਂ ਹਰਕਤਾਂ ਤੋਂ ਜਾਗਰੂਕ ਹਨ ਪਰੰਤੂ ਇਸ ਦੇ ਬਾਵਜੂਦ ਵੀ ਉਹ ਉਨ੍ਹਾਂ ਦੀਆਂ ਗੱਲਾਂ ਮੰਨਣ ਲਈ ਮਜਬੂਰ ਹਨ।ਇਹ ਨਾਟਕ ਛੋਟੇ ਕਿਰਸਾਨਾਂ ਅਤੇ ਮਜ਼ਦੂਰਾਂ ਦੇ ਸੰਘਰਸ਼ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ।ਨਾਟਕ ਦੀ ਭੂਮਿਕਾ ਵਿਚ ਰੇਡੀਓ ਨਾਟਕਕਾਰ ਦਵਿੰਦਰ ਨੇ ਲਿਖਿਆ ਹੈ:

ਮੈਂ ਇਹ ਦਾਅਵੇ ਨਾਲ ਕਹਿ ਸਕਦਾ ਹਾਂ ਕਿ ਸਾਡੀ ਪੇਂਡੂ ਸਮਾਜਕ ਅਵਸਥਾਦੇ ਨਿਖੇੜ ਤੇ ਪੇਂਡੂ ਪਾਤਰਾਂ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਖੇਤ ਮਜ਼ਦੂਰਾਂ ਅਤੇ ਗਾਹਕਾਂ ਦੀ ਜੀਵਨ ਝਾਕੀ ਕਿਸੇ ਪੰਜਾਬੀ ਨਾਟਕ ਵਿਚ ਇਸ ਤੋਂ ਵਧੇਰੇ ਸਫਲਤਾ ਨਾਲ ਨਹੀਂ ਪੇਸ਼ ਕੀਤੀ ਗਈ। ...ਪ੍ਰੋ ਬਨੈਤ ਨੇ ਬੜੀ ਹੋਣਹਾਰ ਪ੍ਰਤਿਭਾ ਤੋਂ ਕੰਮ ਲਿਆ ਹੈ।[5]

ਬਲਵੰਤ ਗਾਰਗੀ ਦਾ ਨਾਟਕ 'ਕਣਕ ਦੀ ਬੱਲੀ' ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦੀਆਂ ਕੁਰੀਤੀਆਂ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ।ਨਾਟਕ ਵਿਚਲਾ ਪਾਤਰ ਗੱਜਣ ਸਿੰਘ ਜਿੱਥੇ ਭੋਲੇ ਭਾਲੇ ਮਜ਼ਦੂਰਾਂ ਦਾ ਸੋਸ਼ਣ ਕਰਦਾ ਹੈ ਉੱਥੇ ਉਹ ਪਿੰਡ ਦੇ ਨੌਜਵਾਨਾਂ ਦਾ ਕਾਲ ਕਰਵਾਉਣ ਤੋਂ ਵੀ ਪਿੱਛੇ ਨਹੀਂ ਹੱਟਦਾ।ਕਣਕ ਦੀ ਬੱਲੀ ਇਸ ਗੱਲ ਦਾ ਪ੍ਰਤੀ ਹੈ ਕਿ ਕਿਸਾਨ ਆਪਣੀ ਕੀਤੀ ਹੋਈ ਮਿਹਨਤ ਦਾ ਆਨੰਦ ਖੁਦ ਨਹੀ ਮਾਣ ਸਕਦਾ ਬਲਕਿ ਇਸ ਉੱਤੇ ਵੀ ਦੂਜੇ ਆਪਣਾ ਹੱਕ ਜਮਾਉਂਦੇ ਹਨ। ਕਪੂਰ ਸਿੰਘ ਘੁੰਮਣ ਦਾ ਨਾਟਕ 'ਜੈਲਦਾਰ' ਜਾਗੀਰਦਾਰਾਂ ਵਲੋਂ ਕਿਰਤੀ ਕਾਮਿਆਂ ਦੇ ਸੋਸ਼ਣ ਦੀ ਸ਼ਫਲ ਪੇਸ਼ਕਾਰੀ ਹੈ।

ਇਸ ਨਾਟਕ ਵਿਚਲਾ ਜੈਲਦਾਰ ਪੰਜ ਔਰਤਾਂ ਨਾਲ ਵਿਆਹ ਕਰਵਾ ਕੇ ਵੀ ਨਹੀਂ ਅੱਕਦਾ ਸਗੋਂ ਹੁਣ ਛੇਵੀਂ ਵਾਰ ਅੱਲੜ ਤਾਰੋ ਨਾਲ ਵਿਆਹ ਕਰਵਾਉਣਾ ਚਾਹੁੰਦਾ ਹੈ।ਉਹ ਉਸ ਨਾਲ ਬਲਾਤਕਾਰ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਵੀ ਕਰਦਾ ਹੈ।ਨਾਟਕ ਵਿਚਲਾਂ ਅਗਾਊਂ ਸੋਚ ਦਾ ਪਾਤਰ ਪੂਰਨ ਜੈਲਦਾਰ ਦੀ ਇਸ ਕੋਸ਼ਿਸ਼ ਨੂੰ ਨਾਕਾਮ ਕਰ ਦਿੰਦਾ ਹੈ।ਪੂਰਨ ਨਾਟਕ ਵਿਚ ਲੋਕਾਂ ਨੂੰ ਜੈਲਦਾਰ ਦੀਆਂ ਕਾਲੀਆਂ ਕਰਤੂਤਾਂ ਬਾਰੇ ਵੀ ਜਾਗਰੂਕ ਕਰਦਾ ਹੈ।ਅਜਿਹਾ ਸਭ ਕੁੱਝ ਉਸਨੇ ਆਪਣੀ ਅਗਾਂਹ ਵਧੂ ਸੂਚ ਸਦਕਾ ਹੀ ਕੀਤਾ ਹੈ।ਕਪੂਰ ਸਿੰਘ ਘੁੰਮਣ ਦਾ ਇਹ ਨਾਟਕ ਜਾਗੀਰਦਾਰਾਂ ਲਈ ਚੇਤਾਵਨੀ ਹੈ ਕਿ ਉਹ ਆਪਣੀਆ ਮਜ਼ਦੂਰ ਵਿਰੋਧੀ ਨੀਤੀਆਂ ਬੰਦ ਕਰਨ ਨਹੀਂ ਤਾਂ ਉਨ੍ਹਾਂ ਦਾ ਹਸ਼ਰ ਮਾੜਾ ਹੋਵੇਗਾ।ਪੂਰਨ ਆਪਣੀ ਭਾਬੀ ਨੂੰ ਆਖਦਾ ਹੈ:

ਤੂੰ ਹੱਟ ਜਾ ਭਾਬੀ...ਰਜਵਾੜਾਂ ਸ਼ਾਹੀ ਦੀ ਏਸ ਕੰਧ ਨੂੰ ਅੱਜ ਮੈਂ ਢਾਹ ਦੇਣਾ ਏ।ਮੈਨੂੰ ਭਾਵੇਂ ਫਾਂਸੀ ਲੱਗ ਜਾਏ,ਇਹਨੂੰ ਨਹੀਓ ਛੱਡਣਾ ਮੈਂ।[6]

ਨਾਟਕਕਾਰ ਦਾ ਮੰਨਣਾ ਹੈ ਕਿ ਪੂਰਨ ਵਰਗੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਅੱਗੇ ਆ ਕੇ ਅਜਿਹੇ ਕ੍ਰਾਂਤੀਕਾਰੀ ਕਦਮ ਚੁਕਣੇ ਪੈਣਗੇ ਤਾਂ ਹੀ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦਾ ਖਾਤਮਾ ਹੋ ਸਕੇਗਾ। ਗੁਰਦਿਆਲ ਸਿੰਘ ਫੁਲ ਨੇ ਆਪਣੇ ਨਾਟਕ 'ਧਰਤੀ ਦੀ ਜਾਈ ' ਵਿਚ ਇਹ ਸੁਝਾਅ ਦੇਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ ਕਿ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਨੂੰ ਇਕਦਮ ਖਤਮ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਬਲਕਿ ਇਹ ਕਿਸੇ ਨਾ ਕਿਸੇ ਅਲੱਗ ਰੂਪ ਵਿਚ ਆਪਣੀ ਹੋਂਦ ਸਥਾਪਿਤ ਰੱਖਦਾ ਹੈ।ਇਸ ਨਾਟਕ ਵਿਚ ਜਾਗੀਰਦਾਰ ਦਾ ਪੁੱਤ ਧਿਆਨ ਸਿੰਘ ਮੁਜ਼ਾਰਿਆਂ ਦੀ ਧੀ ਰਾਣੋ ਨਾਲ ਪ੍ਰੇਮ ਵਿਆਹ ਕਰਵਾ ਲੈਂਦਾ ਹੈ।ਪਿਤਾ ਦੇ ਵਿਰੋਧ ਕਰਨ ਦੇ ਬਾਵਜੂਦ ਵੀ ਉਹ ਉਸ ਦੀ ਇਕ ਨਹੀਂ ਸੁਣਦਾ ਅਤੇ ਆਪਣੇ ਹੀ ਪਿਤਾ ਵਿਰੁੱਧ ਹੋ ਕੇ ਮੁਜ਼ਾਰਿਆਂ ਦੇ ਹੱਕ ਵਿਚ ਖੜਦਾ ਹੈ।ਇੱਥੇ ਥੋੜੇ ਸਮਾਜਕ ਬਦਲਾਅ ਦੀ ਝਲਕ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ।

ਨਾਟਕ ਵਿਚ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦੀ ਤਸਵੀਰ ਉਸ ਵੇਲੇ ਨਵੇਂ ਰੂਪ ਵਿਚ ਉਘੜ ਕੇ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ ਜਦੋਂ ਧਿਆਨ ਸਿੰਘ ਮੁਜ਼ਾਰਿਆਂ ਨੂੰ ਸਬਕ ਸਿਖਾਉਣ ਲਈ ਆਪਣੇ ਪਿਤਾ ਦਾ ਸਾਥ ਦਿੰਦਾ ਹੈ ਤਾਂ ਰਾਣੋ ਮੁਜ਼ਾਰਿਆ ਦਾ ਵਿਰੋਧ ਕਰ ਰਹੇ ਆਪਣੇ ਹੀ ਪਤੀ ਧਿਆਨ ਸਿੰਘ ਨੂੰ ਗੋਲੀ ਮਾਰ ਦਿੰਦੀ ਹੈ। ਇਥੇ ਨਾਟਕਕਾਰ ਨੇ ਰਾਣੋ ਨੂੰ ਧਰਤੀ ਦੀ ਜਾਈ ਕਿਹਾ ਹੈ ਜੋ ਆਪਣੀ ਹੋਂਦ ਬਚਾਉਣ ਲਈ ਆਪਣੇ ਹੀ ਪਤੀ ਦਾ ਕਤਲ ਕਰ ਦਿੰਦੀ ਹੈ। ਰਾਣੋ ਆਖਦੀ ਹੈ:

ਮੈਂ ਐਵੇਂ ਮਿੱਟੀ ਦੀ ਮਾਧੋ ਨਹੀਂ। ਮੈਂ ਕਾਮਿਆਂ ਦੀ ਧੀ ਆਂ। ਮੈਂ ਪੰਜਾਬ ਦੀ ਅਣਖ ਹਾਂ। ਮੈਂ ਕਿਰਤ ਦੀ ਰੂਹ ਹਾਂ। ਇਸ ਧਰਤੀ ਦੀ ਜਾਈ.........।[7]

ਇਸ ਨਾਟਕ ਵਿਚ ਜਾਗੀਰਦਾਰਾਂ ਨੇ ਮੁਜ਼ਾਰਿਆਂ ਦਾ ਕੇਵਲ ਆਰਥਕ ਪੱਖੋਂ ਹੀ ਸ਼ੋਸ਼ਣ ਨਹੀਂ ਕੀਤਾ ਸਗੋਂ ਸਮਾਜਕ ਅਤੇ ਧਾਰਮਕ ਪੱਖੋਂ ਵੀ ਉਨ੍ਹਾਂ ਕਈ ਪ੍ਰਕਾਰ ਦੀਆਂ ਬੰਦਸ਼ਾਂ ਲਗਾਈਆਂ ਹਨ। ਉਨ੍ਹਾਂ ਉਪਰ ਧਾਰਮਕ ਸਥਾਨਾਂ ਵਿਚ ਜਾਣ ਦੀ ਮਨਾਹੀ ਹੈ। ਸਿਖਿਆ ਦੇ ਅਧਿਕਾਰ ਤੋਂ ਵੀ ਵਾਂਝਾ ਰੱਖਿਆ ਜਾਂਦਾ ਹੈ। ਇਸਦਾ ਵਿਰੋਧ ਕਰਨ ਵਾਲੇ ਨੂੰ ਜਾਗੀਰਦਾਰਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਦੇ ਹੋਏ ਕਈ ਵਾਰ ਆਪਣੀ ਜਾਨ ਤੋਂ ਵੀ ਹੱਥ ਧੋਣਾ ਪੈ ਜਾਂਦਾ ਹੈ।

'ਬਾਪੂ ਮਾਲਾ ਨਾ ਲਾਹੀਂ' ਵਿਚ ਵੀ ਗੁਰਦਿਆਲ ਸਿੰਘ ਫੁੱਲ ਨੇ ਅਜਿਹੇ ਹੀ ਪ੍ਰਿਭਤ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ। ਪਿੰਡਾ ਵਿਚ ਛੋਟੇ ਕਿਸਾਨਾਂ ਵਲੋਂ ਆਪਣੇ ਪਿਤਾ ਪੁਰਖੀ ਧੰਦਿਆਂ ਨੂੰ ਹੀ ਪਹਿਲ ਦਿੱਤੀ ਜਾਂਦੀ ਰਹੀ ਹੈ ਜਿਸ ਕਰਕੇ ਉਹ ਆਰਥਕ ਪੱਖੋਂ ਕਮਜ਼ੋਰ ਹੁੰਦੇ ਗਏ।

ਨਾਟਕ ਦੇ ਪਾਤਰ ਗੁਲਜ਼ਾਰ ਤੇ ਸੁਰਤਾਲ ਜਮੀਨਾਂ ਦੇ ਮਾਲਕ ਜੱਟ ਹਨ ਅਤੇ ਆਪਣੀ ਹੋਂਦ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਲਈ ਉਹ ਦੋਨੋਂ ਹੀ ਪਿੰਡ ਦੀ ਸਰਪੰਚੀ ਜਿੱਤਣਾ ਚਾਹੁੰਦੇ ਹਨ। ਇਸ ਲਈ ਉਹ ਨਿਮਨ ਸ਼੍ਰੇਣੀ ਦੇ ਲੋਕਾਂ ਨੂੰ ਕਈ ਪ੍ਰਕਾਰ ਦੇ ਲਾਲਚ ਵੀ ਦਿੰਦੇ ਹਨ। ਉਧਰ ਦੂਜੇ ਪਾਸੇ ਨਿਮਨ ਸ਼੍ਰੇਣੀ ਦੇ ਲੋਕ ਇਕੱਠੇ ਹੋ ਕੇ ਅਤਰ ਸਿੰਘ ਨੂੰ ਆਪਣਾ ਨੇਤਾ ਚੁਣ ਲੈਂਦੇ ਹਨ। ਮਜ਼ਬੂਰੀ ਵਸ ਜੱਟਾਂ ਵਲੋਂ ਅਤਰ ਸਿੰਘ ਨੂੰ ਹੀ ਪਿੰਡ ਦਾ ਸਰਪੰਚ ਬਣਾਉਣਾ ਪੈਂਦਾ ਹੈ। ਗੁਲਜ਼ਾਰ ਤੇ ਸੁਰਤਾਲ ਵਰਗੇ ਬੰਦੇ ਉਸਨੂੰ ਰਿਸ਼ਵਤ ਦੇ ਕੇ ਉਸ ਤੋਂ ਗਲਤ ਕੰਮ ਕਰਵਾਉਦੇ ਹਨ। ਅਤਰ ਸਿੰਘ ਸਰਪੰਚੀ ਤੋਂ ਤੰਗ ਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਉਸ ਲਈ ਸੂਲਾਂ ਦੀ ਸੇਜ ਬਣ ਜਾਂਦੀ ਹੈ। ਨੌਜਵਾਨ ਉਸਨੂੰ ਮਾਲਾ ਨਾ ਲਾਹੁਣ ਲਈ ਪ੍ਰੇਰਦੇ ਹਨ ਅਤੇ ਉਸਦਾ ਹੌਸਲਾ ਬਰਕਰਾਰ ਰਹਿੰਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਨਾਟਕ ਵਿਚ ਨਾਟਕ ਕਾਰ ਨੇ ਬਦਲਦੇ ਹਲਾਤਾਂ ਤੋਂ ਜਾਣੂ ਕਰਵਾ ਕੇ ਸਮਾਜ ਵਿਚਲੇ ਵੱਖਰੇਵਿਆਂ ਨੂੰ ਦੂਰ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ।

ਜੋਗਿੰਦਰ ਬਾਹਰਲਾ ਵਲੋਂ ਓਪੇਰਾ (ਗੀਤ ਨਾਟਕ) ਵੀ ਪ੍ਰਗਤੀਵਾਦੀ ਲਹਿਰ ਵਿਚ ਅਹਿਮ ਭੂਮਿਕਾ ਨਿਭਾਉਂਦੇ ਹਨ। ਉਸਦਾ ਓਪੇਰਾ 'ਹਾੜੀ ਸੋਂਭੀ' ਮਿਹਨਤਕਸ਼ ਜੱਟ ਅਤੇ ਜਾਗੀਰਦਾਰ ਵਿਚਲੇ ਸੰਘਰਸ਼ ਨੂੰ ਦਰਸਾਉਦਾ ਹੈ। ਜੱਟ ਪੂਰੀ ਮਿਹਨਤ ਨਾਲ ਆਪਣੀ ਫਸਲ ਦੀ ਰਾਖੀ ਕਰਦਾ ਹੈ ਅਤੇ ਅੰਤ ਵਿਚ ਜਦੋਂ ਫਸਲ ਪੱਕ ਕੇ ਤਿਆਰ ਹੋ ਜਾਂਦੀ ਹੈ ਤਾਂ ਜਾਗੀਰਦਾਰ ਆ ਕੇ ਸਾਰੀ ਫਸਲ ਆਪ ਸੰਭਾਲ ਲੈਂਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਵਿਰੋਧ ਇਸ ਓਪੇਰਾ ਵਿਚ ਕਾਇਮ ਰਹਿੰਦਾ ਹੈ। ਜੱਟ ਦੀ ਹਾਲਤ ਫਿਰ ਪਹਿਲਾਂ ਵਾਲੀ ਆਰਥਕ ਪੱਖੋਂ ਕਮਜ਼ੋਰ ਵਾਲੀ ਹੀ ਰਹਿੰਦੀ ਹੈ। ਇਸ ਓਪੇਰੇ ਵਿਚ ਜਦੋਂ ਜੱਟਾਂ ਨੂੰ ਸੋਝੀ ਆਉਂਦੀ ਹੈ ਤਾਂ ਉਹ ਜਾਗੀਰਦਾਰ ਵਿਰੁੱਧ

ਇਕੱਠੇ ਹੋ ਜਾਂਦੇ ਹਨ ਤੇ ਜਾਗੀਰਦਾਰ ਉੱਾਂ ਦੇ ਏਕੇ ਨੂੰ ਵੇਖ ਕੇ ਦੌੜ ਜਾਂਦਾ ਹੈ।ਹਾੜੀ ਸੋਣੀ ਦੀ ਇਕ ਵਾਰਤਾਲਾਪ ਵਰਨਣਯੋਗ ਹੈ:

ਹਾੜੀ ਸੋਣੀ ਦੇਣ ਦੁਹਾਈਆਂ

ਵੇ ਤੂੰ ਕਿਹਦੇ ਪੱਲੇ ਪਾਈਆਂ

ਜੱਟਾਂ ਦੱਸ ਖੋਲ ਕੇ...।

ਕਿਹੜਾ ਵੈਰੀ ਲੈ ਗਿਆ ਈ ਤੋਲ ਤੋਲ ਕੇ।[8]

ਇਸ ਓਪੇਰਾ ਵਿਚ ਜੋਗਿੰਦਰ ਬਾਹਰਲੇ ਨੇ ਕਿਸਾਨਾਂ ਨੂੰ ਇਕੱਠੇ ਹੋ ਕੇ ਜਾਗੀਰਦਾਰੀ ਸ਼੍ਰੇਣੀ ਵਿਰੁੱਧ ਸੰਘਰਸ਼ ਕਰਨ ਲਈ ਪ੍ਰੇਰਿਤ ਕੀਤਾ ਹੈ।

ਜੋਗਿੰਦਰ ਬਾਹਰਲੇ ਦਾ ਇਕ ਹੋਰ ਓਪੇਰਾ 'ਖੋਹੀਆਂ ਰੰਬੀਆਂ'ਗਰੀਬ ਕਿਸਾਨਾਂ ਤੇ ਮਜ਼ਦੂਰਾਂ ਦੀ ਦੁਰਦਸ਼ਾ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ।ਇਸ ਵਿਚਲੇ ਜਾਗੀਰਦਾਰ ਮਜ਼ਦੂਰਾਂ ਨੂੰ ਆਪਣੇ ਖੇਤਾਂ ਵਿਚੋਂ ਘਾਹ ਖੋਟਣ ਤੋਂ ਵੀ ਮਨਾਂ ਕਰ ਦਿੰਦੇ ਹਨ।ਗਰੀਬਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਅੱਗੇ ਹਾਂ ਅੱਡਣੇ ਪੈਂਦੇ ਹਨ ਅਤੇ ਉਹ ਆਂਪਣੀਆਂ ਮਨਮਾਨੀਆਂ ਜਾਰੀ ਰੱਖਦੇ ਹਨ।ਇਸ ਓਪੇਰੇ ਵਿਚ ਦਰਸਾਇਆ ਗਿਆ ਹੈ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਗਰੀਬ ਔਰਤਾਂ ਕੋਲੋਂ ਆ ਕੇ ਜਾਗੀਰਦਾਰ ਉਨ੍ਹਾਂ ਦੀਆਂ ਰੰਬੀਆਂ ਖੋਹ ਲੈਂਦਾ ਹੈ।ਔਰਤਾਂ ਮਜਬੂਰ ਹੋ ਕੇ ਤਰਲੇ ਮਿੰਨਤਾਂ ਕਰਦੀਆਂ ਹਨ।ਮਾਲਕ ਉਪਰ ਇਸ ਦਾ ਕੋਈ ਅਸਰ ਨਹੀਂ ਹੁੰਦਾ।ਅਜਿਹੀ ਹਾਲਤ ਨੂੰ ਬਾਹਰਲੇ ਨੇ ਪੇਸ਼ ਕੀਤਾ ਹੈ:

ਧਰੀ ਦੇ ਮਾਲਕ ਨੇ ਘੁੰਮਦੇ

ਅੱਚੀਆਂ ਧੋਣਾਂ ਕਰਕੇ

ਕੰਬਦੇ ਰਹਿੰਦੇ ਪੈਰ ਅਸਾਡੇ

ਇਸ ਜਿੰਮੀ ਤੇ ਧਰਕੇ

ਹਾਕਮਾਂ ਵੇਖ ਪਿਆ ਹਨੇਰ।[9]

ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਨੇ ਭਾਵੇਂ ਛੋਟੀ ਕਿਸਾਨੀ ਨੂੰ ਢਾਹ ਲਾਈ ਹੈ ਪਰੰਤੂ ਬਾਹਰਲੇ ਦੇ ਇਹ ਓਪੇਰੇ ਹੇਠਲੀ ਸ਼੍ਰੇਣੀ ਦੇ ਲੋਕਾਂ ਨੂੰ ਇਕਮੁੱਠ ਕਰਨ ਵਿਚ ਵੀ ਆਪਣੀ ਅਹਿਮ ਭੂਮਿਕਾ ਨਿਭਾਉਦੇ ਹਨ।ਇਕਮੁੱਠਤਾ ਉਨ੍ਹਾਂ ਲਈ ਹਥਿਆਰ ਬਣ ਜਾਂਦਾ ਹੈ ਓਪੇਰੇ ਵਿਚਲੀਆਂ ਔਰਤਾਂ ਇਕੱਠੀਆਂ ਹੋ ਕੇ ਕੂਕਦੀਆਂ ਹਨ:

ਆਓ ਮਿਲਕੇ ਹੁਣ ਤੋਂ ਲਾਈਏ

ਇਕੋ ਹੀ ਇਕ ਨਾਰ੍ਹਾ

ਵੰਡੋ ਇਹ ਧਰਤੀ ਵੇਹਲੀ

ਹੁਣ ਹੋਰ ਕੋਈ ਨਹੀਂ ਚਾਰਾ।[10]

ਅਜਮੇਰ ਔਲਖ ਦੇ ਨਾਟਕਾਂ 'ਬਿਗਾਨੇ ਬੋਹੜ ਦੀ ਛਾਂ','ਬਹਿਕਦਾ ਰੋਹ' ਅਤੇ 'ਸੱਤ ਬਿਗਾਨੇ' ਵਿਚ ਛੋਟੀ ਕਿਸਨੀ ਦੀ ਦਰਦਨਾਕ ਹਾਲਤ ਦਾ ਚਿਤਰਨ ਕੀਤਾ ਹੋਇਆ ਮਿਲਦਾ ਹੈ।ਇਨ੍ਹਾਂ ਨਾਟਕਾਂ ਵਿਚ ਉਸਨੇ ਦਰਸਾਇਆ ਹੈ ਕਿ ਆਧੁਨਿਕ ਮਸ਼ੀਨੀ ਯੁੱਗ ਦਾ ਛੋਟੀ ਕਿਸਾਨੀ ਨੂੰ ਕੋਈ ਫਾਇਦਾ ਨਹੀਂ ਹੋਇਆਂ ਬਲਕਿ ਉਨ੍ਹਾਂ ਦੀ ਆਰਥਕ ਹਾਲਤ ਪਹਿਲਾਂ ਤੋਂ ਵੀ ਬਦਤਰ ਹੋ ਗਈ।ਉਨ੍ਹਾਂ ਕੋਲੋਂ ਰੁਜ਼ਗਾਰ ਖੁਸ ਗਿਆ।ਆਰਥਕ

ਪੱਖੋਂ ਕਮਜ਼ੋਰ ਹੋਣ ਕਰਕੇ ਉਹ ਹੋਰ ਕਰਜ਼ਿਆਂ ਦੀ ਮਾਰ ਹੇਠਾਂ ਆ ਗਏ। ਇਸਦਾ ਫਾਇਦਾ ਵੀ ਵੱਡੇ ਜ਼ਿੰਮੀਦਾਰਾਂ ਨੂੰ ਹੋਇਆ ਹੈ। ਬਿਗਾਨੇ ਬੋਹੜ ਦੀ ਛਾ ਨਾਟਕ ਵਿਚਲਾ ਇਕ ਗਰੀਬ ਕਿਸਾਨ ਗੱਜਣ ਸਿੰਘ ਆਖਦਾ ਹੈ:

ਉਇ ਰੱਬਾ ਏਦੂੰ ਤਾਂ ਕੁੱਤੇ ਦੀ ਜੂਨ ਪਾ ਦਿੰਦਾ।
ਕੀ ਥੁੜਿਆ ਪਿਆ ਸੀ ਤੇਰਾ ਜੱਟ ਬਣਾਉਣ ਕੰਨੀਓ।[11]

ਬਹਿਕਦਾ ਰੋਹ ਨਾਟਕ ਵਿਚ ਵੀ ਛੋਟੇ ਕਿਸਾਨਾਂ ਨੂੰ ਰੁਲਦਿਆਂ ਵਿਖਾਇਆ ਹੈ। ਨਾਟਕ ਵਿਚਲਾ ਕਿਸਾਨ ਪਰਿਵਾਰ ਆਪਣੀ ਫਸਲ ਪੱਕਣ ਪਿੱਛੋਂ ਖ਼ੁਸ਼ੀ ਜ਼ਾਹਰ ਕਰਦਾ ਹੈ ਅਤੇ ਉਸਦੀ ਖ਼ੁਸ਼ੀ ਉਦੋਂ ਗਮ ਵਿਚ ਬਦਲ ਜਾਂਦੀ ਹੈ ਜਦੋਂ ਸ਼ਾਹੂਕਾਰ ਕਰਜ਼ੇ ਦੀ ਕਿਸ਼ਤ ਲੈਣ ਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਉਹ ਫਿਰ ਆਰਥਕ ਤੰਗੀ ਵਾਲਾ ਜੀਵਨ ਜੀਉਣ ਲਈ ਮਜ਼ਬੂਰ ਹੋ ਜਾਂਦਾ ਹੈ।

ਸੱਤ ਬਿਗਾਨੇ ਨਾਟਕ ਵੀ ਛੋਟੀ ਕਿਸਾਨੀ ਦੇ ਆਰਥਕ ਤੰਗੀ ਵਾਲੇ ਜੀਵਨ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦਾ ਹੈ। ਇਸ ਨਾਟਕ ਦੀ ਸਮੱਸਿਆ ਇਹ ਹੈ ਕਿ ਜਮੀਨ ਘੱਟ ਹੋਣ ਕਰਕੇ ਛੋਟੇ ਕਿਸਾਨਾਂ ਦੇ ਅੱਧੋਂ ਵੱਧ ਮੁੰਡੇ ਕੁਆਰੇ ਹੀ ਰਹਿ ਜਾਂਦੇ ਹਨ।

ਚਰਨ ਦਾਸ ਸਿੱਧੂ ਦੇ ਨਾਟਕ ਵੀ ਛੋਟੀ ਕਿਰਸਾਨੀ ਦੀ ਦਰਦਨਾਕ ਹਾਲਤ ਨੂੰ ਚਿਤਦਰੇ ਹਨ। 'ਅੰਬੀਆਂ ਨੂੰ ਤਰਸੇਗੀ' ਨਾਟਕ ਬਾਗਾਂ ਦੇ ਰਾਖਾ ਖੁਸ਼ੀਆ ਦੀ ਆਰਥਕ ਮੰਦਹਾਲੀ ਨੂੰ ਦਰਸਾਉਂਦਾ ਹੈ ਜੋ ਆਪਣੀ ਸਮੱਚੀ ਜਿੰਦਗੀ ਬਾਗਾਂ ਦੀ ਰਾਖੀ ਕਰਨ ਵਿਚ ਲਗਾ ਦਿੰਦਾ ਹੈ ਭਾਵੇਂ ਉਸਦਾ ਮਾਲਕ ਉਸਨੂੰ ਉਸ ਬਦਲੇ ਬਹੁਤ ਹੀ ਘੱਟ ਮਿਹਨਤਾਨਾ ਦਿੰਦਾ ਹੈ। ਇਸ ਨਾਟਕ ਵਿਚ ਨਾਟਕਕਾਰ ਨੇ ਅਖੌਤੀ ਸਾਹਿਤਕਾਰਾਂ ਅਤੇ ਕਾਮਰੇਡਾਂ ਉੱਪਰ ਵੀ ਵਿਅੰਗ ਕੱਸਿਆ ਹੈ ਜੋ ਸਮੇਂ ਮੁਤਾਬਿਕ ਆਪਣੇ ਆਪ ਨੂੰ ਢਾਲ ਲੈਂਦੇ ਹਨ। ਧਨੀ ਰਾਮ ਵਰਗਾ ਕਾਮਰੇਡ ਕੁੱਝ ਰੁਪਇਆਂ ਦੇ ਲਾਲਚ ਵਿਚ ਆ ਕੇ ਆਪਣਾ ਕਿਰਦਾਰ ਬਦਲ ਲੈਂਦਾ ਹੈ:

ਪਾਰਟੀ ਨੇ ਦੁੱਧ ਦੇਣਾ ਮੈਨੂੰ , ਸਭ ਖਾਊ ਯਾਰ ਨੇ।
ਕਵਿਤਾ ਦੀ ਕਲਾ ਤਾਂ ਅੱਗੇ ਚਲੂ।
ਆਪਾਂ ਪਰਚਾਰ ਹੀ ਕਰਨਾ ਹੋਇਆ। ਕੋਈ ਹੋਇਆ।[12]

ਸੰਤ ਸਿੰਘ ਸੇਖੋਂ ਨੇ 'ਬੇੜਾ ਬੰਧ ਨਾ ਸਕਿਓ', 'ਵਾਰਿਸ' ਅਤੇ ਕਾਵਿ ਨਾਟਕ 'ਬਾਬਾ ਬੋਹੜ' ਵਿਚ ਸਮਾਜਕ ਅਸਮਾਨਤਾ ਅਤੇ ਕਿਸਾਨਾਂ ਤੇ ਮਜ਼ਦੂਰਾਂ ਨੂੰ ਸੰਘਰਸ਼ ਕਰਦੇ ਹੋਏ ਦਰਸਾਇਆ ਹੈ। ਬੇੜਾ ਬੰਧ ਨਾ ਸਕਿਓ ਇਤਿਹਾਸਕ ਨਾਟਕ ਹੋਣ ਦੇ ਨਾਲ ਨਾਲ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦੀ ਤਸਵੀਰ ਨੰਗੀ ਕਰਦਾ ਹੈ। ਇਸ ਨਾਟਕ ਕਾਰ ਨੇ ਦੱਸਿਆ ਹੈ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਜਨਤਾ ਦੀ ਸੱਚੀ ਆਵਾਜ ਨੂੰ ਕੁਚਲਿਆ ਜਾਂਦਾ ਹੈ।

ਵਾਰਿਸ ਨਾਟਕ ਵਿਚ ਭਾਗਭਰੀ ਅਤੇ ਵਾਰਿਸ ਦੇ ਪ੍ਰੇਮ ਸਬੰਧ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਕੇ ਦੱਸਿਆ ਹੈ ਕਿ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਵਿਚ ਔਰਤ ਅਤੇ ਮਰਦ ਦੇ ਪ੍ਰੇਮ ਸਬੰਧ ਵਰਜਿਤ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਮਰਜ਼ੀ ਦਾ ਵਰ ਚੁਨਣ ਦੀ ਮਨਾਹੀ ਹੈ।

ਬਾਬਾ ਬੋਹੜ ਕਾਵਿ ਨਾਟਕ ਵਿਚ ਜਾਤ ਪਾਤ ਦਾ ਖੰਡਣ ਕੀਤਾ ਹੈ ਅਤੇ ਖੇਤੀ ਅਤੇ ਮਜ਼ਦੂਰੀ ਕਰਨ ਵਾਲੇ ਕਾਮਿਆ ਨੂੰ ਇਕੋ ਸ਼੍ਰੇਣੀ ਵਿਚ ਰੱਖ ਕੇ ਸੰਘਰਸ਼ ਕਰਨ ਲਈ ਪ੍ਰੇਰਿਆ ਹੈ। ਇਸ ਨਾਟਕ ਵਿਚ ਨਾਦਰ ਸਾਹ

ਅਤੇ ਅੰਗਰੇਜ਼ਾਂ ਵਲੋਂ ਭਾਰਤ ਦੀ ਲੁੱਟ ਆਰਥਰ ਕਾਰਨਾਂ ਕਰਕੇ ਹੀ ਕੀਤੀ ਗਈ ਸੀ,ਨੂੰ ਆਧਾਰ ਬਣਾਇਆ ਗਿਆ ਹੈ।ਉਨ੍ਹਾਂ ਦਾ ਵਿਰੋਧ ਭਾਰਤੀ ਲੋਕਾਂ ਵਲੋਂ ਇਕੱਠੇ ਹੋ ਕੇ ਕੀਤਾ ਗਿਆ।ਸਮੁੱਚਾ ਸਿੱਖ ਇਤਿਹਾਸ ਅਜਿਹੇ ਹੀ ਸੰਘਰਸ਼ ਨੂੰ ਦਰਸਾਉਦਾ ਹੈ।ਬਾਬਾ ਬੋਹੜ ਬੋਲਦਾ ਹੈ:

ਦੱਸਿਆ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖੜਗ ਉਠਾ ਕੇ

ਮਰਦਾਂ ਦੀ ਹੈ ਰੀਤ ਮਾਲ ਧਨ,ਬੰਸ ਗੁਆ ਕੇ

ਬੈਠ ਨਹੀਂ ਜਾਂਦੇ ਉਹ ਕਦੀਂ ਫੇਰੀ ਫਾਹ ਕੇ।[13]

ਪ੍ਰਗਤੀਵਾਦੀ ਨਾਟਕਾਂ ਵਿਚ ਕਿਰਸਾਨਾਂ ਅਤੇ ਮਜ਼ਦੂਰਾਂ ਦੇ ਸੰਘਰਸ਼ ਦੀ ਪੇਸ਼ਕਾਰੀ ਗੁਰਸ਼ਰਨ ਸਿੰਘ ਅਤੇ ਹਰਸਰਨ ਸਿੰਘ ਨੇ ਵੀ ਆਪਣੇ ਨਾਟਕਾਂ ਵਿਚ ਕੀਤੀ ਹੈ।ਗੁਰਸ਼ਰਨ ਸਿੰਘ ਨੇ ਆਪਣੇ ਨਾਟਕ ਧਮਕ ਨਗਾਰੇ ਦੀ ਵਿਚ ਦੁੱਲੇ ਨੂੰ ਲੋਕ ਨਾਇਕ ਵਜੋਂ ਪੇਸ਼ ਕਰਕੇ ਜ਼ਾਬਰ ਸ਼ਕਤੀਆਂ ਦਾ ਵਿਰੋਧ ਕਰਦੇ ਹੋਏ ਦਰਸਾਇਆ ਹੈ।ਚਾਂਦਨੀ ਚੌਂਕ ਤੋਂ ਸਰਹਿੰਦ ਤੱਕ ਨਾਟਕ ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਅਤੇ ਬੰਦਾ ਬਹਾਦਰ ਦੇ ਜ਼ਬਰ ਤੇ ਜੁਲਮ ਕਰ ਰਹੀਆਂ ਤਾਕਤਾਂ ਵਿਰੁੱਧ ਸੰਘਰਸ਼ ਦਰਸਾਇਆ ਹੈ।

ਹਰਸਰਨ ਸਿੰਘ ਦਾ ਨਾਟਕ 'ਨਿਜ਼ਾਮ ਸੱਕਾ'ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਨੂੰ ਖਤਮ ਕਰਨ ਦਾ ਐਲਾਨ ਕਰਦਾ ਹੋਇਆ ਜਾਪਦਾ ਹੈ।ਇਸ ਵਿਚ ਲੋਕਾਂ ਨੂੰ ਰਜਵਾੜਾ ਸ਼ਾਹੀ ਯੁੱਗ ਦਾ ਅੰਤ ਕਰ ਕੇ ਆਪਣਾ ਰਾਜ ਖੁਦ ਚਲਾਉਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕੀਤਾ ਹੈ:

ਮੁਲਕ ਦੇ ਹਰ ਪਿੰਡ ਵਿਚ, ਹਰ ਸ਼ਹਿਰ ਵਿਚ,

ਲੋਕ ਇਕੱਠੇ ਹੋ ਕੇ ਆਪਣੇ ਵਿਚੋਂ ਕੁੱਝ

ਸਿਆਣੇ ਲੋਕ ਚੁਣਨ ਜਿਹੜੇ ਕਿ ਆਪਣੇ

ਇਲਾਕੇ ਦੇ ਸਾਰੇ ਕੰਮਾਂ ਨੂੰ ਆਪ ਚਲਾਉਣ।[14]

ਪ੍ਰਗਤੀਵਾਦੀ ਨਾਟਕਾਂ ਵਿਚ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦੀਆਂ ਕੁਰੀਤੀਆਂ ਨੂੰ ਦਰਸਾਇਆ ਹੈ।ਪੰਜਾਬੀ ਦੇ ਬਹੁਤ ਸਾਰੇ ਨਾਟਕ ਕਾਰਾਂ ਨੇ ਸਮਾਜ ਅੰਦਰ ਪ੍ਰਚੱਲਤ ਰਜਵਾੜਾਸ਼ਾਹੀ ਯੁੱਗ ਅਤੇ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਨੂੰ ਖਤਮ ਕਰਨ ਦਾ ਉਪਰਾਲਾ ਆਂਪਣੇ ਨਾਟਕਾਂ ਰਾਹੀਂ ਕੀਤਾ ਹੈ।ਪ੍ਰਗਤੀਵਾਦੀ ਨਾਟਕਾਂ ਵਿਚ ਨਿਮਨ ਵਰਗ ਦਾ ਸ਼ੋਸ਼ਣ ਹੁੰਦਾ ਦਰਸਾਇਆ ਗਿਆ ਹੈ।ਪਰੰਤੂ ਇਹ ਉਦੋਂ ਤੱਕ ਹੀ ਹੋਇਆ ਹੈ ਜਦੋਂ ਤੱਕ ਕਾਮਾ ਸ਼੍ਰੇਣੀ ਇਕੱਠੀ ਨਹੀਂ ਹੁੰਦੀ।ਇਹ ਨਾਟਕ ਸਾਡੇ ਲਈ ਪ੍ਰੇਰਨਾ ਸੋਤ ਵੀ ਹਨ ਜੋ ਸਾਧਾਰਨ ਮਨੁੱਖ ਨੂੰ ਜੁਲਮ ਵਿਰੁੱਧ ਆਵਾਜ਼ ਉਠਾਉਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕਰਦੇ ਹਨ।

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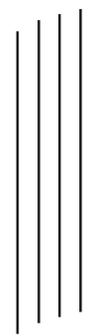
ਸਾਹਿਤ ਆਲੋਚਨਾ ਦੇ ਭਾਸ਼ਾਈ ਸੰਦਰਭ

ਡਾ. ਸੁਖਰਾਜ ਸਿੰਘ *

ਸਾਹਿਤਕ ਪਾਠ ਸੁਨਿਆਦੀ ਤੌਰ ਉੱਤੇ ਭਾਸ਼ਾ ਦਾ ਬਣਿਆ ਹੁੰਦਾ ਹੈ। ਇਹ ਆਮ ਭਾਸ਼ਾ ਵਿੱਚੋਂ ਪਰਾਹਿਤ ਭਾਸ਼ਾ ਦੁਆਰਾ ਸਿਰਿਆ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਕਰਕੇ ਇਸ ਦੀ ਸਿਰਜਨਾ ਤੋ ਬਾਅਦ ਇਹ ਪਾਰਗਾਮੀ ਹੋ ਜਾਂਦਾ ਹੈ। ਸਾਹਿਤ ਨੂੰ ਸਮਝਣ ਲਈ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਨੇ ਕਈ ਸਿਧਾਂਤ ਅਤੇ ਦ੍ਰਿਸ਼ਟੀਆਂ ਦਿੱਤੀਆਂ ਹਨ। ਇਨ੍ਹਾਂ ਸਿਧਾਂਤਾ ਤੇ ਦ੍ਰਿਸ਼ਟੀਆਂ ਰਾਹੀਂ ਹੀ ਅਸੀਂ ਪਾਠ ਸੰਰਚਨਾ ਦੀ ਥਾਹ ਪਾਉਣ ਦੇ ਸਮਰੱਥ ਹੋਏ ਹਾਂ। ਜਦੋਂ ਅਸੀਂ ਪਾਠ ਤੇ ਪ੍ਰਵਚਨ ਦੀ ਗੱਲ ਕਰਦੇ ਹਾਂ ਤਾਂ ਸਾਹਿਤਕ ਪਾਠ ਸ਼ੁੱਧ ਰੂਪ ਵਿੱਚ ਭਾਸ਼ਾ ਉੱਤੇ ਉਸਰਿਆ ਹੁੰਦਾ ਹੈ। ਜਦੋਂ ਕਿ ਪ੍ਰਵਚਨ ਵੇਲੇ ਇਹ ਭਾਸ਼ਾ ਤੋਂ ਪਰਾਂ ਕੁੱਝ ਹੋਰ ਵੀ ਹੁੰਦਾ ਹੈ। ਆਧੁਨਿਕ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਨੇ ਇਨ੍ਹਾਂ ਆਧਾਰਾਂ ਉੱਤੇ ਸਾਹਿਤ ਨੂੰ ਸਮਝਣ ਲਈ ਨਵੀਆਂ ਦ੍ਰਿਸ਼ਟੀਆਂ ਪੇਸ਼ ਕੀਤੀਆਂ ਹਨ। ਸਾਹਿਤਕ ਪਾਠ ਦੀ ਬੁਨਿਆਦੀ ਸਾਮੱਗਰੀ ਭਾਸ਼ਾ ਨੂੰ ਸਮਝਣ ਲਈ ਦੂਸਰੀਆਂ ਕਲਾਵਾਂ ਦੀ ਮਾਧਿਅਮ ਸਾਮੱਗਰੀ ਦੇ ਮੁਕਾਬਲੇ ਰੱਖ ਕੇ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ:

ਦੂਸਰੀਆਂ ਕਲਾਵਾਂ ਜਿਵੇਂ ਮੂਰਤੀ ਕਲਾ, ਚਿੱਤਰ ਕਲਾ, ਸੰਗੀਤ ਕਲਾ ਆਦਿ ਵਿੱਚ ਰਚਨਾ ਸਾਮੱਗਰੀ ਪੱਥਰ, ਰੰਗ ਤੇ ਧੁਨੀ ਆਦਿ ਹੁੰਦੇ ਹਨ। ਉੱਥੇ ਸਾਹਿਤ ਦੀ ਮੂਲ ਸਾਮੱਗਰੀ ਭਾਸ਼ਾ ਮਿੱਥੀ ਜਾਂਦੀ ਹੈ। ਭਾਰਤੀ ਸਾਹਿਤ ਸ਼ਾਸਤਰੀਆਂ ਨੇ ਵੀ ਸ਼ਬਦ ਅਤੇ ਅਰਥ ਦੇ ਸਹਿ-ਭਾਵ ਨੂੰ ਹੀ ਸਾਹਿਤ ਦਾ ਆਧਾਰ ਮੰਨਿਆ ਹੈ। ਕੁੱਝ ਵਿਦਵਾਨਾਂ ਨੇ ਸਾਹਿਤ ਦੀ ਮੂਲ ਸਾਮੱਗਰੀ ਭਾਸ਼ਾ ਨੂੰ ਸਾਹਿਤ ਦਾ ਦਰਜਾ ਦੇ ਕੇ ਇਸ ਨੂੰ ਆਮ ਭਾਸ਼ਾ ਤੇ ਵਿਗਿਆਨ ਦੀ ਭਾਸ਼ਾ ਤੋਂ ਨਿਖੇੜ ਕੇ ਇਸ ਦੇ ਨਿਵੇਕਲੇ ਮੁਹਾਂਦਰੇ ਨੂੰ ਪਛਾਨਣ ਦਾ ਜਤਨ ਵੀ ਕੀਤਾ ਹੈ। ਵਿਗਿਆਨਕ ਭਾਸ਼ਾ ਮੂਲ ਰੂਪ ਵਿੱਚ ਸੰਕੇਤਕ ਹੁੰਦੀ ਹੈ। ਇਹ ਇੱਕ ਚਿੰਨ੍ਹ ਇੱਕ ਵਸਤੂ ਦੇ ਨੇਮ ਰਾਹੀਂ ਕੰਮ ਕਰਨ ਵਾਲੇ ਸੰਕੇਤ ਦੀ ਆਪਣੀ ਕੋਈ ਹਊਂ ਨਹੀਂ ਹੁੰਦੀ। ਉਸ ਦੀ ਥਾਂ ਕੋਈ ਹੋਰ ਸੰਕੇਤ ਵਰਤਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਪਰ ਬਹੁਅਰਥਕ ਸਾਹਿਤ ਭਾਸ਼ਾ ਦੇ ਹਰ ਸ਼ਬਦ ਦੀ ਆਪਣੀ ਨਿਵੇਕਲੀ ਹਊਂ ਹੁੰਦੀ ਹੈ ਅਤੇ

ਅਸਿਸਟੈਂਟ ਪ੍ਰੋਫੈਸਰ (ਪੰਜਾਬੀ), ਭਾਗ ਸਿੰਘ ਖਾਲਸਾ ਕਾਲਜ ਫਾਰ ਵੂਮੈਨ, ਪਿੰਡ ਕਾਲਾ ਟਿੱਬਾ, ਅਬੋਹਰ–152116 (ਪੰਜਾਬ)

ਇੱਕ ਦੀ ਥਾਂ ਦੂਜਾ ਸ਼ਬਦ ਵਰਤਨ ਨਾਲ ਸਾਰਾ ਅਰਥ ਬਦਲ ਜਾਂਦਾ ਹੈ।[1]

ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਭਾਸ਼ਾ ਬਾਰੇ ਸਾਡੀ ਧਾਰਨਾ ਨੂੰ ਵਿਆਪਕ ਬਣਾ ਕੇ ਰਚਨਾ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਸਹਾਈ ਹੁੰਦਾ ਹੈ। ਸਾਹਿਤਕ ਰਚਨਾ ਇੱਕ ਪਾਠ (ਉਕਥਵ) ਦੇ ਰੂਪ ਵਿੱਚ ਗ੍ਰਹਿਣ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਪ੍ਰਸਿੱਧ ਸੰਰਚਨਾਵਾਦੀ–ਮਾਰਕਸਵਾਦੀ ਚਿੰਤਕ ਮਾਸ਼ੇਰੀ ਦਾ ਵਿਚਾਰ ਹੈ:

ਸਾਹਿਤ ਇੱਕ ਵਿਸ਼ੇਸ਼ ਕਿਸਮ ਦਾ ਪ੍ਰਵਚਨ ਹੈ ਜੋ ਭਾਸ਼ਾ ਪਾਠ (ਉਕਥਵ) ਦੀ ਕੱਚੀ ਸਾਮੱਗਰੀ ਨੂੰ ਰੂਪ ਦਿੰਦੀ ਹੈ। ਇਹ ਵਿਚਾਰਧਾਰਾ ਦੀ ਭਾਸ਼ਾ ਹੁੰਦੀ ਹੈ। ਇਹ ਭਾਸ਼ਾ ਇੱਕ ਤਰ੍ਹਾਂ ਨਾਲ ਅਪੂਰਣ ਅਤੇ ਆਂਸ਼ਿਕ ਹੁੰਦੀ ਹੈ ਅਤੇ ਯਥਾਰਥਕ ਵਿਰੋਧਾਂ ਨੂੰ ਲੁਕਾਉਣ ਦੇ ਸਮਰੱਥ ਨਹੀਂ ਹੁੰਦੀ। ਇਹ ਭਾਸ਼ਾ ਇੱਕ ਆਮ ਪ੍ਰਵਾਹ ਦੀ ਭਾਸ਼ਾ ਹੁੰਦੀ ਹੈ ਅਤੇ ਸਾਹਿਤਕ ਪਾਠ ਨੇ ਇਸ ਨੂੰ ਇੱਕ ਬਿੰਦੂ ਤੇ ਆਪਣੀ ਪਕੜ ਵਿੱਚ ਲਿਆ ਹੁੰਦਾ ਹੈ।[2]

ਆਧੁਨਿਕ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਸਾਹਿਤ ਨੂੰ ਇੱਕ ਸੰਰਚਨਾ ਵਾਂਗ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ ਅਤੇ ਇਸ ਸੰਰਚਨਾ ਦੇ ਨੇਮਾਂ ਨੂੰ ਲੱਭਣ ਲਈ ਪ੍ਰਮਾਣਿਕ ਮਾਡਲ ਮੁਹੱਈਆ ਕਰਾਉਂਦਾ ਹੈ। ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਅਤੇ ਖਾਸ ਤੌਰ ਤੇ ਆਧੁਨਿਕ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਜਿਸ ਨੂੰ ਸਾਸਿਊਰ ਨੇ ਸ਼ੁਰੂ ਕੀਤਾ, ਆਪਣਾ ਸਾਰਾ ਤਰਕ ਸਾਸਿਊਰ ਦੇ ਲੈਂਗ ਅਤੇ ਪੈਰੋਲ ਦੇ ਸੰਕਲਪਾਂ ਰਾਹੀਂ ਸਮਝਾਉਂਦਾ ਹੈ। ਪੈਰੋਲ ਉਸਦੇ ਮੁਤਾਬਿਕ ਇੱਕ ਵਿਸ਼ਿਸ਼ਟ ਉਚਾਰ ਨੂੰ ਨੇਮਪੂਰਕ ਧਰਾਤਲ ਪ੍ਰਦਾਨ ਕਰਨ ਵਾਲਾ ਸਿਸਟਮ ਹੈ। ਰੂਸੀ ਰੂਪਵਾਦੀ ਵੀ ਇਸੇ ਤੋਂ ਅੰਤਰ ਦ੍ਰਿਸ਼ਟੀ ਪ੍ਰਾਪਤ ਕਰਕੇ ਸਾਹਿਤ ਨੂੰ ਇੱਕ ਐਸਾ ਪ੍ਰਬੰਧ ਮੰਨਦੇ ਹਨ ਜਿਸਦੇ ਅੰਤਰਗਤ ਵਿਸ਼ੇਸ਼ ਰਚਨਾਵਾਂ ਉਸਾਰਦੇ ਹਨ। ਪਰ ਸਮੁੱਚਾ ਪ੍ਰਬੰਧ ਇਸ ਦਾ ਲੈਂਗ ਹੈ ਅਤੇ ਇਹ ਲੈਂਗ ਭਾਸ਼ਾਈ ਜੁਗਤਾਂ ਦੀ ਬੁਨਿਆਦੀ ਸੰਰਚਨਾ ਉੱਪਰ ਉੱਸਰਿਆ ਜੁਗਤ ਸਮੁੱਚ ਹੈ।

ਪ੍ਰਸਿੱਧ ਰੂਸੀ ਚਿੰਤਕ ਮਿਖ਼ਾਇਲ ਬਾਖ਼ਤਿਨ ਸਮੁੱਚੀ ਭਾਸ਼ਾ ਨੂੰ ਇਸਦੇ ਆਰੰਭਿਕ ਛਿੰਨ ਤੋਂ ਹੀ ਸੰਬਾਦਕ ਮੰਨਦਾ ਹੈ। ਉਸ ਅਨਸਾਰ ਵਿਅਕਤੀ ਦੀ 'ਨਿੱਜੀ' ਆਵਾਜ਼ ਵਿੱਚ ਹਮੇਸ਼ਾ ਹੀ ਪਹਿਲਾਂ ਤੋਂ 'ਦੂਜੇ' ਦੀ ਆਵਾਜ਼ ਮੌਜੂਦ ਹੁੰਦੀ ਹੈ। ਉਹ ਭਾਸ਼ਾ ਨੂੰ ਅੰਤਰ–ਵਿਅਕਤੀਗਤ ਖੇਤਰ ਵਿੱਚ ਸਥਾਪਤ ਕਰਨ ਦੇ ਹੱਕ ਵਿੱਚ ਹੈ। ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਸਾਹਿਤ ਨੂੰ ਸਮਝਣ ਲਈ ਧੁਨੀ ਵਿਗਿਆਨ ਤੋਂ ਅਰਥ ਵਿਗਿਆਨ ਤੱਕ ਦੀਆਂ ਦ੍ਰਿਸ਼ਟੀਆਂ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਬਾਖ਼ਤਿਨ ਧੁਨੀ ਵਿਗਿਆਨ ਅਤੇ ਰੂਪ ਵਿਗਿਆਨ ਤੋਂ ਪਾਰ ਅਰਥ ਵਿਗਿਆਨ ਤੱਕ ਜਾਣ ਦੀ ਲੋੜ ਤੇ ਜ਼ੋਰ ਦਿੰਦਾ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਭਾਸ਼ਾ ਵਿੱਚ ਸ਼ਬਦ ਕੁੱਝ ਹੱਦ ਤੱਕ ਦੂਜੇ ਦੇ ਹੁੰਦੇ ਹਨ, ਇਹ ਤਦ ਹੀ ਨਿੱਜੀ ਹੁੰਦੇ ਹਨ, ਜਦੋਂ ਬੁਲਾਰਾ ਸ਼ਬਦ ਨੂੰ ਆਪਣੀਆਂ ਅਰਥ ਵਿਗਿਆਨਕ ਅਭਿਵਿਅਕਤੀਆਂ ਦੇ ਮਨੋਰਥ ਸਹਿਤ ਸੰਬੰਧਿਤ ਕਰਦਾ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਅਰਥ ਬੁਨਿਆਦੀ ਤੌਰ ਤੇ ਸੰਬਾਦਕ ਹੈ ਅਤੇ ਸੰਬਾਦ ਦੁਆਰਾ ਹੀ ਇਸ ਨੂੰ ਸਥਾਪਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਜੋ ਕੁੱਝ ਅਸੀਂ ਕਹਿੰਦੇ ਹਾਂ, ਜੋ ਭਾਵ ਪ੍ਰਗਟ ਕਰਦੇ ਹਾਂ ਉਸ ਨੂੰ ਦੂਜੇ ਵਿਅਕਤੀ ਨਾਲ ਅੰਤਰ ਕਿਰਿਆ ਦੁਆਰਾ ਹੀ ਸਹੀ ਰੂਪ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਅਰਥ ਉਤਪੰਨ ਕਰਨ ਲਈ ਦੂਸਰੇ ਦਾ ਹੋਣਾ ਜ਼ਰੂਰੀ ਹੈ। ਬਾਖ਼ਤਿਨ ਦੇ ਅਧਿਐਨ ਦਾ ਬੁਨਿਆਦੀ ਨੁਕਤਾ ਬਹੁਨਾਦੀ ਪ੍ਰਵਚਨਾਂ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਗਿਆਨ ਦੀ ਤਲਾਸ਼ ਕਰਨਾ ਸੀ। ਉਸ ਅਨੁਸਾਰ ਨਾਵਲੀ ਪ੍ਰਵਚਨ ਹਮੇਸ਼ਾ ਹੀ ਆਤਮ–ਆਲੋਚਨਾਤਮਕ ਹੁੰਦਾ ਹੈ।

ਪ੍ਰਸਿੱਧ ਵਿਦਵਾਨ ਰੋਮਨ ਜੈਕਬਸਨ ਆਪਣੇ ਸੰਚਾਰ ਮਾਡਲ ਦੁਆਰਾ ਸਾਹਿਤ ਨੂੰ ਸਮਝਣ ਲਈ ਛੇ ਸਥਾਈ

ਤੱਤ ਦੱਸਦਾ ਹੈ। ਉਹ ਭਿੰਨ-ਭਿੰਨ ਤੱਤਾਂ ਤੇ ਕਿਰਿਆਵਾਂ ਨੂੰ ਧਿਆਨ ਵਿੱਚ ਰੱਖਦਿਆਂ ਸ਼ਾਬਦਿਕ ਸੰਦੇਸ਼ ਦੇ ਸਿਰਜਨ ਤੇ ਸੰਚਾਰ ਲਈ ਛੇ ਵੱਖ-ਵੱਖ ਤੱਤਾਂ ਦਾ ਮਿਸ਼ਰਣ ਮੰਨਦਾ ਹੈ, ਜਿਸ ਨੂੰ ਹੇਠ ਲਿਖੇ ਚਿੱਤਰ ਰਾਹੀਂ ਦਰਸ਼ਾਇਆ ਜਾ ਸਕਦਾ ਹੈ:

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ਪ੍ਰਸੰਗ

ਸੰਦੇਸ਼

ਵਕਤਾ ....ਸਰੋਤਾ

ਸੰਪਰਕ

ਕੋਡ

</div>
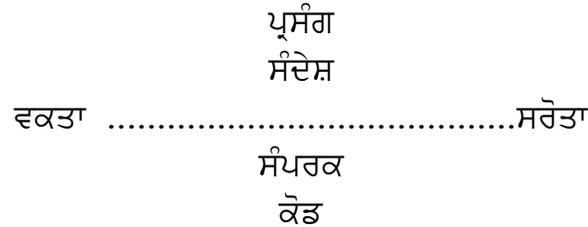
ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਸਾਹਿਤ ਸਿਰਜਣਾ ਨੂੰ ਸਮਝਣ ਲਈ ਸਾਰਥਕ ਭਾਸ਼ਾ ਮਾਡਲ ਦਿੰਦਾ ਹੈ। ਲੇਖਕ ਇੱਕ ਵਕਤਾ ਹੈ ਤੇ ਪਾਠਕ ਇੱਕ ਸਰੋਤਾ ਹੈ। ਸਾਹਿਤ ਸਿਰਜਨਾ ਦੋਹਾਂ ਦਰਮਿਆਨ ਪ੍ਰਸੰਗ ਹੈ ਜਿਸ ਦੁਆਰਾ ਲੇਖਕ ਤੇ ਪਾਠਕ ਦਾ ਸੰਪਰਕ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ। ਹਰੇਕ ਸਾਹਿਤਕ ਕਿਰਤ ਵਿੱਚ ਕੋਈ ਨਾ ਕੋਈ ਸੰਦੇਸ਼ ਹੁੰਦਾ ਹੈ, ਜਿਸ ਨੂੰ ਲੇਖਕ ਇੱਕ ਕੋਡ ਦੁਆਰਾ ਪਾਠਕ ਤੱਕ ਪਹੁੰਚਾਉਂਦਾ ਹੈ। ਇਸ ਤੋਂ ਇਹ ਵੀ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਸਰੋਤਾ/ਪਾਠਕ ਕਿਸੇ ਪ੍ਰਸੰਗ ਵਿੱਚ ਹੀ ਸੰਦੇਸ਼ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ।

ਪ੍ਰਸਿੱਧ ਭਾਸ਼ਾ ਵਿਗਿਆਨੀ ਰੋਜ਼ਰ ਫਾਉਲਰ (ਵਰਪਕਗ ਰਮ;ਕਗ) ਵੀ ਸਾਹਿਤ ਨੂੰ ਇੱਕ ਪ੍ਰਵਚਨ ਸਵੀਕਾਰ ਕਰਦਾ ਹੈ ਅਤੇ ਉਹ ਪ੍ਰਵਚਨ ਨੂੰ ਸਮਾਜਕ ਪ੍ਰਬੰਧ ਵਿੱਚ ਭਾਸ਼ਕ ਪ੍ਰਕਿਰਿਆ ਵਾਂਗ ਹੀ ਦੇਖਦਾ ਹੈ। ਸਾਹਿਤ ਨੂੰ ਸਮਾਜਕ ਪ੍ਰਵਚਨ ਮੰਨਣ ਤੋਂ ਭਾਵ ਹੈ ਕਿ ਇਸ ਦੇ ਅੰਤਰ ਵਿਅਕਤਕ ਅਤੇ ਸੰਸਥਾਗਤ ਪਾਸਾਰਾਂ ਤੇ ਜ਼ੋਰ ਦੇਣਾ ਅਤੇ ਪਾਠਗਤ ਸੰਰਚਨਾ ਦੇ ਉਨ੍ਹਾਂ ਹਿੱਸਿਆਂ 'ਤੇ ਧਿਆਨ ਇਕਾਗਰ ਕਰਨਾ ਜੋ ਸਮਾਜ ਵਿਚਲੇ ਸੰਬੰਧਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਸਮਾਜਕ ਸੰਰਚਨਾ ਤੇ ਭਾਸ਼ਾ ਦੇ ਪਰਸਪਰ ਸੰਬੰਧ ਦਵੰਦਾਤਮਕ ਹੁੰਦੇ ਹਨ। ਭਾਸ਼ਾ ਵਰਤੋਂ ਦੀਆਂ ਵੰਨਗੀਆਂ ਦਾ ਨਿਰਮਾਣ ਆਰਥਕ ਸ਼ਕਤੀਆਂ ਅਤੇ ਸੰਸਥਾਵਾਂ ਕਰਦੀਆਂ ਹਨ ਇਸ ਲਈ ਸਾਹਿਤ ਦਾ ਸਮੁੱਚਾ ਪ੍ਰਵਚਨ ਸਮਾਜਕ ਸੰਰਚਨਾ ਦਾ ਹਿੱਸਾ ਹੈ ਅਤੇ ਇਹ ਸਮਾਜ ਦੇ ਸੰਬੰਧਾਂ ਨੂੰ ਪ੍ਰਭਾਵਤ ਕਰਦਾ ਹੈ ਤੇ ਇਸ ਤੋਂ ਪ੍ਰਭਾਵਤ ਹੁੰਦਾ ਹੈ। ਕੁੱਝ ਇੱਕ ਕੁਦਰਤੀ ਅਰਥਾਂ ਨੂੰ ਜਿਹੜੇ ਭਾਸ਼ਾ ਵਿੱਚ ਮੌਜੂਦ ਹੁੰਦੇ ਹਨ, ਛੱਡ ਕੇ ਜਿਆਦਾਤਰ ਭਾਸ਼ਾਵਾਂ ਵਿੱਚ ਅਤੇ ਭਾਸ਼ਾ ਦੀਆਂ ਵੰਨਗੀਆਂ ਵਿੱਚ ਅਰਥ, ਸੰਬੰਧਤ ਸੱਭਿਆਚਾਰ ਦੀਆਂ ਸਮਾਜਕ, ਆਰਥਕ, ਤਕਨੀਕੀ ਅਤੇ ਸਿਧਾਂਤਕ ਲੋੜਾਂ ਦੀ ਅਨੁਕਿਰਿਆ ਅਨੁਸਾਰ ਹੀ ਰੂਪ ਧਾਰਨ ਕਰਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਸਾਹਿਤ ਦਾ ਮਾਧਿਅਮ ਭਾਸ਼ਾ ਹੈ ਪਰ ਭਾਸ਼ਾ ਦੇ ਮਾਧਿਅਮ ਦੁਆਰਾ ਸਿਰਜਿਆ ਸਾਹਿਤ ਆਪਣੀ ਸਿਰਜਣ ਪ੍ਰਕਿਰਿਆ ਕਰਕੇ ਨਿੱਤ-ਵਿਹਾਰ ਵਿੱਚ ਸਿਰਜੇ ਜਾਂਦੇ ਸੰਦੇਸ਼ਾਂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਸੰਚਾਰ ਵਿੱਚ ਪ੍ਰਬੰਧ ਤੋਂ ਬਿਲਕੁਲ ਭਿੰਨ ਅਤੇ ਵਿਲੱਖਣ ਹੈ। ਇਸ ਭਿੰਨਤਾ ਅਤੇ ਵਿਲੱਖਣਤਾ ਦਾ ਅਗਲਾ ਮਹੱਤਵਪੂਰਨ ਕਾਰਨ ਇਹ ਹੈ ਕਿ ਸਾਹਿਤ ਸਿਰਜਣ ਪ੍ਰਕਿਰਿਆ ਵਿੱਚ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੀ ਹੀ ਵਰਤੋਂ ਨਹੀਂ ਕੀਤੀ ਜਾਂਦੀ ਸਗੋਂ ਭਾਸ਼ਾ ਵਿੱਚ ਪਏ ਕਈ ਸਭ-ਕੋਡਾਂ, ਪ੍ਰਵਚਨਾਂ ਆਦਿ ਨੂੰ ਵੀ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਵਿੱਚ ਹੋਰ ਕਈ ਪ੍ਰਬੰਧਾਂ ਜਿਵੇਂ ਸਮਾਜ, ਧਰਮ, ਮਿੱਥ, ਲੋਕਯਾਨ, ਰਾਜਨੀਤੀ ਆਦਿ ਦੇ ਤੱਤ ਵੀ ਸ਼ਾਮਿਲ ਹੁੰਦੇ ਹਨ। ਇਹ ਸਾਰੇ ਤੱਤ ਆਪਣੀ ਹੋਂਦ ਗੁਵਾ ਕੇ ਸਾਹਿਤਕ ਨੇ

ਮਾਂ ਵਿੱਚ ਬੱਝ ਜਾਂਦੇ ਹਨ। ਇਸ ਲਈ ਇਨ੍ਹਾਂ ਸਾਰੇ ਤੱਤਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੇ ਆਪਣੇ ਪ੍ਰਬੰਧ ਦੇ ਆਧਾਰ ਤੇ ਨਹੀਂ, ਸਗੋਂ ਸਾਹਿਤਕ ਵਿਧਾ ਦੀ ਸੰਰਚਨਾ ਦੇ ਨੇਮਾਂ ਮੁਤਾਬਿਕ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਹੈਲੀਡੇ ਸਮਾਜਕ ਚਿੰਨ੍ਹ ਵਿਗਿਆਨ ਨੂੰ ਇੱਕ ਅਜਿਹੇ ਪ੍ਰਬੰਧ ਦੇ ਰੂਪ ਵਿੱਚ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਜਿਸ ਦੀ ਬੁਨਿਆਦ 'ਰਜਿਸਟਰ' ਹੈ। 'ਰਜਿਸਟਰ' ਭਾਸ਼ਾ ਦੀਆਂ ਉਹ ਵੰਨਗੀਆਂ ਹਨ ਜੋ ਵਿਸ਼ੇਸ਼ ਸਮਾਜਕ ਸੰਦਰਭਾਂ ਨਾਲ ਜੁੜੀਆਂ ਹੁੰਦੀਆਂ ਹਨ। ਰਜਿਸਟਰ ਸਮਾਜਕ ਸੰਦਰਭ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਹੀ ਅਰਥਵਾਨ ਹੁੰਦੇ ਹਨ, ਇਸ ਲਈ ਰਜਿਸਟਰਾਂ ਦੇ ਵਰਣਨ ਨੂੰ ਸਮਾਜਕ ਸੰਦਰਭਾਂ ਦੇ ਵਰਣਨ ਨਾਲ ਜੋੜ ਕੇ ਪੇਸ਼ ਕੀਤਾ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। ਹੈਲੀਡੇ ਤੱਕ ਪਹੁੰਚ ਕੇ ਭਾਸ਼ਾ ਦੀ ਵਿਆਖਿਆ ਨਿਰੋਲ ਰੁਪਾਂਤਮਕ ਪੱਧਰ ਤੱਕ ਸੀਮਿਤ ਨਹੀਂ ਰਹਿੰਦੀ ਸਗੋਂ ਸੰਕਲਪਾਂ ਅਤੇ ਕਾਰਜਾਂ ਦੇ ਪੱਧਰ ਤੇ ਵੀ ਨਿਖੇੜੇ ਕੀਤੇ ਗਏ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਦੁਆਰਾ ਸਾਹਿਤ ਨੂੰ ਸਮਝਣ ਦੀਆਂ ਉਪਰੋਕਤ ਧਾਰਨਾਵਾਂ ਪ੍ਰਚੱਲਿਤ ਹਨ।

ਹਵਾਲੇ ਅਤੇ ਟਿੱਪਣੀਆਂ

*   ਡਾ. ਹਰਿਭਜਨ ਸਿੰਘ, ਸਾਹਿਤ ਸ਼ਾਸਤਰ, ਪੰਨਾ 105
*   Catherine Balsey, Critical Practic, p. 107

ਸਹਾਇਕ ਪੁਸਤਕਾਂ :

*   ਹਰਕੀਰਤ ਸਿੰਘ, ਭਾਸ਼ਾ ਤੇ ਭਾਸ਼ਾ ਵਿਗਿਆਨ, ਲਾਹੌਰ ਬੁੱਕ ਸ਼ਾਪ, ਲੁਧਿਆਣਾ, 1983
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*   ਪਰਮਜੀਤ ਸਿੰਘ ਸਿੱਧੂ, ਮਾਨਵ ਵਿਗਿਆਨਕ ਭਾਸ਼ਾ ਵਿਗਿਆਨ, ਪਬਲੀਕੇਸ਼ਨ ਬਿਊਰੋ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1988
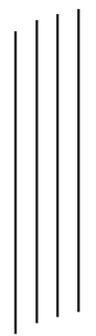
ਸੰਚਾਰ ਸਾਧਨਾਂ (ਮੀਡੀਆ) ਦਾ ਪੰਜਾਬੀ ਭਾਸ਼ਾ 'ਤੇ ਪ੍ਰਭਾਵ

ਪ੍ਰੋ: ਅਮਰਜੀਤ ਕੌਰ *

ਮਨੋਵਿਗਿਆਨੀਆਂ ਨੇ ਮਨੁੱਖ ਦੀਆਂ ਕਈ ਮੂਲ ਪ੍ਰਵਿਰਤੀਆਂ ਮੰਨੀਆਂ ਹਨ ਜੋ ਪ੍ਰਾਣੀ ਵਿਚ ਜਨਮ ਤੋਂ ਹੀ ਪਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਪ੍ਰਸਿੱਧ ਮਨੋਵਿਗਿਆਨੀ ਮੈਕਡਿਊਲ ਨੇ ਇਨ੍ਹਾਂ ਦੀ ਗਿਣਤੀ 13 ਮੰਨੀ ਹੈ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਭੁੱਖ, ਕਾਮ, ਭੈਅ, ਵਾਤਸਲ ਆਦਿ ਹਨ। ਇਨ੍ਹਾਂ 13 ਵਿੱਚੋਂ ਹੀ ਇੱਕ ਹੈ ਜਗਿਆਸਾ ਭਾਵ ਆਪਣੇ ਆਲੇ-ਦੁਆਲੇ ਬਾਰੇ ਸੁਚੇਤ ਰੂਪ ਵਿੱਚ ਜਾਣਕਾਰੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਭੁੱਖ। ਮਨੁੱਖ ਦੀ ਸੰਚਾਰ ਲੋੜ ਇਸ ਜਗਿਆਸਾ ਦੀ ਮੂਲ ਪ੍ਰਵਿਰਤੀ ਦਾ ਹੀ ਨਤੀਜਾ ਹੈ ਅਤੇ ਮੀਡੀਆ ਇਸ ਜਗਿਆਸਾ ਭੁੱਖ ਦੀ ਤ੍ਰਿਪਤੀ ਕਰਨ 'ਚ ਵਿਸ਼ੇਸ਼ ਯੋਗਦਾਨ ਨਿਭਾਉਂਦਾ ਹੈ। ਸੰਚਾਰ ਦਾ ਉਦੇਸ਼ ਜਗਿਆਸਾ ਭੁੱਖ ਪੂਰੀ ਕਰਨ ਤੋਂ ਬਿਨਾਂ ਵਿਕਸਤ ਰੂਪ ਵਿੱਚ ਨਵੀਂ ਜਾਣਕਾਰੀ ਅਤੇ ਨਵੇਂ ਗਿਆਨ ਦਾ ਅਦਾਨ-ਪ੍ਰਦਾਨ ਵੀ ਹੈ। ਅੱਜ ਸੰਚਾਰ ਵਿਧੀਆਂ ਬਹੁਤ ਹੀ ਵਿਕਸਤ ਰੂਪ ਵਿੱਚ ਸਾਡੇ ਸਾਹਮਣੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿੱਚੋਂ ਸਮਾਚਾਰ ਪੱਤਰ, ਰੇਡਿਓ, ਟੈਲੀਵਿਜ਼ਨ, ਇੰਟਰਨੈੱਟ ਮੋਬਾਇਲ ਅਤੇ ਬਿਜਲੀ ਸਾਧਨਾਂ ਨੂੰ ਅਸੀਂ ਆਧੁਨਿਕ ਸੰਚਾਰ ਸਾਧਨ (ਮੀਡੀਆ) ਕਹਿ ਸਕਦੇ ਹਾਂ। ਅੱਜ ਇਹ ਸਾਧਨ ਇੱਕ ਦੂਜੇ ਨਾਲ ਇਸ ਤਰ੍ਹਾਂ ਰਲਗੱਡ ਹੋ ਗਏ ਹਨ ਕਿ ਇਨ੍ਹਾਂ ਨੂੰ ਵੱਖ ਕਰਕੇ ਵੇਖਣਾ ਸੰਭਵ ਨਹੀਂ। ਅਖ਼ਬਾਰ ਨੂੰ ਇੰਟਰਨੈੱਟ ਰਾਹੀਂ ਕੰਪਿਊਟਰ 'ਤੇ ਪੜ੍ਹਿਆ ਜਾ ਸਕਦਾ ਹੈ ਅਤੇ ਰੇਡਿਓ, ਟੀ.ਵੀ. ਅਤੇ ਫ਼ਿਲਮ ਨੂੰ ਨਾ ਸਿਰਫ਼ ਕੰਪਿਊਟਰ ਤੇ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ ਸਗੋਂ ਮੋਬਾਇਲ 'ਤੇ ਵੀ ਅਜਿਹੀ ਸੁਵਿਧਾ ਉਪਲੱਬਧ ਹੋ ਚੁੱਕੀ ਹੈ। ਸੰਚਾਰ ਸਾਧਨਾਂ ਦੇ ਤਕਨੀਕੀ ਵਿਕਾਸ ਨੇ ਸੱਚਮੁੱਚ ਹੀ ਇਸ ਦੁਨੀਆਂ ਨੂੰ ਸੰਸਾਰਕ ਪਿੰਡ (ਗਲੋਬਲ ਵਿਲੇਜ਼) ਬਣਾ ਕੇ ਰੱਖ ਦਿੱਤਾ ਹੈ। ਵਿਸ਼ਵੀਕਰਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਨੂੰ ਕ੍ਰਿਆਸ਼ੀਲ ਬਨਾਉਣ ਲਈ ਸੰਚਾਰ ਸਾਧਨ ਮਹੱਤਵਪੂਰਨ ਜ਼ਰੀਆ ਹਨ। ਵਿਸ਼ਵੀਕਰਨ ਨੇ ਅੱਗੇ ਸੰਸਾਰ ਨੂੰ 'ਖੁੱਲ੍ਹੀ ਮੰਡੀ' ਦਾ ਸੰਕਲਪ ਦਿੱਤਾ ਅਤੇ ਉਪਭੋਗਤਾਵਾਦ ਦਾ ਬੋਲਬਾਲਾ ਹੋ ਗਿਆ। ਵਿਸ਼ਵੀਕਰਨ ਵਿੱਚ ਕੋਈ ਸੱਭਿਆਚਾਰ ਕੇਵਲ ਆਪਣੀ ਸਪੇਸ ਅਤੇ ਆਪਣੇ ਕਾਲ ਤੱਕ ਸੀਮਿਤ ਨਾ ਰਹਿਣ ਕਾਰਨ ਫ਼ਚ!ਣ

ਅਸਿਸਟੈਂਟ ਪ੍ਰੋਫ਼ੈਸਰ (ਪੰਜਾਬੀ), ਬਾਬਾ ਕੁੰਦਨ ਸਿੰਘ ਕਾਲਜ ਮੁਹਾਰ, (ਮੰਗਾ)

ਨਹੀਂ ਰਿਹਾ। ਇਹ ਅਛਿੱਨ੍ਹਮ ਹੀ ਵਿਸ਼ਵੀਕ੍ਰਿਤ, ਸੱਭਿਆਚਾਰਾਂ ਦੀ ਮੁੱਖ ਵਿਸ਼ੇਸ਼ਤਾ ਹੈ।[1]

ਸੰਚਾਰ ਦਾ ਮੁੱਖ ਸੋਮਾ ਸ਼ਬਦ ਹਨ ਜੋ ਸ੍ਰਵਣੀ (Audio) ਦਰਸ਼ਨੀ (Visual) ਅਤੇ ਸ੍ਰਵਣੀ ਦਰਸ਼ਨੀ (Audio-Visual) ਤਿੰਨਾਂ ਮਾਧਿਅਮਾਂ ਰਾਹੀਂ ਪ੍ਰਗਟਾਏ ਜਾਂਦੇ ਹਨ।

ਸੀਮਾ ਨੂੰ ਧਿਆਨ ਵਿੱਚ ਰੱਖਦਿਆਂ ਸਾਡੇ ਹਥਲੇ ਪੇਪਰ ਦਾ ਵਿਸ਼ਾ ਇਸ ਤੱਥ ਦੀ ਪੜਚੋਲ ਕਰਨਾ ਹੈ ਕਿ ਅਜੋਕੇ ਮੀਡੀਆ ਦਾ ਪੰਜਾਬੀ ਭਾਸ਼ਾ 'ਤੇ ਕੀ ਪ੍ਰਭਾਵ ਪੈ ਰਿਹਾ ਹੈ? ਜਾਂ ਅਜੋਕਾ ਮੀਡੀਆ ਸਿੱਧੇ –ਅਸਿੱਧੇ ਢੰਗ ਨਾਲ ਪੰਜਾਬੀ ਭਾਸ਼ਾ 'ਤੇ ਕੀ ਪ੍ਰਭਾਵ ਪਾ ਰਿਹਾ ਹੈ?
ਕਿਸੇ ਵੀ ਭਾਸ਼ਾ ਦੀ ਪਛਾਣ ਲਈ ਉਸ ਦੇ ਚਾਰ ਰੂਪ ਵੇਖੇ ਜਾ ਸਕਦੇ ਹਨ:–
(1) ਬੋਲੀ ਜਾਣ ਵਾਲੀ ਭਾਸ਼ਾ   (2) ਪੜ੍ਹੀ ਜਾਣ ਵਾਲੀ
(3) ਲਿਖੀ ਜਾਣ ਵਾਲੀ ਅਤੇ   (4) ਸੁਣੀ ਜਾਣ ਵਾਲੀ

ਭਾਸ਼ਾ ਕੇਵਲ ਵਿਚਾਰ ਪ੍ਰਗਟਾਵੇ ਦਾ ਮਾਧਿਅਮ ਨਹੀਂ ਹੁੰਦੀ, ਇਹ ਕਿਸੇ ਵਿਸ਼ੇਸ਼ ਸੱਭਿਆਚਾਰਕ ਸਮੂਹ ਦਾ ਸੋਚਣ, ਮਹਿਸੂਸਣ, ਚਿਤਵਣ ਅਤੇ ਸਿਰਜਣ ਦਾ ਸਭ ਤੋਂ ਵੱਧ ਬਲਸ਼ਾਲੀ ਸਰੋਤ ਹੁੰਦਾ ਹੈ।[2] ਭਾਸ਼ਾ, ਸਾਹਿਤਕ ਸੱਭਿਆਚਾਰ ਅਤੇ ਬੋਧਾਤਮਕ ਸੱਭਿਆਚਾਰ (Coginitive Culture) ਦਾ ਇੱਕ ਮਹੱਤਵਪੂਰਨ ਅੰਗ ਹੈ। ਇਸ ਵਿੱਚ ਜੀਵਨ ਦੇ ਗਿਆਨਮੂਲਕ ਪਸਾਰਾਂ ਨੂੰ ਸੁਹਜਾਤਮਕ ਢੰਗ ਨਾਲ ਪੇਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਮਾਸ ਮੀਡੀਆ ਟੈਲੀਵਿਜ਼ਨ ਦੇ ਪ੍ਰਚਲਨ ਨਾਲ ਸਾਹਿਤਕ ਸੱਭਿਆਚਾਰ ਦੇ ਪ੍ਰਸਾਰ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਤੋਸਾਹਨ ਮਿਲਿਆ ਹੈ। ਪੜ੍ਹੇ ਨਾਲੋਂ ਵੇਖੇ ਅਤੇ ਸੁਣੇ ਦਾ ਅਸਰ ਕਿਉਂਕਿ ਜ਼ਿਆਦਾ ਹੁੰਦਾ ਹੈ, ਇਸ ਲਈ ਟੈਲੀਵਿਜ਼ਨ ਰਾਹੀਂ ਰੂਪਾਂਤਰਿਤ ਹੋਇਆ ਸਾਹਿਤਕ ਕਿਰਤਾਂ ਦਾ ਪਾਠ ਵਧੇਰੇ ਪ੍ਰਭਾਵਕਾਰੀ ਪ੍ਰਯੋਜਨ ਸਿੱਧ ਕਰਦਾ ਹੈ। ਨਾਨਕ ਸਿੰਘ ਦਾ ਨਾਵਲ ਚਿੱਟਾ ਲਹੂ ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਦਾ ਨਾਵਲ 'ਏਹੁ ਹਮਾਰਾ ਜੀਵਣਾ', ਗੁਰਦਿਆਲ ਸਿੰਘ ਦਾ ਨਾਵਲ 'ਪਰਸਾ' ਪੁਸਤਕ ਰੂਪ ਵਿੱਚ ਸੀਮਤ ਪਾਠਕਾਂ ਨੇ ਹੀ ਪੜ੍ਹੇ ਸਨ, ਪਰ ਜਦੋਂ ਇਨ੍ਹਾਂ ਰਚਨਾਵਾਂ ਨੂੰ ਟੈਲੀਵਿਜ਼ਨ ਦੇ ਮਾਧਿਅਮ ਰਾਹੀਂ ਪ੍ਰਸਾਰਿਤ ਕੀਤਾ ਗਿਆ ਤਾਂ ਇਨ੍ਹਾਂ ਦਾ ਸਬੰਧ ਲੋਕਾਂ ਦੇ ਇੱਕ ਵੱਡੇ ਜਨ-ਸਮੂਹ ਨਾਲ ਜੁੜਿਆ। ਇੱਥੇ ਇਹ ਵੀ ਧਿਆਨ ਦੇਣ ਜੋਗ ਹੈ ਕਿ ਸਾਹਿਤਕ ਸੱਭਿਆਚਾਰ ਦੀ ਪੇਸ਼ਕਾਰੀ ਸਮੇਂ ਇਸਦੇ ਤੱਤ ਅਤੇ ਪ੍ਰਭਾਵ ਉੱਪਰ ਜ਼ਰੂਰ ਧਿਆਨ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ। ਆਰ.ਕੇ. ਚੈਟਰਜੀ ਟੈਲੀਵਿਜ਼ਨ ਉੱਪਰ ਮਨਫ਼ੀ ਕਦਰਾਂ–ਕੀਮਤਾਂ ਵਾਲੀ ਪੇਸ਼ਕਾਰੀ ਬਾਰੇ ਸੁਚੇਤ ਕਰਦਾ ਹੋਇਆ ਲਿਖਦਾ ਹੈ ਕਿ ਟੈਲੀਵਿਜ਼ਨ ਦਾ ਅਜਿਹਾ ਪ੍ਰੋਗਰਾਮੰਚਗਠ, ਹਿੰਸਾ ਅਤੇ ਸੈਕਸ ਦੀ ਖੁੱਲ੍ਹੀ ਪੇਸ਼ਕਾਰੀ ਰਾਹੀਂ ਜਨ ਸਮੂਹ ਦੇ ਜੀਵਨ ਨੂੰ ਭ੍ਰਿਸ਼ਟ ਬਣਾਉਂਦਾ ਹੈ। ਇਹ ਉਨ੍ਹਾਂ ਦੇ ਵਿਅਕਤਿਤਵ ਦੇ ਅਸੰਤੁਲਿਤ ਵਿਕਾਸ ਵਿੱਚ ਵਾਧਾ ਪੈਦਾ ਕਰਦਾ ਹੈ।

ਭਾਸ਼ਾ ਤੇ ਲਿੱਪੀ ਦਾ ਵੀ ਅਟੁੱਟ ਰਿਸ਼ਤਾ ਹੁੰਦਾ ਹੈ। ਭਾਰਤੀ ਪੰਜਾਬ ਵਿੱਚ ਪੰਜਾਬੀ ਨੂੰ ਗੁਰਮੁਖੀ, ਪਾਕਿਸਤਾਨ ਵਿੱਚ ਸ਼ਾਹਮੁਖੀ ਅਤੇ ਅਜੋਕੇ ਇੰਟਰਨੈੱਟ ਜਾਂ ਮੋਬਾਇਲਾਂ ਤੇ ਸੰਦੇਸ਼ ਭੇਜਣ ਸਮੇਂ ਪੰਜਾਬੀ ਲਈ ਰੋਮਨ ਲਿੱਪੀ ਦਾ ਪ੍ਰਯੋਗ ਵੀ ਕੀਤਾ ਜਾਣ ਲੱਗ ਪਿਆ ਹੈ। ਪੱਛਮੀ ਦੇਸ਼ਾਂ ਵਿੱਚ ਵਸਦੇ ਪਰਵਾਸੀ ਪੰਜਾਬੀਆਂ ਦੀ ਨਵੀਂ ਪੀੜ੍ਹੀ ਦੀ ਉਚਾਰਨ ਪੱਖੋਂ ਠੇਠਤਾ ਘੱਟ ਰਹੀ ਹੈ। ਪੰਜਾਬੀ ਵਿੱਚ ਕੁਝ ਧੁਨੀਆਂ ਸੁਰਾਤਮਕ ਹਨ ਜਿਵੇਂ ਘ, ਝ, ਢ, ਧ ਅਤੇ ਭ ਇਨ੍ਹਾਂ ਦੇ ਉਚਾਰਨ ਵਿੱਚ ਵਿਦੇਸ਼ਾਂ ਵਿੱਚ ਵਸਦੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਸਮੱਸਿਆ ਪੇ

ਸ਼ ਆਉਂਦੀ ਹੈ ਅਤੇ ਉਹ ਵ, ਛ, ਣ, ੜ ਆਦਿ ਧੁਨੀਆਂ ਦਾ ਉਚਾਰਣ ਵੀ ਪੂਰਾ ਸਹੀ ਨਹੀਂ ਕਰ ਪਾਉਂਦੇ । ਘੋਸ਼ ਅਲਪ–ਪ੍ਰਾਣ ਧੁਨੀ 'ਛੋ ਦੀ ਥਾਂ' ਸੋ ਪੈਰੀਂ ਬਿੰਦੀ ਪਾ ਕੇ' ਸ਼ੋ ਧੁਨੀ ਨਾਲ ਸਾਰ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਕਾਰਨ 'ਛੋ ਧੁਨੀ ਵੀ ਲਗਭਗ ਆਪਣੀ ਹੋਂਦ ਗਵਾਉਣ ਦੇ ਲਾਗੇ–ਚਾਗੇ ਹੀ ਪ੍ਰਤੀਤ ਹੋ ਰਹੀ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ 'ਦੁੱਧ' ਸ਼ਬਦ ਦਾ ਉਚਾਰਣ ਅਤੇਲੇਖਣ 'ਦੁੱਦ' ਵਾਂਗ ਹੋ ਰਿਹਾ ਹੈ। ਭਾਵੇਂ ਕਿ ਮੀਡੀਆ ਦਾ ਸਾਰਥਿਕ ਉਪਯੋਗ ਕਰਦਿਆਂ ਬੱਚਿਆਂ ਨੂੰ ਇਹਨਾਂ ਦੇ ਸਹੀ ਉਚਾਰਨ ਬਾਰੇ ਜਾਗਰੂਕ ਕਰਨ ਲਈ ਕੁਝ ਪਰਵਾਸੀਆਂ ਵੱਲੋਂ ਆਪਣੇ ਚੈਨਲਾਂ (ਦਿਲਬਾਗ ਸਿੰਘ ਧਾਲੀਵਾਲ ਕੈਨੇਡਾ, ਪ੍ਰੋਗਰਾਮ 'ਲੱਲਾ ਲੱਲਾ ਲਿੱਪੀ') ਰਾਹੀਂ ਚੁਕਵੇ ੰ ਉਪਰਾਲੇ ਵੀ ਕੀਤੇ ਜਾ ਰਹੇ ਹਨ।

ਅਖ਼ਬਾਰਾਂ ਅਤੇ ਟੈਲੀਵਿਜ਼ਨ ਉੱਪਰ ਆਉਂਦੇ ਇਸ਼ਤਿਹਾਰਾਂ ਵਿੱਚ ਵੀ ਪੰਜਾਬੀ ਸ਼ਬਦ-ਜੋੜਾਂ ਤੇ ਲਗਾਂ–ਮਾਤਰਾਂ ਦੀਆਂ ਗਲਤੀਆਂ ਦੀ ਭਰਮਾਰ ਦੇਖਣ ਨੂੰ ਮਿਲ ਜਾਂਦੀ ਹੈ। ਸਿਹਾਰੀ ਦੀ ਜਗ੍ਹਾ ਬਿਹਾਰੀ ਦੀ ਵਰਤੋਂ, ਦੁਲੈਂਕੜ ਦੀ ਜਗ੍ਹਾ ਔਂਕੜ ਦੀ ਵਰਤੋਂ ਤੇ ਕਨੌੜੇ ਦੀ ਜਗ੍ਹਾ ਹੋੜੇ ਦੀ ਗਲਤ ਵਰਤੋਂ ਅਕਸਰ ਦੇਖਣ ਨੂੰ ਮਿਲਦੀ ਹੈ। ਜਿਵੇਂ:- ਰੱਬ ਨੇ ਬਣਾਇਆਂ (ਬਣਾਈਆਂ) ਜੋੜੀਆਂ, 'ਸਾਡੀ ਗੱਲ ਸਬ (ਸਭ) ਤੋਂ ਅੱਗੇ', ਇੱਥੇ ਸੂਟਾਂ ਤੇ ਕਢਾਈ (ਕਢਾਈ) ਕੀਤੀ ਜਾਂਦੀ ਹੈ, ਕੋਲੀ (ਕੌਲੀ), ਪੌੜੀ (ਪੌੜੀ), ਚੋਲ (ਚੌਲ) ਆਦਿ।

ਹੁਣ ਗੱਲ ਕਰੀਏ ਮੋਬਾਇਲ/ਇੰਟਰਨੈੱਟ (ਫ਼ੇਸਬੁੱਕ, ਵਟਸਐੱਪ, ਸੋਸ਼ਲ ਮੀਡੀਆ) ਸਮੇਂ ਮਾਂ–ਬੋਲੀ ਵਿੱਚ ਮਿਲਾਵਟ ਦੀ। ਛੋਟੇ–ਛੋਟੇ ਪੰਜਾਬੀ ਸ਼ਬਦ ਅਲੋਪ ਹੋ ਰਹੇ ਹਨ ਜਿਵੇਂ ਸਤਿ ਸ੍ਰੀ ਆਕਾਲ, ਮੁਆਫ਼ ਕਰਨਾ, ਧੰਨਵਾਦ, ਭਰਾ ਅਤੇ ਭੈਣ ਆਦਿ ਸ਼ਬਦਾਂ ਦੀ ਥਾਂ ਅੰਗਰੇਜ਼ੀ ਦੇ ਗੁੱਡ ਮਾਰਨਿੰਗ, ਗੁੱਡ ਈਵਨਿੰਗ, ਸੌਰੀ, ਥੈਂਕਯੂ, ਬਰੋ, ਸਿਸ ਆਦਿ ਸ਼ਬਦਾਂ ਦੀ ਵਰਤੋਂ ਆਮ ਪ੍ਰਚਲਿਤ ਹੋ ਚੁੱਕੀ ਹੈ। ਕਿਸੇ ਭਾਸ਼ਾ ਵਿੱਚ ਸ਼ਬਦਾਂ ਦੇ ਸ਼ਾਮਿਲ ਹੋਣ ਪਿੱਛੇ ਇੱਕ ਸਿਧਾਂਤ ਕੰਮ ਕਰਦਾ ਹੈ।ਕੁਝ ਸ਼ਬਦ ਦੂਜੀ ਭਾਸ਼ਾ ਵਿੱਚੋਂ ਸਿੱਧੇ ਰੂਪ ਵਿੱਚ ਅਪਣਾ ਲਏ ਜਾਂਦੇ ਹਨ, ਜਿਵੇਂ: ਬੱਸ, ਕਾਰ, ਰੇਲਵੇ ਸਟੇਸ਼ਨ, ਕੰਪਿਊਟਰ, ਰੇਡੀਓ ਆਦਿ। ਕੁਝ ਸ਼ਬਦ ਜਿਹੜੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੀ ਧੁਨੀ-ਵਿਉਂਤ ਵਿੱਚ ਫਿੱਟ ਨਹੀਂ ਹੁੰਦੇ, ਉਨ੍ਹਾਂ ਦਾ ਤਦਭਵੀਕਰਨ ਕਰ ਲਿਆ ਜਾਂਦਾ ਹੈ, ਜਿਵੇਂ: ਹਾਸਪੀਟਲ ਨੂੰ ਹਸਪਤਾਲ, ਸੁਪਰਿਨਟੈਂਡੈਂਟ ਨੂੰ ਸੁਪਰਡੈਂਟ, ਬਾਈਸਾਈਕਲ ਨੂੰ ਸੈਕਲ ਬਣਾ ਲਿਆ ਗਿਆ। ਇਹ ਸਭ ਭਾਸ਼ਾ ਦੇ ਵਿਕਾਸ ਦਾ ਹੀ ਸਿੱਟਾ ਹੈ ਪਰ ਅਜੋਕੇ ਸਮੇਂ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਕੁਝ ਵੱਖਰੀ ਕਿਸਮ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈ ਰਿਹਾ ਹੈ, ਜਿਸ ਵਿੱਚੋਂ ਬਹੁਤੀਆਂ ਮੀਡੀਆ ਦੀਆਂ ਸਹੇੜੀਆਂ ਹੋਈਆਂ ਹਨ। ਪੁਰਾਣੀ ਪੰਜਾਬੀ ਪੀੜ੍ਹੀ ਕੋਲ ਭਾਵੇਂ ਅਜੇ ਵੀ ਅਮੀਰ ਸ਼ਬਦ-ਭੰਡਾਰ ਮੌਜੂਦ ਹੈ ਪਰ ਅੱਜ ਦੇ ਨੌਜਵਾਨ ਗਾਇਕਾਂ, ਗੀਤਕਾਰਾਂ ਅਤੇ ਟੀ.ਵੀ. ਚੈਨਲਾਂ ਦੇ ਨਿਰਦੇਸ਼ਕਾਂ ਕੋਲੋਂ ਤਾਂ ਪੰਜਾਬੀ ਸ਼ਬਦ ਜਿਵੇਂ ਮੁੱਕਦੇ ਹੀ ਜਾ ਰਹੇ ਹਨ।

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿੱਚ ਰੂਪਾਤਮਕ ਪੱਖੋਂ ਅੰਗਰੇਜ਼ੀ ਹਿੰਦੀ ਸ਼ਬਦਾਂ ਤੇ ਸ਼ਬਦ ਬਣਤਰਾਂ ਦੀ ਆਮਦ ਚਿੰਤਾ ਦਾ ਵਿਸ਼ਾ ਹੈ। ਨਿਰਸੰਦੇਹ ਹਰ ਭਾਸ਼ਾ ਵਿੱਚ ਵਿਕਾਸ ਕਾਰਨ ਅਜਿਹੀ ਆਮਦ ਲਾਜ਼ਮੀ ਹੁੰਦੀ ਹੈ, ਜਿਸਨੂੰ ਕਲੋਗ ਦੇ ਹਵਾਲੇ ਨਾਲ ਓਅੰਕਾਰ ਨਾਥ ਕੋਲ ਸਾਮਗਰੀ ਯੋਜਨਾਬੰਦੀ ਦਾ ਨਾਂ ਦਿੰਦੇ ਹਨ। ਕੋਲ ਅਨੁਸਾਰ 'ਸਾਮਗਰੀ ਯੋਜਨਾਬੰਦੀ ਵਿੱਚ ਨਵੇਂ ਤਕਨੀਕੀ ਸ਼ਬਦਾਂ, ਸ਼ਬਦ-ਜੋੜ ਸੁਧਾਰਾਂ, ਇੱਕ ਨਵੀਂ ਲਿੱਪੀ ਜਾਂ ਰੂਪ ਵਿਗਿਆਨਕ ਪਰਿਵਰਤਨਾਂ ਦੁਆਰਾ ਭਾਸ਼ਾ ਦਾ ਰੂਪ ਬਦਲਿਆ ਜਾਂਦਾ ਹੈ।'[3]

ਪਰ ਅਜੋਕੇ ਸਮੇਂਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸਾਹਿਤਕਾਰਾਂ ਅਤੇ ਆਲੋਚਕਾਂ ਦੀਆਂ ਕਿਰਤਾਂ ਵਿੱਚ ਭਾਸ਼ਾ ਦਾ ਅਤਿ ਗੁੰਝਲਦਾਰ ਰੂਪ ਸਾਹਮਣੇ ਆ ਰਿਹਾ ਹੈ। ਜਿਸ ਵਿੱਚ ਲੰਮੇਰੀ ਵਾਕ ਬਣਤਰ, ਕਠੋਰ, ਅਲੰਕਾਰਕ ਅਤੇ ਆਲੋਚਨਾਤਮਕ ਸ਼ਬਦਾਵਲੀ ਆਦਿ ਪ੍ਰਮੁੱਖ ਹਨ। ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੀ ਉਪਰੋਕਤ ਵਰਤੋਂ ਦੀ ਉਦਾਹਰਨ ਵਜੋਂ ਭਾਸ਼ਾ ਵਿਗਿਆਨੀ ਬੂਟਾ ਸਿੰਘ ਬਰਾੜ ਦੀਆਂ ਨਿਮਨਲਿਖਤ ਸਤਰਾਂ ਦੇਖ ਸਕਦੇ ਹਾਂ:
'ਭਾਸ਼ਾ ਦੀ ਸਿਆਸੀ ਸ਼ਰਾਰਤ ਅਤੇ ਮਜ਼ਹਬੀ ਹਰਾਰਤ ਕਾਰਨ
ਪੰਜਾਬੀ ਮੂਲ ਦੇ ਪੰਜਾਬੀ ਦੀਆਂ ਉਪਭਾਸ਼ਾਵਾਂ ਨੂੰ ਹਕਾਰਤ ਦੀ ਨਜ਼ਰ ਨਾਲ ਵੇਖਦੇ ਆ ਰਹੇ ਹਨ।ਇਹ ਸਾਡੀ ਹਿਮਾਕਤ ਹੈ।'[4]

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਉਪਰੋਕਤ ਰੂਪ ਨਾਲ ਮਿਲਦਾ ਜੁਲਦਾ ਵਕ੍ਰੋਕਤੀ ਪ੍ਰਧਾਨ ਰੂਪ ਪੰਜਾਬੀ ਅਖ਼ਬਾਰਾਂ ਦੀ ਸੰਪਾਦਕੀ ਵਿੱਚ ਤੇ ਇਸ ਨਾਲੋਂ ਵੀ ਗੁੰਝਲਦਾਰ ਰੂਪ ਪੰਜਾਬੀ ਆਲੋਚਨਾਤਮਕ ਪੁਸਤਕਾਂ ਵਿੱਚ ਦੇਖਣ ਨੂੰ ਮਿਲ ਜਾਂਦਾ ਹੈ।

ਅੱਜ ਦਾ ਬਹੁਤਾ ਮੀਡੀਆ (ਇਲੈਕਟ੍ਰੌਨਿਕ) ਕੁਸ਼ਲ ਨਿਰਦੇਸ਼ਕਾਂ ਦੁਆਰਾ ਨਹੀਂ ਚਲਾਇਆ ਜਾ ਰਿਹਾ ਸਗੋਂ ਇਸ ਨੂੰ ਬਾਜ਼ਾਰ (ਮੰਡੀ) ਚਲਾ ਰਿਹਾ ਹੈ। ਮਲਟੀਨੈਸ਼ਨਲ ਕੰਪਨੀਆਂ ਦੇ ਪੂੰਜੀਪਤੀ ਮਾਲਕਾਂ ਦੁਆਰਾ ਆਪਣੀਆਂ ਵਸਤਾਂ ਨੂੰ ਬਾਜ਼ਾਰ/ਮੰਡੀ ਵਿੱਚ ਵੇਚਣ ਲਈ ਮੀਡੀਏ ਉੱਤੇ ਕੰਟਰੋਲ ਕਰਕੇ ਮੀਡੀਏ ਰਾਹੀਂ ਇੱਕ ਅਜਿਹਾ ਭ੍ਰਾਂਤੀ ਮੂਲਕ ਸੱਚ ਪੇਸ਼ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਜਿਸ ਦਾ ਅਸਲੀਅਤ ਨਾਲ ਕੋਈ ਸਰੋਕਾਰ ਨਹੀਂ ਹੈ। ਮਲਟੀਨੈਸ਼ਨਲ ਕੰਪਨੀਆਂ ਤੀਸਰੀ ਦੁਨੀਆਂ ਦੇ ਗ਼ਰੀਬ ਮੁਲਕਾਂ ਦੀਆਂ ਭਾਸ਼ਾਈ ਅਤੇ ਸੱਭਿਆਚਾਰਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਸਮਝ ਕੇ ਇੱਕ ਨਵਾਂ ਗਲੋਬਲੀ ਸੱਭਿਆਚਾਰ ਸਥਾਪਤ ਕਰ ਰਹੀਆਂ ਹਨ। ਗਲੋਬਲੀ ਸੱਭਿਆਚਾਰ ਦੀ ਆੜ ਵਿੱਚ ਹੀ ਇਹ ਕੰਪਨੀਆਂ ਆਪਣਾ ਮੂਲ ਮਕਸਦ ਪੂਰਾ ਕਰ ਰਹੀਆਂ ਹਨ ਜਿਸ ਦਾ ਖ਼ਾਸਾ ਸਿਰਫ਼ ਪੈਸਾ ਕਮਾਉਣਾ ਹੀ ਹੈ।

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੀ ਅਮੀਰ ਵਿਰਾਸਤ ਕਵੀਸ਼ਰੀ, ਢੱਡ ਸਾਰੰਗੀ ਦੇ ਗਾਉਣ, ਰਾਸਾਂ, ਨਚਾਰਾਂ ਦੇ ਜਲਸੇ ਅਤੇ ਨਕਲਾਂ ਆਦਿ ਨੂੰ ਅਜੋਕਾ ਮੀਡੀਆ ਵਿਸਾਰ ਹੀ ਚੁੱਕਾ ਹੈ ਜਾਂ ਕਹਿ ਲਓ ਕਿ ਇਸ ਸਭ ਹੁਣ ਸੱਭਿਆਚਾਰਕ ਪ੍ਰੋਗਰਾਮਾਂ ਜਾਂ ਕਾਲਜ-ਯੂਨੀਵਰਸਿਟੀਆਂ ਦੇ ਯੂਥ-ਫੈਸਟੀਵਲਾਂ ਤੱਕ ਸੀਮਤ ਹੋ ਕੇ ਰਹਿ ਗਏ ਹਨ।ਵੀਡੀਓ ਫਿਲਮਾਂਕਨ, ਡੀ.ਜੇ. ਅਤੇ ਸੀ.ਡੀ. ਕਲਚਰ ਨੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਅਤੇ ਪੰਜਾਬੀ ਲੋਕ ਗੀਤਾਂ ਨੂੰ ਕਾਫੀ ਹੱਦ ਤੱਕ ਹਾਸ਼ੀਏ 'ਤੇ ਧੱਕ ਦਿੱਤਾ ਹੈ। ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਦੂਹਰੇ ਅਰਥਾਂ ਵਾਲੇ ਅੰਗਰੇਜ਼ੀ ਸ਼ਬਦਾਵਲੀ ਵਾਲੇ ਗੀਤ ਭਰਵੀਂ ਮਾਤਰਾ 'ਚ ਗਾਏ ਵਜਾਏ ਜਾਂਦੇ ਹਨ:
'ਮਰ ਜਾਣੀ ਪਾਉਂਦੀ ਭੰਗੜਾ, ਅੰਗਰੇਜ਼ੀ ਬੀਟ ਤੇ _ _ _ _ ।'
'ਲੱਕ ਟਵੰਟੀ ਏਟ ਕੁੜੀ ਦਾ, ਫੋਰਟੀ ਸੈਵਨ ਵੇਟ ਕੁੜੀ ਦਾ _ _ _ _।'

ਬੱਚੇ ਦੇ ਜਨਮ ਤੋਂ ਲੈ ਕੇ ਮਰਨ ਤੱਕ ਸਾਰੀ ਜ਼ਿੰਦਗੀ ਦੀਆਂ ਜਨਮ, ਵਿਆਹ ਤੇ ਮੌਤ ਸੰਬੰਧੀ ਰਸਮਾਂ-ਰੀਤਾਂ, ਲੋਕ-ਸਾਹਿਤ, ਜਿਸ ਵਿੱਚ ਲੋਕ-ਗੀਤ, ਲੋਕ-ਬੋਲੀਆਂ, ਬੁਝਾਰਤਾਂ, ਕਥਾ-ਕਹਾਣੀਆਂ ਦੇ ਨਾਲ-ਨਾਲ ਵਿਸ਼ਿਸ਼ਟ ਸਾਹਿਤ ਦੇ ਸਾਹਿਤ-ਰੂਪ ਸਾਡੇ ਖਾਸ ਚਿੰਨ੍ਹ ਹਨ। ਟੀ.ਵੀ. ਚੈਨਲਾਂ ਦੀ ਆਪਣੀ ਇੱਕ ਖਾਸ ਭਾਸ਼ਾ ਹੁੰਦੀ ਹੈ ਤੇ ਹਰ ਭਾਸ਼ਾ ਦੀ ਪੇਸ਼ਕਾਰੀ ਲਈ ਵੱਖਰੀ ਵਿਆਕਰਨ। ਇਨ੍ਹਾਂ ਦਾ ਸਿੱਧਾ ਸੰਬੰਧ

ਇਸ਼ਤਿਹਾਰਬਾਜ਼ੀ ਕਰਕੇ ਤੇਜ਼-ਤਰਾਰ, ਚੁਸਤ ਅਤੇ ਫੁਰਤੀਲੀ ਭਾਸ਼ਾ ਨਾਲ ਦਰਸ਼ਕਾਂ ਅੱਗੇ ਆਪਣੇ ਆਪ ਨੂੰ ਹੋਰ ਤੇ ਫਿਰ ਹੋਰ ਜ਼ਿਆਦਾ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਦਿਖਾਉਣਾ ਹੁੰਦਾ ਹੈ ਜੋ ਦਰਸ਼ਕਾਂ ਦੇ ਧਿਆਨ ਨੂੰ ਹੀ ਨਹੀਂ ਸਗੋਂ ਅੱਖਾਂ ਅਤੇ ਮਨ ਦੀ ਥਾਲ ਵਿੱਚ ਪਏ ਹੋਏ ਪਾਣੀ ਵਾਂਗ ਡੋਲਦੀ ਸਥਿਤੀ ਵਿੱਚ ਸੁਨਾਮੀ ਲਿਆ ਦਿੰਦਾ ਹੈ। ਮੇਲਿਆਂ ਅਤੇ ਤਿਉਹਾਰਾਂ ਬਾਰੇ ਪ੍ਰੋਗਰਾਮ ਵੇਖਦਿਆਂ ਇਹ ਵੀ ਅਕਸਰ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਇਹਨਾਂ ਕੁੰਭ ਅਖਾੜਿਆਂ ਨੂੰ ਇੱਕ ਸਟੇਜੀ ਅਖਾੜੇ ਦੀ ਵਲਗਣ ਵਿੱਚ ਕੈਦ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਇਹ ਪ੍ਰਸਾਰਿਤ ਕਰਨਾ ਜ਼ਰੂਰੀ ਨਹੀਂ ਸਮਝਿਆ ਜਾਂਦਾ ਕਿ ਇਹਨਾਂ ਦੀ ਇਤਿਹਾਸਕਤਾ ਤੇ ਅਸਲੀਪਣ ਕੀ ਅਤੇ ਕਿਹੋ ਜਿਹਾ ਹੈ? ਪ੍ਰਸਾਰਿਤ ਹੋ ਰਹੇ ਪ੍ਰੋਗਰਾਮ ਕੇਵਲ ਗਾਇਕਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਲਈ ਹੀ ਵਚਨਬੱਧ ਪ੍ਰਤੀਤ ਹੁੰਦੇ ਹਨ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਅਤੇ ਭਾਸ਼ਾ ਦੇ ਵਿਕਾਸ ਲਈ ਨਹੀਂ। ਇਹੋ ਜਿਹੇ ਕਈ ਕਾਰਨ ਹਨ ਜਿੰਨ੍ਹਾਂ ਕਰਕੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਲੋਕ-ਗੀਤ ਕਿਧਰੇ-ਕਿਧਰੇ ਗੁਆਚੇ ਪ੍ਰਤੀਤ ਹੁੰਦੇ ਹਨ।ਕੋਝੀਆਂ ਸਾਜ਼ਿਸਾਂ ਤਹਿਤ ਹੀ ਪੰਜਾਬੀ ਬੋਲੀ ਦੇ ਸੁਹੱਪਣ ਤੇ ਮਿਠਾਸ ਨੂੰ ਢਾਅ ਲਾ ਕੇ ਪੰਜਾਬੀ ਜਵਾਨੀ ਨੂੰ ਸਿੱਧੇ-ਅਸਿੱਧੇ ਢੰਗ ਨਾਲ ਕੁਰਾਹੇ ਪਾਇਆ ਜਾ ਰਿਹਾ ਹੈ, ਤਾਂ ਹੀ ਅਜਿਹੇ ਗੀਤਾਂ ਦੀ ਸਿਰਜਨਾ ਤੇ ਪੇਸ਼ਕਾਰੀ ਹੋ ਰਹੀ ਹੈ:

'ਸਿਰ ਤੇ ਪੈਂਗ ਰੱਖ ਨੱਚਣਾ, ਯਾਰੋ ਸ਼ੌਕ ਪੰਜਾਬੀਆਂ ਦਾ_ _ _ ।'

'ਮਿੱਤਰਾਂ ਨੂੰ ਸ਼ੌਕ ਗੋਲੀਆਂ ਚਲਾਉਣ ਦਾ_ _ _ _ ।'

'ਮਿੱਤਰਾਂ ਦੀ ਅੱਖ ਅੱਜ ਲਾਲ ਐ,

'ਕੋਈ ਬੰਦਾ-ਬੰਦਾ ਮਾਰਨਾ ਤਾਂ ਦੱਸ ਨੀ_ _ _ _ ।'

'ਆਪਾਂ ਚੰਡੀਗੜੂ ਰੱਖਿਆ ਫਲੈਟ ਗੋਰੀਏ,

ਜਿੱਥੇ ਰਹਿੰਦੀ ਐ ਮੰਡੀਰ ਨਿੱਤ ਟੈਟ ਗੋਰੀਏ_ _ _ ।'

'ਯਾਰ ਤੇਰੇ ਨੇ ਗੱਡੀ ਲੈ ਲੀ ਟਰਿੱਪਲ ਜ਼ੀਰੋ ਵੰਨ,

ਵਿੱਚ ਪਜੈਰੋ ਦੇ ਰੱਖਲੀ ਦੇਸੀ ਗੰਨ_ _ _ _ ।'

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿੱਚ ਰਚੇ ਇਨ੍ਹਾਂ ਹਿੰਸਾਵਾਦੀ ਗੀਤਾਂ ਨੇ ਪੰਜਾਬੀਆਂ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰਨ ਦੇ ਨਾਲ-ਨਾਲ ਪੂਰੇ ਵਿਸ਼ਵ ਵਿੱਚ ਪੰਜਾਬੀਆਂ ਦੇ ਅਕਸ ਨੂੰ ਵਿਗਾੜ ਦਿੱਤਾ ਹੈ। ਹੈਰਾਨੀ ਹੁੰਦੀ ਹੈ ਕਿ ਜੋ ਪੰਜਾਬ ਗੁਰੂਆਂ ਦੇ ਨਾਂਅ 'ਤੇ ਵੱਸਦਾ ਸੀ ਉਸ ਨੂੰ ਮੀਡੀਆ ਨੇ ਫੋਕੀ ਸ਼ੋਹਰਤ ਤੇ ਮੁਨਾਫ਼ੇਖੋਰੀ ਲਈ ਕਿਸ ਪਾਸੇ ਤੋਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਹੈ। ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ, ਹਾਸ਼ਮ, ਵਾਰਿਸ, ਦਮੋਦਰ, ਫ਼ਜ਼ਲ ਸ਼ਾਹ ਅਤੇ ਵਜੀਦ ਆਦਿ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਅਨੇਕਾਂ ਸਤਿਕਾਰਤ ਲੇਖਕਾਂ ਦੇ ਕਲਾਮ ਵਿੱਚੋਂ ਜਿਵੇਂ ਇਹਨਾਂ ਨੂੰ ਕੁਝ ਗਾਉਣ ਲਈ ਹੀ ਨਹੀਂ ਲੱਭਦਾ।

ਅਸੀਂ ਦੂਸਰਿਆਂ ਦੀ ਅੰਧਾਧੁੰਦ ਰੀਸ ਕਰਦੇ ਹੋਏ ਭੁੱਲ ਜਾਂਦੇ ਹਾਂ ਕਿ ਅੱਜ ਤੋਂ ਪੰਜ ਹਜ਼ਾਰ ਸਾਲ ਪਹਿਲਾਂ ਜਦ ਯੂਰਪ ਦੀਆਂ ਕੌਮਾਂ ਅਜੇ ਜੰਗਲੀ ਅਵਸਥਾ ਵਿੱਚ ਸਨ, ਪੰਜਾਬ ਅਤੇ ਸਿੰਧ ਪ੍ਰਦੇਸ਼ ਉਸ ਸਮੇ ਂ ਇੱਕ ਉੱਨਤ ਸੱਭਿਅਤਾ ਦੀਆਂ ਸਹੂਲਤਾਂ ਮਾਣ ਰਹੇ ਸਨ, ਜਿਹੜੀਆਂ ਕਈ ਗੱਲਾਂ ਵਿੱਚ ਮੈਸੋਪੋਟਾਮੀਆਂ ਤੇ ਮਿਸਰ ਦੀ ਸਮਕਾਲੀ ਸੱਭਿਅਤਾ ਨਾਲੋਂ ਮਹੱਤਵਪੂਰਨ ਸਨ।[5] ਸਾਨੂੰ ਸੱਭਿਆਚਾਰ ਦੀਆਂ ਸਿਰਜਨੀ ਸੰਭਾਵਨਾਵਾਂ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਲਈ ਸੱਭਿਆਚਾਰ ਦੇ ਅੰਦਰਲੇ ਤੇ ਜਾਣੇ ਪਛਾਣੇ ਸੰਚਾਰ ਮਾਧਿਅਮ ਵਿੱਚ

ਵੱਧਦੀ ਆਪ ਮੁਹਾਰੀ ਨਿਰੰਤਰਤਾ ਵੱਲ ਚੇਤੰਨ ਹੋਣ ਦੀ ਜਰੂਰਤ ਹੈ।[6] ਨੌਜਵਾਨ ਵਰਗ ਨੂੰ ਵਿਰਸੇ ਦੀ ਪਛਾਣ ਤੇ ਸੰਭਾਲ ਪ੍ਰਤੀ ਜਾਗਰੂਕ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ। ਇੰਝ ਸੱਭਿਆਚਾਰ ਤੇ ਭਾਸ਼ਾ ਨੂੰ ਜਿੱਥੇ ਮਿਲਾਵਟ ਖੋਰੀ ਤੋਂ ਬਚਾਇਆ ਜਾ ਸਕੇਗਾ ਉਥੇ ਨਵੀਂ ਪੀੜ੍ਹੀ ਨੂੰ ਉਤਸ਼ਾਹਿਤ ਕਰਕੇ ਭਾਸ਼ਾ ਤੇ ਸ਼ਬਦ-ਜੋੜਾਂ ਦੇ ਠੀਕ ਮੁਹਾਂਦਰੇ ਦੀ ਸਹੀ ਪਹਿਚਾਣ ਕਰਵਾਉਣ ਨੂੰ ਬਲ ਮਿਲੇਗਾ। ਸਾਕਾਰਾਤਮਕ ਸੋਚ ਇਕੱਠੀ ਹੋਣ ਨਾਲ ਉਪਜੀ 'ਜਾਗ੍ਰਿਤੀ' ਨਾਲ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਮੰਡੀਕਰਨ ਤੋਂ ਬਚਾ ਕੇ ਨਰੋਏ ਰੂਪ ਦੀ ਸੰਭਾਲ ਹੋ ਸਕੇਗੀ।

ਪੰਜਾਬੀਆਂ ਨੂੰ ਅਤੇ ਮੀਡੀਆ ਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੀ ਮਾਤ-ਭਾਸ਼ਾ ਨੂੰ ਆਦਰ ਸਤਿਕਾਰ ਦਿੰਦੇ ਹੋਏ ਆਪਣੇ ਸੱਭਿਆਚਾਰ ਦੀਆਂ ਚੰਗੀਆਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਗ੍ਰਹਿਣ ਕਰਕੇ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਨੂੰ ਅਮੀਰ ਬਨਾਉਣ।ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਦੇ ਕਾਰਗਰ ਹੋਣ ਵਿੱਚ ਹੀ ਪੰਜਾਬ, ਪੰਜਾਬੀ ਤੇ ਪੰਜਾਬੀਅਤ ਦੇ ਰੋਸ਼ਨ ਭਵਿੱਖ ਦੀ ਤਸਵੀਰ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ।

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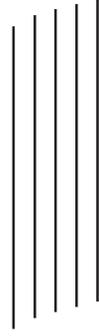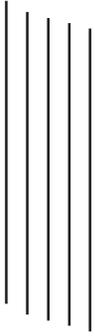
ਗਲਪ ਅਤੇ ਵਿਚਾਰਧਾਰਾ: ਅੰਤਰ ਸੰਵਾਦ

ਵਰਿੰਦਰ ਸਿੰਘ*

ਗਲਪ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਸਬੰਧਾਂ ਨੂੰ ਪਰਿਭਾਸ਼ਤ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਸਬੰਧਾਂ 'ਤੇ ਵਿਚਾਰ ਕਰਨਾ ਲਾਜ਼ਮੀ ਹੈ।ਸਾਹਿਤ ਦੀ ਕਾਰਜਸ਼ੀਲਤਾ ਦੇ ਸਬੰਧ ਵਿੱਚ ਕਲਾਸੀਕਲ ਧਾਰਨਾਵਾਂ ਵਿੱਚ ਬਹੁਤ ਤਬਦੀਲੀ ਆ ਚੁੱਕੀ ਹੈ।ਸਾਹਿਤ ਨੂੰ ਇਸ ਦੀ ਸੁਹਜਤਮਕ ਅਤੇ ਉਦੇਸ਼ਆਤਮਕ ਭੂਮਿਕਾ ਦੇ ਬਤੌਰ ਵਚਾਰਿਆ ਗਿਆ ਹੈ।'ਸਾਹਿਤ ਸਮਾਜ ਦਾ ਸ਼ੀਸ਼ਾ ਹੁੰਦਾ ਹੈ', ਇਹ ਧਾਰਨਾ ਵਿਆਪਕ ਰੂਪ ਵਿੱਚ ਪ੍ਰਚਲਤ ਰਹੀ ਹੈ।ਪਰ ਸਾਹਿਤ ਸਮਾਜਕ ਯਥਾਰਥ ਦੀ ਮਕਾਨਕੀ ਝਲਕ ਨਹੀਂ।ਇੱਕ ਤਾਂ ਇਹ ਆਪਣੀਆਂ ਖਾਸ ਹੋਂਦ ਵਿਧੀਆਂ ਕਰਕੇ ਅਤੇ ਦੂਜਾ ਇਹ ਆਪਣੇ ਪ੍ਰਕਾਰਜ ਕਰਕੇ, ਇਸ ਧਾਰਨਾ ਤੋਂ ਵੱਖ ਹੈ।ਇਹ ਸਮਾਜਕ ਯਥਾਰਥ ਦਾ ਸ਼ੀਸ਼ਾ ਨਹੀਂ ਜੋ ਬਿੰਬ ਦਾ ਇੰਨ ਬਿੰਨ ਪ੍ਰਗਟਾਵਾ ਕਰਦਾ ਹੈ।ਬਲਕਿ ਇਹ ਖਾਸ ਤਰ੍ਹਾਂ ਦਾ ਸ਼ੀਸ਼ਾ ਹੈ, ਜੋ ਵੱਖ ਵੱਖ ਕੋਣਾਂ ਤੋਂ ਸਮਾਜਕ ਯਥਾਰਥ ਦੀ ਤਸਵੀਰਕਸ਼ੀ ਕਰਦਾ ਹੈ।ਸਾਹਿਤ ਦੀ ਟੁੱਟੇ ਸ਼ੀਸ਼ੇ ਨਾਲ ਵੀ ਤੁਲਨਾ ਕੀਤੀ ਜਾਂਦੀ ਹੈ, ਜੋ ਵੱਖ ਵੱਖ ਬਿੰਬਾਂ ਨੂੰ ਸਾਡੇ ਸਾਹਮਣੇ ਪੇਸ਼ ਕਰਦਾ ਹੈ।ਇਸ ਵੱਖ ਵੱਖ ਬਿੰਬਾਂ ਵਿੱਚੋਂ ਸਮਾਜ ਦੀ ਪੂਰੀ ਤਸਵੀਰ ਖਿੱਚਣੀ ਪਾਠਕ ਦਾ ਕਾਰਜ ਹੈ:

> ਇਹ (ਸਾਹਿਤ) ਇਕ ਅਜਿਹਾ ਸ਼ੀਸ਼ਾ ਹੈ ਜੋ ਯਥਾਰਥ ਨੂੰ ਇੱਕ ਵਿਸ਼ੇਸ਼ ਕੋਣ ਤੋਂ ਪ੍ਰਤਿਬਿੰਬਤ ਕਰਦਾ ਹੈ, ਇਕ ਟੁੱਟਿਆ ਹੋਇਆ ਸ਼ੀਸ਼ਾ ਹੈ, ਜਿਹੜਾ ਯਥਾਰਥ ਦੇ ਅਕਸ ਨੂੰ ਟੋਟਿਆਂ ਵਿੱਚ ਪ੍ਰਤਿਬਿੰਬਤ ਕਰਦਾ ਹੈ ਅਤੇ ਓਨਾ ਹੀ ਸਾਰਥਕ ਹੈ ਜਿੰਨਾ ਇਹ ਪ੍ਰਤਿਬਿੰਬਤ ਨਹੀਂ ਕਰਦਾ ਜਾਂ ਕਰਦਾ ਹੈ। ....ਜੇ ਪ੍ਰਤਿਬੰਬ ਪੂਰੀ ਤਰ੍ਹਾਂ ਯਥਾਰਥ ਨਾਲ ਮੇਲ ਖਾਂਦਾ ਹੈ ਤਾਂ ਇਹ ਇੰਨਬਿੰਨ ਯਥਾਰਥ ਵਾਂਗ ਹੋ ਜਾਵੇਗਾ, ਯਥਾਰਥ ਦਾ ਬਿੰਬ ਨਹੀਂ ਰਹੇਗਾ।[1]

ਪਾਠਕ ਬਿੰਬ ਦੀ ਪੁਨਰ-ਉਸਾਰੀ ਦਾ ਕੰਮ ਸਿਰਫ ਸਾਹਿਤਕ ਕਿਰਤ ਦੇ ਸ੍ਰੋਤਾਂ ਤੱਕ ਮਹਿਦੂਦ ਨਹੀਂ ਰਹਿੰਦਾ, ਸਗੋਂ ਚੇਤਨਾ ਦੇ ਹੋਰ ਰੂਪਾਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਕਰਦਾ ਹੈ।ਇਸੇ ਲਈ ਪਾਠਕ ਵੀ ਲੇਖਕ

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* ਖੋਜਾਰਥੀ, ਪੰਜਾਬੀ ਅਧਿਐਨ ਸਕੂਲ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਚੰਡੀਗੜ੍ਹ

ਹੈ।ਸਾਹਿਤ ਦਾ ਉਦੇਸ਼ਾਤਮਕ ਕਾਰਜ ਪਾਠਕ ਨੂੰ ਚੇਤੰਨ ਕਰਨਾ, ਇੱਕ ਵਿਸ਼ੇਸ਼ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਸਮਾਜਕ ਯਥਾਰਥ ਦੀ ਸੰਵੇਦਨਸ਼ੀਲ ਸਿਰਜਣਾ ਕਰਨਾ ਹੈ।ਜਾਰਜ ਥਾਮਨ ਦੇ ਅਨੁਸਾਰ:

> ਕਲਾ ਦੀ ਦੁਨੀਆ ਇੱਕ ਚੇਤੰਨ ਕਲਪਨਾ ਦੀ ਦੁਨੀਆ ਹੈ ਅਤੇ ਇਸ ਲਈ ਜਦੋਂ ਅਨੁਭਵੀ ਗਿਆਨ ਦੇ ਖੇਤਰ ਵਿੱਚੋਂ ਮਟੀਰੀਅਲ ਲੈਂਦਾ ਹੈ ਤਾਂ ਕਲਾਕਾਰ ਦੀ ਸੋਚ ਉਚੇਰੇ ਪੱਧਰ ਦੀ ਹੁੰਦੀ ਹੈ।ਉਸਦਾ ਕਾਰਜ ਆਪਣੇ ਪਿਛਲਿਆਂ ਨੂੰ ਕਲਪਨਾ ਦੀ ਦੁਨੀਆ ਵਿੱਚ ਲੈ ਕੇ ਜਾਣਾ ਹੁੰਦਾ ਹੈ।ਜਿੱਥੇ ਉਹਨਾਂ ਨੂੰ ਭਾਵੁਕ ਮੁਕਤੀ ਮਿਲਦੀ ਹੈ ਅਤੇ ਸੱਚਾਈ ਨਾਲ ਸੰਘਰਸ਼ ਕਰਨ ਲਈ ਤਾਜ਼ਾ ਤਾਕਤ ਮਿਲਦੀ ਹੈ।[2]

ਸਾਹਿਤਕਾਰ ਸਮਾਜ ਦਾ ਹਿੱਸਾ ਹੈ।ਉਸਦੀ ਚੇਤਨਾ ਨੂੰ ਸਮੁੱਚੀ ਸਮਾਜਕ ਚੇਤਨਾ ਹੀ ਘੜਦੀ ਹੈ।ਇਤਿਹਾਸਕ, ਰਾਜਨੀਤਕ, ਆਰਥਿਕ ਅਤੇ ਸਮਾਜਕ ਖੇਤਰ ਵਿੱਚ ਚੱਲ ਰਹੀ ਜਮਾਤੀ ਜੱਦੋ-ਜਹਿਦ ਦੇ ਠੋਸ ਸਬੰਧ ਅਤੇ ਅਮੂਰਤ ਖਾਕਾ ਉਸਦੇ ਸਾਹਮਣੇ ਮੌਜੂਦ ਹੁੰਦਾ ਹੈ।ਉਹ ਆਪਣੀ ਸਿਰਜਣਸ਼ੀਲਤਾ ਦਾ ਪ੍ਰਭਾਵ ਇਸੇ ਸੰਦਰਭ ਤੋਂ ਹੀ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ।ਕਲਾ ਸਿਰਫ਼ ਜ਼ਿੰਦਗੀ ਦਾ ਪੁਨਰ ਉਤਪਾਦਨ ਨਹੀਂ ਕਰਦੀ, ਸਗੋਂ ਇਸਨੂੰ ਘੜਦੀ ਵੀ ਹੈ।[3] ਲੋਕ ਕਾਲਪਨਿਕ ਨਾਇਕ ਅਤੇ ਨਾਇਕਾਵਾਂ ਦੀ ਤਰਜ਼ 'ਤੇ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਨੂੰ ਤਬਦੀਲ ਕਰਦੇ ਹਨ।ਹਿੰਦੀ ਸਾਹਿਤ ਦਾ ਪ੍ਰਸਿੱਧ ਗਲਪਕਾਰ ਮੁਨਸ਼ੀ ਪ੍ਰੇਮਚੰਦ ਸਾਹਿਤ ਦੇ ਉਦੇਸ਼ ਅਤੇ ਇਸ ਦੇ ਨਿਰਧਾਰਤ ਪ੍ਰਕਾਰਜੀ ਚਰਿੱਤਰ 'ਤੇ ਇੰਝ ਰੋਸ਼ਨੀ ਪਾਉਂਦਾ ਹੈ:

> ਮੈਨੂੰ ਇਹ ਕਹਿਣ ਵਿੱਚ ਕੋਈ ਝਿਜਕ ਨਹੀਂ ਹੈ ਕਿ ਮੈਂ ਹੋਰ ਚੀਜ਼ਾਂ ਦੀ ਤਰ੍ਹਾਂ ਕਲਾ ਨੂੰ ਵੀ ਉਪਯੋਗਤਾ ਦੀ ਤੱਕੜੀ ਵਿੱਚ ਤੋਲਦਾ ਹਾਂ।ਬੇਸ਼ੱਕ ਕਲਾ ਦਾ ਉਦੇਸ਼ ਸੁਹਜ ਪ੍ਰਵਿਰਤੀ ਦੀ ਪ੍ਰਸ਼ਟੀ ਕਰਨਾ ਹੈ ਅਤੇ ਇਹ ਸਾਡੇ ਅਧਿਆਤਮਕ ਆਨੰਦ ਦੀ ਕੁੰਜੀ ਹੈ: ਪਰ ਅਜਿਹਾ ਕੋਈ ਆਨੰਦ ਨਹੀਂ, ਜੋ ਆਪਣੀ ਉਪਯੋਗਤਾ ਦਾ ਪੱਖ ਨਾ ਰੱਖਦਾ ਹੋਵੇ।ਆਨੰਦ ਆਪਣੇ ਆਪ ਇੱਕ ਉਪਯੋਗਤਾ-ਯੁਕਤ ਵਸਤੂ ਹੈ।[4]

ਦੂਜੇ ਪਾਸੇ ਸਾਹਿਤ ਨੂੰ ਬਾਕੀ ਚੇਤਨਾ ਦੇ ਰੂਪਾਂ ਤੋਂ ਤੋੜ ਕੇ ਨਿਰੋਲ ਸੁਹਜਾਤਮਕ ਪ੍ਰਕਾਰਜ ਤੱਕ ਘਟਾਇਆ ਜਾਂਦਾ ਹੈ।ਇਹ 'ਕਲਾ, ਕਲਾ ਲਈ' ਦੇ ਨਾਹਰੇ ਦਾ ਹੀ ਰੂਪ ਹੈ।ਸਾਹਿਤ ਦਾ ਕੰਮ ਆਪਣੀਆਂ ਵਿਸ਼ੇਸ਼ ਜੁਗਤਾਂ ਨਾਲ ਬਿੰਬ ਸਿਰਜਣਾ ਹੈ।ਇਹੀ ਜੁਗਤਾਂ ਦਾ ਸਫਲ ਨਿਭਾਅ ਸਾਹਿਤਕਾਰ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਹੈ।ਇਸੇ ਨੂੰ ਲੈ ਕੇ ਸਾਹਿਤਕ ਆਲੋਚਨਾ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਰੂਪਵਾਦੀ ਆਲੋਚਨਾ ਦੀ ਧਾਰਾ ਵੀ ਚੱਲੀ।ਸਾਹਿਤ ਦਾ ਉਦੇਸ਼ ਉਸਦੀ ਸਾਹਿਤਕਤਾ ਹੈ।ਪਾਠਕ ਅਤੇ ਆਲੋਚਲਕ ਨੂੰ ਵੀ ਆਪਣਾ ਸਫ਼ਰ ਉਸ ਸਾਹਿਤਕਤਾ ਤੱਕ ਹੀ ਸੀਮਤ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।ਸਾਹਿਤ ਸਿਰਫ਼ ਆਨੰਦ ਦੀ ਵਸਤੂ ਹੈ।ਪਰ ਇਹ ਅਨੰਦ ਨੂੰ ਅਮੂਰਤ ਪ੍ਰਵਰਗ ਦੇ ਤੌਰ ਪਰਿਭਾਸ਼ਤ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ।ਇਹ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਸਾਹਿਤ ਦਾ ਰਾਜਨੀਤਕ ਅਤੇ ਸਮਾਜ-ਸ਼ਾਸ਼ਤਰੀ ਉਦੇਸ਼ ਨਹੀਂ ਹੁੰਦਾ।ਇਹ ਇੱਕ ਪੱਖੀ ਧਾਰਨਾ ਹੈ।ਸਾਹਿਤ ਨੇ ਸੁਹਜ ਤ੍ਰਿਪਤੀ ਦਾ ਉਦੇਸ਼ ਵੀ ਰਾਜਨੀਤਕ ਅਤੇ ਸਮਾਜ-ਸ਼ਾਸਤਰੀ ਪਹੁੰਚ ਨਾਲ ਜੁੜ ਕੇ ਹੀ ਪੂਰਣਾ ਹੁੰਦਾ ਹੈ।ਸਾਹਿਤਕ ਕਿਰਤ ਅਸਲ ਦੀਆਂ ਨਿਸ਼ਚਿਤ ਉਤਪਾਦਤ ਪ੍ਰਤਿਨਿਧਤਾਵਾਂ ਦਾ ਕਾਲਪਨਿਕ ਵਸਤੂ ਦੇ ਤੌਰ 'ਤੇ ਉਤਪਾਦਨ ਹੈ।[5]

ਸਾਹਿਤ ਵਿੱਚ ਸਮਾਜਕ ਸੰਸਥਾਵਾਂ ਵਿਚ ਸਮਾਜਕ ਸਬੰਧਾਂ ਦੀ ਤਸਵੀਰਕਸ਼ੀ ਹੁੰਦੀ ਹੈ।ਬਾਲਜ਼ਾਕ ਦੇ ਨਾਵਲਾਂ ਵਿੱਚ ਉਭਰ ਰਹੀ ਬੁਰਜੁਆਜੀ ਦੇ ਨੈਤਿਕ ਵਿਤਚਾਰ ਦੀ ਤਸਵੀਰ ਮਿਲਦੀ ਹੈ।ਅਜੀਤ ਕੌਰ ਅਤੇ ਸੁਖਬੀਰ ਦੇ ਨਾਵਲਾਂ ਵਿੱਚ ਸ਼ਹਿਰੀ ਮੱਧ-ਸ਼੍ਰੇਣੀ ਦੇ ਸਮਾਜਕ ਸਬੰਧਾਂ ਦਾ ਗਲਪੀ ਚਿੱਤਰ ਹੈ।ਇਸ ਵਿੱਚ ਲੇਖਕ ਦਾ ਦ੍ਰਿਸ਼ਟੀ-ਬਿੰਦੂ ਵੀ ਕਾਰਜਸ਼ੀਲ ਰਹਿੰਦਾ ਹੈ।ਕਲਾ ਸਮਾਜ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਇਕ ਹਿੱਸਾ ਹੈ।

ਸਾਹਿਤ, ਇਤਿਹਾਸ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦਾ ਸਬੰਧ ਬਹੁਤ ਗੁੰਝਲਦਾਰ ਹੈ।ਸਾਹਿਤ ਆਪਣੇ ਆਪ ਇਤਿਹਾਸਕ ਪਲਾਂ ਦੇ ਕੁਝ ਵਿਸ਼ੇਸ਼ ਪਹਿਲੂਆਂ ਦਾ ਵਿਸ਼ੇਸ਼ ਵਿਧੀ ਨਾਲ ਦਸਤਾਵੇਜ਼ ਹੁੰਦਾ ਹੈ।ਸਾਹਿਤ ਜਿੱਥੇ ਇਤਿਹਾਸ ਪ੍ਰਸੰਗ ਵਿੱਚ ਠੋਸ ਰੂਪ ਧਾਰਦਾ ਹੈ, ਉਥੇ ਇਹ ਉਸੇ ਇਤਿਹਾਸ ਦਾ ਨਿਸ਼ੇਧ ਵੀ ਕਰਦਾ ਹੈ।ਵਾਰਸ ਦੀ ਹੀਰ ਜਿੱਥੇ ਮੱਧਯੁੱਗੀ ਸਾਮੰਤੀ ਸਬੰਧਾਂ ਦੇ ਯਥਾਰਥ ਵਿੱਚੋਂ ਆਪਣਾ ਰਚਨਾ ਵਸਤੂ ਗ੍ਰਹਿਣ ਕਰਦੀ ਹੈ, ਨਾਲ ਹੀ ਉਥੇ ਇਹ ਉਹਨਾਂ ਸਾਮੰਤੀ ਸਬੰਧਾਂ ਦੇ ਖਿਲਾਫ਼ ਇਸ਼ਕ ਦੇ ਮੁਹਾਵਰੇ ਵਿੱਚ ਬਗਾਵਤ ਵੀ ਕਰਦੀ ਹੋਈ ਉਹਨਾਂ ਨੂੰ ਰੱਦ ਵੀ ਕਰਦੀ ਹੈ।ਦਾਰਸ਼ਨਿਕ ਅਤੇ ਵਿਚਾਰਧਾਰਕ ਵਸਤੂ, ਆਪਣੇ ਪੂਰੇ ਸੰਦਰਭ ਵਿੱਚ ਕਲਾਤਮਕ ਡੂੰਘਾਈ ਨੂੰ ਵਧਾਉਂਦੇ ਹਨ, ਕਿਉਂਕਿ ਇਹ ਕਲਾਤਮਕ ਮੁੱਲਾਂ ਦੀ ਪੁਸ਼ਟੀ ਕਰਦੇ ਹਨ, ਰਚਨਾਕਾਰ ਦੇ ਪ੍ਰਵੇਸ਼ ਅਤੇ ਪਹੁੰਚ ਦੀ ਸੀਮਾ ਨੂੰ ਵਧਾਉਂਦੇ ਹਨ।[6] ਗਲਪ ਵਿਸ਼ੇਸ਼ ਇਤਿਹਾਕਸ ਬਿਰਤਾਂਤ ਦਾ ਵੀ ਨਿਖੇਧ ਕਰਦਾ ਹੈ।ਇਤਿਹਾਕਸ ਨਾਵਲ ਇਸ ਦੀ ਪ੍ਰਮੁੱਖ ਉਦਾਹਰਨ ਹੈ।ਸਾਹਿਤ ਆਪਣੀ ਪਰਿਭਾਸ਼ਾ ਅਨੁਸਾਰ ਸੌਂਦਰਜ ਅਨੁਭਵ ਅਤੇ ਮੁਕਤੀ ਬੋਧ ਦੇਣ ਲਈ ਵਚਨ-ਬੱਧ ਹੈ।ਇਸ ਲਈ ਇਸ ਦੇ ਹਰ ਰੂਪ ਨੇ ਆਪਣੇ ਵਕਤ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਪ੍ਰਤਿਬਿੰਬਤ ਵੀ ਕਰਨਾ ਹੈ ਅਤੇ ਉਸ ਤੋਂ ਮੁਕਤੀ ਵੀ ਹਾਸਲ ਕਰਨੀ ਹੈ।ਇਉਂ ਸਾਹਿਤ ਦਾ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਸਬੰਧ ਕੁੱਝ ਵਿਰੋਧਭਾਸੀ ਜਾ ਉਸੇ ਵੇਲੇ ਵਿਰੋਧੀ ਅਤੇ ਸੰਗਤ ਵਾਲਾ ਹੈ।ਮੁਕਤੀ ਭਾਵ ਦੇਣ ਲਈ ਵੀ ਸਾਹਿਤ ਕੁੱਝ ਬੱਝੇ ਕੋਡਾਂ ਅਨੁਸਾਰ ਆਪਣਾ ਸਨੇਹਾ ਪਹੁੰਚਾਉਂਦਾ ਹੈ।[7]

ਸਾਹਿਤਕ ਕਿਰਤ ਨੂੰ ਇੱਕ ਚਿਹਨ ਪ੍ਰਬੰਧ ਮੰਨਦੇ ਹੋਏ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਇਸ ਦੇ ਸਬੰਧਾਂ 'ਤੇ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ।ਸਾਹਿਤਕ ਪਾਠ ਆਪਣਾ ਸੰਚਾਰ ਇੱਕ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਕਾਰ ਦੇ ਕੋਡ ਪ੍ਰਬੰਧ ਨਾਲ ਕਰਦਾ ਹੈ।ਇਹ ਕੋਡ ਪ੍ਰਬੰਧ ਕੋਈ ਅਮੂਰਤ ਅਤੇ ਨਿਰਪੇਖ ਕੋਡ ਪ੍ਰਬੰਧ ਨਹੀਂ ਬਲਕਿ ਇਹ ਸਮਾਜਕਸੱ ਭਿਆਚਾਰ ਅਰਥ ਪ੍ਰਬੰਧ ਦੀ ਚਾਲ ਦੇ ਅਨੁਸਾਰੀ ਉਸਰਨ ਵਾਲਾ ਕੋਡ ਪ੍ਰਬੰਧ ਹੈ।ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਚਿਹਨਕ ਵੀ ਵੱਖੋ ਵੱਖਰੇ ਹਨ, ਜਿਹਨਾਂ ਦੀ ਅਰਥ ਸੰਚਾਰਨ ਦੀ ਯੋਗਤਾ ਇਸ ਸਮਾਜਕ ਸੱਭਿਆਚਾਰਕ ਪ੍ਰਬੰਧ ਵਿੱਚ ਹੀ ਹੋਂਦ ਰੱਖਦੀ ਹੈ।ਵਿਚਾਰਧਾਰਾ ਸਿਗਨੀਫਾਇਰ ਅਤੇ ਸਾਹਿਤਕ ਸਿਗਨੀਫਾਇਰ ਭਾਵੇਂ ਇੱਕੋ ਸਮਾਜਕ ਅਤੇ ਰਾਜਨੀਤਕ ਪ੍ਰਕਿਰਿਆ ਵਿੱਚੋਂ ਆਏ ਹੋਣ ਕਾਰਨ ਕੁਝ ਸਾਂਝ ਰੱਖਦੇ ਹਨ, ਪਰ ਸਾਹਿਤਕ ਕਿਰਤ ਵਿਚ ਲੇਖਕ ਵੱਲੋਂ ਬਣਾਏ ਨਵੇਂ ਜੋੜਾਂ ਅਤੇ ਜੁਗਤਾਂ ਕਾਰਨ ਸਾਹਿਤਕ ਸਿਗਨੀਫਾਇਰ ਵਿਚਾਰਧਾਰਕ ਸਿਗਨੀਫਾਇਰ ਨਾਲੋਂ ਅੱਡ ਹੋ ਜਾਂਦਾ ਹੈ ਅਤੇ ਇਹ ਆਪਣੀ ਸਾਪੇਖ-ਸੁਤੰਤਰ ਹਸਤੀ ਹਾਂਸਲ ਕਰ ਲੈਂਦਾ ਹੈ।[8]

ਸਾਹਿਤ ਕਿਰਤ ਵਿੱਚ ਕਈ ਵਾਰ ਵਿਚਾਰਧਾਰਾ ਦਾ ਗਲਬਾ ਉਸਦੇ ਸੰਗਠਨ ਨੂੰ ਭੰਗ ਕਰ ਦਿੰਦਾ ਹੈ।ਉਹ ਸਾਹਿਤਕ ਕਿਰਤ ਨਾ ਹੋ ਕੇ ਪ੍ਰਚਾਰ ਦੇ ਕਰੀਬ ਪਹੁੰਚ ਜਾਂਦੀ ਹੈ।ਜਸਵੰਤ

ਕੰਵਲ ਦੇ ਕਈ ਨਾਵਲਾਂ ਵਿੱਚ ਅਜਿਹਾ ਹੁੰਦਾ ਹੈ ਜਦੋਂ ਪਾਤਰ ਦੀ ਸਹਿਜ ਬਿਰਤੀ ਨਹੀਂ ਬੋਲ ਰਹੀ ਹੁੰਦੀ ਸਗੋਂ ਨਾਵਲਕਾਰ ਦਾ ਆਦਰਸ਼ ਬੋਲ ਰਿਹਾ ਹੁੰਦਾ ਹੈ। ਸਰਬ ਗਿਆਤਾ ਬਿਰਤਾਂਤਕਾਰ ਦੇ ਸਬੰਧ ਅਜਿਹਾ ਖਤਰਾ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਸੰਗਠਨਕਾਰੀ ਨੇਮਾਂ ਅਤੇ ਕਥਾਨਕ ਦੇ ਹਿੱਸਿਆਂ ਵਿੱਚ ਖਿੱਲਰੀ ਪਈ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਉਸਦਾ ਥੀਮ ਦੀ ਲੜੀ ਵਿੱਚ ਗੁੰਦਿਆ ਹੋਣਾ ਲਾਜ਼ਮੀ ਹੈ। ਵਸਤੂ ਵੇਰਵਿਆਂ ਵਿੱਚ ਰਚੀ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਜੋ ਕਿਰਤ ਦੀ ਸਮੁੱਚਤਾ ਦਾ ਅਭਿੰਨ ਅੰਗ ਲੱਗੇ। ਇਸ ਦੀ ਸਭ ਤੋਂ ਪ੍ਰਮੁੱਖ ਉਦਾਹਰਣ ਗੁਰਦਿਆਲ ਸਿੰਘ ਦੇ ਨਾਵਲ ਹਨ, ਜੋ ਨਾਵਲੀ ਸਥਿਤੀਆਂ ਵਿੱਚੋਂ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਉਘਾੜਦਾ ਹੈ। ਮੈਨੇਜਰ ਪਾਂਡੇ ਇਸ ਸਬੰਧੀ ਲਿਖਦਾ ਹੈ।[9]

ਵਿਚਾਰਧਾਰਾ ਇੱਕ ਅਮੂਰਤ ਪ੍ਰਬੰਧ ਹੈ ਜਦਕਿ ਗਲਪੀ ਪਾਠ ਠੋਸ ਹੋਂਦ ਹੈ। ਇਸ ਦੇ ਸਬੰਧਾਂ ਨੂੰ ਮਕਾਨਕੀ ਤੌਰ 'ਤੇ ਪਰਿਭਾਸ਼ਤ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਗਲਪ ਚਿਨ੍ਹਕੀ ਕਾਰਜ ਹੈ। ਚਿਹਨੀ ਵਿਹਾਰ ਅਰਥ ਸਿਰਜਣ ਵਿਹਾਰ ਹੈ ਅਤੇ ਅਰਥ ਸਿਰਜਣ ਵਿਹਾਰ ਵਿਚਾਰਧਾਰਾ ਦੇ ਭੇਡ ਦੀ ਉਪਜ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਦੀ ਅਮੂਰਤਤਾ ਗਲਪ ਦੀ ਕਾਰਜ ਵਿਧੀ ਸੰਗਠਨਕਾਰੀ ਨੇਮਾਂ ਤੋਂ ਲੈ ਕੇ ਵਸਤੂ ਦੇ ਪ੍ਰਕਾਰਜ ਵਿੱਚ ਕ੍ਰਿਆਸ਼ੀਲ ਹੁੰਦੀ ਹੈ। ਜਿਸਨੂੰ ਕਿ ਇਕ ਬੋਧਿਕ ਮਸ਼ਕਤ ਨਾਲ ਹੀ ਵੱਖ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਨਾਵਲ ਨੂੰ ਬੁਰਜੁਆ ਦੇ ਉਥਾਨ ਦੇ ਦੌਰ ਨਾਲ ਜੋੜਿਆ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਸਮੇਂ ਹੀ ਵਿਚਾਰਧਾਰਾ ਪਦ ਦਾ ਵੀ ਆਰੰਭ ਹੋ ਰਿਹਾ ਸੀ। ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਬਿਰਤਾਂਤਕ ਗਲਪ ਦਾ ਅਧਿਐਨ ਕਈ ਬਿੰਦੂਆਂ 'ਤੇ ਮਿਲਦਾ ਹੈ। ਆਮ ਤੌਰ 'ਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਸਾਹਿਤਕ ਅਧਿਐਨ ਦਾ ਉਦੇਸ਼ ਇਕ ਪਾਸੇ ਤਾਂ ਸਾਹਿਤਕ ਖੇਤਰ (ਜਿਸ ਵਿਚ ਬਿਰਤਾਂਤਕ ਤਕਨੀਕਾਂ ਦੇ ਨਾਲ ਨਾਲ ਲੇਖਕ ਅਤੇ ਪ੍ਰਕਾਸ਼ਕ ਸਮੂਹ ਵੀ ਸ਼ਾਮਲ ਹਨ) ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਮਨੋਵਿਗਿਆਨਕ ਅਤੇ ਸਮਾਜਕ, ਆਰਥਕ ਖੇਤਰ ਅਤੇ ਪੱਖਾਂ ਦੇ ਸਬੰਧਾਂ ਨੂੰ ਲੱਭਣਾ ਹੈ। ਕਲਾਕਾਰ ਵਾਸਤਵ ਦੀ ਭ੍ਰਾਂਤੀ ਪੇਸ਼ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਅਰਥਾਂ ਨੂੰ ਪੈਦਾ ਕਰਨ ਲਈ ਸਾਹਿਤ ਦਾ ਉਤਪਾਦਨ ਕਰਦਾ ਹੈ। ਬੁਰਜੁਆਜ਼ੀ ਦੀਆਂ ਪ੍ਰੰਪਰਾਗਤ ਜੁਗਤਾਂ 'ਤੇ ਵਾਰ ਕਰਨ ਦਾ ਮਤਲਬ ਹੈ ਕਿ ਉਸ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਸਿੱਧੇ ਅਸਿੱਧੇ ਪ੍ਰਚਾਰ ਨੂੰ ਖੁੰਢਾ ਕਰਨਾ। ਇਸ ਦ੍ਰਿਸ਼ਟੀ ਨੂੰ ਮੁੱਖ ਰੱਖਕੇ ਬ੍ਰੈਖਤ ਨੇ ਭਰਾਂਤੀ ਯੁਕਤ ਮੰਚ ਨੂੰ ਰੱਦ ਕਰ ਦਿੱਤਾ ਸੀ।[10]

ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਮਿੱਥਕ ਚੇਤਨਾ ਮੰਨਣ ਦੀ ਧਾਰਨਾ ਦੇ ਨਾਲ ਇਹ ਵਿਸ਼ਵਾਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਵਿਚਾਰਧਾਰਾ ਵੀ ਆਪਣੀ ਪ੍ਰਤੀਤੀ ਪ੍ਰਵਚਨੀ ਜਾਂ ਗਾਲਪਨਿਕ ਤਕਨੀਕਾਂ ਨਾਲ ਹੀ ਕਰਵਾਉਂਦੀ ਹੈ। ਗਲਪ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਵਿੱਚ ਯਥਾਰਥ ਦੀ ਸਿਰਜਣਾ ਦੀ ਬੁਨਿਆਦੀ ਸਾਂਝ ਹੈ। ਲੇਖਕ ਅਤੇ ਵਿਚਾਰਧਾਰਕ ਯਥਾਰਥ ਨਾਲ ਛੇੜ-ਛਾੜ ਕਰਦੇ ਹਨ। ਉਸ ਦੀ ਸਤਹੀ ਤਸਵੀਰ ਨੂੰ ਉਲਝਾ ਦਿੰਦੇ ਹਨ। ਅਸਲ ਵਿੱਚ ਇਹ ਧਾਰਨਾਵਾਂ ਦੀ ਅੰਸ਼ਕ ਹੀ ਮਹੱਤਤਾ ਹੈ। ਪਾਠ ਵਿੱਚ ਵਿਚਾਰਧਾਰਾ ਪਾਠਗਤ ਅਤੇ ਪਾਠ ਤੋਂ ਜ਼ਿਆਦਾ, ਵਿਸ਼ਾ ਵਸਤੂ ਅਤੇ ਇਸ ਦੇ ਉਤਪਾਦਨ ਦੀ ਸਿਥਤੀ ਵਿਚ ਇਕ ਰਿਸ਼ਤਾ ਹੁੰਦੀ ਹੈ, ਜਿਹੜੇ ਬਾਹਰੀ ਹੁੰਦੇ ਹਨ ਅਤੇ ਜਿਹਨਾਂ ਦੀਆਂ ਜੜ੍ਹਾਂ ਇਤਿਹਾਸਕ ਅਤੇ ਸਮਾਜਕ ਯਥਾਰਥ ਵਿਚ ਹੁੰਦੀਆਂ ਹਨ। ਪ੍ਰਵਚਨ ਵਿਚ ਵਿਚਾਰਧਾਰਾਈ ਮੌਜੂਦਗੀ ਕੋਈ ਪਾਠ ਦੀ ਸਰਵਵਿਆਪਕ ਸੰਪਤੀ ਤੋਂ ਮਿਲ ਕੇ ਨਹੀਂ ਬਣੀ ਹੁੰਦੀ, ਬਲਕਿ ਪਾਠ ਅਤੇ

ਇਸਦੇ ਉਤਪਾਦਨ, ਵੰਡ ਅਤੇ ਇਸ ਦੀ ਖਪਤ ਵਿਚਲੇ ਰਿਸ਼ਤੇ ਦਾ ਪ੍ਰਬੰਧ ਹੁੰਦੀ ਹੈ।[11]

ਬਿਰਤਾਂਤ ਸ਼ਾਸ਼ਤਰ ਦੇ ਅਨੁਸ਼ਾਸ਼ਨ ਦੇ ਅੰਤਰਗਤ ਬਿਰਤਾਂਤਕ ਗਲਪ ਦੀਆਂ ਵਿਚਾਰਧਾਰਕ ਦਿਸ਼ਾਵਾਂ 'ਤੇ ਧਿਆਨ ਦੇਣ ਲਈ ਬਹੁਤ ਸਾਰੀਆਂ ਪਹੁੰਚਾਂ ਮੌਜੂਦ ਹਨ। ਇਹਨਾਂ ਪਹੁੰਚਾਂ ਦਾ ਸਬੰਧ ਸੰਰਚਨਾਵਾਦ, ਨਵ-ਮਾਰਕਸਵਾਦ, ਉੱਤਰ-ਸੰਰਚਨਵਾਦ ਅਤੇ ਉੱਤਰ-ਬਸਤੀਵਾਦ ਨਾਲ ਹੈ। ਗਲਪ ਨਾਲ ਵਿਚਾਰਧਾਰਾ ਦੇ ਸਬੰਧਾਂ ਨੂੰ ਪਰਿਭਾਸ਼ਤ ਕਰਨ ਲਈ ਆਲੋਚਕ ਨੂੰ ਇਹ ਦੇਖਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਕਿਸ ਪੱਖ ਉੱਤੇ ਜ਼ੋਰ ਦੇ ਰਿਹਾ ਹੈ। ਸਮਾਜ-ਸ਼ਾਸਤਰੀ ਪਹੁੰਚ ਗਲਪ ਦੀ ਵਿਆਖਿਆ ਸਮਾਜਕ ਸੰਸਥਾ ਦੇ ਅੰਤਰਗਤ ਕਰਦੀ ਹੈ। ਵਿਸਤ੍ਰਿਤ ਛਾਣ ਬੀਣ (Discursive Inquiries) ਮੌਜੂਦ ਪਾਠ 'ਤੇ ਧਿਆਨ ਕੇਂਦਰਿਤ ਕਰਦੀ ਹੈ। ਬਿਰਤਾਂਤ ਦਾ ਕੋਈ ਵੀ ਪੱਖ ਬਹੁਤ ਸਾਰੀਆਂ ਵਿਚਾਰਧਾਰਕ ਵਿਆਖਿਆਵਾਂ ਵੱਲ ਲਿਜਾ ਸਕਦਾ ਹੈ। ਮਨੋਵਿਗਿਆਨ ਪਹੁੰਚ ਵਿਧੀ ਪਾਠਕ ਅਤੇ ਲੇਖਕ ਦੇ ਅਵਚੇਤਨੀ ਪਹਿਲੂਆਂ 'ਤੇ ਜ਼ੋਰ ਦਿੰਦੀ ਹੈ। ਮਨੋਵਿਗਿਆਨਕ ਪੱਧਤੀ ਦੇ ਅੰਤਰਗਤ ਜਦੋਂ ਜਦੋਂ ਬਿਰਤਾਂਤ ਦੇ ਖੇਤਰ ਵਿਚ ਵਿਚਾਰਧਾਰਾ ਦੇ ਅਧਿਐਨ ਦਾ ਸਵਾਲ ਆਉਂਦਾ ਹੈ ਤਾਂ ਇਹ ਪੱਧਤੀ ਕਦੀ ਕਦਾਈਂ ਹੀ ਗਲਪ ਦੀ ਕਿਸੇ ਪ੍ਰਭਾਵੀ ਸ਼ਕਤੀ ਨੂੰ ਮਾਨਤਾ ਦਿੰਦੀ ਹੈ। ਲੇਖਕ ਨੂੰ ਦਿਨ ਖੜੇ ਸੁਪਨਸਾਜ਼ ਮੰਨਣ ਦੀ ਫਰਾਈਡ ਦੀ ਧਾਰਨਾ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਮਨੋਵਿਗਿਆਨ ਵਿਚ ਅਕਸਰ ਫਿਕਸ਼ਨ ਨੂੰ ਭਾਂਜਵਾਦ (escapeism) ਅਤੇ ਢਾਰਸ/ਤਸੱਲੀ ਦਾ ਕਾਲਪਨਿਕ ਰੂਪ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

ਗਲਪ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦਾ ਸਬੰਧ ਇੱਕੋ ਸਮੇਂ ਬਹੁਤ ਗੁੰਝਲਦਾਰ ਵੀ ਹੈ ਅਤੇ ਬਹੁਤ ਸਪੱਸ਼ਟ ਵੀ ਹੈ। ਗੁੰਝਲਦਾਰ ਇਸ ਅਰਥਾਂ ਵਿੱਚ ਹੈ ਕਿ ਗਲਪੀ ਜੁਗਤਾਂ ਦੀ ਵਰਤੋਂ ਨਾਲ ਗਲਪਕਾਰ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਕਿਵੇਂ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਸਪੱਸ਼ਟ ਇਸ ਅਰਥ ਵਿੱਚ ਕਿ ਹਰੇਕ ਗਲਪੀ ਰਚਨਾ ਮੌਜੂਦਾ ਇਤਿਹਾਸਕ ਪਲ ਦੇ ਵਿਚਾਰਧਾਰਕ ਸੰਘਰਸ਼ ਦਾ ਇੱਕ ਹਿੱਸਾ ਹੁੰਦੀ ਹੈ। ਇਹ ਵਿਚਾਰਧਾਰਕ ਸੰਘਰਸ਼ ਭਾਵੇਂ ਤਿੱਖੇ ਰੂਪ ਵਿੱਚ ਚੱਲ ਰਿਹਾ ਹੋਵੇ ਭਾਵੇਂ ਬਹੁਤ ਹੀ ਸੂਖਮ ਰੂਪ ਵਿੱਚ। ਪੰਜਾਬੀ ਗਲਪ ਦਾ ਆਰੰਭ ਹੀ ਵਿਚਾਰਧਾਰਕ ਸੰਘਰਸ਼ ਵਿੱਚੋਂ ਹੁੰਦਾ ਹੈ। ਬਰਤਾਨਵੀ/ਇਸਾਈ ਨੈਤਿਕਤਾ ਦੇ ਵਿਰੋਧ ਵਿੱਚ ਸਿੱਖ ਧਰਮ ਦੀ ਪੁਨਰ ਸੁਰਜੀਤੀ ਦਾ ਸੰਘਰਸ਼ ਪੰਜਾਬੀ ਗਲਪ ਦੀ ਸ਼ੁਰੂਆਤ ਦਾ ਮੁੱਖ ਆਧਾਰ ਬਣਦਾ ਹੈ। ਗਲਪ ਭਾਸ਼ਕ ਉਸਾਰ ਬਿਨਾਂ ਸੰਭਵ ਨਹੀਂ: ਭਾਸ਼ਕ ਉਸਾਰ ਚਿਹਨਾਂ ਬਿਨਾਂ ਸੰਭਵ ਨਹੀਂ। ਚਿਹਨ ਤੋਂ ਭਾਸ਼ਕ ਉਸਾਰ ਤੇ ਭਾਸ਼ਕ ਉਸਾਰ ਤੋਂ ਗਲਪ ਬਿਰਤਾਂਤ ਤਕ ਪੁੱਜਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਪਿੱਛੇ ਇਕ ਮਹੱਤਵਪੂਰਨ ਤੱਤ ਹੋਰ ਹੈ, ਉਹ ਹੈ ਵਿਚਾਰਧਾਰਾ। ਦੂਜੇ ਸ਼ਬਦਾਂ ਵਿਚ: ਬਿਰਤਾਂਤਕ ਵਿਚਾਰ ਦੀ ਦਸ਼ਾ-ਦਿਸ਼ਾ। ਇਸ ਦਸ਼ਾ-ਦਿਸ਼ਾ ਨੇ ਚਿਹਨਕੀ ਉਸਾਰ ਦੇ ਹੱਦ ਬੰਨੇ ਮਿੱਥਣੇ ਹੁੰਦੇ ਹਨ।[12]

ਵਿਚਾਰਧਾਰਾ ਪਾਠ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਹਾਜ਼ਰ ਹੈ ਪਰ ਪਾਠ ਦੀ ਵਿਚਾਰਧਾਰਾ ਉਸ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਾਹਿਤਕ ਜ਼ਰੂਰਤਾਂ ਦੇ ਮੁਤਾਬਕ ਘੜਦੀ ਹੈ। ਗਲਪਕਾਰ ਸਮਾਜ ਵਿੱਚ ਰਹਿੰਦਾ ਹੋਇਆ ਬਾਹਰੀ ਯਥਾਰਥ ਨੂੰ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ। ਉਸਦੇ ਮੈਂਟਲ ਰੈਲਮ ਵਿਚ ਯਥਾਰਥ ਪ੍ਰਤੀਬਿੰਬਤ ਹੁੰਦਾ ਹੈ। ਉਹ ਯਥਾਰਥ ਨਾਲ ਅਕ੍ਰਿਆਸ਼ੀਲ ਨਾ ਹੋ ਕੇ ਕ੍ਰਿਆਸ਼ੀਲ ਸਬੰਧ ਵਿਚ ਵਿਚਰਦਾ ਹੈ। ਇਤਿਹਾਸਕ ਸਭਿਆਚਾਰਕ ਅਮਲ ਵਿੱਚ ਉਸਦੀ ਚੇਤਨਾ ਯਥਾਰਥ ਨਾਲ ਪ੍ਰਤਿਕਿਰਆ ਕਰਦੀ ਹੈ। ਯਥਾਰਥ ਨੂੰ ਗ੍ਰਹਿਣ ਕਰਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਤੋਂ

ਬਾਅਦ ਜਦੋਂ ਉਹ ਇਸਦਾ ਚਿਹਨੀਕਰਨ ਕਰਦਾ ਹੈ ਤਾਂ ਇਹ ਯਥਾਰਥ ਰੇਖਕੀ ਪ੍ਰਬੰਧ ਵਿੱਚ ਨਹੀਂ ਰਹਿੰਦਾ।ਗਲਪਕਾਰ ਉਸ ਯਥਾਰਥ ਨੂੰ ਭੰਨਦਾ ਹੈ, ਉਸ ਵਿੱਚ ਪਾਠਕ ਲਈ ਵਿੱਥਾਂ ਛੱਡਦਾ ਹੈ।ਉਸਦੀ ਲਕੀਰੀ ਤੋਰ ਨੂੰ ਉਲਟਾ ਦਿੰਦਾ ਹੈ।ਉਸ ਯਥਾਰਥ ਦੀ ਘਟਨਾਵੀ ਬਿਆਨਬਾਜ਼ੀ ਤੋਂ ਪਰ੍ਹਾਂ ਪਾਤਰਾਂ ਦੁਆਲੇ ਇੱਕ ਬੁਣਤੀ ਨੂੰ ਬੁਣਿਆ ਜਾਂਦਾ ਹੈ।ਜਾਂ ਇਉਂ ਵੀ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਉਹ ਪਾਤਰਾਂ ਅਤੇ ਉਹਨਾਂ ਦੇ ਕਾਰਜਾਂ ਦੇ ਸਬੰਧ ਰਾਹੀਂ ਕਿਰਤ ਦੇ ਯਥਾਰਥ ਨੂੰ ਖੜ੍ਹਾ ਕਰਦਾ ਹੈ, ਜੋ ਕਿ ਸਮਾਜਕ ਯਥਾਰਥ ਤੋਂ ਪਰ੍ਹਾਹਿਤ ਯਥਾਰਥਕ ਰੂਪ ਹੁੰਦਾ ਹੈ।ਪਾਠ ਵਿੱਚ ਬਾਹਰੀ ਯਥਾਰਥ ਆਤਮ ਦੇ ਨੁਕਤੇ ਨਿਗਾਹ ਤੋਂ ਪੇਸ਼ ਹੋ ਰਿਹਾ ਹੁੰਦਾ ਹੈ।ਇਸ ਵਿੱਚ ਲੇਖਕ ਦੀ ਇਤਿਹਾਸਕ ਸੱਭਿਆਚਾਰਕ ਛਾਪ ਹੁੰਦੀ ਹੈ ਜੋ ਪਾਠ ਦੀ ਬੁਣਤੀ ਵਿੱਚ ਖਿਲਰੀ ਪਈ ਹੁੰਦੀ ਹੈ।ਇਸ ਪਾਠ ਬੁਣਤੀ ਵਿੱਚ ਬਹੁਤ ਸਾਰੀਆਂ ਵਿੱਥਾਂ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦੀਆਂ ਹਨ।ਇਹ ਵਿੱਥਾਂ ਹੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਵਾਹਕ ਬਣਦੀਆਂ ਹਨ।ਪੀਅਰੇ ਮੀਸ਼ੇਰੀ ਜਿਸਨੂੰ ਪਾਠ ਦਾ ਅਣਕਿਹਾ ਹਿੱਸਾ ਕਹਿੰਦਾ ਹੈ।ਟੈਰੀ ਈਗਲਟਨ ਅਨੁਸਾਰ ਪਾਠ ਨਾ ਤਾਂ ਵਿਚਾਰਧਾਰਾ ਹੁੰਦਾ ਹੈ ਅਤੇ ਨਾ ਹੀ ਵਿਚਾਰਧਾਰਾ ਦੀ ਪੇਸ਼ਕਾਰੀ।ਸਗੋਂ ਇਹ ਤਾਂ ਵਿਚਾਰਧਾਰਾ ਦੀ ਸਿਰਜਨਾ ਕਰਦਾ ਹੈ।

> ਸਾਹਿਤਕ ਟੈਕਸਟ ਵਿਚਾਰਧਾਰਾ ਵਿਚਾਰਧਾਰਾ ਦਾ ਉਸੇ ਤਰ੍ਹਾਂ ਉਤਪਾਦਨ ਕਰਦੀ ਹੈ ਜਿਵੇਂ ਨਾਟਕੀ ਪੇਸ਼ਕਾਰੀ ਟੈਕਸਟ ਦਾ ਉਤਪਾਦਨ ਕਰਦੀ ਹੈ।ਨਾਟਕੀ ਪੇਸ਼ਕਾਰੀ ਨਾਟਕੀ ਟੈਕਸਟ ਦੇ ਅੰਦਰਲੇ ਸੰਸਾਰ ਨੂੰ ਆਪਣੇ ਢੰਗ ਨਾਲ ਬਣਾ ਕੇ ਪੇਸ਼ ਕਰਦੀ ਹੈ।ਉਸੇ ਤਰ੍ਹਾਂ ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਟੈਕਸਟ ਦੇ ਸਬੰਧਾਂ ਵਿੱਚ ਵਿਚਾਰਧਾਰਾ ਟੈਕਸਟ ਦੇ ਇਤਿਹਾਸ ਨਾਲ ਸਬੰਧਾਂ ਨੂੰ ਜਾਹਰ ਕਰਦੀ ਹੈ।(Criticism and ideology ਪ.64)

ਬਾਹਰੀ ਯਥਾਰਥ ਨਾਲ ਸਬੰਧਾਂ ਦੇ ਅਰਥਾਂ ਵਿੱਚ ਹੀ ਗਲਪ ਦਾ ਵਿਚਾਰਧਾਰਕ ਕਾਰਜ ਪਿਆ ਹੈ।ਗਲਪ ਇੱਕ ਸਮੇਂ ਇਤਿਹਾਸ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਖੇਤਰਾਂ ਵਿੱਚੋਂ ਕਈ ਪ੍ਰਵਚਨਾਂ ਨੂੰ ਅਪਣਾ ਰਿਹਾ ਹੁੰਦਾ ਹੈ ਅਤੇ ਕਈ ਪ੍ਰਵਚਨਾਂ ਨੂੰ, ਜੋ ਸਮਾਜਕ ਪ੍ਰਬੰਧ ਵਿੱਚ ਹਾਸ਼ੀਏ 'ਤੇ ਹਨ, ਉਹਨਾਂ ਨੂੰ ਅਗਰਭੂਮੀ ਵਿੱਚ ਲਿਆਉਣਾ ਹੁੰਦਾ ਹੈ।ਗਲਪ ਇਤਿਹਾਸ ਦੇ ਪ੍ਰਵਚਨ ਦੇ ਨਿਸ਼ੇਧ ਅਤੇ ਸਵੀਕ੍ਰਿਤੀ ਦੇ ਦਵੰਦੀ ਕਾਰਜ ਅਧੀਨ ਵਿਚਰਦਾ ਹੈ।ਇਤਿਹਾਸ ਨਿਸ਼ਚਿਤ ਤੌਰ 'ਤੇ ਗਲਪੀ ਪਾਠ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਦਾ ਹੈ, ਸ਼ੁੱਧ ਇਤਿਹਾਸਕ ਪਾਠ ਦੇ ਬਤੌਰ ਨਹੀਂ, ਬਲਕਿ ਵਿਚਾਰਧਾਰਾ ਦੇ ਰੂਪ ਵਿੱਚ।ਇਸ ਦੀ ਹਾਜ਼ਰੀ ਗਿਣੀ-ਮਿੱਥੀ ਗੈਰ-ਹਾਜ਼ਰੀ ਦੁਆਰਾ ਤੈਅ ਕੀਤੀ ਅਤੇ ਵਿਗਾੜੀ ਗਈ ਹੁੰਦੀ ਹੈ।[13]

ਟੈਰੀ ਈਗਲਟਨ ਦਾ ਕਹਿਣਾ ਹੈ "ਗਲਪ ਕਾਲਪਨਿਕ ਇਤਿਹਾਸ ਦੀ ਸਿਰਜਨਾ ਰਾਹੀਂ ਵਾਸਤਵਿਕ ਇਤਿਹਾਸ ਦੀ ਪ੍ਰਤੀਨਿਧ ਪੇਸ਼ਕਾਰੀ ਨਹੀਂ ਕਰ ਰਿਹਾ ਹੁੰਦਾ ਬਲਕਿ ਗਲਪ ਵਿੱਚ ਇਤਿਹਾਸ ਕਾਲਪਨਿਕ ਇਸ ਕਰਕੇ ਹੁੰਦਾ ਹੈ ਕਿਉਂਕਿ ਇਹ ਵਾਸਤਵਿਕ ਦੇ ਵਿਸ਼ੇਸ਼ ਵਿਚਾਰਧਾਰਕ ਅਨੁਭਵ ਨੂੰ ਉਜਾਗਰ ਕਰਨ ਲਈ ਯਤਨਸ਼ੀਲ ਹੁੰਦਾ ਹੈ।[14] ਗਲਪ ਇਤਿਹਾਸ ਦਾ ਅੰਤਮ ਚਿਹਨਕ ਵੀ ਹੈ ਅਤੇ ਚਿਹਨਤ ਵੀ ਹੈ।ਭਾਵ ਇਹ ਆਪਣਾ ਮੁਹਾਂਦਰਾ/ਮਾਧੀਅਮ ਵੀ ਇਸੇ ਵਿੱਚੋਂ ਘੜਦਾ ਹੈ ਅਤੇ ਅਰਥਗਤ ਪੱਧਰ 'ਤੇ ਵੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦਾ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਪਾਠ ਵਿਚ ਸ਼ੁੱਧ ਰੂਪ ਵਿੱਚ ਦਾਖਲ ਨਹੀਂ ਹੁੰਦੀ। ਇਹ ਜਿਵੇਂ ਰਾਜਨੀਤਕ ਖੇਤਰ ਵਿੱਚ

ਅਮੂਰਤ ਪ੍ਰਵਰਗਾਂ, ਨਾਹਰਿਆਂ, ਸੰਕਲਪਾਂ ਦੇ ਰੂਪ ਵਿੱਚ ਕਾਰਜ ਕਰਦੀ ਹੈ, ਉਵੇਂ ਸਾਹਿਤ ਵਿੱਚ ਇਸ ਦੀ ਥਾਂ ਨਹੀਂ ਹੈ।ਮਾਸ਼ੇਰੀ ਦਾ ਦਾਅਵਾ ਹੈ ਕਿ ਸਾਹਿਤਕ ਕਿਰਤ ਅੰਤਰੀਵੀ ਤੌਰ 'ਤੇ ਅਣਮੇਲ/ਅਸੰਗਤ ਹੁੰਦੀ ਹੈ।ਇਹ ਅਸੰਗਤਾ ਕਿਰਤ ਦੇ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਅਜੀਬ ਸਬੰਧਾਂ ਵਿੱਚੋਂ ਉਪਜਦੀ ਹੈ।[15]

ਗਲਪ ਅਰਥਾਂ ਦੇ ਉਤਪਾਦਨ ਦਾ ਇੰਦਰਆਵੀ ਖੇਤਰ ਹੈ।ਇਸ ਕਰਕੇ ਸਿਆਸੀ ਅਮਲ ਗਲਪ ਰਚਨਾ ਅਰਥਾਂ ਦੀ ਮੁੱਠਭੇੜ ਰਾਹੀਂ ਆਪਣਾ ਯੋਗਦਾਨ ਪਾਉਂਦੀ ਹੈ।ਦੂਜੇ ਪਾਸੇ ਮਨੁੱਖ ਨਾਲ ਜੁੜੇ ਜਿਹੜੇ ਪੱਖ ਸੁਭਾਵਕ ਜਾਪਦੇ ਹਨ, ਨਵੀਂ ਗਲਪ ਭਾਸ਼ਾ ਉਹਨਾਂ ਨੂੰ ਮਸਲਾ ਗ੍ਰਸਤ ਬਣਾਂਦੀ ਹੈ।ਮਨੁੱਖੀ ਜੀਵਨ ਇਸ ਦਾ ਮਾਡਲ ਹੋਣ ਕਰਕੇ ਗਲਪ ਕਦੇ ਵੀ ਮਨੁੱਖੀ ਨਿਜਤਵ ਤੋਂ ਨਹੀਂ ਟੁੱਟਦਾ, ਇਸ ਨੂੰ ਨਵੇਂ ਸੰਦਰਭਾਂ ਵਿੱਚ ਪਰਿਭਾਸ਼ਤ ਕਰਦਾ ਹੈ।ਗਲਪ ਰਾਹੀਂ ਕਿਸੇ ਮਸਲੇ ਬਾਰੇ ਨਵੇਂ ਵਿਸਥਾਰ ਅਤੇ ਪਸਾਰ ਪੈਦਾ ਹੁੰਦੇ ਹਨ।[16]

ਅਲਥਿਊਸਰ ਅਨੁਸਾਰ ਵਿਚਾਰਧਾਰਾ ਦਾ ਮੁੱਖ ਕਾਰਜ ਪੁਨਰ-ਉਤਪਾਦਨ ਨੂੰ ਜਾਰੀ ਰੱਖਣਾ ਹੈ।ਗਲਪ ਵੀ ਇੱਕ ਪੱਧਰ 'ਤੇ ਇਹੀ ਕੰਮ ਕਰਦਾ ਹੈ।ਸਾਰੇ ਸਮਾਜਕ ਹਿੱਤਾਂ ਵਿੱਚ ਗਲਪ ਦੀ ਇੱਕ ਕਾਰਜਸ਼ੀਲਤਾ ਹੈ।ਅੱਜ ਦੇ ਸਮੇਂ ਵਿੱਚ ਪਾਪੁਲਰ ਨਾਵਲ ਰੀਡਰ ਨੂੰ ਇੱਕ ਭ੍ਰਾਂਤੀਮੁਲਕ ਵੱਲ ਸੰਸਾਰ ਲੈ ਕੇ ਜਾਂਦਾ ਹੈ।ਜਿੱਥੇ ਸਿਰਫ ਉਸ ਦੀ ਨਿੱਜੀ ਹੋਂਦ ਹੀ ਪ੍ਰਥਾਮਿਕ ਹੈ ਅਤੇ ਵਸਤੂ ਯਥਾਰਥ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਕਾਰਨ ਨਿੱਜੀ ਕਾਰਜ ਹਨ।ਪਾਠਕ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਹੱਲ ਵੀ ਬੜਾ ਆਦਰਸ਼ਵਾਦੀ ਅਤੇ ਮੌਕਾਮੇਲ ਢੰਗ ਦਾ ਹੈ।ਅਜਿਹਾ ਸਭ ਕੁਝ ਸਮਾਜਕ ਢਾਂਚੇ ਦੇ ਪੁਨਰ ਉਤਪਾਦਨ ਨੂੰ ਚਲਾਉਣ ਲਈ ਕੀਤਾ ਜਾਂਦਾ ਹੈ।ਪਰ ਦੂਜੇ ਪਾਸੇ ਇਸਦਾ ਪ੍ਰਤਿਉੱਤਰ ਵੀ ਹੈ।ਗਲਪ ਸਮਾਜਕ ਪੈਟਰਨਾਂ ਦਾ ਬੋਧ ਕਰਵਾ ਕੇ ਪਾਠਕ ਨੂੰ ਕਾਰਜ ਵੱਲ ਵੀ ਤੋਰਦਾ ਹੈ।ਅਜਿਹਾ ਗੁਣ ਇਸ ਵਿੱਚ ਸ਼ਾਮਲ ਵਿਚਾਰਧਾਰਕ ਬੁਣਤੀ ਦਾ ਹੈ।ਕ੍ਰਾਂਤੀਕਾਰੀ ਟੈਕਸਟ ਵੱਲੋਂ ਕ੍ਰਾਂਤੀਕਾਰੀ ਆਤਮ ਦੀ ਘਾੜਤ ਦਾ ਸੰਕਲਪ ਇਤਿਹਾਸ ਵਿੱਚ ਪਿਆ ਹੈ।ਮੈਕਸਿਮ ਗੋਰਕੀ ਦਾ ਗਲਪ ਸੰਸਾਰ ਇਸ ਦੀ ਪ੍ਰਮੁੱਖ ਉਦਾਹਰਨ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਗਲਪ ਵਿੱਚ ਸਥਾਨ, ਪਲਾਟ, ਵਾਰਤਾਲਾਪ ਅਤੇ ਪਾਤਰਾਂ ਰਾਹੀ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦੀ ਹੈ।ਗਲਪੀ ਸਪੇਸ ਵਿੱਚ ਬਹੁਤ ਕੁਝ ਲੁਕਿਆ ਅਤੇ ਜ਼ਾਹਰ ਹੁੰਦਾ ਹੈ ਜੋ ਇਕ ਖਾਸ ਸਮਾਜਕ ਰਾਜਨੀਤਕ ਸੰਦਰਭ ਵਿੱਚ ਵਿਚਾਰਧਾਰਕ ਅਰਥ ਰੱਖਦਾ ਹੈ।ਗਲਪੀ ਸਪੇਸ ਵਿੱਚ ਪੇਸ਼ ਹੋ ਰਹੇ ਜਾਇਦਾਦ ਸਬੰਧ, ਇਹਨਾਂ ਦੀ ਪ੍ਰਕਿਰਤੀ, ਵੱਖ-ਵੱਖ ਜਮਾਤਾਂ ਦਾ ਇਸ ਨਾਲ ਸਬੰਧ, ਉਹਨਾਂ ਉੱਪਰ ਮਾਲਕੀ ਅਤੇ ਗੈਰ-ਮਾਲਕੀ ਰਿਸ਼ਤੇ ਵਿਚਾਰਧਾਰਕ ਅਰਥ ਰੱਖਦੇ ਹਨ। ਜਾਇਦਾਦ ਦੀ ਮਾਲਕੀ ਖਾਸ ਅਰਥ ਰੱਖਦੀ ਹੈ।ਇਹ ਕਿਸੇ ਖਾਸ ਧਿਰ ਦੇ ਵਿਚਾਰਧਾਰਕ ਵਿਸ਼ਵਾਸ਼ ਪ੍ਰਬੰਧ ਨੂੰ ਸਮਾਜ 'ਤੇ ਲਾਗੂ ਕਰਨ ਦੀ ਜ਼ਮੀਨ ਤਿਆਰ ਕਰਦੀ ਹੈ।ਪੰਜਾਬੀ ਨਾਵਲ ਵਿੱਚ ਜਾਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਦਾ ਚਿਤਰਨ ਇਸ ਦੀ ਮਿਸਾਲ ਹੈ।ਕਿਰਤੀ ਪਾਤਰ ਵੀ ਗਲਪੀ ਸਪੇਸ ਵਿੱਚ ਜਾਇਦਾਦੀ ਪ੍ਰਬੰਧ ਦੁਆਲੇ ਹੀ ਘੁੰਮਦੇ ਹਨ।ਉਹਨਾਂ ਦੇ ਜੀਵਨ ਦੀ ਹੋਂਦ ਇਹਨਾਂ ਸਬੰਧਾਂ ਉੱਪਰ ਹੀ ਨਿਰਭਰ ਕਰਦੀ ਹੈ।

ਗਲਪਕਾਰ ਵੱਖ ਵੱਖ ਪਾਤਰਾਂ ਦੀਆਂ ਭੂਮਿਕਾਵਾਂ ਉਹਨਾਂ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ ਵਸਤੂ ਸਥਿਤੀਆਂ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਕਾਰਜ ਵਿਹਾਰ ਨੂੰ ਵਿਚਾਰਧਾਰਕ ਸੰਚਾਰ ਲਈ ਵੀ ਵਰਤਦਾ ਹੈ।ਜ਼ਿੰਦਗੀ ਦਾ ਸਮਾਜ ਪ੍ਰਤੀ ਆਪਣੇ ਮੂਲ ਵਿਧਾਨ ਦੇ ਸੰਚਾਰ ਲਈ ਵੀ ਵਰਤਦਾ ਹੈ।ਪਾਤਰ ਸਮਾਜ ਦੇ ਵਿਸ਼ਵਾਸ਼ ਪ੍ਰਬੰਧ ਵਿੱਚ ਵਿਚਰਦਾ

ਹੋਇਆ ਇਸਨੂੰ ਸਥਾਪਤ ਵੀ ਕਰਦਾ ਹੈ, ਤੋੜਦਾ ਹੈ ਜਾਂ ਆਕਰਮਕ ਵਿਦਰੋਹ ਦੀ ਸਥਿਤੀ ਵਿੱਚ ਇਸਨੂੰ ਪਾਰ (transcend) ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ। ਇਹ ਵੱਖ ਵੱਖ ਭੂਮਿਕਾਵਾਂ ਗਲਪਕਾਰ ਦੇ ਦ੍ਰਿਸ਼ਟੀਬਿੰਦੂ 'ਤੇ ਨਿਰਭਰ ਕਰਦੀਆਂ ਹਨ। ਪਾਤਰ ਬਿਰਤਾਂਤ ਵਿੱਚ ਆਪਣੇ ਸਫ਼ਰ ਦੁਆਰਾ ਨਿਰਮਤ ਹੁੰਦਾ ਹੈ। ਉਹ ਸ਼ੋਸ਼ਕ ਤੋਂ ਚੇਤੰਨ ਵਿਦਰੋਹੀ ਬਣਦਾ ਹੈ। ਸਮਾਜਕ ਹਾਲਤਾਂ ਤੋਂ ਚੇਤੰਨ ਹੁੰਦਾ ਹੈ। ਗਲਪਕਾਰ ਨੂੰ ਇਸ ਲਈ ਟਾਕਰਵੀਆਂ ਵਸਤੂ ਸਥਿਤੀਆਂ ਸਿਰਜਣੀਆਂ ਪੈਂਦੀਆ ਹਨ, ਜੋ ਉਸਦੇ ਪਾਤਰ ਨੂੰ ਵਿਕਾਸ ਦੇ ਰਾਹ ਪਾਉਣ, ਤਾਂ ਜੋ ਆਰੰਭ ਤੋਂ ਲੈ ਕੇ ਅੰਤ ਵਿੱਚ ਉਸ ਵਿੱਚ ਇਕ ਕਾਇਆਪਲਟ ਦਿਸੇ ਜਾਂ ਉਸ ਦੁਆਰਾ ਵਸਤੂ ਸਿਥਤੀਆਂ ਦੀ ਕਾਇਆਪਲਟ ਦੀ ਸੰਭਾਵਨਾ ਦਿਸੇ। ਪਾਤਰ ਦੀ ਦਿੱਖ ਵੀ ਕਿਸੇ ਮੁੱਲ ਪ੍ਰਬੰਧ ਨੂੰ ਸਥਾਪਤ ਕਰਨ ਵਿੱਚ ਹੀ ਸਹਾਈ ਹੁੰਦੀ ਹੈ। ਉਸ ਦੇ ਕੱਪੜੇ ਪਹਿਨਣ ਦਾ ਢੰਗ, ਆਦਤਾਂ ਅਤੇ ਹੋਰ ਕਾਰਜ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਸਥਿਤੀਆਂ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਅਰਥਾਂ ਦਾ ਸੰਚਾਰ ਕਰਦੇ ਹਨ। ਲੁਕਾਚ ਇਹ ਚਿਨ੍ਹਤ ਕਰਦਾ ਹੈ ਕਿ ਯਥਾਰਥਵਾਦ ਤੋਂ ਆਧੁਨਿਕਤਾਵਾਦ ਵਿੱਚ ਤਬਦੀਲੀ ਦੌਰਾਨ ਸਬਜੈਕਟ ਦੀ ਕੇਂਦਰਤਾ ਨੂੰ ਤਿਆਗ ਕੇ ਸਿਰਫ਼ ਰੂਪ ਉੱਪਰ ਹੀ ਜ਼ੋਰ ਦਿੱਤਾ ਜਾਣ ਲੱਗਾ। ਪਾਤਰ ਵਸਤੂ ਨਾਲ ਸਬੰਧਾਂ ਦੀ ਲੜੀ ਉੱਤੇ ਅਧਾਰਤ ਹੁੰਦੇ ਹਨ। ਵਾਰਤਾਲਾਪ ਉਹਨਾਂ ਢੰਗਾਂ ਵਿੱਚੋਂ ਇਕ ਪ੍ਰਮੁੱਖ ਢੰਗ ਹੈ ਜਿਸ ਰਾਹੀਂ ਉਹ ਆਪਣੇ ਪਾਤਰ ਨੂੰ ਆਪਸੀ ਸ਼ਬਦੀ ਗੱਲਬਾਤ ਰਾਹੀਂ ਵਿਕਸਿਤ ਹੋਣ ਦੀ ਆਗਿਆ ਦਿੰਦਾ ਹੈ। ਪਰ ਲਿਓਨਾਰਡ ਜੇ ਡੇਵਸ ਦਾਅਵਾ ਕਰਦਾ ਹੈ ਕਿ ਨਾਵਲਕਾਰ ਸੰਵਾਦ ਈਜਾਦ ਕਰਦਾ ਹੈ, ਅਤੇ ਉਹ ਸੰਵਾਦ ਵੀ ਰੱਖਿਆਤਮਕ ਅਤੇ ਵਿਚਾਰਧਾਰਕ ਸੰਰਚਨਾ ਵਾਲਾ ਹੁੰਦਾ ਹੈ। [17]

ਗਲਪ ਵਿੱਚ ਗਲਪਕਾਰ ਵਸਤੂ ਵੇਰਵਿਆਂ ਦੀ ਚੋਣ ਦੌਰਾਨ ਵੀ ਵਿਚਾਰਧਾਰਕ ਬੁਣਤੀ ਬੁਣਦਾ ਹੈ। ਡਾ ਬਲਦੇਵ ਸਿੰਘ ਧਾਲੀਵਾਲ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ "ਬਿਰਤਾਂਤਕ ਪ੍ਰਵਚਨ ਦੇ ਮਾਧਿਅਮ ਦੀਆਂ ਰੂਪਾਕਾਰਕ ਸੀਮਾਵਾਂ ਅਤੇ ਸੰਭਾਵਨਾਵਾਂ ਅਧੀਨ ਲੇਖਕ ਨੇ ਪਾਤਰਾਂ ਦੇ ਕਾਰਜ ਅਤੇ ਘਟਨਾਵਾਂ ਦੇ ਸਮੇਲ ਰਾਹੀਂ ਇੱਕ ਜੀਵੰਤ ਜਾਪਦੇ ਗਲਪ-ਬਿੰਬ ਦੀ ਸਿਰਜਨਾ ਕਕਰਨੀ ਹੁੰਦੀ ਹੈ। ਉਸ ਕੋਲ ਵਿਚਾਰਧਾਰਕ ਸੰਭਾਵਨਾ ਇਹ ਹੁੰਦੀ ਹੈ ਕਿ ਉਹ ਵਿਰਾਟ ਵਸਤੂ ਯਥਾਰਥ ਵਿੱਚੋਂ ਜੋ ਚਾਹੇ ਚੁਣ ਕੇ ਰਚਨਾ-ਵਸਤੂ ਬਣਾ ਸਕਦਾ ਹੈ ਅਤੇ ਚੁਣੇ ਹੋਏ ਨੂੰ ਆਪਣੀ ਕਲਪਨਾ ਰਾਹੀਂ ਮਨ-ਇੱਛਿਤ ਪ੍ਰਬੰਧ ਵਿੱਚ ਢਾਲ ਸਕਦਾ ਹੈ। ਪਰ ਸੀਮਾ ਇਹ ਹੁੰਦੀ ਹੈ ਕਿ ਆਪਣੀ ਵਿਚਾਰਧਾਰਕ ਮਨੋਰਥਪਰਕਤਾ ਹਿਤ ਗਲਪ ਬਿੰਬ ਦੀ ਜੀਵੰਤਾ ਦਾ ਘਾਣ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਅਜਿਹਾ ਕਰਨ ਦੀ ਸੂਰਤ ਵਿਚ ਉਹ ਸਾਹਿਤ ਦੇ ਖੇਤਰ ਵਿੱਚੋਂ ਬਾਹਰ ਹੋ ਜਾਵੇਗਾ। [18] ਗਲਪੀ ਬਿਰਤਾਂਤ ਦੇ ਘਟਨਾਵੀਂ ਚੱਕਰ ਵਿੱਚ ਵਿਚਾਰਧਾਰਕ ਕੜੀਆਂ ਨੂੰ ਵਿਖੰਡਤ ਕਰਦਾ ਹੈ। ਜਿਸ ਤੋਂ ਪਾਠਕ ਨੇ ਸਮੁੱਚਾ ਅਰਥ ਪ੍ਰਬੰਧ ਸਿਰਜਣਾ ਹੁੰਦਾ ਹੈ। ਘਟਨਾਵਾਂ ਦੀ ਰੇਖਕੀ ਤੋਰ ਗਲਪ ਦੀ ਵਿਚਾਰਧਾਰਕ ਬੁਣਤੀ ਨੂੰ ਖੰਡਿਤ ਕਰਦੀ ਹੈ। ਇਸ ਲਈ ਗਲਪਕਾਰ ਆਪਣੇ ਬਿਰਤਾਂਤ ਨੂੰ ਖੜਾ ਕਰਨ ਲਈ ਘਟਨਾਵਾਂ ਦਾ ਕਾਰਜ ਕ੍ਰਮ ਰੂਪਾਂਤਰਤ ਕਰਦਾ ਹੈ। ਇੱਥੇ ਦ੍ਰਿਸ਼ਟੀ-ਬਿੰਦੂ ਦਾ ਸਵਾਲ ਬਹੁਤ ਅਹਿਮ ਹੈ। ਕਿਉਂਕਿ ਗਲਪਕਾਰ ਜੋ ਵੀ ਨਾਵਲ ਵਿੱਚ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਉਹ ਖਾਸ ਅਰਥਾਂ ਦੀ ਸਿਰਜਣਾ ਲਈ ਕਰਦਾ ਹੈ। ਜਟਿਲ ਬਿਰਤਾਂਤ ਵਿੱਚ ਬਿਰਤਾਂਤਕ ਇਕਾਈਆਂ ਦੀ ਸੰਜੋਗ ਪ੍ਰਕਿਰਿਆ ਨਾਲ ਇਕ ਅਜਿਹਾ ਭਾਸ਼ਕ ਅਤੇ ਵਿਚਾਰਧਾਰਕ ਉਸਾਰ ਪੈਦਾ ਹੁੰਦਾ ਹੈ, ਜਿਸ ਵਿੱਚ ਅਨਿਸ਼ਚਿਤ ਅਤੇ ਅਦਿੱਖ ਪ੍ਰਤੀਧੁਨੀਆਂ ਸੰਰਚਿਤ ਹੋ ਉੱਠਦੀਆਂ ਹਨ ਜਿਹਨਾਂ

ਬਾਰੇ ਖੁਦ ਬਿਰਤਾਂਤਕਾਰ ਵੀ ਸੁਚੇਤ ਨਹੀਂ ਹੁੰਦਾ, ਕਿਉਂਕਿ ਉੱਸਰ ਰਹੇ ਬਿਰਤਾਂਤ ਦਾ ਆਪਣਾ ਤਰਕ ਹੈ।[19] ਵਿਸ਼ਾਲ ਵਸਤੂ ਯਥਾਰਥ ਦੀ ਸਮੱਸਿਆ ਨਾਲ ਨਜਿੱਠਣ ਲਈ ਗਲਪਕਾਰ ਫੋਕਸੀਕਰਨ ਦੀ ਜੁਗਤ ਵਰਤਦਾ ਹੈ। ਉਹ ਬਿਰਤਾਂਤਕ ਜ਼ਰੂਰਤਾਂ ਦੇ ਨਾਲ ਨਾਲ ਵਿਚਾਰਧਾਰਕ ਜ਼ਰੂਰਤਾਂ ਲਈ ਕਿਸੇ ਪਾਤਰ ਨੂੰ ਕੇਂਦਰ ਵਿੱਚ ਲੈ ਕੇ ਆਉਂਦਾ ਹੈ। ਕਿਸੇ ਘਟਨਾ ਨੂੰ ਕੇਂਦਰ ਵਿਚ ਲਿਆ ਕੇ ਸਮੁੱਚੀ ਸਥਿਤੀ ਤੋਂ ਪਰਦਾ ਚੁੱਕਦਾ ਹੈ।

ਗਲਪ ਵਿੱਚ ਪਾਤਰਾਂ ਦੀ ਵਾਰਤਾਲਾਪ ਵੀ ਇੱਕ ਖਾਸ ਢੰਗ ਨਾਲ ਪਾਠ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਸੰਚਾਰ ਦਾ ਮਾਧੀਅਮ ਬਣਦੀ ਹੈ। ਜਿਸ ਠੋਸ ਵਾਤਾਵਰਣ ਵਿੱਚ ਗਲਪਕਾਰ ਦੀ ਚੇਤਨਾ ਵਸਦੀ ਹੈ, ਉਸ ਵਿੱਚ ਭਾਸ਼ਾ ਕਦੇ ਵੀ ਇਕ-ਸਾਰ ਨਹੀਂ ਹੁੰਦੀ। ਇਸ ਦੀ ਇਕਸਾਰਤਾ ਸਿਰਫ਼ ਵਿਆਕਰਣਕ ਨਿਯਮਾਂ ਦੇ ਅਧੀਨ ਹੈ। ਇਹ ਖਾਸ ਸਮਾਜਕ ਪ੍ਰਬੰਧ ਦੀਆਂ ਸੰਰਚਨਾਵਾਂ ਨਾਲ ਗੁੰਝਲਦਾਰ ਸਬੰਧਾਂ ਵਿੱਚ ਬੱਝੀ ਹੁੰਦੀ ਹੈ। ਪਾਤਰਾਂ ਦੁਆਰਾ ਭਾਸ਼ਕ ਚਿਹਨਾਂ ਦੀ ਚੋਣ, ਕਿਸੇ ਸਮੂਹ ਦੀ ਜਾਰਗਨ, ਕਿਸੇ ਪਾਤਰ ਦੇ ਭਾਸ਼ਕ ਉਚਾਰ ਦੇ ਸੁਰ ਵੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਪ੍ਰਵਾਹ ਬਣਦੀ ਹੈ। ਗਲਪੀ ਬਿਰਤਾਂਤ ਵਿੱਚ ਸਮਾਜਕ ਸੰਸਥਾਵਾਂ ਵਿੱਚ ਵਿਚਰਦੇ ਵਿਅਕਤੀਆਂ ਦੇ ਬੋਲ ਗਲਪੀ ਸਥਿਤੀ ਵਿੱਚ ਉਹਨਾਂ ਦੀ ਸਮਾਜਕ ਸਥਿਤੀ 'ਤੇ ਰੋਸ਼ਨੀ ਪਾਉਂਦੇ ਹਨ। ਪੀੜਤ/ਦਮਿਤ ਪਾਤਰ ਹਮੇਸ਼ਾ ਨੀਵੀਂ ਸੁਰ ਵਿੱਚ ਬੋਲਦਾ ਸੁਣਿਆ ਜਾਵੇਗਾ। ਇਹ ਸਿਰਫ਼ ਖਾਸ ਸ਼ੋਸ਼ਣ ਦੀਆਂ ਹਾਲਤਾਂ ਵਿੱਚ ਹੀ ਹੁੰਦਾ ਹੈ। ਜਦੋਂ ਭਾਰੂ ਜਮਾਤ ਦੀ ਸੰਸਥਾ ਮੁਹਰੇ ਉੱਚੀ ਸੁਰ ਉਚਾਰਦਾ ਹੈ ਤਾਂ ਉਥੇ ਹੀ ਉਸਦੀ ਵਿਰੋਧ ਦੀ ਭਾਵਨਾ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੁੰਦਾ ਹੈ। ਪਾਤਰਾਂ ਦੇ ਵਾਰਤਾਲਾਪ ਵਿੱਚ ਭਾਸ਼ਕ ਉਕਤੀਆਂ ਦੀ ਅਪੂਰਣਾ-ਸੰਪੂਰਣਤਾ ਵੀ ਵਿਚਾਰਧਾਰਾ ਦੀ ਵਾਹਕ ਹੈ। ਕਿਸੇ ਸਮੇਂ ਡਰ ਵਿੱਚ ਪਾਤਰ ਪੂਰੇ ਵਾਕ ਬੋਲਣ ਤੋਂ ਅਸਮਰਥ ਹੁੰਦਾ ਹੈ। ਆਰਥਿਕ ਜਮਾਤੀ ਰੁਤਬੇ 'ਤੇ ਕਾਬਜ਼ ਪਾਤਰ ਸਾਹਮਣੇ ਨੀਵੇਂ ਰੁਤਬੇ ਵਾਲਾ ਪਾਤਰ ਅਜਿਹਾ ਵਿਵਹਾਰ ਕਰਦਾ ਹੈ। ਅਜਿਹਾ ਕਰਕੇ ਗਲਪਕਾਰ ਸਮਾਜਕ ਸੰਸਥਾਵਾਂ ਦੇ ਸਮਾਜਕ ਵਿਹਾਰ ਨੂੰ ਚਿਤਰਦਾ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਪ੍ਰਵਚਨ ਦੇ ਹਰੇਕ ਰੂਪ ਅਤੇ ਹਰ ਉਚਾਰ ਵਿੱਚ ਮੌਜੂਦ ਹੁੰਦੀ ਹੈ। ਇਸ ਲਈ ਨਾਵਲ ਵਿੱਚ ਬੋਲਦਾ ਵਿਅਕਤੀ ਹਮੇਸ਼ਾ ਹੀ ਇੱਕ ਜਾਂ ਦੂਜੇ ਪੱਧਰ 'ਤੇ ਇੱਕ ਵਿਚਾਰਧਾਰਕ (Ideologems) ਹੈ।[20]

ਇਸ ਦੀ ਖਾਸ ਉਦਾਹਰਣ ਕਿਸੇ ਵੀ ਗਲਪੀ ਬਿਰਤਾਂਤ ਵਿੱਚ ਵਿੱਚ ਪੁਲਿਸ ਅਫਸਰ ਦੀ ਭਾਸ਼ਾ ਹੈ। ਉਸ ਦੇ ਭਾਸ਼ਕ ਚਿਹਨਾਂ ਵਿੱਚ ਸੱਤਾ ਦੀ ਪ੍ਰਭੁਤਾ ਦਾ ਅਹਿਸਾਸ ਅਤੇ ਅੰਦਾਜ਼ ਕਾਰਜਸ਼ੀਲ ਰਹਿੰਦਾ ਹੈ। ਸਮਾਜਕ ਵਿਹਾਰ ਦੀ ਮੁੱਖ ਪ੍ਰਵਿਰਤੀ ਵਿਚੋਂ ਤ੍ਰਿਸਕਾਰੇ (Exclueded) ਸਮੂਹ ਦੇ ਲੋਕਾਂ ਦੇ ਵੀ ਭਾਸ਼ਾਈ ਕੋਡ ਹੁੰਦੇ ਹਨ। ਜੋ ਗਲਪੀ ਬਿਰਤਾਂਤ ਵਿੱਚ ਇੱਕ ਤਾਂ ਪਾਤਰਾਂ ਦੇ ਸੰਚਾਰ ਦਾ ਜ਼ਰੀਆ ਹੁੰਦੇ ਹਨ, ਉਥੇ ਨਾਲ ਹੀ ਸਮਾਜਕ ਵਿਵਸਥਾ ਵਿੱਚ ਪ੍ਰਚਲਤ ਵੇਰਵਿਆਂ ਦੇ ਸਾਰ ਵੱਲ ਇਸ਼ਾਰਾ ਕਰਦੇ ਹਨ। ਅਜਿਹਾ ਤਾਂ ਹੁੰਦਾ ਹੈ ਕਿਉਂਕਿ ਆਪਣੀ ਇਤਿਹਾਸਕ ਹੋਂਦ ਦੇ ਕਿਸੇ ਵੀ ਮੌਜੂਦ ਪਲ 'ਤੇ ਭਾਸ਼ਾ ਉਪਰੋਂ ਲੈ ਕੇ ਹੇਠਾਂ ਤੱਕ ਇਟਰੋਗਲੋਟ ਹੁੰਦੀ ਹੈ। ਇਹ ਵਰਤਮਾਨ ਅਤੇ ਅਤੀਤ ਦੇ ਵਿਚਕਾਰ, ਅਤੀਤ ਦੇ ਵੱਖਰੇ ਵੱਖਰੇ ਦੌਰਾਂ ਵਿਚਕਾਰ, ਵਰਤਮਾਨ ਵਿੱਚ ਵੱਖਰੇ-ਵੱਖਰੇ ਸਮਾਜਕ-ਵਿਚਾਰਧਾਰਕ ਸਮੂਹਾਂ ਵਿਚਕਾਰ, ਪ੍ਰਵਿਰਤੀਆਂ, ਸਕੂਲਾਂ, ਝੁੰਡਾਂ ਆਦਿ ਵਿਚਕਾਰ ਸਮਾਜਕ ਵਿਚਾਰਧਾਰਕ ਵਿਰੋਧਤਾਈਆਂ ਦੀ ਸਹਿਹੋਂਦ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ।[21]

ਭਾਸ਼ਾ ਕੋਈ ਸੰਚਾਰ ਦਾ ਨਿਰਪੱਖ ਮਾਧਿਅਮ ਨਹੀਂ ਹੈ।ਇਸ ਵਿੱਚ ਲੋਕਾਂ ਦੇ ਅੰਦਾਜ਼, ਉਹਨਾਂ ਦੇ ਇਰਾਦੇ ਪ੍ਰਚਲਿਤ ਹੁੰਦੇ ਹਨ।ਬਾਖਤਿਨ ਦੇ ਕਹਿਣ ਵਾਂਗ ਜਦੋਂ ਬਹੁ-ਭਾਸ਼ਾਈ ਉਕਤੀਆਂ ਗਲਪ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਦੀਆਂ ਹਨ ਤਾਂ ਇਹ ਦੋ-ਆਵਾਜ਼ੀ ਪ੍ਰਵਚਨ ਸਿਰਜਦੀਆਂ ਹਨ।ਨਾਵਲ ਸਬੰਧੀ ਬਾਖਤਿਨ ਦਾ ਕਥਨ ਇਸ ਦੀ ਪੁਸ਼ਟੀ ਕਰਦਾ ਹੈ:

ਨਾਵਲ ਵਿੱਚ ਪ੍ਰਾਥਮਿਕ ਅਤੇ ਪ੍ਰਧਾਨ ਬੋਲਦਾ ਮਨੁੱਖੀ ਜੀਵ ਹੈ।ਆਪਣੀ ਖੁਦ ਦੀ ਭਾਸ਼ਾ, ਆਪਣੇ ਖੁਦ ਦੇ ਵਿਚਾਰਧਾਰਕ ਪ੍ਰਵਚਨ ਦੇ ਨਾਲ ਬੋਲਦਾ ਵਿਅਕਤੀ ਨਾਵਲ ਦਾ ਲਾਜ਼ਮੀ ਮੰਗ ਹੈ।[22]

ਆਰਥਿਕ ਵਖਰੇਵੇਂ ਵੀ ਭਾਸ਼ਾਈ ਉਚਾਰ ਦੀ ਵਿਭਿੰਨਤਾ ਵਿੱਚ ਕਾਰਜ਼ਸ਼ੀਲ ਹੁੰਦੇ ਹਨ।ਵੋਲੋਸੀਨੋਵ ਕਹਿੰਦਾ ਹੈ:

ਆਰਥਿਕ ਸਥਿਤੀ, ਜੋ ਸਮਾਜਕ ਨਜ਼ਰੀਏ ਵਿੱਚ ਯਥਾਰਥ ਦੇ ਨਵੇਂ ਤੱਤਾਂ ਦੀ ਸ਼ੁਰਆਤ ਕਰਦੀ ਹੈ, ਜੋ ਇਸਨੂੰ ਅਰਥਪੂਰਨ ਅਤੇ ਰੋਸ਼ਨ ਬਣਾਉਂਦੀ ਹੈ, ਇਹੀ ਸਮਾਨ ਸਥਿਤੀ ਹੀ ਵਿਚਾਰਧਾਰਕ ਸੰਚਾਰ ਦੇ ਰੂਪਾਂ(ਬੌਧਿਕ, ਕਲਾਤਮਕ, ਧਾਰਮਿਕ ਆਦਿ) ਦਾ ਨਿਰਮਾਣ ਕਰਦੀ ਹੈ, ਜੋ ਆਪਣੀ ਸਥਿਤੀ ਅੰਦਰ ਚਿਹਨਾਤਮਕ ਪ੍ਰਗਟਾਵੇ ਦਾ ਰੂਪ ਧਾਰ ਲੈਂਦੇ ਹਨ।[23]

ਸਮਾਜ-ਸ਼ਾਸਤਰੀ ਅਤੇ ਬਹੁ-ਵਿਸ਼ਲੇਸ਼ਤ ਦੋਵਾਂ ਦ੍ਰਿਸ਼ਟੀਕੋਣਾਂ ਵਿੱਚ, ਸਾਹਿਤਕ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਨਿਯਮਤ ਕੋਡ ਪ੍ਰਬੰਧ ਦੇ ਵਜੋਂ ਦੇਖਿਆ ਗਿਆ ਹੈ, ਜੋ ਗਲਪੀ ਕਿਰਤ ਦੀ ਸੰਰਚਨਾ ਨੂੰ ਬੰਦ ਕਰਦੀ ਹੈ।ਗਲਪ ਤੇ ਵਿਚਾਰਧਾਰਾ ਦਾ ਰਿਸ਼ਤਾ ਤੱਤਭਾਵੀ ਵੀ ਹੈ ਅਤੇ ਗਿਆਨ-ਸ਼ਾਸਤਰੀ ਵੀ ਹੈ।ਭਾਵ ਕਿ ਗਲਪ ਦੇ ਰੂਪ ਦੇ ਜਨਮ ਅਤੇ ਵਿਕਾਸ ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਵਿੱਚ ਹੀ ਵਿਚਾਰਧਾਰਾ ਦੀ ਹੋਂਦ ਪਈ ਹੈ।ਗਲਪ ਵੀ ਵਿਅਕਤੀਵਾਦ ਅਤੇ ਉਦਾਰਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਵਿਕਾਸ ਨਾਲ ਹੀ ਆਪਣਾ ਰੂਪ ਘੜਦਾ ਹੈ।ਵਿਚਾਰਧਾਰਾ ਗਲਪ ਦੇ ਵਸਤੂ ਅਤੇ ਰੂਪ ਦੋਹਾਂ ਪੱਧਰਾਂ 'ਤੇ ਹੀ ਕਾਰਜ਼ਸ਼ੀਲ ਹੁੰਦੀ ਹੈ।

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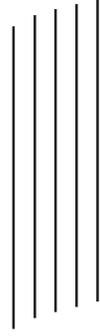
ਕਲਾ ਅਤੇ ਮਨੁੱਖ

ਪ੍ਰੋ: ਵਿਨੋਦ ਅਹੀਰ*

"ਕਲਾ ਦਾ ਉਦੇਸ਼ ਵਸਤੂਆਂ ਦੀ ਬਾਹਰੀ ਦਿੱਖ ਨੂੰ ਦਰਸਾਉਣਾ ਨਹੀਂ ਹੈ ਬਲਕਿ ਉਹਨਾਂ ਦੇ ਅੰਦਰੂਨੀ ਮਹੱਤਵ ਨੂੰ ਦਰਸਾਉਣਾ ਹੈ।"

ਅਰਸਤੂ

ਕਲਾ ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਦਾ ਅਨਿੱਖੜਵਾਂ ਅਤੇ ਮਹੱਤਵਪੂਰਨ ਹਿੱਸਾ ਰਹੀ ਹੈ। ਮਨੁੱਖ ਦੁਆਰਾ ਲਿਖਤੀ ਸ਼ਬਦਾਂ ਨਾਲ ਭਾਸ਼ਾ ਦੀ ਖੋਜ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਵੀ ਕਲਾ ਭਾਵਨਾਵਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਲਈ ਵਰਤੀ ਜਾਂਦੀ ਰਹੀ ਹੈ। ਅਜੇ ਮਨੁੱਖ ਬੋਲਣਾ ਅਤੇ ਲਿਖਣਾ ਨਹੀ ਸੀ ਸਿੱਖਿਆ ਉਦੋਂ ਤੋਂ ਹੀ ਕਲਾ ਉਸਦੇ ਮਨ ਦੇ ਭਾਵਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਦਾ ਮਧਿਆਮ ਬਣਕੇ ਉਸਦਾ ਸਾਥ ਨਿਭਾਉਂਦੀ ਆਈ ਹੈ। ਕਲਾ ਨੇ ਮਨੁੱਖ ਦੀਆਂ ਮਨ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਦੇ ਨਾਲ-ਨਾਲ ਉਸਦੇ ਰੋਜ਼ਾਨਾਂ ਜੀਵਨ ਦੀਆਂ ਗਤੀਵਿਧੀਆਂ ਨੂੰ ਵੀ ਆਸਾਨ ਬਣਾਇਆ। ਸਮੇਂ ਦੇ ਨਾਲ-ਨਾਲ ਕਲਾ ਕਲਾ ਅਤੇ ਸ਼ਿਲਪ ਦਾ ਦਾਇਰਾ ਵਿਸ਼ਾਲ ਹੁੰਦਾ ਗਿਆ। ਕਲਾ ਅਤੇ ਸ਼ਿਲਪਕਾਰੀ ਵਿਚ ਤੱਰਕੀ ਖੇਤਰ ਦੀ ਤੱਰਕੀ ਅਤੇ ਵਿਕਾਸ ਦਾ ਸੂਚਕ ਹੈ। ਜਿਵੇਂ ਮਨੁੱਖ ਆਪਣੀਆਂ ਬੁਨਿਆਦੀ ਲੋੜਾਂ ਅਤੇ ਆਰਥਿਕ ਲੋੜਾਂ ਤੋਂ ਦਿਮਾਗ ਦੀਆਂ ਲੋੜਾਂ ਵੱਲ ਵਧਦਾ ਹੈ। ਉਸੇ ਤਰ੍ਹਾਂ ਰਚਨਾਤਮਿਕਤਾ ਕਲਾ ਅਤੇ ਸ਼ਿਲਪਕਾਰੀ ਦੇ ਰੂਪ ਵਿਚ ਪ੍ਰਗਾਝ ਹੁੰਦੀ ਹੈ। ਕਿਉਂਕਿ ਕਲਾ ਭਾਵਨਾਵਾਂ ਅਤੇ ਵਿਚਾਰਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਦਾ ਉੱਤਮ ਜ਼ਰੀਆ ਬਣ ਜਾਂਦੀ ਹੈ। ਕਲਾ ਦਾ ਗਿਆਨ ਜਿਸਦੇ ਦੁਆਰਾ ਸੁਹਜ ਅਨੁਭਵ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਮਨੁੱਖ ਦੇ ਆਤਮਿਕ ਗਿਆਨ ਨੂੰ ਉੱਚਾ ਚੁੱਕਦਾ ਹੈ ਅਤੇ ਮਨੁੱਖ ਦੇ ਮਨ ਅਤੇ ਦਿਲ ਨੂੰ ਆਨੰਦ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਅਸਲ ਵਿਚ "ਕਲਾ ਰੋਜ਼ਾਨਾ ਜੀਵਨ ਦੀ ਧੂੜ ਨੂੰ ਰੂਹ ਤੋਂ ਧੋਅ ਦਿੰਦੀ ਹੈ।" ਪਿਕਾਸੋ ਨੇ ਡੂੰਘਾਈ ਨਾਲ ਇਸ ਵਿਚਾਰ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ।

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*ਅਸਿਸਟੈਂਟ ਪ੍ਰੋਫੈਸਰ ਫਾਈਨ ਆਰਟ, ਸਰਕਾਰੀ ਕਾਲਜ ਆਫ਼ ਐਜੂਕੇਸ਼ਨ, ਜਲੰਧਰ

ਕਲਾਕਾਰ ਆਮ ਤੌਰ ਤੇ ਆਲੇ-ਦੁਆਲੇ ਦੇ ਕੁਦਰਤੀ ਮਾਹੌਲ ਅਤੇ ਸਮਾਜਿਕ ਮਾਹੌਲ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੁੰਦਾ ਹੈ ਜੋ ਕਿ ਉਸਦੀ ਕਲਾ ਵਿਚ ਪ੍ਰਗਟ ਹੁੰਦਾ ਹੈ। ਉਹ ਉਹੀ ਸਿਰਜਦਾ ਹੈ ਜੋ ਉਸਦੇ ਮਨ ਨੂੰ ਛੋਹ ਜਾਂਦਾ ਹੈ। ਫਿਰ ਉਸਦੇ ਵਿਚਾਰ ਉਸਦੀਆਂ ਕਲਾਕ੍ਰਿਤਾਂ ਵਿਚ ਪ੍ਰਗਟ ਹੁੰਦੇ ਹੋਏ ਲੋਕਾਂ ਦੇ ਮਨਾਂ ਉੱਪਰ ਡੂੰਘਾ ਪ੍ਰਭਾਵ ਛੱਡਦੇ ਹਨ।

ਕਲਾ ਦਾ ਉਦੇਸ਼ ਮਨੁੱਖ ਨੂੰ ਰੋਜ਼ਾਨਾ ਜੀਵਨ ਦੇ ਕੰਮਾਂ ਦੇ ਨਾਲ-ਨਾਲ ਉਸਨੂੰ ਦੁੱਖਾਂ, ਦੁਨਿਆਵੀ ਅਤੇ ਪਦਾਰਥਵਾਦੀ ਕੰਮਾਂ ਤੋਂ ਦੂਰ ਕਰਨਾ ਅਤੇ ਉਸਨੂੰ ਆਤਮਿਕ ਸ਼ਾਂਤੀ ਅਤੇ ਤੰਦਰੁਸਤੀ ਲਈ ਈਸ਼ਵਰ ਦੇ ਨਾਲ ਜੋੜਨਾ ਵੀ ਹੈ। ਕਿਉਂਕਿ ਕਲਾ ਦਾ ਕੰਮ ਮਨੁੱਖ ਨੂੰ ਉਸਦੀ ਹਕੀਕਤ ਬਾਰੇ ਗਿਆਨ ਕਰਾਉਣਾ ਅਤੇ ਉਸਨੂੰ ਸੰਸਾਰਿਕ ਕੰਮਾਂ ਦੇ ਵਿਅਰਥ ਬੋਝ ਤੋਂ ਮੁਕਤ ਕਰਨਾ ਅਤੇ ਸੱਚ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਨਾ ਹੈ।

ਕਲਾ ਇਕ ਸਮੰਦਰ ਵਾਂਗ ਹੈ। ਜੋ ਆਪਣੇ ਵਿਚ ਸੱਚਾਈ ਅਤੇ ਸੁੰਦਰਤਾ ਦਾ ਗਿਆਨ ਸੰਜੋਏ ਬੈਠੀ ਹੈ। ਜਿਸਨੂੰ ਪਹਿਚਾਣਨ ਲਈ ਡੂੰਘੀਆਂ ਖੋਜਾਂ ਦੀ ਲੋੜ ਹੁੰਦੀ ਹੈ। ਕਿਉਂਕਿ ਕਲਾ ਸੱਚ ਦੀ ਅਨੁਭੂਤੀ ਹੈ। ਜੋ ਸੱਚ ਹੈ ਅਤੇ ਸੁੰਦਰ ਹੈ ਉਹੀ ਕਲਾ ਹੈ ਅਤੇ ਇਸ ਦੀਆਂ ਗਹਿਰਾਈਆਂ ਤੱਕ ਪਹੁੰਚਣਾ ਕੋਈ ਮਾਮੂਲੀ ਗੱਲ ਨਹੀਂ ਹੈ ਬਲਿਕ ਮਨੁੱਖ ਨੂੰ ਆਪਣੇ ਮਨ ਅੰਦਰ ਸੱਚ ਅਤੇ ਈਸ਼ਵਰ ਦਾ ਗਿਆਨ ਹੋਣਾ ਜ਼ਰੂਰੀ ਹੈ। ਤਦ ਹੀ ਉਹ ਕਲਾ ਦੀਆਂ ਗਹਿਰਾਈਆਂ ਤੱਕ ਪਹੁੰਚਣ ਲਈ ਸਮਰੱਥ ਹੋ ਸਕੇਗਾ।

ਕਲਾ ਸਮਾਜ ਅਤੇ ਇਸਦੇ ਸੱਭਿਆਚਾਰ ਦਾ ਪ੍ਰਤੀਬਿੰਬ ਹੈ। ਵਾਸਤਵ ਵਿਚ ਕਲਾ ਕਿਸੇ ਵੀ ਖੇਤਰ ਅਤੇ ਦੇਸ਼ ਦੇ ਸੱਭਿਆਚਾਰਕ ਸੰਸਕ੍ਰਿਤੀ ਦਾ ਆਇਨਾ ਹੁੰਦੀ ਹੈ। ਕਿਉਂਕਿ ਭੂਤਕਾਲ ਜਾਂ ਇਤਿਹਾਸ ਦੀਆਂ ਕਲਾਕ੍ਰਿਤੀਆਂ ਤੋਂ ਹੀ ਅਸੀ ਆਪਣੇ ਪਿਛੋਕੜ ਬਾਰੇ ਜਾਣਕਾਰੀ ਪ੍ਰਾਪਤ ਕੀਤੀ ਹੈ। ਕਿਸੇ ਵੀ ਦੇਸ਼ ਦਾ ਸੱਭਿਆਚਾਰ ਉਸਦਾ ਗਹਿਣਾ ਹੁੰਦਾ ਹੈ ਅਤੇ ਕਲਾ ਇਸ ਗਹਿਣੇ ਨੂੰ ਸੰਭਾਲ ਕੇ ਰੱਖਣ ਦਾ ਕੰਮ ਕਰਦੀ ਰਹੀ ਹੈ। ਜਿਸਦੇ ਸਿੱਟੇ ਵਜੋਂ ਅੱਜ ਅਸੀਂ ਆਪਣੇ ਸਦੀਆਂ ਪੁਰਾਣੇ ਇਤਿਹਾਸ ਤੋਂ ਵੀ ਜਾਣੂ ਹੋਏ ਹਾਂ ਜੋ ਕਲਾ ਦੁਆਰਾ ਹੀ ਮੁਮਕਿਨ ਹੋ ਪਾਇਆ ਹੈ।

ਕਲਾ ਸਮਾਜ ਵਿਚ ਪ੍ਰਗਟਾਵੇ ਦਾ ਇਕ ਵਿਲੱਖਣ ਮਾਧਿਅਮ ਰਹੀ ਹੈ। ਕਲਾ ਨੇ ਆਮ ਆਦਮੀ ਨੂੰ ਹੀ ਨਹੀਂ ਸਗੋਂ, ਦੇਸ਼ ਅਤੇ ਖੇਤਰ ਦੇ ਸ਼ਾਸ਼ਕਾਂ ਨੂੰ ਵੀ ਪ੍ਰਭਾਵਿਤ ਕੀਤਾ ਹੈ। ਵੱਖ-ਵੱਖ ਖੇਤਰ ਦੀਆਂ ਕਲਾਕ੍ਰਿਤੀਆਂ ਰਾਹੀਂ ਅਸੀ ਪ੍ਰਾਚੀਨ ਸਮਾਜ ਵਿਚ ਮੌਜੂਦ ਵੱਖ-ਵੱਖ ਵਿਕਾਸ ਦਾ ਅੰਦਾਜ਼ਾ ਲਗਾ ਸਕਦੇ ਹਾਂ।

ਕਲਾ ਦੇ ਦੁਆਰਾ ਮਨੁੱਖ ਨੂੰ ਅਦਿਆਤਮਿਕਤਾ ਦੀ ਵੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੈ। ਕਲਾ ਮਨੁੱਖ ਨੂੰ ਆਨੰਦ ਅਤੇ ਸ਼ਾਂਤੀ ਤਾਂ ਪ੍ਰਾਪਤ ਕਰਦੀ ਹੈ ਇਸਦੇ ਨਾਲ-ਨਾਲ ਉਸਨੂੰ ਸੱਚ, ਈਸ਼ਵਰ ਅਤੇ ਅਧਿਆਤਮਿਕਤਾ ਦੀ ਖੋਜ ਕਰਨ ਲਈ ਵੀ ਪ੍ਰੇਰਿਤ ਕਰਦੀ ਹੈ ਐਲਬਰਟ ਆਇਨਸਟਾਈਨ ਨੇ ਕਿਹਾ "ਸਭ ਤੋਂ ਖੂਬਸੂਰਤ ਚੀਜ਼ ਜਿਸਦਾ ਅਸੀਂ ਅਨੁਭਵ ਕਰ ਸਕਦੇ ਹਾਂ, ਉਹ ਰਹੱਸਮਈ ਹੈ।"

ਕਲਾਕਾਲ ਦਾ ਮਨ ਹਮੇਸ਼ਾ ਕਲਾ ਦੀਆਂ ਡੂੰਘਾਈਆਂ ਨੂੰ ਖੋਜਣ ਵਿਚ ਲੱਗਾ ਰਹਿੰਦਾ ਹੈ। ਜਿਸਦੇ

ਸਿੱਟੇ ਵਜੋਂ ਉਹ ਕਈ ਰਹੱਸਾਂ ਆਪਣੀ ਕਲਾ ਦੇ ਦੁਆਰਾ-ਉਜਾਗਰ ਕਰਕੇ ਗੱਲ ਨੂੰ ਪਹੁੰਚਾਣ ਵਿਚ ਸਫ਼ਲ ਹੁੰਦਾ ਹੈ। ਕਲਾ ਉਸਨੂੰ ਪ੍ਰੇਰਿਤ ਕਰਦੀ ਹੈ ਕਿ ਨਵੇਂ-ਨਵੇਂ ਰੱਹਸਾਂ ਦੀ ਤਹਿ ਤੱਕ ਪਹੁੰਚੇ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਆਪਣੀ ਕਲਾ ਦੇ ਮਾਧਿਅਮ ਰਾਹੀਂ ਲੋਕਾਂ ਤੱਕ ਪਹੁੰਚਾਵੇ। ਰਸਕਿਨ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ "ਹਰੇਕ ਮਹਾਨ ਕਲਾ ਈਸ਼ਵਰੀ ਕ੍ਰਿਤੀ ਦੇ ਪ੍ਰਤੀ ਮਾਨਵ ਦੀ ਆਤਮਿਕਤਾ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੈ। ਉਹ ਅੱਗੇ ਲਿਖਦਾ ਹੈ, ਕਿ ਮਾਨਵ ਦੀਆਂ ਬਹੁਮੁੱਖੀ ਭਾਵਨਾਵਾਂ ਦਾ ਪ੍ਰਬਣ ਪ੍ਰਵਾਹ ਜਦੋਂ ਰੋਦਿਆਂ ਨਹੀਂ ਰੁਕਦਾ, ਤਦ ਹੀ ਉਹ ਕਲਾ ਦੇ ਰੂਪ ਵਿਚ ਫੁੱਟ ਪੈਂਦਾ ਹੈ।"

ਕਲਾ ਦੀਆਂ ਮਹਾਨ ਰਚਨਾਵਾਂ ਭਾਵੇਂ ਉਹ ਸੰਗੀਤ ਕਲਾ ਦੀਆਂ ਹੋਣ, ਸਾਹਿਤਕ ਰਚਨਾਵਾਂ ਹੋਣ ਨਿਤ ਜਾਂ ਪੇਟਿੰਗ ਹੋਵੇ ਰੂਹ ਨੂੰ ਛੂਹ ਜਾਂਦੀਆਂ ਹਨ। ਜਦੋਂ ਕਲਾਕਾਰ ਨੇ ਉਸ ਵਿਚ ਪੂਰੇ ਤਨ-ਮਨ ਨਾਲ ਆਪਣੀ ਪ੍ਰਤਿਭਾ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੋਵੇ। ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਦਰਸ਼ਕਾਂ ਦੇ ਮਨਾਂ ਉੱਪਰ ਵੀ ਇਕ ਗੂੜਾ ਪ੍ਰਭਾਵ ਛੱਡਦਾ ਹੈ।

ਭਾਰਤ ਦੀ ਕਲਾ ਦਾ ਇਤਿਹਾਸ ਬਹੁਤ ਅਮੀਰ ਹੈ। ਜਿਸ ਦੀਆਂ ਉਦਾਹਰਨਾਂ ਭਾਰਤ ਦੇ ਮੰਦਰਾਂ ਦਾ ਆਰਕੀਟੈਕਟਰ, ਪੁਰਾਣੀਆਂ ਇਮਾਰਤਾਂ ਦਾ ਆਰਕੀਟੈਕਚਰ, ਪੁਰਾਣੀਆਂ ਇਮਾਰਤਾਂ ਦਾ ਆਰਕੀਟੈਕਚਰ ਜੋ ਕਿ ਅੱਜ ਵੀ ਬਰਕਰਾਰ ਹੈ, ਵਿਚ ਦੇਖਣ ਨੂੰ ਮਿਲਦੀਆਂ ਹਨ। ਜਿਵੇਂ ਮੀਨਾਕਸ਼ੀ ਅਮਾਨ ਮੰਦਿਰ, ਮਦੁਰਾਈ, ਰਮੇਸ਼ਵਰ ਮੰਦਿਰ ਤਾਮਿਲਨਾਡੂ, ਕੋਨਾਰਕ ਮੰਦਿਰ ਉੜੀਸਾ ਆਦਿ ਇਸ ਦੀਆਂ ਸੁੰਦਰ ਉਦਾਹਰਨਾਂ ਹਨ। ਇਹਨਾਂ ਵਿਚ ਵਾਸਤੂਕਲਾ ਦੀ ਸੁਖਮਤਾ ਅਤੇ ਵਿਗਿਆਨਕ ਹੁਨਰ ਦੇ ਨਾਲ-ਨਾਲ ਸਹਜ ਦੀਆਂ ਵਿਲੱਖਣ ਉਦਾਹਰਨਾਂ ਮਿਲਦੀਆਂ ਹਨ। ਮੰਦਰਾਂ ਦੀਆਂ ਕੰਧਾਂ ਉੱਪਰ ਬਹੁਤ ਸ਼ਾਨਦਾਰ ਚਿੱਤਰਕਾਰੀ, ਮੂਰਤੀਕਲਾ, ਕੰਧ-ਚਿੱਤਰ ਅਤੇ ਮੂਰਤੀਆਂ ਨਮੂਨਾ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਅਜੰਤਾਂ ਅਤੇ ਐਲੋਰਾ ਦੀਆਂ ਗੁਫਾਵਾਂ ਦੇ ਵੱਡੇ-ਵੱਡੇ ਦੀਵਾਰੀ ਚਿੱਤਰ ਜਿਹਨਾਂ ਵਿਚ ਪ੍ਰਾਚੀਨ ਭਾਰਤ ਦੀਆਂ ਸੁੰਦਰ ਤਸਵੀਰਾਂ ਅਤੇ ਇਤਿਹਾਸ ਵੇਖਣ ਨੂੰ ਮਿਲਦਾ ਹੈ, ਵਿਸ਼ਵਭਰ ਵਿਚ ਪ੍ਰਸਿੱਧ ਹਨ।

ਸਮੇਂ ਦੇ ਬੀਤਣ ਨਾਲ ਕੁਦਰਤ ਦੇ ਨਮੂਨੇ, ਜਿਓਮੈਡਿਕਲ ਡਿਜ਼ਾਈਨ, ਸੰਗਮਰਮਰ ਤੇ ਨੱਕਾਸ਼ੀ, ਪਾਣੀ ਦੇ ਫੁਹਾਰੇ, ਚਿੱਤਰਕਾਰੀ ਦੇ ਕੰਮ ਆਮ ਲੋਕਾਂ ਦੀ ਪਹੁੰਚ ਤੱਕ ਆਏ। ਜਿਸਦੇ ਸਿੱਟੇ ਵੱਜੋਂ ਵੱਖ-ਵੱਖ ਇਲਾਕਿਆਂ ਦੇ ਲੋਕਾਂ ਨੇ ਇਹਨਾਂ ਕੰਮਾਂ ਨੂੰ ਆਪਣੇ ਰੋਜ਼ਗਾਰ ਦਾ ਸਾਧਨ ਬਣਾਕੇ ਆਪਣੀ ਜੀਵਨ ਸ਼ੈਲੀ ਨੂੰ ਆਰਥਿਕ ਪੱਖੋ ਵਿਕਸਤਿ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ।

ਆਧੁਨਿਕ ਦੌਰ ਵਿਚ ਕਲਾ ਨੇ ਆਪਣੇ ਕਈ ਨਵੇਂ-ਨਵੇਂ ਰੂਪਾਂ ਨੂੰ ਜਨਮ ਦਿੱਤਾ। ਜਿਵੇਂ ਮਾਡਰ ਆਰਟ, ਡਿਜ਼ੀਟਲ ਆਰਟ, ਸਿਨੇਮਾ ਆਰਟ, ਸੈਂਡ ਆਰਟ, ਟਾਈਲ ਆਰਟ, ਫਲਾਵਰ ਆਰਟ, ਪ੍ਰਿੰਟ ਮਾਧਿਅਮ ਰਾਹੀਂ ਚਿੱਤਰਕਾਰੀ ਆਦਿ। ਜਿਸਦੇ ਸਿੱਟੇ ਵਜੋਂ ਕਲਾ ਦਾ ਦਾਇਰਾ ਹੋਰ ਵੀ ਵਿਸ਼ਾਲ ਹੋ ਗਿਆ।

ਕਲਾ ਨੇ ਨਾ ਸਿਰਫ਼ ਮਨੁੱਖ ਨੂੰ ਸਕੂਨ, ਖੁਸ਼ੀ ਅਤੇ ਸ਼ਾਂਤੀ ਪ੍ਰਦਾਨ ਕੀਤੀ। ਸਗੋਂ ਆਰਥਿਕ ਗਤੀਵਿਧੀਆਂ

ਦੇ ਸਰੋਹ ਵਜੋਂ ਵੀ ਕੰਮ ਕੀਤਾ। ਜਿਸਦੇ ਫਲਸਰੂਪ ਮਨੁੱਖ ਨੂੰ ਰੋਜ਼ਗਾਰ ਪ੍ਰਾਪਤ ਹੋਏ। ਭਾਰਤ ਦੇ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਵਿਚ ਆਪਣੀਆਂ ਵੱਖ-ਵੱਖ ਕਲਾਕ੍ਰਿਤੀਆਂ ਮਿਲਦੀਆਂ ਹਨ। ਜਿਵੇਂ ਉੜੀਸਾ ਵਿਚ ਪੱਥਰ ਦੀ ਨਕਾਸ਼ੀ, ਸਹਾਰਨਪੁਰ ਵਿਚ ਲੱਕੜ ਦੀਆਂ ਕਲਾਕ੍ਰਿਤੀਆਂ, ਰਾਜਸਥਾਨ ਦੀਆਂ ਕਠਪੁੱਤਲੀਆਂ, ਉੱਤਰ-ਪੂਰਬ ਵਿਚ ਬੰਸ ਦੀਆਂ ਕਲਾਕ੍ਰਿਤਾਂ ਅਤੇ ਲੱਕੜ ਦੇ ਖਿਡੌਣੇ ਆਦਿ ਮਿਲਦੇ ਹਨ। ਪੱਛਮੀ ਬੰਗਾਲ ਵਿਚ ਚਮੜੇ ਦੀਆਂ ਜੁੱਤੀਆਂ ਅਤੇ ਸਮਾਨ, ਮੁਰਾਦਾਬਾਦ ਦਾ ਪਿੱਤਲ ਦਾ ਕੰਮ, ਬਿਹਾਰ ਦੀਆਂ ਮਧੁਬਨੀ ਪੇਟਿੰਗਾਂ ਸੱਭ ਕਲਾ ਦੀਆਂ ਹੀ ਉਦਾਹਰਣਾਂ ਹਨ।

ਇਸ ਲਈ ਇਹ ਕਹਿਣਾ ਬਿਲਕੁਲ ਗਲਤ ਨਹੀਂ ਹੋਵੇਗਾ ਕਿ ਕਲਾ ਮਨੁੱਖ ਦੀ ਜੀਵਨ ਸ਼ੈਲੀ ਦਾ ਲਾਜ਼ਮੀ ਹਿੱਸਾ ਹੈ। ਜੋ ਮੁੱਢ ਤੋਂ ਹੀ ਉਸਦੇ ਨਾਲ ਚਲਦੀ ਆ ਰਹੀ ਹੈ ਅਤੇ ਭੱਵਿਖ ਵਿਚ ਵੀ ਉਸਦੇ ਨਾਲ-ਨਾਲ ਚਲਦੀ ਰਹੇਗੀ।

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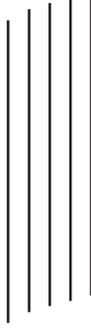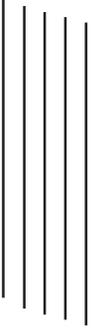
गायत्री का महत्त्व
(वेदों से लेकर आज तक)

डॉ॰ वन्दना शुक्ला *

गायत्र्येव परो विष्णुर्गायत्र्येव परः शिवः ।
गायत्र्येव परो ब्रह्मा गायत्र्येव त्रयी ततः ।।

स्कन्दपुराण (का एवं 9/58) में कहा है 'गायत्री ही परमात्मा विष्णु हैं, गायत्री ही परमात्मा शिव हैं और गायत्री ही परमात्मा ब्रह्मा है, अतः गायत्री से वेदों की उत्पत्ति हुई है।

भगवत गीता में भी भगवान् कृष्ण ने स्पष्ट कहा है– 'गायत्री छन्दसोमहम्' अर्थात् वेदों में मैं गायत्री हूँ।

वेदों और पुराणों में अनेक प्रकार की उपासनाओं का वर्णन मिलता है परन्तु उन सभी उपासनाओं में गायत्री की उपासना का विशेष महत्त्व कहा गया है। गायत्री की उपासना 'वैदिक उपासना' कहा जाती है। यह गायत्री मन्त्र 'वैदिक मन्त्र' है इसीलिए इसको 'ब्रह्म-गायत्री' भी कहा जाता है। ब्रह्मस्वरूप वेदों की माता होने के कारण भी इसको 'ब्रह्मगायत्री' कहते हैं। नित्य, नैमित्तिक और काम्य कर्म की सिद्धि के लिए गायत्री मन्त्र से बढ़कर और कोई मन्त्र नहीं है। समस्त प्राणियों के लिए गायत्री ही परमगति को प्राप्त करवाने वाली है। तो मन्त्र उच्चारण करेंगे–

ओइम भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ।

शुक्लयजुर्वेद (36/3)

अर्थात्

भूलोक, अन्तरिक्षलोक, स्वर्गलोक अर्थात् समस्त लोकों में व्याप्त वेदादि समस्त ब्राह्मण्ड के उत्पादक

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* प्रिंसिपल, एस. डी. कालेज फार वूमैन, सुल्तानपुर लोधी, जिला कपूरथला।

सूर्य को वरणीय सर्वश्रेष्ट समस्त दुःखों और पापों के निवारण में समर्थ तेज के स्वरूप का हम ध्यान करते हैं, जो दिव्य तेज हम सांसारिक मनुष्यों की बुद्धि-वृत्तियों को शुभ कर्म में अर्थात् धर्म, अर्थ, काम और मोक्ष में प्रवृत्त करें।

गायत्री वेदों की माता है। गायत्री से ही चारों वेद प्रकट हुए हैं। वेदों में जो कुछ है उसका सार गायत्री में है। अतः गायत्री को वेदों का सार बृहद् योगियाज्ञवल्क्य स्मृति (4/16) में भी कहा गया है–

यथा च मधुपुष्पेभ्यो घृतंदुग्धाद्रसात्पयः।
एवं हि सर्ववेदानां गायत्रीसार उच्यते।।

जिस प्रकार पुष्पों का सार मधु दुग्ध का सार घृत और रस का सार दुग्ध है, उसी प्रकार वेदों का सार गायत्री कहा जाता है।

भगवान आघशङ्कराचार्य ने भी गायत्री को वेदों का सार कहा है–

'गायत्री प्रणवादिसप्तव्याहृत्युपेतां शिरः समेतां सर्ववेदसारम्।'

प्रणवादि सात व्याहतियों से युक्त सिर से सहित गायत्री को समस्त वेदों का सार कहा हैं।

समस्त गायत्री की सार भूत गायत्री की उत्पत्ति प्रजापति के मुख से हुई है–

गायतो मुखादुदपतदिति ह ब्राह्मणम् (दैवतब्राह्मण 5/3)

ब्रह्मा जी जब गान कर रहे थे, तब उनके मुख से गायत्री मन्त्र की उत्पत्ति हुई। निरूक्त (7/12/5) भी यही कहता है कि गान करते हुए ब्रह्मा के मुख से सर्वप्रथम गायत्री मन्त्र का प्राकट्य हुआ।

छन्दोग्यपरिशिष्ट के अनुसार–

'समस्त वेदों एवं समस्त गूढ़ उपनिषदों का सारभूत गायत्री है, जो कि ब्रह्मा के मुख से उत्पन्न हुई है'

'सर्वेषामेव वेदानां गुह्योपनिषदां तथा सारभूता तु गायत्री निर्गता ब्रह्मणों मुखात्।'

सर्वप्रथम ऋग्वेद, यजुर्वेद और सामवेद इन तीनों वेदों में से एक-एक अक्षर लिए गये है–

अ, उ, म – ऊँ। इसको 'प्रणव' कहते है। इसके बाद एक-एक शब्द लिए गए है– भूः, भुवः, स्वः। इसको महाव्याहति कहते है। पश्चात एक-एक पाद इस प्रकार चुने गए है– तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयात्। उक्त तीनों पादों को क्रमशः मिलाने पर गायत्री-मन्त्र परिपूर्ण हो जाता है।

भगवान मनुने भी यही कहा है–

अकारं चाप्युकारं च मकारं च प्रजापतिः।
वेदत्रयान्निरदुहद् भूभुर्वः स्वरितीति च।।
मनुस्मृति (2/76)

ब्रह्मा ने ऋक्, यजुः और साम्– इन तीनों वेदों से अकार, उकार और मकार इन तीन अक्षर रूप औकार को तथा 'भूर्भुवः स्वः' इन तीन व्याहतियों को क्रम से दुहा है, निकाला है

फिर भगवान मनु ने कहा –

त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत्।

तदित्यृचोऽस्याः सवित्र्याः परमेष्ठी प्रेजापतिः।।

अर्थात् परमेष्ठी ब्रह्मा ने ऋक, यजुः और साम- इन वेदों से ही 'तत्' इस सावित्री (गायत्री) ऋचाका एक-एक पाद निकाला।

(ओमित्येकाक्षरं ब्रह्म भणवदगीता-8/13) के अनुसार (ऊँ) एकाक्षरब्रह्म है। एकाक्षरब्रह्म- स्वरूप (ऊँ) में अ, उ और म् - ये तीन वर्ण है। ओउम् के प्रत्येक वर्ण की व्याख्या गायत्री का एक-एक पाद है, जो कि 'त्रिपदागायत्री' कही जाती है। त्रिपदागायत्री के एक-एक पाद से ही एक-एक वेद का प्रादुर्भाव हुआ, जो कि वेदत्रयी-रूप से परिणत हुए। अतएव (ऊँ) को वेदों का बीज और गायत्री को वेदों की माता कहा गया है।

गायत्री, सावित्री, ब्रह्मगायत्री, गुरूमन्त्र वेदमाता, देवमाता आदि गायत्री के नाम हैं।

गायत्री-मन्त्र का 'गायत्री-छन्द' है, इसलिए इसको 'गायत्री-मन्त्र' कहते हैं। सविता (सूर्य) से सम्बन्ध होने के कारण इसको 'सावित्री' कहते हैं। वेद (ब्रह्म) से सम्बन्ध रखने तथा ब्रह्मणों की उपास्या होने के कारण इसको 'ब्रह्मगायत्री' कहते है। उपनय के समय द्विज बालक को गुरू के द्वारा गायत्री-मन्त्र का उपदेश होने के कारण इस 'गुरूमन्त्र' कहते हैं। वेदों की जननी होने के कारण इसको 'वेदमाता' और देवों की जननी होने के कारण इसे 'देवमाता' कहते हैं।

गायत्री 'त्रिशक्तिस्वरूपिणी' है। अत एव तीन काल की सन्ध्योपासना में गायत्री का तीन रूप में ध्यान किया जाता है। अर्थात् ब्रह्म रूप में गायत्री का विष्णुरूप में सावित्री का और रूद्ररूप में सरस्वती का ध्यान किया जाता है।

भगवान् वेदव्यास जी ने कहा है एक ही गायत्री कालभेद से तीन रूपों में व्यवहृत होती है-

गायत्री नाम पूर्वाह्णे सावित्री मध्यमे दिने।

सरस्वती च सायाह्णे सैव सन्ध्या त्रिषु स्मृता।।

वही पूर्वाह्न में गायत्री, मध्याह्न में सावित्री सांयकाल में सरस्वती तथा तीनों कालों में सन्ध्या नाम से व्यवहृत कही गयी है।

गायत्री का गान करने वाले मनुष्यों के प्राणों का रक्षण करने के कारण गायत्री, सूर्य को प्रकाशित करने और जगत् को उत्पन्न करने के कारण सावित्री और वाणीरूप होने के कारण सरस्वती कही जाती है।

गायत्री की उपासना और उसका महत्त्व

'उप' उपसर्ग पूर्वक 'आस उपवेशने' धातु से 'युच्' प्रत्यय करने पर टाप् प्रत्ययान्त 'उपासना' शब्द बनता है।

उपासना में 'उप' और 'आसना' ये दो शब्द है। 'उप' का अर्थ समीप और 'आसना' का अर्थ स्थिति है। अर्थात् अपने उपास्य यानि इष्ट देव के प्रति अनुराग होने पर उनका श्रद्धाभक्ति से जो चिन्तन अर्पन, पूजन किया जाए, उसे 'उपासना' कहते हैं। उपासना के बिना कोई भी जाति और सम्प्रदाय आत्मोन्नति नहीं कर सकता।

उपासना मनुष्य की आत्मा का आहार है। इस आहार के लिए मनुष्य को किसी देव विशेष की उपासना अवश्य करनी चाहिए।

वेदों में अनेक उपासनाओं का वर्णन मिलता है, किन्तु उन सभी उपासनाओं में गायत्री का विशेष महत्त्व है।

गायत्री की उपासना 'वैदिक उपासना' है जिसमें 'गायत्री-मन्त्र' का जप किया जाता है। इस मन्त्र में परब्रह्म परमेश्वर की स्तुति है। तो गायत्री का जप करने से परब्रह्म परमेश्वर की स्तुति होती है।

देवी भागवत (9/1/42) में भी इस बात को कहा है–

परब्रह्मरूपा च निर्वाणपददायिनी।

ब्रह्मतेजोमयी शक्तिस्तृदधिष्ठातृदेवता।।

रूद्रगायत्री में लिखा है – वह गायत्री महेशानी (शिव की शक्ति) और परब्रह्मस्वरूप है।

'गायत्री ब्रह्मैक्यम्' शतपथब्राह्मण के अनुसार गायत्री और ब्रह्म में अभेद है।

महाभारत के भीष्म पर्व (4/16) में आया है– जो पुरुष समस्त गुणों से सम्पन्न परम पवित्र इस गायत्री को यथार्थ रूप से जानता है, उसका इस लोक में कभी विनाश नहीं होता।

नित्य, नैमित्तिक और काम्य-कर्म की सिद्धि के लिए गायत्री मन्त्र से बढ़कर कोई मन्त्र नहीं है। वैदिक मन्त्रों में गायत्री-मन्त्र की सबसे अधिक महिमा और प्रतिष्ठा है। गायत्री-मन्त्र को 'महामन्त्र' कहा जाता है। इस मन्त्र के प्रभाव से मनुष्य जो चाहे वह वस्तु प्राप्त कर सकता है।

इस महामन्त्र से महर्षि गौतम वसिष्ठ, कणाद, अङ्गिरा आदि ऋषियों ने अद्भुत और अलौकिक शक्ति प्राप्त की थी। इससे मनुष्य में आत्मशक्ति की प्राप्त होती है। जिससे मनुष्य की बुद्धि स्थिर हो जाती है और स्थिर बुद्धि से मनुष्य को आत्मसाक्षात्कार हो जाता है जिससे मनुष्य परमात्मा का सान्निध्य प्राप्त करता है।

गायत्री की उपासना से मनुष्य में श्रद्धा, भक्ति और ईश्वर-विश्वास की परिपूर्णता हो जाती है। ज्ञानशक्ति और जीवनशक्ति बढ़ती है। मनुष्य समस्त प्रकार के रोग, शौक, चिन्ता, आधि-व्याधि से मुक्त हो जाता है।

गायत्री-मन्त्र का जाप करने वाले की अपमृत्यु कभी नहीं होती। 'हार्ट फेल' कभी नहीं होता। हार्ट की बीमारियों को रोकने के लिए प्राणायाम युक्त होने के कारण गायत्री मन्त्र 'रामबाण' दवा है। मनुष्य के कई रोग इस मन्त्र से ठीक हो जाते हैं। गायत्री सद्गति देने वाली और पुरूषार्थ-चतुष्टय की देने वाली है।

गायत्री की महिमा से समस्त संस्कृत वाङ्मय ओतप्रोत है। बृहद् योमियाज्ञवल्क्यस्मृति (4/5-7) में तो यहां तक कह दिया– कि यह सब ब्राह्मण्ड गायत्री ही है। वेद, उपनिषद् वेदों की शाखाएं ब्राह्मण, पुराण और धर्मशास्त्र – ये सभी गायत्री के कारण ही पवित्र माने जाते हैं। अनेक शास्त्र-पुराणादि के कीर्तन करने पर भी ये सभी शास्त्र गायत्री के द्वारा ही पावन होते है।

आज कुछ लोग कहते है कि गायत्री मन्त्र का उच्चारण स्त्रियों के लिए वर्जित है क्योंकि वे प्रकृति से अशुचि होती हैं परन्तु गायत्री तो स्त्रीस्वरूपिणी है। श्रुति भी स्त्री है, सरस्वती और लक्ष्मी भी स्त्री है उनकी पूजा

होती है और पुरुषों को जन्म देनी वाली स्त्री मन्त्र पूजन नहीं कर सकती और पुरूष कर सकते हैं ये बात न्याय संगत प्रतीत नहीं होती। गायत्री-परब्रह्म स्वरूपा है उसकी उपासना कोई भी कर सकता है चाहे वह स्त्री है या पुरूष।

कुछ लोग गायत्री-मन्त्र को सूर्य उपासना या सूर्य की स्तुति समझते है जबकि मन्त्र में सूर्य का अर्थ प्रकाश से है जो परमब्रह्म परमेश्वर का घोतक है, प्रभु या परमात्मा का प्रतीक है और वह उन्हीं की विभूति हैं इस दृष्टि से ध्यान या स्मरण किया जाना चाहिए। अन्यथा गायत्री-मन्त्र की जगह इसे 'सूर्यमन्त्र' नाम से प्रयोग में लाया जाना चाहिए था। परन्तु यदि इसका नाम 'सूर्यमन्त्र' होता तो हम परमात्मापरक अर्थ से वञ्चित रह जाते।

और यदि गायत्री किसी देवी देवता विशेष की ही घोतक होती तो शिव, विष्णु, राम और कृष्ण आदि की तरह गायत्री का मन्दिर भी सर्वत्र होता। परन्तु ऐसा नहीं क्योंकि प्रकाश एवं नाद स्वरूप परमात्मा का ही पर्यायवाची नाम गायत्री है जो सर्वत्र कण-कण में विराजमान है।

पूर्वकाल में जब प्राणी गायत्री का जप करते थे, तब सभी सुख-शान्ति का अनुभव करते थे और वे सर्व प्रकार से सुखी और समृद्ध थे। आध्यात्मिक उन्नति के लिए गयित्री का जप सर्वश्रेष्ठ साधन है। आज मनुष्य अत्याचार, अनाचार, व्यभिचार, जीवहिंसा आदि मानसिक और शारीरिक कष्टों से पीड़ित रहते हैं। गायत्री का जाप ही उन्हें शरीरिक रोगों से और मानसिक चिन्ताओं से मुक्ति दिया सकता है। इसी से अपमृत्यु का निवारण कर मनुष्य दीर्घजीवी हो सकता है। उसके समस्त दुःख दूर हो सकते हैं और वह सुख-शान्तिमय जीवन व्यतीत कर सकता है। गायत्री के जप से मनुष्य की समस्त कामनाएं पूर्ण हो सकती है।

सारांश में गायत्री से बढ़कर और कोई महत्त्वपूर्ण मंत्र नहीं है। यह पंरब्रह्म परमेश्वर की स्तुति का मंत्र है इसी से हम उस परब्रह्म परमात्मा को पा सकते हैं उसकी प्राप्ति कर सकते हैं अतः आत्मकल्याणार्थ सत्य-सनातन दिव्य-ज्योति-स्वरूपा वेदमाता गायत्री की उपासना प्रतिदिन करनी चाहिए। यह प्रत्येक मनुष्य का आवश्यक धर्म और कर्त्तव्य है।

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