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**Abstract**

*Coalition governments in India are important because the phase of coalition governments acquired significant period of time in Indian politics. UPA- 1 came into power led by Congress but with the help of many other parties. It hasn't only completed its full term but voted into power second time continuously in 2009 elections and had become first alliance, which ruled more than any other alliance. United Progressive Alliance led by Congress has been the longest ruling alliance in the history of Indian politics. Many regional and national political parties have been the part of UPA and played significant role in policy making.*

**Key Words:** Coalition, UPA, Government, Elections, Secular, Alliance, Parties, Front, Congress.

**Introduction**

In the history of India, in 1946, Congress made the first coalition government under the leadership of Jawahar Lal Nehru in the pre-independence era. The coalition was among the Hindu Mahasabha, All Indian National Congress and the Muslim League. However, the departure of Muslim league after partition made Congress strong. The Congress now was the sole uncontested political power in the first two decades of the independence of India. The Congress party was the most dominant party in Parliament and in the state legislatures in the initial two decades of independence. In the first state assembly elections which took place in 1952, the Congress emerged as the dominant party with a clear majority in all states with exception to the states like Orissa, Travancore-cochin, PEPSU, Madras and partially Rajasthan. In state assembly elections of 1954 held in Travancore-Cochin, the coalition government was formed by Praja Socialist Party (PSP) in alliance with the Congress. Orissa also saw the coalition government in 1957 when the Congress and Gantantra Parishad formed the government. Similarly, Kerala also saw the coalition when the coalition of Congress, Muslim League and PSP formed the Government in 1960. It can be said that the coalition politics in India emerged from the very beginning of the independence of India. Nowadays Coalition has become a political culture. A coalition is a group which is formed by individuals or organizations to gain power and authority as it is difficult for anyone to get that influence or power on their own. The Dictionary of Cambridge defines coalition as, "the union of different political parties or groups for a particular purpose, usually for a limited time". Coalitions are formed both to form a government and to unite parties for the role of opposition. Coalitions are of different forms; it can be permanent, temporary,

based on certain issues and on limited constituencies etc. According to Bidyut Chakrabarty, "Coalition is not merely the coming together of political parties to capture power, it is also the reflection of the fragmentation of social interests at grassroots. A political system has many complexities especially when it pertains to a country like India. Coalitions are an important mechanism through which caste, class, religious cleavages, religion or territorially based identities are sought to be put in cohesive frames even in the absence of shared ideologies in India.

A Coalition government is not new or unusual phenomena; we have seen that either a government is formed by a single party or in a combination of two or more parties. The terminology of coalition derived from a Latin word 'COALITIO' which is a verbal substance of coalesce which implies 'to go collectively and a desire to rise up' which literally means to move forward and develop together in terms of success. It shows a unity among different units which come together for a cause. Politically, the coalition is a phenomenon in which a temporary alliance or union is formed by the political groups/parties for the exercise and command of political power.

As per Oxford English Dictionary, coalition means "an alliance for combined action of distinct parties persons or state without permanent incorporation into one body". In political wisdom "the word coalition is used for an alliance or temporary union for joint action of various powers or states and also of the union into a single government of distinct parties or members of distinct parties".

**Rise of the United Progressive Alliance (UPA)**

**The Structure of UPA-I Government:**

Some of the analyst says that Prime Minister Atal Bihari Vajpayee did a strategic mistake by going with the trends of the elections held in the four

states in December 2004. He recommended to the president for the early elections. The results of the December 2004 assembly elections have clearly had an effect on the stance of Congress leadership for coalitions. Many sections in the party appear to be questioning the strategy of the Congress fighting elections on its own. While the Congress was more willing than before to make alliance with other 'secular parties' the Congress had paid dearly in 1998 and 1999 for not forging alliance. It had to sit out of power. It cannot be said whether the Congress learnt the lesson but it surely made efforts to make pre-poll adhesion with likeminded parties. Of course the most crucial determinant to its ascent to power came from its alliance with DMK, MDMK, and PMK, one which granted 26 very decisive seats to the UPA.

The entire opinion polls and the political analysts believed the NDA would win the elections. There were so many factors which were backing the BJP's win. The economy was on the track. BJP also had tried to change its hard stance over Hindutva. The issue of Sonia Gandhi's foreign origin was also raised.

The LS election of 2004 was a contest between two national slogans-'India Shining' versus 'neglect of the aam admi'..

The Lok Sabha elections of 2004 were going to be held after consecutive wins of the BJP in three states. The BJP was so much confident that they raised the number of candidates contesting in the elections from 339 in 1999 to 425 in 2004. This development was obviously at the cost of the allies which came down to 12 parties in 2004 from 17 parties in 1999. In comparison, the UPA made an alliance with NCP in Maharashtra and Goa. In Bihar, Congress joined hands with Rashtriya Janata Dal of Lalu Prasad Yadav and Lok Janshakti Party of Ram Vilas Paswan. Similarly, in TamilNadu Dravida Munnetra Kazhagam (DMK), Marumalarchi Dravida Munnetra Kazhagam (MDMK) and Pattali Makkal Katchi (PMK) became the ally of Congress. All these southern parties along with LJP were earlier the part of NDA. Telangana Rashtra Samithi (TRS) of Andhra Pradesh also agreed for seat sharing. Congress also shook hands with Jharkhand Mukhti Morcha (JMM) of Jharkhand. Thus, Congress was able to form a big pre-poll alliance.

The Congress-led pre-poll alliance did not include three major constituents of the third front- the left and the SP, BSP. The post-poll UPA has the support of the left; with the SP tied to the left's stance. The BSP was supporting UPA from outside. Thus the alliance partners are still fluid

and in some cases the state and local interests clash, creating a curious competition system in India are at the moment in a state of flux and it could lead to a high degree of volatility in politics.

But the results of the 14<sup>th</sup> LS election shocked everyone. The Congress won 145 and emerged as the largest party in the Lok Sabha and with the support of Left who won 59 seats and the allies was able to form the government.

In observance with this mandate in hand the Congress and its allies that comprise of the TRS, DMK, RJD, PMK, LJP, NCP, MDMK, JMM, PDP, IUML, AIMIM, RPI(G), RPI(A), KC(J), have collaborated to form the UPA. After elections the Congress led coalition of United Progressive Alliance (UPA) consisting pre and post-alliance of 17 parties in which there were eight post-poll allies and 9 pre-poll allies made a big coalition. Four left parties and two other parties were also supporting the UPA alliance from outside. The major difference between 2004 and the elections before it was that it was for the first time that the Congress had allied with the other parties to form a government under the logic of "the enemy of my enemy is a friend".

People's choice was becoming increasingly pragmatic and this is increasingly being determined in a disaggregated fashion. Victory in state is no guarantee for victory at the national level and vice versa. It reflected in the BJP win in 2003 in three states on issue of 'bijli, sadak, pani' and total rejection of its 'India Shining and feel- good' in national elections in 2004.

In a significant departure from tradition and past precedents, not the leader of the largest alliance and single largest party (INC) but her home nominee, a member of the Rajya Sabha, Dr. Manmohan Singh was called upon by President Kalam to form the government. The new council of ministers headed by Dr. Singh was sworn in on 22 May, 2004. Shri L.K. Advani was recognized by the speaker as the leader of the opposition.

The National common minimum programme—the NCMP is certainly a compromise document. Despite of its original draft which consists of issues like foreign investment, electricity, water, employment, foreign policy, defense and security etc the original version was quite different. The changes were in-principle ascribable to the submissions made by the Left Parties. The common minimum programme and pressure put by the Left parties kept the UPA government on its toes throughout its tenure. The UPA made a formal oath to the citizens of India to give a government that is transparent, corruption-free,

and answerable at all times, to provide a government that is accountable and receptive at all times.

The UPA I (2004-09) took the help of the Left in the form of external support to form the government as both the parties agreed on the ideology of Secularism to keep the BJP out from the rule. The Left's policy payoff was that it was able to check economic liberalisation and have an effect on foreign policy, as replicated in the Common Minimum Programme. In the first four years of the government UPA did not take the support of the parties like SP and the BSP but immediately when Left formally withdrew its support from the government on the issue of nuclear deal on July 9, 2008 the Congress took the support of both SP and the BSP. UPA won by 276 votes to 265 votes in a vote held in parliament on July 22, 2008. Mulayam Singh with 36 MPs supported UPA from outside immediately after the LF withdrew its support from the UPA. BSP was not opposing the government which had 19 MPs.

In the ongoing process of fighting BJP and to experiment with present version of Indian consensual politics the Manmohan Singh minority coalition possibly may achieve the status of a genuine coalition government.

The 14th Lok Sabha was conducted in May 2004 and its tenure was going to end on 1<sup>st</sup> June 2009. Five-year tenure of P.M Manmohan Singh would have obviously expired on 1 Jun 2009. Not since Nehru has any PM in independent India got the people's verdict for a second term as was given to PM Manmohan Singh in 2009.

Before the 2009 Lok Sabha elections the political mathematics of the UPA was reshuffled. Many of the Congress left and some new one came. Now UPA was a 12 party coalition. In West Bengal the Congress allied with the Trinamool Congress and with National Conference in Jammu and Kashmir—both of these parties were earlier the part of NDA. Telangana Rashtra Samiti also left the Congress as their only demand of separate state was not fulfilled.

#### **The Structure of UPA-II Government:**

The post- 2009 LS elections witnessed the formation of another coalition government. Like the previous UPA government, this government was also a coalition of Congress and various regional parties. But there was a difference between this and earlier UPA government. The Congress with lesser seats in the previous house was dependent more on the support of regional parties, but now with 206 seats in LS, this

dependence of Congress had become less. The outcome of the elections encouraged the Congress Party: it gained 61 seats, increasing its numbers to 206. Other coalition partners of Congress also gave good performance. The total strength of the UPA now was at 262. With 262 seats UPA was little away from magic figure of 272. Only 10 seats were required for clear majority to form government. Janta Dal (Secular), Bahujan Samaj Party, Rashtriya Janta Dal, and Samajwadi Party gave support to UPA.

After the results of the 15<sup>th</sup> general elections held in 2009, UPA led by Congress again formed the government. UPA comfortably got majority with 322 members out of 543 members supporting the government. However, this number was less than the previous UPA term when 335 members were backing Congress. On 22<sup>th</sup> May 2009, Dr. Manmohan Singh took oath again as the Prime Minister of India. Meghnad Desai (2009) claimed: "The 2009 election results are a milestone and will shape the politics of India for the next generation."

In contrast to 2004, the verdict of 2009 was definitely for the good work and the policies of Congress and was against the BJP- led NDA and the Third Front. Except few states like Himachal Pradesh, Assam, Bihar, Karnataka, Orissa and Gujarat the mood of the electoral was definitely in the favour of the UPA. The public of states like Maharashtra, Madhya Pradesh, Rajasthan, Uttarakhand, Uttar Pradesh, Punjab, Delhi and Haryana supported backed the policies of UPA. BJP almost fall around same tally of 1991. BJP has lost the ground which they had gained under the leadership of Atal Bihari Vajpayee in the elections of 1996 and 1999. As was evident the NDA coalition came down to eight parties. Many of the regional strong political parties like the AIADMK in Tamil Nadu, TDP in Andhra Pradesh, and the BJD in Orissa which earlier were backing NDA backed out.

The emphasis on an inclusive pluralistic secular platform was a factor behind the Congress victory. There was overwhelming evidence that its performance lay in its projecting itself as an advocate of the caring state. Various welfare schemes and public welfare through NREGA, farm loan waiver and other progressive schemes including the RTI act has brought the party applause. These schemes affected the voting patterns in RJ, TN, PB, AP, MH and Delhi. Clearly, the new mandate was a vote for a change in favour of the underprivileged known as 'Aam aadmi' in words of our PM.

The verdict of 2009 LS elections should be read as 'vote for change, stability and continuity'. The voters rejected various regional political parties that bargained the 2004 UPA led government at centre under Dr. Manmohan Singh. The voters rewarded those parties that offered a positive agenda for governance. The significant increase in the UPA tally has come mostly at the expense of regional parties, some of which were either part of the alliance or supported it during its first term in office. The emerging picture is that of two constellation- with the Congress at the heart of one and the BJP as other. Regional parties had the choice to align with either of them.

The Left Parties, especially the CPM faced the humiliating defeat due to the 'Big Brother' behavior and it admitted the failure of the strategy, i.e. projecting before voters a 'Third Front' as an alternative to the Congress and the BJP. In fact, this Front was nothing but a pre-election coalition of convenience consisting of parties with disparate agenda like the, AIADMK, TDP, BJD or other regional parties. The voters rejected the myth of the Third Front because of their non-serious attitude to form a government. The electorate was aghast about the possibility of an unstable coalition led by overambitious leaders seeking key offices. Consequently, the left tally came down from 61 seats in 2004 to 24 seats in 2009. The CPM itself lost 27 LS seats. These parties need self-introspection and humility in their behavior, keeping in mind that the left ideology of 20<sup>th</sup> century has lost relevance in the national politics of 21<sup>st</sup> century. In brief these results exposed the Prakash Karat's stewardship of the left stand with the UPA government.

#### Concluding Remarks

From the study of formation of NDA, UPA-I and UPA-II as alone, it can be gathered that the leading parties, maybe Congress or BJP had been hankering to get the support of regional parties and regional parties on the other hand had been trying to align themselves with one of these leading national parties. When no party gets enough seats in Lok Sabha to form a government, it becomes a compulsion for all the parties to form such a viable coalition which may see the whole term of five years. Here the leading parties never want to lose their lead role and regional parties always try to snatch maximum benefits from them for their state or region. If there is agreement, there is a coalition; if not there is fragmentation and loss to all. Sometimes the leading parties try to place small and regional parties in a situation of "Locked-in" so that they had little option to

withdraw support. These "locked in" situations may be in the form of some allurements, political pressure etc

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**Abstract**

*The Kishangarh episode is a land mark in the history of the Peasant Movement. The Muzaras of Kishangarh were the pioneers of the struggle as they imparted new horizons as well as made the struggle both intensive and extensive. The police oppression and the resistance of the peasants converted the simple peasants as heroes in the eyes of the peasants of surrounding villages. Moreover, during the Kishangarh resistance, the jathas of Muzaras of the neighbouring villages had also participated. In this paper, the study tries to explore the reasons and rationale of Pepsu movement and resist of Kishangarh occurrence.*

**Introduction**

The Muzara Movement in Patiala State did not erupt suddenly; its roots lay embedded in the history of the state. Right from the time of first settlement in the state in 1861-62 A.D., when rights and obligations of various cultivating classes were not clearly laid down, there was a simmering discontent among the Muzaras which gradually crystallized into a movement, with a complex set of causes. Patiala State made efforts to protect *Jagirdari* pratha (the system of Jagirdar) in which Maharaja Bhupinder Singh played an important role. Due to which Patiala state got a title from British Government, "*Faujdar Khas, Saltanatay Englishiya*" (Special son of British Government). Maharaja Bhupinder Singh gifted hundreds of villages to the parents of his three hundred queens and made the owners (farmers) as Muzaras

The Appointment of Popham Young Commission in 1900, to effect permanent settlement in the state raised high hopes among the Muzaras, but these were soon dashed to ground as Young's settlement ultimately created more problems than it really solved. To imagine that the Muzara Movement was totally a creation of the political parties that became active in the state after the mid-twenties of the present century is far from the truth. Popham Young, the settlement commission was greatly impressed to find in the state a peasant body which was very much alive to its rights. He felt that the farmers, who were real proprietor of the land, were deprived from their proprietary rights by the cunning landlord (biswedara) at the time of land settlement of 1903 with the assistance of revenue officials.

In 1936, All India Kisan Sabha was organized at the national level. After sometime, branches of Kisan Sabha were established in all the States of India. Punjab Kisan Sabha was established in 1937 under the leadership of Baba Jawala Singh and Baba Arur Singh. In 1938, Comrade Dharam Singh Fakker contacted Baba Jawala Singh and Baba Arur Singh and discussed about the organization of Kisan Sabha in States. In short time, the

branches of Kisan Sabha were established all over India. The Muzaras of Patiala State established Kisan Sabha after a big meeting whose President was Sant Singh Chakeria and General Secretary was Dharam Singh Fakker. After establishing branches of Kisan Sabha in Patiala State, recruitment of Kisan workers started study circles were established to develop the basic understanding of these works. In this way, farmers organized themselves. It was due to the great contribution of Comrade Dharam Singh Fakker.

**The Role of Pepsu Muzara Movement and Struggle of Kishangarh Episode**

The reason for the growth of Muzara Movement in the Patiala State was the organization of different conferences in which tyranny of the *Biswedars* was highlighted. Personalities like Comrade Jagir Singh Joga, Comrade Dharam Singh Fakker and Arjan Singh were working in Muzara Movement at that time. After that a big conference was held at Anandpur Sahib on the occasion of *Hola-Mahala* (March, 1937). On that day Comrade Jagir Singh Joga delivered his lecture regarding the issues as following.

- To end the autocratic rule and to establish the democratic rule in Punjab.
- To end jagirdari system, to provide property ownership to Muzaras and employment to the unemployed people.

Based on lectures and issues discussed in the conference, Comrade Jagir Singh Joga published a paper titled as "*goik wazv dk mvb gg'rokn*". A number of problems relating to land ownership were raised in that paper.

In February, 1939 the Sixth session of All India States People Conference was held at Ludhiana which was presided by Pandit Jawahar Lal Nehru. It was at this conference that the slogan of 'no batai' for the Patiala Muzaras was coined. However, there was a spate of litigation against the Muzaras and many among them were ejected from their land that they had occupied for a long time.

In Patiala State the Muzara leaders decided to set up a Muzara War Council to guide the Muzara

Movement under the general direction of the Kisan Sabha. For this purpose, the outstanding Muzara leader Dharam Singh Fakkar took the initiative to call state level convention of Muzara representatives at village Jaithuka on 16<sup>th</sup> March, 1939. Narain Singh Bhadaur presided over the convention and proposed that a state level Muzara committee would be set up to lead the Muzaras Movement. In this convention, a Kisan Muzara Committee was set up. The same was later known as Muzara War Council. With Narain Singh Bhadaur as President, Chand Singh as General Secretary and Dharam Singh Fakkar as Joint Secretary. In this convention it was decided to send a jatha of 101 Muzaras to meet Political Agent at Shimla with the following demands:

- Release of all Muzaras arrested for non-payment of Batai.
- Cancellation of court decrees for ejection of Muzaras.
- Abolition of biswedari and conferment of proprietary rights on Muzaras.

It was further decided that if the outcome of meeting with the Political Agent was not fruitful, then the Muzaras would launch "No-Batai" Movement

By the beginnings of 1947, the movement spread to other many occupancy-tenancy villages. There were violent clashes between the Muzaras and Police at many places. The Muzaras took forcible possession of the lands under their cultivation and forced the Biswedars to flee to the towns. Due to agitation state was forced to come with the terms. A notification known as *Farman-I-Shahi* was issued on 11 March, 1947 to partition of each holding between the Biswedars and occupancy Muzaras. Patiala State considered the Farman as the most just and fair settlement of the problem. The occupancy Muzaras were not in a mood to part with one third of land under their possession. After the formation of Pepsu, the State Government tried to implement the *Farman-i-Shahi* with the help of police and revenue officials. That resulted in clashes between the police and Muzaras at various places. The most serious clash took place at village Kishangarh in 16<sup>th</sup> March, 1949. A number of activists sacrificed their lives in it. Bhagwan Singh and Syasat Singh biswedars of Kishangarh both were superintendents of police, the latter being posted in his own native district of Bathinda. At their suggestion a land partition staffs was sent to the village. The Muzaras of the village, men, women and children in their thousands collected outside the village and greeted the

revenue staff on its way from Baretta to Kishangarh with thundering cries of "Not a grain of Batai", "Not an inch of land". The revenue staff had to retreat to Baretta. At this the Biswedars, who were provoked, sent a force of armed ruffians aided by the police, to beat down peasant resistance. Reaching Kishangarh, they set up their camp in the fields and began irrigating the wheat crop sown by the Muzaras with a view to arrest and establish biswedari rights over them. After getting this information, Chhajju Mal Vaid and Dharam Singh Fakkar mobilized about five thousand peasants from other villages to Kishangarh. The armed peasantry moved towards the enemy camp and surrounded them from all sides. The hired goonads of the Biswedars fled to save their lives.

After this episode, Biswedari Syasat Singh managed issuance of warrants against thirty-five young Muzaras of the village. In the early hours of 16<sup>th</sup> March, 1949, policemen were sent to the village to affect the arrest the Muzaras. A clash took between the Muzaras and police, in which one sub-inspector of police was killed, that prompted the Deputy Commissioner of Bathinda to send a force of 100 policemen with an order of encircling the whole village. After village was encircled, the Panchayat tried to explain the situation but the Deputy Commissioner insisted on the surrender of the underground Muzaras. Thus, the efforts of Panchayat to satisfy the authority and to avoid confrontation failed. To teach a lesson to the village folk, the State Government headed by Gian Singh Rarewala and Zail Singh as a revenue minister sent a large military force, that included four hundred troops, tanks and five armed cars to Kishangarh in the morning of 18<sup>th</sup> March, 1949. Immediately, the army announced through loudspeakers that the village was under its siege. It promulgated martial law.

The villagers were served an ultimatum to vacate their houses within ten minutes and gather at the Biswedari's haveli which was later on extended five minutes more. Furious at the unwarranted use of the army, the villagers climbed up to their house tops and raised slogans '*Inqilab Zindabad*' '*Rarewala Wazarat Murdabad*' and '*Dharam Singh Fakkar, Zindabad*'. On the expiry of ultimatum period, the commandant received written orders from the Deputy Commissioner for opening fire on the villagers. In this military action three persons were killed and dozens were wounded. Dharam Singh Fakkar and Mohinder Singh were arrested. The police registered cases against twenty six Muzaras

for various offences. The Deputy Commissioner ordered Fakker to be shot at sight. But the military Commandant, a true soldier, intervened and asked the Deputy Commissioner contemptuously, that if 'he was eager to kill Fakker then why he was not apprehended him during the last ten years when Fakker was had underground' The arrested persons were lodged in Faridkot jail. Kishangarh Defence Committee under the Chairmanship of Comrade Jagir Singh Joga was set up to defend their cases, Des Raj, a prominent advocate of Mansa, defended the accused free of charge. The charges against the Muzaras framed up by the police could not be proved in the Court and they all were acquitted on February 10, 1950. This extraordinary use of force by the Government failed to slow down the Muzaras. Kishangarh thus became a symbol of the movement and is quoted to this day as an example of the heroic armed struggle of the Lal Party and of the militancy of the Muzara Movement.

#### Conclusion

Bowing to the immense pressure of PEPSU's Muzara farmers, Indian government passed some important laws regarding ownership of land, thus making the farmers the owner of their land. By abolishing the 'biswedari' the Muzara Movement gained a big achievement.

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**ਮੈਕਾਲਿਫ ਅਨੁਸਾਰ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਜੀਵਨ ਨਾਲ ਸੰਬੰਧਿਤ ਇਤਿਹਾਸਕ ਪੱਖ**

**ਲਛਮਣ ਦਾਸ**

ਖੇਜ ਵਿਦਵਾਨ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਭਾਗ, ਧਰਮ ਵਿਭਾਗ

ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ

ਮੈਕਾਲਿਫ ਨੇ ਦਸਾਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਅਤੇ ਪੰਦਰਾਂ ਭਗਤ ਸਾਹਿਬਾਨ ਦਾ ਜੀਵਨ ਬੜੇ ਹੀ ਵਧੀਆ ਢੰਗ ਨਾਲ ਲਿਖਿਆ। ਇੱਕ ਵਿਦੇਸ਼ੀ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਉਸ ਅੰਦਰ ਸਿੱਖ ਧਰਮ ਸੰਬੰਧੀ ਗੂੜ੍ਹਾ ਪਿਆਰ ਪੈਦਾ ਹੋ ਗਿਆ ਸੀ। ਮੈਕਾਲਿਫ ਅਨੁਸਾਰ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਜੀਵਨ ਸੰਬੰਧੀ ਇਤਿਹਾਸਕ ਪੱਖਾਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਪ੍ਰਾਪਤ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਸਾਨੂੰ ਮੈਕਾਲਿਫ ਦੇ ਜੀਵਨ ਬਾਰੇ ਸੰਖੇਪ ਜਿਹੀ ਜਾਣਕਾਰੀ ਲੈ ਲੈਣੀ ਚਾਹੀਦੀ ਹੈ।

ਸਿੱਖ ਧਰਮ ਦੇ ਮਹਾਨ ਵਿਆਖਿਆਕਾਰ ਅਤੇ ਇਤਿਹਾਸਕਾਰ ਮੈਕਸ ਆਰਥਰ ਮੈਕਾਲਿਫ (ਭੰਗ ਜ਼ੀਨਰ ਡੇਵਨਸ਼ਾਪਿਓਰ ਦਾ ਜਨਮ 10 ਸਤੰਬਰ, 1841 ਈ. (ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਅਨੁਸਾਰ 29 ਸਤੰਬਰ 1837 ਈ.) ਨੂੰ ਆਇਰਲੈਂਡ ਦੇ ਨਿਊਕੈਸਲ ਵੈਸਟ, ਲਿਮੇਰਿਕ ਸ਼ਹਿਰ ਵਿੱਚ ਹੋਇਆ। ਉਨ੍ਹਾਂ ਦੀ ਮੁੱਢਲੀ ਸਿੱਖਿਆ ਨਿਊਕੈਸਲ ਸਕੂਲ, ਲਿਮੇਰਿਕ ਸ਼ਹਿਰ ਵਿੱਚ ਹੀ ਹੋਈ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਅਗਲੀ ਸਿੱਖਿਆ ਸਪਰਿੰਗਫੀਲਡ ਕਾਲਜ ਅਤੇ ਆਪਣੀ ਬੀ.ਐਸ.ਸੀ. ਦੀ ਡਿਗਰੀ ਕੁਈਨਜ਼ ਕਾਲਜ, ਗਾਲਵੇ ਸ਼ਹਿਰ ਤੋਂ 1862 ਈ. ਵਿੱਚ ਪੂਰੀ ਕੀਤੀ।

1862 ਈ. ਵਿੱਚ ਭਾਰਤੀ ਸਿਵਲ ਸਰਵਿਸਿਜ਼ (ਭਾਗੈਫ਼) ਦਾ ਇਮਤਿਹਾਨ ਪਾਸ ਕਰਨ ਉਪਰੰਤ ਉਨ੍ਹਾਂ ਦੀ ਨਿਯੁਕਤੀ ਪੰਜਾਬ ਵਿੱਚ ਹੋਈ। ਉਹ ਫਰਵਰੀ 1864 ਵਿੱਚ ਪੰਜਾਬ ਪਹੁੰਚੇ ਅਤੇ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀਆਂ ਸੇਵਾਵਾਂ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀਆਂ ਅਤੇ ਕਈ ਥਾਈਂ ਅਸਿਸਟੈਂਟ ਕਮਿਸ਼ਨਰ ਰਹੇ। ਭਾਰਤ ਵਿੱਚ ਆ ਕੇ ਉਨ੍ਹਾਂ ਨੇ ਸੰਸਕ੍ਰਿਤ, ਫਾਰਸੀ, ਮਰਾਠੀ, ਪੰਜਾਬੀ ਅਤੇ ਇਸ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਉਪਬੋਲੀਆਂ ਦਾ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕੀਤਾ। 1882 ਈ. ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੂੰ ਤਰੱਕੀ ਦਿੱਤੀ ਗਈ ਅਤੇ ਉਹ ਫਿਰੋਜ਼ਪੁਰ ਜਿਲ੍ਹੇ ਦੇ ਡਿਪਟੀ ਕਮਿਸ਼ਨਰ ਬਣਾ ਦਿੱਤੇ ਗਏ ਅਤੇ ਜਲਦੀ ਹੀ ਦੋ ਸਾਲ ਬਾਅਦ 1884 ਈ. ਵਿੱਚ ਉਹ ਫਿਰੋਜ਼ਪੁਰ ਜਿਲ੍ਹੇ ਦਾ ਹੀ ਡਿਵੀਜ਼ਨਲ ਜੱਜ ਬਣ ਗਏ।

ਮੈਕਾਲਿਫ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਵਿੱਚ ਡੂੰਘੀ ਦਿਲਚਸਪੀ ਰੱਖਦਾ ਸੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਸੱਭਿਅਤਾ, ਸਾਹਿਤ ਅਤੇ ਧਰਮ ਬਾਰੇ ਜਾਨਣਾ ਚਾਹੁੰਦਾ ਸੀ। ਇਸ ਕਾਰਨ ਹੀ ਉਸਦਾ ਇੱਥੋਂ ਦੇ ਲੋਕਾਂ ਨਾਲ ਪਿਆਰ ਪੈ ਗਿਆ, ਪਰ ਇਸ ਦੀ ਕੀਮਤ ਵਜੋਂ ਉਸਦੇ ਅੰਗਰੇਜ਼ ਦੋਸਤਾਂ ਨੇ ਉਸਦੀ ਮਿੱਤਰਤਾ ਤਿਆਗ ਦਿੱਤੀ।

ਪੰਜਾਬ ਵਿੱਚ ਨੌਕਰੀ ਹੋਣ ਕਰਕੇ ਮੈਕਾਲਿਫ ਕਈ ਵਾਰ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ ਗਏ। ਉੱਥੇ ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਦੀ ਬਾਣੀ ਸੁਣਨ ਅਤੇ ਓਰੀਐਂਟਲ ਕਾਲਜ ਲਾਹੌਰ ਦੇ ਪ੍ਰੋਫੈਸਰ ਭਾਈ ਗੁਰਮੁਖ ਸਿੰਘ ਦੀ ਸੰਗਤ ਤੋਂ ਉਨ੍ਹਾਂ ਨੂੰ ਸਿੱਖ ਧਰਮ ਸੰਬੰਧੀ ਪਿਆਰ ਜਾਗਿਆ।

1893 ਈ. ਤੱਕ ਉਹ ਭਾਰਤ ਵਿੱਚ ਅਦਾਲਤੀ ਕੰਮਾਂ ਵਿੱਚ ਰੁੱਝੇ ਰਹੇ। ਇਸੇ ਸਾਲ ਸਿੱਖ ਸੁਸਾਇਟੀਆਂ ਦੇ ਪ੍ਰਤੀਨਿਧਾਂ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਉਹ ਆਪਣੀ ਨੌਕਰੀ ਤੋਂ ਅਸਤੀਫਾ ਦੇਣ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀਆਂ ਪਵਿੱਤਰ ਰਚਨਾਵਾਂ ਦਾ ਅਨੁਵਾਦ ਆਰੰਭ ਕਰਨ। 1893 ਈ. ਵਿੱਚ ਸਿੱਖ ਪ੍ਰਤੀਨਿਧਾਂ ਦੀ ਬੇਨਤੀ 'ਤੇ ਉਨ੍ਹਾਂ ਨੇ ਡਿਵੀਜ਼ਨਲ ਜੱਜ ਦੀ ਨੌਕਰੀ ਤੋਂ ਅਸਤੀਫਾ ਦੇ ਦਿੱਤਾ ਅਤੇ ਸਿੱਖ ਅਧਿਐਨ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਜਰਮਨੀ ਦੇ ਇਸਾਈ ਮਿਸ਼ਨਰੀ ਟ੍ਰੰਪ ਦੁਆਰਾ ਕੀਤੇ ਗਏ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ

ਅੰਗਰੇਜ਼ੀ ਅਨੁਵਾਦ ਤੋਂ ਨਾ ਤਾਂ ਮੈਕਾਲਿਫ ਅਤੇ ਨਾ ਹੀ ਸਿੱਖ ਜਗਤ ਸੰਤੁਸ਼ਟ ਸੀ। ਜਿਸ ਦੇ ਸਿੱਟੇ ਵਜੋਂ ਮੈਕਾਲਿਫ ਨੇ ਨਵੇਂ ਸਿਰੇ ਤੋਂ ਸਿੱਖ ਇਤਿਹਾਸ ਲਿਖਣ ਦਾ ਕੰਮ ਆਰੰਭਿਆ ਅਤੇ ਉਨ੍ਹਾਂ ਨੇ ਇਤਿਹਾਸਿਕ ਸੰਦਰਭ ਵਿੱਚ ਗੁਰਬਾਣੀ ਦਾ ਅਨੁਵਾਦ ਪੇਸ਼ ਕੀਤਾ। ਮੈਕਾਲਿਫ ਨੇ ਡਿਵੀਜ਼ਨਲ ਜੱਜ ਦੀ ਨੌਕਰੀ ਤੋਂ ਤਿਆਗ ਪੱਤਰ ਦੇ ਕੇ ਬਾਕੀ ਦੀ 20 ਸਾਲ ਉਮਰ ਸਿੱਖ ਅਧਿਐਨ ਅਤੇ ਖੋਜ ਦੇ ਲੇਖੇ ਲਾਈ।

ਅੰਤ ਵਿੱਚ ਜਿਹੜੀ ਮਹਾਨ ਪੁਸਤਕ ਮੈਕਾਲਿਫ ਲਿਖ ਰਹੇ ਸਨ, ਉਹ ਛਪਣ ਲਈ ਤਿਆਰ ਹੋ ਗਈ। 'ਸਿੱਖ ਧਰਮ' ਉਸਦੇ ਗੁਰੂ, ਪਵਿੱਤਰ ਰਚਨਾਵਾਂ ਅਤੇ ਲੇਖਕ, ਨਾਂ ਦੀ ਹਸਤ-ਲਿੱਪੀ ਕਲੈਡਰੇਨ ਪ੍ਰੈਸ ਨੂੰ ਦੇ ਦਿੱਤੀ ਗਈ। 1909 ਈ. ਵਿੱਚ ਇਹ ਪੁਸਤਕ ਛੇ ਜਿਲਦਾਂ ਵਿੱਚ ਛਪੀ, ਜਿਸ ਨੂੰ ਤਿੰਨ ਸੈਂਚੀਆਂ ਵਿੱਚ ਬੰਨ੍ਹਿਆ ਗਿਆ।

ਮੈਕਾਲਿਫ 15 ਮਾਰਚ, 1913 ਈ. ਨੂੰ ਰਾਤ ਦੇ 8 ਵੱਜ ਕੇ 10 ਮਿੰਟ 'ਤੇ ਲੰਡਨ ਵਿੱਚ ਆਪਣੇ ਘਰ, 10 ਸਿੰਨਕਲੇਅਰ ਗਾਰਡਨਜ਼, ਵੈਸਟ ਕੈਨਿੰਗਸਟਨ ਵਿੱਚ ਚਲਾਣਾ ਕਰ ਗਏ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਮੌਤ ਤੋਂ 10 ਮਿੰਟ ਪਹਿਲਾਂ ਜਪੁਜੀ ਸਾਹਿਬ ਦਾ ਪਾਠ ਕੀਤਾ। ਆਪਣੀ ਅੰਤਿਮ ਇੱਛਾ ਪੂਰਨ ਕਰ ਕੇ ਮੈਕਾਲਿਫ ਨੇ ਸਿੱਖ ਵਿਧੀ ਅਨੁਸਾਰ ਦਾਹ ਸੰਸਕਾਰ ਦੀ ਇੱਛਾ ਪੂਰਨ ਕੀਤੀ ਸੀ ਅਤੇ ਉਹ ਕਾਪੀਰਾਈਟ, ਬਕਰਗਰਥੀਯਕਫ਼ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਨੂੰ ਦੇ ਗਏ ਸਨ।

ਮੈਕਾਲਿਫ ਦੀ ਮੌਤ ਉਪਰੰਤ ਉਨ੍ਹਾਂ ਦੇ ਅੰਤਿਮ ਸੰਸਕਾਰ ਸਮੇਂ ਵੀ ਕੁੱਝ ਮੁਸ਼ਕਿਲਾਂ ਸਾਹਮਣੇ ਆਈਆਂ। ਜਿਨ੍ਹਾਂ ਬਾਰੇ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੂੰ ਭਗਤ ਲਕਸ਼ਮਣ ਸਿੰਘ ਤੋਂ ਜ਼ਬਾਨੀ ਪਤਾ ਲੱਗਿਆ ਸੀ। ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਇਸ ਬਾਰੇ ਇਸ ਤਰ੍ਹਾਂ ਦੱਸਦੇ ਹਨ, "ਮਰਨ ਤੇ ਵੀ ਉਸ ਦਾ ਮੁਰਦਾ ਖਰਾਬ ਹੋਣ ਲੱਗਾ ਸੀ। ਈਸਾਈ ਕਹਿਣ ਕਿ ਈਸਾਈ ਨਾ ਹੋਣ ਕਰਕੇ ਉਸ ਦਾ ਸਰੀਰ ਈਸਾਈ ਰੀਤੀ ਨਾਲ ਕਬਰ ਵਿੱਚ ਦਫਨਾਇਆ ਨਹੀਂ ਜਾ ਸਕਦਾ ਅਤੇ ਉੱਥੇ ਦੇ ਥੋੜ੍ਹੇ ਜਿਹੇ ਸਿੱਖ ਕਹਿਣ ਕਿ ਉਹ ਕੇਸਾਧਾਰੀ ਨਾ ਹੋਣ ਕਰਕੇ ਸਿੱਖ ਨਹੀਂ ਸੀ, ਇਸ ਲਈ ਸੰਸਕਾਰਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ। ਅੰਤ ਫੈਸਲਾ ਇਹ ਹੋਇਆ ਕਿ ਮੈਕਾਲਿਫ ਦਾ ਸਰੀਰ ਤਾਬੂਤ ਵਿੱਚ ਪਾ ਕੇ ਪੰਜ ਮਿੰਟ ਲਈ ਕਬਰ ਵਿੱਚ ਰੱਖਿਆ ਜਾਵੇ, ਅਤੇ ਉਪਰੰਤ ਦਾਹ ਦਿੱਤਾ ਜਾਵੇ। ਸੋ ਇਉਂ ਹੀ ਕੀਤਾ ਗਿਆ।"

**ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਜਨਮ:** ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਜਨਮ ਬਾਰੇ ਮੈਕਾਲਿਫ ਇਸ ਤਰ੍ਹਾਂ ਲਿਖਦਾ ਹੈ, "ਬੱਚੇ ਦੇ ਜਨਮ ਉਤੇ ਇਕ ਸਿੱਖ ਇਤਿਹਾਸਕਾਰ ਟਿੱਪਣੀ ਦਿੰਦਾ ਹੈ: 'ਇਹ ਸਦਾ ਹੀ ਸਾਧਾਰਨ ਘਟਨਾ ਰਹੀ ਹੈ ਕਿ ਅਕਾਲ ਪੁਰਖ ਜਦੋਂ ਆਪਣੀ ਲੋਕਾਈ ਨੂੰ ਦੁਖ ਸਹਿਨ ਕਰਦਾ ਹੋਇਆ ਵੇਖਦਾ ਹੈ ਤਾਂ ਉਹ ਸੰਸਾਰ ਦਾ ਮੁਕਤੀ-ਦਾਤਾ ਭੇਜਦਾ ਹੈ'। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨੇ ਬਾਅਦ ਵਿਚ ਆਪਣੀ ਰਚਨਾ ਬਚਿੱਤਰ ਨਾਟਕ ਵਿਚ ਆਪਣੇ ਜਨਮ ਦੇ ਹਾਲਾਤ ਸਪੱਸ਼ਟ ਰੂਪ ਵਿਚ ਵਰਨਣ ਕੀਤੇ ਹਨ। ਉਨ੍ਹਾਂ ਦਾ ਜਨਮ ਸੰਮਤ 1723 (1666 ਈ.) ਪੋਹ ਸੁਦੀ ਸੱਤਵੀਂ, ਸੂਰਜ ਚੜ੍ਹਨ ਤੋਂ ਤਿੰਨ ਘੰਟੇ ਪਹਿਲਾਂ ਹੋਇਆ। ਉਨ੍ਹਾਂ ਦੇ ਪਿਤਾ ਜੇ ਉਸ ਸਮੇਂ ਆਸਾਮ ਗਏ ਹੋਏ ਸਨ, ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਉਨ੍ਹਾਂ ਦਾ ਨਾਮ ਗੋਬਿੰਦ ਰਾਏ ਰੱਖਿਆ ਗਿਆ।

ਮੈਕਾਲਿਫ ਨੇ ਗੁਰੂ ਜੀ ਦੇ ਜੀਵਨ ਨਾਲ ਸੰਬੰਧਿਤ 'ਬਚਿਤ ਨਾਟਕ', ਭਾਈ ਸੁੱਖਾ ਸਿੰਘ ਦਾ 'ਗੁਰ ਬਿਲਾਸ' ਅਤੇ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਦਾ 'ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ' ਸ੍ਰੋਤਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ।

**ਪਰਿਵਾਰ ਅਤੇ ਸਾਖ-ਸੰਬੰਧੀ:** ਗੁਰੂ ਜੀ ਦੇ ਪਿਤਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਅਤੇ ਮਾਤਾ ਗੁਜਰੀ ਜੀ ਸਨ। ਗੁਰੂ ਜੀ ਦੀਆਂ ਤਿੰਨ ਸ਼ਾਦੀਆਂ ਹੋਈਆਂ ਸਨ। ਗੁਰੂ ਜੀ ਦਾ ਭਿਖੀਆ ਜੀ ਦੀ ਸਪੁੱਤਰੀ ਜੀਤੋ ਜੀ ਨਾਲ ਵਿਆਹ 23 ਹਾੜ 1734 ਸੰਮਤ (1677ਈ.) ਨੂੰ ਹੋਇਆ। ਗੁਰੂ ਜੀ ਦੇ ਮਹਿਲਾਵਾਂ ਦੇ ਨਾਮ ਜੀਤੋ ਜੀ, ਸੁੰਦਰੀ ਜੀ ਅਤੇ ਸਾਹਿਬ ਕੌਰ ਜੀ ਸਨ। ਗੁਰੂ ਜੀ ਦੀ ਭੂਆ ਦੇ ਪੰਜ ਪੁੱਤਰ ਜਿਨ੍ਹਾਂ ਦੇ ਨਾਮ ਸੰਗੋ ਸ਼ਾਹ, ਜੀਤ ਮੱਲ, ਗੋਪਾਲ ਚੰਦ, ਗੰਗਾ ਰਾਮ ਅਤੇ ਗਹਿਰੀ ਚੰਦ ਸਨ। ਉਨ੍ਹਾਂ ਦੇ ਮਾਮਾ ਜੀ ਦਾ ਨਾਮ ਕ੍ਰਿਪਾਲ ਸੀ। ਉਨ੍ਹਾਂ ਦੇ ਬਚਪਨ ਦੇ ਸਾਥੀ ਦਇਆ ਰਾਮ ਅਤੇ ਗੁਰੂ ਜੀ ਦੇ ਸਾਥੀ ਅਤੇ ਅੰਗ-ਰੱਖਿਅਕ ਭਾਈ ਨੰਦ ਚੰਦ ਮਸੰਦ ਦਾ ਨਾਮ ਵੀ ਆਇਆ ਹੈ। ਗੁਰੂ ਜੀ ਦੇ ਘਰ ਮਾਤਾ ਸੁੰਦਰੀ ਜੀ ਦੀ ਕੁੱਖ ਤੋਂ ਮਾਘ ਸੁਦੀ 4 ਸੰਮਤ 1743 (1687ਈ.) ਨੂੰ ਅਜੀਤ ਸਿੰਘ ਨੇ ਜਨਮ ਲਿਆ। ਮਾਤਾ ਜੀਤੋ ਜੀ ਦੀ ਕੁੱਖ ਤੋਂ 7 ਚੇਤ ਸੰਮਤ 1747 ਨੂੰ ਜੋਰਾਵਰ ਸਿੰਘ ਨੇ ਜਨਮ ਲਿਆ। ਮੈਕਾਲਿਫ ਜੋਰਾਵਰ ਸਿੰਘ ਦੇ ਸ਼ਾਬਦਿਕ ਅਰਥ 'ਸ਼ਕਤੀਸ਼ਾਲੀ ਸ਼ੇਰ' ਦੱਸਦਾ ਹੈ। ਜੋਰਾਵਰ ਸਿੰਘ ਜੀ ਦੇ ਜਨਮ ਸੰਬੰਧੀ ਮੈਕਾਲਿਫ ਸਪੱਸ਼ਟ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਇੱਥੇ 'ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ' ਅਤੇ 'ਗੁਰ ਬਿਲਾਸ' ਦੇ ਹਵਾਲੇ ਅਨੁਸਾਰ ਲਿਖ ਰਿਹਾ ਹੈ ਕਿਉਂਕਿ ਕਈ ਹੋਰ ਇਤਿਹਾਸਕਾਰਾਂ ਅਨੁਸਾਰ ਇਸ ਸਮੇਂ ਸਾਹਿਬਜ਼ਾਦਾ ਜੁਝਾਰ ਸਿੰਘ ਦਾ ਜਨਮ ਹੋਇਆ ਸੀ। ਮਾਤਾ ਜੀਤੋ ਦੇ ਦੂਸਰੇ ਪੁੱਤਰ ਜੁਝਾਰ ਸਿੰਘ ਦਾ ਜਨਮ 16 ਮਾਘ, ਸੰਮਤ 1753 (1697 ਈ.) ਨੂੰ ਹੋਇਆ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਕੁੱਖ ਤੋਂ ਹੀ ਤੀਸਰੇ ਪੁੱਤਰ ਫਤਹਿ ਸਿੰਘ ਦਾ ਜਨਮ 11 ਫੱਗਣ ਸੰਮਤ 1755 (1699ਈ.) ਦਿਨ ਬੁੱਧਵਾਰ ਨੂੰ ਹੋਇਆ।

**ਰਾਜਾ ਭੀਮ ਚੰਦ ਦੀ ਈਰਖਾ:** ਇੱਕ ਵਾਰ ਰਾਜਾ ਭੀਮ ਚੰਦ ਗੁਰੂ ਜੀ ਨੂੰ ਮਿਲਣ ਲਈ ਆਇਆ। ਗੁਰੂ ਜੀ ਨੇ ਉਸਨੂੰ ਆਸਾਮ ਦੇ ਰਾਜਾ ਰਤਨ ਰਾਇ ਵਲੋਂ ਦਿੱਤੀਆਂ ਗਈਆਂ ਭੇਟਾਵਾਂ ਦਿਖਾਈਆਂ। ਇਨ੍ਹਾਂ ਭੇਟਾਵਾਂ ਵਿੱਚ ਪੰਜ ਘੋੜੇ, ਇੱਕ ਸਮਝਦਾਰ ਹਾਥੀ, ਇੱਕ ਹਥਿਆਰ ਜਿਸ ਵਿੱਚੋਂ ਪੰਜ ਵੱਖ-ਵੱਖ ਤਰ੍ਹਾਂ ਦੇ ਹਥਿਆਰ ਬਣ ਸਕਦੇ ਸਨ, ਸ਼ਾਮਿਲ ਸਨ। ਵਾਪਿਸ ਜਾਂਦੇ ਸਮੇਂ ਭੀਮ ਚੰਦ ਦੇ ਮਨ ਵਿੱਚ ਇਨ੍ਹਾਂ ਚੀਜ਼ਾਂ ਨੂੰ ਹਥਿਆਉਣ ਦਾ ਲਾਲਚ ਪੈਦਾ ਹੋ ਗਿਆ। ਉਸਨੇ ਵੱਖ-ਵੱਖ ਬਹਾਨੇ ਲਗਾ ਕੇ ਗੁਰੂ ਜੀ ਤੋਂ ਇਨ੍ਹਾਂ ਵਸਤਾਂ ਦੀ ਮੰਗ ਕੀਤੀ। ਪਰ ਗੁਰੂ ਜੀ ਨੇ ਹਰ ਵਾਰ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ ਕਿਉਂਕਿ ਆਸਾਮ ਦੇ ਰਾਜੇ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਕਿਹਾ ਸੀ ਕਿ ਉਹ ਹਾਥੀ ਕਿਸੇ ਹੋਰ ਨੂੰ ਨਾ ਦੇਵੇ। ਇਸ ਤਰ੍ਹਾਂ ਭੀਮ ਚੰਦ ਦੇ ਮਨ ਵਿੱਚ ਗੁਰੂ ਜੀ ਪ੍ਰਤੀ ਵੈਰ ਪੈਦਾ ਹੋ ਗਿਆ।

**ਪਾਉਂਟਾ ਦੀ ਉਸਾਰੀ:** ਇੱਕ ਵਾਰ ਨਾਹਨ ਦੇ ਰਾਜਾ ਮੇਦਨੀ ਦੇ ਸੱਦੇ 'ਤੇ ਗੁਰੂ ਜੀ ਉਸਨੂੰ ਮਿਲਣ ਗਏ। ਉਸਨੇ ਆਪਣੇ ਰਾਜ ਦੀ ਸੁਰੱਖਿਆ ਲਈ ਗੁਰੂ ਜੀ ਅੱਗੇ ਇੱਕ ਕਿਲ੍ਹੇ ਦਾ ਨਕਸ਼ਾ ਉਲੀਕਣ ਅਤੇ ਨਿਰਮਾਣ ਕਰਵਾਉਣ ਦੀ ਬੇਨਤੀ ਕੀਤੀ। ਗੁਰੂ ਜੀ ਨੇ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ ਤਿਆਰ ਕਰਵਾ ਕੇ ਅਰਦਾਸ ਕੀਤੀ ਅਤੇ ਇੱਕ ਕਿਲ੍ਹੇ ਦੀ ਨੀਂਹ ਰੱਖੀ। ਸੰਗਤਾਂ ਦੇ ਉਤਸ਼ਾਹ ਕਾਰਨ ਇਹ ਕਿਲ੍ਹਾ 12 ਦਿਨਾਂ ਵਿੱਚ ਤਿਆਰ ਹੋ ਗਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਇਸ

ਕਿਲ੍ਹੇ ਦਾ ਨਾਮ ਪਾਉਂਟਾ ਰੱਖਿਆ। ਗੁਰੂ ਜੀ ਇੱਥੇ ਹੀ ਰਹਿ ਕੇ ਆਪਣੀ ਫੌਜ ਵਿੱਚ ਵਾਧਾ ਕੀਤਾ।

**ਭੰਗਾਣੀ ਦਾ ਯੁੱਧ:** ਭੀਮ ਚੰਦ ਦੇ ਸਪੁੱਤਰ ਦੇ ਵਿਆਹ ਤੋਂ ਬਾਅਦ ਉਸਦੀ ਗੁਰੂ ਜੀ ਨਾਲ ਦੁਸ਼ਮਣੀ ਵੱਧ ਗਈ। ਉਹ ਹੋਰ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਗੁਰੂ ਜੀ ਉੱਤੇ ਹਮਲਾ ਕਰਨ ਲਈ ਚੱਲ ਪਿਆ। ਗੁਰੂ ਜੀ ਅਤੇ ਪਹਾੜੀ ਰਾਜਿਆਂ ਵਿਚਕਾਰ ਯੁੱਧ ਭੰਗਾਣੀ ਨਾਂ ਦੇ ਸਥਾਨ 'ਤੇ ਹੋਇਆ। ਇਸ ਯੁੱਧ ਵਿੱਚ ਬੁਧੂ ਸ਼ਾਹ, ਉਸਦੇ ਇੱਕ ਭਰਾ, ਉਸਦੇ ਚਾਰ ਪੁੱਤਰਾਂ ਅਤੇ 700 ਚੇਲਿਆਂ, ਗੁਰੂ ਜੀ ਦੇ ਦੀਵਾਨ ਨੰਦ ਚੰਦ, ਭਾਈ ਦਯਾ ਰਾਮ, ਮਹੰਤ ਕ੍ਰਿਪਾਲ, ਸੰਗੋ ਸ਼ਾਹ, ਮਾਹਰੀ ਚੰਦ, ਸਾਹਿਬ ਚੰਦ, ਗੁਰੂ ਜੀ ਦੇ ਚਚੇਰੇ ਭਰਾ ਜੀਤ ਮੱਲ, ਰਾਮ ਸਿੰਘ ਆਦਿ ਵਿਅਕਤੀਆਂ ਨੇ ਗੁਰੂ ਜੀ ਦਾ ਸਾਥ ਦਿੱਤਾ। ਪਰ ਇਸ ਯੁੱਧ ਵਿੱਚ ਬੁੱਧੂ ਸ਼ਾਹ ਦੀ ਸਿਫਾਰਿਸ਼ ਉੱਤੇ ਰੱਖੇ ਗਏ 500 ਪਠਾਣਾਂ ਵਿੱਚੋਂ ਕਾਲੇ ਖਾਂ ਨੂੰ ਛੱਡ ਕੇ ਬਹੁਤ ਸਾਰੇ ਪਠਾਣ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨਾਲ ਜਾ ਰਲੇ। ਇਸੇ ਤਰ੍ਹਾਂ ਮਹੰਤ ਕ੍ਰਿਪਾਲ ਨੂੰ ਛੱਡ ਕੇ ਬਹੁਤ ਸਾਰੇ ਉਦਾਸੀ ਵੀ ਭੱਜ ਗਏ। ਇਸੇ ਤਰ੍ਹਾਂ ਪਹਾੜੀ ਰਾਜਿਆਂ ਵਿੱਚ ਭੀਮ ਚੰਦ ਨਾਲ ਰਾਜਾ ਫਤਹਿ ਸ਼ਾਹ, ਗੁਲੇਰ ਦਾ ਰਾਜਾ ਗੋਪਾਲ, ਚੰਡੇਲ ਅਤੇ ਹੰਡੂਰ ਦੇ ਰਾਜੇ, ਰਾਜਾ ਹਰੀ ਚੰਦ, ਦਯਵਾਲ ਅਤੇ ਜਸਵਾਲ ਦੇ ਰਾਜੇ ਆਦਿ ਸ਼ਾਮਿਲ ਸਨ। ਕਾਫੀ ਭਿਆਨਕ ਲੜਾਈ ਦੇ ਬਾਅਦ ਅਖੀਰ ਜਿੱਤ ਗੁਰੂ ਜੀ ਦੀ ਹੀ ਹੋਈ। ਇਸ ਯੁੱਧ ਵਿੱਚ ਗੁਰੂ ਜੀ ਦੀ ਸਹਾਇਤਾ ਕਰਨ ਵਾਲੇ ਵਿਅਕਤੀਆਂ ਵਿੱਚੋਂ ਬੁੱਧੂ ਸ਼ਾਹ ਦੇ ਦੋ ਸਪੁੱਤਰ, ਸੰਗੋ ਸ਼ਾਹ (ਜਿਸਦਾ ਨਾਮ ਬਾਅਦ ਗੁਰੂ ਜੀ ਨੇ ਬਦਲ ਕੇ 'ਸ਼ਾਹ ਸੰਗਰਾਮ' ਜਿਸਦਾ ਅਰਥ ਹੈ- ਲੜਾਈ ਦਾ ਬਾਦਸ਼ਾਹ ਰੱਖ ਦਿੱਤਾ), ਜੀਤ ਮੱਲ ਸਮੇਤ ਕਈ ਵਿਅਕਤੀ ਸਹਾਦਤ ਪਾ ਗਏ।

**ਭੀਮ ਚੰਦ ਨਾਲ ਸੰਧੀ:** ਭੰਗਾਣੀ ਦੇ ਯੁੱਧ ਤੋਂ ਬਾਅਦ ਭੀਮ ਚੰਦ ਆਪਣੇ ਵਜੀਰ ਦੀ ਸਲਾਹ 'ਤੇ ਗੁਰੂ ਜੀ ਨਾਲ ਸੁਲਾਹ ਕਰਨ ਲਈ ਰਾਜੀ ਹੋ ਗਿਆ। ਭੀਮ ਚੰਦ ਦੇ ਇੱਕ ਅਧਿਕਾਰੀ ਨੇ ਭੀਮ ਚੰਦ ਵਲੋਂ ਗੁਰੂ ਜੀ ਅੱਗੇ ਬੇਨਤੀ ਕੀਤੀ। ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਭੀਮ ਚੰਦ ਨਾਲ ਕੋਈ ਵੀ ਦੁਸ਼ਮਣੀ ਨਹੀਂ ਹੈ। ਬਾਅਦ ਵਿੱਚ ਭੀਮ ਚੰਦ ਆਪ ਵੀ ਖੁਦ ਚੱਲ ਕੇ ਗੁਰੂ ਜੀ ਦੇ ਦਰਬਾਰ ਵਿੱਚ ਹਾਜ਼ਿਰ ਹੋਇਆ। ਉਸਨੇ ਭਵਿੱਖ ਵਿੱਚ ਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਹੀ ਚੱਲਣ ਦਾ ਵਾਅਦਾ ਕੀਤਾ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਜੀ ਅਤੇ ਭੀਮ ਚੰਦ ਵਿੱਚ ਸੁਲਾਹ ਹੋ ਗਈ।

**ਨਦੇਵ ਦੀ ਲੜਾਈ:** ਜੰਮੂ ਦੇ ਵਾਇਸਰਾਇ ਨੇ ਆਪਣੇ ਸੈਨਾ ਮੁਖੀ ਆਲਿਫ ਖਾਂ ਨੂੰ ਪਹਾੜੀ ਰਾਜਿਆਂ ਤੋਂ ਲਗਾਨ ਵਸੂਲ ਕਰਨ ਲਈ ਭੇਜਿਆ। ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੇ ਉਸਨੂੰ ਕਿਹਾ ਕਿ ਉਹ ਲਗਾਨ ਤਾਂ ਹੀ ਦੇਵਗੋ ਜੇਕਰ ਰਾਜਾ ਭੀਮ ਚੰਦ ਲਗਾਨ ਦੇਵੇਗਾ। ਇਸ ਤਰ੍ਹਾਂ ਆਲਿਫ ਖਾਂ ਬਿਲਾਸਪੁਰ ਵੱਲ ਚੱਲ ਪਿਆ। ਉਸਨੇ ਭੀਮ ਚੰਦ ਕੋਲ ਆਪਣਾ ਦੂਤ ਇਹ ਕਹਿ ਕੇ ਭੇਜਿਆ ਕਿ ਜਾਂ ਤਾਂ ਭੀਮ ਚੰਦ ਲਗਾਨ ਦੇਵੇ ਜਾਂ ਲੜਾਈ ਲਈ ਤਿਆਰ ਰਹੋ। ਭੀਮ ਚੰਦ ਨੇ ਲਗਾਨ ਨਾਲੋਂ ਲੜਾਈ ਕਰਨ ਬਾਰੇ ਸੋਚਿਆ। ਉਸਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਇਸ ਲੜਾਈ ਵਿੱਚ ਸਹਾਇਤਾ ਦੇਣ ਦੀ ਬੇਨਤੀ ਕੀਤੀ। ਗੁਰੂ ਜੀ ਨੇ ਉਸਦੀ ਬੇਨਤੀ ਸਵਿਕਾਰ ਕਰ ਲਈ। ਇਹ ਲੜਾਈ ਨਦੇਵ ਦੇ ਸਥਾਨ 'ਤੇ ਹੋਈ। ਇਸ ਲੜਾਈ ਵਿੱਚ ਆਲਿਫ ਖਾਂ ਦਾ ਸਾਥ ਰਾਜਾ ਕ੍ਰਿਪਾਲ ਅਤੇ ਰਾਜਾ ਦਯਾਲ ਨੇ ਦਿੱਤਾ। ਗੁਰੂ ਜੀ ਦਾ ਸਾਥ ਰਾਜਾ ਭੀਮ ਚੰਦ, ਰਾਜਾ ਕੇਸਰੀ

ਚੰਦ, ਰਾਜਾ ਪ੍ਰਿਥੀ ਚੰਦ ਅਤੇ ਰਾਜਾ ਸੁਖ ਦੇਵ ਨੇ ਦਿੱਤਾ। ਆਖਿਰ ਆਲਿਫ਼ ਖਾਂ ਦੀ ਹਾਰ ਹੋਈ ਅਤੇ ਗੁਰੂ ਜੀ ਦੀ ਜਿੱਤ।

**ਦੇਵੀ ਪ੍ਰਗਟ ਕਰਨ ਵਾਲੀ ਘਟਨਾ:** ਦੇਵੀ ਪ੍ਰਗਟ ਕਰਨ ਵਾਲੀ ਘਟਨਾ ਨੂੰ ਵੀ ਮੈਕਾਲਿਫ਼ ਨੇ ਬੜੇ ਹੀ ਵਧੀਆ ਢੰਗ ਨਾਲ ਬਿਆਨ ਕੀਤਾ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਗੁਰੂ ਜੀ ਦੇ ਦਰਬਾਰ ਵਿੱਚ ਇੱਕ ਪੰਡਿਤ ਸੀ ਜੋ ਕਿ ਮਹਾਂ-ਕਾਵਿ ਸੁਣਾਉਂਦਾ ਹੁੰਦਾ ਸੀ। ਇੱਕ ਦਿਨ ਉਹ ਸਿੱਖਾਂ ਨੂੰ ਕਹਿਣ ਲੱਗਾ ਕਿ ਜੇਕਰ ਇੱਥੇ ਦੁਰਗਾ ਨਾਂ ਦੀ ਦੇਵੀ ਪ੍ਰਗਟ ਹੋ ਗਈ ਤਾਂ ਉਨ੍ਹਾਂ ਸਾਰਿਆਂ ਦੀਆਂ ਇੱਛਾਵਾਂ ਪੂਰੀਆਂ ਹੋ ਸਕਦੀਆਂ ਹਨ। ਜਦੋਂ ਗੁਰੂ ਜੀ ਕੋਲ ਇਹ ਗੱਲ ਪਹੁੰਚੀ ਤਾਂ ਗੁਰੂ ਜੀ ਨੇ ਉਸਨੂੰ ਕੋਈ ਠੋਸ ਸਬੂਤ ਦੇਣ ਲਈ ਕਿਹਾ। ਗੁਰੂ ਜੀ ਦਾ ਮਕਸਦ ਪੰਡਿਤ ਦੇ ਢੋਂਗ ਦਾ ਭਾਂਡਾ ਭੰਨਣਾ ਸੀ। ਉਸ ਪੰਡਿਤ ਨੇ ਕਿਹਾ ਕਿ ਬਨਾਰਸ ਵਿੱਚ ਰਹਿਣ ਵਾਲੇ ਕੇਸ਼ੋ ਨਾਮ ਦਾ ਬ੍ਰਾਹਮਣ ਦੇਵੀ ਪ੍ਰਗਟ ਕਰ ਸਕਦਾ ਹੈ। ਉਹ ਇੱਕ ਲਾਲਚੀ ਕਿਸਮ ਦਾ ਆਦਮੀ ਸੀ। ਉਸ ਦੇ ਦੇਵੀ ਪ੍ਰਗਟ ਕਰਨ ਦੀ ਗੱਲ ਮੰਨ ਲਈ ਪਰ ਉਸਨੇ ਦੱਸਿਆ ਕਿ ਇਸ ਮੰਤਵ ਲਈ ਕੀਤੇ ਜਾਣ ਵਾਲੇ ਹਵਨ ਦੀ ਸਮੱਗਰੀ ਉੱਤੇ ਕਾਫੀ ਖਰਚ ਆਵੇਗਾ। ਗੁਰੂ ਜੀ ਨੇ ਉਸ ਦੁਆਰਾ ਮੰਗੀ ਗਈ ਹਰ ਵਸਤੂ ਉਪਲਬਧ ਕਰਵਾ ਦਿੱਤੀ। ਪੂਰੇ ਨੌਂ ਮਹੀਨੇ ਬਾਅਦ ਉਸਨੇ ਕਿਹਾ ਕਿ ਹੁਣ ਦੇਵੀ ਪ੍ਰਗਟ ਹੋਣ ਵਾਲੀ ਹੈ। ਇਹ ਗੱਲ ਉਹ ਕਈ ਦਿਨ ਕਹਿੰਦਾ ਰਿਹਾ ਪਰ ਦੇਵੀ ਪ੍ਰਗਟ ਨਾ ਹੋਈ। ਉਹ ਮੌਕਾ ਦੇਖ ਕੇ ਉੱਥੋਂ ਭੱਜ ਗਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਉਹ ਸਾਰੀ ਸਮੱਗਰੀ ਹੋਮ ਦੀ ਅੱਗ ਵਿੱਚ ਪਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ। ਜਿਸ ਦੇ ਨਤੀਜੇ ਵਜੋਂ ਇੱਕ ਬਹੁਤ ਉੱਚੀ ਲਾਟ ਨਿਕਲੀ। ਲੋਕਾਂ ਨੇ ਇਹ ਅੱਗ ਦੇਖ ਕੇ ਸੋਚਿਆ ਕਿ ਗੁਰੂ ਜੀ ਨੇ ਆਪ ਦੁਰਗਾ ਪ੍ਰਗਟ ਕੀਤੀ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਮਿਆਨ ਵਿੱਚੋਂ ਤਲਵਾਰ ਕੱਢੀ ਅਤੇ ਆਨੰਦਪੁਰ ਵੱਲ ਚੱਲ ਪਏ। ਜਦੋਂ ਲੋਕਾਂ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਪੁੱਛਿਆ ਕਿ ਕੀ ਉਨ੍ਹਾਂ ਨੇ ਦੇਵੀ ਦੇ ਦਰਸ਼ਨ ਕੀਤੇ ਹਨ ਤਾਂ ਗੁਰੂ ਜੀ ਨੇ ਤਲਵਾਰ ਵੱਲ ਇਸ਼ਾਰਾ ਕਰਦੇ ਹੋਏ ਕਿਹਾ ਕਿ ਅਕਾਲ ਪੁਰਖ ਦੀ ਨਜ਼ਰ ਨਾਲ ਉਨ੍ਹਾਂ ਦੀ ਤਲਵਾਰ ਹੀ ਉਹੋ ਜਿਹੇ ਕਾਰਨਾਮੇ ਕਰ ਦਿਖਾਏਗੀ ਜੋ ਬ੍ਰਾਹਮਣ ਦੁਰਗਾ ਦੇ ਜਿੰਮੇ ਲਗਾਉਂਦੇ ਹਨ। ਮੈਕਾਲਿਫ਼ ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਦੇ 'ਪੰਥ ਪ੍ਰਕਾਸ਼' ਦੇ ਅਧਿਆਇ 25 ਦਾ ਹਵਾਲਾ ਦਿੰਦੇ ਹੋਏ ਦੱਸਦਾ ਹੈ ਕਿ ਲੋਕਾਂ ਅੰਦਰ ਇਹ ਗਲਤ ਧਾਰਨਾ ਬਣ ਗਈ ਸੀ ਕਿ ਇਹ ਤਲਵਾਰ ਦੁਰਗਾ ਨੇ ਹੀ ਗੁਰੂ ਜੀ ਨੂੰ ਦਿੱਤੀ ਸੀ।

**ਮਸੰਦ ਪ੍ਰਥਾ ਦਾ ਖਾਤਮਾ:** ਗੁਰੂ ਜੀ ਨੇ ਵਿਸਾਖੀ ਵਾਲੇ ਦਿਨ ਮਸੰਦਾਂ ਨੂੰ ਆਨੰਦਪੁਰ ਵਿਖੇ ਆਉਣ ਲਈ ਕਿਹਾ। ਮਸੰਦਾਂ ਨੇ ਸਿੱਖਾਂ ਕੋਲੋਂ ਬਹੁਤ ਸਾਰੀਆਂ ਭੇਟਾਵਾਂ ਇਕੱਠੀਆਂ ਕੀਤੀਆਂ ਪਰ ਉਨ੍ਹਾਂ ਦਾ ਕੁੱਝ ਕੁ ਹਿੱਸਾ ਹੀ ਗੁਰੂ ਜੀ ਦੇ ਅੱਗੇ ਪੇਸ਼ ਕੀਤਾ। ਜਦੋਂ ਗੁਰੂ ਜੀ ਨੇ ਇਸਦਾ ਕਾਰਨ ਪੁੱਛਿਆ ਤਾਂ ਉਨ੍ਹਾਂ ਨੇ ਕਿਹਾ ਕਿ ਸਿੱਖ ਗਰੀਬ ਹੋ ਗਏ ਹਨ। ਗੁਰੂ ਜੀ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਸਿੱਖਾਂ ਨੂੰ ਗਰੀਬ ਕਹਿਣ 'ਤੇ ਝਿੜਕਿਆ ਨਾਲ ਹੀ ਮਸੰਦਾਂ ਨੂੰ ਪੂਰੀ ਭੱਟਾ ਰਾਜਿਰ ਕਰਨ ਲਈ ਕਿਹਾ। ਮਸੰਦ ਗੁੱਸੇ ਵਿੱਚ ਆ ਕੇ ਭਾਈ ਚੇਤੂ ਜੋ ਕਿ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੇ ਸਮੇਂ ਦਾ ਪੁਰਾਣਾ ਮਸੰਦ ਸੀ, ਕੋਲ ਗਏ। ਜਦੋਂ ਭਾਈ ਚੇਤੂ ਨੇ ਗੁਰੂ ਜੀ ਅੱਗੇ ਪੇਸ਼ ਹੋਈ ਤਾਂ ਮਸੰਦਾਂ ਦੀਆਂ ਕਈ ਹੋਰ ਸ਼ਿਕਾਇਤਾਂ ਵੀ ਸਾਹਮਣੇ ਆ ਗਈਆਂ। ਸਿੱਟੇ ਵਜੋਂ ਗੁਰੂ ਜੀ ਨੂੰ ਯਕੀਨ ਹੋ ਗਿਆ ਕਿ ਹੁਣ ਮਸੰਦਾਂ ਨੂੰ ਲਗਾਮ ਪਾਉਣ ਦਾ ਸਮਾਂ ਆ ਗਿਆ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਹੁਣ ਸਿੱਖਾਂ ਨੂੰ ਮਸੰਦਾਂ ਦੇ ਜੁਲਮਾਂ ਤੋਂ ਆਜ਼ਾਦ ਕਰਵਾਉਣ ਦਾ ਹੁਕਮ ਦੇ ਦਿੱਤਾ।

**ਖਾਲਸੇ ਦੀ ਸਥਾਪਨਾ:** ਸੰਮਤ 1756 ਦੇ ਵਿਸਾਖ ਪੁਰਬ ਵਾਲੇ ਦਿਨ ਗੁਰੂ ਜੀ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਬਿਨਾਂ ਸਿਰ ਦੇ ਵਾਲ ਕੱਟੇ ਆਨੰਦਪੁਰ ਵਿਖੇ ਆਉਣ ਲਈ ਕਿਹਾ। ਗੁਰੂ ਜੀ ਨੇ ਸਿੱਖਾਂ ਅੱਗੇ ਪੰਜ ਸਿਰਾਂ ਦੀ ਮੰਗ ਰੱਖੀ। ਬਹੁਤ ਸਾਰੇ ਸਿੱਖ ਘਬਰਾ ਗਏ ਅਤੇ ਉੱਥੋਂ ਖਿਸਕਣ ਲੱਗੇ। ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਲਾਹੌਰ ਦਾ ਦਯਾ ਰਾਮ ਉੱਠ ਕੇ ਗੁਰੂ ਜੀ ਅੱਗੇ ਪੇਸ਼ ਹੋਇਆ। ਗੁਰੂ ਜੀ ਉਸਨੂੰ ਕਨਾਤਾਂ ਅੰਦਰ ਲੈ ਗਏ ਅਤੇ ਉੱਥੇ ਪਹਿਲਾਂ ਹੀ ਬੰਨ੍ਹੇ ਹੋਏ ਬੱਕਰੇ ਦੀ ਧੋਣ ਲਾਹ ਕੇ ਖੂਨ ਨਾਲ ਲਿੱਬੜੀ ਹੋਈ ਤਲਵਾਰ ਲੈ ਕੇ ਵਾਪਿਸ ਪੰਡਾਲ ਵਿੱਚ ਆ ਗਏ। ਉਨ੍ਹਾਂ ਨੇ ਫਿਰ ਆਪਣੀ ਮੰਗ ਦੁਹਰਾਈ। ਹੁਣ ਦਿੱਲੀ ਦੇ ਭਾਈ ਧਰਮ ਦਾਸ, ਉਨ੍ਹਾਂ ਤੋਂ ਬਾਅਦ ਦਵਾਰਕਾ ਦਾ ਮੋਹਕਮ ਚੰਦ, ਬਿਦਰ ਦਾ ਸਾਹਿਬ ਚੰਦ ਅਤੇ ਜਗਨਨਾਥ ਦੇ ਹਿੰਮਤ ਨੇ ਬਾਰੀ-ਬਾਰੀ ਆਪਣਾ ਸਿਰ ਗੁਰੂ ਜੀ ਅੱਗੇ ਪੇਸ਼ ਕੀਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਉਨ੍ਹਾਂ ਨਾਲ ਵੀ ਉਹੀ ਪ੍ਰਕਿਰਿਆ ਦੁਹਰਾਈ ਜੋ ਉਨ੍ਹਾਂ ਨੇ ਦਯਾ ਰਾਮ ਜੀ ਨਾਲ ਕੀਤੀ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਚਰਨ ਪਾਹੁਲ ਦੀ ਥਾਂ ਖੰਡੇ ਦੀ ਪਾਹੁਲ ਦਾ ਆਰੰਭ ਕੀਤਾ। ਉਨ੍ਹਾਂ ਨੇ ਅੰਮ੍ਰਿਤ ਤਿਆਰ ਕੀਤਾ ਜਿਸ ਵਿੱਚ ਮਾਤਾ ਜੀਤੋ ਜੀ ਨੇ ਪਤਾਸੇ ਵੀ ਪਾ ਦਿੱਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਪਹਿਲਾਂ ਇਨ੍ਹਾਂ ਪੰਜ ਵਿਅਕਤੀਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਇਆ ਅਤੇ ਬਾਅਦ ਵਿੱਚ ਆਪ ਵੀ ਉਨ੍ਹਾਂ ਤੋਂ ਅੰਮ੍ਰਿਤ ਛਕਿਆ। ਬਾਅਦ ਵਿੱਚ ਗੁਰੂ ਜੀ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ 'ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ' ਦਾ ਜੈਕਾਰਾ ਬਲਾਉਣ ਲਈ ਕਹਿ ਕੇ ਉਨ੍ਹਾਂ ਨੂੰ 'ਸਿੰਘ' ਦਾ ਖਿਤਾਬ ਦਿੱਤਾ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਪੰਜ ਕਕਾਰਾਂ ਦਾ ਧਾਰਨੀ ਹੋਣ ਲਈ ਕਿਹਾ। ਇਹ ਪੰਜ ਸਿੱਖ ਪੰਜ ਪਿਆਰੇ ਕਹਿਲਾਏ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਜੀ ਨੇ ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਥਾਪਨਾ ਕੀਤੀ। ਇਹ ਸਾਰਾ ਕੇਤਕ ਦੇਖ ਕੇ ਬਾਕੀ ਸੰਗਤ ਵੀ ਅੰਮ੍ਰਿਤ ਛਕਣ ਲਈ ਤਿਆਰ ਹੋ ਗਈ। ਮੈਕਾਲਿਫ਼ ਦੱਸਦਾ ਹੈ ਕਿ ਪੰਜ ਪਿਆਰਿਆਂ ਤੋਂ ਬਾਅਦ ਰਾਮ ਸਿੰਘ, ਦੇਵਾ ਸਿੰਘ, ਟਹਿਲ ਸਿੰਘ, ਈਸਰ ਸਿੰਘ ਅਤੇ ਫਤਹਿ ਸਿੰਘ ਨੇ ਅੰਮ੍ਰਿਤ ਛਕਿਆ ਅਤੇ ਗੁਰੂ ਜੀ ਨੇ ਇਨ੍ਹਾਂ ਨੂੰ ਪੰਜ ਮੁਕਤੇ ਕਹਿ ਕੇ ਸੰਬੋਧਿਤ ਕੀਤਾ।

**ਆਨੰਦਪੁਰ 'ਤੇ ਹਮਲਾ:** ਹੁਣ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੇ ਗੁਰੂ ਜੀ ਵਿਰੁੱਧ ਔਰੰਗਜ਼ੇਬ ਕੋਲ ਸ਼ਿਕਾਇਤਾਂ ਕਰਨੀਆਂ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀਆਂ। ਔਰੰਗਜ਼ੇਬ ਨੇ ਗੁਰੂ ਜੀ ਵਿਰੁੱਧ ਦਿੱਲੀ ਦੇ ਸੂਬੇਦਾਰ ਤੇ ਜਰਨੈਲ ਦੀਨ ਬੇਗ ਅਤੇ ਪੈਦਾ ਖਾਨ ਨੂੰ ਸੈਨਾ ਦੇ ਕੇ ਭੇਜਿਆ। ਉਨ੍ਹਾਂ ਦੇ ਨਾਲ ਰਾਜਾ ਅਜਮੇਰ ਚੰਦ, ਹੰਡੂਰ ਦਾ ਰਾਜਾ ਭੂਪ ਚੰਦ, ਜਸਵਾਂ ਦਾ ਰਾਜਾ ਕੇਸਰੀ ਚੰਦ, ਜਗਤਉਲਾ, ਕਾਂਗੜੇ ਦਾ ਨਵਾਂ ਰਾਜਾ ਗੁੰਮਦ ਚੰਦ ਅਤੇ ਜੰਮੂ, ਨੂਰਪੁਰ, ਮੰਡੀ, ਭੂਟਾਨ, ਕੁੱਲੂ, ਗੁਲੇਰ, ਚੰਬਾ, ਸ੍ਰੀਨਗਰ, ਦਯਵਾਲ ਆਦਿ ਪਹਾੜੀ ਰਾਜੇ ਵੀ ਰਲ ਗਏ। ਇਨ੍ਹਾਂ ਦੇ ਨਾਲ ਰੰਗੜ ਅਤੇ ਗੁੱਜਰ ਵੀ ਆ ਕੇ ਮਿਲ ਗਏ। ਉਨ੍ਹਾਂ ਨੇ ਆਨੰਦਪੁਰ ਉੱਤੇ ਹਮਲਾ ਕਰ ਦਿੱਤਾ। ਉਧਰ ਗੁਰੂ ਜੀ ਨਾਲ ਮਾਝੇ ਦੇ ਪੰਜ ਸੈਂ ਸਿੱਖ, ਦੁਨੀ ਚੰਦ, ਸ਼ੇਰ ਸਿੰਘ, ਨਾਹਰ ਸਿੰਘ, ਉਦੇ ਸਿੰਘ, ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ, ਸਾਹਿਬ ਸਿੰਘ ਨੇ ਯੁੱਧ ਵਿੱਚ ਸਹਾਇਤਾ ਕੀਤੀ। ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੇ ਆਨੰਦਪੁਰ ਨੂੰ ਵੀ ਘੇਰਾ ਪਾ ਲਿਆ ਅਤੇ ਇਹ ਘੇਰਾ ਦੋ ਮਹੀਨੇ ਪਿਆ ਰਿਹਾ। ਹੁਣ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੇ ਇੱਕ ਹਾਥੀ ਨੂੰ ਨਸ਼ਾਂ ਪਿਲਾ ਕੇ ਆਨੰਦਪੁਰ ਉੱਤੇ ਹਮਲਾ ਕਰਨ ਲਈ ਭੇਜਿਆ। ਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਭਾਈ ਬਚਿੱਤ੍ਰ ਸਿੰਘ ਨੇ ਹਾਥੀ ਉੱਤੇ ਹਮਲਾ ਕਰਕੇ ਉਸਦੇ ਸਿਰ ਵਿੱਚ ਨੇਜਾ ਖੇਭ ਦਿੱਤਾ। ਇਸ ਨਾਲ ਹਾਥੀ ਪਿੱਛੇ ਮੁੜ ਗਿਆ। ਭਾਈ ਮੁਹਕਮ ਨੇ ਤਲਵਾਰ ਦੇ ਇੱਕ ਹੀ ਵਾਰ ਨਾਲ ਹਾਥੀ ਦੀ ਸੁੰਡ ਲਾਹ ਦਿੱਤੀ।

ਜਿਸ ਨਾਲ ਹਾਥੀ ਸਤਲੁਜ ਵੱਲ ਭੱਜ ਗਿਆ ਅਤੇ ਦਰਿਆ ਵਿੱਚ ਡੁੱਬ ਕੇ ਮਰ ਗਿਆ। ਉਧਰ ਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਉਦੈ ਸਿੰਘ ਨੇ ਵੀ ਰਾਜਾ ਕੇਸਰੀ ਚੰਦ ਦਾ ਸਿਰ ਧੜ ਤੋਂ ਵੱਖਰਾ ਕਰ ਦਿੱਤਾ। ਅਗਲੇ ਦਿਨ ਫਿਰ ਯੁੱਧ ਸ਼ੁਰੂ ਹੋ ਗਿਆ। ਪਰ ਸਿੱਖਾਂ ਦੀ ਸ਼ਕਤੀ ਦੇਖ ਕੇ ਰਾਜਾ ਅਜਮੇਰ ਚੰਦ ਮੈਦਾਨ ਛੱਡ ਕੇ ਭੱਜ ਗਿਆ ਅਤੇ ਗੁਰੂ ਜੀ ਦੀ ਫਤਹਿ ਹੋ ਗਈ।

ਰਾਜਾ ਅਜਮੇਰ ਚੰਦ ਨੇ ਹੋਰ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨਾਲ ਮਿਲ ਕੇ ਕਈ ਵਾਰ ਆਨੰਦਪੁਰ ਉੱਤੇ ਹਮਲੇ ਕੀਤੇ ਪਰ ਹਰ ਵਾਰ ਉਨ੍ਹਾਂ ਨੂੰ ਅਸਫਲਤਾ ਦਾ ਮੂੰਹ ਦੇਖਣਾ ਪਿਆ।

**ਆਨੰਦਪੁਰ ਛੱਡਣਾ:** ਹੁਣ ਸਾਰੀ ਫੌਜਾਂ ਅਤੇ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੇ ਵਾਰ-ਵਾਰ ਆਨੰਦਪੁਰ ਉੱਤੇ ਹਮਲੇ ਕਰਨੇ ਜ਼ਾਰੀ ਰੱਖੇ। ਸਿੱਖ ਹਰ ਵਾਰ ਬਹਾਦਰੀ ਨਾਲ ਇਨ੍ਹਾਂ ਦਾ ਟਾਕਰਾ ਕਰਦੇ। ਗੁਰੂ ਜੀ ਦੁਆਰਾ ਹਰ ਵਾਰ ਜਿੱਤਣ ਤੋਂ ਔਰੰਗਜੇਬ ਖਬਰਾਉਣ ਲੱਗਾ। ਉਸਨੇ ਦਿੱਲੀ, ਸਰਹਿੰਦ ਅਤੇ ਲਾਹੌਰ ਦੇ ਸੂਬੇਦਾਰਾਂ ਨੂੰ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨਾਲ ਮਿਲ ਕੇ ਗੁਰੂ ਜੀ ਉੱਤੇ ਹਮਲਾ ਕਰਨ ਦਾ ਹੁਕਮ ਜ਼ਾਰੀ ਕੀਤਾ। ਇਹ ਸਭ ਮਿਲ ਕੇ ਆਨੰਦਪੁਰ ਉੱਤੇ ਹਮਲਾ ਕਰਨ ਲਈ ਚੱਲ ਪਏ। ਕਾਫੀ ਦਿਨ ਭਿਆਨਕ ਯੁੱਧ ਚਲਦਾ ਰਿਹਾ। ਹੁਣ ਮੁਗਲ ਸੈਨਾ ਅਤੇ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੇ ਯੋਜਨਾ ਅਨੁਸਾਰ ਆਨੰਦਪੁਰ ਨੂੰ ਘੇਰਾ ਪਾ ਲਿਆ। ਇਹ ਘੇਰਾ ਬਹੁਤ ਲੰਮਾ ਚੱਲਦਾ ਰਿਹਾ, ਜਿਸ ਨਾਲ ਗੁਰੂ ਜੀ ਦੇ ਲੰਗਰਾਂ ਵਿੱਚ ਰਸਦ ਘਟਣ ਲੱਗੀ। ਲੋਕ ਆਨੰਦਪੁਰ ਛੱਡ ਕੇ ਜਾਣ ਲੱਗੇ। ਘੇਰਾ ਬੰਦੀ ਨਾਲ ਆਨੰਦਪੁਰ ਵਿੱਚ ਮੁਸ਼ਕਿਲਾਂ ਵਧਣ ਲੱਗੀਆਂ। ਹੁਣ ਗੁਰੂ ਜੀ ਨੂੰ ਆਨੰਦਪੁਰ ਛੱਡਣ ਲਈ ਮਜਬੂਰ ਕੀਤਾ ਜਾਣ ਲੱਗਾ। ਔਰੰਗਜੇਬ ਨੇ ਵੀ ਗੁਰੂ ਜੀ ਨੂੰ ਆਨੰਦਪੁਰ ਛੱਡਣ ਲਈ ਪੱਤਰ ਲਿਖਿਆ। ਗੁਰੂ ਜੀ ਹਰ ਵਾਰ ਇਸ ਤਰ੍ਹਾਂ ਕਰਨ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੰਦੇ। ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਦੁਸ਼ਮਣਾਂ ਦੀਆਂ ਚਾਲਾਂ ਦਾ ਗਿਆਨ ਸੀ। ਗੁਰੂ ਜੀ ਦੀ ਮਾਤਾ ਜੀ 'ਤੇ ਵੀ ਦਬਾਉ ਪਾਇਆ ਜਾਣ ਲੱਗਾ। ਆਖਿਰ ਗੁਰੂ ਜੀ ਦੇ ਮਾਤਾ ਜੀ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਆਨੰਦਪੁਰ ਛੱਡਣ ਲਈ ਤਿਆਰ ਹੋ ਗਏ। ਅੰਤ ਗੁਰੂ ਜੀ ਵੀ ਆਨੰਦਪੁਰ ਛੱਡਣ ਲਈ ਤਿਆਰ ਹੋ ਗਏ। ਉਨ੍ਹਾਂ ਨੇ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਨੂੰ ਆਨੰਦਪੁਰ ਦੀ ਦੇਖ-ਭਾਲ ਦੀ ਜ਼ਿੰਮੇਦਾਰੀ ਸੌਂਪੀ ਅਤੇ ਆਪ ਮਾਤਾ ਜੀ, ਆਪਣੀਆਂ ਪਤਨੀਆਂ ਅਤੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਆਨੰਦਪੁਰ ਤੋਂ ਚਾਲੇ ਪਾ ਦਿੱਤੇ।

ਇੱਥੋਂ ਚੱਲ ਕੇ ਗੁਰੂ ਜੀ ਕੀਰਤਪੁਰ, ਨਿਰਮੋਹ, ਰੋਪੜ ਪਹੁੰਚੇ। ਇੱਥੋਂ ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੇ ਮਾਤਾ ਜੀ ਅਤੇ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਖੇੜੀ ਦੇ ਇੱਕ ਬ੍ਰਾਹਮਣ ਨਾਲ ਉਸਦੇ ਘਰ ਜਾਣ ਲਈ ਕਿਹਾ ਅਤੇ ਆਪਣੀਆਂ ਪਤਨੀਆਂ ਨੂੰ ਦਿੱਲੀ ਵੱਲ ਰਵਾਨਾ ਕਰ ਦਿੱਤਾ। ਆਪ ਗੁਰੂ ਜੀ ਪੈਂਤੀ ਚੋਣਵੇਂ ਸਿੱਖਾਂ ਨਾਲ ਚਮਕੌਰ ਸਾਹਿਬ ਵੱਲ ਰਵਾਨਾ ਹੋ ਗਏ।

**ਚਮਕੌਰ ਦੀ ਲੜਾਈ:** ਜਦੋਂ ਗੁਰੂ ਜੀ ਚਮਕੌਰ ਪਹੁੰਚੇ ਤਾਂ ਉਨ੍ਹਾਂ ਨੇ ਉੱਥੇ ਇੱਕ ਜ਼ਿੰਮੇਦਾਰ ਦੀ ਹਵੇਲੀ ਉੱਤੇ ਕਬਜ਼ਾ ਕਰ ਲਿਆ ਅਤੇ ਉਸਨੂੰ ਇੱਕ ਛੋਟੇ ਕਿਲ੍ਹੇ ਦੀ ਸ਼ਕਲ ਦੇ ਦਿੱਤਾ। ਉੱਪਰ ਸਾਹੀ ਸੈਨਾ ਅਤੇ ਪਹਾੜੀ ਸੈਨਾ ਉਨ੍ਹਾਂ ਦਾ ਖਿੱਛਾ ਕਰ ਰਹੀ ਸੀ। ਉਨ੍ਹਾਂ ਦੇ ਨਾਲ ਰੰਗੜ ਅਤੇ ਗੁੱਜਰ ਵੀ ਰਲ ਗਏ। ਇਨ੍ਹਾਂ ਨੇ ਰਲ ਕੇ ਚਮਕੌਰ ਉੱਤੇ ਹਮਲਾ ਕਰ ਦਿੱਤਾ। ਇਸ ਹਮਲੇ ਵਿੱਚ ਪਹਿਲਾਂ ਖਜਾਨ ਸਿੰਘ, ਦਾਨ ਸਿੰਘ ਅਤੇ ਧਿਆਨ ਸਿੰਘ ਦੁਸ਼ਮਣਾਂ ਨਾਲ ਲੜਦੇ ਸ਼ਹੀਦੀ ਪਾ ਗਏ। ਉਪਰੰਤ ਮੁਹਕਮ ਸਿੰਘ, ਹਿੰਮਤ ਸਿੰਘ,

ਈਸ਼ਰ ਸਿੰਘ, ਦੇਵਾ ਸਿੰਘ, ਮੋਹਰ ਸਿੰਘ, ਕੀਰਤ ਸਿੰਘ, ਅਨੰਦ ਸਿੰਘ, ਲਾਲ ਸਿੰਘ, ਕੇਸਰ ਸਿੰਘ ਅਤੇ ਅਮਲੋਕ ਸਿੰਘ ਵੀ ਸ਼ਹੀਦ ਹੋ ਗਏ। ਹੁਣ ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ ਨੇ ਗੁਰੂ ਜੀ ਤੋਂ ਲੜਾਈ ਦੇ ਮੈਦਾਨ ਵਿੱਚ ਉੱਤਰਨ ਦੀ ਆਗਿਆ ਮੰਗੀ। ਗੁਰੂ ਜੀ ਨੇ ਉਨ੍ਹਾਂ ਦੇ ਨਾਲ ਆਲਿਮ ਸਿੰਘ, ਜਵਾਹਰ ਸਿੰਘ, ਧਿਆਨ ਸਿੰਘ, ਸੁੱਖਾ ਸਿੰਘ ਅਤੇ ਬੀਰ ਸਿੰਘ ਨਾਂ ਦੇ ਸਿੱਖਾਂ ਨੂੰ ਲੜਾਈ ਵਿੱਚ ਭੇਜਿਆ। ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ ਨੇ ਦੁਸ਼ਮਣਾਂ ਦਾ ਬਹੁਤ ਘਾਣ ਕੀਤਾ ਪਰ ਅੰਤ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੂੰ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਨਾਲ ਭੇਜੇ ਗਏ ਸਿੱਖਾਂ ਨੂੰ ਸ਼ਾਹਦਤ ਦਾ ਜਾਮ ਪੀਣਾ ਪਿਆ। ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ ਦੀ ਸ਼ਹਾਦਤ ਦੇਖ ਕੇ ਸਾਹਿਬਜ਼ਾਦਾ ਜੋਰਾਵਰ ਸਿੰਘ ਯੁੱਧ ਵਿੱਚ ਉੱਤਰ ਗਏ। ਉਨ੍ਹਾਂ ਬਾਰੇ ਮੈਕਾਲਿਫ ਇਸ ਤਰ੍ਹਾਂ ਬਿਆਨ ਕਰਦਾ ਹੈ, "ਇੱਕ ਪੁਰਾਤਨ ਗਰੰਥ ਵਿੱਚ ਲਿਖਿਆ ਹੈ ਕਿ ਸਾਹਿਬਜ਼ਾਦਾ ਜੋਰਾਵਰ ਸਿੰਘ ਮੁਗਲ ਸੈਨਾ ਦੀਆਂ ਸਫ਼ਾਂ ਵਿਚ ਯੁੱਧ ਦੇ ਕੇ ਇਸ ਤਰ੍ਹਾਂ ਵੜ ਗਏ ਜਿਵੇਂ ਮਗਰਮੱਛ ਨਦੀ ਵਿਚ ਵੜਦਾ ਹੈ। ਸਾਵਣ-ਭਾਦੋਂ ਦੇ ਮੀਂਹ ਦੀ ਤਰ੍ਹਾਂ ਦੁਸ਼ਮਣ ਉਸ ਉਪਰ ਵਰ੍ਹ ਪਿਆ। ਅੰਤ ਦੁਸ਼ਮਣ ਦੀ ਗਿਣਤੀ ਅੱਗੇ ਜੋਰਾਵਰ ਸਿੰਘ ਅਤੇ ਉਸ ਦੇ ਸਾਥੀ ਬਹੁਤੀ ਦੇਰ ਨਾ ਟਿਕ ਸਕੇ ਤੇ ਗੁਰੂ ਚਰਨਾਂ ਵਿਚ ਜਾ ਬਿਰਾਜੇ"। ਹੁਣ ਬਾਕੀ ਬਚਦੇ ਪੰਜ ਸਿੱਖਾਂ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਚਮਕੌਰ ਛੱਡ ਕੇ ਚਲੇ ਜਾਣ ਲਈ ਕਿਹਾ। ਪੰਜ ਸਿੱਖਾਂ ਦੇ ਹੁਕਮ ਨੂੰ ਮੰਨਦੇ ਹੋਏ ਗੁਰੂ ਜੀ ਉੱਥੋਂ ਜਾਣ ਲਈ ਤਿਆਰ ਹੋ ਗਏ। ਭਾਈ ਸੰਤ ਸਿੰਘ ਅਤੇ ਭਾਈ ਸੰਗਤ ਸਿੰਘ ਨੇ ਉੱਥੋਂ ਹੀ ਰੁੱਕਣ ਦਾ ਫੈਸਲਾ ਕੀਤਾ। ਮੈਕਾਲਿਫ ਅਨੁਸਾਰ ਗੁਰੂ ਜੀ ਨੇ ਸੰਤ ਸਿੰਘ ਨੂੰ ਆਪਣੀ ਕਲਗੀ ਦਿੱਤੀ ਅਤੇ ਆਪਣੇ ਹਥਿਆਰ ਪਹਿਨਾ ਕੇ ਉਸਨੂੰ ਆਪਣੇ ਲਈ ਵਰਤੇ ਜਾਣ ਵਾਲੇ ਕਮਰੇ ਵਿੱਚ ਬਿਠਾ ਦਿੱਤਾ ਅਤੇ ਆਪ ਦਯਾ ਸਿੰਘ, ਧਰਮ ਸਿੰਘ ਅਤੇ ਮਾਨ ਸਿੰਘ ਨਾਲ ਰਾਤ ਸਮੇਂ ਉੱਥੋਂ ਚੱਲ ਪਏ। ਬਾਅਦ ਵਿੱਚ ਮੁਗਲਾਂ ਨੇ ਭਾਈ ਸੰਤ ਸਿੰਘ ਅਤੇ ਭਾਈ ਸੰਗਤ ਸਿੰਘ ਨੂੰ ਵੀ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ।

ਗੁਰੂ ਜੀ ਇੱਥੋਂ ਚੱਲ ਕੇ ਰੋਪੜ, ਫਿਰ ਮਾਛੀਵਾੜਾ ਪਹੁੰਚੇ। ਇੱਥੋਂ ਗੁਰੂ ਜੀ ਨੂੰ ਨਬੀ ਖਾਨ ਅਤੇ ਗਨੀ ਖਾਨ ਨੇ ਇੱਕ ਪਾਲਕੀ ਵਿੱਚ ਬਿਠਾ ਕੇ ਪਟਿਆਲਾ ਰਿਆਸਤ ਦੇ ਲਾਲ ਸਥਾਨ ਤੋਂ ਹੁੰਦਿਆਂ ਹੋਇਆ ਕਨੀਚ ਪਹੁੰਚਾਇਆ। ਇੱਥੋਂ ਉਹ ਹੋਰ ਗਏ, ਜਿੱਥੋਂ ਗੁਰੂ ਜੀ ਨੇ ਨਬੀ ਖਾਨ ਅਤੇ ਗਨੀ ਖਾਨ ਨੂੰ ਵਿਦਾ ਕਰ ਦਿੱਤਾ। ਗੁਰੂ ਜੀ ਲੰਮਾ ਤੋਂ ਹੁੰਦੇ ਹੋਏ ਜੱਟਪੁਰਾ ਪਹੁੰਚੇ।

**ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦੀ ਸ਼ਹੀਦੀ:** ਜੱਟਪੁਰਾ ਵਿਖੇ ਹੀ ਇੱਕ ਸੰਦੇਸ਼ਕ ਤੋਂ ਗੁਰੂ ਜੀ ਨੂੰ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦੀ ਸ਼ਹਾਦਤ ਦੀ ਖਬਰ ਮਿਲੀ। ਮੈਕਾਲਿਫ ਇਸ ਸ਼ਹਾਦਤ ਨੂੰ ਇਤਿਹਾਸ ਦੀ ਸਭ ਤੋਂ ਦਰਦਨਾਕ ਕਹਾਣੀ ਦੱਸਦਾ ਹੈ। ਉਹ ਬਿਆਨ ਕਰਦਾ ਹੈ ਕਿ ਰੋਪੜ ਤੋਂ ਜਦੋਂ ਮਾਤਾ ਜੀ ਅਤੇ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਇੱਕ ਬ੍ਰਾਹਮਣ ਨਾਲ ਭੇਜ ਦਿੱਤਾ ਗਿਆ। ਉਹ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਘਰ ਲੈ ਗਿਆ। ਰਾਤ ਨੂੰ ਉਸਨੇ ਮਾਤਾ ਜੀ ਦੀ ਸਾਰੀ ਰਕਮ ਚੋਰੀ ਕਰ ਲਈ। ਬਾਅਦ ਵਿੱਚ ਉਸਨੇ ਇਨਾਮ ਦੇ ਲਾਲਚ ਵਜੋਂ ਮਾਤਾ ਜੀ ਅਤੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਗ੍ਰਿਫਤਾਰ ਕਰਵਾ ਕੇ ਸਰਹਿੰਦ ਦੇ ਸੂਬੇਦਾਰ ਵਜੀਰ ਖਾਨ ਕੋਲ ਪਹੁੰਚਾ ਦਿੱਤਾ। ਵਜੀਰ ਖਾਨ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਇੱਕ ਬੁਰਜ ਵਿੱਚ ਰੱਖਣ ਦਾ ਹੁਕਮ ਦਿੱਤਾ। ਇੱਕ ਦਿਨ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਦਰਬਾਰ ਵਿੱਚ ਪੇਸ਼ ਹੋਣ ਦਾ ਹੁਕਮ ਦਿੱਤਾ। ਦਰਬਾਰ ਵਿੱਚ ਪੇਸ਼ ਹੋਣ 'ਤੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਇਸਲਾਮ ਕਬੂਲ ਕਰਨ ਲਈ ਕਿਹਾ ਗਿਆ। ਪਰੰਤੂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੇ ਆਪਣੇ ਬਜ਼ੁਰਗਾਂ ਦੀਆਂ ਉਦਾਹਰਣਾਂ ਦਿੰਦਿਆਂ

ਹੋਇਆਂ ਇਸਲਾਮ ਕਬੂਲ ਕਰਨ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ। ਉੱਧਰੋਂ ਸੁੱਚਾ ਨੰਦ ਨੇ ਵੀ ਬਲਦੀ ਉੱਤੇ ਤੇਲ ਪਾਉਣ ਦਾ ਕੰਮ ਕੀਤਾ। ਜਦੋਂ ਵਾਰ-ਵਾਰ ਕਹਿਣ ਉੱਤੇ ਵੀ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੇ ਇਸਲਾਮ ਕਬੂਲ ਕਰਨ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ ਤਾਂ ਵਜੀਰ ਖਾਨ ਭੜਕ ਉੱਠਿਆ। ਸਿਰਫ ਮਲੇਰਕੋਟਲੇ ਦੇ ਨਵਾਬ ਨੇ ਹੀ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਛੱਡ ਦੇਣ ਦੀ ਹਾਮੀ ਭਰੀ। ਪਰ ਵਜੀਰ ਖਾਨ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਮੌਤ ਦੇ ਘਾਟ ਉਤਾਰਨ ਦਾ ਹੁਕਮ ਦਿੱਤਾ। ਮੈਕਾਲਿਫ ਬਿਆਨ ਕਰਦਾ ਹੈ ਕਿ ਸਿੱਖਾਂ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਜਿੰਦਾ ਹੀ ਦੀਵਾਰ ਅੰਦਰ ਚਿਣਾ ਦਿੱਤਾ ਗਿਆ ਸੀ। ਪਰ ਮੈਕਾਲਿਫ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਕਾਸ਼ ਸੂਰਜ ਗ੍ਰੰਥ ਅਤੇ ਗੁਰਬਿਲਾਸ ਦਾ ਹਵਾਲਾ ਦਿੰਦਿਆਂ ਹੋਇਆਂ ਦੱਸਦਾ ਹੈ ਕਿ ਪਹਿਲਾਂ ਵੱਡੇ ਫਿਰ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ ਨੂੰ ਗਿਲਜ਼ਈ ਦੀ ਤਲਵਾਰ ਨਾਲ 13 ਪੇਰ ਸੰਮਤ 1762 ਨੂੰ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਸਮੇਂ ਵੱਡੇ ਸਾਹਿਬਜ਼ਾਦੇ ਦੀ ਉਮਰ 9 ਸਾਲ ਅਤੇ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ ਦੀ ਉਮਰ 7 ਸਾਲ ਦੀ ਸੀ। ਜਦੋਂ ਮਾਤਾ ਗੁਜਰੀ ਨੂੰ ਟੋਡਰ ਮੱਲ ਦੁਆਰਾ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦੀ ਸ਼ਹੀਦੀ ਦਾ ਪਤਾ ਲੱਗਿਆ ਤਾਂ ਉਹ ਇਹ ਦੁੱਖ ਨਾ ਸਹਾਰਦੇ ਹੋਏ ਗੁਰੂ ਚਰਨਾਂ ਵਿੱਚ ਜਾ ਬਿਰਾਜੇ। ਮੈਕਾਲਿਫ ਦੱਸਦਾ ਹੈ ਕਿ ਟੋਡਰ ਮੱਲ ਨੇ ਹੀ ਮਾਤਾ ਜੀ ਅਤੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦਾ ਸਸਕਾਰ ਕੀਤਾ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਫੁੱਲ ਉੱਥੇ ਦਫਨਾ ਦਿੱਤਾ। ਨਾਲ ਹੀ ਮੈਕਾਲਿਫ ਇਹ ਵੀ ਬਿਆਨ ਕਰਦਾ ਹੈ ਕਿ 'ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਕਾਸ਼ ਸੂਰਜ ਗ੍ਰੰਥ' ਅਨੁਸਾਰ ਤਿਲੋਕ ਸਿੰਘ ਅਤੇ ਰਾਮ ਸਿੰਘ ਨੇ ਮਾਤਾ ਜੀ ਅਤੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦਾ ਸਸਕਾਰ ਕੀਤਾ। ਉਧਰ ਉਹ ਬ੍ਰਾਹਮਣ ਜਿਸਨੇ ਇਨ੍ਹਾਂ ਨੂੰ ਗ੍ਰਿਫਤਾਰ ਕਰਵਾਇਆ ਸੀ, ਉਸਨੂੰ ਵੀ ਮੁਗਲਾਂ ਨੇ ਕੈਦ ਕਰ ਲਿਆ ਤਾਂ ਕਿ ਉਸ ਕੋਲੋਂ ਮਾਤਾ ਜੀ ਦਾ ਲੁੱਟਿਆ ਹੋਇਆ ਖਜਾਨਾ ਪ੍ਰਾਪਤ ਕੀਤਾ ਜਾ ਸਕੇ। ਜਦੋਂ ਉਸ ਦੁਆਰਾ ਇਸ ਖਜਾਨੇ ਸੰਬੰਧੀ ਝੂਠ ਬੋਲਿਆ ਗਿਆ ਤਾਂ ਉਸਨੂੰ ਵੀ ਤਸੀਹੇ ਦੇ ਕੇ ਮਾਰ ਦਿੱਤਾ ਗਿਆ।

**ਖਿਦਰਾਣੇ ਦੀ ਲੜਾਈ:** ਜੱਟਪੁਰਾ ਤੋਂ ਗੁਰੂ ਜੀ ਦੀਨਾ ਪਹੁੰਚੇ। ਇੱਥੋਂ ਹੀ ਉਨ੍ਹਾਂ ਨੇ ਜਫ਼ਰਨਾਮਾ ਲਿਖ ਕੇ ਦਯਾ ਸਿੰਘ ਤੇ ਧਰਮ ਸਿੰਘ ਰਾਹੀਂ ਔਰੰਗਜ਼ੇਬ ਨੂੰ ਭੇਜਿਆ। ਦੀਨਾ ਤੋਂ ਗੁਰੂ ਜੀ ਫਰੀਦਕੋਟ ਰਿਆਸਤ ਦੇ ਭਗਤਾ ਪਿੰਡ, ਉੱਥੋਂ ਫਿਰੋਜ਼ਪੁਰ ਦੇ ਬਾਂਦਰ ਪਿੰਡ, ਬਹੀਵਾਲ, ਦਰਾਵਾਂ, ਕੋਟਕਪੂਰਾ, ਢਿਲਵਾਂ, ਮਲੂਕਾ, ਜੈਤੋ, ਰਾਮੇਆਣਾ ਤੋਂ ਖਿਦਰਾਣਾ ਪਹੁੰਚੇ। ਮੁਗਲ ਸੈਨਾ ਵੀ ਗੁਰੂ ਜੀ ਦਾ ਪਿੱਛਾ ਕਰਦੀ ਹੋਈ ਖਿਦਰਾਣੇ ਪਹੁੰਚ ਗਈ। ਗੁਰੂ ਜੀ ਦੀ ਸਹਾਇਤਾ ਲਈ ਮਾਈ ਭਾਗੋ ਅਤੇ ਉਹ ਚਾਲੀ ਸਿੰਘ ਜੋ ਆਨੰਦਪੁਰ ਵਿਖੇ ਗੁਰੂ ਜੀ ਨੂੰ ਬੇਦਾਵਾ ਲਿਖ ਕੇ ਦੇ ਆਏ ਸਨ, ਵੀ ਆ ਪਹੁੰਚੇ। ਭਿਆਨਕ ਯੁੱਧ ਤੋਂ ਬਾਅਦ ਮੁਗਲ ਸੈਨਾ ਵਾਪਿਸ ਮੁੜ ਗਈ ਅਤੇ ਗੁਰੂ ਜੀ ਦੇ ਵੀ ਕਾਫੀ ਸਿੰਘ ਸ਼ਹੀਦ ਹੋ ਗਏ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਉਹ ਚਾਲੀ ਸਿੰਘ ਵੀ ਸ਼ਾਮਿਲ ਸਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਮਹਾਂ ਸਿੰਘ ਨਾਮ ਦਾ ਵਿਅਕਤੀ ਉੱਥੇ ਸਾਰ ਲੈ ਰਿਹਾ ਸੀ। ਉਸਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਬੇਦਾਵਾ ਪਾੜਨ ਦੀ ਬੇਨਤੀ ਕੀਤੀ। ਜਦੋਂ ਗੁਰੂ ਜੀ ਨੇ ਇਹ ਬੇਦਾਵਾ ਪਾੜ ਦਿੱਤਾ ਤਾਂ ਮਹਾਂ ਸਿੰਘ ਵੀ ਸਰੀਰ ਤਿਆਗ ਗਿਆ। ਉਸ ਦਿਨ ਤੋਂ ਹੀ ਖਿਦਰਾਣੇ ਦਾ ਨਾਮ ਮੁਕਤਸਰ ਪੈ ਗਿਆ।

ਮੁਕਤਸਰ ਤੋਂ ਗੁਰੂ ਜੀ ਨੈਥੇਰਾ, ਟਾਹਲੀਆਂ ਫਤਹਿ ਸੰਮਣ, ਹਰੀ ਕੇ, ਵਜੀਦਪੁਰ ਗਏ। ਵਜੀਦਪੁਰ ਤੋਂ ਗੁਰੂ ਜੀ ਦੁਆਰਾ ਫਿਰ ਮੁਕਤਸਰ ਆਏ। ਉੱਥੋਂ ਫਿਰ ਉਹ ਰੁਪਾਣਾ, ਭੁੰਦੜੀ, ਗੁਰੂਸਰ, ਥੇਹੜੀ, ਕਾਲਝਰਾਈ, ਛੱਤੀਆਣਾ, ਕੋਟ ਭਾਈ, ਰੁਹੀਲ, ਬੰਬੀਹਾ, ਬਾਜਕ, ਮਲੂਕਾ, ਕੋਠਾ ਪਿੰਡ,

ਜੱਸੀ ਬਾਗ ਵਾਲੀ ਤੋਂ ਹੁੰਦੇ ਹੋਏ ਤਲਵੰਡੀ ਸਾਬੋ (ਦਮਦਮਾ ਸਾਹਿਬ) ਪਹੁੰਚੇ। ਇੱਥੇ ਹੀ ਗੁਰੂ ਜੀ ਨੇ ਭਾਈ ਮਨੀ ਸਿੰਘ ਨੂੰ ਆਦਿ ਗ੍ਰੰਥ ਲਿਖਵਾਇਆ ਅਤੇ ਬਾਅਦ ਵਿੱਚ ਦਸਮ ਗ੍ਰੰਥ ਵੀ ਸੰਕਲਨ ਕਰਵਾਇਆ।

ਇੱਥੋਂ ਚੱਲ ਕੇ ਗੁਰੂ ਜੀ ਕੇਵਲ, ਝੂਰੜ, ਝੰਡਾ, ਸਰਸੇ, ਨੈਹਰ, ਬਹਾਦਰਾਂ, ਸਰੋਵਾ (ਸਾਇਓ), ਮਾਧੂ ਸਿੰਘਾਂ, ਪੁਸ਼ਕਰ, ਨਰਾਇਣਪੁਰ, ਦਾਦੂਵਾੜਾ, ਲਾਲੀ, ਮਘਰੇਦਾ, ਕੁਲੈਤ, ਬਘੌਰਾ (ਇੱਥੇ ਹੀ ਗੁਰੂ ਜੀ ਨੂੰ ਔਰੰਗਜ਼ੇਬ ਦੀ ਮੌਤ ਦੀ ਖਬਰ ਮਿਲੀ) ਤੋਂ ਹੁੰਦੇ ਹੋਏ ਦਿੱਲੀ ਪਹੁੰਚੇ।

**ਬਹਾਦਰ ਸ਼ਾਹ ਨਾਲ ਸੰਬੰਧ:** ਔਰੰਗਜ਼ੇਬ ਦੇ ਤਿੰਨ ਪੁੱਤਰ ਸਨ: ਬਹਾਦਰ ਸ਼ਾਹ, ਮੁਹੰਮਦ ਆਜਿਮ ਸ਼ਾਹ ਅਤੇ ਮੁਹੰਮਦ ਕਾਮ ਬਖਸ਼। ਔਰੰਗਜ਼ੇਬ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਮੁਹੰਮਦ ਆਜਿਮ ਉਸਦੀ ਗੱਦੀ 'ਤੇ ਬੈਠਾ। ਪਰ ਬਾਅਦ ਵਿੱਚ ਉਸਦੇ ਬੜੇ ਭਰਾ ਬਹਾਦਰ ਸ਼ਾਹ ਨੇ ਉਸਨੂੰ ਹਰਾ ਕੇ ਆਪ ਗੱਦੀ 'ਤੇ ਬੈਠ ਗਿਆ। ਗੁਰੂ ਜੀ ਦੇ ਉਸ ਨਾਲ ਮਿੱਤਰਤਾ ਭਰੇ ਸੰਬੰਧ ਸਨ। ਗੁਰੂ ਜੀ ਉਸਨੂੰ ਮਿਲਣ ਆਗਰਾ ਵੀ ਗਏ ਸਨ। ਗੁਰੂ ਜੀ ਮਥੁਰਾ ਅਤੇ ਸੂਰਜ ਕੁੰਡ ਵੀ ਗਏ। ਇੱਕ ਦਿਨ ਗੁਰੂ ਜੀ ਬਾਦਸ਼ਾਹ ਨੂੰ ਸਰਹਿੰਦ ਦੇ ਨਵਾਬ ਵਜੀਰ ਖਾਨ ਨੂੰ ਉਨ੍ਹਾਂ ਦੇ ਹਵਾਲੇ ਕਰਨ ਲਈ ਕਿਹਾ ਤਾਂ ਕਿ ਉਸਦਾ ਵੀ ਹਾਲ ਉਹੀ ਕੀਤਾ ਜਾਵੇ ਜੋ ਉਸਨੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦਾ ਕੀਤਾ ਸੀ। ਬਾਦਸ਼ਾਹ ਨੇ ਬਹਾਨੇ ਨਾਲ ਗੁਰੂ ਜੀ ਇੱਕ ਸਾਲ ਰੁਕਣ ਲਈ ਕਿਹਾ।

**ਦੱਖਣ ਵੱਲ ਜਾਣਾ:** ਇੱਕ ਦਿਨ ਬਾਦਸ਼ਾਹ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਆਪਣੇ ਨਾਲ ਜੈਪੁਰ ਜਾਣ ਲਈ ਬੇਨਤੀ ਕੀਤੀ। ਗੁਰੂ ਜੀ ਨੇ ਇਸਨੂੰ ਸਵਿਕਾਰ ਕਰਦੇ ਹੋਏ ਉਸਦੇ ਨਾਲ ਜੈਪੁਰ, ਜੋਧਪੁਰ, ਚਿਤੌੜ ਤੋਂ ਹੁੰਦਿਆਂ ਹੋਇਆ ਬੁਰਹਾਨਪੁਰ ਪਹੁੰਚੇ। ਬੁਰਹਾਨਪੁਰ ਤੋਂ ਚੱਲ ਕੇ ਗੁਰੂ ਜੀ ਅਤੇ ਬਾਦਸ਼ਾਹ ਚੱਲ ਕੇ ਪੂਨੇ ਅਤੇ ਪੂਨੇ ਤੋਂ ਨਾਂਦੇੜ ਪਹੁੰਚੇ। ਮੈਕਾਲਿਫ ਦੱਸਦਾ ਹੈ ਕਿ ਗੁਰੂ ਜੀ ਦੇ-ਤਿੰਨ ਸੌ ਦੇ ਲਗਭਗ ਸੈਨਿਕਾਂ ਨਾਲ ਸਾਵਣ ਦੇ ਮਹੀਨੇ ਸੰਨ 1707 ਈ. ਨੂੰ ਨਾਂਦੇੜ ਪਹੁੰਚੇ। ਇੱਥੇ ਹੀ ਗੁਰੂ ਜੀ ਦਾ ਮਿਲਾਪ ਬੰਦਾ ਬਹਾਦਰ ਨਾਲ ਹੋਇਆ। ਇੱਥੋਂ ਦੇ ਸ਼ਾਂਤ ਮਾਹੌਲ ਨੂੰ ਦੇਖ ਕੇ ਗੁਰੂ ਜੀ ਨੇ ਇੱਥੇ ਪੱਕਾ ਟਿਕਾਣਾ ਬਣਾਉਣ ਦਾ ਫੈਸਲਾ ਕਰ ਲਿਆ। ਗੁਰੂ ਜੀ 14 ਮਹੀਨੇ ਅਤੇ 10 ਦਿਨ ਨਾਂਦੇੜ ਵਿਖੇ ਰਹੇ। ਇੱਥੇ ਉਹ ਹਰ ਰੋਜ ਕਥਾ-ਕੀਰਤਨ ਕਰਦੇ।

**ਜੋਤੀ-ਜੋਤਿ ਸਮਾਉਣਾ:** ਮੈਕਾਲਿਫ ਬਿਆਨ ਕਰਦਾ ਹੈ, "ਗੁਰੂ ਜੀ ਦੇ ਅਕਾਲ ਚਲਾਣੇ ਪ੍ਰਤੀ ਪ੍ਰਚਲਤ ਸਿਖ ਵਿਚਾਰਧਾਰਾ ਅਨੁਸਾਰ ਗੁਲ ਖਾਨ ਨਾਮ ਦੇ ਇਕ ਪਠਾਣ ਨੇ ਉਨ੍ਹਾਂ ਉਪਰ ਛੁਰੇ ਨਾਲ ਘਾਤਕ ਵਾਰ ਕੀਤਾ। ਗੁਲ ਖਾਨ ਪੈਦਾ ਖਾਨ ਦਾ ਪੋਤਰਾ ਸੀ ਅਤੇ ਉਹ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਰੱਬੀ ਹੋਏ ਆਪਣੇ ਦਾਦੇ ਦੇ ਕਤਲ ਦਾ ਬਦਲਾ ਲੈਣਾ ਚਾਹੁੰਦਾ ਸੀ"। ਅੱਗੇ ਜਾ ਕੇ ਮੈਕਾਲਿਫ ਇਸ ਤਰ੍ਹਾਂ ਵੀ ਬਿਆਨ ਕਰਦਾ ਹੈ, "ਬਹਾਦਰ ਸ਼ਾਹ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਇਸ ਪ੍ਰਤੀ ਦਿੱਤਾ ਵਰਨਣ ਵਧੇਰੇ ਸਹੀ ਅਤੇ ਵਿਸ਼ਵਾਸਯੋਗ ਜਾਪਦਾ ਹੈ। ਇਸ ਸ਼੍ਰੇਣੀ ਅਨੁਸਾਰ, ਗੁਰੂ ਸਾਹਿਬ ਹਰ ਰੋਜ ਦੁਨਿਆਵੀ ਵਿਅਕਤੀਆਂ, ਧਾਰਮਿਕ ਕੱਟੜਪ੍ਰਸਤਾਂ ਅਤੇ ਹੋਰ ਹਰ ਕਿਸਮ ਦੇ ਲੋਕਾਂ ਦੇ ਸਮੂਹ ਨੂੰ ਇਕੱਤਰ ਕਰਕੇ ਗਿਆਨ ਦਿਆ ਕਰਦੇ ਸਨ। ਇਕ ਅਫਗਾਨ ਵੀ ਇਨ੍ਹਾਂ ਇਕੱਤਰਤਾਵਾਂ ਵਿੱਚ ਅਕਸਰ ਆਇਆ ਕਰਦਾ ਸੀ। ਇਕ ਦਿਨ ਉਹ ਵੀ ਸੰਗਤ ਵਿੱਚ ਬੈਠਾ ਗੁਰੂ ਜੀ ਦਾ ਵਿਖਿਆਨ ਸੁਣ ਰਿਹਾ ਸੀ। ਇਸ ਸਮੇਂ ਗੁਰੂ ਜੀ ਨੇ ਕੁਝ ਅਜਿਹੇ ਸ਼ਬਦ ਕਹੇ ਜਿਹੜੇ ਉਸ ਪਠਾਣ ਨੂੰ ਪਸੰਦ ਨਹੀਂ ਸਨ। ਅਫਗਾਨ ਨੂੰ ਗੁੱਸਾ ਆਇਆ ਅਤੇ ਉਸ ਨੇ ਗੁਰੂ ਜੀ ਦੇ ਰੁਤਬੇ ਅਤੇ ਮਹੱਤਤਾ ਦੀ ਪਰਵਾਹ ਨਾ ਕਰਦੇ ਹੋਏ ਆਪਣੀ ਕਟਾਰ

ਨਾਲ ਦੇ-ਤਿੰਨ ਵਾਰ ਗੁਰੂ ਜੀ ਉਪਰ ਕਰ ਦਿੱਤੇ। ਜਦੋਂ ਬਹਾਦਰ ਸ਼ਾਹ ਨੂੰ ਇਸ ਘਟਨਾ ਬਾਰੇ ਪਤਾ ਲੱਗਾ ਤਾਂ ਉਸਨੇ ਕੁੱਝ ਸਰਜਨ ਗੁਰੂ ਜੀ ਕੋਲ ਭੇਜੇ। ਉਨ੍ਹਾਂ ਸਰਜਨਾਂ ਦੀ ਨਿਪੁੰਤਨਤਾ ਅਤੇ ਦੇਖ-ਭਾਲ ਨਾਲ ਗੁਰੂ ਜੀ 15 ਦਿਨਾਂ ਵਿੱਚ ਹੀ ਠੀਕ ਹੋ ਗਏ। ਇੱਕ ਵਾਰ ਫਿਰ ਬਾਦਸ਼ਾਹ ਨੇ ਉਨ੍ਹਾਂ ਸਰਜਨਾਂ ਨੂੰ ਗੁਰੂ ਜੀ ਦੀ ਖਬਰ ਲੈਣ ਲਈ ਭੇਜਿਆ। ਬਾਦਸ਼ਾਹ ਨੇ ਕੁੱਝ ਤੋਹਫੇ ਵੀ ਭੇਜੇ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਦੋ ਕਮਾਨ ਵੀ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਕਮਾਨ ਦਾ ਚਿੱਲਾ ਚੜਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ, ਜਿਸ ਨਾਲ ਗੁਰੂ ਜੀ ਦੇ ਜਖਮ ਖੁੱਲ੍ਹ ਗਏ ਅਤੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਖੂਨ ਵਗ ਤੁਰਿਆ। ਸਰਜਨਾਂ ਦੀ ਕੋਸ਼ਿਸ਼ਾਂ ਨਾਲ ਵੀ ਖੂਨ ਨਾ ਰੁਕਿਆ। ਗੁਰੂ ਜੀ ਦੀ ਸਿਹਤ ਜ਼ਿਆਦਾ ਖਰਾਬ ਹੋ ਗਈ। ਸਿੱਖਾਂ ਨੇ ਗੁਰੂ ਜੀ ਤੋਂ ਅਗਲੇ ਗੱਦੀ ਨਸ਼ੀਨ ਬਾਰੇ ਪੁੱਛਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਪ੍ਰਕਾਸ਼ ਕੀਤਾ ਅਤੇ ਪੰਜ ਪੈਸੇ ਅਤੇ ਨਾਰੀਅਲ ਇਸ ਅੱਗੇ ਰੱਖ ਕੇ ਇਸਨੂੰ ਮੱਥਾ ਟੇਕ ਦਿੱਤਾ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਜੀ ਨੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਗੁਰਤਾ-ਗੱਦੀ ਬਖਸ਼ ਦਿੱਤੀ। ਅਖੀਰ ਗੁਰੂ ਜੀ ਕੱਤਕ ਸੁਦੀ 5, ਸੰਮਤ 1765 ਦਿਨ ਵੀਰਵਾਰ ਨੂੰ ਜੋਤੀ-ਜੋਤਿ ਸਮਾਂ ਗਏ।

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**Abstract**

*Rabindranath Tagore is the greatest literary personality and an a dicrotic writer, winner of Noble Prize for Geetanjali. His most renowned stories and poems are translated in many languages Rabindranath is Anmol Ratan of Sindhi Community. He has reflected his our life in artistic way beautifully and successfully in prose. Tagore's drama "Undhaye Kamre Jo Raja" full of spirituality "Bahar Jo Chakar" concerns with human life in spring season and its romantic narration "Lal Rangi Gul" which is compared with the flowers of human life have been translated by Prof. Mangharam Malkani in a book with the title of "Tagore Ja Natak".*

Count Herman Kaiserling a German Philosopher in the year 1931. wrote in a Book "Golden Book of Tagore"- "that". On the globe. Since so many centuries nobody is so scholar as that of Rabindranath Tagore. He is the beloved of Nation. I praise my beloved friend Rabindranath Tagore. I do not do so for any other living scholar as he is greater than all the scholars in the world. In my view there is no other person as broad minded as Tagore in whole of the world.

Rabindranath Tagore is the greatest literary personality. He is the greatest poet in the world. He has written more than 1000 poems. Besides, he has written Stories, Dramas, Novels, Fictions, Essays and best articles. In prose there are autobiographies, Travelling Experiences, Letters and Bal Sahitya etc. in the year 1961. whole of the world Celebrated "Century Birth Anniversary of this great scholar and his great works of literature translated and published in many languages in the world.

Tagore has written in all the faculties of literature. He is a unique writer. He stands first among all in Bengali Scholars.

In the year 1913 Tagore was bestowed upon the honour of "Noble Prize" for Geetanjali the world famous literary great book in the year 1942. Prof. Mangharam Malkani translated "Geetanjali" in sindhi. This book was translated in sindhi and published twice. Thousands of copies of this book were sold out within short period. In education this "Geetanjali" book is kept as text book in sindh as well as in India Generation of today reads this book and enjoys the great creative works of Rabindranath Tagore. Tagore is in high esteem to

the readers who have faith and pride for his works/writings.

Rabindranath Tagore's other collection of poems which were translated in Sindhi have impact on the hearts of Sindhis Prof. Mangharam Malkani translated these poems with the title of "Preet Ja Geet" which was published by Ratan-Mala in the year 1940. Tagore's another collection of poems was "Fula Chand" which was translated by Shri Hariram Dayaram Madiwala and published in the year 1956 by Hindustan Sahitya Mala.

Prof. Mangharam Malkani translated the original poetry book (Guarder) in sindhi in poetic prose. This book of poetry was already translated earlier by Ustaad Lalchand with the title of "Sada Gulab" in prose full of proverbs.

Prof. Krishan Kriplani translated Tagore's book of poetry with the title of "Shah Jahan" and published in the year 1935.

Tagore's book "Crescent Moon" was translated with the title of "Balchandma" by Israni and was published by Ratan Sahitya Mandal in the year 1940.

Tagore's poetry in full of delicacies humility melody and musical stream of waes. Shri Manoharlal Kauromal in his book "Sahitya Jo Singar" narrates that there was a great musician late Harindranath a great singer whose translated composition was superb.

Artist Purshotam Bachwani has artistically drawn a picture of a beautiful lady in Prof. Mangharam Malkani's Song "Andh Mandh". This article was published in weekly sindhi newspaper "Hindwasi" on 29th March. 1956 edition on a title page.

Bihari Shahri also translated Tagore's "Hawa Jo Sandesh" poem in sindhi Sindhis were touched by



the sweet song written by Tagore. Artists have picturised the dreams and thoughts of Tagore and got published in the newspapers which has added to the beauty of magazines.

Wherever poetry is in astral form, the story exists in body, Tagore is one of the original renowned story writers of his time together with great poetry art of story with picture is also found.

Tagore has not included the family life conditions and incidents of human nature social problems and other different pictures and incidents of society of his time in his poetry. He has inscribed the pictures artistically beautifully and successfully in his prose.

An art and style of stories of Tagore are Poetic form and expression of thoughts gives impact on the minds of readers at large.

Out of stories of Tagore written during the period from 1891 to 1914. 21 stories are selected and translated in sindhi by Fatechand Vaswani. This book is selected 21 stories of Tagore was published by Sahitya Academy in 1963. These mini stories of Tagore not only bring Tagore to the level of great story writer but prove him as scholar of small story writer as great as pen master. Tagore's stories PostMaster, Kabuliwala and Bukhayalm have become the beauties of text books in Sindhi literary Education of schools.

In the year 1927 scholar Girdharilal Kriplani translated Rabindranath Stories e.g. Nirupama Jo Ulhano, Suf, Soghro, Akhreen Piyar and Sorhan Singar" etc stories also were translated by different literary persons. Tagore's stories and tales (fiction) had impact in the hearts of sindhi community.

In Katha Sahitya (Fiction) also Tagore is a well known writer. His long novel "The Week" of which original name is "Nauka Dubi" was translated by Chuharmal with the title of "Toofani Rang". Besides this Chuharmal also translated Tagore's original novel "Chokheruwali" with the title of "Maya" in sindhi. This novel is considered best of all his novels. In this novel through natural incidents the narration of story is made with delicate and depth artistically. This novel is based on the problem of love.

Tagore's social novel "Fulwadi's" translation in sindhi was made by Krishin Jethanand "8 Bhenar" by Bihari Chhabria in 1947 the same novel was translated by Maidasan with title of "Nandi Bahen"

In the year 1936 Kumari Guli Kriplani (Guli Sardaranagant) "Gora" novel was translated by her

beautifully in sindhi. This is social national novel. Where in a child born out of English father and Indian mother, who has to struggle hard. This novel written artistically effectively narrated and translated.

In the year 1955 Karamchand Devani translated "Suhni" a new kind of novel written by Tagore which was published by Kahanimala Suhni. In fact three stories are given in this novel long story is "Laboratory". In this books there are three independent stories even then this is called novel. Tagore's other two novel "Sanjog" and "Jogajog" original Bengali novel. "Chokhenwalia" is translated in sindhi title of "Akhar". The translator of these two novels is Chuharmal Darhyanomal Hinduja. These both novels were published in 1963 and 1973 respectively by Sahitya Academy "Jokherwali" novel of Tagore was translated with the title of "Vindni" by Krishin Kriplani. He gave English name to the Heroine "Eye Sur" taking the help of this world. "Eye Sur" Chuharmal gave title of sindhi translated novel as "Akhsur" Tagore's this novel is liked by readers more than all his novels. This novel is ranked as No. 1. In fact this novel was written in the year 1902 with the title of "Sanjog" where in the picture of inside life of Aristocrat people is given. This is the diminishing period of Jagirdhari forces and new ushering confrontation of new commercial class of people. Besides this Tagore's other fiction books which were translated in sindhi are:

"Akhreen Kavita" by Narain Bharti in the year 1956.

"Bhad Bhang" by Tirath Hingorant, year 1955.

"Duhagin Rani" by Melaram Vaswani year 1946.

"Gharani Bahir" Adab year 1956.

"Gharain Dunisa" by Rochiram Gangaram year 1956.

"Kavi Tagore Jun Akhaniyun" by Shewaram Adwani year 1964.

"Karo Kanjho" by Moti Chhabria year 1949.

"Man" by Laxman Sahti, year 1956.

"Neema" 1956.

"Fulwadi" Krishin

"Sarita Laxman Sathi". "Shahi Taj" by Jethanand Ralwani (1953).

"Istri Purush" Jagat Advani "Tagore Jun Akhaniyun" Girdharilal Kriplani. "Te Nariun" Jagat Advani. "Toofani Rang" Chuharmal Hinduja.

"Manju" Melaram Vaswani. "Budal Bedi" Jethamal Gulrazani etc.

The Tagore's anthology's main works were translated in sindhi by Mahman Jagat Advani(1961)Valmiki

Pratibha(1967) Tagore's Essays "Sadhna" were translated by Virumal Begraj-1923.

Shri Narain Bharti wrote on the "Tagore as Poet" a book "Asanjo Kavi" translation of these books in sindhi was done by Kala Rijhwani.

Tagore's Poetry is world famous and novels and stories were also separately written in addition to his dramas are also praiseworthy. The dramas shown at Shanti Niketan and the neighbouring cities and villages of Bengal.

In the year 1923 when Tagore's drama "Chitra" was shown in stage during the time Rabindranath Tagore came to Sindh personals and laid the foundation of Rabindranath Natak Mandli came into existence under the guidance of Khanchan Daryani and hectic efforts of Prof. Mangharam Malkani.

Prof. Mangharam Malkani writes, In the Chitra drama of Tagore Played the role of Arjun and the role of chitra was performed by Shri Tahilram. Advani as in those days girls were not participating in dramas. On the next day of function, Tagore called us at his place and said that an enthusiasm with which you both played the roles on stage here are extra ordinary which I have not witnessed elsewhere.

The same Chitra drama of Rabindranath by Karachi Club Branch was also shown on stage. The Sindhi translation of Chitra was published in sindhi magazine in the year 1940.

During the period from 1924 to 1927 with the sponsorship of new sindh college drama society. These drama were continuously shown in the yearly functions of the college. These three dramas were "Masum", "Raja Rani" and "Balidan". In these dramas together with the collegians Prof. Mangharam Malkani also took parts. Balidan drama was shown in films twice. Shri Mohan Bhavnani was the director. Novelist Daryani also arranged the "Balidan" drama in sindhi.

Tagore's famous drama "Dakghar" which was considered the best drama written by him was shown on stage in the year 1937 by Prof Malkani in the Golden Jubilee function of sindh college where the number of audience was in thousands. The success achieved by this drama was unique and no other drama was so much famous as "Dakghar" in sindhi. The same drama was shown in Karachi also Bherumal Meharchand translated "Dakghar"

in sindhi with the title as "Azadiya Jo Kodio" which was published by Ratan Magazine in the year 1938.

Acharya Gidwani translated Tagore's another drama which was given title of "Rath Yatra" Prof.Mangharam Malkani brought "Uma ain Vinay ak" which was written by Tagore based on the stories of Mahabharat. This drama was translated by Assandas Malhotra in sindhi and published in Hindwasi Magazine "Mukt Dhara" drama was translated in sindhi by Chuharmal Hinduja which was published in Ratan Rasalo.

Tagore's drama "Undhaye Kamre Jo Raja" full of spirituality "Bahar Jo Chakar" concerns with human life in spring season and its romantic narration "Lal Rangi Gul" which is compared with the flowers of human life have been translated by Prof.Mangharam Malkani in a book with the title of "Tagore Ja Natak"

In Sindh Tagore's dramas were famous by sindhi natak (drama) mandli's Sindhi drama directors/artists/actors in Sindhi language and English language in sindh.

Besides this in Hindwasi sindhi weekly newspaper in "Ruh Rehan" column. Issardas Raisinghani has given the translation of Tagore's works in sindhi language with the title of "Asanjo Hal Hino Tun Panhiji Maher Kar" had attracted the readers to great extent. In the year 1961 Tagore's Century birth celebration were made all over the world and sindhi literary people also were not behind in their efforts for the same.

In this connection special magazine of "Kuni" and "Sahityaka Magazine" of sindhi sahitya a published special editions for the Tagore. Shri Narain Bharti published special sindhi times weekl papers and many other magazines and newspapers published in special editions in the remembrance of Tagore. In Gurdev Rabindranath Tagore's "Shanti Niketan" renowned writers Sarav Shri Krishin Kriplani. Khatwani and Lekhu Tulsiani were the students. Shri Krishin Kriplani was the first secretary of Central Sahitya Academy. Krishin Khatwani and Lekhu Tulsiani and sindhi writers have written numerous Philosophical articles which created awareness in the masses.

Tagore has not included the family life conditions and incidents of his time in his poetry. He has inscribed the same pictures in artistic way beautifully and successfully in prose.

The art and style of story of Tagore are poetic nature and expressions are of great impact of his thoughts minds of readers.

The universality of Tagore's masses has deep and abiding humanity. His insistence that Guard dwells with the peasant in the field and the tiller in their cottage. He did not believe in renunciation but believed in dynamic action in life.

Gurdev Tagore belongs to sindhi community. In his songs we have heard the voice of heroines of our legends and folk-tales like "Umar Maryi", "Sasui Punhun", "Mumal Rano" and "Sorath Raidiach" (Bijal) etc.

Rabindranath Tagore in "Anmol Ratan" of sindhi literature.

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**Abstract**

*The study finds that the sarpanches of the studied villages gave some important suggestions for the functioning of the scheme and to make it sustainable in its objectives. The sarpanches of the studied blocks have suggested that grants for works should come regularly. In their opinion, the wages should be increased to retain the interest of the card holders who otherwise shift to other works especially during sowing and harvesting time as it fetches better wages than what is paid under the Act. Similar suggestions have been made by the beneficiaries. It may be concluded that such problems need addressal to make it successful by involving more of the poor.*

India being a rural economy has its 70 per cent of the total population living in rural areas. So rural development is indispensable for India's economic development. As a result, rural development has been treated as one of the important objectives of planning in India. Rural Development is the policy of bringing about a structural change in the socio-economic status of the poor people living in rural areas and making the process of their development self-sustaining. Rural development became a planning concern because there has been no impact on the removal of unemployment and alleviation of poverty by different programmes or adopting different strategies at various stages over the years. Most of the developing countries including India encounter the problems of acute unemployment and underemployment particularly in the rural areas. Besides the exodus from rural to urban India proves beyond doubt that the development process of the last fifty years of independent India has left rural areas far behind the cities and poverty and unemployment has increased in the rural areas.

Poverty and unemployment are interrelated problems and have a two way relation, that is one is both the cause and effect of the other. Poverty is not merely an economic phenomenon but a social phenomenon as well. The country has a long history of experimenting with various approaches to rural development. Even, in the pre-independence era, a number of rural construction experiments were initiated by nationalist thinkers, social reformers and missionaries. Unemployment was recognised as a problem and a goal from the very beginning of development planning in the early 1950's. A faster growth with special emphasis on generating employment has been the main concern. The Second Plan (1957-62) estimated backlog of

unemployment at 5 million and annual addition to labour force at 1.5 to 2 million that compels policy makers to consider employment of rural people as a goal of development. Recognising the urgency to address the problem of growing unemployment as well as persistent poverty which was estimated to affect over one - half of India's population, the Fifth Five Year Plan (1974-79) envisaged a reorientation of development strategy towards an employment oriented growth and introduction of special anti-poverty and employment programmes. The Seventh Five Year Plan (1985-90) emphasizes on generation of productive employment as its core strategy to reduce poverty (Planning Commission, 1985, p. 23). The Ninth Plan (1997-2002) has identified employment as one of the three important dimensions of state policy, the others being quality of life and regional balance. Employment programmes have become important instruments for alleviating poverty and smoothening consumption during critical periods including, drought and flood situations. These programmes have also helped in reducing unemployment in rural areas. The Rural Works Programme (RWP) was the first major wage employment programme launched in 1971 followed by Crash Scheme for Rural Employment (CSRE in 1971), Food for Work Programme (1977), Jawshar Rozgar Yojna (JRY, 1989), Sampoorna Grameen Rozgar Yojna (SGRY, 2001), Employment Assurance Scheme (EAS, 1993), National Food for World Programme (NFWP, 2005-06). The Approach Paper to the Tenth Five Year Plan (2002-07) prescribed that in order to ameliorate poverty, it is essential to create gainful employment for the existing as well as prospective additions to the labour force to reduce the number of unemployed in the rural areas. But the reviews of the earlier programmes shows the weaknesses

like low programme coverage, more than 50 per cent beneficiaries not from most needy group, bureaucracy dominated planning, little participation of community in planning, work to women lower than stipulated norm of 30 per cent, only 16 -29 days employment provided to household, assets created not durable, and corruption: reports of false muster rolls, contractors persisted and payment often less than prescribed wages.

The poverty profile clearly indicates that most of the rural poor are landless agricultural labourers; agricultural labour with small holdings, landless non - agricultural rural labourers and small land operators with landholding of less than 1 hectare. Rural poverty is intricately linked with low level of productivity and unemployment including underemployment and disguised employment. The present study has been undertaken to examine the working of MGNREGA and to find out social and economic impacts of the MGNREGA on the life of the rural poor. At the same time, an attempt has been made to understand the problems of the beneficiaries in availing the benefits under the scheme and the nature of works performed under the scheme. The study also tries to know about the funds utilised by the gram panchayats to develop village infrastructure.

The main objective of the present study are :

- To study the level of employment generated among all categories of rural poor.
- To study the impact of the programme on the socio-economic status of the beneficiaries.
- To study the operational and organisational difficulties in functioning of the MGNREGA as conceived by officials and beneficiaries.
- To study the role of panchayats in the implementation of NREGA.

To realize the objectives, 300 randomly selected beneficiaries have been interviewed with the help of a structured pretested interview schedule. The sample for the study has been drawn for the ten villages randomly selected from Ajnala and Sri Hargobindpur blocks respectively of Amritsar and Gurdaspur districts. The data collected has been compiled, tabulated and then interpreted.

The socio-economic profile gives the basic information about the beneficiaries social standing and also their comparison with other people in

terms of age, education, caste, etc. The study affirms that under MGNREGA, both male and female beneficiaries are working and its provisions give equal status to both males and females in term of wages and other things. But women come in fewer number in the study area to work with men on the same worksite. Study shows that in Ajnala block, 90.00 per cent of the beneficiaries are males and only 10 per cent are female beneficiaries while as in Sri Hargobindpur block, 92.00 per cent of the beneficiaries are males and only 8.00 per cent of the beneficiaries are females. This shows how much low is the strength of the women workers under MGNREGA. Sri Hargobindpur block has less per centage of women workers than Ajnala block.

The study highlights that middle aged workers (41-50 years) are more than other age groups in both the studied blocks. The proportion of middle aged workers is more (32.00 per cent) in Sri Hargobindpur block than the Ajnala block (28.00 per cent). It is also observed that old aged beneficiaries who work under NREGA are more (10.66 per cent) in the Ajnala block than that of the Sri Hargobindpur block (4.66 per cent). Thus, the study infers that old aged people who are very poor are more in the Ajnala block working under the MGNREGA.

The MGNREGA emphasizes on including more and more of the disadvantaged sections of the society as poverty is rampant among them due to unemployment and underemployment. The study gives a real picture of the inclusion of these low caste groups in the study area. The study finds that in the Ajnala block, the maximum number of beneficiaries belong to the Scheduled Castes (62.00 per cent), followed by 35.00 per cent from the Backward Castes. On the other hand, in the Sri Hargobindpur block, Scheduled Caste beneficiaries constitute 81.33 per cent of the total beneficiaries and their proportion is more than that of the Ajnala block. The Backward Castes are very less (14.00 per cent) in Sri Hargobindpur block as compared to those of the Ajnala block. This shows that in both the blocks, there is preponderance of Scheduled Caste beneficiaries. Among them, Sansis are the main beneficiaries and their proportion in the Ajnala block is less as compared to those of the Sri Hargobindpur block. There is only one caste group in the Backward Caste category that is Jewer who are found to be the beneficiaries of MGNREGA in the Sri Hargobindpur block (14.00 per cent).

Jewer are not found to be the beneficiaries working under the MGNREGA in the Ajnala block. This block has Seembay (2.67 per cent), Kamboj (12.00 per cent), Ghumiyar (10.67 per cent) who are the members of the Backward Castes and are working under MGNREGA. The proportion of others (general caste category) beneficiaries is more (4.67 per cent) in Sri Hargobindpur block than that in the Ajnala block (2.67 per cent). The study thus infers that Sri Hargobindpur block has most of the Scheduled Castes working under MGNREGA than that of the Ajnala block. Further, Backward beneficiaries are less in the Sri Hargobindpur block than that of Ajnala block. Thus, Scheduled castes and the Backward Caste population are the main beneficiary groups in the rural society, which has been one of the aim of MGNREGA.

The study further affirms that majority (67.00 per cent) of the beneficiaries are invariably the members of the Sikh community in the studied blocks. Interestingly, the major proportion of the beneficiaries in the Sri Hargobindpur block comprises of the members of Sikh community (96.67 per cent). On the contrary, majority of the beneficiaries, in the Ajnala block are from the Christian community (60.00 per cent). Sikh respondents constitute 97.33 per cent of the beneficiaries. The beneficiaries related to the Hindu community are less in both the blocks. Though the proportion in the Sri Hargobindpur block is more as compared to that of the Ajnala block. The study affirms that the members of the Sikh Community are the main beneficiaries and thereby affirms the predominance of the Sikhs in rural society of Punjab. Christians who are the converts from the lower castes are confined to certain pockets and are getting benefits of the schemes like MGNREGA.

The study highlights that illiteracy is rampant in rural areas. Those working under the MGNREGA in both the blocks are invariably illiterate. Both the blocks have more or less the same proportion (94.00 per cent) of the illiterate beneficiaries. Only a small proportion of the beneficiaries in both the blocks have studied upto primary or middle level. This shows that illiteracy is associated with the poor and low caste people and this is the main cause of poverty in the rural areas. In other words, illiteracy, caste and poverty are interrelated and this vicious circle is perpetuating poverty and unemployment in rural society.

Occupation determines the status in the society. The study affirms that maximum beneficiaries in the study area are working as daily wagers. The women beneficiaries who work under MGNREGA in Ajnala block are more (10.00 per cent) as compared to that in Sri Hargobindpur block (8.00 per cent). The study thus shows that participation of the women in the rural development programmes or poverty alleviation programmes or employment generation programmes is very less in the rural society. This foretells the very objective of the Act that states that women participation should be nearly 30 per cent of the total beneficiaries.

Landholding in rural society is considered as a symbol of status. The study highlights that the beneficiaries are in majority landless. Nearly 7 per cent of the beneficiaries have landed property which is marginal in nature or may be said as unsustainable. Interestingly, the proportion of land holders though have sub-marginal holding, is more in the Sri Hargobindpur block than that of the Ajnala block. The study thus infers that landless class is the main category of MGNREGA beneficiaries in the rural society. Even those owning land are largely the marginal farmers having land holding varying between 1 acre to 3 acres.

Further, most of the beneficiaries are found to be having nuclear family. The proportion of the beneficiaries having joint family is almost half of those having nuclear family. During investigation, it is found that in a few cases the members have shown themselves as belonging to nuclear family so as to avail job cards because job cards are issued to only one member of the family. Thus nuclear families are found among the poor in the rural society may be because ownership of the land is missing among the weaker sections of the society and they want to avail the benefits of the programme of the government as such programmes are envisaged on family basis. The study highlights the existence of small families having 2 to 4 members. Large families having 8 or more members are less but their proportion is more in the Sri Hargobindpur block than that in Ajnala block. The analysis points out that the proportion of beneficiaries in the Sri Hargobindpur block having 2 to 3 children is more as compared to that in the Ajnala block. This supports the earlier findings that small families are preferred over large ones even among the nuclear families of the rural society. The present analyses

does not conform to the earlier findings that the poor have more number of children or big families. It is said that poverty among the poor is because of the less earners and more dependents in the families. In both the studied blocks, it is found that the proportion of single earner in the families is more among the beneficiaries. The proportion of those having single earner is more in the Sri Hargobindpur block as compared to the Ajnala block. Only a small percentage (20.00 per cent) of the total beneficiaries has 2 to 3 earners in their families. The study further reveals that majority of the beneficiaries have 4 or more dependents in the family and variation is found among the beneficiaries of the Ajnala and the Sri Hargobindpur block as the former has more dependents in the families of the beneficiaries as compared to the later. Thus, the study infers that earners are less as compared to the dependents among the rural poor, thereby affecting the consumption level of the family. There exists a correlation between the number of earners and number of dependents because both determines the social and economic status of an individual. The study highlights the majority of the beneficiaries (49.46 per cent) having 4 to 5 dependents have single earner in their families followed by the 46.67 per cent of the beneficiaries having 2 to 3 earners and 2 to 3 dependents, in their families. Those beneficiaries with single earner and single dependent are 7.91 per cent only. This justifies the earlier connotation. Not only this, the study further shows the beneficiaries with single earner and more dependents are more in number which is the cause of poverty. The study highlights that gram panchayats are the basic stakeholders providing information regarding the MGNREGA. It is found that majority of the beneficiaries (64.00 per cent) in the Ajnala block have been provided information about this set by the respective sarpanches whereas in the Sri Hargobindpur block, major source of information other than the village sarpanch includes Gram Rozgar Sewak and Panchayat secretary. On getting the information about the Act, majority of the beneficiaries consulted the respective sarpanches of their villages. The proportion of the beneficiaries who consulted sarpanches in this regard is more in the Ajnala block (53.33 per cent) as compared to the Sri Harbodingpur block (44.00 per cent). Women have consultation with their husbands and sarpanches both in this regard before applying for job card. Awareness about the

scheme and its related advantages are the basic things which can make the poor people to take part actively in any of the schemes or programmes of rural development or poverty eradication. The study points out that all the beneficiaries in the study area are not aware about the social audit and compensation paid for the death at the worksite. Even in the context unemployment allowance paid under MGNREGA, majority of the beneficiaries are found to be not aware of this provision. Regarding the basic facilities available at the worksite, 49.67 per cent of the beneficiaries in the Ajnala block and 36.67 per cent of the beneficiaries in the Sri Hargobindpur block are not aware of the basic facilities to be put at the worksite. It shows that respective gram panchayats have not spread awareness among the poor in a meaningful way except ensuring 100 days of job availability for the weaker section. It may be concluded that even the officials assigned duties to create awareness about the Act and its provision are either themselves not aware of or just attempt to achieve the target entrusted upon them.

The study further finds that job cards have been issued within 2 to 3 weeks' time. The job cards in the Ajnala block have been issued continuously from 2008 to 2012 whereas job cards have been issued in the Sri Hargobindpur block during the year 2008 to 2010. The reason for not issuing job cards after 2010 in the latter case has been the financial discontinuity and disinterest of the people as reported by both the beneficiaries and the gram panchayats. So, the main thrust have been in issuing job cards to the needy member of the family. In addition, non-availability of or release of funds discourage the job card holders and also discourage further enrolment of the poor families in the government sponsored programmes.

Regarding availability of the facilities at the worksites, the study infers that drinking water and first aid facility are available at the worksites. Of course, there is variation in the opinion of the beneficiaries of the two blocks. On the other hand, the facilities like creches for children, portable toilet and artificial shade to rest are found to be non-existent at the worksites. This affirms that the executive body of MGNREGA is not acting according to the provisions of the Act. In other words, most of the facilities are not provided facilities at the worksites. Bhatti (2006) and Singh et al. (2011) too finds the same.

The wages paid are changing from time to time with the increase in labour value. The average wages paid to the workers under the MGNREGA in the country differs from state to state. Comparing to Punjab, where MGNREGA average wages in financial year 2011-12 has been 150.22 rupees which is second highest state in terms of wage payments after Haryana with 178.69 rupees per day. In other states like Andhra Pradesh, average wages paid are 101.26 rupees per day, in Jammu and Kashmir (120 Rs./day), Assam (129.57 Rs./day), Bihar (114.13 Rs./day) and Rajasthan is the lowest paying of wages with 84.7 Rs./day. Same is happening with MGNREGA beneficiaries. The study shows that there is variation in the wages given to the card holders. Nearly 5 per cent of the beneficiaries from the Ajnala block are getting wages between Rs. 120 to Rs. 130 a day. The proportion of the beneficiaries getting Rs. 160 to Rs. 170 a day is more in the Sri Hargobindpur block (42.66 per cent) than that in the Ajnala block (38.66 per cent). In spite of this, most of the beneficiaries are getting more than Rs. 150 as daily wages. The wages paid get increased from time to time as stated by the beneficiaries. They hold that earlier wage was Rs. 120/day, now it is more than Rs. 160/day. Thus, the job card holders are paid their wages as per the decision of the government. The study highlights that the Act intends to provide 100 days of assured employment but more than 70 days of employment have not been provided in the study area. Majority of the beneficiaries have got employed for 31 to 50 days under MGNREGA and the variation in the proportion of such beneficiaries in the Sri Hargobindpur and the Ajnala block is very less (57.33 and 52.00 per cent respectively). Likewise, the proportion of the beneficiaries employed for 51 to 70 days is more in the Sri Hargobindpur block as compared to that in the Ajnala block. Thus, the Act has not been able to achieve its intended goal of 100 days of assured employment. Nair et al. (2008), Shah & Mohanty (2010) and Kumar (2010) too concur the same. As such, the question arises, how can it improve the social and economic status of the beneficiaries?

The study further affirms that the banks have been the main mode of payments in both the studied blocks. Another mode of payment is post office, the number of beneficiaries who are getting payment through post offices is more (47.33 per cent) in the Sri Hargobindpur block as compared to the Ajnala block (42.00 per cent). The study

highlights that the beneficiaries are more satisfied with the bank as a mode of wage payment than the post offices because the former is more quick means of the payment than the later.

Regarding payments, the beneficiaries are getting their dues cleared after a fortnight and the proportion of such beneficiaries is more in the Ajnala block (77.33 per cent) as compared to that in the Sri Hargobindpur block (71.33 per cent). Nearly one-fourth of the beneficiaries from both the blocks are getting weekly payments. Thus the provision of the Act regarding payment of wages is adhered to by the implementing agencies. In short, the wage structure varies specially with regard to the daily wages and payment in general and this variation is visible from the data of the two blocks. It implies that the provisions of the Act regarding wages and its payment may vary at district, state or regional level and this is amply clear from the review of studies in this regard.

The study further affirms that the wages got by the beneficiaries under the MGNREGA are used to fulfill their basic needs. Not only their basic needs are met, the beneficiaries have gained psychological confidence. The women feel empowered as they work along with men getting equal wages has never been seen in the earlier programmes. In addition, the earnings are deposited in their own accounts. In other words, MGNREGA has been able to empower the woman folk in the rural society and the finding has been supported by Bhatta (2006), Nair, Sreedharan et al. (2008) and Pankaj and Tankha (2010). Further the income generated under the MGNREGA has not been able to enhance the assets building capacity of the beneficiaries as only a few have brought things other than goods of their daily use. Also the quality of life of the beneficiaries has not improved in both the blocks.

With respect to the impact of the employment under MGNREGA on the social status of the beneficiaries, most of the beneficiaries does not find any change in their social status. Still a quite sizeable proportion of the beneficiaries find change in their social status. The beneficiaries have not been able to remunerate the change in social status except that they are being respected now. From this, it may be deduced that as they are not seeking employment from the fellow villagers rather are employed for government sponsored programme, they feel themselves better placed than non job card holders. Although, the qualitative aspect of any programme cannot be



studied objectively, the views hold by the beneficiaries are taken as the face value. It may be made out that economic improvement helps in increasing psychological confidence of the individual which make him to think better placed socially as compared to others.

Since, the study highlights the problems faced by the beneficiaries as well. Low wages is the main problem faced by the card holders in both the blocks. In addition, discontinuation of work at earlier stage is another problem being faced by the beneficiaries. Late payment of wages largely owing to lack of proper account or the payment when made through post offices. There is not much variation in the problems being faced by the beneficiaries in both the blocks.

The major stakeholders in the implementation of the MGNREGA are the Panchayati Raj Institutions (PRIs). The MGNREGA has increased the importance of the panchayats which act as the base for the implementation of the scheme. Comparative analysis concerning the issuing of job cards in both the sampled blocks reveals that the highest number of household who have applied and issued job cards is 71 to 80 in the Ajnala block whereas it is 91 to 100 in the Sri Hargobindpur block. Further among the studied villages of Ajnala block, two villages have 41 to 50 job card holders, another two between 51 to 60 and only one village has 71 to 80 job card holders. On the other hand, one village in the Sri Hargobindpur block has issued 30 to 40 job cards, another three villages each issued between 71 to 80, 81 to 90 and 91 to 100 job cards. It may be inferred that in the Sri Hargobindpur block poor people are more excited to join the MGNREGA as is evident from the number of job cards issued by the panchayats of their block.

Proper maintenance of records is one of the critical success factors in the implementation of the MGNREGA. Information on critical inputs, processes, outputs and outcomes have to be meticulously recorded in the prescribed registers at the levels of district programme coordinator, programme officers, gram panchayats and other implementing agencies. The study affirms that in both the studied blocks, the gram panchayats are maintaining the records regarding the different aspects of the programme. The study shows that in both the blocks, the gram panchayats have maintained different registers like registration register, asset register etc. to maintain transparency and accountability and also for the public scrutiny.

The accountability is maintained by using funds in a phased manner and the registers used to keep the records or the funds utilised.

Awareness about the provisions of the Act is vital to exercise the demand to work and other entitlement under the MGNREGA. The study indicates that awareness level among the beneficiaries about the provisions of the Act such as demanding work, unemployment allowance is still low. Gram panchayats are a major source of spreading awareness about the programme. This awareness is at two levels. First, the benefits of work and wages available in the programme and second legal provisions like necessity of written application, unemployment allowance, planning role of Gram Sabha and social audit. Interestingly, the gram panchayats in the states of Kerala, Andhra Pradesh, Tamilnadu, Madhya Pradesh have spread awareness among the lower sections of the society more than the Punjab State. Marginalised groups in the Madhya Pradesh are more aware about provisions like availability of 100 days of work whereas non - marginalised groups are significantly aware about legal provisions like social audit and unemployment allowances etc. Whereas in the State of Punjab, panchayats have not spread awareness among the masses about the legal provisions of the Act fully as observed in the study area. The study shows that awareness programmes have been held by the gram panchayats in the studied villages but there is not much seriousness on the part of the gram panchayats to organise such programmes again in the studied villages so that people who have not attended the earlier programme may attend the programme in both the blocks.

The study of the sampled gram panchayats of the Ajnala and Sri Hargobindpur block infers that the Grievance Redressal Committees have been constituted. It includes the elected village elders and gram panchayat members. The study further shows that in both the blocks, gram panchayats have also made monitoring and vigilance committees (MVCs) at the village level so as to make the functioning of the scheme more transparent and to root out leakages. No doubt, such committees are existing as per the panchayats but the beneficiaries are not aware of these and no complaint has been lodged or taken up by the above committees. The committee members largely owe their allegiance to the sarpanch and the party supporting it.

The study highlights that more or less similar type of works have been carried out in both the Ajnala and Sri Hargobindpur blocks. Most of the works are related to the rural connectivity, water conservation, renovation of water bodies, constructing Rajiv Gandhi Sewa Kendras etc. The amount sanctioned for the above works have been spent and the related works have been found to be completed as per the records of the gram panchayats in both the sampled blocks. The villages too conforms the same. The same has also been checked by the researcher.

The Study further affirms that the works undertaken by the gram panchayats in the two studied blocks have generated employment among the different sections of the society. The study shows that the total number of mandays of employment guaranteed among the Scheduled Castes is more (1340) in the Ajnala block as compared to the Sri Hargobindpur block (1090). Also the total mandays of employment generated among Backward Castes is more (1382) in the Ajnala block as compared to the Sri Hargobindpur block (647). In case of the women, the Sri Hargobindpur block leads as the total mandays of employment guaranteed are more(503) than that of the Ajnala block where just 125 mandays of employment among women have been generated. The beneficiaries among others (upper castes) have generated more mandays of employment (299) in the Sri Hargobindpur block as compared to the Ajnala block (208). The study also shows that total number of mandays of employment generated among different sections of the society is more (3055) in the Ajnala block than that of the Sri Hargobindpur block with 2529 mandays of employment. Thus, the study infers that Ajnala block has done well in generating the employment under MGNREGA for Scheduled Castes and Backward Castes but lags for behind in the women employment.

As a rural wage employment programme, MGNREGA recognises the relevance of incorporating gender equality and empowerment in its design. The Act mandates that at least one-third of the workers should be women with easy access to work, decent working conditions and equal payment of wages. But the study shows that in both the studied blocks, women have not come out in good number to work under the MGNREGA. The study affirms that in the three sampled villages of the Ajnala block, no women turned up to seek employment under MGNREGA

although work is available near their villages. In the remaining two villages, one village has women beneficiaries and other has 6 to 10 women beneficiaries working under the MGNREGA. On the other hand, in the three villages of Sri Hargobindpur block, there are 11 to 15 women beneficiaries working under MGNREGA and in the remaining two villages, their number is less than 10. The gram panchayats have failed to spread awareness and motivate them to seek employment under MGNREGA. Despite less number of women beneficiaries, Sri Hargobindpur block has done well in generating awareness and employment among them.

It is well known that MGNREGA has also weaknesses which has created problems for both the beneficiaries and the panchayat officials also. The study highlights that low wages, delayed payments, irregular flow of funds, are the main problems faced by the beneficiaries of both the blocks. The panchayat members and the beneficiaries get disinterested in many times due to delay in grants. Shah and Mohanty (2010) and Kumar (2010) too have observed the same. Low wages and delay in wages have also been reported by other studies which concurs with the findings of the present study. The beneficiaries of both the blocks have stated that due to low wages, they are unable to meet certain basic needs. Certainly, the employment generated under MGNREGA has been able to atleast support the beneficiaries in meeting their needs. Panchayat officials too hold the similar view.

To conclude, there is no doubt that MGNREGA is one the unique schemes which provide guaranteed employment. The scheme has become a lifeline for the rural poor and particularly for those who get employment for a short duration especially sowing and harvesting time in the villages. The study concludes that unawareness among the beneficiaries regarding the provisions of the Act is a missing link. The Gram Panchayat members or other officials related to the scheme are not serious of providing full information about the peculiar features of the Scheme. If the poor people are made aware of the benefits of the scheme, more and more poor people would like to join the programme. The sarpanches have not spread awareness among the women to come forward to seek employment. Also sarpanches have not spread awareness fully about the provisions of the Act like of the Unemployment Allowance, Social Audit etc. among the rural poor.

In terms of social audit and other transparency measures, meetings are always held at the block and the district level to see the progress of the scheme. The gram panchayats are making every effort to make the MGNREGA more people friendly and pro poor in its objectives but the discontinuity in disbursement of funds results in abandoning of the ongoing works and making the working people idle. This makes the poor people very less interested in working under the scheme and it is only the major reasons of migration of people to other places for work. Mostly the large scale concentration of works is just in few months (especially in March) and in other months, there are not much works available. The Act has helped in water conservation and rural connectivity. The scheme could be more effective if employment is provided in lean season which does not affect other modes of the beneficiaries livelihoods like agriculture, fishing, bee keeping etc. The payment to the workers should be made in time for which the post office delivery mechanism is to be improved. The study concludes that there is a need for suitable approaches to follow so that the funds utilised are used for building more and more rural infrastructure. In the end, the ambitious flagship programme of MGNREGA, formulated on rights based approach to provide 100 days of legal job guarantee to a rural poor for ameliorating economic and social position, checking migration, and strengthening the rural infrastructure which can enhance the rural economy. Unfortunately, the Act has not been able to attain the desired and directed goal so far.

### Suggestions

There is no doubt that MGNREGA is one of the unique schemes which provides guaranteed employment. Though the State has intervened in many ways to eradicate rural poverty and protect human rights of the downtrodden yet at the grassroots level the efforts have not yielded the desired results. The following recommendations can be more useful for the success of the scheme in the study area.

- Payments to the workers should be made in time for which the post office delivery mechanism in the study area needs to be improved.
- The grassroots level functionaries especially the sarpanches of the gram panchayats should mobilise more funds to develop village infrastructure.

- Women empowerment in the study area should be given more emphasis and sarpanches should motivate them to work under the scheme to earn their own livelihood.
- Awareness programmes should be held by the gram panchayats after every one or two months so that everyone under the gram panchayat jurisdiction may come to know the salient features of the act and also its different provisions. The awareness programme should be made necessary option to make people realise the difference between the MGNREGA and the previous rural development programmes.
- There should be no discontinuity in funds which can have a negative impact on both the beneficiaries and the programme itself as is seen in the study area. The works are abandoned and people loose interest in working under the programme.
- Wages should be increased besides its release in time. This will encourage the beneficiaries while interacting with them in the study area. Then the poor people to join the MGNREGA and they would not go to other places for work.
- Monitoring and vigilance committees should be made more active in the villages for the smooth working of the MGNREGA and benefits to reach to the target groups. Employment should be generated during the lean season which does not affect the other modes of the beneficiaries livelihoods like labour, agriculture, bee keeping etc.
- Block level administration of the scheme should be strengthened by appointing an independent programme officer with exclusive responsibility of coordination, planning and implementing MGNREGA. In addition, adequate technical manpower should be provided for timely preparation of cost estimates, supervision and measurement of work done to ensure timely release of wages to the labourer.
- The elements of responsibility and accountability provided in the set for violation of the mandatory provision of the Act like delay in unemployment allowances or delay in payment of wages

should be strictly enforced to create a sense of fear psychosis among the implementers. Ombudsman should be a man of proven ability and without political affiliation.

- There is an urgent need of an exclusive or campus capacity building workshops for the gram panchayat and block level officials which has not taken place seriously.

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### **Abstract**

*In the new era digital technological revaluation is the challenge for the Library and Information science not only in India but also abroad. The user satisfaction in Library field is very importance and challengeable job today. Librarian must need to show the tendency for various required services to customers. It's the vision for 21<sup>st</sup> century Librarianship. The quality of Library and Information Science professionals has also improved for output in new dimensions. Increase the usage and access by the Information and Communication Technology (ICT). This paper discusses the Internet, History of Internet, Advantages, Disadvantages of Internet, Library Network Advantages, and Disadvantages of library Network. Important tools of Network in university library.*

**Keywords: ICT, Internet, Library Network, University Library**

### **Introduction**

Today, the Computes and Communication networks are widely accepted as essential for the economic development of any country. The Communication revolution enables working groups to conduct interactive. This has become possible through the information super highway or INTERNET. In whatever situation we find ourselves, the elemental process is communication, an informative communication, alerts the state of knowledge of the recipient. In this information age, we find ourselves under the information gamut and everything looks to be important. Earlier we always had the concept that we did not have access to Government information, grey literature, trade reports, technical reports etc.

### **What is Internet?**

Internet, as the name itself indicates (Internet), is essentially a world-wide network of computer network. Is an open interconnection of networks that enables connected computers to communicate directly.

Internet is the network of 'Networks' spread worldwide. Internet connects the people worldwide to have access to remote database, allow personal communication, and group discussion. The concept behind the internet is "Resource Sharing", Internet paves the way to

universal availability of publication. According to Rajkumar Internet is:

- Information Superhighway.
- A World Wide channel of communication.
- A Large Store of information.
- An abstract backbone of a universal network to which individual computers or network could play in cyber World.

All these add up an overall Understanding of the Internet as a community of users' worldwide hooked on to a common channel either directly or indirectly and making use of the disjoint resources available towards achieving goals.

### **Impact of the Internet on Libraries**

Internet is holding enormous volumes of information in each and every field of human knowledge. It holds primary, secondary, and tertiary sources of information in wide range of subject fields and in varying format. The primary sources available include e-journals, monograph, report, patents, standards, individual include articles and preprints, date file. Internet also offers electronics resources including reference sources, dictionaries encyclopedias, and directories etc, many of them free of charge. The growing importance of internet can be observed from the coverage of internet and literature in primary scientific journals.

The aim of a library and information professional is to provide the right information to the right user at the right time. In a conventional library, search and retrieval is easy because the collection is maintained in an organized way. With the rising cost of print based information and limited library budgets, conventional libraries are not able to satisfy the entire needs of the users. Internet has made a greater impact on library and information services by offering new made a greater impact on library and information services by offering new modes for information delivery and a vast variety of information sources. Today large number of information sources is available on the internet. Since the libraries are involved in acquiring, organizing and delivering the information to their end users; they will have to fall in line with changing mode of publishing and need of user.

#### **Advantage of Internet**

As Kumber and Ravichandra Rao following the advantages of Internet

- Internet is egalitarian to a fault.
- Internet enables World Wide search.
- Interactive nature.
- Internet enables large volume of Communication.
- Low Cost operation and maintenance.
- Open standards and few rules.
- Support for multimedia information exchange.
- It will help the management to reduce its library manpower.
- Much high quality, professionally produced information already exists and is on the Internet, relevant for research, education, business and entertainment.
- It will save funds for the organization.
- Its speed of connectivity will save the time of the reader through OPAC.
- It will save space in the Library

#### **Disadvantages of Internet**

Following are the disadvantages of Internet-

- Lack of Expertise to use the Technology.
- Lack of single protocol, uniformity and proper indexing etc.
- Slow response time.
- Noise in Telecommunication.
- Poor Quality of data and poor organization of the information, one may get lost information on Net.

#### **Definition of Networks**

The exponential growth of information in all fields of knowledge, heavy Demand of information, accuracy of information and the need for newest information has become the erroneous task to the library. Jain and Kumbhana (2001) say the individual library cannot meet these challenges with its own resources. A Network is a group of interconnected computer System by means of a shared communication link.

A network is developed when a group of libraries and information centers have common interest to exchange information through computer and communication technology.

A library network is a collective or cooperative activity of linking members/users to the resources hosted on computers by means of telecommunication connections.

#### **Library Networks**

ALA (1986) Networking of libraries a co-operative endeavor of libraries, improves other areas such as cataloguing process, database creation and staff development too. In addition to that, it reduces the financial burden by the sharing of common resources. "A formal organization among libraries for co-operation and sharing of resources, in which the group as a whole is organized in to sub groups with the exception that most of the need of a library will be satisfied within the sub groups of which it is a member.

Sehgal (2004) said the main objective of networking is optimum utilization of available information resources through sharing. A computer network allows user of one computer to use resources of another computer, which may be space, database, programme or printer.

According to Miler, it is a library networking system established by libraries and information centers which are brought together by common subject, geographic proximity to share informational resources, human resources and all other elements essential for providing effective information service.

- Library Networking
- Library Resource Sharing,
- Library Co-operation
- Library Consortium are various term given to the same activity which mean that a group of libraries have come together and entered into some kind of formal understanding for the purpose of sharing the resources of each other's materials, functions, services and the staff

to their mutual benefit realizing that only through library networking the greatest amount of the best information can be provided to most of the users at the most reasonable cost.

#### Functions of Library Networks

- Information services to users
- Management of network administration
- Technical services provide to member

#### Advantage of the library networks

Following are the advantages of the library networks

- Source provides adequate information and may of the beneficiaries of library services participation in the network and can provide more than one library.
- Reduce redundancy and duplication but apprehensions and needed, in many books and periodicals, audio-visual materials and other materials required especially costly material and high prices.
- The economy in the competencies and human capacities, especially the specialized and trained them, through centralized, procedures and technical operations, cataloguing cooperative and classification and tags and the work of abstract and Indexing.
- The results economy in costs, which will result in their libraries in the network, can be invested in additional events and other activities for such libraries.
- Provide more convictions when users and beneficiaries of computing.

#### Disadvantages of library Networks

There are some common problems to establish library networks are as follow:

- Lack of information.
- Lack of legal documents.
- Lack of qualified Technical staff.
- Lack of funds.
- Copyright Issue.
- Bandwidth problem.
- Outdated indigenou technology create problems in inter network integration due to mismatching of technology with the imported equipment.

#### Social Networks tools in University library

- Facebook
- MySpace
- Blogs

- Wikis
- Twitter
- YouTube
- Flickr
- Library Thing
- Instagram
- LinkedIn

#### Important Library Networks:-

- Education and Research Network (ERNET) 1998.
- National Information center Network (NICNET) 1976.
- Delhi library Network (DELNET) 1988.
- British Library Automated Information Services (BLAISE) 1977.
- Online computer library center (OCLC) 1967.
- Information and library Network (INFLIBNET) 1991.
- Biotechnology information system Network (BTISNET) 1986-87.
- Scientific and Industrial Research Network (SIRNET) 1989.
- Calcutta Library Network (CALIBNET) 1993.
- Mysore library Network (MYLIBNET) 1995.
- Defence science Information Network (DESINET) 1970.

#### Conclusion

The computer and other information technologies have brought about dramatic changes in the way libraries function, in the nature of services offered, and the organizational structure of libraries. As a consequence of these changes brought about by information technologies, the library professionals have to rethink on the very philosophical foundations of libraries.

School, College, Academic, Public and University librarians should take some initiatives to automate their libraries so that they can keep space with changing trends of LIS. If they could complete the library automation stage then they can build a network to have a global visibility.

Librarians should know the existing networks available in India and also aboard and take the membership of some of the functional networks to provide the information services to their users in this global era.

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### Abstract

The rises of computerized innovation and systems administration have given methods whereby data can be put away, spread and copied in a quick way. Computerized libraries have made extensive development, both in innovation and its application. Computerized libraries use PC, scanner, media transmission innovation web and capacity gadgets Compact disc Rom. Data and correspondence Innovation has changed the idea of libraries. Every single library is gradually getting digitized. A computerized library contains advanced accumulations, Administrations and foundation to help deep rooted learning, inquire about, academic correspondence just as safeguarding and preservation of our recorded information. It is additionally a procedure of democratization of data.

**Keywords:** - E-Library, E-Books, E-Journals, ICT.

### Introduction

Today advanced world is worried about making, sharing and utilizing data in computerized group. The coming of data innovation has prepared of lessening the size of libraries from greatest to little. The idea of "E-Library" which is going to from the foundation of present day librarianship is getting to be corruption because of huge impact of web libraries with dividers are going to libraries without dividers. E-Libraries are electronic Libraries in which huge stores of electronic items. Late improvements in data and correspondence innovation (ICT), particularly the web and the web have gotten noteworthy changes the methods for the data being produced, appropriated and got to and being utilized.

### E-Library

Borg man characterized, "E-libraries are a lot of electronic assets and related specialized abilities for making, looking and utilizing data. The augmentation and improve of data stockpiling and recovery frameworks that control computerized information in my medium and exits in disseminated organize". Computerized library implies where data is gained store and recovery in advanced configuration.

### Objective of e-Library

The Objective of E-library as referenced here.

- To improve and make nature of library administrations.
- To gather, store arranges and get to data in advanced from by means of correspondence channels.
- To have enormous digitized databases.
- To diminish cost associated with differs library exercises.

### Need of e-Library

- Information blast.
- High data request.
- Save time and take care of room issue.
- Law cost of innovation.
- Searching issue in customary libraries condition factor.

### Attributes of e-library

- Access from remote spots is conceivable (System Openness)
- It underpins interactive media content.
- It supports propelled search and recovery.
- It gives easy to use interface.

### Favorable circumstances of e-library

- Easy to control.
- Easy to safeguard content.(Audio, Video, Content, Picture, Activitys)
- Document Conveyance and make it accessible on the system.

- Easy to give data benefits on the web.

**Drawbacks of e-library**

- Copyright.
- Initial cost is high.
- Efficiency.
- Preservation.
- Band width.
- Speed of access.

**The Fundamental Necessities of Digitization**

A portion of the prerequisite for advanced library is;

- Audio Visual: LCD television, VCP, DVD, Sound Box Phone, Cell Phone and so forth.
- Computer: Server, PC with sight and sound, UPS and so on.
- Network: LAN, WAN, MAN, and so on.
- Printer, Laser, Spot Network, Advanced Realistic Printer and so on.
- Scanner: Output fly, Flatbed, Sheet Feeder, Drum Scanner, Standardized identification Scanner.
- Storage Gadgets: Optical Gadget Compact disc ROM and so on.
- Software: Any appropriate programming which is interconnected and reasonable for LAN and WAN association.

**Process of Digitization Library Resources**

The setting up of a digital library entails the following stages:

**Strategy Endorsement :** The arrangement ought to be affirmed by suitable specialists before venture execution. For example, a college library may require the endorsement of the college the board and other financing organizations before any digitization undertaking can be set out upon.

**Arranging, Planning and Monitoring:** This is a basic stage. It is attractive to set up an arranging advisory group that will draw the arrangement and spending plan for the digitization work out. Spending plans for digitization undertakings ought to incorporate the accompanying classes.

**Securing of Proper Innovation:** The arrangement drawn for the undertaking will decide the suitable innovation to gain. Innovation here alludes to all the gear/equipment and programming that are required.

**Managerial Choice on the System to be Embraced :** Choice must be made on the method of activity, regardless of whether to simply set up connections with existing advanced libraries or to

digitize in-house or to contract it out. There is a need to build up time limit for the venture.

**Refinement, Mental Readiness and Retraining of Staff:** In many spots the staff will get a kick out of the chance to oppose the digitization venture. It is a typical thing for individuals to oppose change, only for the obscure. The library staff may expect that the achievement of the undertaking may influence their occupations antagonistically. The individuals who are not PC proficient may not be eager to alter. Every one of these classes of individuals have their real motivations to stand up to. It is the obligation of the library the executives to instruct them and alleviate their feelings of trepidation.

**Copyright Consent:** Infringement of the copyright laws ought to be dodged. It isn't important to get copyright consent for materials distributed before 1922. Copyright consents must be acquired for materials to be digitized, especially those that are not accessible in the administration space. At the point when the copyright consent is in all actuality, it is fundamental to enter the date of endorsement and the name of the individual who allowed the authorization into the database. On the off chance that a thing is still under copyright, it very well may be digitized for in-house utilize as it were. For the most part, copyright express men's grant instructive and non-business use. Looking for copyright consent may even be another method for setting up community and helpful connections. Copyright consent was gotten for each material that was digitized. Indeed, even materials which a few clans held the copyright, authorization for such was gotten. A basic note was embedded in the information base for this demonstrating the wellspring of the material and the individual who allowed the consent.

**Execution and Preliminary Testing:** At this stage it great to begin with preliminary testing, utilizing a couple of materials as tests. This will empower us to know whether the configuration and fields are adaptable and appropriate. Modifications can be made. A pilot digitization venture should begin with a reasonable gathering. Concentrating on things with steady or standard arrangements (photos of every one of the one size or type, reports from one accumulation, and so on) gives the most obvious opportunity with regards to progress. On the off chance that the preliminary testing is fruitful, the venture can be started. Information passage is thorough, tedious and over

the top expensive. Existing materials can be filtered. Change of examined and digitized reports is fundamental, in order to limit blunders. This will empower engineers to place them in fitting organizations.

**Assessment of Venture:** The top library the executives should make intermittent development of the undertaking. This will uncover slips that must be tended to. Assessment is an of dismissed part of digitization ventures. Undertaking advancements ought not simply be effectively quantifiable figures or an endeavor to decide program's effect on the client. A few advanced tasks are made a decision by the quantity of the least helpful proportions of an undertaking's prosperity. The quantity of pictures digitized. This is extremely a standout amongst the least helpful proportions of a task's prosperity. The quantity of pictures digitized amounts to nothing, in the event that they are of low quality, difficult to situate in an information base, or not fascinating to the general population. Surveying how clients are advanced materials gives an increasingly compelling assessment instrument. At the absolute minimum, undertakings ought to be officially assessed dependent on the set objectives.

**Advanced Protection:**

Advanced protection intends to guarantee that computerized media and data frameworks are as yet interpretable into the inconclusive future. Every fundamental part of this must be relocated, protected or copied. Ordinarily lower levels of frameworks (floppy circles for instance) are copied, bit-streams(the real documents put away in the plates) are protected and working frameworks are imitated as a virtual machine. Just where the significance and substance of advanced media and data frameworks are surely known is relocation conceivable, similar to the case for office archives. Be that as it may, in any event one association, the More extensive Net Task, has made a disconnected advanced library, the granary, by recreating materials on a 4 TB hard drive. Rather than a bit-stream condition, the computerized library contains an inherent intermediary server and web search tool so the advanced materials can be gotten to utilizing a Web program. Additionally, the materials are not saved for what's to come. The eGranary is planned for use in spots or circumstances where Web availability is very show, non-existent, problematic, unsatisfactory or excessively costly.

**Copyright and Permitting**

Advanced libraries are hampered by copyright law on the grounds that, not at all like with conventional libraries, computerized libraries don't approach works from each timeframe. The republication of material on the web by libraries may require authorization from rights holders, and the distributors who may wish to make online renditions of their obtained substance for business reason. In the year 2010 it was evaluated that twenty-three percent of books in presence were made before 1923 and accordingly out of copyright. Of those printed after this date, just five percent were still in print starting at 2010. Consequently, around seventy-two percent of books were not accessible to general society.

The Reasonable Use Arrangements (17 USC 107) under the copyright Demonstration of 1976 give explicit rules under which conditions libraries are permitted to duplicate advanced assets. Four factors that establish reasonable use are "Motivation behind the utilization, Idea of the work, Sum or generosity utilized and Market sway."

Some advanced libraries secure a permit to loan their assets. This may include the confinement of driving out just one duplicate at once for each permit, and applying an arrangement of computerized rights the board for this reason.

The computerized Thousand years Copyright Demonstration of 1998 was act made in the US to endeavor to manage the presentation of advanced works. This Demonstration fuses two arrangements from the year 1996. It condemns the endeavor to go around measure which limits access to copyright materials. It likewise condemns the demonstration of endeavoring to dodge access control. This demonstration gives an exclusion to charitable libraries and documents which permits up to three duplicates to be made, one of which might be advanced. This may not be made open or circulated on the web, be that as it may. Further, it enables libraries and chronicles to duplicate a work if its arrangement ends up out of date.

Copyright issues continue. Thusly, recommendations have been advanced proposing that computerized libraries be excluded from copyright law. In spite of the fact that this would be advantageous to people in general, it might have an adverse financial impact and creators might be less disposed to make new works.

**Web Assets: their Highlights and Utilities**

Web Administrations are the most recent hopeful in innovation of empowering circulated figuring.

Web administrations give an approach to portray their interface with enough subtleties as to enable a client to fabricate a customer application to get to their usefulness. The web is progressively a significant asset in numerous parts of life, for example, training, work, government, business, social insurance and then some. The most significant highlights of web assets are; Hyper Content report; Content, picture, sound and activity office; Equivalent open door for access to all; Data Sharing for any number of clients whenever; Gives a dispersed data frameworks; Move to owing model to access model; Trade of electronic mail and other information documents in a wide region of condition; Online constant association with other system clients; Interest in hardware distributions; Access to remote logical figuring gear, for example, super PC, remote detecting hardware telescope, realistic processors; Access to wide determination of open area and shareware programming.

#### **E-Publishing**

Electronic distributing, otherwise called "e-publishing", alluding to a sort of distributing that does exclude printed books. E-distributing rather takes the arrangement of works distributed on the web, on a conservative circle, messaged, or furnished in the organization good with handheld electronic peruses. E-distributing is a substitute from of production particularly appealing to new essayists. Electronic distributing has turned out to be regular in logical distributing where it has been contended that companion inspected paper logical diaries are being supplanted by electronic distributing. In spite of the fact that appropriation supplanted by electronic distributing. Despite the fact that dispersion by means of the Web (otherwise called web based distributing or web distributing when as a site) is these days unequivocally connected with electronic distributing, there are numerous non-arrange electronic production, for example, Reference books on Compact disc and DVD, just as specialized and reference productions depended on by portable clients and others without solid and rapid access to a system.

#### **Change of Library from Conventional to Advanced Library:**

Strangely it is in nowadays that the development of the library's gathering is for all intents and purposes at a stop since more books can't be gained and diary memberships can't be kept up in light of poor financing. The lessening assets imply

that libraries have lost their fundamental point of having an exhaustive accumulation and all things considered, a great deal of academic data might be un-outfit in this way narrowing what can be available to clients.

The library is effectively taking a gander at virtual rack perusing frameworks to perceive what may work for the network. A board of trustees is leading spotlight gatherings and getting contribution on alluring highlights. For clients who miss the capacity to peruse the stacks, the virtual rack peruse framework ought to be a significant new encounter. It will possibly enable one to see book covers with titles, call numbers, dates, accessibility, list of chapters, electronic assets, and assigned course hold titles.

#### **Conclusion**

In an end we can say that computerized library the electronic library, which the data is put away the advanced structure. With the progression and new innovation in the field of data. The curators need improve new abilities utilizing the new innovation and it is sources. The curators have begun buying in to the online full content electronic diaries with accessibility of fast web association. Clients are happy with the Album ROM, and instruction data and directing administrations individually. The computerized library supplements the present framework and the data expert to meet the data need to the general population by giving opportune and subjective administrations. The advanced library administrations set aside the cash just as time of the clients and staff additionally with subjective administrations.

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ਸੀਮਾ

ਹਿਸਰਚ ਸਕਾਲਰ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਭਾਗ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ।

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਸੰਸਾਰ ਦੀਆਂ ਮਹਾਨ ਸ਼ਖਸੀਅਤਾਂ ਵਿੱਚੋਂ ਇੱਕ ਸਨ। ਉਹਨਾਂ ਦੀ ਸ਼ਖਸੀਅਤ ਵਿੱਚ ਅਣਗਿਣਤ ਗੁਣ ਸਨ। ਉਹ ਪੂਰਨ ਮਨੁੱਖ, ਮਹਾਨ ਯੋਧੇ, ਅਤਿਚਾਰਾਰੀਆ ਦੇ ਵੈਰੀ। ਉੱਚ ਕੋਟੀ ਦੇ ਕਵੀ, ਸਮਾਜ ਸੁਧਾਰਕ, ਉੱਤਮ ਸੰਗਠਨ-ਕਰਤਾ ਅਤੇ ਮਹਾਨ ਪੈਗੰਬਰ ਜਿਨ੍ਹਾਂ ਨੇ ਸਮਾਜਿਕ ਤੇ ਰਾਜਨੀਤਿਕ ਵਿਚਾਰਾਂ ਵਿੱਚ ਸਲਾਘਾਯੋਗ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਿੱਖਾਂ ਦੇ ਦਸਵੇਂ ਗੁਰੂ ਹਨ। ਉਹਨਾਂ ਦਾ ਜਨਮ 22 ਦਸੰਬਰ 1666 ਈ. ਨੂੰ ਨੇਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਘਰ ਮਾਤਾ ਗੁਜਰੀ ਦੀ ਕੁੱਖੋਂ ਪਟਨਾ (ਬਿਹਾਰ) ਵਿਖੇ ਹੋਇਆ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਅਜੇ ਨੌਂ ਸਾਲ ਦੇ ਹੀ ਸਨ, ਜਦੋਂ ਕਸ਼ਮੀਰੀ ਪੰਡਤਾਂ ਦੀ ਪੁਕਾਰ 'ਤੇ ਆਪ ਜੀ ਦੇ ਪਿਤਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਮੁਗਲ ਸਰਕਾਰ ਦੇ ਅੱਤਿਆਚਾਰਾਂ ਵਿਰੁੱਧ ਦਿੱਲੀ ਦੇ ਚਾਂਦਨੀ ਚੌਕ ਵਿੱਚ ਜਾ ਕੇ ਬਲੀਦਾਨ ਦੇ ਦਿੱਤਾ। ਬਾਲ ਗੋਬਿੰਦ ਜੀ ਨੂੰ ਗੱਦੀ ਸੌਂਪ ਦਿੱਤੀ ਗਈ। ਮੁਗਲ ਅਤਿਆਚਾਰਾਂ ਦਾ ਅੰਤ ਕਰਨ ਅਤੇ ਸਮਾਜ ਨੂੰ ਇੱਕ ਨਵਾਂ ਸਰੂਪ ਪ੍ਰਦਾਨ ਕਰਨ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਨੇ 13 ਅਪ੍ਰੈਲ 1699 ਈ. ਨੂੰ ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਿਰਜਣਾ ਕੀਤੀ ਅਤੇ ਪੰਜ ਪਿਆਰਿਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਇਆ ਅਤੇ ਉਹਨਾਂ ਤੋਂ ਆਪ ਵੀ ਛਕਾਇਆ। ਉਹਨਾਂ ਦੇ ਪ੍ਰਸਿੱਧ ਯੁੱਧ, ਜਿਵੇਂ ਭੰਗਾਈ ਦਾ ਯੁੱਧ, ਨਾਂਦੇੜ ਦਾ ਯੁੱਧ, ਆਨੰਦਪੁਰ ਸਾਹਿਬ, ਕੀਰਤਪੁਰ, ਚਮਕੌਰ ਸਾਹਿਬ ਅਤੇ ਮੁਕਤਸਰ ਦੇ ਯੁੱਧ ਹਨ। ਆਪ ਦੀਆਂ ਪ੍ਰਸਿੱਧ ਰਚਨਾਵਾਂ ਬਚਿੱਤਰ ਨਾਟਕ, ਚੰਡੀ ਦੀ ਵਾਰ, ਜਫ਼ਰਨਾਮਾ, ਦਸਮ ਗ੍ਰੰਥ ਆਦਿ ਹਨ।

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ 7 ਅਕਤੂਬਰ 1708 ਈ. ਨੂੰ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅੱਗੇ ਪੰਜ ਰੁਪਏ ਤੇ ਨਾਰੀਅਲ ਰੱਖ ਕੇ ਗੁਰੂ ਗੱਦੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਸੌਂਪ ਦਿੱਤੀ। ਸਿੱਖਾਂ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਗੁਰੂ ਮੰਨਣ ਦੇ ਆਦੇਸ਼ ਦਿੱਤੇ ਅਤੇ ਆਪ ਜੋਤੀ ਜੋਤ ਸਮਾ ਗਏ।

**ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਰਾਜਨੀਤਿਕ ਵਿਚਾਰ**

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਇੱਕ ਮਹਾਨ ਰਾਜਨੀਤੀਵਾਨ ਸਨ। ਭਾਰਤੀ ਰਾਜਨੀਤਿਕ ਵਿਚਾਰਧਾਰਾ ਵਿੱਚ ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਦੇ ਰਾਜਨੀਤਿਕ ਵਿਚਾਰਾਂ ਦਾ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਹੈ। ਉਹਨਾਂ ਨੇ ਅੱਤਿਆਚਾਰਾਂ ਦਾ ਵਿਰੋਧ ਹੀ ਨਹੀਂ ਕੀਤਾ, ਸਗੋਂ ਤਲਵਾਰ ਉਠਾ ਕੇ ਮੁਕਾਬਲਾ ਵੀ ਕੀਤਾ। ਉਹਨਾਂ ਨੇ ਅਜਿਹੇ ਸੰਪਰਦਾਇ ਦੀ ਸਥਾਪਨਾ

ਕੀਤੀ ਜੋ ਸਾਰੀਆਂ ਜਾਤੀਆਂ ਲਈ ਖੁੱਲ੍ਹਾ। ਉਹਨਾਂ ਨੇ ਖਾਲਸਾ ਪੰਥ ਵਿੱਚ ਨੀਵੀਆਂ ਜਾਤਾਂ ਦੇ ਲੋਕਾਂ ਉੱਚ ਜਾਤਾਂ ਦੇ ਬਰਾਬਰ ਦਰਜਾ ਦਿੱਤਾ। ਅਜਿਹਾ ਕਰਕੇ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਦੀਆਂ ਪੁਰਾਣੀਆਂ ਚੱਲੀਆਂ ਆ ਰਹੀਆਂ ਜਾਤ-ਪਾਤ ਦੀਆਂ ਜੰਜੀਰਾਂ ਨੂੰ ਤੋੜ ਕੇ ਰੱਖ ਦਿੱਤਾ। ਗੁਰੂ ਜੀ ਦਾ ਕਹਿਣਾ ਸੀ ਕਿ "ਮਾਨਸ ਕੀ ਜਾਤ, ਸਭੈ ਏਕ ਪਹਿਚਾਨਬ।" ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖਾਲਸੇ ਦੀ ਸਥਾਪਨਾ ਕਰਕੇ ਇੱਕ ਅਜਿਹੇ ਸਮਾਜ ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ, ਜੋ ਜਾਤ-ਪਾਤ ਰਹਿਤ, ਪਾਖੰਡ ਰਹਿਤ ਅਤੇ ਭਰਮ ਰਹਿਤ ਸੀ। ਲੋਕ ਇਹਨਾਂ ਬੰਧਨਾਂ ਤੋਂ ਮੁਕਤ ਹੋ ਕੇ ਪ੍ਰਗਤੀਸ਼ੀਲ ਵਿਚਾਰਾਂ ਵੱਲ ਧਿਆਨ ਦੇਣ ਲੱਗੇ। ਉਹਨਾਂ ਨੇ ਲੋਕਾਂ ਵਿੱਚ ਸਮਾਜਿਕ ਸੁਤੰਤਰਤਾ ਅਤੇ ਸਵੈ-ਮਾਣ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਕੀਤੀ। ਸਿੱਖਾਂ ਵਿੱਚ ਭਾਵੁਕ ਏਕਤਾ ਦੀ ਸਥਾਪਨਾ ਕੀਤੀ ਗਈ ਜੋ ਰਾਸ਼ਟਰ ਦੇ ਲਈ ਬਹੁਤ ਲਾਭਦਾਇਕ ਸਿੱਧ ਹੋਈ। ਇਸੇ ਏਕਤਾ ਦੇ ਕਾਰਨ ਹੀ ਸਿੱਖ ਆਪਣਾ ਵੱਖ ਰਾਜ ਸਥਾਪਿਤ ਕਰਨ ਵਿੱਚ ਸਫਲ ਹੋਏ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖਾਲਸਾ ਸਾਜਣ ਦਾ ਮਹਾਨ ਕਾਰਜ ਕੀਤਾ, ਜੋ ਕੇਵਲ ਉਹਨਾਂ ਵਰਗੇ ਰੋਸ਼ਨ ਦਿਮਾਗ ਦੀ ਹੀ ਦੇਣ ਹੈ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਰਾਜਨੀਤਿਕ ਵਿਚਾਰਾਂ ਦਾ ਵਰਣਨ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹੈ:

**ਰਾਜਨੀਤਿਕ ਅੱਤਿਆਚਾਰਾਂ ਦਾ ਮੁਕਾਬਲਾ**

ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਦੇ ਪਿਤਾ ਉਸ ਸਮੇਂ ਦੇ ਹਾਕਮਾਂ ਵੱਲੋਂ ਰਾਜਨੀਤਿਕ ਅੱਤਿਆਚਾਰਾਂ ਦੇ ਸ਼ਿਕਾਰ ਹੋਏ, ਜਿਸ ਸਦਕਾ ਉਹਨਾਂ ਨੂੰ ਹਿੰਦੂ ਕੈਮ ਦੀ ਰੱਖਿਆ ਲਈ ਕੁਰਬਾਨੀ ਦੇਣੀ ਪਈ। ਬਾਅਦ ਵਿੱਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਆਪ ਵੀ ਇਹਨਾਂ ਅੱਤਿਆਚਾਰਾਂ ਅਤੇ ਵਿਤਕਰੇ ਵਿਰੁੱਧ ਤਲਵਾਰ ਚੁੱਕੀ। ਉਹਨਾਂ ਨੇ ਰਾਜਨੀਤਿਕ ਅੱਤਿਆਚਾਰੀਆਂ ਨੂੰ ਵੰਗਾਰਦਿਆਂ ਕਿਹਾ ਕਿ ਮੇਰੀ ਤਲਵਾਰ ਦੁਸ਼ਟਾਂ ਤੇ ਦੈਤਾਂ ਦਾ ਨਾਸ ਕਰਨ ਲਈ ਹੈ। ਗੁਰੂ ਜੀ ਦੇ ਦੋ ਵੱਡੇ ਸਾਹਿਬਜ਼ਾਦੇ ਚਮਕੌਰ ਦੀ ਜੰਗ ਵਿੱਚ ਸ਼ਹੀਦ ਹੋ ਗਏ। ਉਹਨਾਂ ਦੇ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ ਸਰਹੰਦ ਦੇ ਸੂਬੇ ਵੱਲੋਂ ਗ੍ਰਿਫ਼ਤਾਰ ਕਰ ਕੇ ਨੀਹਾਂ ਵਿੱਚ ਚਿਣ ਕੇ ਸ਼ਹੀਦ ਕੀਤੇ ਗਏ। ਇਹਨਾਂ ਕੁਝ ਹੋ ਜਾਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਗੁਰੂ ਸਾਹਿਬ ਅਡੋਲ ਅਤੇ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿੱਚ ਰਹੇ। ਉਹਨਾਂ ਦਾ ਨਿਸ਼ਾਨਾ ਮੁਗਲਾਂ ਦੇ ਜ਼ੁਲਮ ਦੀਆਂ ਜੜ੍ਹਾਂ ਪੁੱਟਣਾ ਸੀ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਦੀਨਾ ਕਾਂਗੜ ਤੋਂ ਐਰਗਜ਼ੇਬ ਫ਼ਤਿਹ ਦਾ ਪੱਤਰ ਲਿਖਿਆ ਜਿਸ ਨੂੰ 'ਜਫ਼ਰਨਾਮਾ' ਜਾਂ 'ਫ਼ਤਿਹ ਦੀ ਚਿੱਠੀ'

ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਵਿੱਚ ਗੁਰੂ ਜੀ ਨੇ ਔਰਗਜ਼ੇਬ ਨੂੰ ਲਿਖਿਆ ਕਿ "ਨਾ ਤੂੰ ਧਾਰਮਕ ਹੈਂ, ਨਾ ਬਹਾਦਰ ਹੈਂ ਤੇ ਨਾ ਚੰਗਾ ਰਾਜਨੀਤਕ ਹੈਂ।" ਤੂੰ ਕੁਰਾਨ ਦੀਆਂ ਸਹੁਆਂ ਖਾ ਕੇ ਤੋੜੀਆਂ ਹਨ। ਕੁਰਾਨ ਦੀ ਸਿੱਖਿਆ ਦੇ ਉਲਟ ਮਾਸੂਮ ਬੱਚਿਆਂ ਦਾ ਕਤਲ ਕੀਤਾ ਹੈ। ਤੂੰ ਪਰਜਾ ਨਾਲ ਬ-ਇਨਸਾਫੀ ਕਰਦਾ ਹੈਂ।" ਇਸ ਤਰ੍ਹਾਂ ਉਹਨਾਂ ਨੇ ਔਰਗਜ਼ੇਬ ਨੂੰ ਧਰਮ ਅਤੇ ਨੈਤਿਕਤਾ ਦਾ ਉਪਦੇਸ਼ ਕੀਤਾ ਅਤੇ ਨਾਲ ਹੀ ਕਿਹਾ ਕਿ ਕੀ ਹੋਇਆ ਜੇ ਮੇਰੇ ਚਾਰ ਬੱਚੇ ਮਾਰੇ ਗਏ ਹਨ, ਪਰ ਤੇਰੇ ਜੁਲਮ ਦਾ ਟਾਕਰਾ ਕਰਨ ਲਈ ਅਜੇ ਖ਼ਾਲਸਾ ਤਿਆਰ ਹੈ। ਉਹਨਾਂ ਨੇ ਬਾਦਸ਼ਾਹ ਨੂੰ ਲਿਖਿਆ ਕਿ ਜਦੋਂ ਸਾਰੇ ਹੀਲੇ ਖ਼ਤ ਹੋ ਜਾਣ, ਫੇਰ ਤਲਵਾਰ ਉਠਾਉਣਾ ਯੋਗ ਹੁੰਦਾ ਹੈ। ਉਹਨਾਂ ਨੇ ਕਿਹਾ ਕਿ ਮੈਂ ਦੁਨੀਆਂ ਦੇ ਭਲੇ ਲਈ, ਹੱਕ ਸੱਚ ਲਈ ਤਲਵਾਰ ਉਠਾਈ ਹੈ:

ਚੂੰ ਕਾਰ ਅਜ਼ ਹਮਾ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸਤ।

ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸਮਸ਼ੀਰ ਦਸਤ।

ਰਾਜ ਕਰਨ ਵਾਲਿਆਂ ਅਤੇ ਰਾਜ ਅਧੀਨ ਪ੍ਰਜਾ ਦੇਹਾਂ ਲਈ ਸ਼ਕਤੀ ਅਤੇ ਸ਼ਸਤ੍ਰਾਂ ਦਾ ਪ੍ਰਯੋਗ ਸਮੁੱਚੇ ਸਮਾਜੀ ਹਿਤ ਲਈ ਉਚਿਤ ਹੈ ਅਤੇ ਇਹਨਾਂ ਦਾ ਪ੍ਰਯੋਗ ਬਾਕੀ ਸਾਰੇ ਹੀਲਿਆਂ ਦੇ ਅਸਫਲ ਹੋਣ 'ਤੇ ਹੀ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਸਮਕਾਲੀਨ ਰਾਜ ਦੇ ਅਧਿਐਨ ਤੋਂ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਰਾਜ-ਅਧਿਕਾਰੀ ਆਪਣੀ ਸ਼ਕਤੀ ਅਤੇ ਸ਼ਸਤ੍ਰਾਂ ਦਾ ਪ੍ਰਯੋਗ ਸਮਾਜੀ ਹਿਤ ਦੀ ਅਵਹੇਲਨਾ ਕਰਕੇ ਆਪਣੇ ਸਵਾਰਥੀ ਹਿੱਤਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਕਰ ਰਹੇ ਸਨ ਪਰ ਗੁਰੂ-ਪਰੰਪਰਾ ਨੇ ਸ਼ਕਤੀ ਤੇ ਸ਼ਸਤ੍ਰਾਂ ਦਾ ਪ੍ਰਯੋਗ ਸਮਾਜੀ ਹਿੱਤ ਲਈ ਕੀਤਾ ਅਤੇ ਲੋਕਾਂ ਨੂੰ ਵੀ ਹਥਿਆਰਬੰਦ ਘੋਲ ਲਈ ਤਿਆਰ ਕੀਤਾ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖਾਲਸੇ ਨੂੰ ਉਪਦੇਸ਼ ਕਰਦਿਆਂ ਦੱਸਿਆ ਹੈ ਕਿ ਰਾਜ, ਸ਼ਸਤ੍ਰਾਂ ਦੇ ਅਧੀਨ ਹੁੰਦਾ ਹੈ। ਸ਼ਸਤ੍ਰੀਨ ਰਾਜ ਆਪਣੇ ਕਾਰਜਾਂ ਦਾ ਨਿਰਵਾਹ ਕਰਨ ਲਈ ਅਸਮਰਥ ਹੁੰਦਾ ਹੈ। ਇਸ ਲਈ ਖਾਸੇ ਨੂੰ ਸ਼ਸਤ੍ਰਧਾਰੀ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ।

### ਧਰਮ ਤੇ ਰਾਜਨੀਤੀ ਦਾ ਸੰਬੰਧ

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਰਾਜਨੀਤੀ ਤੇ ਧਰਮ ਦੇਹਾਂ ਨੂੰ ਇੱਕ ਸਮਝਦੇ ਸਨ। ਉਹਨਾਂ ਦੇ ਵਿਚਾਰ ਅਨੁਸਾਰ ਧਰਮ ਤੇ ਰਾਜਨੀਤੀ ਦੇਹਾਂ ਨੂੰ ਵੱਖ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਧਰਮ ਤੋਂ ਬਿਨ੍ਹਾਂ ਕੁਰਾਹੇ ਪੈ ਜਾਂਦੀ ਹੈ। ਰਾਜਨੀਤੀ ਵਿੱਚ ਸਵੱਛਤਾ ਲਿਆਉਣ ਵਾਸਤੇ ਧਰਮ ਦੀ ਲੋੜ ਹੈ। ਧਰਮ ਅਤੇ ਰਾਜਨੀਤੀ ਦਾ ਸੁਮੇਲਤਾ ਉਹਨਾਂ ਦੀਆਂ ਹੇਠ ਲਿਖੀਆਂ ਕੁਝ ਸਤਰਾਂ ਤੋਂ ਮਿਲਦੀ ਹੈ:

“ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ, ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੇ,  
ਨਾ ਡਰੇ ਜਬ ਜਾਇ ਲਰੇ, ਨਿਸਚੈ ਕਰਿ ਅਪਣੀ ਜੀਤ ਕਰੇ।”

ਇਸ ਤਰ੍ਹਾਂ ਧਰਮ ਦੇ ਰਾਜਨੀਤੀ ਨੂੰ ਇਕੱਠਿਆਂ ਕਰਕੇ ਗੁਰੂ ਜੀ ਨੇ ਰਾਜਨੀਤੀ ਨੂੰ ਵੀ ਧਾਰਮਿਕ ਰੰਗਤ ਦਿੱਤੀ।

ਧਰਮ, ਮਨੁੱਖ ਨੂੰ ਉਸ ਦੇ ਜੀਵਨ ਦੀ ਸਾਰਥਕਤਾ ਦਾ ਬੋਧ ਕਰਾਉਂਦਾ ਹੈ ਤੇ ਉਸ ਨੂੰ ਐਸੀ ਰਾਹ 'ਤੇ ਤੋਰਦਾ ਹੈ। ਜਿਸ ਉੱਪਰ ਤੁਰਦਿਆਂ ਉਹ ਆਪਣੇ ਅਤੇ ਸਮੁੱਚੇ ਸਮਾਜ ਦੇ ਲੋਕਿਕ ਤੇ ਪਾਰਲੋਕਿਕ ਕਲਿਆਣ ਲਈ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦਾ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਰਾਜਨੀਤੀ, ਧਰਮੀ ਮਨੁੱਖ ਦੇ ਇਸ ਰਾਹ 'ਤੇ ਤੁਰਨ ਲਈ ਮੁਨਾਸਬ ਮਾਹੌਲ ਖੇਤਰਾਂ ਦੀਆਂ ਬਣਤਰਾਂ ਇਸਦੇ ਘੇਰੇ ਵਿੱਚ ਹਨ। ਰਾਜ ਤੇ ਰਾਜਨੀਤੀ ਉਹਨਾਂ ਵਿੱਚੋਂ ਇਸ ਲੋਕ ਨਾਲ ਜੁੜੀ ਬਣਤਰ ਹੈ। ਜਿਸਦਾ ਦਿਸ਼ਾ ਨਿਰਦੇਸ਼ ਜੇ ਉਸ ਅਸੀਮ ਕਾਰਜ ਖੇਤਰ ਵਾਲੇ ਧਰਮ ਦੁਆਰਾ ਹੋਵੇ ਤਾਂ ਨਿਸ਼ਚਿਤ ਰੂਪ ਵਿੱਚ ਰਾਜਨੀਤੀ ਮਨੁੱਖੀ ਸਮਾਜ ਦੇ ਸਰਬਪੱਖੀ ਵਿਕਾਸ ਦਾ ਪ੍ਰਮੁੱਖ ਸਾਧਨ ਬਣ ਸਕਦੀ ਹੈ।

### ਵੱਖ-ਵੱਖ ਜਾਤਾਂ ਤੇ ਧਰਮਾਂ ਵਿੱਚ ਵਿਸ਼ਵਾਸ

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਅਨੁਸਾਰ ਮੰਦਰ ਤੇ ਮਸਜਿਦ ਇੱਕ ਹੀ ਪ੍ਰਮਾਤਮਾ ਦਾ ਪ੍ਰਤੀਕ ਹਨ। ਪ੍ਰਮਾਤਮਾ ਨੇ ਮਨੁੱਖ ਵਿੱਚ ਅੰਤਰ ਨਹੀਂ ਰੱਖਿਆ, ਇਸ ਲਈ ਮਨੁੱਖ ਨੂੰ ਮਨੁੱਖ ਨਾਲ ਘਿਣਾ ਨਹੀਂ ਕਰਨੀ ਚਾਹੀਦੀ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੁਆਰਾ ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਿਰਜਨਾ ਦੇ ਪਿੱਛੇ ਜਿਹੜਾ ਰਾਜਨੀਤਿਕ ਮਨੋਰਥ ਕੰਮ ਕਰ ਰਿਹਾ ਸੀ, ਉਸ ਦਾ ਜਿਕਰ ਵੀ ਭਾਈ ਰਤਨ ਸਿੰਘ ਭੰਗੂ ਨੇ ਵਿਸਤਾਰ ਨਾਲ ਕੀਤਾ ਹੈ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਹਿੰਦੁਸਤਾਨੀ ਸਮਾਜ ਵੱਖ-ਵੱਖ ਜਾਤੀਆਂ ਤੇ ਫਿਰਕਿਆਂ ਵਿੱਚ ਵੰਡਿਆ ਹੋਇਆ ਸੀ ਅਤੇ ਰਾਜਨੀਤੀ ਪ੍ਰਤੀ ਪੂਰੀ ਤਰ੍ਹਾਂ ਅਨਜਾਣ ਸੀ। ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਨੇ ਸੰਕਲਪ ਕੀਤਾ ਕਿ ਉਹ ਸਦੀਆਂ ਤੋਂ ਸ਼ੋਸ਼ਣ ਅਤੇ ਵਿਤਕਰਿਆਂ ਨੂੰ ਏਕਤਾ ਦੇ ਸੂਤਰ ਵਿੱਚ ਪਰੇ ਕੇ ਅਰਥਪੂਰਣ ਜੀਵਨ ਜੀਉਣ ਦੀ ਜਾਚ ਸਿਖਾਉਣਗੇ ਅਤੇ ਫਿਰ ਸਾਰੀ ਗਰੀਬ ਜਨਤਾ ਨੂੰ ਪੰਥ ਦੇ ਰੂਪ ਵਿੱਚ ਸੰਗਠਿਤ ਕਰਕੇ ਉਹਨਾਂ ਦੀ ਪਾਤਸ਼ਾਹੀ ਸਥਾਪਿਤ ਕਰਨਗੇ।

### ਸਮਾਨਤਾ ਸੰਬੰਧੀ ਵਿਚਾਰ

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਮਨੁੱਖ ਜਾਤੀ ਨੂੰ ਦਾ ਦਰਜਾ ਦਿੱਤਾ। ਉਹ ਮਨੁੱਖੀ ਏਕਤਾ ਸੰਬੰਧੀ ਦ੍ਰਿੜ ਵਿਸ਼ਵਾਸੀ ਸਨ। ਉਹਨਾਂ ਨੇ ਸਮਾਨਤਾ ਦਾ ਸਬਕ ਕੇਵਲ ਲੋਕਾਂ ਨੂੰ ਹੀ ਨਹੀਂ ਸਿਖਾਇਆ, ਸਗੋਂ ਆਪ ਵੀ ਉਸ 'ਤੇ ਅਮਲ ਕੀਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਸਮਾਜਿਕ ਉਚ-ਨੀਚ ਮਿਟਾ ਕੇ ਸਮੁੱਚੀ ਲਕੋਈ ਨੂੰ ਇੱਕ ਪੱਧਰ ਤੇ ਲਿਆਂਦਾ। ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਉੱਚਾ ਉਹ ਹੈ ਜਿਸ ਦੀ ਸੋਚ ਜੇ ਕਥਨੀ ਤੇ ਕਰਨੀ ਉੱਚੀ ਹੈ। ਇਨਸਾਨੀਅਤ ਦੀ ਪੱਧਰ ਹੇਠਾਂ ਸੋਚਣ ਵਾਲਾ ਵਿਅਕਤੀ ਨੀਚ ਹੈ ਭਾਵੇਂ ਉਸ ਨੇ ਸਮਾਜਿਕ ਤੌਰ ਤੇ ਉੱਚੀ ਜਾਤੀ ਵਿੱਚ ਵੀ ਜਨਮ ਲਿਆ ਹੋਵੇ। ਉਹਨਾਂ ਨੇ ਖਾਲਸਾ ਪੰਥ ਵਿੱਚ ਨੀਵੀਆਂ ਜਾਤਾਂ ਦੇ ਲੋਕਾਂ ਨੂੰ ਵੀ ਉੱਚ ਜਾਤਾਂ ਦੇ ਬਰਾਬਰ ਦਰਜਾ ਦਿੱਤਾ। ਪੁਰਸ਼ਾਂ ਦੇ

ਬਰਾਬਰ ਇਸਤਰੀ ਨੂੰ ਹਰ ਖੇਤਰ ਵਿੱਚ ਇਕਸਾਰ ਦਰਜਾ ਦਿੱਤਾ ਅਤੇ ਜਿਵੇਂ ਪੁਰਸ਼ਾਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਇਆ, ਉਸ ਤਰ੍ਹਾਂ ਇਸਤਰੀਆਂ ਨੂੰ ਵੀ ਅੰਮ੍ਰਿਤ ਛਕਾ ਕੇ ਸਾਰੀਆਂ ਜਿੰਮੇਵਾਰੀਆਂ ਸੌਂਪੀਆਂ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖਾਲਸਾ ਦੀ ਸਥਾਪਨਾ ਕਰਕੇ ਇੱਕ ਅਜਿਹੇ ਸਮਾਜ ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ, ਜੋ ਜਾਤ-ਪਾਤ ਰਹਿਤ, ਪਾਖੰਡ ਰਹਿਤ ਅਤੇ ਭਰਮ ਰਹਿਤ ਸੀ। ਉਹਨਾਂ ਨੇ ਲੋਕਾਂ ਵਿੱਚ ਸਮਾਜਿਕ ਸੁਤੰਤਰਤਾ ਅਤੇ ਸਵੈ-ਮਾਣ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਕੀਤੀ। ਸਮਾਨਤਾ ਦੇ ਸਿਧਾਂਤ ਦੇ ਸਾਕਾਰ ਰੂਪ ਦੇਣਾ ਇੱਕ ਬਹੁਤ ਵੱਡੀ ਸਮਾਜਿਕ ਕ੍ਰਾਂਤੀ ਸੀ, ਜੋ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੁਆਰਾ ਲਿਆਂਦੀ ਗਈ।

### ਭਾਈਚਾਰਕ ਸਾਂਝ

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸਾਰੀਆਂ ਜਾਤੀਆਂ ਨੂੰ ਇਕੱਠਾ ਕਰਕੇ ਇੱਕ ਸਰਬ ਸਾਂਝਾ ਭਾਈਚਾਰਾ ਸਥਾਪਿਤ ਕੀਤਾ। ਦਸਮ ਗੁਰੂ ਨੇ ਸ਼ਬਦ-ਬ੍ਰਹਮ ਦੀ ਉਪਾਸਨਾ ਦੇ ਨਾਲ-ਨਾਲ ਸਿੱਖ ਪੰਥ ਲਈ ਇੱਕ ਖਾਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਰਹਿਤ-ਮਰਿਆਦਾ ਨਿਰਧਾਰਤ ਕਰ ਦਿੱਤੀ। ਇਸ ਰਹਿਤ-ਮਰਿਆਦਾ ਨੂੰ ਸਿੱਖ ਰਹਿਤ-ਮਰਿਆਦਾ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਨਵੇਕਲੀ ਮਰਿਆਦਾ ਕਰਕੇ ਹੀ ਸਿੱਖ ਭਾਈਚਾਰਾ ਇੱਕ ਵਿਲੱਖਣ ਹੋਂਦ ਦਾ ਸੁਆਮੀ ਬਣਿਆ। ਇੱਕ ਲੋਕ ਅਖਾਣ ਹੈ:

ਆਸ਼ਾ ਇਸ਼ਟ ਉਪਾਸਨਾ

ਖਾਨ ਪਾਨ ਪਹਿਰਾਨ

ਜਿਸਦੇ ਅਨੁਸਾਰ ਕਿਸੇ ਵੀ ਭਾਈਚਾਰੇ ਲਈ ਇਹ ਛੇ ਗੁਣ ਲਾਜ਼ਮੀ ਹੈ। ਦੂਸਰੇ ਸ਼ਬਦਾਂ ਵਿੱਚ ਭਾਈਚਾਰਾ ਉਹੋ ਹੀ ਅਖਵਾਉਂਦਾ ਹੈ। ਜਿਸਦੇ ਲੋਕ ਹਿਕੇ ਆਸ਼ੇ ਇੱਕੋ ਇਸ਼ਟ, ਇੱਕ ਤਰ੍ਹਾਂ ਦੀ ਪੂਜਾ, ਹਿਕ ਤਰ੍ਹਾਂ ਦਾ ਖਾਣਾ, ਇੱਕ ਤਰ੍ਹਾਂ ਦਾ ਪੀਣਾ ਤੇ ਇੱਕ ਤਰ੍ਹਾਂ ਦਾ ਪਹਿਰਾਵਾ ਪਹਿਨਦੇ ਹਨ। ਗੁਰੂ ਜੀ ਨੇ ਰੰਗ ਨਸਲ ਦੇਸ਼ ਤੇ ਜਾਤ ਦੀ ਵਿੱਥ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਖਾਲਸਾ ਸਾਜਿਆ। ਕੁਰਬਾਨੀ, ਸੇਵਾ, ਤਿਆਗ ਖਾਲਸੇ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਅਹਿਮ ਅੰਗ ਹੈ। ਉਹਨਾਂ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਇੱਕ ਅਜਿਹੀ ਕੌਮ ਪੈਦਾ ਕਰਨਾ ਸੀ, ਜਿਸ ਵਿੱਚ ਸਰਬ ਸਾਂਝਾ ਭਾਈਚਾਰਾ ਹੋਵੇ, ਜਿੱਥੇ ਸਾਰੇ ਮਨੁੱਖਾਂ ਦੇ ਹੱਕ ਬਰਾਬਰ ਹੋਣ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਖਾਲਸੇ ਦੀ ਸਥਾਪਨਾ ਕਰਕੇ ਅਜਿਹੀ ਕੌਮ ਤਿਆਰ ਕਰ ਲਈ ਜਿਸ ਦਾ ਹਰ ਵਿਅਕਤੀ ਸੁਭਾਅ ਵਿੱਚ ਸੰਤ ਅਤੇ ਜਜ਼ਬੇ ਵਿੱਚ ਜੁਝਾਰੂ ਹੈ ਅਤੇ ਸਮਾਜੀ ਨਿਆਂ ਤੇ ਲੋਕ-ਹਿੱਤ ਲਈ ਆਪਾ ਵਾਰਨ ਲਈ ਤੱਤਪਰ ਰਹਿੰਦਾ ਹੈ।

### ਸਦਾਚਾਰਕ ਕੀਮਤਾਂ ਵਿੱਚ ਵਿਸ਼ਵਾਸ

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਨੇ ਅਕਾਲ ਪੁਰਖ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਅਨੇਕ ਧਰਮਾਂ ਦੀਆਂ ਵੱਖੋ-ਵੱਖ ਰਹੁ-ਰੀਤਾਂ ਦਾ ਕਥਨ ਕੀਤਾ ਹੈ ਪਰ ਉਹਨਾਂ ਨੇ ਮਨ ਨੂੰ ਵੱਸ ਕਰਨਾ ਅਤਿਅੰਤ ਜ਼ਰੂਰੀ

ਦਰਸਾਇਆ ਹੈ, ਅਤੇ ਇਹ ਦੱਸਿਆ ਹੈ ਕਿ ਇਸ ਪ੍ਰਕਾਰ ਸੱਚ ਦੀ ਪ੍ਰਾਪਤੀ ਤੇ ਪਰਮ ਆਤਮਾ ਨਾਲ ਮਨੁੱਖ ਦੀ ਇਕ-ਮਿਕਤਾ ਹੋ ਸਕਦੀ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਅਧਿਆਤਮਿਕ ਕੀਮਤਾਂ ਦੇ ਨਾਲ-ਨਾਲ ਸਦਾਚਾਰਕ ਕੀਮਤਾਂ ਦਾ ਵੀ ਵਿਸ਼ੇਸ਼ ਸਥਾਨ ਹੁੰਦਾ ਹੈ। ਉਹਨਾਂ ਨੇ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਜੀਵਨ ਵਿੱਚ ਬੁਰਾਈਆਂ ਦਾ ਤਿਆਗ ਲਾਜ਼ਮੀ ਹੈ ਅਤੇ ਸਦਾਚਾਰਕ ਤੇ ਚੰਗੇ ਗੁਣ ਦੀ ਹੋਂਦ ਜ਼ਰੂਰੀ ਹੈ। ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਦਇਆ, ਖਿਮਾ, ਆਤਮ ਸੰਜਮ ਦੀ ਭਾਵਨਾ ਹੀ ਸਦਾਚਾਰਕ ਗੁਣ ਹਨ।

### ਦੇਸ਼ ਭਗਤੀ ਦੇ ਸਮਰਥਕ

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਸਾਰੀ ਜ਼ਿੰਦਗੀ 'ਦਾਨੀ ਜ਼ਿੰਦਗੀ' ਸੀ- ਵਿਦਿਅਕ-ਦਾਨ, ਸ਼ੱਸਤਰ-ਦਾਨ, ਧਰਮ-ਦਾਨ, ਨਿਤਨੇਮ-ਦਾਨ, ਪੰਥ-ਦਾਨ, ਆਤਮਕ ਬੱਲ-ਦਾਨ। ਜੇ ਕੋਮ-ਉਸਾਰੀ ਲਈ ਸਰਬੰਸ-ਦਾਨ ਦੇਣ ਦੀ ਲੋੜ ਵੀ ਪਈ ਹੈ ਤਾਂ ਉਹ ਵੀ ਦਿੱਤਾ ਹੈ। ਪ੍ਰੰਤੂ ਸਮੁੱਚੇ ਦਾਨ ਦਾ ਮੁੱਖ ਆਸ਼ਾ ਲੋਕ-ਭਲਾਈ ਹੀ ਸੀ। ਵਿਸ਼ਵ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ 'ਦਾਨੀ' ਹੋਣ ਦਾ ਇਹ ਮਾਣ ਕੇਵਲ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਹੀ ਪ੍ਰਾਪਤ ਹੈ।

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇਸ਼ ਭਗਤੀ ਦੇ ਮਹਾਨ ਸਮਰਥਕ ਹਨ। ਉਹ ਮੁਗਲਾਂ ਦੇ ਅੱਤਿਆਚਾਰ ਤੋਂ ਭਾਰਤ ਨੂੰ ਆਜ਼ਾਦ ਕਰਾਉਣਾ ਆਪਣਾ ਫਰਜ਼ ਸਮਝਦੇ ਸਨ। ਇੱਕ ਉੱਚ-ਕੋਟੀ ਦੇ ਕਵੀ ਅਤੇ ਸਾਹਿਤਕਾਰ ਸਨ। ਉਹਨਾਂ ਨੂੰ ਅਨੇਕ ਭਾਸ਼ਾਵਾਂ ਜਿਵੇਂ ਅਰਬੀ, ਫਾਰਸੀ, ਪੰਜਾਬੀ, ਹਿੰਦੀ ਆਦਿ ਦਾ ਗਿਆਨ ਸੀ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਵਿੱਚ ਅੰਤਰ ਰਾਸ਼ਟਰਵਾਦ ਦੀ ਭਾਵਨਾ ਸੀ। ਉਹਨਾਂ ਨੇ ਇਸ ਮੰਤਵ ਲਈ ਚੰਡ ਦੀ ਵਾਰ, ਬਚਿੱਤਰ ਨਾਟਕ ਆਦਿ ਰਚਨਾਵਾਂ ਲਿਖੀਆਂ, ਧਾਰਮਿਕ ਤੇ ਰਾਸ਼ਟਰੀ ਭਾਵਨਾ ਕਰਕੇ ਉਹਨਾਂ ਨੇ ਰਾਸ਼ਟਰੀਅਤਾ ਨੂੰ ਕਾਇਮ ਕਰਨ ਲਈ ਲੋਕਾਂ ਨੂੰ ਧਾਰਮਿਕ ਯੋਧੇ ਬਣਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ।

### ਲੋਕਾਂ ਦੀ ਪ੍ਰਭੂਸਤਾ

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਲੋਕਾਂ ਦੀ ਧਾਰਨਾ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਹੀ ਪ੍ਰਚਾਰ ਕੀਤਾ। ਉਹਨਾਂ ਦਾ ਵਿਚਾਰ ਸੀ ਕਿ ਸਰਬ ਸ੍ਰੇਸ਼ਠ ਸ਼ਕਤੀ ਦੇ ਮਾਲਕ ਲੋਕ ਹਨ। ਲੋਕ ਹੀ ਵਾਸਤਵ ਵਿੱਚ ਬਾਦਸ਼ਾਹ ਮੰਨੇ ਜਾਣੇ ਚਾਹੀਦੇ ਹਨ। ਉਹਨਾਂ ਨੇ ਸੰਗਤ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਸਥਾਨ ਦਿੱਤਾ। ਸੰਗਤ ਦੇ ਦਰਜੇ ਨੂੰ ਸਭ ਤੋਂ ਉੱਚਾ ਰੱਖਿਆ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਅਜਿਹੇ ਪਹਿਲੇ ਧਾਰਮਿਕ ਆਗੂ ਸਨ, ਜਿਹੜੇ ਕਿ ਲੋਕਾਂ ਨੂੰ ਪ੍ਰਭੂ ਬਣਾਉਣਾ ਚਾਹੁੰਦੇ ਸਨ। ਗੁਰੂ ਜੀ ਨੇ ਲੋਕ ਰਾਜ, ਧਰਮ, ਨਿਰਪੇਖਵਾਦ, ਭਰਾਤਰੀਅਤਾ ਅਤੇ ਮਨੁੱਖੀ ਏਕਤਾ ਦੇ ਆਦਰਸ਼ਾਂ ਦਾ ਮਾਰਗ ਦਰਸ਼ਨ ਕੀਤਾ। ਉਹਨਾਂ ਨੇ ਮੇਰ ਦੀ ਭਾਵਨਾ ਨੂੰ ਨਿੰਦਾ ਨਾਲ ਤੁਲਨਾ ਕੀਤੀ ਜੋ ਵਿਅਕਤੀ ਨੂੰ ਸਮਾਜਿਕ ਜਿੰਮੇਵਾਰੀਆਂ ਪ੍ਰਤੀ



ਸੁੰਨ ਕਰਦੀ ਹੈ। ਇਸ ਕਰਕੇ ਉਹਨਾਂ ਨੇ ਆਪੇ ਨੂੰ ਮੋਹ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਸੁਤੰਤਰ ਚੋਣ ਹੋਣ ਲਈ ਪ੍ਰੇਰਿਆ ਤਾਂ ਕਿ ਵਿਅਕਤੀ ਗਤੀਸ਼ੀਲ ਹੋ ਕੇ ਰੱਬ ਦਾ ਪ੍ਰਤੀਨਿਧ ਬਣ ਕੇ, ਸਮਾਜ ਦੇ ਸਰਵ-ਪੱਖੀ ਵਿਕਾਸ ਵਿੱਚ ਸਰਗਰਮ ਹੋ ਸਕੇ।

#### ਸਿੱਟਾ

ਉਪਰੋਕਤ ਵੇਰਵੇ ਤੋਂ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਹਰ ਰੂਪ ਵਿੱਚ ਮਹਾਨ ਸਨ। ਆਪਣੇ ਚਰਿੱਤਰਿਕ ਗੁਣਾਂ ਦੇ ਜ਼ੋਰ ਉੱਤੇ ਉਹਨਾਂ ਨੇ ਸਿੱਖਾਂ ਵਿੱਚ ਵੀ ਨਵੀਂ ਚੇਤਨਾ ਭਰੀ। ਖਾਲਸੇ ਦੀ ਸਥਾਪਨਾ ਕਰਕੇ ਉਹਨਾਂ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਅਤਿਆਚਾਰ ਅਤੇ ਅਨਿਆਂ ਦੇ ਵਿਰੁੱਧ ਲੜਨਾ ਸਿਖਾਇਆ। ਇੱਕ ਨਿਪੁੰਨ ਸੈਨਾਪਤੀ ਹੋਣ ਦਾ ਸਬੂਤ ਦਿੰਦੇ ਹੋਏ ਉਹਨਾਂ ਨੇ ਕਈ ਯੁੱਧਾਂ ਵਿੱਚ ਸਿੱਖਾਂ ਦੀ ਅਗਵਾਈ ਕੀਤੀ ਅਤੇ ਮੁਗ਼ਲਾਂ ਅਤੇ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੂੰ ਕਈ ਥਾਵਾਂ ਉੱਤੇ ਕਰਾਰੀ ਹਾਰ ਦਿੱਤੀ। ਭਾਰਤੀ ਰਾਜਨੀਤਿਕ ਵਿਚਾਰਧਾਰਾ ਵਿੱਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਰਾਜਨੀਤਿਕ ਵਿਚਾਰਾਂ ਦਾ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਹੈ। ਉਹਨਾਂ ਨੇ ਖਾਲਸੇ ਦੀ ਸਥਾਪਨਾ ਕਰਕੇ ਸਿੱਖਾਂ ਨੂੰ ਨਸ਼ੇ ਦੇ ਪਦਾਰਥਾਂ ਤੋਂ ਦੂਰ ਰਹਿਣ, ਜੁਲਮ ਦਾ ਟਾਕਰਾ ਕਰਨ ਦੇ ਆਦੇਸ਼ ਦੇ ਕੇ ਇੱਕ ਚੰਗੇ ਰਾਜਨੀਤੀਵਾਨ ਹੋਣ ਦਾ ਸਬੂਤ ਦਿੱਤਾ ਹੈ।

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The root of music is ascribed to reciting of Sama Vedic songs. A wonderful workmanship has consistently been considered as a vehicle to ship the spirit closer to the super soul. It goes for accomplishing salvation and acknowledgment of the Anand. In this manner the principle point of music is to offer Anand to the craftsman himself and to the audience members by carrying into being something invested with regular excellence.

Contemplation rises above our brains and bodies, which achieves the degree of sublimity and methodologies the super power. In this way the physical parity accomplishes a flawlessness, where cerebrum joins together and prompts acknowledgment an acknowledgment towards salvation I. e. Moksha and that is the thing that we as a whole have been attempting to accomplish, and continue looking for a mind-blowing duration. Nature has assumed a significant job in our life and legacy. Subsequently it is fundamental to have agreeable equalization and intelligence, without which, nothing moves.

While contemplation, we may not see its start, nor we understand its quintessence and concordance, yet when we dive deep into the bound together field, We understand its quality and use fulness. Indeed, even in music, the various notes or sections of notes in some cases make structure of sound which may sound melodic and may fill a helpful need. This sound of music while pushing ahead, all of a sudden gives a sentiment of fulfillment and totality. Along these lines, we flood ahead towards acknowledgment of the endless Ashim happening to the boundlessness-as Gurudev Tagore said-A tarter cap hatchani the amicability of most noteworthy request and the body, will in general think.

Indian music which is in presence from days of yore, experienced changes through the procedure of development, expansion, adjustment and rotation. It has a rich custom that seen a ceaseless improvement and an unfaltering development. Samveda is the wellspring of the inception of the Vedic music which draws its material and motivation from the Rigveda. Vedic Music was known as Saman. The stanzas of Rigveda were

called Riks, which were set to tunes and accordingly the music developed with another structure. Step by step every once in a while various structures advanced, for example, "Chhanda","Geetaka"and"prabandha". It appears Prabandha structure was extremely well known in the late eleventh and twelfth hundreds of years, which is clear from the acclaimed work, Geet Govinda, of Jayadev, which was set in a similar example.

India has an incredible and long proceeding with creative convention. What is a convention ? Convention implies an oral transmission of learning passed on by Gurus starting with one age then onto the next. Every single conventional craftsmanship in one manner or the other, decipher life. Craftsmanship has been considered as the statement of the internal existence of individual. It uncovers the possibility of magnificence to man's psyche and in this manner, strays as a great reflection of man's scholarly and erotic life. Conventional expressions have consistently been the statement of the social exercises of the general population of society, a race or a nation. It is the inventive articulation of the general population in which each type of creation is designed, for its totality as well as a legitimate emblematic disclosure of those super-common powers that are polished by a specific culture. A general public is constantly perceived by its social legacy and masterful exercises. The standard of any social society is made a decision by the degree to which its trademark exercises have the nature of expressions. Expressions disclose to us increasingly about a human progress, and the nature of our lives depend much on different expressions we love and practice.

From the most punctual occasions various works of music have given the logical articles. Among them, the names of Bharat, Kashyap, Dattila, Narada, Matanga are noticeable. In any case, the Sangeet Ratnakar by Sharangdev that statements the vast majority of these creators, is the most efficient among the most established accessible works, It has extraordinary significance to the researchers of music since all the consequent takes

a shot at music are concise edition of it. Indian old style music has been extensively partitioned into two gatherings : Gandharva and Gaan. This Gandharva is considered to have been divine kind of music which was only reverential and its essential point was to have profound fulfillment. We worship 'Nada-Brahman', which is the life and awareness in all animals, which shows up as the world, which is happiness or magnificence and which is non-double. Whereas Gaan alludes to a specific sort of music which was increasingly adaptable and every once in a while adjusted to the changing condition of the general public

The division of song in the Raga, Ragini and Ragam, that is into three sexual orientations, is additionally the making of prana in the Pranamaya-Kosya. In music, Pranamay-kosha is delighted through Dhyana or Svara (breath). This Svara or breath, takes distinctive type of feelings estimations of the stylish intrigue.

Our body is frequently called at Gatra Veena or Shariri Veena and accordingly a Yogi, by making the human body itself a research center and workshop and by controlling the mind acknowledged numerous facts among which those concerning Nada and Sangeeta are vital. The certainties built up by science were known to the Indian Yogis hundreds of years prior and were, truth be told, methods for self-acknowledgment and achieving Jeewan-Mukti. For example, the way that different types of vitality are bury convertible and that light voyages quicker than sound were known a lot before to the incredible and holy people, Yogis and Sufis.

Once more, the main stanza of the second section of Sangta-Ratnakar (vol. 1) says that Geeta or tune and Vadya or melodic instruments are of the idea of Nada, which means by Nada, melodic sound and a similar word Nada is utilized for heavenly Sakti, discourse, sound and melodic sound Na of Nada demonstrates Prana, and Da shows fire. It is called Nada since it is conceived of the contact of Prana with flame. It looks to some degree awesome on the substance of it which should be figured it out.

A Sadhak, middle person or a Yog's, making the human body a research facility for otherworldly Sadhana, attempts to find the seat of life power in the body. Because of this exertion they experience obscure certainties and impart their bits of knowledge to society for the decision of life.

The Indian custom of reflection depends on otherworldly upliftment, in this way extraordinary

the psyche to a level where an artist plays the job of a Yogi. Indeed, even Yogis knew about reality that Nada (sound) is the reference point and the unhampered component which enlightens the way of profound acknowledgment in a more dominant manner than light and thus they received it as their lone core value on the restricted harsh, tricky land obscure way of otherworldly Sadhana.

During the underlying stages one hears profound, noisy and serious sound. Step by step he begins to hear subtler sounds, the thunder of the ocean, the thundering of the mists, and when an imaginative strike the main note of a Raga his thoughts settle down in a space where sound become the soul. It is a battle for achieving a tallness and acknowledgment, which continues endlessly yet one never accomplishes it. During the time spent acknowledgment of oneself, we feel the rising request of discernment from 'net' to 'inconspicuous' is recognizable in the domain of sub-cognizant degree of our psyche.

The domain of we while discussing sound and contemplation, we may maybe stress that the stringed instruments are the best portrayal of tonal sign. Be that as it may, so as to ponder, it is found that vocal sound has the incomparable ability to make a divine air and that is the reason vocal music has the most astounding spot in music.

Inside the spinal segment six (seven of eight or nine) Kamala-s or Cakra-s are imagined to be hung in the Brahmanadi. This is prevalently called the Sat-cakra. Each Cakra has its very own shade. These six Cakra-s are situated in various pieces of the body inside the vertevral column and are kown after their names.

As per Yoga theory, this is simply the seat of the "word" of "cognizance hesitance", A significant area in the inventive intensity of the craftsman. This cognizance reluctance level must be feeling reflective accomplished through contemplation. While singing of Playing one attempts to transcend all cognizance. The following state leads from the sub-cognizant Tamas locale into the Rajas area the motivation of interests and of development. Bunny too, the sub-awareness level of human personality and body, acts to achieve a level where one can feel area of profound fulfillments.

From this main issue of radiation inside man, music is connected with the characteristics of sentiment of affection and, a piece of this, the voice discovers its glow and affectability. At the point when a voice comes up short on this get in

touch with, it appears to be cold or remote, and has no capacity to move or enliven the audience.

Through my very own involvement as a player and an educator of music, it is sure that, the perceptions of fantasies about the extraordinary intensity of vocalists are a reality. Beginning from the way that man inside himself, is a solidarity of life elements, plainly the demonstration of singing can't have a response upon just a single piece of this solidarity. Right off the bat, the body is brought into development, activity and vibration. The breath, the reason for vibrations in the throat, has a steady stream, the body is erect, the soul concentrated. The spirit is alive to the charm that has her from the sensory system, a wellspring of vitality floods, through the entire man.

This entire exercise can be contrasted with that of a Yogi, who attempts to ace his specialty on focus. An artist additionally turns into a Yogi, when he attempts to raise the Kundalini and its Chakras through the endeavors to build up another space: an area of otherworldly fulfillment. It is just conceivable through a push to apply the svaras to its most astounding flawlessness and afterward it turns into a happiness to tune in with riveted consideration. Therefore making the audience members a piece of the entire procedure and separated of it. The unobtrusive group of man is energized to take an interest, the Cakra start to vibrate. So as the Yogi is sought after by his objective. So it is with the artist, or the player despite the fact that he may think nothing about it. He refines his being and recognizes his character. gradually he readies his deepest self for the snapshot of singing; in the event that he can open himself to "above". He can rise above his own breaking points and that is soul of reflection in music.

Vibrations of tone are gotten by the ear, and are additionally transmitted into creative affiliation and sensations. Therefore, numerous audience members close their eyes when tuning in to music, all together not to be mentally diverted. This inconspicuous, otherworldly occasion is equipped for exciting an extraordinary assortment of reactions in the audience members. This enchanted power can be solid to the point, that individuals may want for it, as on a medication and can wind up ward upon it, as we have seen by and large.

After the foundation of Muslim standard in north India, the Sufis from Muslim nations started to move into India and settled in enormous numbers.

They were impacted by the common Bhakti development and felt comfortable with the Hindu spiritualists. Sufis have left engraving on Hindustani music, by their adjustments and advancements, which prompted new structures and styles. They used these structures as a mechanism of conveying their message of ordinary and profound upliftment to the humanity. Music assumed an essential job in their gatherings. During Bhakti development, all holy people or profound Gurus and the sufis were otherworldly artists in their own right and contributed a ton in the customary type of Indian music which made it considerably more extravagant.

Therefore we see that in antiquated and medieval India there developed numerous structures, in order to make emotive radiance, effortless and estimation of music. These various structures make emotive assumptions otherworldly inclination.

Melodic articulation is on a very basic level identified with the stylish and excessively educated parts of life. The Rasa hypothesis of Bharat might be considered as the pioneer regarding the matter. With regards to music and expressive arts, we may state that Rasa is the delightful depiction of feelings, which is basic for a work of art.

No place on the planet, music has assumed such a significant job as in India. Regardless of whether it is to come to the preeminent, or to ask or to celebrate or to sing to center the conclusion of person. No place on the planet we run over such a structure which isn't just a wondrous thing yet in addition it has propelled millions through the ages. A Raga of a specific hour of the day moves the point further nearer to our stylish feeling. It can't be clarified however must be felt. It is there, from days of yore and has been the wellspring of motivation, happiness and otherworldly accomplishment. It is past the span of any religion, any standard and any appreciation. Such it is a sublimity of our well established conventional type of music which ties our psyche and body to take us to a tallness, where it causes not exclusively to ruminate yet in addition help clean our brain.

Despite the fact that music and reflection is co-related with religion however our religion is music and music has no religion. It is over our perception and past our range.

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### सारांश

श्रम-प्रबंधन संबंध- श्रम और प्रबंधन के बीच परस्पर क्रिया संबंध हैं। हमारे अध्ययन का उद्देश्य श्रमिक मजदूरी संतुष्टि, पर्यवेक्षी व्यवहार के साथ श्रमिकों की संतुष्टि और कल्याणकारी वस्तुओं के साथ श्रमिक संतुष्टि का पता लगाना है।

### परिचय

श्रम प्रबंधन संबंध आधुनिक औद्योगिक समाज की सबसे नाजुक और जटिल समस्याओं में से एक बन गया है। मजदूरों और सामंजस्यपूर्ण संबंधों के सहयोग के बिना श्रम प्रबंधन प्रगति असंभव है। इसलिए, यह कर्मचारियों (श्रमिकों) और नियोक्ताओं (प्रबंधन) के बीच अच्छे संबंध बनाने और बनाए रखने के लिए सभी के हित में है। 'श्रम प्रबंधन संबंध' शब्द में दो शब्द शामिल हैं: 'श्रम' और 'संबंध'। "श्रम" किसी भी उत्पादक गतिविधि को संदर्भित करता है जिसमें एक व्यक्ति (या व्यक्तियों का एक समूह) है (लगे हुए हैं)। "संबंधों" से हमारा तात्पर्य "उन संबंधों से है जो नियोक्ता और उसके काम करने वालों के बीच उद्योग में मौजूद हैं।

श्रमिक एक समूह के रूप में श्रमिकों को संदर्भित करता है। एक उद्योग में श्रमिक अपने स्वयं के श्रम को एक आय के बदले में बेचते हैं जो वे प्रबंधन के साथ बातचीत करते हैं। हालांकि ये बातचीत व्यक्तिगत आधार पर हो सकती हैं, कर्मचारियों के बीच कई वेतन वार्ताएं होती हैं, जो एक श्रमिक संघ (समूह के सदस्यों के वेतन और काम करने की स्थिति में सुधार के लिए गठित) और प्रबंधकों के बीच आयोजित होती हैं। इस समूह की मजदूरी-और लाभ-वार्ता प्रक्रिया को सामूहिक सौदेबाजी कहा जाता है। श्रम और प्रबंधन के बीच संबंध में काफी संघर्ष हो सकता है। जबकि श्रम अक्सर अपने जीवन स्तर को बेहतर बनाने के लिए उच्च मजदूरी का अनुरोध करता है, प्रबंधन विरोध कर सकता है क्योंकि मजदूरी में वृद्धि उद्योग के मुनाफे में कटौती कर सकती है। प्रबंधक मजदूरी बढ़ाने के लिए छंटनी (कर्मचारियों को रिहा करने) की धमकी का उपयोग कर सकते हैं, जबकि श्रमिक अपनी मांगों को पूरा नहीं करने पर हड़ताल पर जा सकते हैं (अपने श्रम को रोक सकते हैं)। श्रमिक संबंधों के रूप में जाने जाने वाले क्षेत्र में विशेषज्ञ अध्ययन करते हैं कि श्रमिक खुद को कैसे व्यवस्थित करते हैं, साथ ही साथ प्रबंधन और श्रम के बीच बातचीत भी करते हैं। श्रम प्रबंधन संबंधों की प्रकृति और दायरे में एक विश्लेषण शामिल है कि कैसे लोग एक कार्यस्थल में एक साथ काम करते हैं, मतभेदों के मूल्यांकन के साथ-साथ उनके बीच उत्पन्न होने वाले संबंध, और वे विभिन्न हितों के सामंजस्य के लिए संगठनात्मक व्यवस्था को कैसे विनियमित करते हैं।

नियोक्ता और कर्मचारी के बीच संबंध को औद्योगिक संबंध कहा जाता है। लेकिन यह नियोक्ता बनाम नियोक्ता और

कर्मचारी बनाम कर्मचारी के बीच के संबंध को भी कवर करता है। सभी पक्षों के हितों की रक्षा के लिए, उत्पादन के नियोक्ताओं और कर्मचारियों दोनों के लिए आवश्यक सामंजस्यपूर्ण संबंध। कर्मचारियों के साथ अच्छे संबंध बनाए रखने के लिए, प्रत्येक संगठन के मुख्य कार्यों को उनके साथ किसी भी विवाद से बचना चाहिए या इसे जल्द से जल्द निपटाना चाहिए, ताकि उच्च उत्पादकता के साथ औद्योगिक शांति और सद्भाव सुनिश्चित हो सके। औद्योगिक संबंध को श्रम-प्रबंधन, कर्मचारी-नियोक्ता संबंध भी कहा जाता है।

### व्यापार संघ आंदोलन और श्रम प्रबंधन संबंध

ट्रेड यूनियनों को कभी-कभी मध्ययुगीन यूरोप के अपराधियों के उत्तराधिकारी के रूप में देखा गया है, हालांकि दोनों के बीच संबंध विवादित हैं। मध्ययुगीन अपराधियों ने अपने सदस्यों की आजीविका की रक्षा और संवर्द्धन करने के लिए कारीगर की अनुदेशात्मक पूंजी को नियंत्रित करने और प्रशिक्षुता से शिल्पकार, यात्री, और अंततः अपने शिल्प के मास्टर और ग्रैंडमास्टर के सदस्यों की प्रगति के लिए मौजूद थे। उन्होंने काम की तलाश में यात्रा करने वाले गिल्ड सदस्यों के लिए आवास प्रदान करके गतिशीलता को भी सुविधाजनक बनाया। गिल्ड्स ने आधुनिक ट्रेड यूनियन के कुछ पहलुओं को प्रदर्शित किया, लेकिन पेशेवर संघों और आधुनिक निगमों के कुछ पहलुओं को भी। मानव, आर्थिक और राजनीतिक जरूरतों और आकांक्षाओं को पूरा करने के लिए ट्रेड यूनियन आंदोलन बनाया और विकसित किया गया था, जो एक क्षेत्र से दूसरे देश, देश और महाद्वीप से महाद्वीप तक भिन्न था। कोई समग्र योजना नहीं थी। ये निकाय विकास, संरचना, संगठन या उद्देश्य के एक भी संरक्षक को प्रदर्शित नहीं करते हैं। आंदोलन एक सतत प्रवाह में एक जीवित संगठन है जो आर्थिक और राजनीतिक दबाव का जवाब देते हुए विकसित, विलीन हो जाता है और अलग हो जाता है। समय के पाठ्यक्रमों के माध्यम से, व्यापार संघ आंदोलन के सभी स्तरों पर संरचना, उद्देश्यों और संबद्धताओं पर स्थानीय, राष्ट्रीय और अंतर्राष्ट्रीय परिवर्तनों के बीच बातचीत का पता लगाना संभव हो गया है।

शब्द "श्रम-प्रबंधन संबंध" कर्मचारियों के बीच बातचीत के रूप में संदर्भित है, जैसा कि श्रमिक संघों और उनके नियोक्ताओं द्वारा दर्शाया गया है। श्रमिक संघ विशेष उद्योगों, कंपनियों या उद्योगों या कंपनियों के समूहों के कर्मचारियों के संगठन हैं, जो आगे मजदूरों के व्यक्तिगत

हितों के लिए एक साथ जुड़ते हैं। श्रम-प्रबंधन संबंध उन संबंधों का सबसे जटिल सेट है जिनसे किसी भी मानव संसाधन प्रबंधक को निपटना पड़ता है। श्रम संबंधों का कुशल रखरखाव मानव संसाधन प्रबंधकों को संगठन के भीतर एक सामंजस्यपूर्ण वातावरण विकसित करने में मदद करता है, जो बदले में, संगठन को अपने लक्ष्यों और उद्देश्यों को प्रभावी ढंग से प्राप्त करने में मदद करता है। अच्छी तरह से प्रबंधित श्रम संबंध श्रम या संघ से संबंधित मुद्दों और संघर्षों से उत्पन्न होने वाली परेशानियों की उपेक्षा करके संगठन को एक प्रतिस्पर्धात्मक लाभ प्रदान करते हैं।

श्रम प्रबंधन संबंध शब्द कर्मचारियों और प्रबंधन के बीच संबंध को स्पष्ट करता है जो प्रत्यक्ष या अप्रत्यक्ष रूप से संघ-नियोक्ता संबंध से होता है। श्रम प्रबंधन संबंध संगठनात्मक सेटिंग्स के भीतर कर्मचारियों और नियोक्ताओं के बीच के रिश्ते हैं। औद्योगिक संबंधों का क्षेत्र प्रबंधन और श्रमिकों के बीच संबंधों को देखता है, विशेष रूप से श्रमिकों के समूहों को एक संघ द्वारा प्रतिनिधित्व किया जाता है। औद्योगिक संबंध मूल रूप से नियोक्ताओं, कर्मचारियों और सरकार, और संस्थानों और संघों के बीच बातचीत हैं जिनके माध्यम से इस तरह की बातचीत की मध्यस्थता की जाती है। ट्रेड यूनियन व्यापक श्रम आंदोलन के भीतर अपनी जगह लेते हैं, जिसमें कई या कम अंतर से संबंधित संगठन होते हैं। सभी के पास अपने सदस्यों की सामग्री, सांस्कृतिक और सामाजिक स्थिति में सुधार करने के सामान्य उद्देश्य हैं। ट्रेड यूनियनों का इसमें एक विशेष कार्य है, लेकिन श्रम आंदोलन के विभिन्न हिस्सों के बीच के रिश्ते देश-देश और समय-समय पर भिन्न होते हैं।

मानव, आर्थिक और राजनीतिक जरूरतों और आकांक्षाओं को पूरा करने के लिए ट्रेड यूनियन आंदोलन बनाया और विकसित किया गया था, जो एक क्षेत्र से दूसरे देश, देश और महाद्वीप से महाद्वीप तक भिन्न था। कोई समग्र योजना नहीं थी। ये निकाय विकास, संरचना, संगठन या उद्देश्य के एक भी संरक्षक को प्रदर्शित नहीं करते हैं। आंदोलन एक सतत प्रवाह में एक जीवित संगठन है जो आर्थिक और राजनीतिक दबाव का जवाब देते हुए विकसित, विलीन हो जाता है और अलग हो जाता है। समय के पाठ्यक्रमों के माध्यम से, व्यापार संघ आंदोलन के सभी स्तरों पर संरचना, उद्देश्यों और संबद्धताओं पर स्थानीय, राष्ट्रीय और अंतर्राष्ट्रीय परिवर्तनों के बीच बातचीत का पता लगाना संभव हो गया है।

श्रम प्रबंधन संबंधों को आसान बनाना एक जटिल घटना है क्योंकि इसमें मानव तत्व शामिल है। श्रम-प्रबंधन संबंध श्रम (कर्मचारियों) और प्रबंधन (नियोक्ताओं) के बीच पारस्परिक संबंध हैं। 'प्रबंधन और श्रम' इसी शब्द है जिसका उपयोग श्रमिकों और नियोक्ताओं का प्रतिनिधित्व करने वाले संगठनों को संदर्भित करने के लिए इसी कानून में किया जाता है। अन्य भाषा संस्करणों में प्रयुक्त समतुल्य शब्द 'सामाजिक भागीदार' है। एकसपाउंडिंग के आधार पर, श्रम-प्रबंधन संबंध का सार और सहयोग। नियोक्ता और कर्मचारियों के बीच संबंध और एक दूसरे के

साथ उनके व्यवहार। ज्यादातर उद्योगों में, मजदूरी और शर्तें नियोक्ताओं और ट्रेड यूनियनों के बीच मुफ्त सामूहिक सौदेबाजी द्वारा निर्धारित की जाती हैं। कुछ यूरोपीय और अमेरिकी देशों में लाभ-साझाकरण और औद्योगिक लोकतंत्र के माध्यम से श्रमिकों की भागीदारी है। एक अन्य समाधान सह-स्वामित्व है, जिसमें एक कंपनी पूरी तरह से अपने कर्मचारियों के स्वामित्व में है। अच्छे औद्योगिक संबंधों का उद्देश्य एक प्रेरित, सक्षम कार्यबल को प्राप्त करना है जो अपने काम को रचनात्मक और पूरा करने के रूप में देखता है। औद्योगिक संबंधों में एक टूटने से एक औद्योगिक विवाद हो सकता है जहां एक पक्ष औद्योगिक कार्रवाई करता है। एक 1947 संघीय कानून नियोक्ताओं, कर्मचारियों और जनता की रक्षा के लिए बनाया गया है। यह संघ की गतिविधियों को नियंत्रित करता है और राष्ट्रीय आपात स्थिति पैदा करने वाले हमलों के लिए मध्यस्थता तंत्र प्रदान करता है।

श्रम-प्रबंधन संबंधों में विशेषज्ञों की मांग नए कानून के रूप में बढ़ती जा रही है और अदालत के फैसले रोजगार की स्थिति के लिए लगातार मानकों को अद्यतन करते हैं। व्यावहारिक श्रम-प्रबंधन संबंधों के लिए आवश्यक व्यावहारिक कौशल और ज्ञान प्राप्त करें। सबसे वर्तमान नियमों की जांच करें, और बातचीत के दौरान उपयोग के लिए जानकारी तैयार करना सीखें। मानव संबंधों के अध्ययन को अधिक वैज्ञानिक बनाने के लिए कई प्रयास किए गए हैं। मानव व्यवहार वैज्ञानिक, सटीक भविष्यवाणी की अनुमति देने के लिए एक अवधि से अगले अवधि तक बहुत अधिक बदलता है। मानव व्यवहार का अध्ययन केवल अन्य मानव पर्यवेक्षकों द्वारा किया जा सकता है, और ये हमेशा मूल रूप से देखे जा रहे तथ्यों को विकृत करते हैं, ताकि सत्य को प्राप्त करने के लिए कोई उद्देश्य प्रक्रिया न हो सके। मानव व्यवहार इस प्रकार दोहराव की जांच के बजाय, अनन्त रूप से परिवर्तनशील, अद्वितीय और गैर-मापने योग्य स्थितियों का अध्ययन बन जाता है, सक्षम और अवलोकन योग्य व्यवहारों को सरल बनाता है। इस प्रकार, भौतिक विज्ञान सामाजिक विज्ञानों के लिए एक आदर्श के रूप में काम नहीं कर सकता है। वैज्ञानिक तरीके से मनुष्यों के नजरिए को मापने के कई प्रयास किए गए हैं। अवधारणाओं, परिसरों और प्रक्रियाओं की फिर से जांच की गई है ताकि माप अनुभवजन्य अनुसंधान और मात्रात्मक तकनीकों के उपयोग के माध्यम से संभव हो सके।

ट्रेड यूनियन आंदोलन ने श्रमिकों की गतिविधियों को बेहतर बनाने के लिए उनके काम की परिस्थितियों में सुधार के लिए श्रमिकों की गतिविधियों का आयोजन किया। औद्योगिक विकास के शुरुआती चरण में जब नियोक्ताओं (मास्टर) और कर्मचारियों (श्रमिकों) के बीच व्यक्तिगत संपर्क थे, तो दोनों के बीच संबंधों को निर्धारित करने के लिए किसी भी संगठन की आवश्यकता नहीं थी। लेकिन आधुनिक कारखाने प्रणाली के तहत व्यक्तिगत स्पर्श अनुपस्थित है और नियोक्ता और कार्यकर्ता के बीच संबंध तनाव में आ गए हैं। श्रम शक्ति के खरीदार और विक्रेता के बीच हितों का टकराव स्पष्ट हो गया है और इसके

कारण दुनिया भर में ट्रेड यूनियन आंदोलन बढ़ गया है। ट्रेड यूनियन श्रमिक आंदोलन के भीतर अपनी जगह लेते हैं, जिसमें कई या कम या अधिक अंतर से संबंधित संगठन, निर्माता या उपभोक्ता सहकारी समितियां और श्रमिकों की शिक्षा और खेल संघ शामिल होते हैं। सभी का उद्देश्य अपने सदस्यों की सामग्री, सांस्कृतिक और सामाजिक स्थिति में सुधार करना है। ट्रेड यूनियनों का इसमें एक विशेष कार्य है, लेकिन श्रम आंदोलन के विभिन्न हिस्सों के बीच के रिश्ते देश-देश और समय-समय पर भिन्न होते हैं। ट्रेड यूनियन आंदोलन मानव, आर्थिक, और राजनीतिक जरूरतों और आकांक्षाओं को पूरा करने के लिए बनाया और विकसित किया गया था, जो क्षेत्र से क्षेत्र, देश से देश और महाद्वीप से महाद्वीप तक भिन्न था। कोई समग्र योजना नहीं थी, और व्यक्तिगत संघ, राष्ट्रीय केंद्र, उद्योग आधारित यूनियनों के अंतर्राष्ट्रीय महासंघ या ट्रेड यूनियनों के वैश्विक और क्षेत्रीय संगठनों के लिए सार्वभौमिक रूप से स्वीकृत मॉडल हैं। ये निकाय विकास, संरचना, संगठन या उद्देश्य का एक भी पैटर्न प्रदर्शित नहीं करते हैं। आंदोलन प्रवाह की एक सतत स्थिति में एक जीवित संगठन है जो आर्थिक और राजनीतिक दबाव का जवाब देते हुए विकसित, विलीन हो जाता है और अलग हो जाता है। समय के पाठ्यक्रमों के माध्यम से व्यापार संघ आंदोलन के सभी स्तरों पर स्थानीय, राष्ट्रीय, संरचना में परिवर्तन, उद्देश्यों और संबद्धता के बीच बातचीत का पता लगाना संभव हो गया है।

### निष्कर्ष और सिफारिश

उपरोक्त अध्ययन श्रम-प्रबंधन संबंधों के अनुसार यह स्पष्ट है कि मजदूर प्रबंधन के साथ संबंध अभी भी कमजोर है। इस अध्ययन में हमें पता चलता है कि संगठन का श्रम अपने काम के लिए मजदूरी, कार्य स्थल पर पर्यवेक्षकों के व्यवहार और कर्मचारियों के कल्याण के लिए प्रदान की गई वस्तुओं के बारे में उनके प्रबंधन से असंतुष्ट है। संगठन में असंतुष्ट श्रम की इस दुविधा में, कंपनियों की उत्पादकता में कमदक्षता और कम कुशल उत्पादित उत्पाद असंतोष की ओर झुकते हैं। ग्राहक। इसलिए वे तीन तत्व जिन पर संपूर्ण अध्ययन शामिल है, कार्यस्थल पर श्रम और कर्मचारियों की कार्य क्षमता में सुधार करने का तरीका है और कुशल कार्य कंपनी के ग्राहक के लिए गुणवत्ता वाले उत्पादों का उत्पादन करते हैं और फिर केवल कंपनी औसत लाभ से ऊपर कमा सकती है। श्रम को संतुष्ट करने और श्रम और प्रबंधन के बीच मजबूत संबंध बनाने के कुछ तरीके हैं। कार्यस्थल के भीतर, प्रबंधन और उनके द्वारा शासित कर्मचारियों के बीच अंतर स्पष्ट होना चाहिए। जबकि आप महसूस कर सकते हैं कि, एक छोटे-व्यवसाय के मालिक के रूप में, आप अपने कर्मचारियों के साथ सहवास कर सकते हैं और एक पारंपरिक कॉर्पोरेट वातावरण में अपेक्षा से अधिक दोस्ताना संबंध रख सकते हैं, ऐसा करने से अक्सर जोखिम होता है। यदि आप एक उपयुक्त कामकाजी संबंध नहीं रखते हैं, तो मूल्यांकन से प्रतिबंधों तक सब कुछ अधिक कठिन साबित हो सकता है।

सबसे पहले, प्रबंधन और श्रम बल प्रत्येक का हिस्सा होना

चाहिए जैसे कि श्रम प्रबंधन का हिस्सा है और प्रबंधन श्रम का हिस्सा होना चाहिए। इसका मतलब है कि प्रबंधन को श्रम बल की जरूरतों को पूरा करना चाहिए जैसे कि मजदूरी, प्रशिक्षण और विकास कार्यक्रम में श्रम और पर्यवेक्षकों दोनों के व्यवहार संबंधी पहलुओं के बारे में और प्रत्येक श्रमिक व्यक्ति को मासिक आधार पर उनके प्रदर्शन के अनुसार प्रोत्साहन द्वारा सम्मानित किया जाना चाहिए या यदि संभव हो तब ही आधार पर होना चाहिए। अगर इन दोनों संगठनों द्वारा यह तरीका अपनाया जा रहा है तो उन्हें किसी भी कदम के लिए सरकार के हस्तक्षेप की आवश्यकता नहीं है।

दूसरे, श्रम के कानून को उचित रूप से लागू करने के लिए सरकार के हस्तक्षेप की आवश्यकता है। पाकिस्तान में ज्यादातर संगठन अपने स्वयं के लाभ के लिए हैं, जो श्रम के अधिकारों को छोड़ देते हैं, जो श्रमिक संघों की ओर जाता है। लेकिन जिस कंपनी में श्रम बल के अधिकार पूरे हो चुके हैं और उन्हें श्रम कानून के अनुसार लाभ मिल रहा है, वह सफल होने वाली है क्योंकि श्रम संघ नहीं है और श्रम शक्ति की कार्य क्षमता अधिक है तो अन्य कंपनियां।

अंत में, कंपनियों को उच्च गुणवत्ता वाले उत्पादों को प्राप्त करने के लिए श्रमिकों की दक्षता में सुधार करने के लिए श्रम कानून पर ध्यान केंद्रित करना चाहिए और इस कारण से कंपनियों को अपने श्रमिकों को वेतन में वृद्धि से संतुष्ट करना चाहिए, ताकि उन्हें कल्याणकारी वस्तुओं को पूर्ण मुआवजा और विशेष रूप से प्रदान किया जा सके। कार्यस्थल पर पर्यवेक्षी व्यवहार बेहतर होना चाहिए क्योंकि एक पर्यवेक्षक का एक शब्द उसके अधीनस्थों को कुशल बना सकता है या बेईमानी कर सकता है। इसलिए कंपनी को पर्यवेक्षक और श्रम बल दोनों के व्यवहार प्रशिक्षण पर ध्यान केंद्रित करना चाहिए क्योंकि दोनों पक्षों के सुधार की आवश्यकता है। जब श्रम और प्रबंधन दोनों का हिस्सा बन गए, तो निश्चित रूप से कंपनियां अपने विशेषज्ञता के क्षेत्र में सफल होंगी।

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**SUBJECTIVE WELLBEING AND HEALTH PRACTICES: AN  
EXPLORATORY STUDY**

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**Abstract**

*Prosperity is significant in the life of each person. It is a dynamic idea which incorporates abstract, mental and social measurements. The present investigation is a co-social investigation of emotional prosperity and wellbeing practices of rec center specialists. Target of the exploration paper was to contemplate the connection between wellbeing rehearses and emotional prosperity on rec center specialists. Audit of writing exhibits that numerous components were related with abstract prosperity and no investigation was finished with the chose factors. An example of 50 members (male and females) was looked over Karnal and Kuruksbetra locale of Haryana. The mean age of the members was 32. 50. The members who were rehearsing in exercise center over a time of 4 months were evaluated. Emotional Prosperity Stock by Sell and Nagpal, 1992 and wellbeing practice by Latha(2005) were utilized for information gathering. Information was dissected by utilizing Pearson Item Minute co-productive of connection strategy. The aftereffects of the examination uncovered that great wellbeing practices have positive and noteworthy association with prosperity. The paper therefore, emphasizes the gainful impacts of standard routine with regards to exercise center on emotional prosperity.*

**Keywords : Exercise center, wellbeing practice and prosperity**

**Introduction**

The idea of wellbeing was proposed in the field of Brain science in twentieth century. WHO characterized wellbeing as "a condition of complete physical, mental, and social prosperity and not only the nonappearance of malady or illness" (Ottawa Sanction for Wellbeing Advancement? WHO, Geneva, 1986).

Park (2008), characterized, wellbeing as the state of being sound in body, brain or soul, particularly opportunity from physical illness or agony. Another idea characterizes wellbeing as vision not as authenticity since all individuals are well constantly and there is an ideal natural, mental and social working. It implies everybody is wiped out if there is no ideal working in the body. In the more extensive sense, wellbeing is characterized as a nature of the living being which clarifies the sufficient working of the life form in given conditions and shows no undeniable proof of sickness. As of late, wellbeing was taken as a central human right. It is a necessary piece of improvement (Alka, 2014).The Sushruta Samhita characterizes wellbeing as a state where the three humors (vatas, pitta and kapha) are in the fair structure the agni (stomach related flame) of the body is inside typical limits, the dhatus and the excretory component is additionally in a reasonable state and the clairvoyant elements of the brain, sense organs and oneself are in a most glad position (Jain, Sharma and Yadava, 2006).

Along these lines, the customary Indian viewpoints of wellbeing and sadvrta (moral codes) properly guarantee a well-adjusted, sound, fulfilling and compensating life and emotional prosperity.

Wellbeing is a multidimensional wonder. As the WHO's definition expressed that wellbeing is made out of physical, mental and social elements. Some different components like otherworldliness, emotionality, and so forth additionally affect the soundness of a person. Every one of these elements work and associate with each other. A key is to keeping up a parity in these components. The viewpoints which improve positive wellbeing may incorporate ordinary exercise appropriate eating regimen, good faith, positive reasoning, social help, reason throughout everyday life, satisfaction, otherworldliness, sexual conduct, and exploiting restorative open doors are the perspectives which upgrade positive wellbeing. Prosperity is a perplexing develop that worries ideal experience and working (Ryan and Deci, 2001).Well-being examination is worried about the person's emotional experience of their life. The hidden supposition that will be that prosperity can be characterized as individuals' cognizant encounters as far as libertine emotions and subjective fulfillment. The field is based on the assumption that to comprehend the person's experiential nature of prosperity, it is fitting to legitimately look at how an individual feels about existence with regards to his or her very own

standard. Some significant meanings of prosperity are: Veenhoen (1984) characterizes prosperity as how much individual judges the general nature of his or her life as entire in a positive manner. As such, abstract prosperity is the means by which well the individual likes the existence the person leads. Verma and Verma (1989) have characterized general prosperity as "the abstract sentiment of happiness, joy, fulfillment with life's encounters and one's job in the realm of work, feeling of accomplishment, utility, belongingness and no trouble, disappointment or stress and so forth." While characterizing general prosperity Verma and Verma (1989) further pressure that these things are hard to assess unbiasedly, henceforth the accentuation is on the expression "emotional" prosperity. Scholars have recommended that abstract appraisals of different mental states are more significant determinants of prosperity than target evaluations. For instance, Larsen (1978) and George and Landerman (1982) have contended that self seen wellbeing measures give preferable evaluations of worldwide prosperity over target measures (for example doctor's appraising). Larsen inferred that absolutely target measures "are not really the most exact assessments of the degree to which an individual's condition is difficult and weakening". Myers and Diener (1995) characterize abstract prosperity as "the general nearness of beneficial outcome, nonappearance of negative impact, and fulfillment with life". Pavot, Diener, Colvin, and Sandvik (1991) likewise expressed that life fulfillment as "a worldwide assessment by the individual of his or her life". Seen as an intellectual

segment, life fulfillment supposedly complements joy, the more emotional element of positive working.

Prosperity is an exhaustive term which can be sorted under different heads which are enthusiastic prosperity, scholarly prosperity, physical prosperity, social prosperity, enviromental prosperity, money related prosperity, word related prosperity and profound prosperity. Every one of these various parts of our prosperity joins to give us our general health or prosperity which is something other than satisfaction. Just as inclination fulfilled and cheerful, prosperity means creating as an individual, being satisfied, and making a commitment to the network". The focal point of the present examination was to see the connection between wellbeing rehearses and abstract prosperity.

**Objective**

To study the relationship between health practices and subjective wellbeing of gym practitioners.

**Method**

Design: A correlation design was used for the purpose of this study.

**Sample**

The study was carried out on 100 adults. The sample was constituted with gym practitioners of 30 to 40 years of age and they were selected with the help of purposive sampling method from Karnal and Kurukshetra district of Haryana. Subjects were doing gym practice daily for a period of one hour for five days in a week under the trained instructor's supervision. The detail of gym practices is depicted in table no.1.

**TABLE-1  
LIST OF GYM PRACTICES**

|                              |
|------------------------------|
| 1. Trade Mill                |
| 2. Ab-Broker                 |
| 3. Crunces                   |
| 4. Side Tumble               |
| 5. Overhead Tumble           |
| 6. Leg-Raises                |
| 7. Stairs                    |
| 8. Related Cardio Exercises. |
| 9. Hip Flexer                |

**Wellbeing Practices Poll:** This stock is created by Latha in 2005. The wellbeing related practices were evaluated utilizing an organized poll which contained explanation about different wellbeing related practices, for example, cleanliness, eating conduct, work out, entertainment and so forth.

The understudies were approached to react on a four point recurrence scale, how regularly they take part in those practices in day by day life. The poll yielded not just the recurrence of wellbeing advancing or improving practices yet in addition wellbeing bargaining practices. Higher score

demonstrated great wellbeing rehearses in everyday life

**Emotional Prosperity Stock:** To quantify the abstract prosperity of the subjects the Emotional Prosperity Stock SUBI (Sell & Nagpal, 1992) was utilized. This is a self report survey comprising of 40 things intended to gauge a person's psychological status in regards to by and large inclination about existence. The stock comprises eleven factorial measurements to be specific beneficial outcome, desire accomplishment compatibility, trust in adapting, greatness, family gathering help, social help, essential gathering concern, deficient mental dominance, saw sick wellbeing, insufficiency in social contacts, and general prosperity negative impact. For positive things, score 3, 2, and 1 individually were noted and the other way around for negative things. The aggregate of each of the 40 things gives by and large emotional prosperity score. A high score on the Abstract Prosperity Stock demonstrated an abnormal state of prosperity and the other way around.

**Technique:** The present examination was directed to discover the relationship of Wellbeing Practices with Prosperity. For this reason Wellbeing Practices Survey and Abstract Prosperity Stock were regulated on 100 grown-ups. This was especially featured in the start of the testing that absolute length of the polls or the normal time required. Directions with respect to the apparatuses/tests were clarified at the-season of organization. The two tests were paper pencil based and directions for each were given

independently on the principal cover sheet. At the point when the subjects were agreeable and prepared for testing, the accompanying general guidance were given to them, "analyst is going to give a lot of surveys wherein two tests were incorporated. These tests will gauge the two unique factors for example First test is connected with the wellbeing related practices which you embrace in your everyday life and the subsequent test estimates your abstract prosperity. The nitty gritty guidelines with respect to each test are given on the highest point of the principal page of the surveys, if it's not too much trouble perused them cautiously as pertinent to you." In the wake of giving the general directions in regards to the testing, the testing session was taken up. The tests were given to the subjects. After consummation of the organization, tests were reclaimed from the subjects and the subjects were slowly expressed gratitude toward for their collaboration. Around 15 minutes were spent to finish Wellbeing Practices Poll and around 30 minutes to finish the trial of Emotional Prosperity measure. Scoring was done according to the scoring examples recommended by their creators or manual. The score of each subject was recorded independently. The information was organized to measurable examinations by figuring mean, S.D and coefficient of connection.

**Results and Discussion**

The purpose of the study was to examine the impact of health practice on wellbeing of gym practitioners.

**Table-2 Coefficient of Correlation between Health Practices and Wellbeing of gym practitioners (n=50)**

|                  | N   | Mean   | Std. Deviation | Correlation |
|------------------|-----|--------|----------------|-------------|
| Health Practices | 100 | 116.57 | 35.20          | .332**      |
| Wellbeing        | 100 | 69.92  | 29.70          |             |

\*\*significant at 0.01 level

The obtained data depicted in Table 2 were subjected to statistical analyses including the descriptive statistics and Pearson Product moment correlation method was also used to find out the relationship between the study variables.

The mean value for health practices variable are 116.57 and for wellbeing is 69.92, which indicates that health practices opted by the

gym practitioners is above as per statistics shown in the results. Similarly wellbeing variable is slightly above the average value.

The relationship between health and wellbeing is found out with the help of Pearson product moment method. The co-relational value is .332, which indicates significant coefficient of correlation between the two variables at .01 level of significance. Results of the study are

also supported by many research findings, including Belloc and Breslow (1972) found that who followed all the good practices being in better health, even though older, than those who failed to do so, McAuley and Rudolph (1995), with clear finding that positive association between physical activity and psychological wellbeing. Norris, Carroll and Cochrane (1992) suggested that high intensity aerobic exercise has positive effect on wellbeing. Taspinar, Aslant, Agbuga and Taspinar(2014), Quilty, Soper, Goldstein, Khalsa(2013),Park, Reley, Bedesin and Stewart(2014) reported that yoga enhance ones' spiritual wellbeing. In light of these studies it can be said that if health practices increase the other variable i.e. wellbeing also increases.

Limitations: Sample size of the study was small, only adult subjects were taken as a sample, adolescents and lower school students may also be taken as subject. Hence further research is needed on wide samples from various areas etc.

In conclusion it can be said that the study, which proved very fruitful, suggests that more emphasis should be given on health practices to improve wellbeing of the society.

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भारतीय समाज व्यवस्था एवं संरचना में सामाजिक कुरीतियों के खिलाफ संघर्ष करने वाले लोग कम रहे हैं। डॉ. अम्बेडकर ने भारत की सामाजिक, राजनैतिक विचारों की पृष्ठभूमि, चिन्तन एवं जीवन पद्धति को गहरे स्तर तक प्रभावित किया। आधुनिक युग में अम्बेडकर ने मनुस्मृति पर आधारित श्रेणीबद्ध असमानता के सिद्धान्त को कड़ी चुनौती दी व वर्ण एवं जाति पर आधारित सामाजिक और राजनीतिक विधानों के प्रति खुली वगावत की। अपने क्रांतिकारी विचारों के द्वारा उन्होंने परम्परागत समाज द्वारा स्थापित 'वाद' पर करारा आघात करके 'प्रतिवाद' को जन्म दिया।

डॉ० अम्बेडकर का जन्म 14 अप्रैल 1891 को महाराष्ट्र के रत्नागिरी जिले के महु गांव के महार परिवार में हुआ था। मुंबई से बी.ए. करने के उपरान्त कोलंबिया और लंदन विश्वविद्यालय से पीएच.डी. और डी.एस.सी. की डिग्री प्राप्त की। महाराज बडौदा की मदद से उच्च शिक्षा प्राप्त की फिर बडौदा विश्वविद्यालय में न्यायास्त्र के प्रोफेसर रहे। १९४२-४६ तक गर्वनर जनरल की एक्जीक्यूटिव कौंसिल ने सदस्य, नेहरू मन्त्रीमण्डल में कानूनमंत्री और फिर सदन के भारतीय संविधान को अनुमोदित कराया डॉ० अम्बेडकर ने 14 अक्टूबर 1956 को दशहरा के दिन प्रसिद्ध नगर नागपुर में बौद्धमत स्वीकार किया, जहां प्राचीनकाल में बौद्ध नागा अत्यन्त रहते थे। काठमांडू में आयोजित विश्व बुद्ध कांग्रेस में उन्हें नवबुद्ध की उपाधि प्रदान की गई। सम्भवतः मधुमेह के कारण 6 दिसम्बर 1956 को यह प्रतिभाशाली संविधान नेता, निद्रा की स्थिति में ही चिरनिद्रा में लीन हो गया। बौद्ध धर्माचार्यों द्वारा दादर स्थित हिन्दु शव दाह-गृह पर उनका संस्कार लाखों लोग की उपस्थिति में सम्पन्न कराया गया।

**अस्पृश्यता: उत्पत्ति एवं विकास**

भारतीय समाज में वर्ण व्यवस्था, जातिभेद और अस्पृश्यता आदि का प्रारंभिक काल एवं उत्पत्ति समय के कुहास में विलुप्त हैं। ऐसे में इसके उदय, विकास एवं विश्वसनीयता एवं व्याख्याओं के बारे में इतिहासकारों एवं समाज विज्ञानिकों के गहरे मतभेद हैं। पारम्परिक हिन्दु समाज इनके, विशेषकर अस्पृश्यता के विभिन्न रूपों में भी भेद करता रहा है। जैसे कि कुछ विशेष अवसरों पर ब्राह्मण पुरोहित, ऋतुकाल में स्त्रियां भी अस्पृश्यत होती हैं। किंतु अस्पृश्यता के ये रूप अस्थाई होते हैं। स्थाई और अमिट है दलितों पर लगाया हुआ अस्पृश्यता का जन्मजात कलंक जो गंगा स्नान और धर्मशास्त्रों में बताये गये उपायों से भी पूरी तरह नहीं मिटता।

प्राचीन भारतीय साहित्य में वर्ण, जाति एवं अस्पृश्यता का उल्लेख समान प्रसंगार्थों में हुआ है। यह मान्यता रही है कि आरम्भ में सिर्फ तीन वर्ण थे – ब्राह्मण, क्षत्रिय और वैश्य

'कालांतर में ऋग्वेद के 'पुरुषसूक्त' जोड़कर चौथा वर्ण शूद्र भी अस्तित्व में आया और यह श्रम विभाजन पर आधारित थी। डॉ० रामशरण के अनुसार – मौर्यकाल में चाण्डालों (अस्पृश्यों) के प्रति अपमान की भावना उभरने लगी जिसके लिये छांदोग्य उपनिषद को उद्धरण किया गया। उत्तम आचारण करने वालों का ब्राह्मण, वैश्य या क्षत्रिय के यहां पुनर्जन्म होगा, परन्तु दुराचारी, कूते अथवा चाण्डाल के सडाध भरे गर्भ में जायेंगे" स्पष्टतः चाण्डाल यहां के मूल निवासी लेकिन अभी तक शूद्रों के लिये अपमानित वाक्य या अपवित्र नहीं माना गया है। तथा धर्म ग्रन्थों, संस्कृत के महाकाव्यों के विपरित बौद्ध ग्रन्थों एवं साहित्य में भेदपूर्ण सामाजिक-व्यवस्था के विरुद्ध विद्रोह की झलक है। वर्ण व्यवस्था अब आर्यों की सामाजिक व्यवस्था का आधार बन गई थी। यज्ञ और विद्या दोनों के लिये ही 'शूद्र अयोग्य घोषित कर दिया था। अब यह भी प्रतिपादित किया गया कि – क्षत्रिय शासक तो है, किंतु वह ब्राह्मण वर्ण का शासक नहीं होता। जब द्विजों में ही इतनी भेदपूर्ण सामाजिक एवं दण्डात्मक व्यवस्था हो तब शूद्रों की क्या स्थिति रही होगी? उनका क्या मान-अपमान, बौद्धायान के अनुसार शूद्र की हत्या करने वाले के लिये उसी दण्ड की व्यवस्था की थी जो कौए, उल्लू अथवा मेंढक को मारने के लिये होती थी। शूद्र श्मशान की तरह अपवित्र माना जाता था।

शूद्रों की उपर्युक्त स्थिति को डॉ. बी. आर. अम्बेडकर ने ऐतिहासिक साहित्यिक एवं अपनी पुस्तक 'हू वर द भाूदाजः हाउ द कम टू बी द फोर्थ वर्णा इन दा इन्डो-आर्यन सोसायटी' में वर्णन एवं खोजने की कोशिश की है। अम्बेडकर ने वैदिक एवं पौराणिक साहित्य के आधार पर यह प्रतिपादित किया कि शूद्र आर्य थे। वे इक्ष्वाकूवंश के सूर्यवंशी क्षत्रिय थे। वेरु, पुरुवा, नृहष, निभि, पिजावने और सूदास आदि समस्त राजा आर्य थे। इन सभी की विशेषकर सुदास की ब्राह्मणों से अधिक लड़ाई थी। शूद्र सुदास के वंज थे। विश्वामित्र क्षत्रिय थे वे सुदास के पुरोहित थे। सूदास वशिष्ठ के बजाय विश्वामित्र का अधिक आदर करते थे। इसी कारण ब्राह्मणों ने 'उपनयन संस्कार'बंद करके द्वेषवश सूदास और उनके वंशजों को शूद्र घोषित कर दिया। इस प्रकार वे कालांतर में पतन के शिकार होकर चौथे वर्ण में पहुंच गए।

**अम्बेडकर एवं अस्पृश्यता:** अब मध्यकालीन भारतीय विभेदकारी व्यवस्था पर बाहरी आक्रमणों से सामाजिक-आर्थिक परिवर्तनों का संकेत था। अलग-अलग कार्यों, कबीलों और इलाकों से आने वाले इन आक्रांताओं में एक ही समानता थी- वे सब इस्लाम के अनुयायी थे। 8वीं शताब्दी में जब सिंध पर अरब मुस्लिम आक्रमणों के समय ब्राह्मण शासकों के जाटों पर अनेक प्रतिबन्ध थोप

रखे थे इनमें से कुछ निषेध और प्रतिबंध तो मनुस्मृति में चाडालो के लिये वर्णित निषेधों के समान थे। किंतु विजेताओं के कमाण्डर मोहम्मद-बिन-कासिम ने उनको यथावत् रहने दिया। बल्कि 12वीं सदी एवं आने वाले समय में भी मुस्लिम शासकों ने अपनी स्थिति मजबूत करने के लिये – युद्ध, सहयोग और धर्मान्तर की तिहरी नीति अपनाते रहे। उन्होंने सुधार की अपेक्षा भारतीय जाति व्यवस्था के बोझ तले दबी जातियों के लोगों का कभी तलवार के बल पर तो कभी लौकिक प्रलोभन देकर धर्मान्तर किया।

अंग्रेजी राज भी उतना ही सामाजिक सुधार करना चाहता था जो उनके हित एवं स्थायित्व के लिये उपयोगी था। जातिभेद, अस्पृश्यता को मिटाने में न उनकी रूची थी और न ही वे भारतीय समाज के पारम्परिक नेताओं धार्मिक गुरुओं और स्थानीय सरदारों को नाराज करने की अपेक्षा उनसे मेल-मिलाप और शांतिपूर्ण संबंध रखना चाहते थे। किंतु दूसरी ओर यह भी सत्य है—अंग्रेजों के सम्पर्क और प्रोत्साहन से अंग्रेजी शिक्षित और अंग्रेजों को ही मनुष्यों की उन्नति का आदर्श मानने वाले एक नया पढ़ा-लिखा। पाश्चात्य संस्कृति का नया विशिष्ट वर्ग तैयार हो रहा था। इस वर्ग का मुख्य जोर राजनीतिक सुधारों पर नहीं बल्कि समाज सुधार पर था। इन समाज सुधारकों में गोपाल हरि देशमुख, गोपाल गणेश अगरकर, रानाडे और इन सब में उग्र परिवर्तन के प्रवक्ता, महात्मा ज्योतिराव फूले थे। उनका मानना था कि शूद्रों, दलितों, महिलाओं के साथ अमानुषिक व्यवहार से लड़खड़ाती हिन्दू-समाज व्यवस्था छिटमुट समाज सुधारों के सहारे नहीं टिकी रह सकती। आमूल परिवर्तन के बिना यह अन्यायग्रस्त विषमताओं पर टिकी व्यवस्था जर्जर भवन की तरह ढह जायेगी। अपने विचारों का प्रचार करने के लिये 'दीनबन्धु' पत्रिका एवं 'सत्यशोधक समाज' संगठन की स्थापना की महात्मा ज्योतिबा फूले कर्म, वचन एकरूपता चरित्र वृद्धता और विषमतामूलक भारतीय समाज व्यवस्था के विरोध में अंत तक झूझते रहने की वृद्धता आदि विशेषताओं ने ही डॉ. बी. आर. अम्बेडकर पर गहरी छाप छोड़ी बल्कि इनमें भी कोई आश्चर्य नहीं की फूले सामाजिक विषमता के विरुद्ध संघर्ष में अम्बेडकर के मार्गदर्शक ध्रुवतारा रहे।

गांधी जी ने जिस अस्पृश्यता के विषम में 27 अप्रैल 1921 को एक भाषण में कहा था कि "अस्पृश्यता की अनुभूति से हिन्दू धर्म ने पाप किया है" इससे हमारा पतन हुआ है और साम्राज्य में शूद्र जैसे माने जाने लगे हैं। इसी अस्पृश्यता के कलंक को धोने के लिये बाबा साहेब ने बीड़ा उठाया। उनका मन इस सामाजिक व्यवस्था के विरुद्ध व्यथा, पीड़ा और कटु विरोध में उबल पड़ा। उन्होंने अपने शोषित लोगों के अधिकारों के लिये अनेक सत्याग्रह भी किये इसी अनुभूति से डॉ० अम्बेडकर ने 26 नवम्बर 1949 को कहा था कि "26 जनवरी 1950 को भारत एक स्वतन्त्र देश हो जायेगा, जिसमें राजनैतिक प्रजातन्त्र होगा लेकिन ये सामाजिक प्रजातंत्रों के बिना अधूरा है। सामाजिक प्रजातंत्र का अर्थ है जीने का एक तरीका जिसमें स्वतन्त्रता, समानता और भाईचारा को सिद्धान्त के रूप में मान्यता मिली हो। अन्यथा इसी दिन हम विरोधाभासे के जीवन में

प्रवेश कर रहे होंगे। राजनैतिक स्तर पर समान परन्तु सामाजिक आर्थिक स्तर पर हम असमान होंगे। अम्बेडकर अस्पृश्यता के मामले में इतने मुखर थे और पहले भारतीय थे जिनके गांधी की आंधी में कदम नहीं उखड़े और उनकी आभा से भी नहीं दबे तटस्थता के साथ वे गांधी अध्ययन और आलोचना भी बराबर करते रहे। जब सारा देश गांधी को 'बाबू' राष्ट्रपिता महात्मा जैसे विशेषणों से अलंकृत कर रहा था। 19 अक्टूबर 1940 को अम्बेडकर ने जनता पत्र में "गांधी के कुलाखित मन के सड़ हुये विचार" शीर्षक से लेख भी लिखा।

डॉ० अम्बेडकर ने अस्पृश्यता विषय पर 'मूकनायक' 'बहिष्कृत भारत' में देवान्तर, धर्मान्तर एवं नामान्तर आदि नाम से अनेक लेख लिखे। 1935 में लौहोर में 'जात-पात तोडक मंडल' के अध्यक्ष भाषण में जिसको मधु लिमये ने रेखांकित है जाति भेद के उन्मूलन पर खुलकर बोले। मधु लिमये ने बताया कि उनके मत में इतनी आग है कि इसकी तुलना कार्ल मार्क्स और एंगेल्स द्वारा लिखित 'कम्यूनिस्ट मैनिफेस्टो' से की जा सकती है। हम भारतीयों के लिये तो यह 'कम्यूनिस्ट मैनिफेस्टो' से भी अधिक प्रासंगिक है फिर 12 जून 1937 को 'जनता पत्र' में राजनैतिक विचार व्यक्त करते हुए कांग्रेस के बारे में अलोचना करते हुये कहा कि 'कांग्रेस सब तरह के लोगों की खिचड़ी संस्था है सरमायदार, जमींदार, मजदूर, कृषक, ब्राह्मण, साहूकार, कर्जदार, शत्रु-मित्र ऐसे परस्पर विरोधी छुआछात मानने वाले वर्गों का पर्याय है। फिर मुखर होकर 29 सितम्बर 1927 को मनुस्मृति की प्रतियों की होली जलाई तथा दूसरों को भी उकसाया था। गांधी ने आश्चर्यचकित होकर कहा था "अम्बेडकर हिन्दू धर्म के लिये एक चुनौती हैं अपनी दो कृतियों 'जाति भेद का विनाश' कांग्रेस और गांधी ने अछूतों के लिये क्या किया?' में जातिनाद शूद्रों अपृथ्यों के साथ अमानवीय व्यवहार का वर्णन करते हुये पवित्र शास्त्रों को इसको स्रोत बताया। पुरुषों-स्त्रियों से अनुरोध किया कि इनकी दिव्यता की आस्था को त्याग दे। एक बार तो अम्बेडकर ने लाला लाजपतराय से अमेरिका में हुई झड़प के दौरान कहा कि 'तुम अस्पृश्य लोगों को अपने अधीन कर अपनी राजनीतिक क्षमता का निवारण चाहते हो इसी कारण अस्पृश्य राष्ट्रीय आंदोलन में ही सम्मिलित नहीं होंगे।

अम्बेडकर ने स्वम दलितों, अस्पृश्यों के लिये सन 1919 ई० में साउथवेरों आयोग को मताधिकार के मामले में साक्ष्य उपलब्ध करवाये जो माण्डफोर्ड सुधारों का आधार बनें फिर 9 मार्च 1924 को वंचितों के उत्थान के लिये सामाजिक आंदोलन आरंभ किया। उनकी समस्याओं को दूर करने के लिये 20 जुलाई 1929 को 'बहिष्कृत हित कारिणी सभा' बनाई। 1927 ई० में महाड़ के दस हजार दलितों के साथ पानी पीने और लेने के अधिकार को जताने के लिये चावदार तालाब तक गये। स्वम बाबा साहेब ने साईमन कमीशन के सम्मुख पेश होकर दलित वर्ग के लिये अलग चुनाव क्षेत्र की मांग की और इसी कमीशन की सिफारिश के आधार पर दलितों के प्रतिनिधि के रूप में ब्रिटिश सरकार के आमंत्रित पर 1930-33 पर तीन गोलमेज सम्मेलनों में भाग लिया और दलितों की



स्थिति पर विचार-विमर्श किया' अगस्त 1932 ई० में रैम्जे मैकडोनाल्ड घोषणा के साथ ही अम्बेडकर ने दलितों के लिये सफलता प्राप्त की। अम्बेडकर के अनुसार - 'इस अवार्ड से दलितों को दौहरा अधिकार मिला है प्रथमतः वे सुनिश्चित सीटों की आरक्षित व्यवस्था से चुनकर आयेगे और दूसरा दो वोट का अधिकार एक आरक्षित सीट के लिये दूसरा अनारक्षित सीट के लिये। लेकिन दिसम्बर 1932 ई० को यरवदा जेल में अम्बेडकर-गांधी ने एक सहमति पत्र हस्ताक्षर किए जिसको भारत के इतिहास में प्रसिद्ध 'पूना-पैकट' के नाम से जाना जाता है। सैन 1930 ई० में 15000 स्त्री-पुरुषों के साथ कालाराम मन्दिर (नासिक) में-'मन्दिर प्रवेश' को लेकर विशाल आंदोलन किया ताकि हिन्दुओं का हृदय परिवर्तन हो सके डॉ० अम्बेडकर ने बार-2 परोक्ष रूप से भी आग्रह किया कि 'वह देश जो दूसरों पर राज्य करता है ठीक नहीं है तब कोई वर्ग, जाति धर्म आदि किसी भी आधार पर जो दूसरे वर्ग पर राज्य करता हो, वह भी ठीक नहीं माना जायेगा। प्रत्येक व्यक्ति को अपने विकास के लिये पूरी सुविधाएँ मिलनी चाहिये। सभी के विकास से देश व जाति का विकास संभव है।

**निष्कर्ष** रूप से स्पष्ट है कि डॉ० अम्बेडकर भारत के लिये राजनीतिक आजादी चाहते थे। ताकि दलितों, शोषितों, वंचितों को समानता की दृष्टि से देखा जा सके। लेकिन आजादी- जिसे अंग्रेजों से लेना था, जिसका मुख गैर दलितों की तरफ और पीठ दलितों की ओर थी अम्बेडकर उनके समर्थक नहीं थे। किन्तु जो स्वतंत्रता स्वकीयों से स्वकीयों को देश के अन्दर प्राप्त करनी भी उनके लिये उन्होंने अपनी पूरी ऊर्जा और प्रतिबद्धता के साथ कार्य किया।

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*Abstract*

*Since the emergence of Ted Hughes as a twentieth century English poet, critics and readers of poetry find it hard to comprehend to their satisfaction his entire poetry. He is a man of great knowledge, very rich in his poetic expressions. Hughes can be called Poet of Nature, Poet of Man, Poet of Animals, Poet of War and Violence, and, above all a Poet of Mysticism. In order to understand the fullness of his poetry, it is essential to take a peep into his primal poetic concerns, and to review his poetry in the light thereof.*

**Keywords: Violence, Renunciation, Idealisation, Illustration, Patriotism.**

Hughes is a poet of Nature, but as we have seen that he is not one in the sense Wordsworth is. For Wordsworth, meadows, groves and streams, the earth and every common sight of nature are enveloped in "celestial light", he holds the conviction that nature never betrays the heart that loves her, and that nature is a conscious sentient personality that loves human beings as a Mother, Guide, Guardian, and Moral Teacher. Wordsworth's nature is a Nurse that heals man's cracks and wounds caused by materialism. On the contrary, nature for Ted Hughes is a horrible and destructive agency that defeats Man's ambitions and thwarts his plans.<sup>1</sup> For example, in "The Horses" nature is depicted as a cruel and cold agency that freezes life in its frosty moulds. In "Ghost Crabs" the crabs are shown as cruel agents of nature nacelling from the gaps between the sea and the earth and eternally torturing man in his struggle for existence. Nowhere in Hughes's poetry may we trace any benevolent trait of nature that may be considered as helpful against man's pains and pangs. He is more an antiromantic than a romantic poet.

For his dealing with fierce aspect of nature Ted Hughes has been accused as a poet of violence. Margaret Drabble says; "Hughes's stress on the physical, animal and sub-conscious is in marked contrast to the urbane tone of the (Anti Romantic) Movement and his poetry, hailed as vital and original has also been described as excessively brutal and violent".<sup>2</sup> But Hughes himself does not admit this charge and defends himself against his tendency of violence. He says, "My poems are not

about violence but vitality. Animals are not violent, they are so much more completely controlled than men".<sup>3</sup> This means that the Hughes means something more in his poetry than he appears to convey through the violent activities of nature. In an interview with Egbert Faas, published in the *London Magazine* in January 1971, Hughes said:

Any form of violence – any form of vehement activity; invokes the bigger energy, the elemental power circuit of the universe.<sup>4</sup>

This means that behind every violent activity of nature there is a serious thematic or metaphysical concern hidden in the poetry of Ted Hughes

A prominent note in the nature poetry of Ted Hughes is his pictorial quality. In the art of painting pictures he is in no way second to any romantic poet. While reading some of Hughes's poems we form the impression that we are sitting in a kind of picture gallery, where one picture falls after another on the screen of our imagination and all the pictures in their total sum give us a feast of delight and wonder. In "The Horses" Hughes has painted five beautiful pictures of nature. The first picture is that of "frosty stillness" of "an hour before dawn dark". The second picture is of the statuesque horses under the light of the rising sun; the third picture contains the picturesque beauty of the sun and the moon hanging together as if in a romantic mood, in the fourth picture we have a glimpse of melting snow in thaw, the fifth picture lifts us completely out of the frosty world, the statuesque world, the planetary world, the thaw world of the first four pictures of Romanticism, and places us amid the "din of crowded streets"

which is much like the din of the streets of the “Unreal City”<sup>5</sup> of Eliot’s *Wasteland* world. All the pictures painted here are beautiful, alright, to look at, and though they remind us of the pictorial art of John Keats they certainly lack that sensuousness which brings John Keats on the top rungs of Romantic poets.

Though the poem can be read as a document of romantic art, its thematic concerns drag us into the serious questions of the twentieth century wasteland.

Certainly in “The Horses”, through the frost making stillness and the world cast in frost Hughes depicts the darkness of the pre-historic and pre-civilised world. That is why in this “world” even the ‘living’ horses look like ‘statues’. Through the contrast between the condition of the horses in the predawn darkness and the condition of the modern man in the crowded streets Hughes draws a contrast between the evolutionary past and the civilised present, a contrast between innocence and experience, a contrast between animalism and humanism, between history and contemporary life, Heavenly bliss and earthly fall, Renunciation and Damnation. This contrast reminds us of the recurring theme of W.B. Yeats.

Likewise in other poems of Nature, too, the objects, the pictures, the scenes painted by Ted Hughes have deeper meanings than what they apparently stand for.

In myth-making also Ted Hughes reminds us of the Romantics, particularly of P.B. Shelley. In “Cleopatra to the Asp” Hughes creates a beautiful Shellenian myth that delights and wonders us. In the second stanza of the poem Cleopatra is painted as a macro-cosmic Female Body, spread on the earth, tightly holding the stormy Mediterranean sea within her things and her head resting on the deserts of Abyssinia. What a wonderful play of imagination. Is this in any way less than the westwind myth of Shelley and the “fairy-land” myth of John Keats?

In his ability to delineate Nature with its beautiful pictures and myths Ted Hughes certainly becomes a twentieth century Romantic poet. But what distinguishes him from the Romantics is that while they are interested more in beauty and wonder for their own sake than in any serious meaning, Hughes is interested more in the serious and the metaphysical connotations of the objects of nature than in their mere and sheer beauty.

From nature, Ted Hughes shifts his concerns for those who live amid it – Animals and Birds. During the perusal of his animal poems we are impelled to wonder how minutely he describes the countenances, habits, behaviours, mannerisms and instincts of the animals. He identifies himself with the animate nature so deeply that his poetry becomes a direct and first hand expression of the animal or the bird of his study. For example, in “The Jaguar”, which is incidentally Hughes’s first animal poem, we are acquainted with his mastery over the animate world of nature. In this poem the poet talks of many animals, dismisses them all as unworthy, and at last arrives at the Jaguar. The Jaguar is the idealisation of a free condition. The poet exalts the language while talking about the Jaguar and very soon we observe with wonder that his concerns are philosophic and moral too. The last two lines of the poem strongly affirm the supremacy of the animal and impel the reader to think that the Jaguar is no ordinary animal of flesh and blood but something that means much more.

We may assign all physical, mental and metaphysical symbolisations to the Jaguar, and yet not feel satisfied with our interpretations. Like many of Frost’s poems Hughes’s “The Jaguar” begins with delight and ends in wisdom-which is limitless and infinite.

Like the other twentieth century poets Hughes is also disillusioned by war and its effect on human beings. To illustrate this point reference may be made to “Bayonet Charge”. “Bayonet Charge” draws a black and white picture of reality, a contrast between idealism and Realism, Patriotism and Existentialism, Dreams and Realities, all dwelling in conjunction in the mind of a newly recruited soldier, but splitting and shattering in no time when he is to confront death in the event of war. Through the light and shade picture of a soldier in war Hughes tends to suggest that the reality of existence or ‘being’ is much more powerful and cherishable than the idealism of high sounding epithets like Patriotism, Nationalism, Martyrdom etc. These all are the luxuries of peace, which may drop in a “yelling alarm” – of war. The existentialist idea of man’s primal survival is one and the only fact which man cannot part with under any circumstances.

In the poem “Six Young Men” we have a peep into the psyche of the post-war generation. Here the poet makes an old photograph of six soldiers the “Objective co-relative” of what is working in his mind on the subject of War and the effect of

the war on the twentieth century people. The narrator, who holds the dark yellow photograph of six young soldiers who died in war forty years ago, represents the twentieth century post-war generation. Therefore, it is not the photograph he is holding in his hand, it is the image and terror of death that he holds. He admits that he is "not more alive" than any of these six "celluloid smiles", nor is the prehistoric or fabulous beast more dead than him. But the fact is that he 'lives' under a constant spell of permanent horrors of war. Side by side, with the theme of war the poet delineates through the pictures of nature, the supremacy and superiority of the world of nature over the world of art, and here the poem reminds us of Keats's "Ode on A Grecian Urn".

Anthropologist, archaeologist, animal lover, Ted Hughes is also temperamentally interested in human psychology. To support this aspect of the poet illustrations may be made from "Fallgrief's Girlfriends", and "Cleopatra to the Asp". "Fallgrief's Girlfriends" is one of the early poems of Ted Hughes in which the poet acquaints us with a psychological situation in which man suffers from inferiority complex but tries to conceal this complex under the cover of wit or some artificial notions that he makes and displays to others. The poet delineates this psychological situation through the story of his persona named Fallgrief, evidently a man 'fallen' by 'grief' like Eliot's Prufrock. Through the picture of Fallgrief's theory and practice Hughes conveys that "wit and looks" in any form are eternal virtues in human beings by which they can brag of in any company. When an individual is under the yoke of grief as he does not possess these virtues himself, he boasts of his simplicity and love for the down-to-earth realities of life. To do that he looks down upon these virtues wherever they exist. But when these boons come to him by stroke of chance or luck, he forgets all his past notions about them and accepts them happily as something to be cherished and valued.

In "Cleopatra to the Asp" Hughes takes up another psychological situation through delineating the state of mind of Cleopatra at the time of her committing suicide by clinging to her body the asp. Bertrand Russell says that man is a strange amalgam of angel and devil and so is Hughes's Cleopatra. She feels that she has already sufficiently played the angelic part of her life and now is the turn of her devilish role to be played. Her very offer to the snake is symbolic of her

offer to the infernal Serpent in the fag end of her life, to serve only one motive—that of taking revenge against the Roman Emperor Augustus, the one and the only person of status in the world who escaped her snares by his extreme self control and moral principles. In this poem it is not Cleopatra who transfers her blood into that of the asp, but it is the psychological motive of revenge of a beautiful woman against a man of self control. The poem delineates, therefore, the psychological dilemma of a defeated beauty. The poem is the best illustration of Ted Hughes who integrates in him variegated qualities of different Romantic and Modern Poets.

Among the poems that depict human psychology reference must also be made of "Ghost Crabs". "Ghost Crabs" like "Cleopatra to the Asp" is also a metaphysical poem that transcends the sub lunar planes of existence to the super lunar connotations. The crabs that "emerge from the gaps between day and night, sea and land, known and unknown, conscious and unconscious"<sup>6</sup> are symbolic of man's conscious and unconscious fears that emerge from the dualism of his mind; they are the instruments of the *Maya* or *Illusion* which is always out to spread its net wherever there is duality. Just as the crabs emerge from the gaps between the sea and the land so also confusions or chaos or *Avidya* (nescience) rises from the mind that is divided by dualities. And, here the mind is that of a twentieth century man, an individual caught in the net of the crabby illusions and reduced to mere "bacteria"; the favourite food for the crabs. Broadly speaking, the poet suggests that this world is only like a dark sea in which the modern man is terrorised by some unknown forces of nature, beyond his control, which reduce him to a state of helplessness and "nothingness". This state of helplessness of man, may also be seen in the first section of "Root Stem, Leaf".

Thus, from the foregoing account of Ted Hughes as Poet of Nature, Poet of Violence, Poet of Animals, Poet of Man, Poet of Psychology and Poet of Mysticism, we have seen that he is a kind of a versatile genius who should not be confined to any particular niche. He is a poet who has given a new mould to the twentieth century poetry, 'new' in the sense that he revolted against what was popularly known as the 'Movement' (1954), which was a strong reaction against the romanticism of the twentieth century, which is seen in the poetry of W.B. Yeats and W.H. Auden. Ted Hughes

stands for a revival of Romanticism in the twentieth century. Branded as a modern poet in the wonderful variety of his form and content, Hughes suggests all the qualities of the greatest poets of all times. The dreaminess of Spenser, the majesty of Milton, the beauty of Shakespeare, the natural simplicity of Wordsworth, the Mysticism of Blake and Yeats, the melody and picture squesness of Keats and Shelley, and above all the 'criticism' of life of Arnold, Auden and Elliot, when all are amalgamated together, they make 'one – Ted Hughes.

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**Abstract**

*Mahendragarh district is semi arid region of Haryana state, where environment and ecology has been degraded to serious extent. Out of the total geographical area of the district, 80.41 percent is cultivable land, which has left quite meager area for other activities. Forest area of 46 sq kms out of total geographical area of 1899 sq kms is actually squeezed to 20 sq kms and rest area is under unauthorized occupation of the cultivators. The position of area under hold of forest department is also not free from uncontrolled felling of trees and open grazing. Area put to other uses is 210 sq kms and 140 sq kms area is barren and uncultivable land. The land has lost vegetative cover and cultivated lands are the only crop covered regions of the district. Irrigated area is 79.60 percent of cultivated area where except of 20 sq kms area irrigated through canal system, remaining area is served with tube wells. This paper would critically analyze the potential areas of Mahendragarh district.*

There is great rush for irrigating crops through ground water and 26521 tube wells are functional in the district in 368 villages irrigating 119-thousand-hectare area. One tube well is irrigating on an average 4.5-hectare area and one village has average 72 tube wells. The district having 265 mm annual average rainfall is not in position to bear burden of such huge draft of ground water. The abnormalities occurred in the district are dangerous for sustainable development abandoned growth of population of Mahendragarh district is evident that during. The year ahead 1951-61, 1961-71, 1971-81, 1981-91 and 1991-2001 registered growth of 'e.62' 24.62, 25.79, 29.71 and 19.16 percent respectively is sudden decrease in the area '1-2001 of 19.16 is mainly due to migration of the people to other u decade 190 comparative than decrease in growth rate. This situation is clearly visible in to as rather Population of villages in the census figures of 1991 and 2001.

The situation of Mahendragarh has started witnessing land degradation and water depletion to serious extent and it is difficult for many people of rural areas to manage their livelihood due to depleting resources. Mahendragarh district areas have no perennial source of water and only rainy water is creating drainage systems to some extent and lost in the desert. The extremity of temperatures and increasing aridity is causing serious situation for the atmosphere of the area. The declining trends of productivity and land degradation are becoming setback which is likely to cover larger area in coming years. The narration is based on factual conditions of the district, which

is not intended to create panic but simply to alert for the deteriorating conditions having long term impact. There are some positive aspects of the district witnessing the pro- development environment in the field of infrastructure development and creation of basic amenities.

Mahendragarh district has potential for development and focused approach is necessary for sustainable development of the region. This region is surrounded by desert areas of Rajasthan from three sides and the climatic conditions are similar to desert regions of the country. Therefore, there is necessity to adopt cautious approach of development keeping in view the potential areas and limitations of the district, which are bare facts of the district. In view of these conditions, it is imperative to think of sustainable development through regional approach. Haryana state is one of the best developed states of the country, while Mahendragarh has various hindrances in development. Haryana state has canal irrigated area of 49.27 percent while area irrigated by tube wells is 51.25 percent. Mahendragarh district has only 1.65 percent canal irrigated area and remaining 9835 percent area is irrigated by tube wells. Mahendragarh district have some positive aspects in social sector. The population has been decreased to 19.16 percent in the decade 1991-growth rate of pact of out-migration in view of severe arid conditions. This 2001 which seems impact on the density of population of 428 persons per square situation has reflected kilometers against the state figure of 861 persons. Sex ratio of the district is 918 female over one

thousand male and no other district of the state could cross thereof. Though the region has severe water problem and extreme temperature of the district are quite courageous to face the challenges of temperatures, people must continue their domestic activities in the natural adversities.

In the background of aforesaid constraints of Mahendragarh district, the efforts have been made to identify the potential areas of the region which can be carefully applied in the regional developmental planning of the district in major sectors, where constraints are hampering the progress. The regional development of the district is possible while considering the existing conditions of major sectors and suggests applicable soluble system for maximum utilization of available potential in the district. This area is gripped into the land degradation and desertification problem to severe extent and only concerted efforts can revitalize the position in coming years.

#### **Agriculture Development**

Cultivable area of Mahendragarh district is 80.41 percent of the geographical area which has created adversities in the land use pattern. Out of total cultivated area of 156 thousand hectares, 152 thousand hectare area is cultivated in the Year 2005-06. In the existing system, 99.7 thousand hectare is sown under kharif crops and 150.7 thousand hectare area is covered under Rabi crops. In the crop main thrust of the district is sowing bajra crop which is used by rural people as staple food. Kharif crops are sown as rain-fed crop and ground water is "served for rabi cultivation. In case of monsoon failure, the supplemental irrigation prosperous 17 is carried out in kharif crops to save from damage. In such situation, Monsoon '45 of Rabi crops becomes dim due to lesser availability of ground water. If the present level of productivity is no normal, the kharif crop is substantial more one tonne per hectare in normal rainfall conditions is mostly irrigated where main thrust remains for sowing wheat Rabi crop and mustard where crop yield per hectare in normal conditions is more and one tonne for wheat and more than one tonne than 3 for rape and mustard. Cost of cultivation remains higher in Rabi crops than kharif due to increased cost of cultivation lion n through electricity and diesel and use of irrigation of chemical fertilizers and pesticides. Use of chemical fertilizers and pesticides has become eminent in kharif crops due to decrease of natural fertility of the soil. Before five years, Mahendragarh was also contributing in sale of

surplus of agriculture produce to Mullen buffer stock, but now the position has changed and agriculture produce is national sufficient to local requirement and petty sale to local market for urban requirements.

**Loss of Natural Fertility of Soil:** Soils of district are sandy to sandy loam which is unable to retain water for longer duration and constant irrigation is required. Average consumption of chemical fertilizers is 107 kg per hectare in each crop and double cropped area is consuming double quantity. The permissible use of chemical fertilizers in the soil is 45 kg per hectare and cultivators are compelled to put excessive doses for maintaining the productivity level. The agriculture produce is quite polluted creating serious health hazard to people consuming the material in food. Generally half of the diseases are the impact of such polluted agriculture produce. In developed countries the consumption of chemical fertilizers and chemical fertilizers has been banned but in India, use of this contaminated material is being encouraged by the government by making assured availability to the cultivators of chemical fertilizers and chemical pesticides require more water for survival of plants and on an average 15 to 30 percent water is consumed more than normal water conditions. Thus the cultivators are required to carry increased water from ground resources. The natural fertility of soil has been decreased to the extent that bio fertilizers and bio-pesticides would decrease the production level to substitute great extent in view of this situation, cultivators are hesitant practices with the use of bio-fertilizers and chemical fertilizers at subsidized rates but even the cultivators are required to pay significant amount for this material putting extra cost of production.

For saving the cultivated fields from collapse, it is necessary to shift For saving ation practices through bio-fertilizers and bio-pesticides and this is the only cultivators for safety of their cultivated lands. In the present option With the natural fertility of soil has been damaged to severe extent and for situation, the shifting the cultivation practices through bio-fertilizers and bio-pesticides, it is envisaged to use 25 percent bio-fertilizers and 75 percent chemical fertilizers and pesticides. In this situation the crop yield would not decrease to great extent. In the second year the proportion need to be made 50:50, which is to be made in the third year by 75:25 percent of bio-fertilizers and chemical fertilizers. In the fourth year the cultivators are suggested to use 100 percent bio-fertilizers and bio-pesticides.

After four years, the productivity level would increase to 10-15 percent in total use of bio-fertilizers and pesticides. The villages of the district will be able to prepare bio-fertilizers and bio-pesticides for their own requirements as requisite input is available in villages in the form of cattle dung. There is necessity to Purchase 5 kg earth worm to start new unit on vacant land where 200 meter area is sufficient for total requirement of bio-fertilizer production as well as of bio-Pesticides. This will help in saving of ground water and cost of agriculture production would decrease to about 15 percent. Thus the benefits from use of bio-fertilizers and bio-pesticides are as under:

Application of bio-fertilizers bio-pesticides would be helpful in retention natural fertility of longer duration on sustainable basis. Use of chemical fertilizers need to be completely banned in the interest of soil and further deterioration of natural fertility of soil would be stopped forever The produce so received would be free from all contaminated for contents and human diseases prevalent in the district would stop to great extent.

Saving in water due to saving of one spell of irrigation would help in maintaining the ground water level at the fixed level. Expansion of new area under irrigation needs to be avoided strictly. This system would help in increase of the produce when the cultivated receiving bio-fertilizers and bio-pesticides completely. The increase of yield rate may reach up to the extent of 10 percent of the earlier increase produce. The product in this manner would fetch higher sale value of 10 to 15 percent and now the certification is made possible. The produce so certified is able to be exported to developed countries for getting foreign exchange and high cost. In addition to use of bio-fertilizers and bio-pesticides, the cultivated fields need to be undergone for test of soil and water for knowing the nutrient deficiency existing in the soil. It is advisable to treat the soil deficiency for making the cultivated fields perfect for sustainable agricultural practices. In the areas where pound water is drawn from high depth, the impact of salinity and alkalinity is inevitable which is also harmful for sustainable cultivation. The salinity is possible to be treated with cultivation of species adaptable in such conditions and able to decrease salinity impact. The alkalinity is also treatable with use of gypsum for the oration of four to five years in the first spell and later if similar conditions prevail, use for example gypsum is also necessary. if all the cultivated fields Of district arc treated with the "1"ar practices, district will be free from re Is ion

problems and land degradation every possibility for high yield from cultivated fields on assured basis.

**Sowing of Low Water Crops:** Mahendragarh district is water deficient area and it is not possible to et-miring more water. Use of water devices like sprinkler and drip, crop low s ran yield success with water and there would be no adverse imp area. Mahendragarh district has used more than 80 percent of the district area under cultivation which is not justified in any than manner. Forests and plantation is necessary for atmosphere management and control of extremity temperatures. Such system help in retention of moisture of extreme and humidity required for cultivation practices. For this purpose, the degraded lands, boundaries of cultivated fields, road side plantation is necessary. Tree species which do not require more water and long roots are helpful and water requirements to cultivated fields would be minimized. Humidity and moisture retention is most critical in this dry land region and necessary for cultivation practices.

Indian Council of Agriculture Research (ICAR) has introduced various varieties which are possible to be grown in lesser time duration and require less water for successful yield. Some progressive cultivators are fully aware of such varieties and it is necessary to create awareness in the cultivators for adoption of such crop species in total area. Presently high yielding varieties consuming less water are familiar in 20 percent of the cultivators while the remaining are applying conventional seeds which require more water and take long time in harvesting.

**Development of Agro-Forestry :** Various plant species provide higher yield than cultivation of cereals, pulses and oil seeds. Horticulture is the answer for cultivated regions. The district has very meager forest rest area and that too is degraded due to large scale felling of trees and uncontrolled gazing. Out of 46 sq kms of forest area only 20 sq kms forest area is usually in possession of forest department and remaining area is under unauthorized occupation of cultivators. As per 1991 census, only 213 hectare or 2.13 sq kms area was under forest in the district against 46 sq kms forest area claimed by forest department.

As per norms of United Nations Environment Programme, every region is lo cover p•rcen1 forest arid plantation area. In Mahendragarh district, 80, 41 percent area is owned by cultivators, who prefer to use for agriculture requirements. Agro-forest is only way to have some plantation area,



which can be developed on marginal lands having low productivity. Under plantation activity pits two meters depth need to be treated with bio-fertilizers and pesticides and plantation of horticulture plants can be helpful in getting similar return. Gap are of tree crops can he use for cultivation activities as roots of tree crops go steep deep while crop species require very meager sub-surface area for growth. If ten percent area is put tunder tree species that would help in retention of moisture in sub-surf ace level for crop growth.

Agro-forestry is the necessity of this district where ground water is not sufficient for cultivated crops. It has been witnessed that the return from such Practices are equal but cultivator has to wait for three years for similar return. Under this system 60 percent area remains available for cultivation activity, which can cover is t r the subsistence level requirement. If land used for agro-forestry purposes is treated fully, the cultivator is able to get moderate return during three years and later tree benefits are added advantage. Cultivators are required to grow tree species adaptable in land and climatic conditions and that is the only way to get more return from cultivated fields.

#### **Increasing Problems of Land Degradation and Desertification**

The land put to cultivation is prone to degradation and the process of acts of desertification is spreading in view of unmanaged human acts of environment desertification. The forest area of the district is squeezing continuously due to unauthorized use for agriculture and other uses. The loss of forest and plantation areas adverse impact on the moisture retention capacity of the areas have put atmosphere. Single cropped area is prone to wind erosion and disruption on the surface structure of soil decreases the fertility level. Problem of salinity and alkalinity is increasing very fast but there is no treatment system suggested to cultivators or the government initiatives could be initiated to attend the increasing problem of the district. The cultivators of the region are realizing the problem reflected into decreasing productivity but unable to treat the problem at their own level. Increased number of tube wells and depleting ground water resources has aggravated the problem.

#### **Water Management**

Mahendragarh district has no perennial sources of water and all the activities are met with the ground water which is depleting regularly. Only very meager area of 2 thousand hectares is fed by canal irrigation while remaining 119 thousand hectares is

served with ground water resources. Crop intensity of the district is 163 percent and cultivators prefer to use total cultivated land under post 1110 monsoon Rabi crops. The Rabi crops are possible with irrigation facilities and provide remunerative return. In 1991 half of ground water irrigated area was served through wells but now total ground water is drawn through tube wells and electric motors, wells. In the year 2005-06, there were 214 diesel pump sets and 23372 hectares making total of 23386 tube wells and pump sets fitted on wells. Average annual rainfall of the district is 26.4 cms as usually occurs in dry land regions. Highest rainfall of 86 cms was recorded in 1995 and minimum 26.4 cms in 2004 in the desert region about 20% of rainfall reaches to the ground resources and remaining quantity is lost in the transit as well as intermediate levels or lost due to evaporation.

Tourism has become very attractive for social, cultural and economic upliftment of the areas. Government of India has sanctioned the status of industry to tourism activity and various incentives are admissible to the area. Ateli, Bagot, Bamanwas, Mahendergarh, Kanti and Dhosi hill are some of the famous spots.

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*Abstract*

*The development of simulation model is a powerful tool for prediction of performance and can help designers to optimize the dryer geometry at various operating conditions. Commercialization of any drying technology for agro-processing or industrial use needs thorough performance prediction and evaluation of system in techno-economic perspectives.*

*Estimation of solar radiation at Hisar with the help of ASHRAE model has been in close agreement with the observed values taking 5% as level of significance. Thus the model can safely be used to predict isolation at Hisar. The calculated efficiency of the flat plate solar collector using the data at different point in the solar dryer during testing has been consistent.*

**Introduction**

Drying is one of the essential unit operation performed to increase the shelf life of agricultural / horticultural produce and it is one of the most practical methods of preserving food and the quality of horticultural produce. Use of proper drying techniques can significantly reduce the post-harvest losses of fruits and vegetables (Attkan and Alam, 2018). There exist many technical problems associated with open sun drying namely cloudiness and rain, insect infestation, high level of dirt and atmospheric pollution and intrusions from animals and men. In addition to this there is no control on the drying process (VijayaVenkata Raman et al., 2012). Hence, developing countries, receiving significant amount of solar radiation must realise the importance of controlled drying using solar energy. Traditional method for fruits and vegetables drying in rural areas in India is to spread the products on the ground with exposure to the sun in the open air. Sun-drying method may be efficient and cheap process but has disadvantages such as contamination by dirt, insects and bacteria and loss due to wetting by rain squirrels (Esper and Muhlbauer, 1998). These are usually accepted as an inherent part of the method of processing. In order to protect the products from above mentioned disadvantages and also to accelerate the time for drying the products, control the final moisture and reduce wastage through

bacterial action. Solar energy is fast becoming an alternative source of energy because of the high rate of depletion of the conventional energy sources. It has many advantages over other alternative source of energy such as wind because of its abundant, inexhaustible, renewable and non-polluting nature. Equally, it can be tapped at a relatively low cost. The associated danger of fire or other hazards are less (Ekechukwu and Norton, 1999).

Whereas, controlled solar drying system leads to faster rate of drying and exposure of products against rain, dust, storm, birds, rodents, insects and pests are avoided. This ensures better quality of dried products which would fetch higher prices (Hossain and Bala, 2007). In solar drying method, faster drying takes place which result a significant reduction in drying time. Product dried in solar dryer are superior in quality (colour and flavour). Though the same superior quality product can be obtained by using electricity or electric power, but the electric operations are expensive and are not within the reach of our rural and tribal population. There is also inadequate supply of electricity in rural areas. In such conditions solar-energy crop dryers appear increasingly to be attractive as commercial propositions (Das and Kumar, 1989). The development of simulation model is a powerful tool for prediction of performance and can help designers to optimize the dryer geometry

at various operating conditions without having to test experimentally the dryer performance at different condition. The simulation study is very helpful for the proper design of the solar dryer under the given set of climatic conditions. The results of the simulation study will be used to modify the design parameters for optimization.

**Material and Methods**

**Estimation of Solar Radiations**

The total irradiation on a surface is the sum of the direct solar radiation,  $I_b$ , the diffuse sky radiation,  $I_d$  and solar radiation reflected from surrounding surfaces,  $I_r$ .

In order to find the beam energy falling on a surface having any orientation, it is necessary to convert the value of the beam flux coming from the direction of the sun to an equivalent value corresponding to the normal direction to the surface. Relationship for making this conversion is as:

$$I_b = I_{bn} \times \cos\theta \quad \dots\dots(1)$$

Where:

$I_b$  is the equivalent flux falling normal to the surface

$I_{bn}$  is the solar flux

$\theta$  is angle between an incident beam of flux and the normal to a plane

The angle  $\theta$  can be related by a general equation to  $\varphi$  the latitude,  $\delta$  the declination,  $\gamma$  the surface azimuth angle,  $\omega$  the hour angle, and  $\beta$  the slope. Each of them is defined below:

The **Latitude**  $\varphi$  of a location is the angle made by the radial line joining the location to the centre of the earth with the projection of the line on the equatorial plane. By convention, the latitude is measured as positive for the northern hemisphere.

The **Declination**  $\delta$  is the angle made by the line joining the centers of the sun and the earth with its projection on the equatorial plane. It arises by virtue of the fact that the earth rotates about an axis which makes an angle of approximately 66.5° with the plane of its rotation around the sun. The declination angle varies from a maximum value of +23.45° on June 21 to a maximum of -23.45 on Dec. 21. It is zero on the two equinox days of Mar. 21 and Sep. 22. The following simple relation prepared by Cooper (1969) was used for calculating of declination. ....(2)

Where,

$n$  is the day of the year.

$$\delta = 23.45 \sin \left[ \frac{360}{365} (284 + n) \right]$$

The **Surface Azimuth Angle**  $\gamma$  is the angle made in the horizontal plane between the line due south and the projection of the normal to the surface on the horizontal plane. By convention, the angle is taken to be positive if the normal is east of south and negative if west of south.

The **Hour Angle**  $\omega$  is an angular measure of time and is equivalent to 15° per hour. It is measured from noon based on local apparent time (LAT), being positive in the morning and negative in the afternoon.

The **Slope**  $\beta$  is the angle made by the plane surface with the horizontal. It is taken to be positive for the surface sloping towards the south and negative for surface sloping towards the north.

$$\cos\theta = \sin\varphi(\sin\delta\cos\beta + \cos\delta\cos\gamma\cos\omega\sin\beta) + \cos\varphi(\cos\delta\cos\omega\cos\beta - \sin\delta\cos\gamma\sin\beta) + \cos\delta\sin\gamma\sin\omega\sin\beta$$

It can be shown that: ....(3)

This equation can be simplified for the various particular conditions as:

For Horizontal Surface  $\beta = 0^\circ$

Therefore:

$$\cos\theta = \sin\varphi\sin\delta + \cos\varphi\cos\delta\cos\omega \quad \dots\dots(4)$$

The angle in this case is called the Zenith angle and will be denoted by the symbol  $\theta_z$ .

**Local Apparent Time (LAT)**

LAT = Standard time - 4(standard time longitude - longitude of location) + Equation of time correction

.....(5)

Equation of time is given by:

$$Eq\ Time = 9.87 * \sin 2B - 7.53 \cos B - 1.5 \sin B \quad \dots\dots(6)$$

Where B is given by equation:

$$B = \frac{360*(n-81)}{364} \quad \dots\dots(7)$$

**Hourly Global and Diffuse Radiation on Clear Days**

(ASHRAE, 1985) has given a method for estimating the hourly variation of global and diffuse solar radiation falling on a horizontal surface on a clear day. The equations are based on an exponential decay model in which the beam radiation decreases with increase in the distance traversed through atmosphere. The global radiation ( $I_g$ ) reaching a horizontal surface on the earth is given by

$$I_g = I_b + I_d \quad \dots\dots(8)$$

Where:

- $I_g$  = hourly global radiation
- $I_b$  = hourly beam radiation
- $I_d$  = hourly diffuse radiation

Now,

$$I_b = I_{bn} \cdot \cos\theta_z$$

Where

- $I_{bn}$  = beam radiation in the direction of the rays
- $\theta_z$  = angle of incidence on a horizontal surface, i.e. the zenith angle.

Thus,

**Values of the Constants A, B and C used for predicting hourly solar radiation on clear days**

| Month        | A (W/m <sup>2</sup> ) | B     | C     |
|--------------|-----------------------|-------|-------|
| January 21   | 1228                  | 0.142 | 0.058 |
| February 21  | 1213                  | 0.144 | 0.060 |
| March 21     | 1185                  | 0.156 | 0.071 |
| April 21     | 1134                  | 0.180 | 0.097 |
| May 21       | 1103                  | 0.196 | 0.121 |
| June 21      | 1087                  | 0.205 | 0.134 |
| July 21      | 1084                  | 0.207 | 0.136 |
| August 21    | 1106                  | 0.201 | 0.122 |
| September 21 | 1150                  | 0.177 | 0.092 |
| October 21   | 1191                  | 0.160 | 0.073 |
| November 21  | 1219                  | 0.149 | 0.063 |
| December 21  | 1232                  | 0.142 | 0.057 |

**Solar Radiations on Tilted Surfaces**

Most solar equipment for example flat plate collectors for absorbing radiation are tilted at an angle to the horizontal. It therefore becomes necessary to calculate the flux which falls on a tilted surface. This flux  $I_s$  is the sum of the beam and diffuse radiations falling directly on the surface and the radiation reflected on to the surface from the surroundings.

$$I_T = I_b \cdot R_b + I_d \cdot R_d + (I_b + I_d) \cdot R_r \quad \dots\dots(9)$$

**Beam Radiation ( $R_b$ )**

$$R_b = \frac{\cos \theta}{\cos \theta_z} = \frac{\sin \delta \cdot \sin(\varphi - \beta) + \cos \delta \cdot \cos \omega \cdot \cos(\varphi - \beta)}{\sin \varphi \cdot \sin \delta + \cos \varphi \cdot \cos \delta \cdot \cos \omega}$$

expressions could be derived for other situation

**Diffuse Radiation ( $R_d$ )**

The tilt factor  $R_d$  for diffuse radiation is the ratio of the diffuse radiation flux falling on the tilted surface to that falling on a horizontal surface. The value of this tilt factor depends upon the distribution of diffuse radiation over the sky and on the portion of the sky dome seen by the titled

$$I_g = I_{bn} \cdot \cos\theta_z + I_d$$

In the ASHRAE model, it is postulated that for a clear cloudless day

$$I_{bn} = A \exp[-B/\cos\theta_z]$$

$$\text{And } I_d = C \cdot I_{bn}$$

Where A, B and C are constants whose values were obtained from analysis given by Threlkeld and Jordan (1958). The values have been determined for each month since they change during the year because of seasonal changes in the dust and water vapour content of the atmosphere, and also because of the changing earth-sun distance.

The ratio of the beam radiation flux falling on a tilted surface to that falling on a horizontal surface is called the tilt factor for beam radiation. It is denoted by the symbol  $R_b$ , for the case of a tilted surface facing south (i.e.  $\gamma = 0^\circ$ )

$$\cos \theta = \sin \delta \cdot \sin(\varphi - \beta) + \cos \delta \cdot \cos \omega \cdot \cos(\varphi - \beta) \quad \dots\dots(10)$$

While for a horizontal surface

$$\cos \theta_z = \sin \varphi \cdot \sin \delta + \cos \varphi \cdot \cos \delta \cdot \cos \omega$$

Hence  $\dots\dots(11)$

Similar surface. Assuming that that the sky is an isotropic source of diffuse radiation, we have

$$R_d = \frac{1 + \cos \beta}{2} \quad \dots\dots(12)$$

Since  $\frac{1 + \cos \beta}{2}$  is the radiation shape factor for a tilted surface with respect to the sky.

**Reflected Radiation ( $R_r$ )**

Since  $\frac{1+\cos\beta}{2}$  is the radiation shape factor for a tilted surface with respect to the sky, it follows that  $\frac{1-\cos\beta}{2}$  is the radiation shape factor for the surface with respect to the surrounding ground. Assuming that the reflection of the beam and diffuse radiations falling on the ground is diffuse and isotropic, and that the reflectivity is  $\rho$ , the tilt factor for reflected radiation is given by

$$R_r = \rho \left( \frac{1 - \cos \beta}{2} \right) \dots\dots(13)$$

**Flux on a Titled Surface**

**Surface**

The flux  $I_T$  falling on a tilted surface at any instant is thus given by:

$$I_T = I_b.R_b + I_d.R_d + (I_b + I_d) .R_r \dots\dots(14)$$

It should be noted that this equation is valid for a south-facing surface. Ratio of flux falling on a tilted surface at any instant to that on a horizontal surface can be found out as:

$$\frac{I_T}{I_g} = \left( 1 - \frac{I_d}{I_g} \right) .R_b + \frac{I_d}{I_g} R_d + R_r \dots(15)$$

Value of  $\rho$  is generally taken around 0.2 with surface of concrete or grass.

**Air flow due to wind**

The effect of wind force in moving air through a building varies with velocity, prevailing direction, seasonal and daily variation in velocity and direction and local obstruction such as nearby building, trees or hill. Wind velocity is usually lower in summer than in winter and varies in direction between summer and winter season.

Thus, natural ventilation system may be designed for wind velocities of half the average seasonal velocity. The air exchange caused by wind velocity may be calculated by:

$$Q_{air} = E .A .V$$

Where,

- $Q_{air}$  = Air flow ( $m^3/s$ )
- $A$  = Free area of inlet opening ( $m^2$ )
- $V$  = Wind velocity ( $m/s$ )
- $E$  = Effectiveness of openings
- = 0.5 to 0.6 for perpendicular to the opening wind and 0.25 to 0.35 for diagonal winds.

**Air flow due to thermal forces**

Thermal forces can be complementary to wind forces in providing air exchange through naturally ventilated structures. During times when there is effectively no wind force, thermal forces must be relied on entirely. The thermal (buoyancy) forces due to difference in air density at different temperature can cause air flow due to stack

$$Q_{therm} = A . \theta \sqrt{\frac{2gh}{\frac{(T_i - T_o)}{(T_i)}}}$$

surfaces. It is estimated as: .....(16)

Where,

- $Q_{therm}$  = Air flow ( $m^3/s$ )
- $A$  = Free area of inlet or outlets ( $m^2$ )
- $g$  = Acceleration due to gravity ( $m^2/s$ )
- = 9.8
- $h$  = Height from inlet to outlet ( $m$ )
- $\theta$  = Ratio of flow with friction and other losses to frictionless flow
- = 0.3 to 0.5
- $T_i$  = Inside absolute temperature ( $^{\circ}K$ )
- $T_o$  = Outside absolute temperature ( $^{\circ}K$ )
- Now  $V$  = volume of drying air ( $m^3/hr$ ) is given by
- $V$  =  $(Q_{therm} + Q_{air}) * 3600$

**Calculation of efficiency of solar flat plate collector (Air Heater)**

**The useful heat gain rate for the collector is given by**

$$q_u = F_R A_P [S - U_l (T_{fi} - T_a)] \dots\dots(17)$$

Where:

- $q_u$  = useful heat gain rate (W)
- $F_R$  = Collector heat removal factor
- $A_P$  = Area of collect plate ( $m^2$ )
- $S$  = Solar flux (Insolation,  $W/m^2$ )
- $U_l$  = Overall heat loss coefficient ( $W/m^2-k$ )
- $T_{fi}$  = Temperature at collector inlet ( $^{\circ}C$ )
- $T_a$  = Ambient air temperature ( $^{\circ}C$ )

**Instantaneous Efficiency of Collector is Calculated as:**

$$\eta_i = \frac{q_u}{I_t \times A_p}$$

$\eta_i = \frac{\text{Useful heat gain rate}}{\text{solar flux incident on collector face x collector plate area}} \dots(23)$

Collector air temperature is obtained from the energy balance equation:

$$q_u = M_a \cdot C_p (T_{fo} - T_{fi}) \dots\dots(19)$$

Where,

- $M_a$  = Air mass flow rate (Kg/sec)
- $C_p$  = Specific heat of the air(J/Kg-°C)
- $T_{fi}$  = Temperature at collector inlet (°C)
- $T_{fo}$  = Temperature at collector outlet (°C)
- $q_u$  = The useful heat gain rate for the collector

**Design of Solar Dryer**

**Calculation of amount of water removed from the product**

Mass of water to be removed from the product,  $W_w$  (kg) is calculated as:

$$W_w = \frac{W_g(M_i - M_f)}{(100 - M_f)} \dots\dots(20)$$

Where,

- $W_w$  = Mass of water evaporated from a given quantity of product (kg)
- $W_g$  = Initial mass of the product (kg)
- $M_i$  = Initial moisture content (% wet basis)
- $M_f$  = Final moisture content (% wet basis)

Total heat required to evaporate water from the product in KJ

$$Q_t = W_w \times \lambda \dots\dots(21)$$

Where,

$\lambda$  is latent heat of vaporization in KJ

**Calculation of Drying Time**

Collector area of the solar dryer is calculated as:  $\dots\dots(22)$

$$d_{\text{days}} = \frac{Q_t}{I_T \times \eta \times A}$$

Where,

- $A$  = Collector area of the solar dryer (m<sup>2</sup>)

$Q_t$  = Total heat required to evaporate water from the product(kJ)

$I_T$  = Daily average of solar radiation intensity (W/m<sup>2</sup>)

$\eta$  = Efficiency of dryer (%)

$d_{\text{days}}$  = Drying time (days)

**Calculation of Collector Area**

Collector area of the solar dryer is calculated as:

Where,

$$A = \frac{Q_t}{I \times \eta \times D_{\text{days}}}$$

$A$  = Collector area of the solar dryer (m<sup>2</sup>)

$Q_t$  = Total heat required to evaporate water from the product (kJ)

$I$  = Solar radiation intensity (W/m<sup>2</sup>)

$\eta$  = Efficiency of dryer (%) 30 (assumed)

$D_{\text{days}}$  = Drying days

**Number of Trays**

Number of Trays of the solar dryer is calculated as:

$$W = t \times d \times A \dots\dots(24)$$

Where,

$W$  = Total capacity of tray (kg)

$t$  = Thickness of material (m)

$d$  = Bulk density of the material (kg/m<sup>3</sup>)

$A$  = Area of the tray (m<sup>2</sup>)

Assume

Area of one tray ( $A_1$ ) = (0.95 X 0.45) m<sup>2</sup>

Number of trays ( $n$ ) = Area of the tray / Area of one tray

A computer based model in VISUAL BASIC 6.0 has been developed for prediction of quantity of air required for drying, amount of moisture removed, collector area, tray area, number of trays.

**Design details of solar dryer**

**Solar flat plate collector (Inclined)**

|                            |         |
|----------------------------|---------|
| Type                       | Flat    |
| Plate Type                 |         |
| Gross Dimensions           | 200x100 |
| cm <sup>2</sup>            |         |
| Area of Absorbing Surface: | 198x97  |
| cm <sup>2</sup>            |         |
| Absorbing Surface          | Black   |
| Painted G.I sheet          |         |
| Inlet Air gap              | Four    |
| no.(20x5 cm each)          |         |
| Transfer Fluid             | Air     |
| Collector Tilt Angle       | 30      |

Cover Plate plain  
glass Sheet

.....(26)

**Other materials used**

- Insolation meter (Surya Mapi)
- Scientific Thermometer – 6 nos
- Digital Thermometer
- Anemometer

**Method used for the validation of the simulation model;**

Real time values were obtained by the use of Surya Mapi and were validated against the values predicted by the program using the Statistical methods:

**Two-Sample t-test for independent Samples**

Let  $X_1, X_2, X_3, \dots, X_{n1}$  and  $Y_1, Y_2, Y_3, \dots, Y_{n2}$  in be two independent random samples of sizes  $n_1$  and  $n_2$  from two normal populations  $N(\mu_1, \sigma_1^2)$  and  $N(\mu_2, \sigma_2^2)$

Assumptions:

- 1) Populations are normal
- 2) Samples are drawn independently and at randomly
- 3) Population variances  $\sigma_1^2$  and  $\sigma_2^2$  are unknown but equal.
- 4) Samples are small

Null hypothesis  $H_0, \mu_1 = \mu_2$

Alternate hypothesis

- $H_1: \mu_1 \neq \mu_2$  (Two tailed test)
- $H_1: \mu_1 > \mu_2$  (Right tailed test)
- $H_1: \mu_1 < \mu_2$  (Left tailed test)

From the samples compute means  $\bar{X}, \bar{Y}$  and the variances  $s_1^2$  and  $s_2^2$  and then find the pooled variance:

$$s^2 = \frac{(n_1 - 1)s_1^2 + (n_2 - 1)s_2^2}{n_1 + n_2 - 2} \dots\dots(25)$$

Test statistic

Solar 
$$t = \frac{\bar{X} - \bar{Y}}{s} \sqrt{\frac{n_1 - n_2}{n_1 + n_2}}$$

If  $|t_{cal}| \geq t_{tab}$ , reject  $H_0$ , otherwise accept  $H_0$ .

**Results and Discussions**

The performance of a solar energy drying system depends upon the intensity of solar radiation falling on the collector surface. The availability of solar radiation on a particular place depends upon geographical location, orientation of surface, radiation characteristics, operating time, day and weather conditions. A computer simulation model is developed to predict the magnitude or intensity of solar radiation on hourly basis at various orientations.

The predictions of the model are verified with the recorded or observed data of the representative days. On a clear days or cloudless skies, the predicted solar radiation was calculated by ASHRAE method for the April 11 and April 12, 2011. The observed solar radiation was recorded for these days with the help of Surya Mapi. It was observed that on April 11, 2011, the predicted solar radiation varied from 390 W/m<sup>2</sup> at 8 hr to 435 W/m<sup>2</sup> at 16 hr. The maximum predicted solar radiation was 920 W/m<sup>2</sup> at 12 hr.

The readings were taken for the value of

- Insolation on Horizontal surface and surface tilted at 30 °
- Ambient Temperature
- Average surrounding air velocity
- Temperature of dryer
- Air flow rate from the chimney.

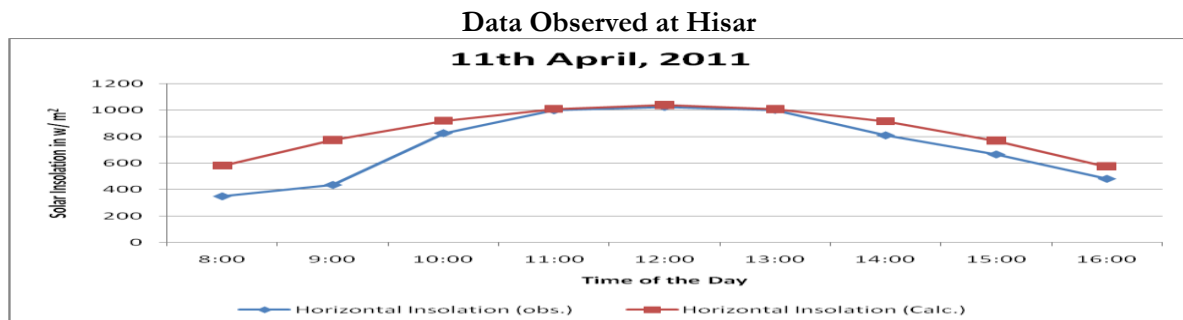


Fig. 1 Observed and predicted values of solar insolation on horizontal surface



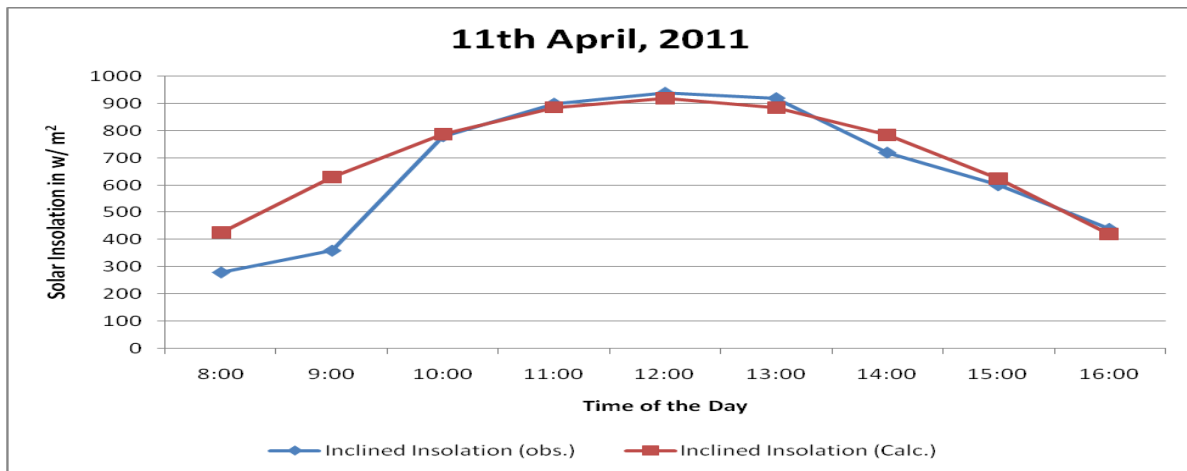


Fig. 2 Observed and predicted values of solar insolation on inclined surface of solar insolation

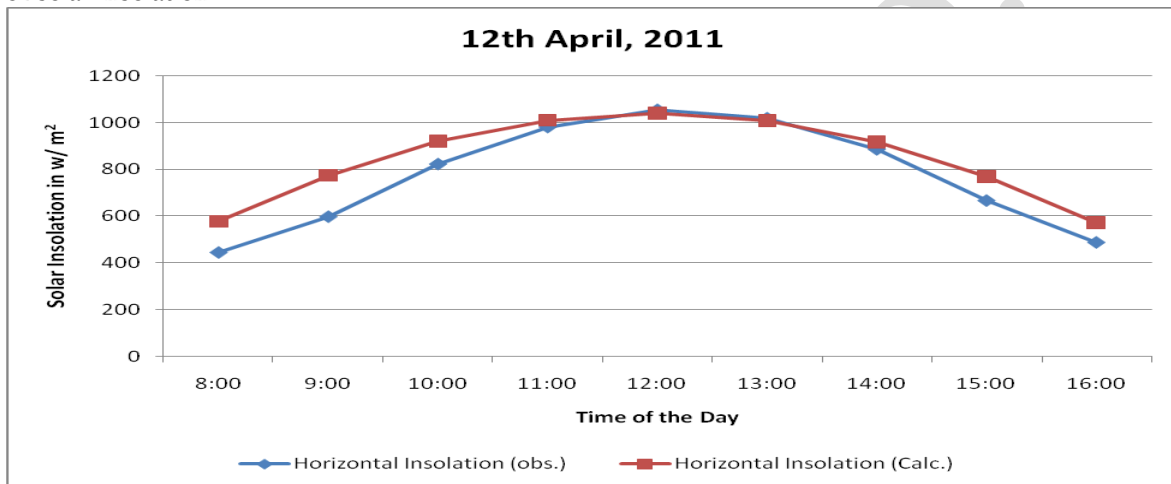


Fig. 3 Observed and predicted values of solar insolation on horizontal surface

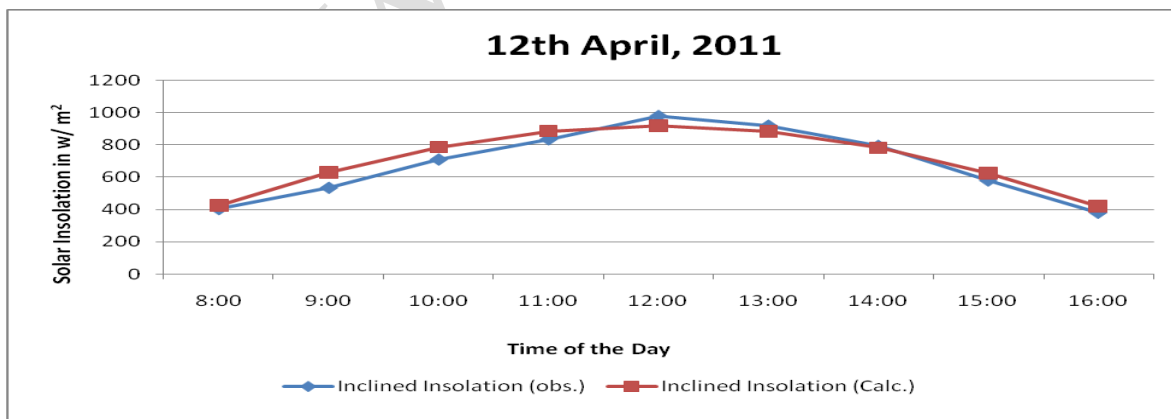


Fig. 4 Observed and predicted values of solar insolation on inclined surface

Table 1 Solar collector efficiency (April 2, 2011)

Validation of model

The hourly data on ambient temperature and solar insolation recorded for 2 days in the month of April,

| Time  | Ambient Temperature (°C) | Mean temperature of solar collector (°C) | Efficiency of solar collector (%age) |
|-------|--------------------------|--|--------------------------------------|
| 8.00  | 28                       | 32                                       | 52                                   |
| 9.00  | 31                       | 39                                       | 50                                   |
| 10.00 | 36                       | 46                                       | 50                                   |
| 11.00 | 36                       | 50                                       | 48                                   |
| 12.00 | 37                       | 56                                       | 47                                   |
| 13.00 | 37                       | 57                                       | 47                                   |
| 14.00 | 37                       | 55                                       | 47                                   |
| 15.00 | 36                       | 51                                       | 47                                   |
| 16.00 | 36                       | 48                                       | 48                                   |

2011 was used as input data in developed computer based program. With the help of computer programme in VISUAL BASIC 6.0 the corresponding value of solar insolation, drying air temperature, amount of water evaporated, amount of heat required to remove the moisture, dryer area, number of trays and dryer efficiency were predicted.

T-test was applied to check the validity of the model. Since  $t_{cal} < t_{table}$ , therefore, there was no significant difference between observed and

predicted values of solar insolation. Hence, the model is validated.

It is seen that the calculated values are in reasonably good agreement with the experimental values. Therefore, the developed mathematical model can be successfully used to predict the dryer performance.

**T- test on the values obtained**

T tabulated for 16 degrees of freedom and 5% level of significance is 2.12

T tabulated = 2.12

| Date                   | Orientation \ | T calculated | Result         |
|------------------------|---------------|--------------|----------------|
| 12 <sup>th</sup> April | Horizontal    | 0.26         | Model is valid |
|                        | Vertical      | 0.76         | Model is valid |
| 11 <sup>th</sup> April | Horizontal    | 1.04         | Model is valid |
|                        | Vertical      | 0.44         | Model is valid |

**Conclusion**

Estimation of solar radiation at Hisar with the help of ASHRAE model has been in close agreement with the observed values taking 5% as level of significance. Thus the model can safely be used to predict isolation at Hisar.

The calculated efficiency of the flat plate solar collector using the data at different point in the solar dryer during testing has been consistent.

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## Sandeep Kaur

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India has the proud privilege of giving birth to numerous saints, philosophers, religious preachers and prophets. One such prophet of peace was Guru Nanak Dev. He was first of the ten Sikh Gurus and the founder of Sikh faith. He took birth (1469-1539) at a time when there was a state of chaos and confusion in India. At that time, Hinduism was dominant religion in India. "It was an age of anarchy, corruption, favouritism and nepotism. A great deal of hate and strife existed between different castes, creeds and sects which existed amongst Hindus as well as Muslims. The country was divided into small provincial Kingdoms, which often quarrelled amongst themselves." Guru Nanak criticised tyrannical Kings, corrupt officials and hypocrite religious leaders of His times.

During His lifetime, He witnessed the Babar's invasion and terrible slaughter of innocent and helpless masses. He raises the voice against the Babar. Guru Nanak also convinced him to rule in accordance with the principle of justice. Guru Nanak maintained the highest standard of morality. He gave the message of Kirt Karo, Wand Chakho, Naam Japo. Guru Nanak has firm faith in the goodness and dignity of man. He was a true humanitarian who believed in equality and justice. He created a new ideology based on truth, justice, faith and peace. He recited the message of peace, brotherhood, equality, justice, fellow feeling and love wherever He went. The institutions and traditions of Dharmsal, Sangat-Pangat, Dasvandh and Guruship have been introduced by Guru Nanak.

Guru Nanak was not only spiritual leader but also a social reformer. He gave importance to all aspects of human life. Human Rights are one of them. This work is an attempt to bring before the world Guru Nanak's contribution in protecting the Human Rights. Guru Nanak was a Harbinger of Human Rights. Guru Nanak wanted that all human beings should have basic Human Rights simply due to the very fact of their being human. Guru Nanak fought boldly for Human Rights. Guru Nanak Dev's first sermon in 1499 AD was "No one is Hindu or Muslim." All are children of

God, so are equal. Thus, Guru Nanak laid the foundation of "Human Rights for All" at that time. These Rights were Right to equality, Right to resist oppression, freedom of religion, right to education, Right to justice, Rights of women etc.

### Right of Equality

Guru Nanak advocated the Right of equality. It is most important right. "In Guru Nanak's time, Hindu society was based on caste and was divided into countless watertight compartments. Men were considered high and low on account of their birth and not according to their deeds. Equality of human beings was a dream." Guru Nanak established a religion based on principles of social equality. He gave a message of Fatherhood of God and Brotherhood of mankind. He said that there should not be any discrimination on account of caste, class, colour, religion etc. At that time the caste system was on its peak. During His lifetime Hindu society was divided into four classes- Brahman, Kashatriyas, Vishay and Shudra. It resulted in social inequality. Brahmins and Kashatriyas were considered to be superior. Vishay were quite inferior at the border line or a bit above the Shudras. Shudras were considered untouchable. Guru Nanak opposed caste system in the Indian society. He was against the caste hierarchy which created a feeling of 'higher' and 'lower'. He said that the caste increased gulf between man and man. The caste distinctions were men made. In 'Prabhati Rag' Guru Nanak says "Caste distinctions depend upon one's action and deeds." Therefore, wherever Guru Ji went He condemned the evils of the caste system. He has repeatedly said:

Castes are folly  
Names are folly  
All creatures have one  
Shelter, that of God.

Guru Nanak emphasised that men should be known as man, not by his caste. He aimed at creating a classless and casteless society in which all were equal and where one member did not exploit the other. He taught the people to live together as brothers. The institutions of Sangat-Pangat have been introduced by Guru Nanak Dev

Ji. The purpose of these institutions is to ensure the social justice. He himself dined with people of all castes and classes, high or low. In her Langar all sat together and dined of the same food.

A great abuse of the Indian society has been untouchability, from which it is still not free. Guru Nanak taught equality not only between Hindus and Muslims, but also between those considered high caste and low caste. Guru Nanak felt deeply the plight of the unfortunate people. These people were branded untouchables and denied ordinary Human Rights and dignity. Not only, the untouchables but even Muslims were considered to be impure. Their touch was supposed to defile a good Hindu. Guru Nanak raised His voice against this injustice. He asserted that the value of a human being is not determined by the fact of his birth, caste, but by the moral quality of his actions.

#### **Right to resist oppression**

Guru Nanak criticised the corrupt rulers of His time. He fought against the rulers without any fear. He raised voice against the injustice being done by the rulers of His time. The rulers were failed to serve the people. During His lifetime, He condemned the Babar's invasion and convinced him to release the masses. He suggested him to rule in accordance with the principle of justice.

"The revulsion which Guru Nanak felt on the violation of basic Human Rights of the people is well recorded in His writings, which all parts of Guru Granth sahib. The corrupt rulers and the dishonest people, who violate the Rights of the other people, have been condemned in butchers, mischief-monger, and hypocrite and ungrateful. When the Western scholars had not fully comprehended the expanse and scope of Human Rights, and their social effect, Guru Nanak enunciated the role of respecting the basic Human Rights of the people for the whole society." He enjoined His followers to stand up their rights as well as others. He also warned them the dangerous effects of corruption. He passionately argued that principles as laid down his new creed should be defended at all costs, even at the cost of one's life, which is in fact the basic Human Rights".

Guru Nanak emphasised on the monarchy form of government. But, He castigated one-sided conception of privileges of the ruling classes. According to Guru Nanak, the duty of the ruler was to maintain justice. Both Hindu and Muslim classes were corrupt and tyrannical. Guru Nanak raised the voice against their tyranny. He wanted

to establish a fair society that is based on justice, equality and free from corruption.

#### **Rights of Women**

Guru Nanak advocated the rights of women. At that time, the position of women was very miserable. As we know, women have all along been denied the position of equality with men. Moreover, she was looked upon as an object of pleasure. According to Guru Nanak, women have the same rights as the men have. There should be no discrimination against women because of their sex. They are fully at par with men.

At the time of Guru Nanak, Muslims had imprisoned their women the four walls of the house, open air and outside gifts of nature were denied to them. They were allowed under a thick covering of burqa. The birth of a daughter in a family was sign of misfortune. In the days of Jahangir Sati pratha was practiced. The widows were burnt alive along with the pyre of their husband, even forcibly against their wishes. The Hindus considered the women a very inferior thing a sort of possession and device for sexual pleasure. She was kept within the four walls of the house." A particular superstition concerned the condition of women was Sutak. It was prevailed at the time of Guru Nanak. This implied that a place where a birth had taken place, continued to be impure for forty days. This superstition was castigated by Guru Nanak. He preached that birth and death is the result of Divine Ordinance. Purity and impurity has nothing to do with it.

To Guru Nanak, this condition was intolerable. Guru Nanak condemned all these evils. He preached about the equality of women. To Guru Nanak, God has created man and woman as equal. There is no high and low in this world merely on the basis of sex. He said, "Over the earth and sky, I see not another. Among all women and men, Lord's light permeates." Thus, Guru Nanak fought for the women's rights. He raised his voice to get them an equal status with men in the domain of religion and society. At Kartarpur, doors of His dharmsal were opened for all men and women. Women not only listened to the hymns of the gurus but they could also sing the hymns. They also participated in the preparation of Langar.

#### **Right of Freedom**

Guru Nanak was in the favour of freedom of human being. He wanted that human being should be free in every sphere of life. Guru Nanak demolished all obstacles in the way of progress of man. Guru Nanak emphasised certain rights relating to the freedom. These rights are very

essential for the development of an individual. These freedoms are as under:

**Freedom of Religion**

Freedom of religion means every individual is free to adopt any religion. They can practice and propagate any religion or faith of their own choice. According to Guru Nanak, true religion is that which leads man to the realization of God and to the pure life. So, He called upon at Hindus as well as Muslim to practice their respective faith. He also called to give up the false show of religiosity. 'Chhodile Pakhanda' he said, which means, 'Discard hypocrisy' about religious differences.

In Sultanpur Lodhi, Guru Nanak was disappeared in holy stream (Kali Bein) and then reappeared after three days. He gave His first Divine message of "Na Koi Hindu, Na Koi Muslim" (no one is Hindu, no one is Muslim). This gave birth to a new religion, Sikhism. The right of freedom of religion is very important. Guru Nanak said that through this right a man can attain oneness with God. Guru Nanak's advocacy for the right is quite evident from His condemnation of the rulers of His time. Because, the rulers deprived the people from the practice of their own choice's religion.

**Freedom of Speech**

Freedom of speech means that everybody has freedom of speech or expression without fear from the authorities. In modern time, this right has wide scope. It also included the freedom of press and electronic media. Guru Nanak encouraged man to listen to something and to say something during the span of His life. As it is said by Guru Nanak:

As long as we are all in the world  
Nanak we should have some what  
And speak somewhat of the Lord"

From the above views we can guess that Guru Nanak was in the favour of freedom of speech of the people. This freedom first time advocated by Guru Nanak has been granted in the Universal Declaration of Human Rights and Constitution of India.

**Freedom of Choice of Occupation:**

Guru Nanak advocated the freedom of choice of occupation. It implies that every individual is free to choice any occupation of his choice. There should not be any discrimination on the basis of caste, colour or sex. According to Guru Nanak, nobody is to be restricted from engaging in any occupation because of his caste. Besides, Guru Nanak said that no occupation determines one's caste, rather it is one's deeds that determines his caste.

**Right to Justice:**

Guru Nanak wanted to establish a classless and castles society. Therefore, He advocated the right to justice. According to Guru Nanak, justice is one of the attributes of God. Injustice has no place in, God's order. At that time the judiciary was in the hands of Brahmins and Muslims. There was no punishment for the administration for social and religious sins. So, He condemned the unjust ways for Qaziz and Brahmins. The King took bribery from the people. They also oppressed and tortured their innocent subjects. Guru Nanak castigated a greedy person who is interested in own material welfare, amasses wealth and exploits others. Guru Nanak emphasised the role of honest means of livelihood in a balanced and orderly society. According to Guru Nanak true religion lies in providing justice to all. Guru Nanak said that true Kings are those, who respect truth and delivered justice to their subjects. Guru Nanak was against any kind of exploitation. He stressed that there can be no justice without social justice. Therefore, He wanted to remove the discrimination on the account of classes and castes. Guru Nanak endeavoured to create justice in which there will be no place of castes and classes. Everyone considered equal. As we know, Guru Nanak preferred to stay at poor Lalo's home and rejected the invitation of a rich merchant Malik Bhagchand. Because, Malik Bhagchand was exploited poor people and suck the human blood.

**Right to Education**

Education is necessary for bringing awareness among the human beings. So, everybody has the right to get education. In Ancient India, the right of education was given only to upper three classes i.e., Brahmin, Kashatriya and Vishay. The Shudras had not the right to get education. Because, they were considered untouchables. But, Guru Nanak boldly opposed this education system. According to Guru Nanak, every person has the right to get education. Guru Nanak said that it was lack of education that people tolerated the oppressive ways of their rulers.

Therefore, He laid emphasis that all people have right to get education without any discrimination on the basis of caste, religion, colour, sex etc. The Guru Nanak was of the view that people should get proper education. They wouldn't have follow their corrupt masters. Guru Nanak also stressed the attainment of Divine knowledge. Guru Nanak emphasised the cultivation of intellect, reason and wisdom. According to him:

Through reading, understanding and reflection

One comes to know that truth lies within.”

### **Relevance of Guru Nanak Dev Ji's Ideas in present context**

The life and teachings of Guru Nanak are of profound significance to humanity especially in 21<sup>st</sup> century. Today, mankind is passing through a critical phase and facing unprecedented challenges and threats to its survival. Contemporary society is facing many crises. At present, human race is struggling against social injustice, inequality and exploitation. Today, international community is confronted with variety of challenges. Mankind is in the grip of mutual contention, distrust and disputes. World peace, security, stability is threatened by growing disparities, poverty, hunger and environmental degradation. In the present scenario, the Guru Nanak's vision has significant role to play in order to meet the challenges of class conflicts, social disharmony, religious intolerance, social injustice and to maintain peace, security, stability and harmony. Besides, His teachings provide a futuristic vision to the world. Today, it is very necessary to put into practice the principles of universal love, brotherhood, sacrifice and tolerance practiced by Guru Nanak. Guru Nanak was a vanguard of humanity, human rights, individual freedom and social justice. Human dignity is central to Guru Nanak's notion. He is indeed a harbinger of Human Rights. His ideas are universal and based on eternal truth. They are applicable in all parts of the world and for all times to come. Thus, we can say Guru Nanak's ideas provide a ray of hope today. It is wrong perception that He is Guru of, Sikhs only. In fact, He is 'Jagat Guru'.

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**परिचय**

प्राचीन भारतीय समाज में स्त्रियों को अनेक प्रकार के अधिकार प्राप्त थे। जीवन के प्रायः सभी क्षेत्रों में स्त्रियों को पुरुषों के बराबर दर्जा हासिल था। ऋग्वैदिक काल व उपनिषद काल के अध्ययन से पता चलता है कि उस युग में नारी पूर्ण विकास पर थी। स्त्रियों को शिक्षा, संपत्ति एवं स्वयंवर के अधिकार प्राप्त थे। उस समय अनेकों विदूषी स्त्रियाँ हुईं जिनको ऋषिका और ब्रह्मवादिनी कहा जाता था। ऋग्वेद के 1028 मन्त्रों में से 10 मन्त्रों की रचना ऐसी ही स्त्रियों के द्वारा की गई। इनमें रोमषा, लोपमुद्रा, घोषा, विश्वरा, इन्द्रानी के नाम प्रसिद्ध हैं। पतंजलि ने तो नारी के लिए शक्तिकी शब्द का प्रयोग किया है अर्थात् भाला धारण करने वाली। ऐसा प्रतीत होता है कि उस समय स्त्रियों को सैनिक शिक्षा भी दी जाती थी। उत्तरवैदिक काल में स्त्रियों की स्थिति में थोड़ी गिरावट आई, उसको भोग की वस्तु समझा जाने लगा। जुए में दाव पर भी लगाया जाने लगा।

**सावित्रीबाई के प्रयासों से पूर्व स्त्री शिक्षा को दशा**

प्राचीन काल में बौद्ध काल में स्त्रियों को मठों में जाने की अनुमति दी गई। इनमें से कई तपस्विनी प्रसिद्ध दार्शनिक तथा प्रचारिका बनीं। इनमें गोपा, गौतमी, सुप्रिया, पताचरा, आम्रपाली, किसा गौतमी व संघमित्रा के नाम उल्लेखनीय हैं। सुप्रिया जो किश्रावस्ती के एक धनी सामंत की बेटी थी जो सात साल की उम्र में शिक्षणी बनीं। वह अपनी बुद्धिमत्ता के लिए प्रसिद्ध थीं। जातक कथाओं में वर्णन मिलता है कि श्रावस्ती में सारि पुत्र जो कि बुद्ध का एक प्रमुख शिष्य था उसको चार स्त्रियों के समुह ने शास्त्रार्थ में टक्कर दी। मौर्य काल में भी स्त्रियों की अच्छी स्थिति के उल्लेख मिलते हैं। इस काल में स्त्रियाँ सैनिक शिक्षा भी प्राप्त किया करती थीं। कौटिल्य ने तो अंगरक्षकों के रूप में स्त्रियों की अनुशंसा की है। सातवाहन काल में समाज में स्त्रियों का बड़ा आदर था। सातवाहन शासक अपने नाम के साथ अपनी माँ का नाम लिखते थे, इस काल में स्त्रियों ने प्रशासनिक कार्यों में भी महत्वपूर्ण भूमिका अदा की। इनमें गौती, वशिष्ठी व यज्ञश्री के नाम उल्लेखनीय हैं।

गुप्तकाल में स्त्रियों की दशा में परिवर्तन आना प्रारम्भ हो गया। बहु विवाह व सति प्रथा जैसी कुप्रथाओं का प्रचलन हो गया। लेकिन फिर भी उच्च वर्ग की कुछ महिलाओं का विदूषी एवं कलाकार होने का उल्लेख मिलता है। अभिज्ञानशाकुंतलम में अनुसूय्या को इतिहास की ज्ञात्री माना गया है। मालती माधव में मालती को चित्रकला में निपुण बताया गया है। अमरकोष में स्त्रियों के लिये आचार्या व उपाध्यया शब्दों का प्रयोग किया गया है। गुप्तकालीन सिक्कों पर कुमारदेवी व लक्ष्मी के चित्र उच्च वर्ग की स्त्रियों के सम्मान सूचक हैं। इसके साथ देवदासी प्रथा का भी प्रचलन था।

मध्ययुगीन काल के दौरान स्त्रियों की स्थिति में और अधिक गिरावट आई। जब भारत के कुछ सुमदायों में सती प्रथा, बाल विवाह, कन्या वध, विधवा पुनः विवाह पर रोक सामाजिक जिंदगी का एक हिस्सा बन गई थी। भारत में मुस्लिमों की जीत ने पर्दा प्रथा व जौहर प्रथा का ला दिया था। बहु विवाह की प्रथा हिन्दु क्षत्रिय शासकों में व्यापक रूप से प्राचलित थी। कई मुस्लिम परिवारों में महिलाओं को जनानाशेजों तक ही सीमित रखा गया। इन परिस्थितियों के बावजूद भी कुछ महिलाओं ने राजनीति, साहित्य, शिक्षा एवं धर्म के क्षेत्रों में सफलता हासिल की। रजिया सुल्तान दिल्ली पर शासन करने वाली एक मात्र महिला शासिका बनीं। गोंडवाना की महारानी दुर्गावती ने 15 सालों तक शासन किया चांदवीवी ने 1590 में अकबर की सेना के खिलाफ अहमदनगर की रक्षा की। माहम अनगा ने अकबर समय राजनीति में मुख्य भूमिका अदा की। नूरजहाँ ने राजशाही शक्ति का प्रभावशाली ढंग से इस्तेमाल किया। मुगल राजकुमारी जहाँआरा और जेबुन्निसा प्रसिद्ध कवियत्रियाँ थीं। शिवाजी की माँ जीजाबाई को एक योद्धा एवं प्रशासक के रूप में उनकी क्षमता के कारण क्वीन रिजेंट के रूप में पदस्थापित किया गया। भक्ति आन्दोलन ने महिलाओं की बेहत स्थिति को वापस हासिल करने की कोशिश की।

मीराबाई, अक्का महादेवी, रामी जानाबाई और लालदेव जैसी महिलाएँ भक्ति आन्दोलन के प्रमुख चेहरों में से थीं।

**स्त्री शिक्षा में अंग्रेजों के प्रयास**

औपनिवेशिक काल में भारतीय समाज में स्त्रियों का उत्पीड़न एवं सार्व भौमिक घटना बन गई थी। तत्कालीन समाज में सामाजिक एवं पारिवारिक जीवन में स्त्रियों से सम्बन्धित कई कुप्रथाओं का प्रचलन था। प्रारम्भ में अंग्रेजी सरकार ने हिन्दु और मुस्लिम समाज के धार्मिक एवं सामाजिक रीति-रिवाजों एवं मान्यताओं में अहस्तक्षेप की नीति अपनाई, क्योंकि अंग्रेजी सरकार इस बात से डरती थी कि कहीं आम जनता इसे अपने धार्मिक मामलों में हस्तक्षेप मानकर विद्रोह ना कर दे। राजा राम मोहन राय के प्रयासों से 8 नवम्बर 1829 को सती प्रथा जैसी अमानवीय प्रथा को अंग्रेजी सरकार द्वारा निषेध किया गया। औपनिवेशिक काल में लड़की का जन्म लेना ही दुःख और अभाग्य का प्रतीक माना जाता था। इसलिए बड़े स्तर पर कन्य वध की प्रथा प्रचलित हुई। राजा राम मोहन राय के अपने ही गाँव 30-32 कन्याओं को विश देकर मार दिया गया। इस प्रथा के विरुद्ध उन्होंने अपने जीवन में हर संभव प्रयास किया। दहेज प्रथा भी उन दिनों पूरे समाज में व्याप्त थी। इस प्रथा की वजह से बेमेल विवाह हो जाया करते थे और कई बार तो लड़कियाँ कुंवारी ही रह जाती थीं। पर्दा प्रथा के द्वारा भी लड़कियों को घर की चार दीवारी में कैद कर दिया गया था। मुस्लिम समुदाय में बुर्का प्रथा इस प्रथा का भयानक रूप था। यह प्रथा स्त्रियों के विकास में काफी बड़ी रूकावट बन गई थी। देवदासी प्रथा का प्रचलन बंगाल, उड़ीसा एवं दक्षिण भारत में था। इस प्रथा के अनुसार लड़कियाँ मन्दिरों की सेवा में अर्पित की दी जाती थीं। मन्दिर के पुजारी इनका वेश्याओं की तरह इस्तेमाल किया करते थे। लड़कियों को पिता की संपत्ति में अधिकार नहीं दिया जाता था। अस्पृश्यता समाज में विस्तृत पैमाने पर थी जिसके चलते दलित स्त्रियों का जीवन नर्क समान हो गया था। अतः समाज सुधारकों ने समाज की दशा को सुधारने का प्रयास किया और इसका केवल एक मात्र उपाय था नारी शिक्षा।

अंग्रेजों के आगमन से पहले भारत में शिक्षा का संस्थागत रूप नहीं था, शिक्षागुरुकुलों एवं मदरसों में दी जाती थी, लड़कियों को शिक्षाके घर से बाहर जाने की इजाजत नहीं थी। उच्च जातियों में कुछेक लड़कियों को घर में पढ़ाया जाता था। यदि किसी लड़की ने पढ़ना-लिखना मात्र सिख लिया तो उसे ही उपलब्धि समझा जाता था। 1813 के चार्टर एक्ट ने ईस्ट इंडिया कंपनी का भारतीयों को शिक्षित करने के लिये बाध्य किया। लेकिन अंग्रेजी संसद ने इसको केवल पुरुषों की शिक्षा तक ही सीमित रखा गया। क्योंकि उस वक्त का वातावरण महिला शिक्षा के हित में नहीं था। लेकिन इस क्षेत्र में गैर सरकारी संस्थाओं एवं ईसाई मिशनरियों ने महत्वपूर्ण भूमिका अदा की। प्रारम्भ में मिशनरियों ने उन लड़कियों को पढ़ाना शुरू किया जो ईसाई धर्म में परिवर्तित हो गए थे। इससे उत्साहित होकर मिशनरियों ने गैर-ईसाई बच्चियों को भी स्कूलों में दाखिला देना प्रारम्भ कर दिया। लेकिन धीरे-धीरे कुछ अंग्रेजी उदारवादियों एवं भारतीय समाज सुधारकों ने यह महसूस किया कि स्त्री शिक्षा के लिए केवल मिशनरियाँ ही प्रभावशाली संस्थाएँ नहीं हो सकती, बल्कि ऐसी संस्थाएँ खोली जाएँ जिनका आधार धर्म निरपेक्ष हो और उसमें भारतीयों की भी सहभागिता हो। ऐसे ही लोगों में से डेविड हेयर जिन्होंने 1820 में कलकत्ता में अपने खर्च पर लड़कियों के लिए स्कूल खोला। बैथ्यू ने बंगाल में लड़कियों के लिए एक स्कूल खोला वे 1851 तक अपनी मृत्यु तक इसके प्रमुख रहे और अपने खर्च पर इसको चलाया। बाद में लार्ड डल्हौजी ने 5 साल तक इस स्कूल को अपने खर्च से चलाया। अंग्रेजों के ऐसे प्रयासों से उत्साहित होकर कुछ भारतीय समाज सुधारकों ने स्त्रियों की दशा सुधारने एवं उनमें शिक्षा का प्रसार करने के लिए महत्वपूर्ण कार्य किए। राजा राम मोहन राय ने स्त्री शिक्षा की पूरी वकालत की। ईश्वरचन्द्र विद्यासागर ने बंगाल में लड़कियों के लिये स्कूल खोले। 1854 के सर चार्ल्स वुड

ने घोषणा-पत्र में पहली बार स्त्री शिक्षा के प्रसार पर बल दिया गया। इसके साथ ही भारत में लड़कियों के स्कूलों का तेजी से विकास हुआ। इस दौरान मद्रास प्रांत में 256 स्कूल थे जिनमें 1110 लड़कियां थी, बंगाल में 288 स्कूलों में 6869 लड़कियां थी। उत्तर-पश्चिम प्रांत में 17 स्कूलों में 383 लड़कियां थी। बोम्बे प्रांत में 65 स्कूल थे जिनमें 6500 लड़कियां थी। इनमें ज्यादातर स्कूल मिशनरियों के थे।

#### स्त्री शिक्षा में सावित्रीबाई फुले का योगदान

स्त्रियों की दशा सुधारने एवं उनमें शिक्षा का विकास करने के क्षेत्र में सावित्रीबाई फुले ने महत्वपूर्ण भूमिका अदा की। ज्योतिबा फुले एवं उनकी धर्म पत्नी सावित्री बाई फुले ने तत्कालीन समाज में फौली कुरीतियों के खिलाफ आवाज उठाई। एक तो तत्कालीन समाज में कुरीतियों को मिटाना इतना आसान काम नहीं था, दूसरी तरफ फुले दंपति का दलित समाज से सम्बन्धित होना और सदियों से चली आ रही व्यवस्था का विरोध करना बेहद ही साहसपूर्ण कार्य था। सावित्रीबाई फुले ने अपने पति के कंधे से कंधा मिलाकर इस चुनौती पूर्ण कार्य को करने का बीड़ा उठाया। सावित्री बाई फुले का जन्म 3 जनवरी, 1831 को महाराष्ट्र के सतारा जिले नया गांव में हुआ। उनके पिता खण्डोजी नेवसे पाटिल अपने गांव के मुखिया थे, उनकी माता का नाम लक्ष्मी बाई था। तत्कालीन समाज में बाल-विवाह का प्रचलन था, इसके चलते 7 वर्ष की आयु में उनका विवाह ज्योतिबा फुले के साथ हुआ। ज्योतिबा फुले ने पुणे के मिशन स्कूल में शिक्षा प्राप्त की। ज्योतिबा फुले ने महसूस किया कि समाज में स्त्रियों की जो दुर्दशा है उसको सुधारने का एक मात्र उपाय है स्त्री शिक्षा। उन्होंने सबसे पहले अपनी पत्नी सावित्री बाई एवं अपनी मौसेरी बहन सगुणा बाई को शिक्षित किया। ज्योतिबाफुले ने इनकी प्रारम्भिक शिक्षा घर पर ही की, आम के वृक्ष के नीचे बैठकर इनको अक्षर ज्ञान दिया करते थे। यह सम्भवतः स्त्री शिक्षा के लिए किसी भारतीय का प्रथम प्रयास था। बाद में पुणे के नार्मन स्कूल में सावित्री बाई व सगुणा बाई को इस स्कूल की प्रमुख मिसेज मिचेल के सहयोग से दाखिला मिला। सावित्री बाई फुले ने अपनी मेहनत व लगन से तथा अपने पति के सहयोग से शिक्षा ग्रहण की। शिक्षा के प्रति लालसा उनके मन में बचपन से ही थी, जब एक बार एक ईसाई पादरी ने उनको एक ब्रिस्कट का पैकेट व एक पुस्तक दी थी तो ब्राहमणों के द्वारा इनके पिता को शिकायत की गई और पिता के डांटने के कारण उस पुस्तक को फेंकना पड़ा। लेकिन वह चुपके से उस पुस्तक को उठा लाई और छिपा के रख दिया, तब उन्होंने प्रण किया कि जब उसे पढ़ना-लिखना आ जाएगा तो वह इस पुस्तक को अवश्य पढ़ेगी।

#### सावित्रीबाई फुले: प्रथम शिक्षिका के रूप में

सावित्री बाई फुले पर ज्यादा प्रभाव उनके पति ज्योतिबा फुले का था जो उस समय की विषय परिस्थितियों के खिलाफ आवाज उठा रहे थे, इसके अलावा सावित्री बाई फुले पर टॉमस क्लार्कसन का भी बड़ा प्रभाव रहा। उन्होंने टॉमस क्लार्कसन की जीवनी पढ़ी जिसने अफ्रीका में गुलामी के विरुद्ध सफल आन्दोलन किया था। क्लार्कसन की जीवनी ने सावित्री बाई फुले के मन में समाज उत्थान के लिए सतत संघर्ष की प्रेरणा पैदा की। सावित्री बाई के मन में यह दृढ़ धारणा थी कि जब तक स्त्री जाति को पुरुष के तुल्य ही शिक्षित और सुसंस्कृत नहीं बनाया जाएगा तब तक न तो उसकी स्थिति में सुधार होगा न ही उससे समाज में महत्वपूर्ण योगदान करने की अपेक्षा की जा सकेगी। उन्होंने ना केवल स्त्रियों के सामाजिक स्तर को सुधारने पर बल दिया बल्कि स्त्री शिक्षा का जोरदार समर्थन किया। उन्होंने यह माना कि स्त्रियों की दयनीय दशा का मूल कारण उनका अशिक्षित होना ही है ज्योतिबा फुले ने 1848 में कन्या पाठशाला प्रारम्भ की लेकिन इसके लिए शिक्षक नहीं मिल पा रहे थे तो सावित्री बाई ने इसमें शिक्षिका का कार्य आरम्भ किया और इस प्रकार वह "भारत की पहली महिला शिक्षिका" बनी उस समय उसकी आयु महज 17 साल की थी। इस पाठशाला में शुरू में 6 लड़कियों ने दाखिला लिया तो संख्या बाद में बढ़ती चली गई। इससे प्रोत्साहित होकर सावित्री बाई ने अपने पति के साथ मिलकर 1851 में पुणे के रास्तापेट में दूसरा व 1852 में बेतालपेट में तीसरा स्कूल खोला। धीरे धीरे इन स्कूलों की संख्या बढ़ती चली गई और संख्या 18 तक पहुँच गई सावित्री बाई बड़ी तमन्ना से लड़कियों को शिक्षित करने के कार्य में जुट गई, लेकिन उसका यह काम बेहद कठिन व चुनौतीपूर्ण था। सावित्री बाई फुले ने हर चुनौती का बड़े साहस के साथ सामना किया। जब सावित्रीबाई स्कूल जाती थी तो रास्ते में उच्च जाति के लोग उन पर

व्यंग कसते थे, कीचड़ व गोबर फेंकते, पत्थर मारते थे। सावित्री बाई बड़े शांत स्वभाव से उनको समझाती थी व एक साड़ी फालतू हमेशा अपने थैले में रखती थी ताकि स्कूल पहुँचकर बदल सके।

सावित्री बाई का यह कार्य ब्राह्मणों को रास नहीं आ रहा था, ब्राह्मण उनको ससुर गोविन्दराव के पास गए और कहा कि अगर तुम्हारी बहु ने ये काम बन्द नहीं किया तो उनकी कई पीढियाँ नर्क में चली जाएंगी। गोविन्दराव ने सावित्री बाई व ज्योतिबा को ये कार्य बन्द करने के लिए कहा, उनके मना करने पर इन दोनों को घर से निकाल दिया गया। ऐसे में एक मुस्लिम महिला फातिमा शेख ने बड़ा आग्रह करके उनको अपने घर ले आई। फातिमा शेख भी उनके साथ उनके स्कूल में पढ़ाने लगी। फातिमा शेख भारत की पहली मुस्लिम शिक्षिका बनी, लेकिन सावित्री बाई और ज्योतिबा के इन कार्यों की ख्याति लगातार बढ़ती जा रही थी। गोविन्दराव को अपनी गलती का अहसास हुआ और उन दोनों को फिर से घर बुला लिया। ब्राह्मणों ने फुले दंपति को कत्ल करने के लिए भाड़े के कातिल भेजे, लेकिन इन दोनों ने उनको भी अच्छी तरह से समझाया।

सावित्री बाई ने अपने पति के साथ मिल कर अछूतोंद्वारा के लिए महत्वपूर्ण कार्य किया। तत्कालीन सामाजिक परिवेश में अछूतों को किसी भी प्रकार के अधिकार प्राप्त नहीं थे, अछूत शिक्षा के बारे में सोच भी नहीं सकते थे, उनको भी इन्होंने अपने स्कूलों में शिक्षा देनी आरम्भ की। अछूत स्त्रियों को स्वर्ण अपने कुएँ से पानी नहीं लेने देते थे घण्टों अछूत स्त्रियाँ कुएँ के पास खड़ी रहती थी कि कोई स्वर्ण महिला उनके घडों में पानी डाल दे, वो उनको कहती कि चाहे हमें कितना भी मार लो पर एक लोटा पानी दे दो। सावित्री बाई ने अपने घर के आंगन के कुएँ अछूतों के लिए खोल दिए। सावित्री बाई ने अपने एक भाषण में कहा "जब तक इस बात से अवगत नहीं हो पाते कि सभी मानव एक ही ईश्वर की संतान हैं, तब तक ईश्वर का सही रूप भी समझना ना मुमकिन है। हम सब भाई-भाई हैं यह महसूस करना ही ईश्वर की पहचान का प्रमुख चिन्ह है और वही सत्य है, लेकिन इस बात की ओर आंख बंद करके रहना कि हम ही श्रेष्ठ हैं और महार आदि को नीच समझना मूर्खता है जो लोग ऐसा कार्य करते हैं वो आडम्बरपूर्ण करते हैं वे ईश्वर के सही रूप को कभी समझ नहीं पाएंगे। दूसरे मानव को अछूता समझना मानवता का लक्ष्य नहीं है। इसलिए हर एक के द्वारा अस्पृश्यता को टुकड़ाने में ही व्यक्ति, समाज एवं संस्कृति का कल्याण है।"

तत्कालीन समाज में व्याप्त अज्ञानता एवं अंधविश्वास के कारण जातिभेद व लिंगभेद पर आधारित प्रथाएँ मान्य हो गई, ब्राह्मण किसी भी सामाजिक बुराई को शास्त्रोचित बता कर उसे धार्मिक आधार प्रदान कर देते थे। समाज में ब्राह्मणवाद की शिकार सबसे ज्यादा महिलायें ही थी। यह विचारधारा सारी सामाजिक समस्याओं एवं कुरीतियों के लिए जिम्मेवार थी। चाहे वह सति प्रथा हो, बहुविवाह हो, बाल विवाह हो, वेश्रुति हो, बाल हत्या हो या विधवा विवाह पर रोक हो, बाल विवाह के चलते स्त्रियाँ कम उम्र में ही विधवा हो जाया करती थी उन पर विभिन्न प्रकार के प्रतिबन्ध लाद दिये जाते थे। विधवा होते ही उनके बाल काट दिए जाते थे। सावित्रीबाई कई ऐसे नाईयों से मिली जो विधवाओं के केश काट डाला करते थे उनको उसने ऐसा करने से रोकने की प्रार्थना की। कई स्त्रियाँ तो जवानी में ही विधवा हो जाया करती थी कई बार गलत मार्ग पर चलकर वे गर्भवती हो जाया करती थी ऐसी स्थिति में या तो वो आत्महत्या कर लेती थी या फिर ऐसे बच्चों को पैदा होते ही मार दिया करती थी। एक ऐसी ही विधवा काशीबाई थी जो ब्राह्मण जाति से थी जो उसके मालिक जिसके घर काम करती थी ने गर्भवती बना दिया था वह आत्महत्या करने जा रही थी उसको ज्योतिबा ने बचाया। उसके बच्चे को गोद लिया जो यशवंत नाम से डाक्टर बना। इस प्रकार से पैदा हुए बच्चों के लिए सावित्री बाई ने 'बाल हत्या प्रतिबन्धक गृह' की स्थापना की। सावित्री बाई ने विधवा विवाह का खुलकर समर्थन किया। सावित्री बाई ने अपने पति के साथ मिलकर 1764 में एक वैष्णवी विधवा का पुर्न-विवाह करवाया।

सावित्री बाई ने अपने पति के साथ मिलकर अकाल पीडितों की भरपूर सेवा की और अकाल निर्मूलन कार्य चलाया। 1876 और 1896 महाराष्ट्र अकाल से ग्रस्त था। उसने अपने पति के साथ मिलकर जमाखोरो के खिलाफ आवाज उठाई और पुणे के मजिस्ट्रेट को जमाखोरो के खिलाफ कार्यवाही करने पर बाध्य किया और उनका माल जब्त करवाया। अकाल ग्रस्त लोगों के लिए अनाज इकट्ठा किया

और अन्न-सत्र चलाए। सत्य शोधक समाज की ओर से स्थान-2 पर 2-2 हजार बच्चों के लिए निशुल्क भोजन वितरण की व्यवस्था कराई गई। सावित्री बाई अकाल पीडितों को अपने हाथों से पानी पिलाती थी और सेवा करती थी। 1897 में महाराष्ट्र में प्लेग फैल गया, गांव के गांव वीरान होने लगे, लोग गांवों को छोड़कर जंगलों की ओर जाने लगे। इस दौरान सावित्री बाई ने प्लेग पीडितों की जी जान से सेवा की। 1890 में ज्योतिबा के देहांत के पश्चात भी उन्होंने समाज सुधार एवं समाज सेवा का कार्य जारी रखा। सावित्री बाई स्वयं प्लेग पीडितों को हस्पताल ले जाती थी जहां पर उसका दत्तक पुत्र यशवंत उनका ईलाज करता था। प्लेग पीडित लोगों की सेवा करते करते वह स्वयं प्लेग पीडित हो गईं और 1897 में उसकी मृत्यु हो गई।

**सन्दर्भ सूची**

- 1 नन्द किशोर सिद्धार्थ-युग प्रवर्तक महिलाएं-महिला सशक्तिकरण का सफल नेतृत्व
- 2 रजनी तिलक मूल मराठी लेखिका सौ0 फुलवंता बाई झोडगें-भारत की पहली शिक्षिका-सावित्री बाई फुले ।
- 3 डा0 एम0जी0माली-क्रांति ज्योति-सावित्री बाई फुले ।
- 4 शांति स्वरूप बौद्ध-सावित्री बाई फुले सचित्र जीवनी ।
- 5 सम्पादन अनिता भारती-सावित्री बाई फुले की कविताएं ।
- 6 डा0 श्योराज सिंह बैचैन-स्त्री विमर्श और पहली दलित शिक्षिका ।
- 7 विनायक त्रिपाठी-दलित महिलाओं के अधिकार
- 8 डा0 नीलम-महिला सशक्तिकरण एवं राष्ट्रीय महिला आयोग ।
- 9 एस0एस0 गौतम-महात्मा फुले ने कहा विद्या बिन मति गई ।
- 10 अनुवादक डा0 अनिल सूर्या-गुलामगिरी-महात्मा ज्योतिराव फुले ।
- 11 मुरलीधर जगताप: सामाजिक क्रांति के अग्रदूत-महात्मा ज्योतिबा फुले ।
- 12 सम्पादक एल0जी0मेश्राम विमल कीर्ति-महात्मा ज्योतिबा फुले रचनावली-1 ।
- 13 सम्पादक एल0जी0मेश्राम विमल कीर्ति-महात्मा ज्योतिबा फुले रचनावली-2 ।
- 14 राम बाबु ज्योति-सामाजिक क्रांति के अग्रदूत महात्मा ज्योतिबा फुले ।
- 15 डा0 प्रभात कुमार स्वामी: समाज सुधार में ज्योतिराव फुले का योगदान ।
- 16 एम0 एल0 महजबी: महात्मा ज्योतिबा फुले और महिला उत्थान ।
- 17 दर्शन एवं चिन्तन: महात्मा जोतीराव फुले ।



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### Abstract

*The lively data administration setting has reclassified the customary job of the custodian. In excess of an overseer of data, the bookkeeper is currently a data expert, a translator of clients' complex needs. He is a pilot in the valiant new universe of data. Working with data in fluctuated structures and medium, the custodian's job is a proactive one. He manages the client through numerous sources, utilizes innovation apparatuses to access, look and bundle data and helps the client in getting the data he needs, when he needs it.*

### Introduction

There is some worry about the fate of libraries Amazon, Google, Wikipedia, BlogSpot's and MySpace have become the be-there goals for educational interchanges. Naturally, custodians are stressed. What job will we play in the dynamic setting that is moving ceaselessly from our conventional endeavor?

The manner in which I feel it, we have an incredible open door as the potential outcomes are more boundless than any time in recent memory. Looked with rivalry, this is our opportunity to be increasingly creative. Obviously change is rarely simple, yet we ought to be idealistic.

Most noteworthy test for any one of a kind library of today is effective promoting inside the parent association so clients know about the scope of administrations offered and top administration knows about the worth added to the association through the library. Since most unique libraries exist in non-customary conditions, it is important that bookkeepers in these frequently little, administration arranged libraries move past their job as agreeable courses of data and progressively showcase their administrations, therefore turning out to be business visionaries inside associations. The establishment of any unique library is the nature of administration gave, as other assistance industry that offer apparently tricky advantages, the duty is on the supplier, who comprehends both the administrations offered and the potential commitment to hierarchical achievement, to effectively elevate administrations to clients. The target of promoting is to make clients mindful of and begin to get to both library assets and the top notch, client situated administrations that bookkeepers can supply (Siess 2002). Promoting the unique library administrations must include both vital arranging that prop up authoritative goals and individual contact that conveys the

library's particular advantage to and enthusiasm for each individual from the association.

The entrepreneurial spirit (St Clair and Joan Williamson 1992, 135) has been distinguished as being fundamental in the unique library's effective activity. Similarly as business people must possibility for clients, create affinity, coordinate customers to fitting items, offer items to clients and give development, (Financial Improvement Enterprise 2000) administrators must receive a frame of mind of unfaltering business enterprise and perform comparable capacities. Since other staff may not know the potential commitment that the library can make to their work, the administrator should deliberately leave the library's limits, converse with and create associations with potential clients, find how the library can help the individuals who are not effectively looking for library administrations, and afterward viably show that data administrations can improve work execution. All through this innovative procedure, the advancement of library assets must be an outgrowth of the advancement of the curator as a skilled, proficient supplier of easy to use data administrations (McClellan 2001).

An innovative methodology won't just power singular clients, it will likewise create a dream for the library's significant situation inside the association in general. Going to hierarchical social occasions, facilitating gatherings in the library, and creating imaginative approaches to give administration through data are exercises which will add to the fruitful foundation of the library as a focal piece of the association (Weinsoft 1990). In spite of the fact that enterprise is by and large connected with business adventures, an innovative bookkeeper, "a future-situated, chance taking individual who takes part in the recognizable proof and advancement of new ideas" (Olson 1989, 29), can possibly drastically change data arrangement.

(Gilles Chiasson), a Canadian unique custodian, gives a case of how visionary business enterprise can empower librarianship: starting in 1973, Chiasson changed a one-individual library into a library of more than twenty workers, ...turned a room brimming with dusty boxes into a world-class database operation, and played out a support of his nation by transforming a government office into a business achievement (de Stricker 2000).

#### **Significance of a Librarian in Western Countries**

In a widely reported study conducted by the outplacement firm Challenger, Gray & Christmas, Inc, Chicago the position of Corporate Librarian is named one of the top five hot jobs for 2009, with an average salary of \$85,000 to \$1,00000 per year. The study concluded that the demand for employees with library science degrees extends far beyond the corporate sector, government agencies, law firms, advertising agencies, museums, medical centers, research laboratories, and professional associations are all clamoring for librarians.

The study also supports findings by the Special Libraries Association. Data in SLA's 2008 Salary Survey (released October 2008) confirm that the average SLA member's salary is \$95,522, with the highest average salaries in New England at \$98,179 and the Middle Atlantic at \$94,091.

Furthermore, a study conducted by SLA in 2009 revealed that 85 percent of companies ranked in the top 100 of the Fortune 500 list had libraries and information centers, compared to 50 percent of the companies ranked in the bottom 100. Thus a library or information center makes an imperative contribution to the successful execution of an organizations' strategy, whether it is in a government agency, non-profit, law firm, or corporation.

As the studies have shown, the bottom line is that using the services of a professional librarian can save patrons/clients/users time, money, and endless amounts of frustration. In the long run it can help them to make more informed business decisions.

#### **Entrepreneurial Approach: Investment in yourself**

I feel each Custodian as a business visionary: a person who makes imaginative endeavors, hold close difficulties, and hopes to make flawlessness. A person who see the master plan and who can think and work fresh. A person who can distinguish and address needs, and who can execute, advance, and survey activities. We have entered a time that requires a crafty workforce.

Here are a couple of things to cite up enrooted that can assist us with beginning

The distinction of prospering librarianship, persistence, high assistance measures, nature of data, client support, want to serve and ability to take on users\' issues. We can't stop as we have to take a gander at better and various approaches to get things done to adopt a pioneering strategy. Librarianship requires innovative business people to help select, actualize and oversee complete robotized frameworks, advertising, media, promoting, monetary systems and selling recommendations. Libraries are being made a decision about today simply like different organizations. Administrators, as the supplier of data administrations, need to think increasingly like a business visionary, as indicated by St. Clair.

Administrators are data asset specialists committed to giving information something to do to achieve the objectives of their associations. They are utilized most often by partnerships, private organizations, government offices, galleries, scholastics, medical clinics, affiliations and data the board counseling firms.

#### **Work Culture - Assisting in enhanced Decision-making**

Presently any training is quick paced, regularly including cutoff times, contingent upon the association. Custodians serve a wide range of supporters and experts. In a few cases, libraries are being scaled back, yet there are incredible open doors for the data pro who is very much aware of data technologies, says John Latham of the Extraordinary Libraries Affiliation. They may not call themselves curators now. As it were, you don't need to sit in a library any more, and really, you will serve for various department.

#### **Librarian designation include:**

Information Specialist, Research Librarian, Research Specialist, Senior Research Librarian, Knowledge Specialist, Knowledge Manager, Manager of Information Services, Manager of Information Centers and many more.

#### **Value added service - Value added**

**Information:** An Entrepreneurial librarian does more than just locate information. With new technologies, "they also evaluate analyze, organize, package, and present information in a way that maximizes its usefulness.

**Assertiveness:** Many librarians are meeting many new challenges as technology changes. With the growth and expansion of the World Wide Web, users are now more than ever capable of research and information retrieval from their desktops. The

result is librarians provide instruction to colleagues such as, assisting during teaching workshops on effective research skills, how to search online databases, providing support to peer group using electronic resources and providing online reference support.

**Promoting:** Librarians are faced with the obstacle of marketing their talent. A common theme within organization is the need for management to see a Return on Investment. We must be able to demonstrate their accomplishments to management and convey what the library is doing to improve the bottom line. Another

challenge for librarians is the need to be innovative. We must be one step ahead of the times, looking for what value-added services might bring to our work environment. We must be proactive, taking information to the client before the client comes to them. This may involve online services like, new arrivals alerts, current information alerts, electronic newsletters or emails to colleagues with information tailored to their interests.

**Content Management:** Managing internal and external information is imperative, especially intellectual property. That becomes an organization's chief competitive asset. So how do you administer that information? information management is the conception that the information that exists in in the heads of employees should be tapped for utilize by the organization. Many librarians have found themselves developing these initiatives such as intranets whereby patrons share information. For example, one of the ways Hewlett-Packard has linked people with information through an internal system called Connex, a Web-based system that provides expertise profiling. It's based on people's knowledge, their professional affiliations and their interests. Not only does it come up with the person's name, it gives you their background and a profile, and you could immediately send them an email message or call them. It's the epitome of a knowledge management tool.

We should be proactive in every aspect. Many of them often ask how we can influence the management to allow us to use online public networks for library outreach. They don't observe our work culture or our reference desk encounters, so why should they be involved with the extension of those interactions? This depends upon the culture at our library, but I hope to see us evolve into more flexible organizations that authorize staff, rather than remaining dominated by

guidelines and hierarchy. We should have the freedom to act competently and responsively, and to address patron needs in a quick and suitable approach.

**Initiate change :** We can't always wait for others to do things, sometimes we have to make changes ourselves. If something is wrong, missing, or inefficient, let's not complain, but let's do something about it. To mention an example, if your collection building is scrawling in your system, apply some strategy to serve your user community with good collection, by arranging some exhibitions, displays, alert the concerned head's by sending e-mails, circulate them a new catalogs, arrange some discussion and meeting with different publishers, this will boost your system to add up some good stock in the system We should take a solutions-based approach toward problems, and not settle simply for what is offered or for what has been conventionally established.

**Thinking out of the box:** There is too much resonance in the library literature, and this includes literature and directories. In reality, we can gain knowledge a lot more from reading outside the specialized literature, particularly in the areas of management, marketing, customer relation and service marketing, information technology, and architecture. If our goal is innovation, then we need to make sure that we're working in the right direction.

**Performance Appraisal:** We need to comprehend five laws of library science as libraries are for users, and not for us. We would build a culture of appraisal that seem to be beyond user stats, circulation stats, and reference queries and focuses more upon execution and user satisfaction. We need to inspect how collected works, services, and material space are used and how far they can be used to their maximum extent, and regulate accordingly. As we march toward redefining the concept of libraries, we need to ensure that the every patron has an influence. And we need to make sure that they are not just asking us what we want to hear, but rather, are contributing toward the vision of what we can turn out to be. We do this by continuous interaction by listening, and interacting with our users, and by focusing on sturdy mprovements. We would prefer to aim for a customs of continuous progress, rather than for one of proclaimed excellence.

It would be contemptuous, it's much more difficult to alter the system or change the system. Libraries, particularly in our academics, often have a multifarious network of committees and working groups that can obstruct innovation. While it is

tempting and perhaps quicker to develop projects outside the system, it's healthier to work from within the organization. Demonstrate the entrepreneurial spirit by embracing a result oriented approach toward problems and constructing a network of experiences with colleagues. Find ways to incorporate staff, including paraprofessionals from various departments; together you can gain authentic and valuable influence. Librarians have to be change agents, knowledge managers and entrepreneurial thinkers in order to survive. Changing demographics, customers and vendors accepting technological advances and changes in the political economy (funding of libraries) are forcing libraries to fight for survival. Therefore, library management may benefit by aligning itself with business management. A librarian needs to develop an effective strategic plan (building on the library's unique strengths) and then use this plan to set direction for the days yet to come. The library operation must be regarded as a business operation.

#### **How to get things done as an entrepreneurial librarian**

For some time, librarians have to play smart role and behave more like entrepreneurs, to be seen as entrepreneurs within their larger organizations. How better to exhibit this behavior than to actively follow the principles of venture capital when seeking assistance in your initiatives.

Patrons of various interests and requirements need to be continually reminded of the value of libraries within their academics and profession and also when they are into real situation. When you seek support for new initiatives, your library or information service should be viewed in terms that management understand. By using the language of entrepreneurs, you can define your funding needs in terms of venture capital investment, putting a new perspective on the concept of the cost center or nonprofit organization. This is about building relationships and seeking professional expertise when you need it. This is also about developing service plans and seeking seed money for new initiatives.

Some questions you may ask yourself about the possibilities of seeking investment in new initiatives include:

- What are the opportunities for investment in your library?
- Do you have a particular library project in mind that requires niche or specialized expertise to sell it to your superiors?
- Do you need to bring on board influential individuals to sell your project to users?

- Do you need assistance or training in determining the value of a new service or product to your organization?

Answering these questions will help determine whether "investment leaders" in your organization will be of value to you when planning to develop major new products or services.

For example, you may wish to develop a knowledge management system for your company/organization. You will need investment in the way of money (capital) and buy-in (influence), plus expertise from key individuals in the organization. You will need to create a business plan for the project, which coincides with the initial stages of involving your venture capitalists. When developing a major initiative, that will change the library's influence within the larger organization, you will need to initially sell the plan to those with influence--your venture capitalists. Do this by developing the plan and seeking their early buy-in before taking the plan to senior management, or to those who have the authority to finance the project.

Present your proposal to senior management as a formal service plan in which you are seeking approval to develop the organization-wide initiative. Describe the new product or service, the projected demand for it, and your expertise to carry it out. Within the service you plan you will include your in-house "venture capitalists." These are the early investors, investing by providing their influential support, non-library staff resources, or financial support in the plan. By having your venture capitalists on board, you will have merged your good idea and your expertise with the expertise of these influential individuals in your organization, leading to a more positive reception

#### **A Few Questions**

When seeking your venture capitalists, you must consider their perspective in order to achieve your investment goals. Questions the venture capitalist might ask before investing include:

- Is the product or service really needed? Would it result in a significant improvement in the work of enough staff? Can it be provided at a reasonable cost to users?
- Is there a good strategy in place to achieve success? Has a good service plan been developed to implement that strategy?
- Are the people proposing this initiative capable of making it successful?

These questions may seem obvious but they are the solid basis for the development of any good

service plan. They call for you, the librarian, to do your due diligence regarding the need for the new product or service, identifying how you intend to provide the service and to whom, and determining whether you have the expertise to accomplish what you propose to do. Creating a service plan for the project is a necessity if you expect to obtain additional funding or expertise to assist you in getting it off the ground.

One significant pitfall to seeking venture capital is that it is possible to lose control of your initiative or decrease your sphere of influence. Venture capitalists are interested in good ideas and can sometimes exert undue influence once they are brought on board for early investment opportunities.

Therefore, you must ensure that you are only seeking investment and advisors when you truly need their assistance, not solely for political reasons. It is essential that you retain control over your library management, including this new service or product, while still benefiting from the investment of particular expertise or seed money.

#### The Execution

The librarian knows best, how to manage and provide information services to users over the long term. So how do you ensure that your venture capitalists won't try to control the new initiative in which you have involved them? One of the principles of venture capital demands that you must provide a planned exit for your early investors after the service/product goes live. By initiating the investment opportunity, ensure that you have devised your rules for investment, including clearly defining the benefits for the investor, and your plan for their entry and exit from your sphere of influence.

If they assist you in creating a new system, ensure that you have a clear idea of the amount of time or specific area of advice that is required. Determine and agree upon when their involvement will be completed. This is all done as part of your development of the service plan. Be clear on what your expectations are for their involvement, ensuring that you have buy-in through seeking funding and expertise solely for developing a well-planned project, not for taking control of library services. They and their staff will benefit as ongoing users of the new service once it is up and running.

With each initiative you plan, consider when you need to use venture capital principles to make the service or product a success within your organization. By seeking new investors or

champions within your organization, you will develop your internal investment opportunities and your own expert value. This involves thinking like an entrepreneur, making service plans, and selling your service case to internal investors. It also involves seeking specific assistance, whether that is through expertise or money, and devising the exit strategy for your investors. Using these principles will help you to be perceived as entrepreneurial and forward thinking by the professional leaders in your organization. It will add to your value as the information professional and library manager, bringing your initiative and service acumen to the forefront. A world-class library system simply begins with ourselves.

#### Conclusion

I for one feel that so as to propel the librarian's work environment and make it increasingly aggressive, the administrator must be progressively innovative. Along these lines, the essential walk is to build up a pioneering approach by expressly sustaining and socializing on the innovative character for progress. Regardless of the numerous difficulties confronting libraries today, the best challenge is for curators in these settings to inventively accept a pioneering point of view and effectively showcase the library inside the parent association. Using a key methodology, the test of being a business visionary curator can be adequately met and the basic job of the unique library will be immovably settled.

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**Abstract**

*E-learning implies a learning procedure, wherein an individual may use present day method, for example, web, cell phones, PC included instruments and interactive media. The organized condition offers a dynamic and incredible medium to information and data searchers with devices, for example, web search tool, entrances, subjects entryway, etc, for improving openness to potential. This paper examines the significance, attributes and innovative instruments utilized for e-learning its preferences and disservices.*

**Keywords :** DVD, Disc ROM, e-getting the hang of, Showing devices, CBT, WBT.

**Introduction**

Innovation has commanded all circles of life. It assumes a fundamental job in the development of e-learning. E-Learning is presently the worldwide situation. The Significant accomplishment of e-learning lies on basic, valuable and open innovation. Innovation is required to help all adjust e-learning movement. In web based learning condition significant accentuation ought to be on equipment, programming, organize data transmission, specialized device, and so on e-learning involves all types of electronically upheld learning and educating. The Data and correspondence frameworks, regardless of whether arranged or not, fill in as explicit media to execute the learning procedure. The term e-learning was authored in the late 90s to depict the utilization of innovation to convey learning and preparing programs web based learning, electronic adapting constant sharing and shared learning in the innovation driven instructional projects. E-learning has developed as the most significant technique for instruction and carried new chances to training strategy for all subjects including Library and Data Science. It is turning into a persuasive power in advanced education today; a power, which has some sort of essence on pretty much every grounds and in a regularly expanding number of school and college courses. It is a developing and dynamic condition, one in which smoothness and change is the standard socially, institutionally and in fact. Training and library are twin sisters. More than quite a while the training procedure has seen radical changes in giving information. During the most recent couple of years it has been seen, a practically exponential improvement and development of the digitalization and the Web, with minimal

indication of a log jam. Never again is Web get to confined to a couple of chosen training foundation, it is presently accessible to anybody in their work environment, neighborhood libraries, the web referred to and even in the data that has turns into the way in to the achievement in various different backgrounds. The latest impact of ICT in the field of instruction is e learning.

**What is E-Learning?**

E-learning, now and again named PC based preparing (CBT), web based preparing (IBT) or online preparing (WBT), incorporates all types of electronically bolstered learning and instructing, including instructive. The data and correspondence frameworks, regardless of whether organized learning or not, fill in as explicit media to execute the learning procedure.

E-learning frequently includes both out-of-study hall and in-homeroom instructive encounters by means of innovation applications and procedures, for example, Electronic learning, PC based learning, training openings and computerized coordinated effort. Content is conveyed by means of the Web, intranet/extranet, sound or video tape, satellite television, and Disc ROM. It very well may act naturally paced or educator drove and remembers media for the type of content, picture, activity, spilling video and sound. It is generally imagined that new advances can have a major effect in training. Numerous defenders of e-learning accept that everybody must be furnished with fundamental information on innovation, just as use it as a medium to arrive at a specific objective.

**Web based learning**

- Computer-Based Preparing (CBT)
- Internet-Based Preparing (IBT)
- Web-Based Preparing (WBT)

- Online assets based learning (ORBL)
- Networked cooperative learning (NCL)

E-Learning is the usage of electronic innovations to get to instructive educational program outside of a conventional homeroom. As a rule, it alludes to a course, projects or degree conveyed totally on the web. There are numerous terms used to portray discovering that is conveyed on the web, by means of the web, extending from Separation Instruction, to modernized electronic learning, web based learning, web learning and numerous others. For example e-Learning is conveyed by means of the web to some place other than the study hall where the educator is instructing. It's anything but a course conveyed by means of a DVD or Album ROM, video-tape or over a TV station. It is intelligent in that one can speak with his educators, teachers or different understudies in your group. Now and again it is conveyed live, where you can —electronically lift your hand and collaborate continuously and at times it is a talk that has been pre-recorded.

#### **E-Learning in Higher Education**

In the US, e-learning has become an overwhelming type of post-optional instruction. Enlistments for completely web based learning expanded by a normal of 12–14 percent every year between 2004–2009, contrasted and a normal of around 2 percent expansion for each year in enlistments in general. In 2006, 3.5 million understudies took an interest in on-line learning at advanced education establishments in the US. Very nearly a fourth of all understudies in post-optional training were taking completely online courses in 2008. In 2009, 44 percent of post-optional understudies in the USA were taking a few or the entirety of their courses on the web, this figure is anticipated to ascend to 81 percent by 2014. Throughout the fall 2011 term, 6.7 million understudies joined up with in any event one online course. More than 66% of boss scholarly officials accept that internet learning is basic for their organization. The Sloan report, in light of a survey of scholarly pioneers, demonstrated that understudies are as happy with on-line classes similarly as with customary ones.

Albeit an enormous extent of for-benefit advanced education foundations currently offer online classes, just about portion of private, non-benefit schools do as such. Private foundations may turn out to be increasingly associated with on-line introductions as the costs decline. Appropriately prepared staff should likewise be contracted to

work with understudies on-line. These staff individuals need to comprehend the substance zone, and furthermore be exceptionally prepared in the utilization of the PC and Web. Online instruction is quickly expanding, and online doctoral projects have even created at driving exploration colleges.

Enormously Open Online Courses (MOOCs) have essentially extended: MIT, Stanford and Princeton College offer classes to a worldwide crowd, however not for school credit.

#### **History of E-Learning**

In the mid 1960s, Stanford College brain research educators Patrick Suppes and Richard C. Atkinson explored different avenues regarding utilizing PCs to show math and perusing to small kids in schools in East Palo Alto, California. Stanford's Training System for Talented Youth is slid from those early examinations. In 1963, Bernard Luskin introduced the primary PC in a junior college for guidance, working with Stanford and others, created PC helped guidance. Luskin finished his milestone UCLA thesis working with the Rand Organization in breaking down snags to PC helped guidance in 1970. Early e-learning frameworks, in view of PC Based Getting the hang of/Preparing regularly endeavoured to repeat despotic showing styles whereby the job of the e-learning framework was thought to be for moving information, instead of frameworks grew later dependent on PC Bolstered Community oriented Learning (CSCL), which energized the common improvement of knowledge. As right on time as 1993, William D. Graziadei depicted an online PC conveyed talk, instructional exercise and appraisal venture utilizing electronic mail. By 1994, the main online secondary school had been established.

In 1997 Graziadei, W.D., et al., distributed an article entitled "Building Offbeat and Synchronous Instructing Learning Conditions: Investigating a Course/Homeroom The board Framework Arrangement". They portrayed a procedure at the State College of New York (SUNY) of assessing items and building up a general technique for innovation based course advancement and the executives in educating learning. The product(s) must be anything but difficult to utilize and look after, compact, replicable, versatile, and quickly reasonable, and they needed to have a high likelihood of accomplishment with long haul cost-adequacy. Today numerous advances can be, and are, utilized in e-learning, from web journals to community programming, portfolios, and virtual

study halls. Most eLearning circumstances use blends of these strategies.

**Contractions Like CBT (PC BASED Preparing):**

Contractions like CBT (PC Based Preparing), IBT (Web Based Preparing) or WBT (Online Preparing) have been utilized as equivalent words to e-learning. Today one can in any case discover these terms being utilized, alongside varieties of e-adapting, for example, learning, E-learning, and eLearning. WHY E-LEARNING? It gives simple to utilize and bit by bit internet preparing structures.

- It gives modern and current data.
- Users can get online instruction without moving anyplace.
- Self-coordinated and advantageous.
- It is financially savvy and less expensive than any conventional courses.
- It gives full data about complete exercises and understudies can learn subjects top to bottom.

**Types of E-learning**

e-Learning comes in numerous varieties and frequently a mix of the accompanying:

- Purely on the web - no eye to eye gatherings
- Blended Learning - blend of on the web and eye to eye
- Synch Offbeat
- Instructor-drove gathering
- Self-study
- Self-study with topic master
- Web-based
- Computer-based (Cd ROM)
- Video/sound tape

**Tools and Components :**

India assumes an indispensable job in the worldwide e-learning market. E-learning is going about as an apparatus by utilizing data innovation, empowering the client to take in whenever and from anyplace. It give the students to get data from specialists and can be conferred preparing with the utilization of Web innovative channel and systems. E-learning utilizes web to serve not only for the center instructing and for learning process. It is the assembly of learning through web. E-learning assets can be of/for:

- Self-instructional material.

- Online instructive material
- Web assets
- Multimedia assets
- CD-ROM
- Blogs
- Digital library
- Virtual library

The techniques/innovation utilized for getting to the assets can be through

- LAN, MAN, WAN, messages, visit, games, instructive liveliness,
- Simulations and HTML and so forth.

**Characteristics of E-learning**

A portion of the qualities of e-learning are:

- Any time learning office: It is really 24\*7 learning framework.
- Freedom of adapting/Anyplace learning: It permits taking in movement from either office or home or anyplace. It gives remote access office.
- Remote Student Instructor: In the e-learning condition educator and student can be away from one another yet accomplishing the shared objective of training by the methods for ICT application.
- Learner Focused: It is especially reliant on the student's very own decision; here the student has the office to pick his/her learning module.
- Lifelong Learning: The student will have the adaptability to learn and complete the program at their very own pace too. It gives long lasting figuring out how to the clients.
- Multimedia Nature: The course substance are accessible in electronic organization, for example, it very well may be content, sound or video structure.
- Learning by doing or Individual security in learning

**Different Modes of E-Learning:**

At present the online courses can be offered in following mode:

- Online mode
- E-correspondence mode, Underline mode, the students are qualified for the accompanying advantages.

- Access to virtual homeroom in the site for community learning experience by means of a large group of intuitive instruments for example talk, dialog discussion, and email.
- Semester insightful intuitive courseware Cd
- Optimal brief term contact program in every semester
- Facility top request the courseware books (discretionary)
- Facility to make an individual site.

**Advantages of E-Learning :**

There are number of advantages to e-learning. Some of them are:

**Any time.** A member can get to the learning developer whenever that is helpful - not simply during the particular 1-3-hour time frame that is set for a customary course. The scenes can be fast grabs at odd occasions or long late-night sessions. Cross-time-zone correspondence, hard to mastermind progressively, is as simple as conversing with somebody crosswise over town when utilizing the Web.

**Any place.** The members don't need to meet. That implies they can be anyplace. Global sharing is plausible. People can sign on at work, home, the library, in a network taking in focus or from their lodging and when voyaging moreover.

**Asynchronous communication.** Not at all like eye to eye or phone discussions, electronic mail doesn't expect members to react right away. Thus, communications can be progressively compact and to-the-point, exchange can remain more on-track, and individuals can get an opportunity to create their reactions. This can prompt increasingly keen and innovative discussions.

**Group cooperation.** Electronic informing makes new open doors for gatherings to cooperate, making shared electronic discussions that can be mindful and more lasting than voice discussions. Here and there helped by on-line arbitrators, these net classes can be incredible for learning and critical thinking.

**New instructive methodologies.** Numerous new choices and learning systems become financially plausible through online courses. For example, the innovation makes it doable to use staff anyplace on the planet and to assemble personnel groups that incorporate ace instructors, specialists, researchers, and experienced proficient engineers. Online courses additionally can give one of a kind chances to educators to impart developments in

their very own work to the prompt help of electronic gatherings and master personnel.

**Integration of PCs.** The online student approaches a PC, so PC applications can be utilized without barring a few members. This implies, for example, that a numerical model actualized in a spreadsheet can without much of a stretch be fused into an exercise and downloaded so all members can run, investigate, and refine the model and afterward share their discoveries and upgrades.

**Disadvantages:**

A portion of the disservices are:

- Learners required access to PC and Web.
- Training and full information about programming and equipment are required.
- Time taken to figure out how to utilize the e-apparatuses.
- Cost savvy, it is costly, as each client should have PC, web camera, and printer
- Learners required different sorts of e-apparatuses and segments.
- Learners required different sorts of e-instruments and segments.
- Maintenance additionally exorbitant.
- Lack of specialized prepared staff.
- Lack of up close and personal discussion.

**Conclusion**

It talked about the meanings of e-learning with the requirement for it. It seems to offer generous advantages to long lasting students over both proper examination and ordinary opening. The Internet has been unmistakably demonstrated to be a reasonable mode for the conveyance of online instruction. This is most likely just the start of a change in outlook. Notwithstanding, online guidance isn't out to supplant vis-à-vis guidance: it must supplement it. Albeit online guidance may not be for all understudies, it is a suitable alternative for a noteworthy section of the instruction showcase. Nature may change, the innovation may give chances to development and advancement, innovation may open new ways to give instruction in a more extensive setting, however the basics continue as before: the organization must keep on focusing on giving the most ideal training by whatever means accessible to address the issues of understudies.

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बाल साहित्य से अभिप्राय ऐसे साहित्य से है जो बाल मन में गुणों एवं मूल्यों को अंकुरित करे। बाल शिक्षा अनिवार्य एवं संचार करने तथा पशु-पक्षियों के प्रति संवेदना जगत में बाल साहित्य की भूमिका उल्लेखनीय है।

बाल साहित्य की अमर कृति "बुल्स चिल्ड्रेन एण्ड मैन" के रचयिता पॉल हजार्ड का कहना है कि "मैं ऐसी पुस्तक को पसन्द करता हूँ जो इतिहास की आत्मा के प्रति वफादार है जो बच्चों के लिए सहज और प्रत्यक्ष ज्ञान का द्वार खोल देती है जो बच्चों में महान-मानवीय संवेदनाओं की अनुभूति कराती है जो ज्ञान वर्धक और नैतिक गुणों से युक्त होती है।

बाल साहित्य की आयु वर्ग के आधार पर तीन से चौदह वर्ष तक की आयु को बचपन में परिणित किया गया है। बाल साहित्यकार का कर्तव्य है कि उन्हीं स्थितियों का वर्णन करें जिनका बालमन पर अच्छा, सही प्रभाव पड़े और उनका जीवन सही दिशा में परिवर्तित हो। बाल साहित्य का उद्देश्य केवल मनोरंजन नहीं, अपितु नई दिशा भी दे। साथ-साथ उनके उदात्त भावों का संचार कर उन्हें साहसी, वीर, देश भक्त जागरूक नागरिक बनाये। हमारा उद्देश्य रहा है कि बच्चों में साहस, वीरता, धैर्य, सूझबूझ, अनुशासन, सत्य, त्याग, स्वावलंबन, आत्मरक्षा आदि भावों, गुणों का संचार करें, यह आधुनिक समय की मांग और आवश्यकता है। यह केवल अच्छी शिक्षा एवं अच्छे बाल साहित्य से ही सम्भव है।

सिन्धी में पुस्तक प्रकाशन का आरम्भ 1853 के बाद हुआ उसके पहले मौखिक लोक साहित्य परम्परा में नानी, दादी की कहानियाँ प्रचलित थीं इन कहानियों को सिन्धी में आखाणी कहा जाता है।

देश का विभाजन सिन्धी समुदाय के लिए अविस्मरणीय पीड़ादायक घटना थी स्वतन्त्रता के लिए सिन्धी के अनेक शूरवीरों की कुर्बानी दी। अमर शहीद हेमू कालानी को फाँसी पर लटकाया गया। सिंधियों ने अपनी मातृभूमि सिंध का त्याग करके बड़ी कुर्बानी दी। अपने पूर्वजों की स्मृतियाँ, धन सम्पत्ति आदि को छोड़ भारत में रोटी कपड़े मकान के लिए पुरुषार्थ करने लगे परन्तु सिन्धी अपने संस्कारों को साथ लाए थे और नहीं भुलाया अपनी साहित्यिक पूँजी को। स्वतन्त्रता के कुछ वर्षों बाद लेखकों ने अपनी लेखनी को आगे बढ़ाया बड़ों के साहित्य के साथ बाल साहित्य की भी रचना होती रही जिसमें बाल कहानियाँ, बाल उपन्यास, बाल कविताएँ, बाल नाटक, बाल लोक साहित्य एवं अन्य प्रकार के बाल साहित्य का लेखन, प्रकाशन होता रहा।

**बाल कहानियाँ:** स्वतन्त्रता के बाद प्रथम बाल कहानी संग्रह जीवत गोगिया कृत "दादी की कहानियाँ" 1961, प्रकाशित हुआ, उसके बाद विविध लेखकों के कहानियों का प्रकाशन "नई बस्ती" 1962 गोवर्धन भारती, "इख्लाकी सबक" 1963 मेलाराम वासवाणी, "तारि भरी रात" 1967 हूंदराज बलवाणी, पपूज जो प्यारो मोती" 1970 एं ईसरदास, को स्कूटर 2010 में हूंदराज बलवाणी। "किताबी कीड़ों" 2008 जेटो लालवाणी।

स्वतन्त्रता के बाद जीवत गोगिया, हूंदराज बलवाणी, गोवर्धन भारती वासुदेव सिंधु भारती, जगदीश लच्छाणी आदि बाल कहानी लेखन में अग्रसर रहे हैं। डा. हूंदराज बलवाणी को सिन्धी बाल साहित्य का भीष्म पितामह कहा जाता है। उसने ज्यादातर सिन्धी बाल कहानियों की रचना की है।

जीवत गोगिया स्वतन्त्रता के बाद श्रेष्ठ साहित्य की रचना की। इनकी सभी कहानियाँ ढेर सारे विविध विषयों को अपने साथ रखकर बच्चों में ज्ञान के विकास के साथ मनोरंजन करती रही है। गोगिया सिन्धी के एक मात्र साहित्यकार है

जिन्होंने केवल बाल साहित्य की रचना की है। वे सिन्धी बाल कहानी विशेषज्ञ थे। पशु-पक्षी, परियाँ, चूहा व बिल्ली उनके मन पसंद पात्र थे। जीवित गोगिया की कहानियाँ विश्व बाल साहित्य कक्षा की कहानियाँ हैं। इनकी लोकप्रिय कहानी है "शेर और बकरी" लम्बी कहानी है जो नाटकीय तत्वों से भरपूर है। विक्रम एक जुल्मी राजा थे उनको प्रजा की देखभाल में कोई रूची नहीं थी केवल धन बटोरना उसके जीवन का ध्येय था प्रजा संघर्ष उतारू हो गई। यह सुनकर राजा चिंतित हुये एक दिन राजा शिकार करने घने जंगल में गया वहाँ उन्होंने नदी के एक घाट पर शेर और बकरी को एक साथ पानी पीते देखा वह आश्चर्य चकित हो गया मन में अनेक विचार, शंकाएँ, कुशकाएँ उत्पन्न हुईं, उनके जन के प्रति सोच व्यवहार में बदलाव आया। वह जुल्मी राजा से प्रजा का पालन हार, न्यायपसंद, रक्षक प्रजा सेवक बनकर प्रजातंत्र की स्थापना की।

श्री गोवर्धन भारती की श्रेष्ठतम कहानी "बजरंग बली" है। खिलौना के पात्रों राम, लक्ष्मण, हनुमान, रावण, कुम्भकरण, मेघनाद, विभिषण द्वारा बच्चों को रामायण की कथा बहुत ई रोचक, मनोरंजन शैली में प्रस्तुत की है। हनुमान की शक्ति, सतर्कता, बल आदि गुण बच्चों को शक्तिशाली ताकतवर बनने के लिए प्रेरित करते हैं।

डा. हूंदराज बलवाणी बाल साहित्यकार है जिन्होंने प्रथम "सिन्धी बाल साहित्य" शोध महानिबंध लिखकर Ph.D. की डिग्री प्राप्त की है। बलवाणी का प्रथम बाल संग्रह जादुगिरी था, यह नाम मायावी होते हुये भी लेखक ने दैनिक जीवन में घटने वाली घटनाओं को बच्चों के समक्ष संघोट एवं मनोरंजक ढंग से प्रस्तुत करने का सफल प्रयास किया है। बलवाणी के कहानी संग्रह आधुनिक परिवेश, बाल मनोविज्ञान से भरपूर है, "पपू का प्यारा मोती" में दिखाया गया है कि प्यार एक ऐसी पौष्टिक वस्तु एवं पवित्र भावना है जिसका अहसास पशुओं को भी होता है। "गरीबी की रोटी" कहानी मेहनत, परिश्रम आधारित कहानी है। "पालीशवाला" कहानी फुटपाथ पर रहने वाले एक गरीब परिश्रमशील बालक के कथानक को लेकर एक साहसिक कहानी है। डा. जेटो लालवाणी की कहानियाँ में "बिली जो सब्र" भी आधुनिक परिवेश समाज में बदलते रिश्तों तथा शहरी जीवन की कथा है। लालवाणी की कहानियाँ बच्चों के मानसिक विकास, जीवन चरित्र विकास में मदद करती है। "किताबी कीड़ों" कहानी संग्रह की कहानियाँ पढ़ाई के बोझ, ट्यूशन कुप्रथा से हटकर स्वाभिमान, बुद्धिशाली, गरीबों के मसीहा एवं उत्साही कहानियाँ हैं।

**बाल उपन्यास:** स्वतन्त्रता के बाद सिन्धी बाल उपन्यास लेखन को ज्यादा प्रोत्साहन मिला है, प्रथम बाल उपन्यास मोहन कल्पना का "स्वर्ग की खोज" 1958, सिन्धी श्रेष्ठतम लाल उपन्यासों में गिनती की जाती है। स्वर्ग की खोज एक साहसी बालक का कथानक है कल्पना लोक में जीने वाला सरगम चंचल, मस्ती से भरा बालक जिसे कल्पना करने की आदत है।

उसकी कल्पना है कि वह जादूई शक्ति से शहर में उबड़ – खाबड़ रास्तों को नया रूप, ढंग दूंगा, गरीब लोगों की टूटी – फूटी छत बनाऊंगा जो लोग गाली गलोच करते हैं उन्हें गूंगा बना दूंगा। जादू के बल पर वह प्रत्येक मानव का जीवन धारण ऊँचा बनाना चाहता है। उपन्यास मनोरंजन व रस आनन्द से भरपूर है।

हृन्दराज बलवाणी “ भुगिड़ो मंदर में ” 1970 में एक हास्य प्रधान उपन्यास है, भुगिड़ो (चना) नामक बालक अजीब इन्सान है वह दुनिया को कोई चालाकी दाँवे पेच नहीं जानता वह सरल स्वभाव व्यक्ति है मन में कोई पाप, झूठ कपट नहीं है, काम है केवल हंसना और हंसाना। आनन्द प्रमोद के खजाने से भरपूर है।

सतरामदास सायल, हिकड़ो हो राजकुमार 1968 (एक था राजकुमार)

चीन की लोक कथा आधारित उपन्यास है।

जीवत गोगिया “मिली कबो मुकाबिलो” 1990 (मिलकर करेंगे मुकाबिलो)

यह उपन्यास एकता एवं भाईचारे से ओत-प्रोत है।

हृन्दराज बलवाणी “नया निराला जंगल” 2009 में आधुनिक जंगल का विचार प्रस्तुत किया गया है। बलवाणी ने इस उपन्यास में जंगल में रहने वाले प्राणियों की समस्याओं की ओर ध्यान केन्द्रित करके एवं समस्याओं को भाईचारे व बुद्धि से सुलझाने के अनेक प्रसंग चित्रित किए हैं।

सिंधी में बच्चों के लिए अच्छे उपन्यास कम लिखे गये हैं। लोक कथाओं, जादू, तिल्सम से भरे उपन्यासों की रचना की गई है। उपन्यास उपदेशात्मक अधिक हैं।

**बाल कविता** – बाल गीत विशेषज्ञों का मानना है कि, बाल गीत का कथन बालकों के अनुभव जगत के समक्ष, प्रस्तुति का कोण आकर्षक, रोचक, आकार की दृष्टि से लघु, बाल-मनोरंजन की क्षमता के साथ लय और ताल मोहक होना चाहिये पढ़ते सुनते ही उसमें अनायास स्मरण हो जाने की संभावना हो प्रवाह युक्त गीत तुरंत लोकप्रिय हो जाते हैं आयु वर्ग के आधार पर भी बाल गीत के प्रकार हो सकते हैं। बाल गीतों में नैतिक मूल्यों के ज्यादा दर्शन होते हैं इसलिए बाल गीतों एवं अन्य बाल कृतियों को बाल उपयोगी साहित्य भी माना जाता है।

सिंधी गीतों के विषय बहुत ही विशाल हैं। बच्चों की दुनिया से सम्बंधित प्रत्येक विषय को बालगीतों में समाया गया है। सिन्धी के मूर्धन्य, महान कवियों ने भी बालक बनकर बाल कविताओं की रचना की है। प्रायः सभी कवियों ने बालकों को शिक्षा देने इर्द गिर्द की दुनिया, परिवेश, प्रकृति परिचय देना तथा सुधारवादी भावना द्वारा ज्ञान देना लक्षित किया जा सकता है। सिंधी बाल गीतों में निम्नलिखित विषय हैं।

चाँद, तारे, बादल, वर्षा, पहाड़, नदियाँ, जंगल, बाग-बगीचे, इन्द्र धनुष आदि, ममतामयी माँ, राष्ट्र प्रेम, भारत मेरा महान, पशु – पक्षी ऋतुएं, मोटर गाड़ी, रेल, आधुनिक यंत्र, टी.वी., कम्प्यूटर यंत्र मानव, मोबाइल फोन, बोलते खिलौने आदि विषयों पर रचनाएं उपलब्ध हैं। बालकों के पाठ्यक्रम से सम्बंधित कुछ विषयों सामान्यतः गिनती, भूगोल, सामान्य ज्ञान से ओत – प्रोत गीत लिखने का भी रुझान रहा है। सिन्धी बाल गीतों की श्रीमती कोशी लालवाणी ने कुछ ऑडियो एवं वीडियो टेप उपलब्ध करवाई हैं।

**प्रार्थना गीत** : तुहिजे दर थो निमां सदाई  
इल्म अकुल नेकी डे साई

सूरज चड कतियूं तारा  
तो ई जोड़िया कुदरत वारा  
सच्ची सुमत डे मूखे खालिक  
करिया वडनि जो शेवा मालिक

(ईश्वर को प्रार्थना करते हुये कहा गया है कि तुम्हारे द्वार पर सदैव नमन करूँ शिक्षा बुद्धि भलाई प्रभु मुझे दो सूर्य चन्द्र ग्रह तारे, हे प्रभु आपने निर्माण किये हैं हे प्रभु मुझे सच्ची सद् बुद्धि दे ताकि मैं बुजुर्गों की सदैव सेवा करता रहूँ।)

हास्य से भरपूर बाल गीत है।

मटके जेडो पेटु,  
मुहिंजो मटके जेडो पेटु,  
सीरो खाएं, पूरी खाएं  
वाडण भीड़ियू, तूरियू खाएं  
केकु डबल रोटी मस्काबन  
खाएं थो बिस्कीट  
मुहिंजो मटके जेडो पेट

(मेरी तौंद घड़े जितनी है यह हलवा व पूरी खाता है बैंगन भिंडी तुरई एवं केक डबल रोटी व मस्काबन खाता है बिस्कीट मेरा घड़े जितना तौंद)

श्री परसराम जियां कृत “बाग बहार” 1958 में सिंधी बाल कविताओं का एक अनोखा पुस्तक है शिशू गीत संग्रह है गीतों में धर के बूढ़ों के साथ अबोध बच्चों के भोलेपन, निष्पाप का समावेश किया गया है।

“कमल प्यासी ” की बालिक “ गुड्डे – गुड्डी ” के विवाह में आनन्द विभोर होकर कहती है

“गुड़े गुडी जी शादी थींदी  
घुंघट में शहजादी ईन्दी  
तहिंसा गड़ मां लाड़ा गायां  
आउ अमां का नढडी नाहियां”

**बाल नाटक**: नाटक सबसे अधिक सक्षम तथा सम्प्रेषण की दृष्टि से अधिक उपयोगी विद्या है यो बाल नाटक साहित्य का सृजन चुनौती भरा कार्य है क्योंकि नाटक विशेष रूप से लिखते समय रंगमंच का ज्ञान भी आवश्यक है नाटकों में लेखक को अपनी ओर से कहने का अवसर नहीं मिलता सिन्धी में बाल नाटकों की विद्या इतनी विकसित न हो पाई है और बाल रंगमंच का भी अभाव है। सिंधी में लिखे मूल बाल नाटक प्रकाशित है दीवान लीलाराम कृत “ लोभी लाखीणी ” दीवान चंदनमल कृत “ संग जो प्रसंग (संग का रंग) हृन्दराज बलवाणी कृत “ दस का नोट “1968,” शिक्षक छुट्टी पर “और” करामती मशीन”, गुलनि जहिड़ा बारिश 1969, कीरत महरचंदाणी “जमने कई शादी ” 1980, डॉ. हृन्दराज बलवाणी का “ अनमोल मोती “द्विअंकी नाटक है। विभी सदारिगाणी का” मुखिड़ियू “(कलिया) रेडियों नाटक है। एवं “मम्मी ऐसा क्यो हैं? “एक पात्री अभिनय स्वरूप कृतियों है “चोरी” फतन सुखवाणी, “माउ जो प्यार” मनोहर निहलाणी आदि।

**बाल रंगमंच** : बच्चों द्वारा नाटक करना एक शाश्वत कला है। हँसत महकते चहरे नन्हें-नन्हें बच्चे जब रंगमंच पर उछलते कूदते अपनी कला का प्रदर्शन करते हैं तभी हृदय उमंग से भर जाता है दर्शकों के मन में गुदगुदी पैदा होती है। भारत में महाराष्ट्र एवं बंगाल छोड़कर यह कला कहीं-कहीं पर विकसित है सिंधी में इस कला का अभाव रहा है क्योंकि सिंधी समुदाय को अपना राज्य न होने के कारण पूरे भारत में फैला हुआ है, बाल रंगमंच को बढ़ावा देने के लिए बाल रंगमंच संबंधी कार्य शालाओं का आयोजन करना अति आवश्यक है।

**सिन्धी रेडियो टी.वी. नाटक** : भारत भर में विविध केन्द्रों से सिंधी भाषा में रेडियों, टी.वी. कार्यक्रमों का प्रसारण होता है। आकाशवाणी के सिंधी बाल नाटक हैं-“मामे जू मुछु”, “पंखिड़ियू” “कोमी एकता”, “होली जा रंग”, “मुच्छर मामो” लेखक डा. जेठो लालवाणी एवं निर्देशन भगवान निर्दोष ने किया है। दूरदर्शन नाटकों में पंचतंत्र कृति लेखन डा. जेठो लालवाणी “पिंजरे में शीहं” पपेट नाटक श्री महीपाल कवि पपेटीयर के निर्देशन में प्रसारण हुआ है।



**जीवनी साहित्य:** जीवन जीने की कला हम बचपन से ही सीखते हैं बचपन में पड़ी व्यक्तित्व की बुनियाद भविष्य में विकासमान हाती है। बच्चों के शारीरिक विकास का जितना महत्व है उतना ही मानसिक तत्व का भी स्वस्थ विकास होना आवश्यक है। मानसिक वातावरण, शिक्षा, संस्कृति और समाज का योगदान होता है। मानसिक विकास का संबंध मानसिक शक्तियों से होता है मानसिक शक्ति से ज्ञानेन्द्रिय, मस्तिष्क का संबंध रहता है। इसलिए बच्चों के चारित्रिक एवं मानसिक विकास के लिए आदर्श बाल साहित्य लाभदायक सिद्ध होता है, विभिन्न अवस्थाओं कुमार अवस्था, बाल्यावस्था, किशोर अवस्था एवं युवावस्था को ध्यान में रखकर लिखा गया जीवन साहित्य उनके चरित्र निर्माण में विशेष भूमिका अदा करता है। गुरुजन, माता-पिता, शिक्षक आदि की बातों का विश्वास करना, आज्ञाकारी होना आदि बातें चरित्र गठन की नींव होती है। बचपन से ही अच्छी आदतों का निर्माण किया जा सकता है यह जीवनी साहित्य से संभव है। सिंधी में इतिहास, युग प्रसिद्ध वीरों की जीवनी, सिंधी के वीर जीवन चरित्र, संत पुरुषों का जीवन, वैज्ञानिकों का जीवन, शहीदों की गाथा, देश निर्माताओं की कथा, वीर नारियां, देवताओं की कहानियां, विशेष करके इष्ट देव झूलेलाल जीवन गाथा आदि जीवनी साहित्य के विषय रहे हैं।

दीपचंद बोलाणी की पुस्तक वीर बालक में भरत, लवकुश, अभिमन्यू, बादल आदि बालकों की वीर गाथाएं हैं। "माणिक मोती" में वैज्ञानिकों का जीवन चरित्र है।

**बाल निबंध:** सिंधी में शैक्षणिक उपयोगी बाल निबंधों की अनेक पुस्तकें प्रकाशित हुई हैं जिसमें सतराम दास साहिल एवं कीरत महरचंदाणी अग्रसर रहे हैं। दीपचंद बोलाणी "परिश्रम से प्यार"। यंत रेलवाणी ने "डॉ. चोइथराम गिदवाणी" भगवान निर्दोष ने उडरोलाल ऐ नेताजी, इन्द्र भोजवाणी " बचत से चैन "तेज काबिल ने" शान्ति निकेतन "बी.एच.आडवाणी विनोबा भावे, जेटो लालवाणी" वृक्ष धरती की दौलत" आदि उल्लेखनीय बाल निबंध हैं।

**बाल लोक साहित्य:** लोक साहित्य में ऐसा समाजवाद है जो "वसुधैव कुटुम्बकम्" अर्थात् सारी दुनिया एक कुटुम्ब समान है ऐसी सर्वोच्च भावना को उजागर करता है जहां जड़ चेतन, देवी देवता, मनुष्य-दानव, पशु-पक्षी, परिया, भूत-प्रेत सभी एक तल पर आ जाते हैं। सिंधी लोक साहित्य अत्यंत व्यापक है सिंधी में अन्य भारतीय भाषाओं के समान समृद्ध लोक परम्परा है।

**खेल गीत:** सिंधी बाल साहित्य में खेल गीतों की भी प्रमुखता है। " कुकडू कू " ली ली लावा, मच्छी मानी केरू खाई वियो, भज कुआ बिल्ली आई, इम्बिक - मिचक, अखिकुट, असी बेर चूडण अचु था, इटी इकर लाटू, फिर फिर सौटो आदि देसी खेल गीत हैं। आधुनिक युग में ये खेल लुप्त होने की अणी पर है।

**सिन्धी बाल पत्रकारिता:** सिन्धी बाल पत्रकारिता ने निरन्तर प्रगती की है। प्रारंभ में जहां सामग्री संकलन एवं सम्पादन पर जोर रहता था वहां अब साज - सज्जा की ओर भी भरपूर ध्यान दिया जाता है। रंगीन छपाई, विषयानुरूप आकर्षण चित्रों के माध्यम से सिन्धी पाठकों में बढ़ावा हुआ है। तो साथ साथ नये लेखक उभरकर सामने आ रहे हैं। बच्चों की पत्रिकाएं हैं - गुलिस्तान, वीर बालक, चंदामामा, टार्जन, फूलवाड़ी आदि।

**पुरस्कृत सिन्धी बाल साहित्य**

- केन्द्रीय साहित्य अकादमी नई दिल्ली
- श्री खीमन मूलाणी "उडिडु उडिडु रे पोपटड़ा " 2010
- डॉ. हून्दराज बलवाणी " नओ निरालो झंगल " 2011

एन.सी.ई.आर.टी. दिल्ली पुरस्कार

- लातियूं कविता - गोवर्धन भारती, बाग बहार
- कविता परसराम जिया। दादीअ जू आखणियू जीवनत गोगिया जोत, भारत दर्शन फलहचंद वासवाणी, शिक्षक छुट्टी पर नाटक हून्दराज बलवाणी, अमा तोखे खबर आहे - मोनोलाग वासुदेव निर्मल, आदि।
- डॉ. जगदीश लछाणी -2012
- वासदेव निर्मल -2013
- वासदेव सिन्धू भारती -2014



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### Abstract

*Making the best of a strategic window opportunity not only involves identifying promising opportunities but also having the right kind of resources to make the best of the opportunity. In addition to an analysis of external threats and opportunities in the environment, strategy development must be based on objectives, strengths and capabilities of a business. Understanding a business in depth is the goal of self-analysis. It is similar to competitor analysis but it has a greater focus on performance assessment. The analysis is based on detailed current information on sales, profits, costs, organizational structure, management style and other factors.*

### Introduction

A strategy is an arrangement that coordinates an association's significant objectives, strategies, choices and groupings of activity into a strong entirety. It can apply at all levels in an association and relate to any of the practical regions of the executives. Accordingly there might be generation, money related, promoting, work force and corporate methodologies, just to give some examples. On the off chance that we take a gander at showcasing, at that point there might be evaluating, item, advancement, conveyance, promoting research, deals, publicizing, marketing, and so on techniques. Procedure is worried about viability instead of productivity and is the way toward examining the earth and planning the fit between the association, its assets and targets and nature. The vital procedure alludes to the way where system is planned. There are a few methodologies. To start with, the discerning methodology, utilizing instruments, for example, SWOT investigation and portfolio models. Second, the adaptable methodology, which utilizes various situation arranging. The inventive methodology mirrors the utilization of creative mind in arranging. The conduct approach mirrors the impact of intensity, legislative issues and characters. Lastly, the steady approach depends on little alterations or changes to already fruitful procedures.

Marketing is tied in with fulfilling client needs and needs and over the span of doing so encouraging the accomplishment of an association's goals. By focusing on client needs and needs, associations are bound to accomplish their goals in the commercial center. Obviously, associations need to contend with one another thus likewise need to

fulfill clients' needs and needs in any event just as their rivals. Luckily, associations can do this in various ways. Rivalry includes finding an alternate method to fulfill clients from different associations in the commercial center. In the quest for this end, items and administrations should be viewed as more than physical substances—it is the advantages they offer clients that are being obtained. Rivalry includes situating items and administrations in the psyches of clients so that the items and administrations are seen to be unique in relation to each other. Promoting is about the aggressive situating of items and administrations in the psyches of the clients. It is additionally about the correspondence of messages and pictures (reflecting item and administration situating) and the methods which are utilized to pass on these messages and pictures to the clients. plan that integrates an organization's major goals, policies, decisions and sequences of action into a cohesive whole. It can apply at all levels in an organization and pertain to any of the functional areas of management. Thus there may be production, financial, marketing, personnel and corporate strategies, just to name a few. If we look specifically at marketing then there may be pricing, product, promotion, distribution, marketing research, sales, advertising, merchandising, etc. strategies. Strategy is concerned with effectiveness rather than efficiency and is the process of analysing the environment and designing the fit between the organization, its resources and objectives and the environment. The strategic process refers to the manner in which strategy is formulated. There are several approaches. First, the rational approach, making use of tools such as SWOT analysis and portfolio models. Second, the

flexible approach, which employs multiple scenario planning. The creative approach reflects the use of imagination in planning. The behavioural approach reflects the influence of power, politics and personalities. And finally, the incremental approach is based on small adjustments or changes to previously successful strategies.

Marketing is about satisfying customer wants and needs and in the course of doing so facilitating the achievement of an organization's objectives. By paying attention to customer wants and needs, organizations are more likely to achieve their objectives in the marketplace. Of course, organizations have to compete with each other and so also have to satisfy customers' wants and needs at least as well as their competitors. Fortunately, organizations can do this in different ways. Competition involves finding a different way to satisfy customers from other organizations in the market place. In the pursuit of this end, products and services need to be seen as more than physical entities—it is the benefits they offer customers that are being purchased. Competition involves positioning products and services in the minds of customers in such a way that the products and services are perceived to be different from one another. Marketing is about the competitive positioning of products and services in the minds of the customers. It is also about the communication of messages and images (reflecting product and service positioning) and the means which are used to convey these messages and images to the customers.

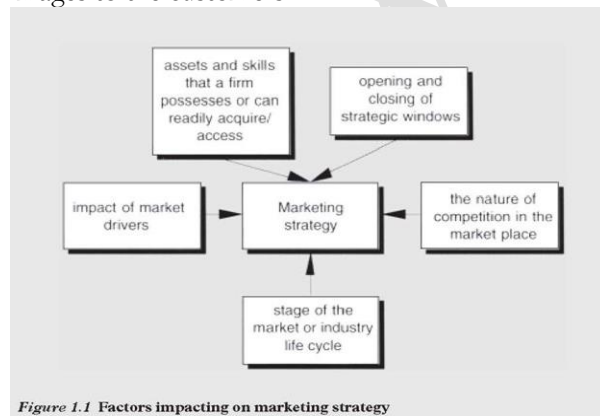


Figure 1.1 Factors impacting on marketing strategy

Marketing is also about managing relationships. In order to persuade the ultimate consumers of the products to buy, others concerned with the product have to be persuaded that what is on offer will satisfy customers' wants and needs. The chain of persuasion can stretch right back into the organization itself and involve employees of the company. This is the area where internal marketing

has come to the fore in recent years. Building relationships with The foregoing is at the heart of marketing strategy, which has to take into account the following factors: 1 the opening and closing of strategic windows 2 the impact of market drivers 3 the nature of competition in the market place 4 the stage of the market or industry life cycle. 5 the assets and skills that a firm possesses or can readily acquire/access. Cognisance of all five of these factors is essential if effective long-term marketing strategies are to be evolved which will lead to a firm securing a strategic competitive advantage in industries or product markets.

**Market Drivers: Political, Economic, Socio-Cultural And Technological (Pest)**

Powers Markets or clients are driven towards needing certain items and administrations. Political, financial, socio-social and mechanical (PEST) impacts all effect upon the idea of client needs and needs. Delineations of the effect of PEST factors on the development of PCs and on the protection business are appeared in Exhibits individually. Political variables going about as market drivers are regularly progressively hard to recognize so effectively. A genuine model, be that as it may, was the 1980s approach of the Conservative administration of the time towards home proprietorship. Specifically, the closeout of committee houses offered ascend to an interest for contract credits from individuals who may not typically think about home possession.

**Impact of Competition**

Competition is significant in affecting how effective an association's business adventure can be. It isn't just an issue of delivering a decent item or administration which matches with client needs and needs and gives consumer loyalty. Somehow, most firms can do this however some are significantly more fruitful in the commercial center than others. A firm should have the option to situate itself intensely in the brains of its clients with the goal that its items and administrations stand apart well in significant regards in relationship to contenders. Shell and Esso, for instance, both sell basically a similar fuel oils, yet both can cut out positions for themselves in the brains of their clients, so the two of them can work effectively in the commercial center. The nature and quality of contenders and how a firm maneuvers for position are key parts of promoting and business methodology. Advances and items have life cycles thus do markets and ventures. There are various stages in the existence cycle of business sectors and ventures and these have

significant implications for showcasing methodology. Besides, taken related to the number and quality of contenders that work in a market or an industry at any one time in the existence cycle,

### **Strategic Windows**

Abell (1978) presented the idea of vital windows. The primary thought behind the idea of a key window is that there are just constrained periods during which the fit between the key prerequisites of a market and the specific capabilities of a firm contending in that market is at an ideal. As a result it is suggested that interest in a product offering or a market zone is planned to correspond with periods during which a vital window is open. Correspondingly, withdrawal ought to be viewed as where something which was a solid match, is never again a solid match. The last can emerge, for instance, if changes in showcase prerequisites surpass the association's capacity to adjust to such changes. The contention set forward is that when changes in the market and the showcasing condition are gradual in nature, firms can effectively adjust to the new circumstance by altering current promoting and other utilitarian projects. Such changes can be presented through mechanical advancements, changes in client tastes, changes in legitimate guidelines, monetary and budgetary imperatives or any progressions in natural conditions. The idea of rivalry may likewise change and specifically the components which make up the five powers of Porter's (1980) rivalry model. New participants to the business may show up; substitute items may turn out to be progressively alluring suggestions to clients; the two providers and clients may discover their bartering powers reinforced; and the equalization of rivalry control between the officeholder firms in the business may change as one firm builds up an upper hand. Nonetheless, if the aggregate changes in the monetary, innovative, social, political and social conditions stay unnoticed by an organization's administrators until it is past the point where it is possible to react, the issues which they make for the firm might be overwhelmingly hard to survive (Large, 1992). Additionally, when the level of market change is of such extent that the capability of a firm to keep on contending successfully is addressed, at that point the firm might be encountering the conclusion of a significant key window. Where change, driving in the end to the conclusion of a key window, is either quick or moderate the results likely could be tragic. In the main case, the window closes before an association can react and, in the subsequent

case, it doesn't see that the window is going to close until it is past the point where it is possible to react. Passage to another market establishes a case of where the nearness of a vital window is basic to progress. For instance, in the tumble drier market during the 1970s, bigger makers postponed passage until the market was adequately huge to produce the sort of degree of profitability they requested (Proctor, 1989). Use on plant, hardware and advertising speaks to another region wherein the key window takes on significance. The inquiry with respect to whether consumption ought to be expanded, decreased or kept up at the present level relies on whether the vital window is required to stay open or to shut soon. The planning of exit from a market is additionally significant. There are times when it is conceivable and fitting to strip business which one can't work beneficially in order to benefit from the divestment. For instance, one might have the option to reinvest the returns of a stripped business in different open doors where the key window is open. In such conditions key windows are reliant. Cunard, for instance, effectively moved from being included primarily in traveler delivery to containerization—the vital windows covered. The key is by all accounts being market arranged as opposed to item situated in characterizing the business in which one is working (see Exhibit 1.3). It is essential to analyze where the firm is today, yet how well prepared it is to manage tomorrow. Specifically, the errand of anticipating non-gradual changes in the market is of basic significance. Existing firms and their rivals can at times be supplanted in a relatively short space of time by a totally different scope of contenders. Instances of this wonder have included items, for example, advanced watches, ladies' tights, adding machines, sanction air travel, office copiers and logical instruments. Firms which are careless in regards to the opening and shutting of key windows or firms which neglect to use covering vital windows to best preferred position, or firms which can't strip when a window closes.

### **Evolving Markets and Strategic Windows**

Strategic windows arise as a result of market evolution. Markets are not static unchanging entities but change substantially in nature over time. There are different ways in which a market can evolve. Four examples quoted by Abell (op. cit.) are:

- the development of new primary demand
- the emergence of new competing technologies which cannibalize existing ones

- market redefinition
- channel changes. Other sources include:
- restructuring of markets—removal of trading barriers
- creation of an internal market—the UK health service of the 1980s and 1990s
- creation of new industries and markets
- deregulation of markets
- entry of new highly competitive firms to an industry
- the changing structure of the retail trade and its impact on supplying firms
- impact of substitute products on an industry
- timing of withdrawal from a market
- managing products in times of high inflation or conditions of economic uncertainty

The evolving patterns of markets imply that the resource requirements of a firm to compete effectively in a market may change radically with time. Unfortunately the resources and key competencies of incumbent firms cannot be so easily adjusted. Strategic windows have implications for incumbent firms and for new entrants to a market. Incumbent firms have the following four options:

- Assemble resources needed to close the gap between the new critical marketing requirements and the firm's competencies.
- Shift their efforts to selected segments, where the fit between requirements and resources is still acceptable.
- Shift to a low-profile approach cutting back on all further allocation of capital and deliberately milking the business for short-run profit.
- Exit the market by liquidation or sale

Abell (op. cit.) noted that often the strategic window phenomenon is not recognized and the choices are not clearly articulated. Old approaches are continued long after the market has changed with the result that the market position is lost and financial losses accumulate. Alternatively, only lukewarm efforts are made to obtain the required resources or management thinks it can adapt where this is clearly unrealistic. The result is that firms become entrapped and are unable to move forward. They continue with lost causes in the hope that a change is around the corner. Ultimately, they fail or incur heavy losses or at the very best experience unrecoverable opportunity costs. In the case of new entrants to an industry getting the entry timing right is clearly important (note

the tumble drier example). In the case of incumbent firms, assessing the impact of new entrants on the market or industry is a major issue.

### **Opportunities and Threats Presented by the Opening and Closing of Strategic Windows**

Essentially we are looking at a multi-stage process. Organizations need to:

- Identify the opportunities and threats posed by the opening and closing of strategic windows.
- Analyse all the relevant internal and external environmental factors acting upon the firm in the context of the strategic windows.
- Determine the best strategy or set of strategies that are likely to enable the firm to take best advantage of the strategic window while it is open.
- Ensure that adequate resources are available to implement the chosen strategies.
- Implement the chosen strategy to take best advantage of the opportunities presented by the strategic window and to minimize the risks posed by the threats.

### **The Classic Approach to the Formulation of Strategy**

Building up an aggressive procedure implies building up a wide equation for how a business will contend, what its objectives ought to be and what arrangements will be expected to accomplish those objectives. Aggressive procedure is a blend of the closures or objectives for which the firm is endeavouring and the methods or strategies by which it is looking to arrive. The Wheel of Competitive Strategy (see Porter, 1980a) is a gadget for articulating the key parts of an association's focused system. At the center point of the wheel are the company's objectives—meanings of how the firm will contend; goals for gainfulness, development, piece of the overall industry, social responsiveness, and so forth. The spokes of the wheel are key working arrangements with which the firm is looking to accomplish these objectives—obtaining, R&D, back and control, product offering, target markets, promoting, deals, conveyance, fabricating, work.

**Organization's Exercises.** Like a wheel, the spokes (strategies) must transmit from and mirror the center (objectives) and the spokes must be associated with one another or the wheel won't

roll. The components that make up the wheel are appeared in Figure 1.2. An aggressive system requires the thought of issues that decide the maximum furthest reaches of what it can sensibly achieve. An association's qualities and shortcomings are reflected in its profile of advantages and abilities comparative with contenders. This profile incorporates money related assets, mechanical stance, brand recognizable proof, etc. The individual estimations of an association are reflected in the inspirations and necessities of key administrators and other

work force who actualize vital choices. Qualities and shortcomings alongside values decide from an inward perspective what aggressive system an organization can effectively embrace. An association's industry and more extensive condition decide its outer points of confinement. Cultural desires mirror the effect on the organization of such things Under each heading on the wheel a compact explanation of the key working strategies in that useful territory ought to be gotten from the

### Porter's wheel of competitive strategy

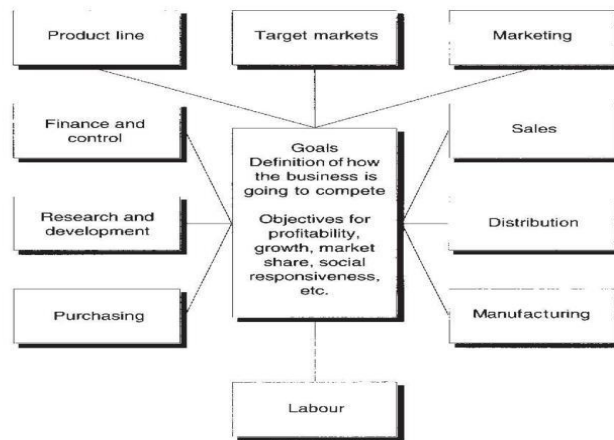


Figure 1.2 Elements of Porter's wheel of competitive strategy

as government policy, social concerns, evolving mores and many others. All of these factors must be considered before a business can develop a realistic and implementable set of goals and policies. Assessment of the appropriateness of a competitive strategy is achieved by testing the proposed goals and policies for consistency as follows:

**Internal consistency:** Are the goals mutually achievable? Do the key operating policies address the goals? Do the key operating policies reinforce each other?

**Environmental fit:** Do the goals and policies exploit industry opportunities? Do the goals and policies deal with industry threats (including competitive response) to the degree possible with available resources? Does the timing of the goals and policies reflect the ability of the environment to absorb the actions? Are the goals and policies responsive to broader societal concerns?

**Resource fit:** Do the goals and policies match the resources available to the company relative to competition? Does the timing of the goals and policies reflect

the organization's ability to change?

**Communication and implementation:** Are the goals well understood by the key implementers? Is there enough congruence between the goals and policies and the values of the key implementers to ensure commitment? Is there sufficient managerial capability to allow for effective implementation.

#### Process for Formulating A Competitive Strategy

The process consists of three steps:

**What is the business doing now? Where are we now?**

**Identification:** What is the implicit or explicit current strategy?

**Assumptions:** What assumptions about the company's relative position, strengths and weaknesses, competitors and industry trends must be made for the current strategy to be viable?

**What is happening in the environment?**

**Industry analysis:** What are the key factors influencing competitive success? What are the important industry opportunities and threats?

**Competitor analysis:** What are the capabilities and limitations of existing and potential

competitors, and what are their probable future moves?

**Societal analysis:** What important government, social and political factors will present opportunities or threats?

**Strengths and weaknesses:** Given an analysis of industry and competitors, what are the firm's strengths and weaknesses relative to present and future competition?

**What should the business be doing?**

**Tests of assumptions and strategy:** How do the assumptions embodied in the current strategy compare with the analysis indicated above? How does the strategy meet the tests indicated above?

**Strategic alternatives:** What are the strategic alternatives given the analysis above? (Is the current strategy one of these?)

**Strategic choice:** Which alternative best relates the company's situation to external opportunities and threats?

#### Strategy Identification and Selection

There are three possible broad areas for consideration. The first is the selection of product markets in which the firm will operate and the question of how much investment should be allocated to each. The second is the development of functional area strategies and the third is the determination of the bases of sustainable competitive advantage in those product markets. We will be considering these options in much greater detail later in the book. However, we will just mention them here for clarification purposes.

#### Product market investment strategies:

Numerous vital choices include items: which product offerings to proceed, which to add and which to erase. Markets should be chosen in which an upper hand will exist. It is significant in methodology improvement to have a dynamic as opposed to a static core interest. The idea of an item showcase network (Ansoff lattice—see Ansoff, 1987) is useful for distinguishing alternatives and empowering a unique viewpoint. In the item advertise grid recommended by Ansoff there are four development vectors. The first is to infiltrate existing item showcases (see part 12). A firm may endeavor to pull in clients from contenders or to build use paces of existing clients. A second development vector includes item extension while staying in existing markets. A third development vector is to apply similar items in new markets, while the fourth development vector is to enhance into new items. What's more, there is a third measurement to the grid which depends on vertical mix.

**Venture systems:** For every item showcase, various speculation choices are conceivable. The firm can diminish or control the interest in a business territory by either a draining or a holding technique. On the other hand, it can pull back totally if possibilities become ugly or if the business zone gets contrary with the general push of the firm. It can likewise contribute to enter or develop.

**Utilitarian territory Procedures:** The advancement of a business technique includes the particular of the systems in practical zones, for example, deals, brand the board, R&D, assembling and account. The co-appointment of different practical region systems with the goal that they don't work experiencing some miscommunication can be troublesome. The job of key targets is to help in that errand. The vital pushes speaking to different approaches to accomplish reasonable upper hand can be executed in an assortment of ways. Separation, for example, can be founded on item quality, item includes, advancement, administration, dispersion or even a solid brand name. Lowcost methodologies can be founded on an encounter bend which connections cost decrease to combined generation volume. Be that as it may, it can likewise be founded on elements, for example, no nonsense items or robotized generation forms

#### Product Life Cycle Stages

**The Introductory stage :** Losses or, best case scenario low benefits are experienced regularly during the early on arrange. This is on the grounds that business are low and advancement and dispersion costs are moderately high. Acquiring conveyance for an item requires significant measures of money and special expenses are most noteworthy in relationship to deals during the initial stage. Likewise, broad advancement is normally required to verify circulation. High edges can give the money to substantial limited time consumption and this thus creates high beginning costs that may demoralize quick selection of the item by certain client portions.

**Development organize:** New contenders enter the market pulled in by the possibility of huge scale creation potential and the enormous benefits to be made as the market develops in size and economies of scale come into activity. There is little change in costs and special consumption from the basic stage, however both might be somewhat decreased. There is additionally a decrease in the 'advancement to deals proportion'— that is the measure of cash spent on

advancement in connection to the measure of offers produced, since deals are extending during this stage.

**Maturity stage:** The development organize pursues on from the beginning of decrease in the pace of offers development. The last creates over-limit in the business which thusly prompts expanded challenge. It is a phase wherein benefits decrease. During the development arrange, firms execute visit cost decreases and increment publicizing and buyer advancements. Accentuation is put on item innovative work to concoct item enhancements and flanker brands. While the settled contenders progress admirably, the more fragile contenders may stop the market. Money earned by solid contenders at this stage can be placed into items that are at prior stages throughout their life cycles.

**Decline stage:** Sales of most items in the long run begin to decay for at least one of a few reasons. These incorporate mechanical advancement, moves in purchaser tastes and expanded local and remote challenge. Over-limit in the market is created together with value cutting and lower benefits. As of now a few firms may pull back from the market and those remaining diminish the quantity of items that they bring to the table, haul out of littler market portions and more fragile exchange channels, cut the advancement spending plan or lessen costs significantly further. Thought must be given to dropping items during this stage except if there are valid justifications for holding them. Frail items will in general possess an unbalanced measure of the board's time and assets. The items regularly require visit cost and stock alterations, short creation runs and costly set-up times. Besides, they may require the sort of publicizing and salesforce consideration which if it somehow managed to be spent on progressively energetic items could deliver more noteworthy productivity.

#### **The Product/Service Portfolio**

Some products or services produce considerable amounts of cash while others do not. Where considerable cash is generated, it is often more than is required for essential operational expenditure and for additional investment in facilities and staff. In other cases, however, the cash generated may be insufficient to cover these kinds of expenditure. A firm might benefit if products that are not satisfactorily contributing to profits and overheads of the firm are dropped from the product mix. However, there may well be good reasons why the products are such poor cash

generators at a particular moment in time. Indeed it may well be that some of these products will go on to be the big cash earners for a company in the future. Product portfolio models provide a means of rating products and/or services in order to assess the future probable cash contributions and future cash demands of each product or service.

#### **Strategic Market Management**

Techniques must be created and actualized as a feature of the business the board procedure. Most firms do have some type of standard repeating arranging. Nonetheless, in a period of quickly changing business conditions, for example, those being knowledgeable about the 21st century, the repeating arranging process faces numerous issues. Key market the executives is propelled by the presumption that the arranging cycle is insufficient to manage the fast pace of progress that can happen in an association's outer condition. To adapt to vital astonishments and quick creating dangers and openings, key choices should be accelerated and made outside the arranging cycle. It is helpful to make some genuine memories data framework as opposed to occasional persistent checking of the earth. Also, endeavors to create key adaptability are probably going to be useful. The last includes vital alternatives that enable speedy and suitable reactions to abrupt changes in the earth. A significant measurement to vital market the executives is to be proactive as opposed to just receptive to natural change. The firm would itself be able to achieve change in the earth. It is conceivable to have a sizeable effect on legislative strategies, client needs and innovative advancements. The objective is to create showcase driven systems that are delicate to the client.

#### **Conclusion**

We take a gander at the pragmatic parts of showcasing arranging in this paper of the book. The material in is profoundly significant to the showcasing arranging process and many, if not all, of the points which we take a gander at are remembered for the promoting plan. Thought of the item life cycle and the different portfolio models is basic when looking at the ramifications of vital windows for an association. Every one of these instruments and strategies give sensibly great pointers of when a vital window is going to close.

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*In today's monetary administrations commercial center, a money related organization exists to give a wide assortment of store, loaning and venture items to people, organizations or both. While some budgetary organizations center around giving administrations and records to the overall population, others are bound to serve just certain purchasers with progressively particular contributions. To know which budgetary establishment is generally proper for serving a particular need, it is imperative to comprehend the contrast between the sorts of organizations and the reasons they serve.*

**Keywords:** Money related Organizations, Administrations, Budgetary Specialists

Money related segment assumes a basic job in the general improvement of a nation. The most significant constituent of this area is the money related organizations, which go about as a course for the exchange of assets from net savers to net borrowers, that is, from the individuals who spend not exactly their profit to the individuals who spend more than their income. The money related organizations have generally been the significant wellspring of long haul assets for the economy. These establishments give an assortment of budgetary items and administrations to satisfy the changed needs of the business part. In addition, they give help to new endeavors, little and medium firms just as to the businesses built up in reverse regions.

#### Definition of Financial Institutions

A financial institution is an institution that provides financial services for its clients or members. Any institution that collects money and puts it into assets such as stocks, bonds, bank deposits, or loans is considered a financial Institution

There are two types of financial institutions primarily, viz.,

- Depository foundations and
- Non-depository institutions..

Depository Institutions pay you enthusiasm on your stores and utilize the stores to make credits Models:

- Banks
- Credit associations
- Trust organizations
- Mortgage advance organizations.

Non-depository institutions, then again embrace the capacity of selling money related items. At the end of the day, those legislature or private that fill in as a mediator among savers and borrowers, however don't acknowledge time stores, are known as non-vault organizations. Such

establishments finance their loaning exercises either by offering protections or protection arrangements to general society. Their liabilities (contingent upon the liquidity of the obligation) may fall under at least one cash supply definitions, or might be named close to cash. examples:

- Insurance organizations
- Pension reserves
- Brokerage firms
- Underwriting firms
- Mutual subsidize organizations
- Investment trust

Numerous money related establishments give both storehouse and non-safe administrations. Likely the most significant budgetary assistance gave by money related organizations is going about as monetary go-betweens. Most monetary organizations are exceptionally directed by government bodies. Account organizations normally appreciate high FICO scores and are thus ready to acquire at the most minimal market rates, empowering them to make credits at rates very little higher than banks. Despite the fact that their clients as a rule don't meet all requirements for bank credit, these organizations have encountered a low pace of default. Fund organizations as a rule will in general be financing cost delicate increments and diminishes in showcase loan fees influence their benefits legitimately.

#### Types of Financial Institutions

Monetary organizations can be of various sorts as per the distinction in the money related frameworks of various economies. In India, the budgetary framework incorporates the accompanying kinds of organizations, viz.

- Financial Specialists
- Commercial Banks
- Regional Provincial Banks
- Non-banking Financial Companies

- Co-operative Societies, etc

Give us a chance to take them in subtleties now:

**Financial Specialists:** Otherwise called monetary controllers, they include:

- Central Leading group of Direct Assessments (CBDT)
- Central Leading group of Extract and Customs (CBE&C)
- Reserve Bank of India (RBI)
- Securities and Trades Leading body of India (SEBI)
- Insurance Administrative and Improvement Authority (IRDA).

**Commercial Banks:** The primary business banks in India include:

- Abu Dhabi Business Bank
- Allahabad Bank
- Bank Worldwide Indonesia
- Bank of Bahrain and Kuwait BSC
- Bank of India
- Corporation Bank
- Federal Bank
- ICICI Bank
- IDBI Bank
- IndusInd Bank Restricted
- SBI Business and Worldwide Bank Ltd.
- State Bank of India
- State Bank of Hyderabad
- State Bank of Travancore
- Union Bank of India
- The Karur Vysya Bank Restricted

**Regional Provincial Banks:** The Legislature of India set up RRBs on October 2, 1975. The banks give credit to the flimsier segments of the provincial regions, especially the little and minor ranchers, horticultural workers, craftsman's and little business people.

At first, five RRBs were set up which were supported by Syndicate Bank, State Bank of India, Punjab National Bank, Joined Business Bank and Joined Bank of India. By and by the quantity of the RRBs remains at 95 (source [www.rbi.org.in](http://www.rbi.org.in)).

There are a few concessions delighted in by the RRBs by Save Bank of India, for example, lower Notes financing costs and renegotiating offices from NABARD like lower money proportion, lower statutory liquidity proportion, lower pace of enthusiasm on advances taken from supporting banks, administrative and staff help from the supporting bank and repayment of the costs on staff preparing. The RRBs are under the influence of NABARD which has the obligation of setting out the strategies for the RRBs, to regulate their

activities, give renegotiate offices, to screen their exhibition and to go to their issues.

**Non-banking Financial Companies:** Non-banking Budgetary Organizations (NBFCs) are quick rising as a significant section of Indian monetary framework. It is a heterogeneous gathering of organizations (other than business and co-employable banks) performing budgetary intermediation in an assortment of ways, such as tolerating stores, making advances and advances, renting, enlist buy, and so on. They raise assets from general society, legitimately or by implication, and loan them to extreme spenders. They advance advances to the different discount and retail dealers, little scale ventures and independently employed people. In this way, they have widened and differentiated the scope of items and administrations offered by a money related segment. The kinds of NBFCs enlisted with the RBI are:

- Equipment renting organization
- Hire-buy organization
- Loan organization
- Investment organization.

Presently, these NBFCs have been renamed into three classifications:

- Asset Account Organization (AFC)
- Investment Organization (IC) and
- Loan Organization (LC).

**Co-operative Societies, etc:** The general approach on provincial/rural credit is to give convenient and satisfactory credit to ranchers for expanding agrarian generation and profitability. It targets giving better access to institutional kudos for the little and minimal ranchers and other more fragile segments to empower them to receive present day innovation and improved farming practices has been a significant worry of the approach. The Agreeable Development has a long history in our nation and today, India's Helpful Development is the biggest on the planet with presently an aggregate of 447 helpful credit social orders. It involves the accompanying:

- The Essential Farming Co-usable Social orders
- District Focal Co-usable Banks
- State Co-usable Banks
- National Co-usable Advancement Partnership (NCDC)
- National Co-usable Association of India (NCUI)

- National Farming Co-usable Promoting Alliance of India (NAFED)
- Tribal Co-usable Showcasing Improvement Alliance of India Ltd.
- Indian Ranchers Manure Helpful Constrained (IFFCO)
- Krishak Bharati Co-usable Restricted (KRIBHCO)
- National Bank for Farming and Country Improvement (NABARD)
- National League of State Co-usable Banks Constrained (NAFSCOB)
- Gujarat Cooperatives Milk Showcasing League Ltd. (AMUL)
- National Dairy Advancement Board (NDDB).

**Credit Announcing and Obligation**

**Assortment Organizations:** However the Credit Detailing and Obligation Assortment is more in dissipated structure, it incorporates organizations like that of:

- Trustman Credit The executives Administrations
- Pankaj Saraf

**Insurance Agencies:** There is a presence of numerous insurance agencies in Indian market. The principle of them are:

- General Protection Partnership of India Ltd.
- Life Protection Partnership
- New India Confirmation Organization
- United India Insurance agency.

**Merchant Banks:** Vendor banks are foundations like: Models:

- Citibank
- Bajaj Capital Constrained
- Standard Contracted Bank
- SPA Dealer Investors Restricted

**Mutual Funds:** As indicated by Part 1, Protections and Trade Leading group of India (Shared Assets) Guidelines, December 9, 1996, a \"mutual fund\" signifies a reserve set up as a trust to fund-raise through the closeout of units to people in general or a segment of the general population under at least one plans for putting resources into protections, including currency showcase instruments. Examples:

- AIG World Gold Store
- Franklin Infotech Store
- Birla Sun Life Item Values Store
- ICICI Prudential Innovation Reserve.

**Specialized Financial Institutions:** They are government endeavors built up with a Notes view to offer budgetary just as specialized help to the Indian ventures. The rundown of specific money related organizations in India basically incorporates:

- Export-Import Bank of India
- Board for Modern and Money related Recreation
- Small Ventures Advancement Bank of India
- National Lodging Bank.

**Venture Capitalists:** Investors are the organizations that arrangement in funding. Investment (otherwise called VC or Adventure) is a kind of private value capital ordinarily gave to beginning period, high-potential, development organizations in light of a legitimate concern for creating an arrival through an inevitable acknowledgment occasion, for example, an Initial public offering or exchange closeout of the organization. Models:

- 2i Capital (India) Private Restricted
- Avon Capital Administrations Ltd
- Baring Private Value Accomplices (India) Restricted
- Canbank Investment Reserve Constrained.

**Role in Economic Development**

Budgetary organizations have been there on the planet markets for quite a while now. They have additionally critical commitments. The two principle purposes behind the presence of monetary establishments are:

- Economic development
- Financial stability.

On the off chance that we infiltrate a bit, we will find that the second explanation behind the presence of money related organizations prompts the first once more. In any case, banks offer stores that guarantee to be capital sure. On the off chance that this guarantee is to be respected, at that point there must be cutoff points to the range and nature of benefits that a bank can sensibly take on to its monetary records. All the more for the most part, budgetary organizations play out a plenty of exercises through their arrangement of liquidity, distinguishableness, instructive efficiencies and hazard pooling administrations which expand the range of dangers accessible to financial specialists. Along these lines, they energize and improve the proficiency of speculation and reserve funds in the economy. Through the arrangement of a more extensive

scope of monetary instruments, they can cultivate a hazard the board culture by drawing in clients who are not as much ready to hold up under dangers. Additionally, from the perspective on budgetary strength, in an economy wherein the establishments are relatively less created, banks will unavoidably be required to expect dangers that generally may be borne by the securities exchange, aggregate speculation plans or insurance agencies. One method for limiting money related delicacy in the creating economies is to energize a decent variety of budgetary foundations, where speculators can accept an assortment of dangers outside the financial framework itself. Without this assorted variety, there is a propensity for all dangers to be packaged inside the asset report of the financial framework, which more probable may prompt extreme money related emergencies. The money related foundations assume a significant job in supplementing the offices offered by the banks in an economy. Indeed, the presence of Banking Monetary Organizations (BFIs) and Nonbanking Budgetary Establishments (NBFIs) bolstered by effective cash and capital markets, keep the money related division finish and upgrade the general development of the economy.

Money related organizations are the key players in the improvement of the capital market in any economy. However, much after their extraordinary presentation, there for the most part stay a few areas relatively all the more testing. For them there built up an exceptional requirement for extraordinary budgetary organizations. Truth be told, the requirement for setting up such money related establishments emerged mostly in light of the accompanying causes:

- It has been hard for industry when all is said in done to secure adequate long haul assets in the capital markets. There has been an absence of budgetary organizations to supply long haul money to industry. AS we probably am aware, generally, and all the more prominently, business banks gave just momentary account. Along these lines some Unique Money related Foundations (SFIs) were built up to guarantee that industry got adequate long haul assets in the ideal areas. Furthermore, that too as per the needs decided.
- Certain explicit segments of the business confronted more noteworthy troubles as

contrasted and the others in acquiring long haul account. Whatever areas were:

- Small and medium measured associations
- Specific enterprises requiring assets for modernisation
- New concerns set up by new innovative gatherings
- Concerns engaged with advancement and new innovative improvements
- Concerns requiring extra-customarily a lot of fund for a long incubation period
- Concerns in reverse territories. One of the significant requirements for SFIs was to meet
- the long haul budgetary necessity of such associations on financial and social grounds.

By and large it very well may be said that the hole between the interest for and supply of fund by and large and mechanical money all the more explicitly, is looked to be filled through term credits being offered by different monetary foundations. What's more, this makes itself as the most significant requirement for monetary establishments.

#### **Commercial Banks**

Business bank is the term utilized for an ordinary bank to recognize it from a venture bank. This is the thing that individuals ordinarily call a "bank". The term "commercial" was utilized to recognize it from a venture bank. Since the two kinds of banks never again must be isolated organizations, some have utilized the term "commercial bank" to allude to banks which center fundamentally around organizations. In some English-speaking nations outside North America, the term "trading bank" was and is utilized to signify a business bank. During the extraordinary despondency and after the securities exchange crash of 1929, the U.S. Congress passed the Glass-Steagal Act 1930 (Khambata 1996) necessitating that business banks just take part in banking exercises (tolerating stores and making advances, just as other charge based administrations), though speculation banks were restricted to capital markets exercises. This partition is never again compulsory.

#### **Emergence of Private Sector Bank after Liberalization**

Without a sound and viable financial framework in India it can't have a solid economy. The financial arrangement of India ought in addition to the fact that hassle be free it ought to have the option to

address new difficulties presented by the innovation and some other outside and interior variables. For as long as three decades India's financial framework has a few extraordinary accomplishments shockingly. The most striking is its broad reach. It is never again limited to just metropolitans or cosmopolitans in India. Truth be told, Indian financial framework has come to even to the remote corners of the nation. This is one of the fundamental reasons of India's development procedure. Not very far in the past, a record holder needed to hang tight for quite a long time at the bank counters for getting a draft or for pulling back his very own cash. Today, he has a decision. Gone are days when the most effective bank moved cash from one branch to other in two days. The business banks in India are categorized into outside banks, private banks and the open area banks. They enjoy shifted exercises, for example, acknowledgment of stores, going about as trustees, offering credits for the various purposes and are even permitted to gather charges in the interest of the foundations and focal government.

India set out on a methodology of monetary changes in the wake of a parity of-installments emergency in 1991; a focal board of the changes was changes in the money related division, and with banks being the pillar of budgetary intermediation, the financial part. Simultaneously, changes were additionally attempted in different fragments of money related markets, to empower the financial division to play out its intermediation job in a proficient way. The push of these changes was to advance an expanded, productive and aggressive money related framework, with a definitive goal of improving the allocative effectiveness of assets, through operational adaptability, improved budgetary reasonability and institutional reinforcing. The first Private Bank in Quite a while to get an on a fundamental level endorsement from the Save Bank of India was Lodging Improvement Account Company Restricted, to set up a bank in the private area banks in India as a major aspect of the RBI's progression of the Indian Financial Industry. It was consolidated in August 1994 as HDFC Bank Constrained with enrolled office in Mumbai and started activities as Booked Business Bank in January 1995. Today there are in excess of 20 private banks working in India. The most well known of them are as

- Bank of Punjab

- Bank of Rajasthan
- Catholic Syrian Bank
- Centurion Bank
- City Union Bank
- Dhanalakshmi Bank
- Development Credit Bank
- Federal Bank
- HDFC Bank
- ICICI Bank
- IDBI Bank
- INDUSIND Bank Jammu & Kashmir Bank
- Karur Vysya Bank
- Laxmi Vilas Bank
- Nedungadi Bank
- Ratnakar Bank
- SBCI
- South Indian Bank
- United Western Bank
- UTI Bank
- Vijaya Bank

#### Financial Innovation in Commercial Banks

The term "financial innovations" alludes to the different inventive exercises in regard of vital basic leadership, framework orchestrating, institutional setting, work force getting ready, method of the board, business stream and money related items, etc, which are brought out by business banks through acquiring new advancements, applying new techniques, growing new markets and building up new associations so as to adjust to the improvement of financial matters, and which are at long last exemplified into nonstop improvement of the hazard the executives limits of banks, and the manifestations and refreshing of administration items and administration strategies offered to clients. Banerjee, Abhijit, V. also, Esther Dufflo, 2003, Bank Life partner India, Mimeo, MIT. Money related development puts the premiums of the shoppers at the center, and pursues fundamental market standards in approach. Through monetary development, business banks raise their aggressive qualities, improve their hazard the board abilities, and better fulfill the necessities of their clients and market prerequisites. Budgetary advancement is one of the most significant components of the business banks' manageable development methodology. Throughout the years, the financial division in India has seen various changes. The majority of the banks have started to adopt an inventive strategy towards managing an account with the

target of making more an incentive for clients, and thusly, the banks. A portion of the critical changes in the Indian financial division are talked about underneath:

**Innovation for Worth Creation:** The utilization of data innovation in the Indian financial part was an end product of the advancement procedure started in the nation in the mid 1990s.

**Rural India Catching Up:** With a lion's share of the Indian populace living in rustic regions, country banking structures an essential part of the Indian financial framework. Additionally, rustic financial tasks in India are fairly not the same as urban activities, because of the solid difference that exists among urban and provincial life, and the necessities of these two segments of individuals are likewise extraordinary. The business banks in India have seen the gigantic probability accessible to benefit benefits through working in the provincial divisions. This has driven the provincial India to get up to speed with the quick pace of banking in the economy.

**Banking Past Banking:** While generally, banking implied 'borrowing and lending', in the last piece of the twentieth century, the word took on an alternate importance inside and out. Banks never again confined themselves to customary financial exercises, yet investigated more up to date roads to build business and catch new markets. Indian banks couldn't be deserted. They enhanced their tasks into fields unexplored up 'til now and began wandering into fluctuated exercises previously talked about in the above segment.

**Credit/Check cards:** In India, there has been an exponential increment in credit/charge cards usage over the most recent 10 years. It is currently hard to envision existence without these electronic cards. They are a quick, advantageous and safe technique for making installments. On account of Visas, they are additionally a key channel for making present moment, unbound credits which can empower family units to smoothen their utilization after some time. The hazard and precariousness this advancement can cause, obviously, is that a few people obtain beyond what they can manage. Yet, in general, credit/charge cards are a key installment/credit advancement which has brought down exchange costs, improved asset allotment and bolstered financial development.

**Money Market Mutual Funds:** Currency advertise shared assets were a fascinating

development emerging or rather required by the roofs which governments put on bank store

#### Conclusion

The executives of Budgetary Establishments and Administrations course is proposed not just for those keen on vocations in Monetary Assistance Firms, yet additionally for the individuals who wish to expand their institutional, industry explicit information. The instructing objective is to give understudies theoretical and commonsense structures of issues facing Directors of Monetary Establishments. This course will accentuate the executives issues, for example, hazard the executives and administrative consistence, however will likewise address some open approach concerns.

This paper examines the money related foundations and markets. It clarifies the money related frameworks in India. Because of English impact before, the frameworks are comparative in numerous angles. Numerous money related organizations have tasks in the two nations. At the zenith of the structure is a focal administrative body Financial Authority of India, separately, which directs a wide assortment of establishments including business banks, dealer banks, account organizations, markdown houses, reserve funds banks, stock trades and broking firms, fortunate assets, insurance agencies, and others. These organizations take an interest in the capital and currency markets giving assets to the assembling, business, and administration areas of the economy.

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रितु

सहायक प्रोफेसर

राजनीति विभाग, अग्रवाल कॉलेज बल्लभगढ़

**सार:**

धारा 370 व 35A का जम्मू-कश्मीर के लोगों पर क्या असर पड़ा और इसका हटना सम्भव है या नहीं जनता और राजनीतिक दल क्या चाहते हैं यही जानने का प्रयास प्रस्तुत पेपर में किया गया है।

अनुच्छेद 370 पिछले कुछ दशक से एक बड़ा ही महत्वपूर्ण बहस का विषय रहा है और संविधान के इस अनुच्छेद 370 को अलगाववाद व देश की एकता व अखंडता के लिए खतरा मानते हुए इसे हटाए जाने की मांग उठती रही है। 2014 में वी द सिटीजंस एनजीओ ने अनुच्छेद 35ए को सुप्रीम कोर्ट में चुनौती दी और इसे खतम करने की मांग की। 17 जुलाई, 2017 को सुप्रीम कोर्ट ने अनुच्छेद 35ए को लेकर दायर याचिका पर सुनवाई के लिए विशेष पीठ का गठन किया था। 28 जुलाई को नई दिल्ली की एक संगोष्ठी में जम्मू-कश्मीर की मुख्यमंत्री महबूबा मुफ्ती ने कहा कि "अगर संविधान के अनुच्छेद 370 और 35ए से कोई छेड़छाड़ की गई तो कश्मीर में तिरंगा उठाने वाला कोई नहीं मिलेगा"।

भारत 15 अगस्त को आजाद हो गया था। देश की आजादी के समय भारतीय स्वतंत्रता अधिनियम 1947 द्वारा 565 के लगभग रियासते थीं। लेकिन रियासतों को भारत या पाकिस्तान में विलय करने या स्वतन्त्र रहने का अधिकार था। कुछ रियासतों को छोड़कर अन्य ने भारत के साथ विलय के लिए प्रस्ताव पर हस्ताक्षर कर दिए। लेकिन जम्मू-कश्मीर के महाराजा हरिसिंह ने फेसला नहीं लिया। लेकिन 20 अक्टूबर 1947 को पाकिस्तान समर्थित कबिलाईयों की सेना द्वारा आक्रमण करने पर और कश्मीर को बचाने के लिए भारत से मदद मांगी। मदद पाने के लिए राजा हरि सिंह ने 26 अक्टूबर 1947 को इंस्ट्रुमेंट ऑफ एक्सेशन पर हस्ताक्षर किए और गवर्नर जनरल लार्ड माउंटबेटन ने 27 अक्टूबर 1947 को इसे स्वीकार कर लिया। इसी के साथ जम्मू-कश्मीर का भारत में विलय हो गया इस विलय की शर्तों के अनुसार रक्षा, विदेशी मामलों, संचार के विषय केंद्र सरकार के पास व शेष प्रशासन राज्य के पास सुरक्षित रहे। 1949 में अनुच्छेद 370 को भारतीय संविधान में जोड़ा गया। 1951 में इसके तहत जम्मू-कश्मीर राज्य के लिए अलग संविधान सभा का गठन किया गया जिसे संविधान बनाने का कार्य सौंपा गया व इस संविधान को 26 जनवरी, 1957 को लागू कर दिया गया। धारा 370 का विरोध नेहरू के समय ही कांग्रेस में होने लगा था। संविधान निर्माता डॉ भीमराव अंबेडकर ने 370 धारा का मसौदा तैयार करने से मना कर दिया था।

भारतीय संघ में अनुच्छेद 370: दिल्ली उच्च न्यायालय ने 2017 में एक याचिका को खारिज कर दिया जिसमें कहा गया था कि अनुच्छेद 370 अस्थायी है और इसकी निरन्तरता संविधान पर धोखाधड़ी है। शीर्ष अदालत ने कुमारी विजय लक्ष्मी झा की अपील पर सुनवाई के दौरान 3 अप्रैल को कहा कि अनुच्छेद 370 अस्थायी नहीं है। विजय लक्ष्मी झा ने दिल्ली उच्च न्यायालय के 11 अप्रैल, 2017 के फैसले को खिलाफ अपील दायर की। याचिकाकर्ता ने उच्च न्यायालय में दावा किया था कि अनुच्छेद 370 एक अस्थायी प्रावधान था जो 1957 में संविधान सभा भंग होने के साथ ही खत्म हो गया। धारा 370 संविधान के भाग 21का पहला लेख है इस भाग का शीर्षक अस्थायी, सक्रमणकालीन और विशेष प्रावधान है धारा 370 को इस लिए अस्थायी माना जा सकता है कि जम्मू-कश्मीर की संविधान सभा को इसे संशोधित करने व हटाने का अधिकार है। हां अनुच्छेद 370(3)को राष्ट्रपति द्वारा निरस्त किया जा सकता है लेकिन इस के लिए जम्मू-कश्मीर की संविधान सभा से स्वीकृति लेनी होगी। अब क्योंकि यह सभा 26 जनवरी 1957 को भंग कर दी गई इसलिए इसे हटाया नहीं जा सकता है। अनुच्छेद 370 में अनुच्छेद 1 का उल्लेख है जिसमें राज्यों की सूची में जम्मू-कश्मीर का नाम भी है।

14 मई 1954 को राष्ट्रपति डॉक्टर राजेंद्र प्रसाद ने एक आदेश के जरिए भारत के संविधान में एक नया अनुच्छेद 35A, 370 अनुच्छेद में जोड़ा गया इसके तहत जम्मू-कश्मीर के लोगों को विशेष अधिकार व सुविधाएं दी गई हैं। 35A अनुच्छेद जम्मू-कश्मीर विधानसभा को यह अधिकार देता है कि वह स्थायी नागरिक की परिभाषा तय करे। अनुच्छेद 35ए के इस प्रावधान के चलते बाहर के लोगों को जम्मू-कश्मीर में जमीन खरीदने

(चल अचल संपत्ति खरीदने, सरकारी नौकरी पाने, अन्य योजनाओं का लाभ पाने पर रोक है। इस अनुच्छेद द्वारा स्थाई नागरिकों को ही विधानसभा चुनाव लड़ने या मतदान करने की अनुमति प्राप्त है। इस अनुच्छेद के द्वारा स्थाई नागरिक वे लागे माने गये जो 14 मई, 1954 को राज्य का हिस्सा थे या फिर दस वर्षों से राज्य में रह रहे थे वे कानूनी रूप से अचल संपत्ति के मालिक हैं इसके साथ उन लोगों को भी स्थाई नागरिकता देता है जो पाकिस्तान जाकर बसे और फिर लौट कर आये। राज्य का यह प्रावधान किसी गैर कश्मीरी को कश्मीर में जमीन खरीदने से रोकता है। अगर कोई जम्मू-कश्मीर की महिला किसी अन्य भारतीय राज्य के व्यक्ति से शादी कर लेती है तो वह अपने अधिकार खो देगी लेकिन वह पाकिस्तान के नागरिक से शादी कर लेती है तो उसके अधिकार बने रहते हैं उस पाकिस्तान के व्यक्ति को भी जम्मू-कश्मीर व भारत की नागरिकता मिल जाती है।

हालांकि 2002 में जम्मू-कश्मीर हाईकोर्ट ने निर्णय दिया कि शादी के बाद भी महिलाओं के अधिकार रहेंगे लेकिन उनके बच्चे इस अधिकार से वंचित रहेंगे। लेकिन तब महबूबा मुफ्ती के नेतृत्व वाली PDP सरकार ने "स्थायी निवासियों (अयोग्यता) विधेयक, 2004" विधेयक को पेश करके अदालत के फैसले को पलटने के लिए एक कानून पारित किया। न केवल मुफ्ती बल्कि उमर अब्दुल्ला की पार्टी नेशनल कांफ्रेंस ने भी इस विधेयक का समर्थन किया और इसे विधान सभा के निचले सदन में पारित करवा लिया। अब क्योंकि 35ए अनुच्छेद के अनुसार 1954 से दस वर्षों से जो जम्मू-कश्मीर में रह रहे थे उन्हें ही राज्य का स्थायी नागरिक माना गया इससे 'वो सभी जो 1947 के बाद भारत आये उन्हें भारत की नागरिकता तो मिल गई लेकिन जम्मू-कश्मीर की नहीं क्योंकि उन्हें केवल 7 वर्ष की तब तक हूए थे। इससे हजारों लोगों को नागरिकता व अन्य सुविधाओं का लाभ नहीं मिल पाया। यह उन्हें भी स्थाई नागरिक मानता है जो पाकिस्तान जाकर बसे फिर लौट आये। 35ए अनुच्छेद महिलाओं के साथ भेदभाव करता है व भारत के नागरिकों के साथ भी भेदभाव करता है। इस अनुच्छेद के लागू होने के कारण भारत के लोगों का स्थाई नागरिक प्रमाण-पत्र से वंचित होना पड़ा क्योंकि जम्मू-कश्मीर की विधानसभा दो तिहाई बहुमत के द्वारा स्थायी नागरिक की परिभाषा में फेरबदल कर सकती है। यहां के स्थायी नागरिकों को प्रमाण-पत्र दिया जाता है, जिनके आधार पर उन्हें राज्य के अधिकार मिलते हैं। 35ए के तहत बने कानूनों को भी इस आधार पर चुनौती नहीं दे सकते कि वे अन्य भारतीयों के मौलिक अधिकारों को प्रभावित करते हैं।

14 मई, 1954 को बिना संसद की मंजूरी के भारतीय संविधान में संशोधन कर कथित रूप से, सिर्फ राष्ट्रपति के एक आदेश द्वारा, अनुच्छेद 35A के नाम से एक नया अनुच्छेद जोड़ दिया गया, जो असंवैधानिक है और जिस का जन्म ही अवैध है। यह अनुच्छेद भारत के मूल संविधान में अनुच्छेद 35 के बाद नहीं मिलता है, बल्कि यह अनुच्छेद संविधान के साथ जोड़े गए एक अपेंडिक्स / परिशिष्ट में मिलता है। लोगों ने सुप्रीम कोर्ट में दाखिल याचिका में शिकायत की थी। 35ए अनुच्छेद के कारण उनके मौलिक अधिकार छीने गए हैं। 2014 में एनजीओ का कहना था इसे संविधान में अनुच्छेद 368 को विधि के अनुसार संशोधन किए बिना जोड़ा गया है न ही इसे संसद के सामने पेश किया गया है बल्कि सीधे लागू कर दिया गया।

भारतीय जनता पार्टी जिसका चुनावी मुद्दा धारा 370 को हटाने का भी रहा है। उनके अनुसार धारा 370 जम्मू-कश्मीर की सभी समस्याओं की जड़ है। अब समय आ गया है कि इसे खतम हो जाना चाहिए। वहीं महबूबा मुफ्ती व अन्य राज्य की क्षेत्रीय पार्टियां इसका विरोध कर रही हैं उन्हें लगता है कि इससे उनकी स्वायत्ता कम हो जाएगी। बाहर से लोग आने लगेंगे तो इससे उनके मुस्लिम बहुल राज्य में जनसांख्यिकी बदल जाएगी। जम्मू कश्मीर की अब तक की सरकारों ने इस अनुच्छेद का प्रयोग इस

राज्य के स्थाई निवासी कहे जाने वाले नागरिकों के हक में बहुत कम किया है, बल्कि इस अनुच्छेद का दुरुपयोग जम्मू कश्मीर राज्य को भारत से भिन्न बताने के लिए कुछ ज्यादा किया है।

अब सवाल उठता है क्या यह बदलाव करना संभव है, क्या धारा 370 व 35ए को निरस्त करना व हटाना संभव है क्योंकि जहां यहां के क्षेत्रीय नेता इसे धार्मिक रंग देकर लोगों की भावनाओं को भड़का कर अपने हितों को साधने की कोशिश में लगे हुए हैं वहां क्या भाजपा को यह सफलता मिल पायेगी। जहां इस पार्टी के राष्ट्रीय नेताओं का मानना है कि इसके हटने से राष्ट्रीय एकता को बढ़ावा मिलेगा। आतंकवाद व भ्रष्टाचार पर अंकुश लगेगा शायद कुछ हद तक बाहरी निवेश प्रयत्न व अन्य रोजगार की संभावना भी बढ़ेगी। इससे शांति व्यवस्था कायम रहेगी। 370 के हटने से एक ही राष्ट्रीय ध्वज फहराया जायेगा। दो झंडे न होंगे वहां के लोगों को दोहरी नागरिकता नहीं मिलेगी। कश्मीरियत की बजाय भारतीयता की सोच क्या बढ़ पायेगी। अगर सरकार 370 के साथ 35ए अनुच्छेद अगर हटा पाती है। अन्य राज्यों के समान ही जम्मू-कश्मीर भी अपनी संस्कृति विरासत संजोए रख सकता है।

अलगाववाद व आतंकवाद की वजह से अशांत जम्मू-कश्मीर में अगर धारा 370 हट जाये तो शायद वहां विकास की तरफ राज्य अग्रसर हो यह संभव है। एक सदभावपूर्ण माहौल में पर्यटन व दूसरे आर्थिक क्षेत्रों में निवेश होने से लोगों को रोजगार प्राप्त होगा वहीं सरकार के प्रति, लोकतंत्र के प्रति विश्वास बढ़ेगा। भेदभाव पूर्ण कानून समाप्त होंगे, सबको समान अधिकार मिलेंगे, एक आपसी विश्वासपूर्ण तनाव व डर विहिन माहौल में जहां राज्य उन्नति करेगा वहीं राष्ट्र भी तरक्की करेगा व देश की एकता अखंडता बनी रहेगी।

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**Abstract**

*Big data analytics deals with the mining of high speed and huge data streams with some challenges. The study will help perform an efficient nearest neighbor solution to classify high-speed and massive data streams using Apache Spark. A distributed metric tree designed to organize and consequently to speed up the neighbor searches. DS-RNGE algorithm is an instance selection method to find out the object in the nearest neighbor searches. Resilient distributed data set is a base to check the record in searches. Smart partitioning of the incoming data streams to parallelize the proposed algorithm using Apache Kafka which is a Spark tool to process the huge amount of data. Spark loads data into memory and query it repeatedly, making it suitable for iterative processes (e.g., machine learning algorithms). Pseudo Random mode is used to partition the data in effective manner compared to references. We use the hashing algorithm to detect the duplicate records. Our work is used sequentially for real time entities of analyzing the live streaming records in nearest neighbor searches.*

**Keyword:** *Big data, Apache Spark, Machine learning, Resilient distributed dataset, data streams, Pseudo Random mode, Hash algorithm.*

**Introduction**

**Big Data** refers to the huge amount of varied data indexed which is generated at high frequency by the industrial sector commonly named as *Internet of Things (IOT)*. IOT came in picture after fourth industrial revolution such as smart cities also, popularly called Big Data in Information and Technology sector yields large market growth and business expansion.

Big Data are speedily mounting in all science and engineering domains, including physical and biological. Big Data apprehends large-volume, complex data sets with multiple self-sufficient sources. Analyzing data that has not been carefully screened for such problems can produce misleading result. Therefore the quality of data and representation is must for analysis running.

Industrial Big Data takes a foot ahead in Business IT. When underdone data is used it's supported by artificial intelligence for decision making in order to improve customer satisfaction in terms of productivity, services, cost and profits.

The knowledge discovery during the training phase is more difficult when there is redundant and irrelevant information exist or noisy data. Data preparation and filtering step sometime takes considerable amount of processing time. There is a popular open-source platform called *Apache Spark* which is used for large-scale data processing for iterative machine learning tasks. Modern datasets are rapidly growing in size and complexity, and there is a pressing need to develop solutions to

harness this wealth of data using statistical methods. The data are collected in the form of transient data streams when the dynamic environments applications implemented in machine learning.

In many cases we do not deal with static data collections, but rather with dynamic ones. They arrive in a form of continuous batches of data, called data streams. In such scenarios we need not only to manage the volume, but also the velocity of data, constantly updating learning model and adapting it to the current state of the stream. To add a further difficulty, many modern data sources generate their outputs with very short intervals, thus leading to high-speed data streams. In this study we will mainly focus on two characteristic of the big data, i.e., volume and velocity.

The approximate nearest neighbor search algorithm of scalable version is explained and which is used to find near duplicates among over a billion images. We address the nearest neighbor problem as the first step towards scalable image processing. The further development of imbalanced learning is discussed with the addressing of challenges. The imbalanced data learning of full spectrum coverage is identified in seven research areas are: classification, regression, clustering, data streams, big data analytics and applications, e.g., in social media and computer vision.

**Big Data Analytics: High speed streaming**

Google designed MapReduce in 2003, which is considered as one of the first distributed frameworks for large-scale data processing. MapReduce allows for automatically processing data in an easy and transparent way through a cluster of computers. The user only needs to implement two operators: 1) Map and 2) Reduce.

In the Map phase, the system processes key-value pair and reads directly from a distributed file system and transforms them into another set of pairs (intermediate results). Each node is in charge of reading and transforming a set of pairs from one or more data partitions. In the Reduce phase, the key coincident pairs are sent to the same node and merged to yield the final result through a user-defined function. For further information about MapReduce and others distributed frameworks, please check. Apache Hadoop is an open-source implementation of MapReduce for reliable, scalable, and distributed computing. Despite its popularity and a number of implemented data mining algorithms, Hadoop is not suitable for many scenarios, with emphasis on those where there is a need for explicit data re-usage. For instance, online, interactive, and/or iterative computing is affected by this problem.

**Apache Spark:** Apache Spark is a distributed computing platform that became one of the most powerful engines developed for the big data scenario. According to its creators, this platform was designed to overcome the limitations of Hadoop. In fact, the Spark engine has shown to perform faster than Hadoop in many cases (up to 100× in memory). Thanks to its in-memory primitives, Spark is able to load data into memory and query it repeatedly, making it suitable for iterative processes (e.g., machine learning algorithms). In Spark, the main program or the driver controls multiple workers or slaves and collects results from them, whereas worker nodes reads data blocks (partitions) from a distributed file system, and perform some computations also saves the result to disk. Resilient distributed dataset (RDD) is the base structure in Spark, on which the distributed operations are performed. A wide variety of operations are offered by RDDs, such as: filtering, mapping, and joining large data. These operations are designed to transform datasets by locally executing tasks within the data partitions, thus maintaining the data locality. Furthermore, RDDs are a versatile tool that allows programmers to preserve intermediate results (in memory and/or disk) in several formats for reusability purposes, as well as customize the

partitioning for data placement optimization. Spark also allows us to use the RDD's API in streaming environments through the transformation of data streams into small batches. Spark Streaming's design enables the same batch code (formed by RDD transformations) to be used in streaming analytics, without a requirement for significant modifications.

**Fast nearest Neighbor Searches:** Many techniques also have been proposed to ease the k-NN search complexity. They range from metric trees (M-trees), which index data through a metric-space ordering; to locally sensitive hashing, which map (with high probability) those elements near in the space to the same bins. K K Matrix-tree can be considered as one of the most important and simplest data structure in the space indexing domain. When searching in an M-tree, the algorithm descends through the structure by choosing the nearest node in each level, discarding every node that is not within the searching distance. M-tree may "backtrack" in case that some branches of the tree have remained unpruned. It is done to assure the correctness of the query. The overlap is allowed between the nodes when the backtracking process is skipped. Spill trees allow overlapping by introducing a new variable called overlap buffer. This buffer represents the common area between two overlapping nodes and allows two nodes to have repeated examples. No backtrack is needed in these trees, however, at the cost of introducing potential redundancy. The overlap buffer is estimated by computing the distance (averaged over every instance in the training set) between every example and their nearest neighbors. In distributed version of a metric tree is presented. The author proposes to maintain one top-tree in the master node that routes the elements in the first levels. Once the elements have been mapped to the leaves a set of distributed subtrees performs searches in parallel. The idea behind is that the top-tree and the subtrees act like a complete metric tree, but in a fully distributed way. The neighbours of an instance are determined by a special proximity graph called relative neighbourhood graph by using RNGE, which is considered as most accurate method. Two points are considered as neighbours in the graph if there exists a connecting edge between them. The rule that determines this association is defined as follows: there exist an edge between two given points if there does not exist a third point that is closer to any of them than they are to each other.

After developing a graph, the algorithm clears instances those are misclassified by their neighbours.

**Data Partitioning:** In our system consists of building a distributed metric tree formed by a top-tree and a set of local trees. This distributed tree will be queried and updated during next iterations with incoming batches of data. The sampled data should be small enough to fit in a single machine and should maximize the separate between examples to avoid overlapping in the future subtrees. For each node, the algorithm identifies the nearest leaf node in the top-tree. According to the correspondence between leaf nodes and subtrees we can determine to which subtree each element will be sent. This process is performed in a Map phase. The elements are shuffled to the subtrees according to their keys. Each subtree gets a list of elements to be inserted. For each subtree all received elements are inserted to the tree in a local way. This course is carried in a Reduce phase.

**Streaming Process:** When a new batch of data arrives, we need to start the updating process with edition. This is aimed at inserting new instances, as well as removing those that became redundant over time. The algorithm computes which subtree each element falls into, following the same process described in the previous section. Once all instances are shuffled to subtrees, a local nearest neighbor search for each element is started in corresponding subtrees. The algorithm computes which subtree each element falls into, following the same process described in the previous section. Once all instances are shuffled into subtrees, a local nearest neighbor search for each element is started in corresponding subtrees. New examples can be inserted or not, whereas old examples (neighbors) can be removed or maintained.

**Data Mining:** Contemporary machine learning problems are often characterized not only by a significant volume of data, but also by its velocity. Instances may arrive continuously in a form of a potentially unbounded data stream. This poses new challenges for learning algorithms, as they must offer adaptation mechanisms for ever-growing dataset, being able to update their structure in accordance with the current state of a stream. Data streams can be processed in two different operation modes. One is Chunk (batch), where data arrive in a form of instance blocks or we collect enough instances to form one. Second is Online, where instances arrive one by one and we must process them as soon as they become available.

**Data Prediction:** For each element the algorithm searches for the nearest leaf node in the master node and shuffles the elements to the slave machines. Next, the standard M-tree search process is used to retrieve the kp-neighbors of each new element. For each group, formed by a new element and its neighbours, the algorithm predicts the element's class by applying the majority voting scheme to its neighbours. Notice that the query and the prediction are both performed in the same MapReduce phase as in the edition process.

### Problem Definition

In many cases we do not deal with static data collections, but rather with dynamic ones. They arrive in a form of continuous batches of data, known as data streams. In such scenarios, we need not only to manage the volume but also the velocity of data, thus constantly updating and adapting our learning. Further, to add difficulty, many recent data sources generate their outputs with very short intervals, thus creating the issue of high-speed data streams. However, there exist a considerable gap between contemporary processing and storage capacities, which demonstrate that our ability to capture and store data has far, outpaced our ability to process and utilize it.

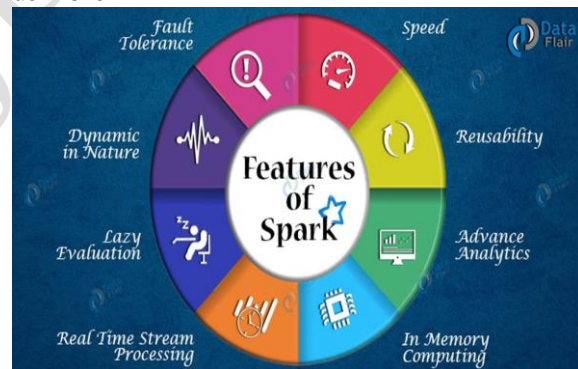


Figure 1: Apache Spark

### Conclusion

In DS-RNGE, a nearest neighbor classification solution for processing massive and high-speed data streams using Apache Spark. Up to our knowledge, DS-RNGE is the first lazy learning solution designed for large-scale, high-speed, and streaming problems. We recommended the instances by using a distributed metric tree, consisting of a top-level tree that routes the queries to the leaf nodes and a set of distributed subtrees that performs the searches in parallel. DS-RNGE includes an instance selection technique that constantly improves the performance and effectiveness of the learner by only allowing the

insertion of correct examples and removing outdated ones. As we used apache kafka for mining data, so our system is able to quickly respond to the continuous stream of data. That makes system more effective and efficient in processing in the streaming large data's.

#### Future Work

Future work will concentrate on adding a condensation technique in order to control the ever-growing size of the case base over time. By removing redundancy, the time cost derived from edition will be alleviated, while at the same time maintaining the original effectiveness. Additionally, we plan extend our approach to drifting data streams and propose time and memory efficient solutions for rebuilding the model as soon as the change occurs. We plan to tackle this challenge by extending our model with drift detection module, as well as by using instance weighting with forgetting to allow for smooth adaptation to changes. Additionally, we envision modifications of our algorithm that will make it suitable for mining massive and imbalanced data streams. We using apache kafka is very recent technology to mining streaming data's. Further we enhance our system efficient and effective using proposed technologies.

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### ਗੁਰਵਿੰਦਰ ਕੌਰ

ਪੰਜਾਬੀ ਵਿਭਾਗ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ

ਪੰਜਾਬੀ ਵਿੱਚ 1849 ਈ. ਵਿੱਚ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਸਥਾਪਿਤ ਹੋਣ ਤੋਂ ਬਾਅਦ ਈਸਾਈ ਮਿਸ਼ਨਰੀਆਂ ਦਾ ਪ੍ਰਚਾਰ ਵੱਧਣ ਲੱਗਾ। ਈਸਾਈ ਮਿਸ਼ਨਰੀਆਂ ਨੂੰ ਸਰਕਾਰ ਦੀ ਸਰਪ੍ਰਸਤੀ ਪ੍ਰਾਪਤ ਹੋਣ ਲੱਗੀ। ਅੰਗਰੇਜ਼ ਅਧਿਕਾਰੀਆਂ ਨੇ ਸਰਕਾਰੀ ਤੇ ਗੈਰ ਸਰਕਾਰੀ ਸਹਾਇਤਾ ਦਾ ਲਾਭ ਉਠਾਉਂਦੀਆਂ ਪਿੰਡਾਂ ਸ਼ਹਿਰਾਂ ਵਿੱਚ ਈਸਾਈ ਮਿਸ਼ਨ ਦੇ ਸਕੂਲ ਖੋਲਣੇ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੇ। ਸਾਰੇ ਹਿੰਦੂਆਂ ਤੇ ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਈਸਾਈ ਬਣਾਉਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਈਸਾਈ ਧਰਮ ਦੇ ਪ੍ਰਚਾਰਕ ਆਪਣੇ ਧਰਮ ਦੇ ਪ੍ਰਚਾਰ ਲਈ ਸਕੂਲਾਂ ਤੇ ਕਾਲਜਾਂ ਦੀ ਵੀ ਵਰਤੋਂ ਕਰਨ ਲੱਗੇ। ਅਜਿਹੇ ਕਾਰਨਾਂ ਕਰਕੇ ਆਮ ਲੋਕ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਤੋਂ ਦੁਖੀ ਹੋ ਗਏ।

ਉਸ ਵੇਲੇ ਦਾ ਸਮਾਜ ਪੀੜਤ ਅਵਸਥਾ ਵਿੱਚੋਂ ਲੰਘ ਰਿਹਾ ਸੀ। ਜਿੰਨ੍ਹਾਂ ਸਮਾਜਿਕ ਬੁਰਾਈਆਂ ਵਿਰੁੱਧ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਸੰਘਰਸ਼ ਕੀਤਾ ਸੀ। ਉਹ ਦੁਬਾਰਾ ਫਿਰ ਸਿਰ ਚੁੱਕ ਰਹੀਆਂ ਸਨ। ਨਿੱਤ ਨਵੇਂ ਗੁਰੂ ਸਿੱਖ ਧਰਮ ਨੂੰ ਢਾਹ ਲਾਉਣ ਤਿਆਰ ਹੋ ਰਹੇ ਸਨ। ਆਮ ਲੋਕ ਦੇਵੀ, ਦੇਵਤਿਆਂ, ਪੀਰਾਂ, ਆਦਿ ਦੇ ਚੱਕਰ ਵਿੱਚ ਫਸ ਜੀਵਨ ਦੇ ਅਸਲ ਸਿਧਾਂਤਾਂ ਨੂੰ ਭੁੱਲ ਚੁੱਕੇ ਸਨ। ਸਿੱਖਾਂ ਦੇ ਗੁਰੂਦੁਆਰੇ ਮਹੰਤਾਂ ਦੀਆਂ ਜਾਇਦਾਦਾਂ ਬਣ ਚੁੱਕੇ ਸਨ। ਔਰਤਾਂ ਨੂੰ ਜਿੱਥੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਵੱਲੋਂ ਸਲਮਾਨਜਨਕ ਸਥਾਨ ਦਿੱਤਾ ਗਿਆ ਉਹ ਵੀ ਹਕੂਮਤ ਦੇ ਜੁਲਮਾਂ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਰਹੀਆਂ ਸਨ। ਔਰਤਾਂ ਨਾਲ ਮਨੁੱਖਤਾ ਹੀਨ ਵਰਤਾਓ ਕੀਤਾ ਜਾਂਦਾ ਸੀ। ਬੇਜਾਨਾਂ ਦੀ ਤਰ੍ਹਾਂ ਵੇਚਿਆਂ ਵੀ ਜਾਂਦਾ ਸੀ। ਦਾਜ ਪ੍ਰਥਾ ਭਿਆਨਕ ਰੂਪ ਧਾਰਨ ਗਈ ਸੀ। ਨੀਵੀਂ ਜਾਤ ਦੀਆਂ ਔਰਤਾਂ ਦੀ ਹਾਲਤ ਤਾਂ ਹੋਰ ਵੀ ਬਦਤਰ ਸੀ। ਨਸ਼ਿਆਂ ਦੀ ਵਰਤੋਂ ਵੀ ਦਿਨੋ ਦਿਨ ਵਧ ਰਹੀ ਸੀ।<sup>1</sup> ਅਜਿਹੇ ਨਾਜ਼ੁਕ ਸਮੇਂ ਵਿੱਚ ਧਰਮ, ਬੋਲੀ ਤੇ ਲੋਕਾਂ ਨੂੰ ਬਚਾਉਣ ਲਈ ਬਹੁਤ ਸਾਰੀਆਂ ਧਾਰਮਿਕ ਤੇ ਸਮਾਜਿਕ ਲਹਿਰਾਂ ਪੈਦਾ ਹੋਈਆਂ ਉਨ੍ਹਾਂ ਵਿੱਚ ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਨਾਮਧਾਰੀ ਲਹਿਰ, ਬੱਬਰ ਅਕਾਲੀ ਲਹਿਰ ਆਦਿ ਦਾ ਵੱਡਾ ਯੋਗਦਾਨ ਸੀ।

ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਦੀ ਨੀਂਹ 1873 ਈ. ਵਿੱਚ ਰੱਖੀ ਗਈ। ਇਸਦਾ ਉਦੇਸ਼ ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਸੁਧਾਰ ਕਰਕੇ ਇਸਦੀ ਪਵਿੱਤਰਤਾ ਨੂੰ ਮੁੜ ਸੁਰਜੀਤ ਕਰਨਾ, ਸਿੱਖ ਧਰਮ ਤੇ ਇਤਿਹਾਸ ਸੰਬੰਧੀ ਕਿਤਾਬਾਂ ਪ੍ਰਕਾਸ਼ਿਤ ਕਰਨੀਆਂ ਸਿੱਖ ਧਰਮ ਨੂੰ ਛੱਡ ਦੇਣ ਵਾਲਿਆਂ ਨੂੰ ਧਰਮ ਵਿੱਚ ਵਾਪਿਸ ਲੈ ਕੇ ਆਉਣਾ, ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿੱਚ ਗਿਆਨ ਦਾ

ਪ੍ਰਸਾਰ ਕਰਨਾ, ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿੱਚ ਪੁਸਤਕਾਂ ਪ੍ਰਕਾਸ਼ਿਤ ਕਰਵਾਉਣੀਆਂ ਆਦਿ ਸੀ।<sup>2</sup>

ਭਾਰਤ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ 20ਵੀਂ ਸਦੀ ਨੂੰ ਜਾਗ੍ਰਿਤੀ ਕਾਲ (1901-1947 ਈ:) ਕਰਕੇ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਸਮੇਂ ਪੰਜਾਬ ਵਿੱਚ ਧਾਰਮਿਕ ਜਥੇਬੰਦੀਆਂ ਦਾ ਬੋਲਬਾਲਾ ਸੀ। ਗੁਰਦੁਆਰਾ ਸੁਧਾਰ ਲਹਿਰ, ਜੱਲ੍ਹਿਆਂ ਵਾਲੇ ਬਾਗ ਦੀ ਘਟਨਾ, ਕ੍ਰਿਤੀ ਕਿਸਾਨ ਲਹਿਰ ਆਦਿ ਇਸੇ ਸਮੇਂ ਪੈਦਾ ਹੋਈਆਂ ਲਹਿਰਾਂ ਹਨ। 29 ਮਾਰਚ 1849 ਈ: ਨੂੰ ਪੰਜਾਬ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦਾ ਹਿੱਸਾ ਬਣ ਗਿਆ। ਪੰਜਾਬੀਆਂ ਦੇ ਮਨਾਂ ਵਿੱਚ ਆਪਣਾ ਰਾਜ ਖੁਸ਼ ਜਾਣ ਕਰਕੇ ਨਿਰਾਸ਼ਾ ਭਰ ਗਈ, ਜਿਹੜੀ ਹੌਲੀ-ਹੌਲੀ ਅੰਗਰੇਜ਼ਾਂ ਵਿਰੁੱਧ ਨਫਰਤ ਦਾ ਰੂਪ ਧਾਰ ਗਈ। ਪੰਜਾਬੀਆਂ ਦੇ ਮਨਾਂ ਤੇ ਇਸ ਹਾਰ ਰੂਪੀ ਸੱਟ ਦਾ ਡੂੰਘਾ ਅਸਰ ਹੋਇਆ, 1857 ਈ: ਦੇ ਗ਼ਦਰ ਦੇ ਫੇਲ੍ਹ ਹੋਣ ਨਾਲ ਪੰਜਾਬ ਦੇ ਅਣਖੀਲੇ ਲੋਕਾਂ ਵਿੱਚ ਅੰਗਰੇਜ਼ੀ ਹਕੂਮਤ ਵਿਰੁੱਧ ਗੁੱਸੇ ਤੇ ਬਦਲੇ ਦੀ ਭਾਵਨਾ ਹੋਰ ਤੇਜ਼ ਹੋ ਗਈ। ਇਸ ਸਮੇਂ ਭਾਰਤ ਦੇ ਰਾਜਨੀਤਿਕ ਹਾਲਾਤ ਖ਼ਰਾਬ ਹੋਣ ਦੇ ਨਾਲ-ਨਾਲ ਆਰਥਿਕ ਹਾਲਾਤ ਵੀ ਪੂਰੀ ਤਰ੍ਹਾਂ ਡਾਵਾਡੋਲ ਹੋ ਚੁੱਕੇ ਸਨ। ਇਸਦੀ ਵਾਂਗਡੋਰ ਈਸਟ ਇੰਡੀਆ ਕੰਪਨੀ ਦੇ ਹੱਥੋਂ ਨਿਕਲ ਕੇ ਅੰਗਰੇਜ਼ਾ ਦੇ ਹੱਥ ਚਲੀ ਗਈ, ਕੰਪਨੀ ਦੇ ਰਾਜਸੀ ਤੌਰ ਤੇ ਪੰਜਾਬੀਆਂ ਦਾ ਰਾਜ ਹੜੱਪ ਜਾਣ ਤੋਂ ਬਾਅਦ ਮੌਜੂਦਾ ਹਕੂਮਤ ਵੱਲੋਂ ਲੋਕਾਂ ਨੂੰ ਧਾਰਮਿਕ ਪੱਖੋਂ ਵੀ ਖੇਖਲਾ ਕਰਨ ਦੇ ਮਨਸੂਬੇ ਘੜੇ ਜਾਣ ਲੱਗੇ। ਹਰ ਵਾਜਬ ਤੇ ਗੈਰਵਾਜਬ ਢੰਗ ਨਾਲ ਹਿੰਦੂਆਂ, ਸਿੱਖਾਂ ਤੇ ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਈਸਾਈ ਬਣਾਇਆ ਜਾਣਾ ਸ਼ੁਰੂ ਹੋਇਆ। 19ਵੀਂ ਸਦੀ ਦੇ ਪਿਛਲੇ ਅੱਧ ਤੇ 20 ਵੀਂ ਸਦੀ ਦੇ ਮੁੱਢਲੇ ਦਹਾਕਿਆਂ ਵਿੱਚ ਪੰਜਾਬੀ ਕਵਿਤਾ ਤੇ ਰੁਮਾਂਸ ਦਾ ਵਧੇਰੇ ਪ੍ਰਭਾਵ ਸੀ। ਹੌਲੀ-ਹੌਲੀ ਪੰਜਾਬੀ ਕਵੀ ਆਪਣੇ ਪ੍ਰਾਚੀਨ ਧਰਮ, ਇਤਿਹਾਸ ਤੇ ਵਿਰਸੇ ਨਾਲ ਸੰਬੰਧਿਤ ਰਚਨਾਵਾਂ ਲਿਖਣ ਵੱਲ ਰੁਚਿਤ ਹੋਣ ਲੱਗੇ। ਹਿੰਦੂ, ਸਿੱਖਾਂ ਤੇ ਮੁਸਲਮਾਨ ਕਵੀਆਂ ਨੇ ਆਪਣੇ ਇਤਿਹਾਸ ਤੇ ਵਿਰਸੇ ਵਿੱਚੋਂ ਨਾਇਕ-ਨਾਇਕਾਵਾਂ ਲੈ ਕੇ ਕਾਵਿ-ਰਚਨਾਵਾਂ ਲਿਖੀਆਂ, 19 ਵੀਂ ਸਦੀ ਦੇ ਦੂਜੇ ਅੱਧ ਤੱਕ ਕਿੱਸਾ-ਕਾਵਿ ਪੂਰੇ ਜੋਬਨ ਤੇ ਰਿਹਾ। ਇਸੇ ਸਮੇਂ ਹੀ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੇ ਵੀ ਅੰਗਰੇਜ਼ੀ ਲੈਣੀ ਸ਼ੁਰੂ ਕੀਤੀ, ਤੇ ਦਫ਼ਤਰੀ ਭਾਸ਼ਾ ਬਣ ਕੇ ਵਿਕਾਸ ਦੀ ਲੀਹ ਵੱਲ ਤੁਰਨੀ ਸ਼ੁਰੂ ਹੋਈ। ਧਾਰਮਿਕ ਤੇ ਵਿਦਿਅਕ ਲਹਿਰਾਂ ਦੇ ਆਗੂਆਂ ਨੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ

ਆਮ ਲੋਕਾਂ ਵਿੱਚ ਹਰਮਨ ਪਿਆਰੀ ਬਣਾਉਣ ਲਈ ਯਤਨ ਕੀਤੇ। ਇਨ੍ਹਾਂ ਆਗੂਆਂ ਵਿੱਚ ਗਿਆਨੀ ਦਿੱਤ ਸਿੰਘ, ਪ੍ਰੋਫੈਸਰ ਗੁਰਮੁਖ ਸਿੰਘ, ਭਾਈ ਬਿਹਾਰੀ ਲਾਲ ਪੁਰੀ ਆਦਿ ਦੇ ਨਾਂ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਵਰਣਨਯੋਗ ਹਨ। 1860 ਈ: ਵਿੱਚ ਪੰਜਾਬ ਸਰਕਾਰ ਵੱਲੋਂ ਬੋਲੀ ਤੇ ਸਿੱਖਿਆ ਦੇ ਖੇਤਰ ਵਿੱਚ ਸ਼ਲਾਘਾਯੋਗ ਯਤਨ ਆਰੰਭ ਕੀਤੇ। ਪੰਜਾਬ ਟੈਕਸਟ ਬੁਕ ਕਮੇਟੀ ਵੱਲੋਂ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿੱਚ ਪਾਠ-ਪੁਸਤਕਾਂ ਤਿਆਰ ਕਰਵਾਈਆਂ ਗਈਆਂ। ਇਸ ਸਮੇਂ ਹੀ ਪ੍ਰੀਤ-ਕਹਾਣੀਆਂ(ਹੀਰ ਰਾਂਝਾ, ਸੱਸੀ ਪੰਨੂ, ਸੋਹਣੀ ਮਹੀਵਾਲ ਆਦਿ) ਤੋਂ ਬਿਨਾਂ ਧਾਰਮਿਕ ਕਿੱਸਿਆਂ ਵਿੱਚ ਇਤਿਹਾਸਕ ਪਾਤਰਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਹੋਈ। ਇਸ ਸਮੇਂ ਪੰਜਾਬ ਵਿੱਚ ਉਦਾਸੀਏ, ਨਿਰਮਲੇ ਆਦਿ ਸਾਧੂ ਸੰਤਾਂ ਦਾ ਪ੍ਰਭਾਵ ਸੀ। ਉਹ ਆਪਣੇ ਡੇਰਿਆਂ ਵਿੱਚ ਬੈਠੇ ਧਰਮ, ਨੀਤੀ ਤੇ ਸਦਾਚਾਰੀ ਲਿਖਦੇ ਰਹਿੰਦੇ ਸਨ। ਇਨ੍ਹਾਂ ਬਾਰੇ ਡਾ: ਮੋਹਨ ਸਿੰਘ ਦੀਵਾਨਾ ਲਿਖਦੇ ਹਨ "ਇਹ ਕੇਵਲ ਕਿੱਸੇ ਹੀ ਨਹੀਂ, ਸਿਮਰਤੀ (ਯਾਦ) ਦੇ ਉਹ ਖਜਾਨੇ, ਭਰਪੂਰ ਤੇ ਅਤੁੱਟ ਹਨ ਜਿਹਨਾਂ ਵਿੱਚ ਜਾਤ ਤੇ ਨਸਲ ਦਾ ਸਾਰਾ ਗੌਰਵ, ਧਰਮ ਦੀ ਸਾਰੀ ਸਿੱਖਿਆ, ਜੀਵਨ ਤਜਰਬਿਆਂ ਦਾ ਪੂਰਨ ਨਿਚੋੜ, ਹਿੰਦੂ ਸਭਿਅਤਾ ਤੇ ਇਤਿਹਾਸ ਦਾ ਜਨਤਾ ਦੇ ਪ੍ਰਯੋਗ ਵਾਸਤੇ ਕੁਲ ਜ਼ਰੂਰੀ ਹਿੱਸਾ ਜਮਾਂ ਤੇ ਮਹਿਫੂਜ਼, ਸੁਰਖਸ਼ਿਤ ਹੈ।"<sup>3</sup>

19ਵੀਂ: ਸਦੀ ਦੇ ਦੂਜੇ ਅੱਧ ਦਾ ਸਮਾਂ ਪੰਜਾਬ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਹੈ। ਇਸ ਸਮੇਂ ਪੰਜਾਬ ਵਿੱਚ ਰਾਜਨੀਤਿਕ, ਸਮਾਜਿਕ, ਧਾਰਮਿਕ ਤੇ ਵਿਦਿਅਕ ਖੇਤਰ ਨਾਲ ਸੰਬੰਧਿਤ ਅਨੇਕਾਂ ਸੁਧਾਰਵਾਦੀ ਲਹਿਰਾਂ ਪੈਦਾ ਹੋਈਆਂ। ਇਨ੍ਹਾਂ ਸੁਧਾਰਵਾਦੀ ਲਹਿਰਾਂ ਨੇ ਪੰਜਾਬੀ ਜੀਵਨ ਵਿੱਚ ਨਵੀਂ ਜਾਗ੍ਰਿਤੀ ਪੈਦਾ ਕੀਤੀ। ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦੇ ਆਉਣ ਨਾਲ ਈਸਾਈ ਧਰਮ ਦੇ ਆਗੂਆਂ ਨੂੰ ਆਪਣੇ ਧਰਮ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨ ਦਾ ਮੌਕਾ ਮਿਲ ਗਿਆ, ਕਿਉਂਕਿ ਭਾਰਤੀ ਲੋਕ ਆਪਣੇ ਧਰਮ ਵਿੱਚ ਅਥਾਹ ਸ਼ਰਧਾ ਰੱਖਦੇ ਹਨ ਤੇ ਜੀਵਨ ਮਕਸਦ ਇਸੇ ਵਿੱਚੋਂ ਹੀ ਸੰਪੂਰਨ ਹੋਣਾ ਖਿਆਲ ਕਰਦੇ ਹਨ। ਮੌਜੂਦਾ ਹਕੂਮਤ ਪ੍ਰਤੀ ਲੋਕਾਂ ਦੀ ਨਰਾਜ਼ਗੀ ਤੇ ਸਹਿਮਤੀ ਦੋਵੇਂ ਪੱਖ ਹੀ ਧਰਮ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦੇ ਹਨ। ਇਸੇ ਕਰਕੇ ਧਰਮ ਪਰਿਵਰਤਨ ਨੂੰ ਅੰਗਰੇਜ਼ਾ ਨੇ ਹਥਿਆਰ ਵਜੋਂ ਵਰਤਿਆ। ਈਸਾਈ ਮਿਸ਼ਨਰੀਆਂ ਨੇ ਇਸ ਮਕਸਦ ਨੂੰ ਲੈ ਕੇ ਹਰ ਸੰਭਵ ਯਤਨ ਸ਼ੁਰੂ ਕੀਤੇ। ਈਸਾਈ ਧਰਮ ਮੌਜੂਦਾ ਹਕੂਮਤ ਦਾ ਧਰਮ ਹੋਣ ਕਰਕੇ ਈਸਾਈ ਮਿਸ਼ਨਰੀਆਂ ਨੇ ਡਰਾ-ਧਮਕਾ ਕੇ ਤੇ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਲਾਲਚ ਦੇ ਕੇ ਜਾਂ ਜਬਰਦਸਤੀ ਵੀ ਲੋਕਾਂ ਨੂੰ ਈਸਾਈ ਧਰਮ ਗ੍ਰਹਿਣ ਕਰਨ ਲਈ ਮਜ਼ਬੂਰ ਕੀਤਾ ਗਿਆ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਸਮਾਜਿਕ ਤੌਰ ਤੇ ਆਮ ਲੋਕਾਂ ਦੀ ਸਹਿਮਤੀ ਹਾਸਿਲ ਕਰਨ ਲਈ ਬਹੁਤ

ਸਾਰੇ ਲੋਕ-ਭਲਾਈ ਦੇ ਕੰਮ ਜਿਵੇਂ ਵਿਦਿਆ ਦੇ ਪ੍ਰਚਾਰ ਤੇ ਪ੍ਰਸਾਰ ਲਈ ਸਕੂਲ, ਕਾਲਜ ਖੋਲ੍ਹੇ ਗਏ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਅਨਾਥ ਆਸ਼ਰਮ, ਕੇਹੜੀਆਂ ਲਈ ਆਸ਼ਰਮ ਤੇ ਕਾਲ ਪੀੜਤਾਂ ਲਈ ਮੁਫਤ ਰਾਸ਼ਨ ਡਿਪੂ ਖੋਲ੍ਹੇ ਗਏ। ਛੂਤ ਦੀਆਂ ਬੀਮਾਰੀਆਂ ਦੇ ਇਲਾਜ ਲਈ ਸਰਕਾਰੀ ਸਹਾਇਤਾ ਪ੍ਰਦਾਨ ਕੀਤੀ ਗਈ। ਆਮ ਗਰੀਬ ਲੋਕ ਅਜਿਹੇ ਲੋਕ-ਭਲਾਈ ਦੇ ਕਾਰਜਾਂ ਤੋਂ ਸਿੱਧੇ ਤੌਰ ਤੇ ਪ੍ਰਭਾਵਿਤ ਹੋਏ ਤੇ ਬਿਨਾਂ ਕਿਸੇ ਇਨਕਾਰ ਦੇ ਈਸਾਈ ਧਰਮ ਸਵੀਕਾਰ ਕਰਨ ਲੱਗੇ। ਪੰਡਿਤ ਜਵਾਹਰ ਲਾਲ ਨੇ ਈਸਾਈ ਪ੍ਰਚਾਰਕਾਂ ਦੇ ਪ੍ਰਭਾਵ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਦਿਆਂ ਕਿਹਾ ਹੈ "ਈਸਾਈ ਧਰਮ, ਹਾਕਮ ਸ਼੍ਰੇਣੀ ਦਾ ਧਰਮ ਹੋਣ ਕਰਕੇ ਦੱਬੀ -ਕਸੀ ਜਨਤਾ ਲਈ ਕਈ ਖੁਲ੍ਹਾਂ ਪ੍ਰਦਾਨ ਕਰਦਾ ਸੀ। ਨੀਵੀਆਂ ਜਾਤੀਆਂ ਜਿਨ੍ਹਾਂ ਨੂੰ ਹਿੰਦੂ ਕੱਟੜਵਾਦੀ ਖੁਲ੍ਹ ਕੇ ਸਾਹ ਵੀ ਨਹੀਂ ਸੀ ਲੈਣ ਦਿੰਦਾ, ਈਸਾਈ ਧਰਮ ਵਿੱਚ ਉੱਚਤਾ ਤੇ ਬਰਾਬਰੀ ਦਾ ਅਹਿਸਾਸ ਅਨੁਭਵ ਕਰਦਿਆਂ ਕਈ ਉੱਚੀਆਂ ਜਾਤੀਆਂ ਵਾਲੇ ਨਿੱਜੀ ਹਿੱਤਾਂ ਲਈ ਈਸਾਈ ਧਰਮ ਗ੍ਰਹਿਣ ਕਰਨ ਲੱਗ ਪਏ।"<sup>4</sup>

ਦੂਜੇ ਪਾਸੇ ਈਸਾਈ ਮਿਸ਼ਨਰੀਆਂ ਦੀਆਂ ਉਪਰੋਕਤ ਗਤੀਵਿਧੀਆਂ ਤੋਂ ਧਾਰਮਿਕ ਆਗੂ ਚੌਕਸ ਹੋ ਗਏ। ਆਪਣੇ ਧਰਮਾਂ ਦੀ ਹੋਂਦ ਨੂੰ ਲੈ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਮਨ ਵਿੱਚ ਡਰ ਪੈਦਾ ਹੋ ਗਿਆ। ਇਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਧਰਮ ਦੀ ਰਾਖੀ ਲਈ ਆਪਣੇ ਧਾਰਮਿਕ ਅਨੁਯਾਈਆਂ ਨੂੰ ਧਾਰਮਿਕ ਤੌਰ ਤੇ ਤਾਕਤਵਰ ਬਣਾਉਣ ਤੇ ਈਸਾਈ ਧਰਮ ਦੇ ਵਿਰੋਧ ਵਿੱਚ ਖੜਾ ਕਰਨ ਦੇ ਸਾਰਥਕ ਯਤਨ ਆਰੰਭ ਕੀਤੇ। ਸਿੱਟੇ ਵਜੋਂ ਈਸਾਈ ਧਰਮ ਦੇ ਪ੍ਰਚਾਰ ਦੇ ਵਿਰੋਧ ਵਿੱਚ ਵੱਖ-ਵੱਖ ਧਾਰਮਿਕ ਲਹਿਰਾਂ ਪੈਦਾ ਹੋਈਆਂ। ਪੰਜਾਬੀ ਸਮਾਜ ਵਿੱਚ ਪਹਿਲੀ ਵਾਰ ਰਾਸ਼ਟਰਵਾਦੀ ਭਾਵਨਾ ਪੈਦਾ ਹੋਈ। ਆਮ ਲੋਕ ਧਰਮਾਂ, ਜਾਤਾਂ ਤੇ ਅਮੀਰ ਗਰੀਬ ਦੀ ਭਾਵਨਾ ਤੋਂ ਉਪਰ ਉਠ ਕੇ ਏਕਤਾ ਦੇ ਝੰਡੇ ਖੱਲੇ ਇਕੱਠੇ ਹੋਣੇ ਸ਼ੁਰੂ ਹੋਏ। ਇਹ ਭਾਵਨਾ ਮੁਜ਼ਾਹਰਿਆ ਦੀ ਲਹਿਰ, ਗ਼ਦਰ ਲਹਿਰ, ਜਲ੍ਹਿਆਂ ਵਾਲੇ ਬਾਗ ਦੇ ਸਾਕੇ ਤੇ ਅਕਾਲੀ ਲਹਿਰ ਆਦਿ ਦੇ ਰੂਪ ਵਿੱਚ ਸਾਹਮਣੇ ਆਈ, ਇਨ੍ਹਾਂ ਲਹਿਰਾਂ ਵਿੱਚ ਹਿੰਦੂ, ਸਿੱਖ ਤੇ ਮੁਸਲਮਾਨ ਕਵੀਆਂ ਨੇ ਵੀ ਵੱਧ-ਚੜ੍ਹ ਕੇ ਹਿੱਸਾ ਲਿਆ। ਬੰਗਾਲ ਤੋਂ ਆਈਆਂ ਬ੍ਰਹਮੋ ਸਮਾਜ ਤੇ ਆਰੀਆ ਸਮਾਜੀ ਲਹਿਰਾਂ ਨੇ ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਨੂੰ ਨਵੀਂ ਸ਼ਕਤੀ ਪ੍ਰਦਾਨ ਕੀਤੀ। ਜਿਹੜੀ 1873 ਈ: ਵਿੱਚ ਸ਼ੁਰੂ ਹੋਈ ਤੇ ਅੱਗੇ ਜਾ ਕੇ ਗੁਰਦੁਆਰਾ ਸੁਧਾਰ ਲਹਿਰ ਦੇ ਰੂਪ ਵਿੱਚ ਕਾਰਜਸ਼ੀਲ ਹੋਈ। ਇਸਨੇ ਸਿੱਖ ਧਰਮ ਤੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਉਥਾਨ ਤੇ ਵਿਕਾਸ ਵਿੱਚ ਵੱਡਾ ਯੋਗਦਾਨ ਪਾਇਆ। ਇਸ ਬਾਰੇ ਪੰਜਾਬੀ ਵਿਦਵਾਨ ਡਾ: ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੋਹਲੀ ਲਿਖਦੇ ਹਨ "ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਆਪਣੇ ਨਾਲ ਵਿਦਿਆ



ਦੀ ਨਵੀਂ ਰੋਸ਼ਨੀ ਲਿਆਇਆ। ਹਿੰਦੂਸਤਾਨ ਦੇ ਹੋਰ ਸੂਬਿਆਂ ਵਿੱਚ ਅੰਗਰੇਜ਼ੀ ਫੈਲੀ ਤੇ ਮੁਲਕ ਵਿੱਚ ਈਸਾਈਆਂ ਦੀ ਜਥੇਬੰਦ ਲਹਿਰ ਥਾਂ ਥਾਂ ਪ੍ਰਚਾਰ ਕਰਨ ਲੱਗੀ। ਬੰਗਾਲ ਵਿੱਚ ਬ੍ਰਹਮੋ ਸਮਾਜ ਤੇ ਪੰਜਾਬ ਵਿੱਚ ਆਰੀਆ ਸਮਾਜ ਕਾਇਮ ਹੋਏ। ਇਹ ਦੋਵੇਂ ਸਮਾਜ ਅੰਗਰੇਜ਼ੀ ਵਿਦਿਆ ਤੋਂ ਲਾਭ ਉਠਾ ਕੇ ਆਪਣੀ ਕੌਮ ਤੇ ਦੇਸ਼ ਦਾ ਸੁਧਾਰ ਕਰਦੇ ਰਹੇ। ਸਿੱਖਾਂ ਵਿੱਚ ਨਿਰੰਕਾਰੀ ਤੇ ਨਾਮਧਾਰੀ ਲਹਿਰ ਇਸ ਨਵੀਂ ਰੋਸ਼ਨੀ ਦੀਆਂ ਬਿਲਕੁਲ ਵਿਰੋਧੀ ਰਹੀਆਂ। ਉਹ ਗੁਰਬਾਣੀ ਤੇ ਗੁਰਮੁਖੀ ਦੇ ਆਸਰੇ ਹੀ ਪੰਥ ਦਾ ਸੁਧਾਰ ਕਰਨਾ ਚਾਹੁੰਦੀਆਂ ਸੀ। ਹੁਣ ਸਿੱਖਾਂ ਨੇ ਅਨੁਭਵ ਕੀਤਾ ਕਿ ਜਥੇਬੰਦੀ ਦੇ ਨਿਯਮਾਂ ਅਨੁਸਾਰ ਪੰਥ ਨੂੰ ਜਥੇਬੰਦ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।<sup>5</sup>

1913 ਵਿੱਚ ਸ਼ੁਰੂ ਹੋਈ ਗਦਰ ਲਹਿਰ ਅੰਗਰੇਜ਼ ਸਰਕਾਰ ਦੀਆਂ ਅੱਖਾਂ ਵਿੱਚ ਰੜਕਦੀ ਸੀ। ਸਰਕਾਰ ਦਾ ਗੁੱਸਾ 1914 ਈ: ਦੀ ਕਾਮਾਗਾਟਾਮਾਰੂ ਘਟਨਾ ਤੇ 1919 ਈ: ਦੀ ਜਲ੍ਹਿਆਂ ਵਾਲੇ ਬਾਗ ਦੀ ਘਟਨਾ ਦੇ ਰੂਪ ਵਿੱਚ ਸਾਹਮਣੇ ਆਇਆ। ਸਿੱਟੇ ਵਜੋਂ ਆਮ ਲੋਕਾਂ ਦੇ ਮਨਾਂ ਵਿੱਚ ਅੰਗਰੇਜ਼ੀ ਸਰਕਾਰ ਦੀ ਰਹਿੰਦੀ-ਖੂੰਹਦੀ ਇੱਜ਼ਤ ਵੀ ਜਾਂਦੀ ਰਹੀ ਤੇ ਲੋਕਾਂ ਵਿੱਚ ਦਿਨੋ-ਦਿਨ ਨਫ਼ਰਤ ਦੀ ਭਾਵਨਾ ਹੋਰ ਤੇਜ਼ ਹੁੰਦੀ ਗਈ। ਸਰਕਾਰ ਦੇ ਖਿਲਾਫ਼ ਬੱਚਾ-ਬੱਚਾ ਤ੍ਰਾਹ-ਤ੍ਰਾਹ ਕਰ ਉਠਿਆ ਤੇ ਬਹੁਤ ਸਾਰੇ ਪਰਚੇ ਤੇ ਪੈਂਫਲਟ ਆਦਿ ਸਰਕਾਰ ਦੇ ਵਿਰੋਧ ਵਿਚ ਘਰ-ਘਰ ਵੰਡੇ ਗਏ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਕਵੀਆਂ ਤੇ ਕਵੀਸ਼ਰਾਂ ਨੇ ਬੀਰ ਰਸੀ ਵਾਂਗ ਤੇ ਭਰਪੂਰ ਕਵਿਤਾਵਾਂ ਲਿਖ ਕੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਪ੍ਰਚਾਰ ਵਿੱਚ ਵੱਡਾ ਯੋਗਦਾਨ ਪਾਇਆ। ਨਵੰਬਰ 1920 ਵਿੱਚ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਤੇ ਦਸੰਬਰ 1920 ਵਿੱਚ ਸ਼੍ਰੋਮਣੀ

ਅਕਾਲੀ ਦਲ ਦੇ ਹੋਂਦ ਵਿੱਚ ਆਉਣ ਨਾਲ ਪੰਜਾਬ ਵਿੱਚ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਵਿਰੋਧ ਵਿੱਚ ਅਕਾਲੀ ਲਹਿਰਾਂ ਤੇ ਕਾਂਗਰਸੀ ਲਹਿਰਾਂ ਇਕਜੁੱਟ ਹੋਈਆਂ। ਇਨ੍ਹਾਂ ਦੀ ਏਕਤਾ ਦਾ ਸਿੱਖ ਧਰਮ ਦੇ ਆਗੂਆਂ ਦੁਆਰਾ ਸ਼ੁਰੂ ਕੀਤੇ ਗਏ ਗੁਰਦੁਆਰਾ ਸੁਧਾਰ ਅੰਦੋਲਨ ਤੇ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਭਾਵ ਪਿਆ। ਦੇਸ਼ ਦੀ ਰਾਜਨੀਤੀ ਵਿੱਚ ਆਏ ਉਪਰੋਕਤ ਉਤਰਾਅ-ਚੜ੍ਹਾਅ ਦਾ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਤੇ ਵੀ ਸਾਰਥਕ ਪ੍ਰਭਾਵ ਪਿਆ। ਜਿਸਦੀ ਪੁਸ਼ਟੀ ਡਾ: ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੋਹਲੀ ਇਸ ਤਰ੍ਹਾਂ ਕਰਦੇ ਹਨ "1920 ਤੋਂ 1922 ਤੱਕ ਢੇਰ ਸਾਰੀ ਰਾਜਨੀਤਿਕ ਕਵਿਤਾ ਪੈਦਾ ਹੋਈ। ਉਦੋਂ ਪੰਜਾਬੀ ਪੱਤਰ ਇਹੋ ਜਿਹੀਆਂ ਕਵਿਤਾਵਾਂ ਨਾਲ ਭਰੇ ਪਏ ਹੁੰਦੇ ਸਨ। ਕਈ ਅਜਿਹੇ ਰਾਜਨੀਤਿਕ ਗੀਤ ਗਾਏ ਗਏ ਜੋ ਲੋਕਾਂ ਦੀ ਜੁਬਾਨ ਤੇ ਚੜ੍ਹ ਗਏ ਜਿਵੇਂ :

ਧੱਕੇ ਸਾਹੀਏ, ਡੈਣੇ ਕਰ ਲੈ ਗੋਲੀ ਦੇ ਚੇਲ।

ਅਸਾਂ ਜਾਣਾ ਅੜੀਏ, ਬਜ ਬਜ ਸ਼ਹੀਦਾ ਦੇ ਕੋਲ,<sup>6</sup>

ਇਸ ਸਮੇਂ ਹਿੰਦੂ, ਸਿੱਖ ਤੇ ਮੁਸਲਿਮ ਧਰਮ ਦੀ ਸਾਂਝੀਵਾਲਤਾ ਨਾਲ ਸੰਬੰਧਿਤ ਕਵਿਤਾਵਾਂ ਮੌਲਾ ਬਖਸ਼ ਕੁਸਤਾ, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫ਼ਿਰ ਤੇ ਲਾਲਾ ਕਿਰਪਾ ਸਾਗਰ ਆਦਿ ਕਵੀਆਂ ਨੇ ਲਿਖੀਆਂ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਅਕਾਲੀ ਲਹਿਰ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਵੀ ਬਹੁਤ ਸਾਰੇ ਕਵੀਆਂ ਤੇ ਕਵੀਸ਼ਰਾਂ ਨੇ ਵਿਦਿਆ, ਵਿਧਵਾ ਵਿਆਹ, ਇਸਤਰੀ ਸੁਧਾਰ ਤੇ ਨਸ਼ਿਆਂ ਦੇ ਵਿਰੋਧ ਵਿੱਚ ਲਿਖਿਆ। ਪੰਜਾਬੀ ਬੋਲੀ ਤੇ ਕਿਰਤੀ ਕਿਸਾਨਾਂ ਦੇ ਹੱਕ ਵਿੱਚ ਜ਼ੋਰਦਾਰ ਆਵਾਜ਼ ਉਠਾਈ। ਪੰਜਾਬੀ ਬੋਲੀ ਨੂੰ ਬਚਾਉਣ ਲਈ ਆਵਾਜ਼ ਉਠਾਉਣ ਦੇ ਨਾਲ-ਨਾਲ ਧਰਮ ਲਈ ਖਤਰਾ ਬਣੇ ਵਿਰੋਧੀ ਅਨਸਰਾਂ ਨੂੰ ਨੱਥ ਪਾਉਣੀ ਵੀ ਸਮੇਂ ਦੀ ਵੱਡੀ ਲੋੜ ਸੀ। ਇਸ ਲਈ ਧਾਰਮਿਕ ਆਗੂਆਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਮੜੀਆਂ-ਮਸਾਣਾਂ ਤੋਂ ਹੱਟ ਕੇ ਨਿਰੋਲ ਬਾਣੀ ਦੇ ਅਭਿਆਸ ਕਰਨ, ਹੱਥੀਂ ਕਿਰਤ ਕਰਨ ਤੇ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਨੂੰ ਆਪਣਾ ਕੇ ਸੁਚੱਜੀ ਜੀਵਨ-ਜਾਂਚ ਦੇ ਪ੍ਰਚਾਰ ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ। ਧਰਮ ਬਚਾਉਣ ਦੇ ਨਾਲ-ਨਾਲ ਬੋਲੀ ਨੂੰ ਬਚਾਉਣ ਵੀ ਇਨ੍ਹਾਂ ਲਹਿਰਾਂ ਦਾ ਮੁੱਖ ਮਕਸਦ ਸੀ। ਇਸ ਕਰਕੇ ਇਨ੍ਹਾਂ ਨੇ ਧਰਮ ਤੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਪ੍ਰਚਾਰ ਲਈ ਕਵਿਤਾ ਤੇ ਕਵੀਸ਼ਰੀ ਨੂੰ ਚੁਣਿਆ। ਗੁਰਮਤਿ ਤੇ ਸਿੱਖ ਇਤਿਹਾਸ ਦੀ ਖੋਜ ਤੇ ਵਿਆਖਿਆ ਲਈ ਖੋਜ ਕੇਂਦਰ ਸਥਾਪਿਤ ਕੀਤੇ। ਧਰਮ ਦੇ ਪ੍ਰਚਾਰ ਲਈ ਧਾਰਮਿਕ ਸੰਸਥਾਵਾਂ ਨੇ ਰੋਜ਼ਾਨਾ, ਹਫ਼ਤਾਵਾਰੀ ਤੇ ਮਾਸਿਕ ਪੱਤਰ ਛਾਪਣੇ ਸ਼ੁਰੂ ਕੀਤੇ। ਧਰਮ ਦੇ ਪ੍ਰਚਾਰ ਨੂੰ ਘਰ-ਘਰ ਤੱਕ ਪਹੁੰਚਾਉਣ ਲਈ ਸੈਮੀਨਾਰ ਆਦਿ ਕਰਵਾਉਣੇ ਤੇ ਗੁਰਮਤਿ ਸੰਬੰਧੀ ਸਾਹਿਤ ਛਾਪਣਾ ਸ਼ੁਰੂ ਕੀਤਾ। ਕੁਝ ਨੌਜਵਾਨ ਕਵੀਆਂ ਨੇ ਜ਼ੋਸ਼ੀਲੀਆਂ ਕਵਿਤਾਵਾਂ ਲਿਖੀਆਂ। ਜਿੰਨ੍ਹਾਂ ਵਿੱਚ ਅਵਤਾਰ ਸਿੰਘ ਆਜ਼ਾਦ, ਵਿਧਾਤਾ ਸਿੰਘ ਤੀਰ, ਧਨੀ ਰਾਮ ਚਾਤ੍ਰਕ, ਦਰਸ਼ਨ ਸਿੰਘ ਆਵਾਰਾ, ਫੀਰੋਜ਼ਦੀਨ ਸ਼ਰਫ਼, ਜੋਸ਼ਾ ਫਜ਼ਲਦੀਨ ਤੇ ਚਰਨ ਸਿੰਘ ਸ਼ਹੀਦ ਆਦਿ ਦੇ ਨਾਂ ਵਰਣਨਯੋਗ ਹਨ।

ਨਿਰਸੰਦੇਹ, ਉਪਰੋਕਤ ਧਾਰਮਿਕ ਲਹਿਰਾਂ ਨੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ, ਸਾਹਿਤ ਤੇ ਧਰਮ ਦੀ ਰਾਖੀ ਲਈ ਵਡਮੁੱਲਾ ਯੋਗਦਾਨ ਪਾਇਆ। ਆਮ ਲੋਕਾਂ ਨੇ ਅਨਪੜ੍ਹ ਹੋਣ ਕਾਰਨ, ਹੋਰ ਕਿਸੇ ਸਾਧਨ ਦੀ ਵਰਤੋਂ ਨਾ ਕਰ ਸਕਣ ਕਾਰਨ ਧਰਮ ਦੇ ਪ੍ਰਚਾਰ ਤੇ ਪ੍ਰਸਾਰ ਵਿੱਚ ਹਿੱਸਾ ਪਾਉਣ ਲਈ ਕਵੀਸ਼ਰੀ ਮਾਧਿਅਮ ਦੀ ਵਰਤੋਂ ਸ਼ੁਰੂ ਕੀਤੀ। ਇਸ ਤਰ੍ਹਾਂ ਕਵੀਸ਼ਰੀ ਮਨੋਰੰਜਨ ਦੇ ਨਾਲ-ਨਾਲ ਧਰਮ ਦੇ ਪ੍ਰਚਾਰ ਦਾ ਸਾਧਨ ਵੀ ਬਣੀ ਕਿਉਂਕਿ ਧਾਰਮਿਕ ਪ੍ਰੋਗਰਾਮਾਂ ਤੇ ਕਵੀਸ਼ਰ ਧਰਮ ਨਾਲ ਸੰਬੰਧਿਤ ਪ੍ਰਸੰਗ ਸੁਣਾਉਂਦੇ ਸਨ।

20ਵੀਂ : ਸਦੀ ਦੇ ਪਹਿਲੇ ਅੱਧ ਤੱਕ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿੱਚ ਦੋ ਤਰ੍ਹਾਂ ਦੀ ਕਵਿਤਾ ਲਿਖੀ ਜਾਣੀ ਸ਼ੁਰੂ ਹੋਈ। ਪਹਿਲੀ ਮੱਧਕਾਲੀ ਕਾਵਿ ਮੁਹਾਵਰੇ ਅਨੁਸਾਰ ਰਚੀ ਕਵੀਸ਼ਰੀ ਕਾਵਿ ਜਾਂ ਪ੍ਰੰਪਰਾਵਾਦੀ

ਕਵਿਤਾ ਤੇ ਦੂਜੀ ਆਧੁਨਿਕ ਕਵਿਤਾ। ਪਰ ਆਧੁਨਿਕ ਕਵਿਤਾ ਲਿਖਣ ਵਾਲੇ ਕਵੀ ਵੀ ਵਿਸ਼ੇ ਜਾਂ ਕਲਾ ਪੱਖ ਤੋਂ ਪ੍ਰੰਪਰਾਵਾਦੀ ਕਵਿਤਾ ਦਾ ਪ੍ਰਭਾਵ ਕਬੂਲਦੇ ਰਹੇ। ਭਾਈ ਵੀਰ ਸਿੰਘ, ਧਨੀ ਰਾਮ ਚਾਤ੍ਰਕ, ਅਮ੍ਰਿਤਾ ਪ੍ਰੀਤਮ, ਤੇ ਪ੍ਰੋ. ਮੋਹਨ ਸਿੰਘ ਆਦਿ ਕਵੀਆਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਤੇ ਵੀ ਧਾਰਮਿਕ ਲਹਿਰਾਂ ਦਾ ਪ੍ਰਭਾਵ ਸਪਸ਼ਟ ਰੂਪ ਵਿੱਚ ਦ੍ਰਿਸ਼ਟੀਗੋਚਰ ਹੁੰਦਾ ਹੈ। ਭਾਈ ਵੀਰ ਸਿੰਘ ਦੁਆਰਾ ਰਚਿਤ 'ਸੁੰਦਰੀ', 'ਸਤਵੰਤ ਕੋਰ', 'ਬਿਜੈ ਸਿੰਘ', ਤੇ 'ਰਾਣਾ ਸੂਰਤ ਸਿੰਘ' ਆਦਿ ਧਾਰਮਿਕ ਲਹਿਰਾਂ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਹੀ ਲਿਖੀਆਂ ਰਚਨਾਵਾਂ ਹਨ। ਇਸੇ ਤਰ੍ਹਾਂ ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ ਤੇ ਧਨੀ ਰਾਮ ਚਾਤ੍ਰਕ ਆਦਿ ਕਵੀਆਂ ਦੁਆਰਾ ਉਪਰੋਕਤ ਪ੍ਰਭਾਵ ਕਾਰਨ ਹੀ ਨਿਰਪੱਖ ਰਚਨਾਵਾਂ ਨਹੀਂ ਲਿਖੀਆਂ ਜਾ ਸਕਦੀਆਂ। ਕਵੀਆਂ ਦੇ ਨਾਲ-ਨਾਲ ਕਵੀਸ਼ਰਾਂ ਤੇ ਵੀ ਅਜਿਹਾ ਪ੍ਰਭਾਵ ਦ੍ਰਿਸ਼ਟੀਗੋਚਰ ਹੁੰਦਾ ਹੈ। ਮੁਸਲਿਮ ਧਰਮ ਬਾਰੇ ਕੁਝ ਕੁ ਨੂੰ ਛੱਡ ਕੇ ਕਿਸੇ ਨੇ ਵੀ ਨਿਰਪੱਖ ਹੋ ਕੇ ਨਹੀਂ ਲਿਖਿਆ। ਬਾਬੂ ਰਜਬ ਅਲੀ ਤੇ ਮਾਘੀ ਸਿੰਘ ਕਵਿਸ਼ਰ ਅਜਿਹੇ ਕਵੀਸ਼ਰ ਹਨ ਜਿੰਨ੍ਹਾਂ ਨੇ ਕ੍ਰਮਵਾਰ ਮੁਸਲਿਮ ਤੇ ਸਿੱਖ ਧਰਮ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦੇ ਹੋਏ ਵੀ ਦੂਜੇ ਧਰਮਾਂ ਬਾਰੇ ਖੁਲ੍ਹ ਕੇ ਲਿਖਿਆ ਹੈ। ਮਾਘੀ ਸਿੰਘ ਨੇ ਮੌਜੂਦਾ ਹਾਲਾਤਾਂ ਭਾਵ ਧਾਰਮਿਕ ਲਹਿਰਾਂ ਦਾ ਇਕਪਾਸੜ ਪ੍ਰਭਾਵ ਗ੍ਰਹਿਣ ਨਹੀਂ ਕੀਤਾ। ਸਾਰੇ ਧਰਮਾਂ ਪ੍ਰਤੀ ਸਮਾਨਤਾ ਭਾਵ ਵਾਲੀ ਬਿਰਤੀ ਆਪਣਾ ਕੇ ਕਵੀਸ਼ਰੀ ਰਚਨਾਵਾਂ ਲਿਖੀਆਂ ਹਨ। ਇਹੀ ਨਿਰਪੱਖ ਦ੍ਰਿਸ਼ਟੀ ਉਸਨੂੰ ਲਗਭੱਗ ਸਾਰੇ ਕਵੀਸ਼ਰਾਂ ਤੋਂ ਵੱਖਰਤਾ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੈ। ਉਸਨੇ ਸਿੱਖ ਧਰਮ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦੇ ਹੋਏ ਵੀ ਹਿੰਦੂ ਤੇ ਮੁਸਲਿਮ ਧਰਮ ਨਾਲ ਸੰਬੰਧਿਤ ਰਚਨਾਵਾਂ ਲਿਖੀਆਂ ਹਨ। ਮਾਲਵੇ ਦੀ ਕਵੀਸ਼ਰੀ ਮਾਲਵੇ ਦੇ ਲੋਕਾਂ ਦੀ ਯਥਾਰਥਕ ਤਸਵੀਰ ਹੈ। ਮਾਘੀ ਸਿੰਘ ਨੇ ਆਪਣੀ ਕਲਾਤਮਿਕਤਾ ਰਾਹੀਂ ਮਾਲਵੇ ਦੇ ਜੀਵਨ ਨਾਲ ਸੰਬੰਧਿਤ ਵੱਖ-ਵੱਖ ਰੰਗ ਕਵੀਸ਼ਰੀ ਰਚਨਾਵਾਂ ਵਿੱਚ ਭਰੇ ਹਨ।

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### कमलेश

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हिंदू धर्म में विवाह को एक पवित्र संस्कार माना गया है। इस बारे में कोई सटीक जानकारी नहीं कि विवाह संस्था के स्थापित होने से पहले भारतीय समाज संगठित था या नहीं, आचार व्यवहार के क्या नियम थे तथा विवाह संस्था की आवश्यकता क्यों हुई। विवाह का अर्थ एक ऐसी सामाजिक संस्था से है जो स्त्री और पुरुष को कुछ विशेष नियमों एवं विधियों के अंतर्गत यौन संबंध स्थापित करने की अनुज्ञा प्रदान करती है। विवाह संस्कार के लिए हिंदू धर्म में कई शब्दों का प्रयोग किया गया है यथा- **विवाह** - विशेष ढंग से कन्या को ले जाना और अपनी स्त्री बनाना। **परिणय**- अग्नि की प्रदक्षिणा करना तथा **पाणिग्रहण**- कन्या का हाथ पकड़ना। ताण्डय ब्राह्मण में आया है कि स्वर्ग एवं पृथ्वी में पहले एकता थी, किंतु वे पृथक् पृथक् हो गए, तब उन्होंने कहा आओ हम विवाह कर लें और हम लोगों में सहयोग उत्पन्न हो जाए।

#### विवाह का महत्व

इस बारे में विद्वानों में मतभेद है कि विवाह संस्था समाज के लिए कितनी महत्वपूर्ण है। स्त्री और पुरुष के एक होने से पहले समाज के क्या नियम थे, इस बारे में जानकारी पर्याप्त नहीं है। महाभारत में पांडु कुंती से कहता है कि प्राचीन काल में स्त्रियां संयम से बाहर थीं। वह जिस पुरुष के साथ चाहे, सम्बन्ध बना सकती थीं। वैदिक ग्रंथों एवं धर्म शास्त्रों तथा सूत्र साहित्य में विवाह का अत्यधिक महत्व बताया गया है। ऋग्वेद के अनुसार विवाह का सबसे बड़ा उद्देश्य गृहस्थ होकर देवों के लिए यज्ञ करना तथा संतानोत्पत्ति करना है। शतपथ ब्राह्मण में कहा गया है कि पत्नी पति की अर्धांगिनी है। अतः जब तक व्यक्ति विवाह नहीं करता तब तक वह पूर्ण नहीं है। पत्नी ही पति को धार्मिक कृत्यों के योग्य बनाती है। हिंदू समाज में कोई भी धार्मिक कार्य स्त्री के बिना संपूर्ण नहीं माना जाता। ब्राह्मणों के अनुसार स्त्री, स्वयं तथा संतान मिलकर पुरुष को पूर्ण बनाते हैं। आश्रम व्यवस्था पूरी तरह से गृहस्थ जीवन पर ही निर्भर करती है। हिंदू विवाह व्यवस्था में धर्म का तत्व प्रधान है, वैधानिक तथा आर्थिक तत्व गौण है। हिंदू विवाह संस्था को निम्न आधारों पर अत्यधिक महत्वपूर्ण बताया गया है जिसका वर्णन इस प्रकार है:-

#### धर्म का पालन

भारतीय समाज, खासकर हिंदू समाज में धर्म को सर्व प्रमुख स्थान दिया गया है। हर प्रकार के धार्मिक कार्यों में पत्नी की उपस्थिति अनिवार्य मानी गई है। पितृ यज्ञ, देव यज्ञ, ब्रह्म यज्ञ, भूतयज्ञ तथा अतिथि यज्ञ करने पर ही व्यक्ति सभी प्रकार के ऋणों से मुक्त होता है और ये यज्ञ बिना पत्नी के संपन्न नहीं किए जा सकते। तैत्तरीय ब्राह्मण में कहा गया है कि पत्नी रहित व्यक्ति यज्ञ करने का अधिकारी नहीं है।

#### शारीरिक इच्छाओं की पूर्ति

प्राचीन व्यवस्थाकारों ने विवाह को यौन संतुष्टि के लिए आवश्यक माना है क्योंकि काम संतुष्टि से व्यक्ति का मानसिक एवं शारीरिक संतुलन बना रहता है तथा वह स्वस्थ और सत्त्वरित्र आधार पर समाज का निर्माण करने में योगदान दे सकता है। मनु ने भी रति की महत्ता स्वीकार की है। अलबेरूनी जैसे इतिहासकारों ने भी भारतीय विवाह को काम जन्य भावना के शमन का सभ्य तरीका बताया है।

#### विवाह का दार्शनिक आधार

हिंदू समाज में विवाह का अत्यधिक दार्शनिक महत्व है क्योंकि विवाह द्वारा धर्मपत्नी से पुत्र प्राप्ति की कामना प्रमुख होती है। पुत्र ही पिता को नरक में जाने से बचाता है तथा उसके लिए स्वर्ग का द्वार खोलता है। पोत्रो आदि से पूर्वज अनंत वर्षों तक स्वर्ग में निवास करते हैं। पुत्र ही तीनों ऋणों से ऋणमुक्त कराता है। पुत्र पिंडदान करके अपने पूर्वजों का उद्धार करता है।

परिवार तथा समाज में मनुष्य की सांस्कृतिक महत्ता विवाह से ही निर्धारित होती है विवाह से ही व्यक्ति विभिन्न अधिकारों का प्रयोग तथा कर्तव्यों का पालन करता है। अविवाहित व्यक्ति को हमेशा अविश्वास तथा शंका की दृष्टि से देखा जाता है। उसकी कोई मान मर्यादा नहीं होती।

#### पुत्र प्राप्ति की अभिलाषा

हिंदू धर्म में पुत्र प्राप्ति विवाह के मुख्य कारणों में से एक है। ऋग्वेद में एक स्थान पर आया है कि पाणिग्रहण उत्तम संतान के लिए है। हिंदू समाज में पुत्र ही पिता को मुखाग्नि देता है। तमस दूर करता है, वह पिता के लिए आलोक है और संसार रूपी सागर से पार करने वाली नौका है। महाभारत में भी पुत्र हीन व्यक्ति की निंदा तथा पुत्र वान व्यक्ति की प्रशंसा की गई है। परंतु आधुनिक युग में पुत्र एवं पुत्री में भेदभाव कम होने लगे हैं और इस संकुचित विचारधारा को आगे त्यागा जाने लगा है पुत्री भी पुत्र

के समान श्रेष्ठ मानी जाने लगी है। प्राचीन काल में धर्म की जड़ों ने मनुष्य के मस्तिष्क को जकड़ा हुआ था परंतु अब यह जकड़न धीरे-धीरे ढीली होने लगी है। पुत्री भी प्रतिष्ठा जनक माने जाने लगी है।

### **बच्चों को उचित संरक्षण**

भारतीय समाज की विशिष्टता हैकी विवाह के द्वारा बच्चों को मां-बाप का पूरा संरक्षण मिलता है। बच्चे मां-बाप दोनों की ही जिम्मेदारी होते हैं। वे बच्चों को उचित संरक्षण के साथ-साथ उचित मार्गदर्शन भी देते हैं। परिवार ही बच्चों की प्रथम पाठशाला होती है, यहीं पर वे नैतिक आचार व्यवहार के नियम सीखते हैं जो उन्हें संस्कारवान बनाते हैं। बच्चों को अच्छी शिक्षा प्रदान करना, उन्हें स्वावलंबी बनाना तथा अच्छे नागरिक बनाने की जिम्मेदारी भी माता-पिता की ही होती है। इसलिए भारतीय संस्कृति की पूरी दुनिया में एक विशिष्ट पहचान है। जिस प्रकार का संरक्षण भारतीय परिवार में बच्चों को मिलता है, वैसा संरक्षण पूरी दुनिया में और कहीं देखने को नहीं मिलता और खासतौर से यदि यूरोपीय संस्कृति को देखा जाए तो वहां की स्थिति भारतीय परंपरा से बिल्कुल अलग है।

### **आर्थिक आवश्यकताओं की पूर्ति**

विवाह द्वारा स्त्री एवं पुरुष दोनों ही एक दूसरे का सहयोग कर आर्थिक जिम्मेदारियों का वहन करते हैं। जहां एक ओर स्त्री को विवाह द्वारा आर्थिक सुरक्षा मिलती है, वहीं दूसरी ओर पुरुष को छोटे-मोटे कार्यों में पत्नी का सहयोग मिलता है जिससे कि उनका आर्थिक जीवन सरल हो जाता है।

### **उभरती चुनौतियां**

वर्तमान समय में भारतीय विवाह परंपरा के सामने कुछ चुनौतियां उभर कर सामने आ रही हैं। इसके अनेकों कारण हैं जिनका विस्तृत वर्णन इस प्रकार है -

### **स्त्रियों में शिक्षा का प्रचार प्रसार**

प्राचीन काल में स्थापित विवाह संस्था का बारीकी से अध्ययन करने से पता चलता है कि हिंदू समाज में शुरू से ही स्त्री के ऊपर अनेक वैवाहिक बाधताएं लाद दी गई थी। काफी हद तक वैवाहिक जीवन की सफलता उसी के कंधों पर निर्भर थी। इसका से बहुत बड़ा कारण था स्त्री का अशिक्षित होना। लेकिन वर्तमान समय में स्त्री शिक्षा का प्रचार-प्रसार हो रहा है और वह धीरे-धीरे जागरूक होकर अपने अधिकारों के प्रति सतर्क होने लगी हैं। अब वह स्वाभिमान के साथ खड़ा होना सीख रही हैं। लेकिन अभी भी हिंदू समाज में पितृसत्तात्मक परिवार हैं जो स्त्री के अधिकारों को मानने के लिए मानसिक रूप से तैयार नहीं हैं। इससे पुरुष एवं स्त्री के बीच तनाव बढ़ने लगा है, और इस कारण विवाह जैसी पवित्र संस्था में दरार आने शुरू हो गई है।

### **महिलाओं का कामकाजी होना**

जहां पहले औरत घर की चारदीवारी में रहकर अपनी सभी भावनाओं एवं आकांक्षाओं को दबा लेती थी, आज वह पढ़ लिखकर अपने पैरों पर खड़ी हो रही है। उस पर जिम्मेदारियों का दोहरा दबाव है। पितृसत्तात्मक समाज में अभी भी पुरुष घरेलू कार्यों में हाथ बटाना अपनी तौहीन समझते हैं। इसका सीधा सीधा असर स्त्री और पुरुष के वैवाहिक संबंधों पर पड़ रहा है जिससे उनके बीच आपसी झगड़े बढ़ते चले जाते हैं, और परिवार टूट चले जाते हैं।

### **उभरता अहम बढ़ता तनाव**

इसमें कोई संशय नहीं है कि स्त्री में शिक्षा का प्रचार प्रसार होने के साथ उसमें स्वाभिमान का स्तर बढ़ा है जो उसके विकास के लिए बहुत ही महत्वपूर्ण है। वह जागरूक होने लगी है। घर की चारदीवारी को छोड़कर पुरुष के कंधे से कंधा मिलाकर काम करने लगी है। लेकिन इससे स्त्री के अंदर अहंकारी भावना ने भी जन्म लिया है। इस अहंकार ने वैवाहिक जीवन में तनाव पैदा करना शुरू कर दिया है।

### **पाश्चात्य संस्कृति का प्रभाव**

यूरोपीय संस्कृति तथा भारतीय संस्कृति के अपने अलग-अलग मापदंड हैं। यूरोप में विवाह संस्था कभी भी इतनी मजबूत नहीं रही जितनी कि भारत में। वहां विचारों में अत्यधिक स्वच्छंदता है। स्त्री-पुरुष जब मर्जी अपने जीवनसाथी को छोड़कर दूसरा विवाह कर लेते हैं। वहां आजाद जिंदगी जीने का प्रचलन जो भारतीयों को अपनी तरफ तेजी से आकर्षित कर रहा है। इससे वैवाहिक जीवन के बंधन ढीले होने लगे हैं।

### **सिनेमा का प्रभाव**

सिनेमा का लोगों के दिलों दिमाग पर प्रत्यक्ष प्रभाव पड़ता है। आज सिनेमा द्वारा पैसा कमाने के लिए भौंडी फिल्मों का प्रदर्शन, आजाद कही जाने वाली अश्लील पाश्चात्य संस्कृति का बढ़ा चढ़ाकर प्रदर्शन, भारत की पवित्र विवाह प्रथा का मखौल उड़ा रहे हैं।

### **सोशल मीडिया तथा इंटरनेट का प्रभाव**

सोशल मीडिया की पहुंच ने लोगों के जीवन को अपने चक्रव्यूह में जकड़ लिया है। आजकल सोशल मीडिया पर आपको क्या नहीं मिल सकता। पति - पत्नी देर रात तक सोशल मीडिया पर एक्टिव रहते हैं, जिससे उनके बीच दूरी बढ़ रही है और आपसी प्रेम तथा सौहार्द्र खत्म हो रहा है। कई शोधों से यह बात साबित हो गई है कि सोशल मीडिया की वजह से तलाक ज्यादा होने लगे हैं।

### **टूटते संयुक्त परिवार**

संयुक्त परिवार भारतीय समाज की सबसे बड़ी विशेषता रहे हैं। वैदिक काल से ही संयुक्त परिवार प्रथा का प्रचलन रहा है। ऐसे परिवार अपने सदस्यों को संरक्षण देने के साथ-साथ उनमें सामंजस्य बिठाने में भी बहुत सहायता करते हैं। इन परिवारों में पति-

पत्नी के आपसी झगड़ों का निपटारा परिवार के बुजुर्गों द्वारा कर दिया जाता है। आजकल संयुक्त परिवारों की परंपरा धीरे-धीरे खत्म हो रही है और परिवार टूट कर एकल परिवारों में बदल रहे हैं। जहां यदि पति और पत्नी के बीच में कोई झगड़ा हो जाए तो उसे परिवार के बड़े सदस्यों के द्वारा निपटाने का कोई मौका नहीं मिल पाता और वे लंबे समय तक तनावग्रस्त हो जाते हैं जिससे उनके बीच रिश्ते और भी ज्यादा खराब हो जाते हैं।

### लिव- इन- रिलेशनशिप

भारतीय विवाह संस्था के लिए सबसे बड़ी चुनौती , जो आजकल मेट्रो सिटीज में उभर कर सामने आ रही है , वह है लिव - इन- रिलेशनशिप। इसका मतलब है जब दो विपरीत लिंगी बिना शादी किए अपनी मर्जी से एक ही छत के नीचे पति-पत्नी की तरह रहते हैं तथा यौन सम्बन्ध बनाते हैं। हिंदू धर्म में बिना शादी किए शारीरिक संबंध बनाना निंदनीय माना जाता है। चूंकि हम धीरे-धीरे पाश्चात्य संस्कृति के गुलाम होते जा रहे हैं। यह सोचे समझे बिना कि इसके क्या दुष्परिणाम हो सकते हैं। सदियों से स्थापित विवाह परंपरा ने भारत को एक सभ्य राष्ट्र बनाने में काफी मदद की है तथा भारत की संस्कृति को चार चांद लगाए हैं पाश्चात्य संस्कृति में तो शुरु से ही स्त्री को मात्र भोग की वस्तु समझा जाता रहा है। प्राचीनकाल से लेकर आधुनिक काल तक। लेकिन भारतीय संस्कृति में नारी प्राचीन काल से ही पूजनीय रही है। आजकल पाश्चात्य होना आधुनिकता की निशानी माना जाने लगा है। यह प्रथा जो भारत की विवाह संस्था के लिए सबसे ज्यादा खतरनाक साबित हो सकती है।

### समाधान

सदियों से स्थापित भारतीय विवाह परंपरा की पूरी दुनिया में एक विशिष्ट पहचान है। इसका अंदाजा इसी बात से लगाया जा सकता है कि आज विदेशी भी इस परंपरा के प्रति आकर्षित होने लगे हैं और हिंदू रीति-रिवाजों से विवाह करने लगे हैं। आज ऐसे सैंकड़ों उदाहरण देखने को मिल जाते हैं। यदि बारीकी से अध्ययन किया जाए तो पता चलता है कि प्राचीन व्यवस्था कारों ने विवाह के जो नियम बनाए थे , वह स्त्री और पुरुष दोनों के लिए ही थे। वैवाहिक सफलता की जिम्मेदारी दोनों के ही ऊपर थी।

स्त्री एवं पुरुष दोनों मिलकर ही इस सुस्थापित व्यवस्था को बनाए रख सकते हैं। यदि दोनों मिलकर मर्यादित जीवन व्यतीत करें तथा आपसी समझ बूझ का परिचय दें , तो न केवल वैवाहिक जीवन खुशहाल होगा बल्कि अपने बच्चों को भी वह इस परंपरा को निभाने के लिए प्रेरित कर सकते हैं। जहां स्त्री को अपने अधिकारों एवं स्वतंत्रता का विवेकपूर्ण इस्तेमाल करना चाहिए, वही पुरुष के द्वारा उसका हर कदम

पर सहयोग किया जाना चाहिए। आपसी विश्वास और प्रेम से निश्चय ही इस पवित्र बंधन को टूटने से बचाया जा सकेगा। क्योंकि स्त्री एवं पुरुष एक दूसरे के विरोधी नहीं है बल्कि एक दूसरे के पूरक है।

### सन्दर्भ

1. धर्मशास्त्र का इतिहास : डॉ. पांडुरंग वामन काणे (भारत रत्न )उत्तर प्रदेश हिंदी संस्थान
2. रभतीय नारी- अस्मिता और अधिकार : आशा रानी वोहोरा नेशनल पब्लिशिंग हाउस, नई दिल्ली
3. प्राचीन भारत का सामाजिक इतिहास : डॉ. जयशंकर मिश्र बिहार हिंदी ग्रन्थ अकादमी, पटना



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*Abstract*

*The present paper investigates the origin and history of LIS, advertising network procedure, showcasing system arranging, Promoting is a procedure that can help supervisors of libraries and data focuses accomplish their destinations of providing the correct data to the correct customer at the opportune time, the perfect spot, and the correct way; and expanding the fulfillment of their customer. Advertising calls something beyond developing good products, estimating them appealingly, and making them accessible to target customers. Libraries and data focuses should likewise speak with existing and potential customers to make them mindful of the improved and aggressive products offered, and additionally to build and keep up good client relationship. Be that as it may, to convey adequately the promoting communicator must understand the customer's field of understanding.*

*Keyword: Advertising techniques, data focuses, data and administrations*

**Introduction**

Promoting is as often as possible viewed as a lot of methodologies and strategies that have a place with administrators outside of librarianship. Anyway as curators we are altogether involved during the time spent advertising. The definition of advertising by the UK Chartered Foundation of Promoting states: "Showcasing is the administration procedure which identifies, envisions and supplies client necessities efficiently...". Therefore the pith of advertising includes finding out what the clients need, at that point embarking to address those issues. As administrators we as a whole take part in this procedure of evaluating our clients needs and attempting to satisfy them. Consequently, we are already promoting our library data abilities. In any case, so as to do this viably bookkeepers need to grasp the all out advertising capacity including statistical surveying and examination, administration arranging and advancement.

Showcasing acquire a component of rivalry, which will bring about providing better administrations. Promoting is a procedure that can help Custodians of libraries in accomplishing independence in their assets and provide an ideal degree of administrations to arrive at increasingly potential clients and to energize the utilization of library assets. This normally requires a self from product or administrations direction to client. Different sorts of apparatuses for gathering and breaking down valuable data about data need of the client, which helps with designing, developing and delivering suitable administrations.

**Definition**

According to Kotler, "Promoting is the examination, arranging, execution and control of deliberately formulated projects designed to realize intentional trades of qualities with target markets to accomplish authoritative goals. It reties intensely on designing the association's contribution regarding objective markets needs and desires, and on utilizing compelling valuing, correspondence, and distribution to advise, spur, and administration the business sectors."

**Origin of Marketing Strategy**

Early Promoting Endeavors in Libraries (Before 1920) Truly, one can without much of a stretch find the foundations of library showcasing in the endeavors to extend opening times of libraries in the United States during last quarter of the twentieth century and in endeavors to make books accessible in areas outside the library building. Samuel Swett Green advocated advertising the library through reference benefits in his article, "Individual Relations among Administrators and Readers. Which appeared in 1876 in the American Library Diary (later referred to just as Library Diary). Green likewise spread his message through the American Library Affiliation (ALA) gatherings and gatherings. To some degree later, compact libraries were introduced in the Beacon Foundation and these were provided to every single light vessel and blocked off seaward light stations trying to meet out the reading needs of the network residing in distant areas. The books were deliberately selected from a rundown of books of a good quality suitable to the families who would utilize them. Melvil Dewey and others advocated for voyaging libraries which were little pivoting assortments that provided a methods for

extending library administration to country territories. These little libraries (for the most part from 30 to a 100 books) were located in a mail station or store with a volunteer going about as the overseer of the collection. Such activities that likewise occurred in different nations (India, Canada, France, and so forth.) can be considered as solid showcasing endeavors. John Cotton Dana was a pioneer in what we currently call advertising, showcasing, and other limited time exercises. He saw execution in numbers and in consumer loyalty. On the off chance that readers liked a help he made sure others thought about it. On the off chance that he added another assistance—like making separate children's libraries or business libraries—he made sure everybody had a chance to learn of it. He used bulletins, flyers, blurbs, flyers, shows, paper declarations and discourses to gatherings, and unique occasions to pitch library occasions and empower library use. He urged custodians to all the more likely understand their establishments from the benefactor's point of view—to place themselves in the worlds of genuine and potential clients has list of sources of distributions about Dana, significant ones include works by John Cotton Dana[13] and Mattson and Eldredge.[14] He emphasized for specialized libraries for extraordinary kind of clients and the idea of exceptional libraries came in the start of the twentieth century that led to arrangement of Unique Libraries Affiliation (SLA) in 1909. Dana turned into the founder President of the SLA and later he became President of ALA. ALA started an Advertising Award in his name in 1946. It is likewise imperative to take note of that to assist the idea of effort, the SLA in participation with other library affiliations organized various exercises to observe "Library Week" during June 26–July 01, 1916.

Subsequently, during this period, the books themselves were considered the product, and spot was emphasized for using library benefits through space utilities, extended opening times, and portable library administrations. The open access framework started which allowed clients the freedom to move around the assortment and make their own determination of material to counsel on the premises or to obtain. Likewise, curators started utilizing phrasings related to correspondence, viz., advertising, exposure, and show. Such development was limited to open libraries. Business related to arrangement of book references, documentation, and client based administrations started occurring in libraries in

mid twentieth century, as administrators turned out to be progressively proactive and shifted their concentration to individuals and their particular data needs.

#### **Why Advertising?**

Data experts must understand that it is fundamental to effectively showcase their administrations. Library showcasing is basic for any data proficient so as to spread the word about their library. It doesn't make any difference what library type, it doesn't make any difference how huge or little the library is - you need to draw thoughtfulness regarding your library, your administrations, your value to your locale, your administration, your staff, and your clients. It is critical to understand the association's crucial produce viable showcasing material that builds the library's brand and picture, drives traffic to your site, and differentiates your library from its rivals. That is the reason in this profoundly aggressive industry advertising assumes a significant job.

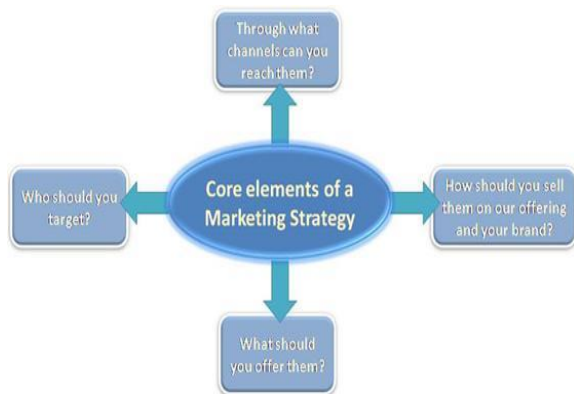
#### **Marketing Communication Strategy**

Modern promoting calls for something beyond developing good products, valuing them appealingly, and making them accessible to target customers. Organizations should likewise speak with present and imminent customers, and what they convey should be all around arranged. Correspondence is concerned with sending and accepting knowledge, ideas, realities, figures, objectives, feelings and qualities. Correspondence is likewise a focal component of the manner in which individuals identify with and help out one another. Correspondence is in excess of a promoting instrument. Organizations not just send and get data so as to participate, yet parallel with this is organizations are continually conveying their mental self views to surrounding them. In business associations, correspondence with customers, shareholders, and representatives is presently regarded as a significant asset, requiring cautious administration and adequate venture. Some correspondence is interior, including the progression of data inside association, both to provide data for decision making and to keep up center among the staff around what the association is trying to accomplish. Without viable inner correspondence, the exercises of a business will become uncoordinated and focused more on individual objectives as opposed to on operational goals. A great deal of business correspondence is outside. Without successful outer correspondence between a business and its customers, the advantages needed and wanted by the market

won't be understood, leading to loss of piece of the overall industry, and loss of gainfulness. Advertising correspondence system makes more clear, more keen messages properly directed to target customers.

Using Segmentation to Develop your Marketing Strategy

While there are numerous approaches to bridle the intensity of division, one of the broadest and most important applications is for designing your advertising technique – a system that obviously defines who you're focusing on, what you're going to offer them, where you're going to contact them, and how you're going to sell them on your product and brand.



The key "superpower" of division is that it empowers you to take a populace of shoppers and gathering them based upon likenesses they share regarding the very credits that you use to define your advertising procedure (i.e., who to target, what to offer them, and so forth.). This means the portions you derive from the division procedure will have their preferred showcasing blends already "baked into them". Ground-breaking stuff.

Marketing Strategy Planning

Marketing Strategy arranging is a procedure that enables you to concentrate your limited assets on the best chances to build your deals and in this way accomplishing a supportable upper hand in your particular specialty.



It is the best approach to ensure you're getting the most extreme effect from your limited promoting budget and time.

Your advertising methodology is consistently build on your business objectives, and provides the foundation for your showcasing plan (the detailed promoting exercises that you will do).

In this manner your advertising procedure arranging will direct the entirety of your promoting exercises.

Marketing and Strategy

System is the way to fruitful advertising. Marketing is an administration discipline, and it is similarly a piece of hierarchical and the board reasoning, reflected in attitudes and approaches over the entire association. Advertising provides the concentration for effective associations. The beginning stage lies in perceiving the way that 'Promoting deals with identifying and meeting human and social needs.(Seetharama,1990).Further, showcasing is an administration procedure since it identifies the client need and than meets client prerequisites product/benefits productively and gainfully, and in the entire procedure technique assumes a progressively significant job, so fruitful advertising depends upon good system.

To best understand what private company advertising methodology is, it may help to initially define what promoting is. As Global Branding Expert Andrew Sokol defines it:

"Promoting is anything you do to offer your product or administration for sale to the public." See this graph. It shows only a couple of business works that fall under advertising's relentless impact. Estimating, distribution, advertising, advertising, even how you pick up the telephone, are each of the a piece of marketing.





**Difficulties faced by Librarians**

There are different challenges and difficulties faced by clients, yet it is additionally imperative to consider the difficulties to data custodians. Here are a portion of the significant difficulties:

**Make a positive picture :** Probably the greatest test faced by data administrators is to make a positive picture as most clients hold negative attitudes towards bookkeepers. For quite a long time, individuals thought of custodians as "trained" or "skilled" yet not really as "experts" and have no clue about the capabilities or preparing prerequisites (Ajileye-laogun, 2004). In some Asian nations, administrators are basically recovery assistants or have low economic wellbeing, so clients may consider themselves more equipped and more knowledgeable than library staff and regard it pointless to move toward a bookkeeper for help. Along these lines, the custodians need to demonstrate that they have the two capabilities and an assortment of abilities.

**Be proactive:** Language issues may hinder clients from looking for help offered by the library (Patton, 2002). A few clients need to depend on friends instead of administrators for data or guidance. Every expert custodian must speak with clients about their administrations since trades between the administration specialist (administrators) and the client (clients) can evoke data about client necessities, and additionally grant the administrations operator to clarify the association's products and how these can meet the client needs (Rowley, 1998).

**Build good relationship:** There is no genuine alternate route to providing good data administrations to clients. According to (Curry & Copeman 2005), quality reference administration includes a connection between the client and administrator inside a "Cycle of Dimension of Administration" eagerness to help client; knowledge (how to help client); evaluation (of client's need), and activity (physically moving with the client).

**Make an inviting domain:** Bookkeeper needs to develop the capacity to make an inviting domain, be patient, and build confidence with the clients. At the point when custodians are friendly, AJAY KUMAR SHARMA AND SAPNA BHARDWAJ 465 and inviting and supportive, clients are encouraged into the library, while, in a library where the curators are unfriendly and sluggish, clients are driven away. It is reported the character of the custodian determines the pace of usage of the library by its clients. On the off chance that

she/he is friendly and expert, the client will be convinced that there is a receptive and dependable data master in that library. In the event that they are drawn to the library by the aura of the custodian, they will at that point have the option to peruse through the books and therefore become mindful of the accessibility of materials applicable to their studies and look into, and the utilization of the assortments builds (Ajileye-Laogun, 2004).

**Skill to discuss well with clients from different societies :** Data administrators need to learn methods for styles on the grounds that the manner in which individuals convey shifts widely between one parts of correspondence style is language use. Across societies, a few words and expressions are used in different manners (DuPraw, 2002). For example, one client who had colossal fines for a book he borrowed on the grounds that he misunderstood the idea of restoring a book. To him, "return" a book implies returning it on the rack. Don't accept that the manner in which you are acting is the "right" method for doing things. Consider an assortment of ways to deal with a procedure.

**Conclusion**

In spite of the fact that the idea of advertising LIS isn't new, and some advancement has been made before, more endeavors must be made on the off chance that we need to see better showcasing of a wide scope of LIS. As of late there has been a kind of overconfidence in data advancements, and numerous LIS experts accept that these new advances will provide an approach to make LIS increasingly unmistakable. It is genuine those innovations are significant and bookkeepers, historians, and other data experts need to utilize innovation so as to improve the administrations to clients. Library and data chiefs need to understand that these advances are broadening the market and in this way provide Advertising Library and Data Services.

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**Abstract**

*In the Digital Era Information Communication Technology (ICT) development a new way to electronic-resources publishing in the university library. E- resources is distribution of information in any electronic form such as E-Books, E-journals, Online databases, E-Thesis and dissertation (ETD), E-News Papers, web sites, CD- ROM, floppy disk or magnetic tape etc. accessible dial-up bulletin board or on-line services.. It supports education, research and developments. For various source of the information is now available in different types of electronic formats. There is no option for professionals except, accepting these sources in their library collection in order to meet the potential information requirements of the users. For the selection of e-resources, collection development policy, pricing models of e-resources, license agreement, evaluation of e-resources etc, are also covered. E- Resources constitute a significant part in collection development in libraries. Since acquisition of e-resources became important in libraries, the librarians are supposed to possess knowledge on managerial aspects of e-resources in library. In short, Information is a unending flow and dynamic resource that impacts all disciplines and all walks of life'*

**Key word :** ICT, E-Resources, Information, E-books , E- Journals, University Library

**Introduction**

E-Resources are the light house for information in the University Libraries. E- Resources have great potential future and bright career to users. Today, as an organised system, the library is becoming an intermediary, rather than a storehouse of information. The evolving nature of the library is characterised by a gradual change of its organisation. In this modern era, information is not only recorded items of knowledge, it is also the digitized bits of information that could be moved through computers and internet lines to wherever it is needed. The management of new age libraries poses numerous challenges to the librarians and information scientists. It is essential that they should have an integrated approach to concentrate on the client expectations, electronic and print information, new skill development and standard hardware E-Resources management of the library is the basic and core activity which helps the academic community in identifying and accessing knowledge resources.

The librarians revising the criteria for the selection of materials from time to time due to the changes appearing in electronic format. The importance of selection of non-book materials and the criteria for the selection of E-Resources,

particularly infrastructure, access methods, etc., are given due emphasis. Suitable software to make use the E-Resources is highlighted. The legal aspects, preservation of the E-Resources and their importance are thoroughly mentioned. In the broad sense information technology is the main factor determining the development of information. Information technologies facilitate transfer of electronic data or information from one place to another, one person to another and from one library to another library. Information technology is the electronic Resources of capturing, processing, storing and information communication.

**Definition of E- Resources**

An electronic resource is defined as a resource which require computer access or any electronic product that delivers a collection of data, be it text referring to full text bases, electronic journals, image collections, other multimedia products and numerical, graphical or time based, as a commercially available title that has been published with an aim to being marketed. These may be delivered on CD ROM, on tape, via internet and so on. Over the past few years, a numbers of techniques and related standards have been developed which allow documents to be

created and distributed in electronic form. Hence to cope with the present situation, librarians are shifting towards new media, namely electronic resources for their collection developments that the documents of users are better fulfilled. The e-resources on magnetic and optical media have a vast impact on the collections of libraries. These are more useful due to inherent capabilities for manipulation and searching, providing information access is cheaper to acquiring information resources, savings in storage and maintenance etc. and sometimes the electronic form is the only alternative.

According to AACR2, 2005 Update, an electronic resource is: "Material (data and/or program(s)) encoded for manipulation by a computerized device. This material may require the use of a peripheral directly connected to a computerized device (e.g., CD-ROM drive) or a connection to a computer network (e.g., the Internet)." This definition does not include electronic resources that do not require the use of a computer, for example, music compact discs and video discs.

According to Library and Information Technology Glossary "Term used to describe all of the information products that a library provides through a computer network.

" According to Wikipedia, Electronic Resources means "Information (usually a file) which can be stored in the form of electrical signals, usually on a computer; Information available on the Internet".

#### **Need of E-Resources**

University Libraries are an integral part of the higher education system and one is incomplete without the other. Today availability of e-resources in University library is very useful and essential. E-Resources has become inevitable tools for University library. Its main function to provide information to the users. With the help of electronic resources the users can have access to the vast volume of information with speed and accuracy. users can no longer depend on conventional information sources to cope up with the latest developments in their respective fields. E – Resources are now emerging as vital source of information for all recent and emerging thoughts and ideas coming into existence in whatever area of research. Emergence of internet and World Wide Web (WWW) has provided a platform to display these resources globally. The features inbuilt in the search and retrieval of these resources have made the usage to the maximum.

E- resource is an electronic information resource that can access on the web, on or off campus.

Material (data and / or program(s)) encoded for manipulation by a computerized device. This material may require the use of a peripheral directly connected to a computerized device (e.g. CD-ROM drive) or a connection to a computer network. Internet can be used for efficient retrieval and meeting information needs. This is very important for university libraries since most of them call for more and more research work. This important fact is convincing many libraries to move towards digital e-resources, which are found to be less expensive and more useful for easy access. This is especially helpful to distant learners who have limited time to access the libraries from outside by dial up access to commonly available electronic resources, mainly CD-ROM, OPACs and Internet, which are replacing the print media.

#### **Types of E-resources**

There are two major types of e-resources basically divided are:

- (1) Online e-resources,
- (2) Other electronic resources

**E-books:** E-Book is a book publication made available in digital form, consisting of text, images, or both, readable on the flat-panel display of computers or other electronic devices. Although sometimes defined as "an electronic version of a printed book some e-books exist without a printed equivalent. Commercially produced and sold e-books are usually intended to be read on dedicated e-reader devices. computer device that features a controllable viewing screen can also be used to read e-books, including desktop computers, laptops, tablets and smart phones.

E-book can be distributed as a sequence of images, one for each page. E-books are preferred by the users for their features like portability, upgradeability, note making, citation, changeable font size, references, links to other relevant sites, searching, etc. The libraries purchase the e-books and view them on monitor or some specific e-book readers. E-books can also be circulated as printed books.

**Newspaper:** E- newspaper is also known as online newspaper or web newspaper that exists on the World Wide Web or internet.

**E-journal:** Electronic issues of journals and articles to periodicals the library subscribes in. It consists of Full-text and Bibliographic Databases. Full- text databases contain the whole content of an article such as citation information, text, illustrations, diagrams and tables. Bibliographic databases only contain citation information of an

article, such as author's name, journal title, publication date and page numbers. E-database is an organized collection of information.

E-journal is very important part of every library collection. E-journals are one application of information technology.

**E-Images:** E-Images are using in the subjects such as medical science, geography and history, the library develop digital image collection as well as provide access to selected external databases through internet.

**Web sites:** The library web page or Universal Resource Locator (URL) facilitates single window access to various web enabled library services. URL could be as simple as a library web page listing the services with some links to catalogue and external free and subscribed resources or may include advance features like interactive helps and value added services such as subject gateways, self-help tools and frequently asked questions, and information about the library such as timings, calendar, rules etc can be hosted on the library web site a part from the ICT enabled conventional services.

**CD ROM:** The CD-ROMs are available, as large size textual databases such as reference books, trade directories, catalogues, bibliographies, indexing and abstracting periodicals, full text journals, bibliographical databases etc. They are unlike "hard disks" very light, small in size, and easy to transport.

#### Issues of E-Resources

**Lack of ICT Tools :** E-collection is supported by Information and communication Technology (ICT) components.

**Low budget:** Libraries are non-profit organization so they cannot purchase and afford the costly electronic resources.

**Licensing :** E-Resources need the license from the published to the library for making use of it.

**IPR(Intellectual Property Rights) :** E-resources can be easily copied and forwarded to the another person so librarian should be alert about IPR (Intellectual Property Rights)

**Standards of metadata:** There are standards for metadata description like MARC21 but the available e-resources in the market are not standardizing by MARC21.

**Skills of manpower:** To handle the electronic collection the proper skills are required among the staff but libraries are lacking of skill manpower.

#### Advantages of E-Resources

- Save library space

- User can not misplace E-books
- Electronic resources are easily accessible in remote areas
- Low cost of production compare to print documents
- To collect, store, organize information in digital form
- To get access to an information source by the more than one users
- To provide current awareness service to all users.
- User can read an e-resources any time
- E-resources can be download instantly
- E-Resources provide facility to hold and turn pages easily
- Know different types of e-resources commonly used by respondents
- Eco-friendly

#### Disadvantages of E-Resources

- All E-resources devices require power
- Technological barriers
- Lack of compability among different publishers
- Need of special equipment to access
- Book reading devices are more expensive than most paper books
- E-Resources is user-friendly but a minimum basic training or knowledge is required to use
- Copyright violence problem
- The equipment and production is too expensive

#### Conclusion

E – Resources are now emerging as vital source of information for University Library. Its provide themselves various search options to the user and librarian. Using of e-resources enable the library to save space of library and time of the users. E-resources are useful for libraries as well as each and every users of the society who are starving to get a variety of information through the globe. The developments in the ICT services are available in the present made wonderful changes in the library operations. Its advantages are for technocrats, usage of the electronic products improve the knowledge of user. E-mails and RSS carry the information for becoming aware of the users. Increase of Infrastructure like high speed network, wi-fi, LAN portals at various rights to use points in the campus and also in departments can be prepared to improve the practice effectively.

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डॉ० संगीता कुमारी

पटना विश्वविद्यालय

बिषवसराय नगर नहर के पास

बेली रोड पटना-801503

सार

मनुस्मृति से लेकर बाद के सभी स्मृति ग्रन्थों में आश्रमों को चार भागों में बांटा गया है— ब्रह्मचार्य, गृहस्थ, वानप्रस्थ तथा सन्यास। भारतीय ऋषियों ने मनुष्यों की औसत आयु सौ वर्ष मानकर इसे 25-25 वर्ष प्रत्येक आश्रम के लिए बांट दिया है। आश्रमों का संबंध विकास कर्म के साथ-साथ जीवन के भौतिक उद्देश्य-धर्म, अर्थ, काम और मोक्ष से भी था। परन्तु सभी प्रदार्थों के प्रति मोह का त्याग, सभी प्राणियों पर दया क्रोध असत्य आदि से दूर रहना आदि जो निर्देश सन्यासियों के लिए दिए गए हैं, उनका पालन आज भी मनुष्य को अपने अंतिम वय में करना चाहिए। तब व्यक्ति सुखपूर्वक अपनी इस देह का त्याग कर सकेगा।

“ज्ञा श्राम्यन्ति अस्थिन इति आश्रम”-अर्थात् एक ऐसा जीवन-स्तर जिसमें व्यक्ति खूब श्रम करता है। श्रम धातु का अर्थ, परिश्रम करना अथवा पारूप दिखलाना होता है। आश्रम जीवन की वैसी अवस्था को बोधित करता है, जिसमें मनुष्य श्रम साधना और तपस्या करता हुआ मानवोपयोगी अवस्थाओं को प्राप्त करके उनसे विश्राम लेकर आगे की अवस्था प्राप्त करके अग्रसर हो जाता है। डॉ. राजबलि पाण्डेय ने लिखा है-जिन दो संस्थाओं के उपर हिन्दू समाज का संगठन हुआ है वे हैं-वर्ण और आश्रम। वर्ण का आधार मनुष्य को प्रकृति अथवा इसकी प्रवृत्तियाँ हैं जिसके अनुसार वह जीवन में अपने प्रयत्नों और कर्तव्यों का चुनाव करता है। आश्रम का आधार संस्कृति अथवा व्यक्तिगत जीवन का संस्कार करना है। मनुष्य जन्म से अनपढ़ और असंस्कृत होता है, संस्कार से ही वह प्रबुद्ध और संस्कृत बनता है।

आश्रमों का संबंध विकास कर्म के साथ-साथ जीवन के भौतिक उद्देश्य-धर्म, अर्थ, काम और मोक्ष से भी था। ब्राह्मण को संबंध मुख्यतः धर्म अर्थात् संयम-नियम से गार्हस्थ्य का संबंध अर्थ-काल से और सन्यास का संबंध मोक्ष से था, जबकि वानप्रस्थ का संबंध, उपराम और मोक्ष की तैयारी से था। इस प्रकार उद्देश्यों अथवा पुरुषार्थों के साथ आश्रम का अभिन्न संबंध है। डॉ० काणे के अनुसार “वर्ण का सिद्धान्त संपूर्ण समाज के लिए था किन्तु आश्रम का सिद्धान्त व्यक्ति के लिए था।

निसंदेह, आश्रम सिद्धान्त एक उत्कृष्ट धारणा थी भले ही वह भली भाँति कार्यान्वित न की जा सकी, किन्तु इसके उद्देश्य बड़े ही महान् एवं विषिष्ट थे। गौतम के अनुसार आश्रम चार हैं- ब्रह्मचार्य, गृहस्थ, भिक्षु और वैष्णवस। जाबाल उपनिषद् के अनुसार व्यक्ति को ब्रह्मचार्य समाप्त कर गृही होना चाहिए इसके बाद बनी होना चाहिए और अंत में सन्यास ग्रहण करना चाहिए।

मनुस्मृति से लेकर बाद के सभी स्मृति ग्रन्थों में आश्रमों को चार भागों में बांटा गया है- ब्रह्मचार्य, गृहस्थ, वानप्रस्थ तथा सन्यास। भारतीय ऋषियों ने मनुष्यों की औसत आयु सौ वर्ष मानकर इसे 25-25 वर्ष प्रत्येक आश्रम के लिए बांट दिया है। अर्थात् जीवन का प्रथम भाग ब्राह्मचर्य है, जिसमें व्यक्ति गुरु गृह में रहकर अध्ययन करता है। दूसरे भाग में, विवाह के पश्चात् गृहस्थाश्रम में

प्रवेश करता है ग्रहस्थाश्रम में व्यक्ति जब यह देख ले कि उसके केष पक गए हैं, चमड़ी ढीली पड़ गई हो, तो वह शास्त्रोपांत विधि से अपनी इन्द्रियों को रोककर वन में निवास करें, यानि वानप्रस्थ आश्रम को ग्रहण करें। आयु के तीसरे भाग को वनों में व्यतीत कर, चतुर्थ भाग में इन्द्रयादि विषयों से अपने आप को अलग हटा कर सन्यास आश्रम को ग्रहण कर लेना चाहिए। मनु के चारों आश्रमों को वेद से ही सिद्ध घोषित किया है, ओर कहा है कि वेद शास्त्र का ज्ञान पुरुष किसी भी आश्रम में रहकर, इसीलोक में ब्राह्मण को पा सकता है। मनु की समाज व्यवस्था में व्यक्ति तथा समाज दोनों के जीवन को पूर्ण रूप से नियोजित करने की चेष्टा की गई है। वर्ण तथा आश्रम व्यवस्थाओं के द्वारा व्यक्ति तथा समाज के मध्य उठने वाले संघर्ष को समाप्त कर सामन्जस्य स्थापित हुआ।

संस्कार के साथ आधुनिक मनोविज्ञान तथा समाजशास्त्र के कुछ महत्वपूर्ण सिद्धान्त जुटे हैं। आज के समाज” शास्त्र में एक व्यक्ति द्वारा अपने कार्यों को ग्रहण करना तथा उसकी पूर्ति करना अन्यथा महत्वपूर्ण माना गया है। कार्य के अनुसार व्यक्ति के स्तर का भी निर्धारण होता है। एक संस्कार में पूर्ति के बाद दूसरे संस्कार की ओर बढ़ने के साथ व्यक्ति के दायित्व तथा कार्य के स्तर में भी भारतीय मान्यताओं के अनुसार वृद्धि होती जाती है। जन्म से लेकर मृत्यु पर्यन्त, मनुष्य भारतीय मान्यताओं के अनुसार, धार्मिक, नैतिक और संकेतों की प्रक्रिया द्वारा सर्वदा उच्च स्तर की ओर बढ़ता है। मृत्यु भी एक संस्कार है तथा उसके साथ अन्य संस्कार भी जुड़े हैं।

डॉ० भगवान दास ने, सामाजिक क्रिया वर्ण तथा आश्रम में संबंध इस प्रकार से स्पष्ट करने की चेष्टा की है-

1. शैक्षणिक क्रिया अर्थात् पठन-पाठन का मुख्य कर्ता ब्राह्मण था, इसलिए यह प्रथम आश्रम में संपादित होती थी।
2. सुरक्षात्मक व्यवस्था का मुख्य कर्ता श्रत्रिय था इसका संबंध वाणप्रस्थ से था।
3. आर्थिक क्रिया तथा व्यवस्था का कर्ता वैश्य था और इसका संबंध ग्रहस्थाश्रम से है।
4. उद्योग तथा श्रम मुख्य रूप से शूद्रों से संबंधित है, अतः सेवा का पड़ा सन्यास आश्रम से संबंधित

है। सन्यासी का काम निस्पृह भाव से सामाजिक कल्याण तथा सेवा के कार्यों का संपादन था।

मनु के अनुसार ब्रह्मचर्य, गृहस्थ वानप्रस्थ तथा सन्यास आश्रम आश्रम व्यवस्था के यही चार मान्य क्रम हैं। एक आश्रम से दूसरे आश्रम में प्रवेश के लिए व्यक्ति अपनी नैतिक, शारीरिक तथा मानसिक क्षमताओं का विकास कराता है, जिससे कि उसे नई उतरदायित्व की पूर्ति में कोई कठिनाई ना हो। जाबाल उपनिषद् में यह कहा गया है कि ब्राह्मण प्रथम आश्रम से सीधे सन्यास आश्रम ग्रहण कर सकता है, परन्तु अर्ध-परिपक्व अवस्था में जब तक व्यक्ति की रजस और तमस पक्ष पूर्णतया नष्ट नहीं हो जाता है, और जीवन के बहुमुखी अनुभवों को वह जान नहीं लेता है, सन्यास आश्रम ग्रहण कर लेना चिन्ता का विषय बन सकता है। सामाजिक दृष्टि से भी हम कह सकते हैं कि, किसी को अपने उतरदायित्व से पलायन नहीं करना चाहिए। मनु का विचार है कि अन्य आश्रमों के नियमों का विधिवत पालन करने के पश्चात् ही सन्यास आश्रम ग्रहण करना चाहिए। सभी आश्रमों के कृत्यों के पालन करने के पश्चात् ही मोक्ष की प्राप्ति संभव है। गृहस्थाश्रम पूरे समाज की आवश्यकताओं की पूर्ति करने वाला आश्रम है। अन्तिम दो आश्रम सांसारिक जीवन से क्रमशः विरक्ति के बाद मोक्ष प्राप्ति की ओर बढ़ने के चरण हैं। मुक्ति प्राप्ति के पाँच सोपान कहे गए हैं— मायाहीनता, कामहीनता, अहंकारहीनता, विषयहीनता तथा पूर्ण वैराग्य। प्रथम दो आश्रम जहाँ सबके लिए अनिवार्य हैं, अन्तिम दो आश्रम सर्वदा वैकल्पिक रहे।

मनु के ब्रह्मचर्याश्रम की प्रमुख विशेषता आध्यात्मिक तथा नैतिक प्रशिक्षण को बुद्धि के साथ संयुक्त करना है। चरित्र की पवित्रता का प्रश्न—लड़की तथा लड़के दोनों के लिए समान महत्व का था। सादगी तथा अभाव के इस जीवन में दृष्टिकोण की विषालता साहचर्य तथा एकता की भावना जीवन तथा जगत के प्रति कर्तव्य परायणता का उदय हो जाना स्वाभाविक है।

भारतीय मान्यता के अनुसार व्यक्ति भौतिक तत्वों के अतिरिक्त एक उच्च मानवेतर शक्ति का अंग है। वह असीम तथा पूर्ण है। प्रभु के अनुसार आश्रम व्यवस्था के नैतिक तथा मनोवैज्ञानिक आधार हैं, इन्हीं आधारों को समझने के लिए पुरुषार्थ की धारणा को समझना आवश्यक है। चरम लक्ष्य मोक्ष की ओर बढ़ने में विभिन्न आश्रम सोपान की तरह कार्य करते हैं। प्रथम आश्रम ब्राह्मण में पवित्र जीवन तथा आचरण के द्वारा लोग अपनी बौद्धिक, मानसिक, शारीरिक तथा नैतिक शक्तियों का विकास करते थे। यों तो हमारे जीवन की प्रत्येक क्रिया में धर्म का स्थान है, लेकिन प्रथम काल के साथ धर्म को संयुक्त कर देना इस बात की पुष्टि करता है कि भारतीय जीवन की प्रत्येक क्रिया सामाजिक लक्ष्य के साथ-साथ आध्यात्मिक लक्ष्य से परिपूर्ण था।

आश्रम तथा वर्ण की धारणाओं की व्याख्या करते हुए प्रभु ने अपनी पुस्तक "हिन्दु सोशल आर्गनाइजेशन" में वैज्ञानिक रीति से इस बात को सिद्ध करने की चेष्टा की है कि हिन्दू समाज" षास्त्रियों की दृष्टि में मनुष्य एक सामाजिक प्राणी है, उनके लिए सामाजिकता स्वयं उद्देश्य होकर

आध्यात्मिक आदेशों की प्राप्ति का साधन है। इस स्थिति ने स्वाभाविक रूप से जनमानस के मध्य समाज तथा संसार को गौण एवं पारलौकिक किंवदंतियों को वास्तविकता का रूप दे दिया। इस मान्यता के अनुसार मनुष्य सामाजिक प्राणी की अपेक्षा असीम अनन्त तथा मानवेष शक्ति का अंग है, इस अर्थ में वह देश-काल की सीमा से परे उठ सकने की क्षमता रखता है। प्रत्येक आश्रम की अवधि पचीस वर्ष मानी गयी है। वात्स्यायन के काम-सूत्र के अनुसार मनुष्य जीवन शतवर्षीय है। इसे बाल्य, युवा तथा स्थापित इन तीन भागों में विभाजित किया जा सकता है।

### **विभिन्न आश्रमों के आचार-व्यवहार व कर्तव्य**

ब्रह्मचर्याश्रम चारों आश्रमों में ब्रह्मचर्य आश्रम काल की दृष्टि से सबसे पहले आता है। ब्रह्मचारी षट्क का उल्लेख सबसे पहले ऋग्वेद 25 वर्ष को ब्रह्मचर्याश्रम के लिए माना है।

धर्म शास्त्रग्रन्थों में दो प्रकार के ब्रह्मचारियों का उल्लेख प्राप्त होता है, जिन्हें उपकुर्वाण तथा नैतिक कहा गया है। उपकुर्वाण वह षिष्य होता था, जो ब्रह्मचर्य समाप्त कर गुरु को यथा"षित भेट प्रदान करता था। नैतिक ब्रह्मचारी जीवन पर्यन्त गुरु की सेवा में लगा रहता था, और गुरु की मृत्यु के बाद उनके पुत्र, पत्नी अथवा अग्निहोत्र का सेवन करते हुए ब्रह्मलोक का अधिकारी होता था।

स्मृति ग्रन्थों में ब्रह्मचारियों के कर्तव्य पर विस्तार से विवेचन हुआ है। मनु के अनुसार उसे इन्द्रियों निग्रही होना चाहिए। उसे प्रतिदिन देव, नंदपि तथा पितृ तर्पण करना चाहिए और देवताओं का पूजन तथा अग्निहोत्र करना चाहिए। उसे मधु मांस, सुगन्धित पदार्थ, फूल, रस, स्त्री तथा प्राणियों की हिंसा आदि का परित्याग करना चाहिए। सभी चीजों का त्यागपूर्वक भोग कर, नित्य भिक्षा मांगनी चाहिए। ब्रह्मचर्याश्रम एक प्रकार से तप और विद्याध्ययन का काल था। तप तथा विद्या ये दोनों एक साथ चलते थे। हिन्दु समाज व्यवस्था में शिक्षण वैयक्तिक, मनोवैज्ञानिक अथवा मात्र सामाजिक समस्या न होकर आध्यात्मिक अभ्युत्थान की पद्धति का अंग था। शिक्षा एक ऐसा साधन है, जिसके द्वारा समाज अपनी अर्जित परंपरा संस्कृति तथा ज्ञान अपनी आने वाली पीढ़ियों को प्रदान करता है। इसके द्वारा व्यक्ति का सामाजिक विचारों तथा आदेशों के साथ सामंजस्य होता है तथा सामाजिक मूल्यों एवं आदर्शों को वह स्वीकार करता है। प्रायः सभी प्राचीन विचारक चाहे पश्चिम के प्लेटो तथा सुकरात हो अथवा भारत के मनु अथवा व्यास इस बात से सहमत हैं कि संस्कार के बिना स्वभाव का उचित निर्देशन असंभव है। इसी कारण मनु ने कहा है कि उपनयन से पूर्व सभी शूद्र हैं। व्यक्ति पर समाज का ऋण है। ऋण से मुक्ति ज्ञान की प्राप्ति और विद्याध्ययन द्वारा ही संभव है। भारतीय मनीसियों ने प्रथम आश्रम के साथ शिक्षा को जोड़कर समाजीकरण के पद्धति को नियंत्रित तथा एक उचित दिशा प्रदान किया है। आश्रम की शिक्षा का उद्देश्य व्यक्ति के मध्य अन्तर्निहित अनन्त की अधिकाधिक अभिव्यक्ति परम उद्देश्य की अधिकाधिक प्रति तथा समाज एवं व्यक्ति के हितों के मध्य तादान्मय स्थापित करना है। इस प्रकार की शिक्षण पद्धति



में व्यक्तित्व की पूर्णता तथा सामाजिक उत्थान दोनों संयुक्त थे। आज के समाज में शिक्षण की वही पद्धति स्वीकार की जानी चाहिए जो, व्यक्ति के बौद्धिक पक्ष को उसकी क्रिया के पक्ष तथा सामाजिक उतरदायित्व से पृथक न करे। आश्रम व्यवस्था को शिक्षण प्रणाली में विचार तथा कर्म का उचित समन्वय था। मनु का कथन है कि ब्राह्मण, क्षत्रिय तथा वैश्य कुमारों को क्रमशः आठ, ग्यारह तथा बारह वर्ष की अवस्था में गुरुकुल भेज देना चाहिए। जिनका संस्कार निर्धारित आयु सीमा के अन्तर्गत नहीं हो जाता है, वे पत्ति बाध्य कहे जाते हैं। शूद्रों के लिए मनु ने कहा है कि उन्हें शिक्षा प्राप्ति के लिए गुरुकुल जाने की आवश्यकता नहीं थी। गुरुकुल में सभी को बिना किसी पारिवारिक स्तर के वर्ण विचार के समान सादगी तथा सेवा का जीवनयापन आवश्यक था। मनुस्मृति के अनुसार सत्य, आत्म नियंत्रित मधुर तथा कामरहित जीवन शिक्षार्थी के गुण है। नृत्य संगीत वाद्य निरर्थक विवाद तथा द्यूत कीड़ा उसके लिए निषिद्ध थे। आश्रम का शांत निर्मल तथा पवित्र वातावरण छात्रों के मानसिक विकास पर अवश्य ही गहरा प्रभाव डालता रहा होगा।

विद्या का अर्थ विद्याध्ययन था जो अपने छः अंगों शिक्षा, कल्प, व्याकरण, निरुवत, छन्द तथा ज्योतिष से मुक्त था। शिक्षा के क्षेत्र में किसी प्रकार की धार्मिक करूरता नहीं थी। अधिक ज्ञान की उत्कट गतिशील विपासा थी। वेद तथा विद्या दोनों की उत्पत्ति 'वेद' धातु वे हुई है, जिसका अर्थ जानना होता है यही कारण था कि आयुर्वेद तथा धनुर्वेद को वेद की ही संज्ञा दी गई। गुरु का कर्तव्य स्नातक को असत् से सत् की ओर तथा तम से प्रकाश की ओर अग्रसर कराना था। माता-पिता जहाँ वैदिक जीवन प्रदान करते हैं, वही गुरु दैवी जीवन का प्रदाता है। इस प्रकार शिक्षा आज की भांति परिवार की अधिक स्थिति पर निर्भर न रहकर एक सामाजिक अनिवार्यता थी। यह समाज का कर्तव्य था कि वह व्यक्तियों के शिक्षण की अधिक व्यवस्था करें। आज की तरह परीक्षा की पद्धति नहीं थी। शिक्षा ग्रहण करना धर्म-पालन का एक अंग था।

शूद्रों की शिक्षा के विषय में कहा गया है कि यजुर्वेद में शूद्रों को भी अध्ययन की सुविधा प्राप्त थी लेकिन मनु की परंपरा में उन्हें प्रायः शिक्षण से वंचित ही कर दिया गया।

**मनु की व्यवस्था में स्त्री शिक्षा** – वैदिक तथा संस्कृत साहित्य में अनेक ऐसे उदाहरण मिलते हैं जिसमें स्त्रियाँ वेद पारंगत तथा बुद्धि और ज्ञान में किसी भी पुरुष से श्रेष्ठ हैं। जैसे-गार्गी, अनुलूया तथा मैत्रेयी आदि नाम किसी ऋषि से कम ख्याति प्राप्त नहीं है। मनु के अनुसार विवाह ही नारी का उपनयन संस्कार है और पति की सेवा उसी प्रकार है, जैसे षिष्य गुरु की सेवा करता है। नारी के जीवन का एकमात्र उद्देश्य पतिपरायणता तथा पतिसेवा ही है लेकिन मनु तथा याज्ञवल्क्य दोनों एक गृहणी से यह अपेक्षा करते हैं कि वह व्यायादि का हिसाव रख सके।

**गृहस्थाश्रम**— स्मृति ग्रन्थों में यद्यपि चारों आश्रमों का विस्तृत उल्लेख किया गया है, परन्तु गृहस्थाश्रम से संबंधित विषयों की विवेचना प्रमुख रूप से किया गया है। स्मृति ग्रन्थों में प्रतिपादित अधिकांश विषय किसी न किसी रूप में गृहस्थाश्रम से ही संबंधित है। महर्षि मनु ने चारों आश्रमों की उत्पत्ति के मूल में गृहस्थाश्रम को ही

स्वीकार किया है। उनके अनुसार गृहस्थ ही अन्य तीन आश्रमों का पालन करता है, जिस तरह से सभी नदियाँ, समुद्र में मिलती हैं, उसी प्रकार से सभी आश्रम भी गृहस्थाश्रम ही वह केन्द्रिय धुरी है, जिसके चारों ओर अन्य आश्रम विद्यमान रहते हैं। इसी कारण गृहस्थाश्रम को सर्वोत्तम माना जाता है।

मनु ने विस्तार से गृहस्थ के कर्तव्यों का निर्देश किया है। जैसे— गृहस्थ को विवाह करके पंच-यज्ञ करना चाहिए और नित्य का भोजन और पाक करना चाहिए। गृहस्थ के यहाँ चूल्हा, चक्की, झाड़ु, ओरवली और घडा ये पाँच हिंसा के स्थान हैं, अतः गृहस्थ पाप से बचने के लिए पंच यज्ञ करता है। इन पाँच यज्ञों में पढ़ना और पढ़ाना ब्रह्म यज्ञ है, तर्पण करना पितृ यज्ञ है। हवन देव-यज्ञ है, बलि वै"वदे भूत-यज्ञ है और अतिथि पूजन मनुष्य यज्ञ है। इन यज्ञों के करने से ही मनुष्य पाप से मुक्त होता है। जो देवता, अतिथि, सेवक, पितर और आत्मा इन पाँच को संतुष्ट नहीं रखता है, वह जीते हुए भी मरे हुए के समान है। यज्ञ करने से ही वर्षा होती है, जिसे अन्न उपजता है। मनु ने गृहस्थों के लिए माता-पिता की सेवा, गुरु की सेवा और अतिथि की सेवा को बहुत महत्वपूर्ण माना है। पिता को गार्हपत्य अग्नि, माता को दक्षिणाग्नि और गुरु को आहवनीय अग्नि माना जाता है। गृहस्थ इन तीनों की सेवा करता हुआ स्वर्ग को प्राप्त करता है। वह माता की भक्ति से इस लोक को पिता की भक्ति से मध्य-लोक को और गुरु की भक्ति से ब्रह्म लोक को पाता है। इनका आदर करने वाले के सभी कार्य सफल होते हैं। मनु ने गृहस्थाश्रम के महत्व को प्रतिदिन करते हुए कहा कि निन्दित तथा आठ विषम रात्रि को जो स्त्री संसर्ग नहीं करता वह गृहस्थाश्रम में रहता हुआ भी ब्रह्मचारी को तरह रहता है या याज्ञवल्क्य ने ऐसे गृहस्थों को भी मोक्ष-प्राप्ति का निर्देश किया है, जो धर्म-पूर्वक धनोपार्जन करते हैं, अतिथि सत्कार में लगे रहते हैं, श्राद्ध कर्मों में रहते हैं, और सत्यवादी तथा आत्मतत्त्व के ध्यान में भीन रहते हैं। पराशर ने ऐसे ब्राह्मणों को अपच पापी कहा है जो गृहस्थ धर्म का पालन करते हुए भी दान नहीं करता है। जो व्यक्ति सुख, स्वर्ग तथा अज्ञय-कीर्ति का अभिलाषी है, उसे इस आश्रम के नियमों को यत्नपूर्वक पालन करना चाहिए, जहाँ प्रत्येक आश्रम में व्यक्ति के उत्थान पर बल दिया गया है, वही गृहस्थाश्रम में सामाजिक कल्याण सृजन तथा विकास की योजना है।

इस प्रकार कह सकते हैं कि, प्रथमाश्रम जहाँ एक ज्ञान यज्ञ है जिसमें मन, इन्द्रिया तथा बुद्धि सबकी एकाग्रता द्वारा विद्यार्थी गुरु के पास ज्ञानार्जन करता है, वही गृहस्थाश्रम में स्वार्थ रहित सेवा, अनुराग, स्नेह तथा समाज के प्रति कर्तव्य का मधु प्रवाहित होता है। प्रथम आरम में उपार्जित ज्ञान का यह क्रियात्मक प्रयोगस्थल है

**वानप्रस्थ आश्रम** – वानप्रस्थ आश्रम में व्यक्ति जीवन के अन्तिम यज्ञ के लिए अपने आप को तैयार करता है। यह चार आश्रमों में से तीसरा आश्रम है जिसे वन में बिताने का निर्देश धर्मशक्तियों ने दिया है। यह आश्रम वस्तुतः गृहस्थ और सन्यास आश्रमों को जोड़ने वाली कड़ी है।

कृष्ण शास्त्रीय ग्रन्थों में वानप्रस्थ आश्रम के वै"वानस भो कहा गया है।

मनु और याज्ञवल्क्य दोनों ने यह कहा है कि अपनी पत्नी को अपने पुत्रों के संरक्षण में छोड़ कर अथवा उसे साथ लेकर गृहस्थ को वानप्रस्थ आश्रम में जाना चाहिए। वानप्रस्थी को चाहिए कि वह अग्निहोत्र करता हुआ जितेन्द्रिय रहे, उसे मुनियों की तरह जीवन जीना चाहिए। दिन में केवल एक बार भोजन करे, हमेशा तपस्या में लीन रहे श्रुतियों एवं उपनिषदों का अध्ययन करता हुआ कष्ट साध्य जीवन बिताता हुआ अन्त में सन्यासी होकर अपना शरीर त्याग करे।

वानप्रस्थी को हर्ष रहित होना चाहिए, दान करना चाहिए, और सभी प्राणियों को कल्याण करना चाहिए। उसे चान्द्रायण व्रत भी करना चाहिए, न किसी पर क्रोधित होना चाहिए और न किसी पर प्रसन्न होना चाहिए। मनु के अनुसार वाणप्रस्थी को वेराभ्यासी शीत धूप को सहने वाला उपकार की भावना से परिपूर्ण मन की सर्तकता से युक्त तथा प्राणियों पर दया करने वाला होना चाहिए। वानप्रस्थी के लिए यह आव"यक था कि शास्त्रानुसार विहित वैतानिक, अग्निहोत्र करे तथा अमावस्या और पूर्णिमा के पर्वों में श्रुति तथा स्मृति से अनुमोदित दस पौर्णमास यज्ञों को न छोड़े। मनु के अनुसार वाणप्रस्थी का सबसे बड़ा धर्म अद्वैत ब्रह्मण का ज्ञान है, इसके लिए वह उपनिषदों का पाठ करे। वाणप्रस्थी को केवल गृह तथा कुल के ही नहीं त्यागना पड़ता था, बल्कि गाँव को भी छोड़ देना होता था। मनुस्मृति के अनुसार इन्द्रिय संयम, फल फूलों पर जीवन निर्वाह मांस मधु का अस्पर्श, वल्कल का उपयोग, भूमि शायन तथा वृक्ष के नीचे निवास वाणप्रस्थी के लिए आवश्यक थे। वाणप्रस्थाश्रम में ही यदि मनुष्य की मृत्यु हो जाती है तो उसे ब्रह्म का क्षेत्र प्राप्त होगा और वह मनुष्य स्वर्ग को प्राप्त होता है।

**सन्यास आश्रम**— संन्यास आश्रम को आश्रमों में चतुर्थ और अन्तिम माना गया है यह वाणप्रस्थ आश्रम का ही वंशित रूप माना जाता है। डॉ० कागे ने लिखा है – "वानप्रस्थ एवं सन्यास में बहुत साम्य था अतः कालान्तर में लोग, गृहस्थाश्रम के उपरान्त सीधे सन्यास में प्रविष्ट हो जाते थे। महर्षि मनु के विस्तार से सन्यासी के कर्तव्यों का विवेचन कराते हुए कहा है जो मनुष्य सभी विषयों का त्याग कर आयु के चतुर्थ भाग में सन्यास ग्रहण करता है, उसे नंदषि, देव, और पितरो का ऋण चुकाकर सन्यास होकर बाद में ब्रह्म में लीन हो जाना चाहिए। किन्तु उसके पहले उसे गृहस्थाश्रम में रहकर उसे सभी नियमों का पालन करना चाहिए। मनुस्मृति के अनुसार सन्यासी को चाहिए कि वह सभी पदार्थों के प्रति मोह त्याग दे, और सदा अकेला ही विचरण करे, केवल भिक्षा के लिए ही वह गाँव जा सकता है। जीवन और मरण दोनों की उसके लिए एक समान हो जाते हैं। सन्यासी का आचरण हर तरह से पवित्र होना चाहिए। सदा प्रिय बोलना चाहिए, ब्रह्म मिन्तन में लीन रहना चाहिए, हमेशा केष और नरवको काट कर भिक्षा—पात्र ओर कमण्डलु धारण करना चाहिए। भिक्षा मिले या न मिले, दोनों की स्थितियों में उसे प्रसन्न रहना चाहिए, मित्र योगी ओर एकान्त निवासी होना चाहिए

तथा अन्त में सन्यासी ममता और मानापमान से दूर होकर ब्रह्म में लीन हो जाता है।

महर्षि यावल्क्य के अनुसार जो गृहस्थ वेदों का अध्ययन किए रहता है, सन्तान उत्पन्न करता है, दान आदि दिए रहता है, और यथोचित यज्ञ किए रहता है, वही सन्यास आश्रम का अधिकारी रहता है। सन्यासी को चाहिए कि वह सभी जीवों के प्रति सयभाव रखे। शान्तयित होकर त्रिदण्ड और कमण्डलु धारण करे, और प्राणायन के द्वारा अपनी शुद्धि करे।

सन्यासी एकाकी और आत्मनिर्भर होता है। अथवा कर्तव्य है कि वह दिन में केवल एक बार भिक्षा करे, भिक्षा नहीं मिलने पर मन में कोई क्लेश ना उत्पन्न होने दे। इन्द्रिय संयम, घृणा तथा सांसारिकता से विरक्ति जीवों के प्रति दया आदि भावना से सन्यासी अन"वरता को प्राप्त होता है। सन्यासी के शरीर में यदि कोई रोग—दोष आदि उत्पन्न हो जाए तो उसे निवारण का यत्न नहीं करना चाहिए मौन भाव से ब्रह्म की कल्पना में नियमन रहना चाहिए।

मनुस्मृति के अनुसार सन्यासी के लिए आवश्यक है कि वस्त्रों से छानकर पल का सेवन करे, सत्य तथा पवित्र वचनों का उच्चारण करे, और निषिद्ध कर्मों से पृथक रह कर पवित्र जीवन व्यतित करे। इस प्रकार के कर्म तथा विचार में लीन व्यक्ति कर्मों की सीमा से उपर उठ कर मोक्ष की प्राप्ति करते हैं वस्तुतः वर्ण तथा आश्रमों के नियमों पर ही पूरी समाज व्यवस्था आधारित थी। कैटिल्य के अनुसार राजा का यह कर्तव्य है कि उसके राज्य में कोई भी वर्णाश्रम धर्म को भंग ना करे, क्योंकि इससे समाज में एक विचित्र मतिभ्रम तथा छिन—भिन्नता की स्थिति उत्पन्न हो जाएगी, जो इस लोक को नष्ट कर देती है। प्रत्येक आश्रम के अपने—अपने कृत्य माने गए हैं लेकिन कुछ ऐसे घृति, दया अस्तेय शौच, इन्द्रियनिग्रह धैर्य, विद्या, सत्य, तथा अक्रोध शा"वत धर्म है। जिनका पालन सभी वर्गों तथा आश्रमों के लिए कल्याणकारी है।

**आश्रम व्यवस्था की उपादेयता**—मनुस्मृति एवं अन्य स्मृति ग्रन्थों में हम जिस आश्रम व्यवस्था को उल्लेख पाते हैं उसको आज के सन्दर्भ में पूर्णतः प्रासंगिक सिद्ध कर पाना संभव नहीं है। स्मृतियों के अनुसार प्रथम आश्रम ब्रह्मचर्य में व्यक्ति गुरु कुल में रहकर वेदों एवं उपनिषदों का अध्ययन करता था, लेकिन वर्तमान युग में वेदों के अतिरिक्त भी ज्ञान के अनेक शास्त्र विद्यमान हैं। अध्ययन की प्राप्ति के लिए गुरु के प्रति श्रद्धा भाव का होना आव"यक माना जाता है। आज हम जिस रूप में छात्र वृत्त में इच्छूखलता देखते हैं, उसका निराकरण तभी हो सकता है, जब छात्रों में ग्रन्थों के प्रति श्रद्धा—भावना जागृत हो। यह वर्तमान समय में भी प्रासंगिक है कि मनुष्य को इन्द्रियग्रही होना चाहिए, उनके मन में देव ऋषि ओर पितरों के प्रति श्रद्धा होगी तो निष्चित रूप से विलासिता के पदार्थों से दूर रहेंगे तथा सभी चीजों का त्यागपूर्वक उपयोग करेंगे। गृहस्थाश्रम आश्रम के लिए जिन मौलिक बातों की चर्चा की गई है, वे आज भी प्रासंगिक हैं, जैसे— कहा गया है कि जो देवता अतिथि, सेवक, पितर और आत्मा को संतुष्ट नहीं रखता है वह जीते हुए भी मरे के समान है, यह आज के लिए भी सत्य माना गया है।

गृहस्थ के लिए धर्म पूर्वक धनोपार्जन करने की बात सत्यवादिता तथा आत्मतत्व के ध्यान में लीन रहने की जो बाते कही गई है, वह आज भी उचित जान पड़ती है वानप्रस्थ आश्रम यद्यपि आज के संदर्भ में प्रासंगिक प्रतीत नहीं होता है, फिर भी वानप्रस्थियों के लिए जो सांसारिक विमुखता कही गई है, वह प्रासंगिकता का निर्वाहक ही माना जाएगा। मनुष्य जब हर प्रकार की सांसारिक वस्तुओं का उपयोग कर लेता है तो बाद में उसे अपने को इन पदार्थों से दूर कर लेना चाहिए। इसके लिए उसे वन में निवास करने की आवश्यकता नहीं है, प्राणियों का दान देना ओर मितभोगी होना आदि बाते तो हर समय के लिए उचित ही मानी जाएगी।

सन्यास आश्रम के संबंध में जो बाते मनु ने कही है, उनमें भिक्षा पात्र लेकर आना वृत्ति अपनाना वर्तमान समय में विल्कुल भी उचित प्रतीत नहीं होती है। परन्तु सभी प्रदार्थों के प्रति मोह का त्याग, सभी प्राणियों पर दया क्रोध असत्य आदि से दूर रहना आदि जो निर्देश सन्यासियों के लिए दिए गए हैं, उनका पालन आज भी मनुष्य को अपने अंतिम वय में करना चाहिए। तब व्यक्ति सुखपूर्वक अपनी इस देह का त्याग कर सकेगा। अतः यह कहा जा सकता है कि आश्रम व्यवस्था का जो रूप प्रतिपादित है, उनमें से अधिकांश आज के संदर्भ में भी कुछ परिवर्तनों के साथ प्रासंगिक बने हुए हैं।

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Ezekiel is exclusively a poet of the Indian city. He has nothing to do with the fields and streams of the rural India. He is a poet of the city of Bombay, a poet of any metropolis who is fully alive to the ugliness, dirt, smoke, rains, squalor, slums and wickedness of the fast growing big business cities like Delhi, Madras and Calcutta. And all these become the technique and style of his poetry. He is also a poet of commitment. The poem "Island" is the best illustration of Ezekiel as a poet of commitment to modern India:

"How delight the soul with absolute  
Sense of salvation, how  
Hold to a single willed direction?  
I cannot leave the island,  
I was born here and belong. (Stress mine, CP;  
p.181)

T. S Eliot feels that great poetry is marked by the quality of "unification of sensibility"- a fusion of thought and style, which Eliot finds in the poetry of metaphysical poets. We find in the poetry of Ezekiel the same unification of sensibility in the sense that his style of writing comes out from his own thought. And his thought is exclusively Indian, which he has developed from the personality of Indian men and women, Indian scenes, Indian philosophy and above all Indian sensibility. All these came to him naturally because of his sincere commitment to India. A constant refrain in his poetry is: "I am an Indian". His India is the metropolis, a barbaric city, the island to which he belongs, Bombay, a home where he was born and brought up. In an interview he admitted to best-on: "I regard myself essentially as an Indian poet writing in English. I have a strong sense of belonging, not only to India but to this city. I would never leave Bombay." In the same interview, he admitted: "Part of my reason from translating to Marathi is to belong even more to Indian scene"<sup>1</sup>.

A peculiar thing about Ezekiel is that through his concentration on the people of Bombay, their life and manners, he gives universal human passion of India as a whole. For

example, during the perusal of the poem "In India" we are reminded of, "The Wasteland". We see in this poem the glimpses of hopelessness, faithlessness, loss of values of the 20<sup>th</sup> century men and women of India who are obliged to live in the "unreal city".

In order to convey Indian scenes Ezekiel makes use of down to earth English scenes. Ezekiel's Indian English to popularly called Babu English. Different pieces from "very Indian poems in Indian English" are a typical sample of this Babu English. Ezekiel's Indian English alternates between "amusement and disapproval". He uses low grade Indian English to distract the attention of the readers away from the underlying purpose. The light-hearted treatment of the subject conveyed through Indian English appears to be a deliberate attempt of the poet to create humor.

One of the poems in this section recites an incident in which the persona goes to a small shop to buy a cake of soap. When he finds something wrong with the well-known branded soap he has been given by the shopkeeper, and he says very politely in Hindi that soap is not good and should be changed. The Indian shop man rudely says: "What is wrong with the soap?" (CP, p.269) The persona is constrained to accept the soap blindly. This whole incident is recited in present continuous tense, generally used or misused in Babu English. Let us take a look at this English in present continuous tense.

"Some people are not having manners,  
For example, other day I find  
I am needing soap  
So I'm going to one small shop.  
I'm asking for well-known brand soap.  
That shop man he's giving me soap  
But I'm finding it defective version.  
So I'm saying very politely-  
Though in Hindi I'm saying it,  
And my Hindi is not so good as my English,  
Please to excuse me  
But this is defective version of well-known  
brand soap.  
That shop man is saying

And very rudely he is saying it,  
What is wrong with soap? (Stress mine, CP,  
pp. 268-269)

In the poem "The Patriot" under "very Indian poems in Indian English", the poet stands between two contraries. He looks at the foolishness of the world around him fighting with one another and in his heart of hearts he is committed to the philosophy of Mahatma Gandhi. These contraries are described in Indian tone in the following lines of "The Patriot":

"I am standing for peace and non-violence.  
Why world is fighting, fighting  
Why all people or world  
Are not following Mahatma Gandhi,  
I am simply not understanding." (Stress mine,  
CP, p.237)

The present continuous tense is extensively used in Indian English. Another sample of the Indian English is illustrated in the following passage. It is much like what can be called the Colaberry D. English of a popular Tamil song:

Other Day I'm reading in newspaper  
(Everyday I'm reading Times of India  
To improve my English language)  
Throw stone at Indrabehan  
Must be student unrest fellow, I am thinking.  
Friends, Romans, Countrymen, I am saying.  
(to myself)

Lend me the ears.  
Everything is coming.  
Regeneration, Remuneration, Contraception".  
(Stress mine, CP, p.237)

In the piece "The Professor" we see an Indian Professor of Geography, now retired, enjoying a good health and saying the following things like any middle-class retired person of India:

"My wife died some years back.  
By God's grace, all my children  
Are well settled in life." (CP, p. 238)  
Like all retired persons of India, he takes delight in bragging about the position of his children and for their middle-class affluence:  
"One is Sales Manager,  
One is Bank Manager,  
Both have cars.....  
Sarala and Tarala are married,  
Their husbands are very nice boys  
You won't believe but I have eleven grand children  
I am not against. We have to change with times....."

Old values are going; new values are coming." (CP, p.239)

The piece "Family" throws light on the sickness of the 20<sup>th</sup> century families of India who are living in a phase of fast progress of the country which is keeping pace with the rest of the world. These sick people suffering from the ailment of loss of identity can be seen going to a psychiatrist for their treatment. The poem throws light on the hopelessness, faithlessness and rootlessness of the 20<sup>th</sup> century men and women of post-partition India. The speaker says:

"We cannot find our roots here,  
Don't know where to go, Sir  
Don't know what to do, Sir,  
Need a Guru, need  
All of us are sick, Sir". (CP, p.243)

All members of this family are opportunities. They do not agree with one another. Each one of them selects a course suitable for him according to his convenience. They say to the psychiatrist, thus:

"Time is ripe for Sai Baba.  
Time is ripe for Muktananda.  
Let father go to Rajneesh Ashram.  
Let mother go to Gita classes.  
What we need is meditation  
Need to find our sick, Sir" (CP, p.243)

The above illustration from the group of poems popularly called "Very Indian Poems in Indian English", show a unification of sensibility in form and content of Ezekiel's poetry. In these poems we see that the verbs, nouns, adjectives and other poetic devices are used by the poet exactly in line with the standard of Indian speakers in a situation in which they speak. The style and the content become one here in the following language of the poet. The attention of the reader is drawn towards the theme of the poem and in the delight element of the theme, the reader is so lost that he does not care for the style and technique

The "Very Indian Poems in Indian English" are exquisite poems in which Ezekiel uses Indianness as a style of his poetry. Vinod and Shiv Kumar deal with the linguistic aspect of these poems <sup>2</sup>. Vilas Sarang hails "The Railway Clerk" one of such poems as appealing because of the "implied sympathy and pathos" <sup>3</sup> K.S Ramamurthy observes that these poems are .... A satiric self-revelation of the speaker <sup>4</sup>. Parasarthy hails these poems

for their pidgin English<sup>5</sup>. Shyamala A. Narayan says that these poems “are a good satire on the Indian use of English”<sup>6</sup>. Shyamalata points out that all the common errors, including the use of present continuous tense, faulty use of indefinite article etc. are used in these poems in a funny tone. She says: “Perhaps a foreign reader would be able to enjoy the humor more-distance from the object of satire, rather than identification.... certainly helps.”<sup>7</sup>

Ezekiel's poetry is full of Indian scenes and spectacles. “In India”, is also full of common spectacles of hawkers, pavement sleepers, hut men and slums. In the poem “Background Casually”, Ezekiel gives impression to his love for the soil of India and his commitment to this soil. In many poems, Ezekiel makes use of Hindi words such as *Guru*, *Asbram*, *Burkha*, *Chapatti*, *Paan*, *Mantra* and a few vernacular words commonly used in the length and breadth of the country.

We see in Ezekiel's poetry a vast gallery of Indian characters, such as Miss Pushpa in “Goodbye Party for the Miss Pushpa T. S.”; a monkey charmer in “Entertainment”; a corrupt saint in “Guru”, the poet maidservant in “Ganga”; the common boy in “The Truth about Dhanya”, and several beggars, saints, sadhus, healers, yogis, the society girl, the English boss, the Indian boys, the Anglo-Indian boys, Christian boys-all to fill an excellent fair in the celebration of Indo-English poetry.

A marked feature of Ezekiel's poetry is expression of his spiritual thought in the style of Christian psalms, prayers and hymns. By the word psalm, we mean a poem, a song containing prayer in which the poet expresses his heart's desire to God. Ezekiel seems to have learned this style of writing from the book of Psalms in the Old Testament. The hymns in the Old Testament are of many kinds: there are hymns of praise, hymns of worship; prayers for help, protection, salvation, pleas of forgiveness, songs for thanks giving for God's blessings and petition for the punishment of enemies. These prayers are both personal and national: some portray the most intimate feelings of one person, while others represent the needs and feelings of the all. Ezekiel's psalms deal with all these subjects. In all, there are 150 psalms in the Old Testament, but, in the collected poems

Ezekiel writes “Psalms 151”, which contains the central idea of almost all the psalms of the Old Testament.

Symbolism is a natural part of Ezekiel's poetry. He is a poet of thought and poetry of a poet of thought always suggests the unseen meaning behind the seen objects. This unseen meaning stands for symbolism. For example, “Night of the Scorpion” has clear cut symbolic connotations. The narrator's mother stands for the feudalistic godmother of the village. The Scorpion stands for the “The Devil”. The “diabolic tail” of the scorpion stands for the evil one. The father of the narrator stands for skepticism and rationalism. The religious man stands for religion. In all, “Night of the Scorpion” is a typical study of symbolism, likewise, in many other poems, almost in every poem of Ezekiel, symbolism is there provided the reader is trained to locate it. In all, we can say that Ezekiel's poetry is a box in which Indian sweets of various colors, tastes and styles compacted lie. No English poet has depicted a panorama of single life in his poetry; and even no Indian poet has done so what Ezekiel. The pioneer of Indo-English poetry has done. What Wordsworth stand to English poetry of the Lake District, or Tennyson stands to the Victorian poetry, Eliot stands to the post war English poetry, Ezekiel stands to the post-partition poetry of Indian English.

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### Introduction

Meghalaya being a hilly state and often referred to as the ‘Scotland of the East’. It is one of the seven sister States of North east India endowed with incredible natural beauty of Flora and Fauna and is richly blessed with mineral deposits including coal. Coal mining is uniquely done here which is quite different from the methods of coal mining done in plain areas of the country. Here, coal mining is done in an unscientific way with Rat-hole mining in which the destruction of the mother earth is beyond repairs and the adverse impact of coal mining outweighs the benefits of coal mining. Coal being the biggest emitter of greenhouse gases, unpredictable shift in climatic patterns are observed throughout the world due to global warming. Irrespective of the fact the usage of coal to produce energy results in huge pollution and environmental deterioration, the global community till now has not find a replacement for the cheapest and efficient mode of energy than coal.

The renewable sources of energy viz., solar energy, wind energy and the hydroelectric projects incurs huge capital cost which the modern days government are presently unable to bear. Hence, there is an urgent an immediate requirement for finding the ways and means to use the coal for having a sustainable development with little adverse impact on the environment.

With the rapid advancement in science and technology, humankind without any foresight, in the name of development destroyed the environment and his actions has ultimately resulted in severe environmental changes with catastrophic result. However, more importantly the concept of ‘Sustainable Development’ becomes a very common phenomenon in almost all the democratic countries. But the outcome is not very encouraging. The reason behind such failure is the lack of efforts by the States to implement various legal and social doctrines for protection of the environment. Though one should not pass over the importance of Stockholm Conference, 1972 in relation to the maintenance of

a healthy environment but it was undoubtedly the Rio Declaration of 1992 that gave emphatic attention to and adopted the value of sustainable development as a leading concept of environmental policy at international level.

The maxim ‘sic uter tu ut alienum non laedass’ which means ‘Principle of good neighbourliness’ casts an obligation on States to offer due regard to protection of environment. We know that law is a regulator of human life and work, and the law plays an important role in the protection of environment by regulating the human activities. The concern for environment protection has not only been raised to the status of fundamental law of the land, but is also wedded with human rights. The concept of enviro-human rights has become one of the live issues in the first changing international scenario. The Supreme Court in the case of *Vellore Citizen’s Welfare Forum vs. Union of India* held that the essential feature of sustainable development such as Precautionary Principle and the Polluter Pays Principle are part of the environmental law of the country.

In India, particularly in the State of Meghalaya, there has been major environmental degradation due to urbanisation, explosion of resources, population explosion and many other factors, yet serious effort has always been made time and again to tackle all problems to ensure a clean, safe and healthy environment. On the other hand, though mining of natural resources can never be abolished, but it must borne in mind that it has to be done without leaving an adverse impact on ecology. In a landmark case of *Rural Litigation and Entitlement Kendra, Dehradun vs. State of Uttar Pradesh* the Supreme Court has held that preservation of the environment and keeping the ecological balanced unaffected is a task which not only the government but also every citizen must undertake. It is a social obligation and let us remind every citizen that it is the fundamental duty as mentioned in Article 51A(g) of the Constitution of India.

**Rat Hole in Meghalaya**



The State of Meghalaya, which is a small state has its own significance because of the presence of large mineral deposits like coal, limestone, Silimanite and more importantly is the discovery of the presence of uranium in large quantity at Domiasiat - Mawthabab area in the South Western region of South West and West Khasi Hills District and at Wahkaliar in Cherrapunji (Sohra) area. Though the digging of coal in Laitryngew – Cherrapunji (Sohra) area and Sillimanite in Mawthengkut region in West Khasi Hills has carried out well before 1947 but the massive digging and extraction of coal and limestone reserves in the entire state of Meghalaya that consequently resulted in major natural disaster was done mainly after Meghalaya achieved its statehood in 1972. In Meghalaya Coal extraction is done by primitive mining method commonly known as ‘rat-hole’ mining. In this method what people commonly used to do is, first they clear the land by removing and cutting all the ground vegetation and then large crane are used to dig the pits vertically ranging approximately from 100 to 300 feet into the ground until they hit or reach the layer of coal seam. Then thereafter, horizontal tunnels are made into the seam for extraction of coal, which is brought into the pit by using a conical basket or a wheel barrow. The coal is taken out of the pit and dumped on nearby un-mined area, and from there it is carried to the larger dumping places near highways for its trade and transportation. The entire process of mining is done manually employing small implements. Most of the mining activities are small scale ventures controlled by individuals who own the land.

Though the economic production and sale of extracted coal have immensely contributed much to the overall state’s economy but the environmental damages caused by the extraction, digging and decimation of coal deposits (Rat Hole mining) leading to water pollution has in the process led to the destruction of the mother earth that resulted in major environmental changes. Consequently, this poses a threat not only to human life but also to the many living species. Thus, unscientific mining pave way to a colossal disaster on the environment which is a matter of great concern to the people of the State.

#### **Effect of rat hole Mining on the Environment**

Continuous unscientific coal mining activities has an adverse impact on the environment and directly creates greater risk for the health and safety of the residence and workers engaged at the site of operations, as they are hazardous and dangerous.

Moreover, it damages the environment and ecology to an unacceptable degree and there is a need to balance between mining and environmental requirements. Following are some of the impact of mining on environment.

**Impact of mining on water:** The Meghalaya’s coal economy has devastated the environment beyond repair. Now, the question is how far Meghalaya Mines and Minerals Policy 2012 been effective? To what extent has Meghalaya adopted a scientific method for coal mining? Whether the Government has taken initiative in inviting scientist to take a look at those rivers like Lukha River in East Jaintia Hills and some other streams in Jaintia Hills which are today so polluted, and they no longer fit for human consumption and is a clear-cut violation of the right to clean drinking water as human right. The water bodies of that area are the greatest victims of coal mining. Our worst fear is that by the time the State Government wakes up from its slumber (like in the case of the dead river) it will be too late. We have lost all the exotic aquatic life in that area due to pollution caused by acid mine drainage from coal mining. If the government is serious about it, all the materials to curb water pollution are available in the state. Limestone is widely used to neutralise the acidic effluent or Acid Mine discharge from coal mines. Therefore, safe drinking water is a human right and a fundamental requirement for the people to live a healthy life.

**Impact of mining on Air:** Most of the mining operations produce dust. The major operations producing dust are drilling, blasting, hauling, loading, transporting and crushing. The uncontrolled dust not only creates serious health hazards but it adversely affects and reduced the life of the citizen if not checked. In Meghalaya, the life support system that included air, land, water and vegetation are at present under considerable strain. Now the question that stand outstanding is whether the State Control Pollution Board functions effectively and fulfilling its task? Or is there any lacuna or flaws in the laws? If yes or otherwise, then why are the laws implementing functionaries silent in many aspects?

**Impact of mining on Land:** We all know that mining is one of the huge industries in the world. Mining activities include a variety of operations and every extraction process differ for different kinds of minerals. Mining operations are carried on in vast area of land which ultimately led to the destruction and disturbance of the land. Land impacts are very large especially if the mining pits

are left open and this was witness in some parts of Jaintia hills resulting to road cracks, buildings etc. Moreover, plant communities get disturbed due to extensive coal mining activities and piling of coal damage the natural vegetation.

#### **Role of National Green Tribunal**

No doubt, the NGT (National Green Tribunal) has played a very active and significant role in the protection of environment and many PIL's have been instituted for environmental safeguarding including that of the State of Meghalaya. Moreover, the ban was issued following a complaint by the All Dimasas Students' Union of the adjoining Dima Hasao district of Assam, which contended that rat-hole mining in Meghalaya had polluted the Kopili river and turned its water poisonous. *The All Dimasa Student Union vs. State of Meghalaya and Impulse NGO vs. State of Meghalaya*, the tribunal directed the State Government to prepare the mining map, policy and guidelines keeping in mind Sustainable Development and Principle of Polluter Pays contemplated under Section 20 of the NGT. But delay from the government to submit the mining plan is the reason for the ban on coal extraction for now. Also, the Supreme Court in the case of *Lafarge Umiam Mining Private Limited v. Union of India & others* issued direction to the Central Government to set up an environmental regulator at national and state level and to take care of the various policies issues related to environmental clearance and to follow the environmental laws for this purpose, and, if necessary, to impose penalty on polluters. Thus, it imposes obligations on the government to reform the whole environmental clearance process and to put some check on the existing faulty process.

Although on April 17, 2014, the NGT passed an interim order stopping mining and transportation of coal in the state, and nearly everyone in the coal belt curses the NGT, but the NGT bench has never stated that the ban was a permanent one but they wanted the coal extraction to be regularized through a proper mining plan. Time and again we see and hear reports of people in the coal mining business violating the NGT order and the coal mine owners are using illegal immigrants who provide cheap labour at the cost of the local labourers. Interestingly, another issue that brought to light is the concern about the threat to the exotic caves from illegal extraction of coal. It took millions of years for these caves to form but it takes a moment to destroy them. All concerned citizens felt the need that the state government should proposed new and effective policy in the

areas in which there are caves and declared that area as no mining Zones. It is no wonder that the state government is not interested to preserve and protect both the cave and the cave's rare flora and fauna. Therefore, it is implied that the state government in order to achieve the goal of sustainable development, important measures to protect and preserve these valuable natural heritages which hold as a badge of honour to the state is the need of the hour.

#### **Laws Enacted by Meghalaya State**

**The Meghalaya Mines and Minerals Policy, 2012:** This policy was enacted with an aim to facilitate systematic, scientific and planned utilization of mineral resources and to streamline mineral based development of the State, keeping in view, protection of environment, land, health and safety of the people in and around the mining areas. The Policy will also dwell on ensuring optimal utilization of available mineral resources, realization of vast mineral potential, generate revenue for socio-economic development, uplift the economy of the State and enhance employment opportunities.

**The Draft Meghalaya State Water Policy, 2013:** This draft was drafted with a view that water is a public good and every person has the right to demand drinking water. It is the lifeline activity of the state government to ensure that the basic requirements of the people are met. This policy is an alarming call for all the concerned citizens irrespective of caste, creed, religion, language, sex etc to take appropriate steps for the preservation of the natural resources of the earth.

**The Meghalaya Air (Prevention and Control of Pollution) Rules 1988:** This rule was framed for the very purpose to curb the menace of pollution in the State. Environmental problems are complex, not only in their causes and effects, but also in how they relate to each other. Keeping in mind the need to preserve and protect the environment from the scourge of pollution both at the state and the national level, we are duty bound not to abuse, misuse, pollute or distort our natural resources as each succeeding generation is entitled to benefit from these.

#### **Special Laws Enacted by Parliament of India with respect to Environment**

To meet the International Commitment on the United Nations Conference on Environment, Government of India formed the National Council for Environment and planning which eventually evolved into a full-fledged Ministry of Environment and Forest (MoEF). MoEF is the

prime administrative body set up, which provides the legal and regulatory framework for environment protection. Some of the important legislations for environment protection are as follows:

**The Environment (Protection) Act, 1986:** The Act which came as a direct consequence of the Bhopal Gas Tragedy is an umbrella legislation designed and enacted to provide for the protection and improvement of the quality of environment and preventing, controlling and abating environmental pollution. The Constitution of India also recognises the need to protect and nurture the right to environment which includes Article 14, 19(1)(g), 21, 32, 48A, 51(A)(g), 226 etc and the Directive Principles of State Policy makes it obligatory to the state to ensure congenial conditions to good health which contained in Article 39(e), 39(f), 41, 42, 47, 49. It is clear that our Constitution enshrines ample provisions to deal with environmental issues pertaining in the country as well as to the State concern. In order to stop the widespread ramification of environmental problems and issues, but to promote a right to clean environment, a joint and collective work of both the centre and state is a must.

**The Air (Prevention and Control of Pollution) Act, 1981:** The Air (Prevention and Control of Pollution) Act, 1981 (the "Air Act") is an act to provide for the prevention, control and abatement of air pollution and for the establishment of Boards at the Central and State levels with a view to carrying out the preventive and control measures of air pollution. This Act empowers the State Government in consultation with SPCB to declare an area as Pollution Control Area and to establish or operate any industrial plant, it requires the consent of the SPCB.

**The Water (Prevention and Control of Pollution) Act, 1974:** This Act has been enacted to prevent pollution of water bodies and to provide clean water to the people of our country. It prohibits of discharge of poisonous substances into the water 174The National Tribunal Act, 2010. 175The Air (Prevention and Control of Pollution) Act, 1981. 115 bodies and lays down the standards for the prevention and control of water pollution. This Act empowers the Central Government to make Rules, under which the Water (Prevention and control of Pollution) Rules 1975 was framed.

**Forest Conservation Act, 1980:** Deforestation is one of the major contributors of environmental degradation, as trees absorb the CO<sub>2</sub> and reduce the amount of GHG in the atmosphere and the

deforestation results in stored carbon releasing into the air as carbon dioxide resulting ultimately in global warming. This act provides to conserve the forest and restricts the de-reservation of forest and the usage of forest land for non-forest purposes.

#### **State Laws and Central (Union) Laws on Coal Mining**

Article 297 of the Constitution of India, gives the ownership rights of lands and minerals to the Union of India within the territorial waters or the exclusive economic zone of India. The Seventh Schedule of the Constitution of India segregates the division of powers between the Union and State under List 1 respectively and List 3 in Concurrent List, where both Union and State has the power to legislate laws. List 23 under State List of the Constitution of India provides, "Regulation of Mines and Mineral Development, subject to the provision of List 1, with respect to regulation and development under the control of the Union".

The State Government grant the mineral concessions for all the minerals located within the boundary of the State, under the provisions of the Mines and Minerals (Development and Regulation) Act, 1957 (MMDR) and Mineral Concession Rules, 1960 (MCR) framed thereunder. Under the provisions of the MMDR Act, 1957 and MCR, 1960, prior approval of the Central Government is required in the following cases:

1. Granting mineral concessions in respect of minerals specified in the First Schedule to the Mines and Minerals (Development and Regulation) Act, 1957.
2. Granting areas under Section 6(1)(a) and Section 6(1)(b) of the Act in issuing prospecting licence and mining lease to a person in excess of limits prescribed under.
3. Imposing special condition(s) in mining lease under Rule 7(3), 14(3) and 27(3), of the MCR.
4. Revision of any order made by State Government with respect to any mineral except a minor mineral.
5. Relaxation of Rules in special cases under Section 31 of the MMDR Act, keeping in view the Interest Of Mineral Development.

#### **Sixth Schedule and Coal Mining in Meghalaya**

As Meghalaya is governed by the Sixth Schedule of the Constitution of India, permits for mineral concessions are controlled by the customary rights of local indigenous people who were not covered

by any Mining Acts, Rules or any Environmental Acts. The core idea to set up Autonomous District Council is to give greater autonomy to tribal and to preserve and safeguard tribal groups established traditional practices, customs and norms. Though coal mining in Meghalaya started during the British Rule, it continued its unscientific coal mining and it increased in Volume in the 1980's resulting in large scale environmental pollution. The major reason for the environmental hazards was the non-compliance of central laws by the tribal during the process of coal mining in Meghalaya and a conflict arose, whether the central laws like Mines and Minerals (Development and Regulation) Act 1957, Mineral Concession Rules,1960, Mines Act 1952 etc would apply to the areas controlled by Autonomous District Council. With the recent judgement of the Supreme Court of India in the *State of Meghalaya vs All Dimasa Students Union*, in which it was declared that the tribal are the rightful custodians of the land but are governed by the Acts passed by the Parliament.

#### **Challenges for Creating a more Secure Environment**

Human ability has devised several ways and means for facing the challenge to the environment and one of these is the concept of Carbon Marketing. Carbon Marketing in lay man understanding means a method which encourages developed countries to help the less developed or developing countries to invest in and use Clean Energy Technologies i.e., those technologies which produce negligible or less Green House Gases. Expert claim that to reduce the emission of Carbons and other Green House Gases, will change the global climate drastically in the long run. By this method, the developed countries get the emission deduction credit for taking effective steps to curb CFC (Chloro Fluoro Carbon) emissions which can be transferred to other less developed or developing countries so that the developed countries can use these emission deduction credits to meet their own Nation's Emission Deduction Goals. On this basis, a new and effective way has been devised to meet the challenge faced by the Environment.

During the former Meghalaya United Alliance (MUA) Government under the chief ministership of Dr. Mukul Sangma expressed optimism to resolve the crisis following the NGT imposing a blanket ban on mining and transportation of coal in the state. The Assembly adopted a resolution urging the Centre to invoke Para 12A(b) of the Sixth Schedule through a presidential notification

to ensure relevant provisions of two Acts viz; Mines and Minerals (Development and Regulation) Act, 1957 and Coal Mines Nationalisation Act, 1973, were exempted in Meghalaya. At present, it was a challenging trend to the new Meghalaya Democratic Alliance (MDA) Government under the chief ministership of Conrad Sangma to create a more secure environment by holding talks with the Union Coal Minister to restart coal mining in Meghalaya and all cooperation and support has been extended by the Centre to resolve the ban on coal mining in Meghalaya. Effective effort of the government to constitute Group of Ministers (GoMs) comprising of Mining and Geology, Law, Environment and Home to study the National Green Tribunal ban on coal mining in the state and to understand the issue and take feedback of all stakeholders, NGO's, Legal fraternity, Scholars, etc and prepare a master plan as to how it can be taken forward to avoid future adverse effects on the environment.

#### **Conclusion**

The Khasis indigenous people of Meghalaya are believed to be the lovers of nature. The damages caused by unscientific mining (Rat hole) have devastated the environment beyond repair. Now a days the new processes and technologies have been developed in mining industry to ensure the environmental friendliness of mining activities. However, if the Government is serious enough to solve the present problem of unscientific mining and to restart the coal mining activities again, new technology should be adopted and the laws that are already available should be effectively implemented otherwise the situation will remain a farce. As the saying goes, we did not inherit the natural resources from our brother and sisters but we borrow from our future generation. Though Meghalaya is in serious danger of dipping into a serious man – made environmental trauma, yet there is a glimmer of hope for environmental recovery and restoration with proper legislation and serious implementation. Therefore, protection and improvement of the environment and safeguarding the eco-systems are not only important but necessary for global and human continued existence, survival and sustainability.

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**Abstract**

*Ayurvedic medicinal plants are the most precious gifts of nature, Plants are the most valuable and important means of life on earth, its a lot of work for health and business communities on earth. Plants are peculiar organisms of unlimited kindness and benevolence. They offer to mankind. The product of their life activities in many ways, as they provide medicine quality materials which help in curing diseases medicinal.*

*Medicinal plants are globally valuable sources of herbal medicine products since time immemorial plants play important role in the control of human disease and as such they help in stimulating the happiness and well being of mankind in present time also the most significant curative uses of plants cannot be ignored. In such time it is highly needed that more folklore our indigenous knowledge of medicine should be explored and the surveyed in each quarter of state. The present study is an attempt to the study geographical dimension of medicinal plants resources in forested regions of Udaipur district in Rajasthan. The imperial approach has been one of the basic consideration to generate the primary data for the study it will analysis the distributional characteristics of Ayurvedic medicinal plants & their relationship with the environment as well as investigate the potentiality of applied values of existing Ayurvedic medicinal plant resources of the region, In the present research medicinal plants species of medicinal value have been described on the basis of their frequent use by local people in the study region.*

**Keywords :** *Ayurvedic medicine plants, Applied values, Indigenous Knowledge, Frequency, Density, Climax.*

**Introduction**

India has a large number of valuable Ayurvedic medicinal plant naturally growth mostly in fragile ecosystem that are predominantly inhabited by tribal rural poor and indigenous communities, men and plants co-exist on the earth, plants exert multifarious influences of the mode of mankind. They gives many useable numerous items and materials for the use of mankind in endless ways. Among them, their medicinal use fetches specifically greater significance in the mankind Ayurvedic medicinal plants are use in wellness of many kinds of diseases since the time.

The study of plants as a sources of medicine has become more important in the context of present global trade scenario, where the cost of allopathic medicine are likely to be beyond the reach of common people. Thus, it is one of the prime duty of an applied medical geographer to investigate the potentiality of value of existing Ayurvedic medicinal plant resources in a particular region such a study falls very much in the preview of geography (Hartshorne, 1939)., The present study is carried out to investigate the medicinal uses of indigenous Ayurvedic medicinal plants under the environmental impact on their distribution patterns in the study area, It is intended that such

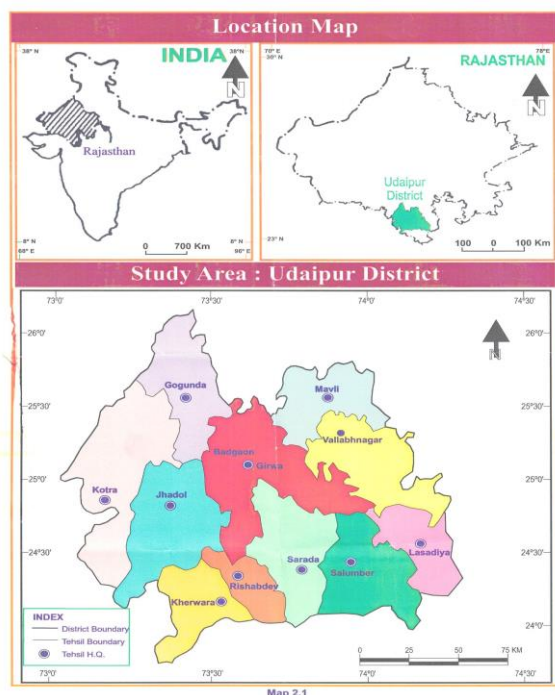
study will also enrich the lore of medical geography, a subfield of biogeography.

**Study Area**

Udaipur district is a distinct geographical region comprising considerable part of Northern Rajasthan. Udaipur district covers an area of 11,630.66 km<sup>2</sup>. It lies between 23°46'30" and 25°50'30"N latitudes and 73°10'20" and 74°33'30" E longitudes, The district is bounded by part of Rajsamand district in the North, Bhilwara district in the North East. Chittorgarh district in the East, Pratapgarh and Banswara in south-east and Dungarpur district in the south, Gujarat state and Sirohi district in South-West and Pali district in North-West. The research work is conducted in Udaipur district including all tehsil like Girwa, Gogunda, Kotra, Jhadol, Sarada, Sahumber, Rishabdeo, Mavli, Badgaon, Semari, Kanod, Bhinder, Lasadia, Vallabh Nagar and Kherwara, These tehsil are dominated by tribal population mainly Bhils.

A district is part of Udaipur Division and is divided into seven subdivisions namely Girwa, Mavali, Vallabh Nagar, Kotra, Jhadol, Sarada and Salumbar. Administratively the district is divided into 15 tehsils and 12 development blocks. Total number of villages in the district is 2406 and 9

urban towns. Urban and rural population of the district is 608486 and 2459994 respectively.



Applying the thought of Decentralization, The Zila district Parishad divided into eleven panchayat samities viz Girwa, Gadgaon, Mavli, Bhinder, Gogunda, Kotra, Jhadol, Sarada, Salumber, Kherwara and lasadia. These Panchayat Samities further sub-divided in to Gram Panchayats. The Political head of Zila Parishad called Zila Pramukh and Administrative head institution Executive Officer. Panchayat Samities follows same pattern. political representative is called Pradhan and administrative head B.D.O.

The urban structure of local self government at urban level is made with two urban level is made with two institutes, The Urban Improvement Trust (U.I.T.) and Nagar Nigam. Both political representatives and civil servants are there these institutions. Beside all the sub divisions are managed by Nagar Palika's.

The geographical unity of Udaipur district also supported by its historical events took place during medieval period. Historically it forms the part of the Mewar anciently known as Medpat and has glorious history of Rajput to mother land of Mewar under leadership of Maharana Pratap. The overall personality of the region can be studied through its physical, cultural and economic conditions manifested in the background of regional development of the area.

The study area is incidentally the home of some of the most primitive tribal (Bhil and meena) sustaining on forest. They live in perfect harmony

with nature of survival. They utilize many species of forest flora for food, fuel, medicine and other purposes. People of this region have the knowledge of indigenous vegetation and they use experiences and knowledge of indigenous medicines in this way the ancient system of medicine is deep rooted in the study area.

### Objective

The present study focuses on the analysis of the distribution patterns of the Ayurvedic medicinal plants and their inter-relationship with socio-physical environment on one hand and investigate the potentiality of applied values of the existing plant resources on the other hand.

### Database and Methodology

The present study is based on primarily collection data through field work and questionnaire. The case study of the Ayurvedic medicinal plant resources is undertaken in two ways. Firstly, ethno botanical study done to gather information of Ayurvedic medicinal uses of different plants species from rural folk of this tribal area. It also aims at acquiring information regarding different Ayurvedic medicine in use of the plants. Secondly, in order to study the composition cover of vegetation cover of vegetation and other characteristics like spatial distribution, frequency, density etc. of Ayurvedic medicinal plants of the Udaipur district area.

Ethnobotanical survey have also been conducted with a view of collect information about plants of Ayurvedic medicinal use and their application by the tribal and local people of research area. Survey are based on field work and questionnaire method through directly personal interview. The total 84 persons are interviewed from 22 selected villages.

Ayurvedic medicinal plants species are 63 recorded which are used to make herbal Ayurvedic medicine of which about more than 59.4 percent have been reported by a number of elder people (45-60 age group). local tribal Gunijan (Medicine Man) to be used by them for traditional Ayurvedic treatment of different diseases.

On the basis of terrain three types field survey methods have been applied for field survey of Ayurvedic medicinal plants species in the area under study. Besides various sampling techniques have also been used in order to get accurate quantitative data.

**Transect Method :** High hilly terrain where habitat features look out steep gradient have been surveyed using transect method. Transect method is used to collect qualitative data. i.e. stratification, floristic enumeration, as pectin,



vegetative life forms etc. The vegetation sampling is made by studying a line across the study area and recording the species that occur along the line. The data so recorded was analysis. A purposive random sampling method proposed by Stimson has been adopted in the selection of spots for transect and quadrat methods.

**Quadrat Method :** Quadrat method introduced by cotton and curtis (1956, 451-460) has been deputed for quantitative calculation of individual of different medicinal plants for this intention four sites are selected in different parts of area in the region. This utilization is done in order to study the composition of vegetation cover and other characteristics as spatial distribution, density, frequency etc. of ayurvedic medicinal plants. In this method quadrat laid at random and every individual is honesty recorded for delineation purpose in field. The quadrat of 10 metres x 10 metres is pick. Number of quadrat selected for the sample study ranges from 36 in Jaisamand, 18 Phulwari ki Naal, 16 in Sajjangarh and 14 Kumbhalgarh forest range. The analytical results are reached at by the following equation.

$$\text{Frequency} = \frac{\text{Number of quadrats with specified species}}{\text{Total number of sample quadrat}} \times 100$$

$$\text{Relative Frequency} = \frac{\text{Frequency of an individual plant species}}{\text{Sum of frequencies of all the plant species}} \times 100$$

$$\text{Density} = \frac{\text{Number of the individual plant species}}{\text{Total number of quadrat sample}} \times 100$$

$$\text{Relative density} = \frac{\text{Density of an individual plant species}}{\text{Sum of density of all the plant species}} \times 100$$

**Socio-Physical environment, crop quality and plant cover**

The observation of field is done in order to find information concerning the crop condition, crop quality, interrelationship with physical environment and plan phytosociology of study area. The present research paper only three ayurvedic medicinal plant species are included which is frequently used as ayurvedic medicine as

(a) Amla (Indian Gooseberry)  
(Phyllanthus Emblica)

(A) **Amla**  
English = Embelic Myrobalan  
Botanical Name = Phyllanthus Embelica

**Botanical Name :**

Description : Indian gooseberry trees grow naturally in the forests of Udaipur district and we are can planted in gardness. Everyone in India knows this famous plant.

Qualities and Effects : Ayurveda Opinion – Among the effective and chemical drugs mentioned will their Ayurveda, Haritaki (Harad) and Amla, These two drugs are considered to be the best. Among these are Haritak warm virya and Amla cold (Sheet) virya. Therefore, the importance of Indian gooseberry increases even more. Maharishi Chaprak, says that Amla is the most important among all the sustances that are preventable, this shows how importance medicine amla has been considered in Ayurveda due to its excellent fruit receptors, diuretics, blood pressure. It will destroy diseases like diarrhea, accelerates version, hardness semon and increases age, piles, urinal disorders, Amla berries are rich in antioxidants, which reduce the risk of cancer.

**Table 1 : Occurrence of Amla Plant in Mixed Forest.**

| Particulars        | Jaisamand Forest Range (in %) | Phulwari Ki Naal (%) | Sajjangarh Forest Range (in %) | Kumbhalgarh Forest Range (in %) |
|--------------------|-------------------------------|----------------------|--------------------------------|---------------------------------|
| Frequency          | 25.00                         | 16.66                | 31.25                          | 28.57                           |
| Relative Frequency | 0.72                          | 0.64                 | 1.10                           | 1.29                            |
| Density            | 0.39                          | 0.27                 | 0.50                           | 0.43                            |
| Relative Density   | 0.64                          | 0.71                 | 1.14                           | 0.82                            |

Sources : Based on Field work survey

Table 1 indicates that the best localities of amla tree are found in the southern part of this study area. The increasing frequency from central to southern and eastern part supports the above statement. The highest percentage (31.25) of occurrences is found in Sajjangarh forest range. while the lowest frequency of occurrence (16.6) is

in phulwari ki naal forest range. But the highest relative frequency in Kumbhalgarh forest range (1.29 %), Highest density at Sajjangarh forest range (0.50) relatives density highest in Sajjangarh forest range (1.14 %), lowest relative density in (0.64%) is marked in Jaisamand forest range.

**Musli Herb**

Botanical Name of Musli Chlorophytum borivilianum is a herb with lanceolate leaves, from tropical wet forest in peninsular India, The Hindi name is safed musli, its roots are used as a health tonic under the name safed musli. Its is a

traditional tribal medicine in Udaipur district it is used as Ayurvedic Rasayan or adoptive, It is considerate a white gold in Indian systems of Ayurvedic Medicine. This herb belongs to the vajikaran rasajan group in Ayurveda.

**Table 2 : Occurrence of Musli herb in Mixed Forests.**

| Particulars        | Jaisamand Forest Range (in %) | Phulwari Ki Naal (in %) | Sajjangarh Forest Range (in %) | Kumbhalgarh Forest Range (in %) |
|--------------------|-------------------------------|-------------------------|--------------------------------|---------------------------------|
| Frequency          | 37.50                         | 44.44                   | 28.57                          | 16.66                           |
| Relative Frequency | 1.60                          | 1.70                    | 1.32                           | 0.47                            |
| Density            | 0.45                          | 0.55                    | 0.35                           | 0.27                            |
| Relative Density   | 1.13                          | 1.46                    | 1.36                           | 0.45                            |

Table 2 indicates that the high frequency is found in the southern parts of the region the increasing frequency from north to the southern part supports the above statement. The lowest frequency (16.66 percent) is found in western part the distribution of plant species varies according to the nature and distribution of physiographical formulation and the existing habitats the density per quadrat is highly concentrated in the Phulwari ki Naal (0.55%).

**Haldi (Turmeric)**

Turmeric also is a flowering plant, binomial name longa, curcuma, Haldi of the ginger family.

Turmeric required temperatures between 20°C and 30°C (68 and 86°F) and a considerable amount of annual rainfall to thrive.

**Use in Ayurvedic Treatment**

Turmeric has been studied in numerous clinical trials for various human diseases and conditions. The holistic science of Ayurveda acknowledges this Rasayani Dravya as Harad (Harida) used in treating skin disorders, enhances stomach fire, pancha (help in digestion), stimulates appetite, manages diabetes, relieves excessive thirst, treats hair problems, relieves cough, improves muscle strength, turmeric antiseptic.

**Table 3 : Occurrence of Musli Herb in the mixed forests and agricultural**

| Forest Range    | Frequency | Relative Frequency |
|-----------------|-----------|--------------------|
| Jaisamand       | 12.50     | 0.44               |
| Phulwari Kinaal | 21.40     | 0.96               |
| Sajjangarh      | 0.00      | 0.00               |
| Kumbhalgarh     | 0.00      | 0.00               |

Table 3 indicates that Haldi is not a common plant; it is not found in the Sajjangarh and Kumbhalgarh forest range or in agricultural crops during the survey. However, it is recorded in 21.40 percent quadrats in the Phulwari ki Naal range and 12.5 percent in the Jaisamand Range.

**Concluding Remarks**

On the basis of the above discussion, it can be concluded that some unique plant species are widely distributed abundantly in the mixed forest of Udaipur district area, which are very important herbal remedies for various diseases. The study area has a very rich and varied flora. An account of its diversified topography, micro-climate, and other variable physical environment factors is noticed that the most habitat of the region is official by the most valuable species such as Amla and Musli. The present ethnobotanical survey of various medicinal plants though gives important information but shows that the fast multiplying human population and their increasing demand are

resulting into over-exploitation of existing forest resources which require adequate attention for their preservation under natural conditions. By ethnobotanical research and scientific investigation, it is suggested that, according to the recent rules of the World Trade Organization, the Ayurvedic medicinal wealth and indigenous knowledge must be preserved and properly documented and should be patented for their conservation.

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Adhering to the norms of so-called ideal manhood, a man tries his best to remain tough, tight-lipped and authoritative in every situation. 'Toughness' broadly means demanding that particular rules be obeyed and showing a lack of emotional sympathy for any problem or suffering that these rules may cause. It also means to be strong enough to deal successfully with problems or difficult situations and not feeling or showing any vulnerable emotion. Toughness in men is further essentialized when they are taken to represent culture, mind, reason and power; women, on the other hand, are generally associated with nature, body, emotion and weakness which are considered to be inferior to mind and reason. It suggests that men always take decisions according to the dictates of their mind and reason, not just following the needs of the body or emotions as it is supposed to happen in the case of women. Leslie R. Brody aptly states, "Men instead are expected to be active agents who give priority to impersonal goals and are capable of mastering their world, that is, to fulfill instrumental, agnatic roles that require rationality"(25).

In our society, men, who believe in traditional definitions of masculinity, often do not reveal their fears and anxieties to anyone. They do not express feelings of weakness or vulnerability nor do they cry or seek help from others even though it may cause a great harm to them. They tend not to disclose much, because they prefer to converse about relatively impersonal topics such as their work, shared activities, professions and politics. Consequently, emotional toughness becomes a core characteristic of many men. Vulnerable emotions are suppressed, as they are at odds with the desired image of masculinity. Moreover, the expression of these emotions is also perceived as a threat to the socio-cultural ideal of manhood. Jeroen Jansz concludes in her study:

The gendered nature of emotional communication creates a context of interaction in which boys and (young) men do not learn to talk about or act upon emotions that imply vulnerability. As a result, men tend to deny their experience of this class of emotions, and conceal their

expression. In situations where feelings like disappointment, shame, sadness, fear and guilt cannot be denied, they will generally be experienced as a threat to masculine identity. (181)

Men are often seen as bravely facing challenges and overcoming difficulties in life to provide and protect their family, but in doing so, they also try to suppress their vulnerable feelings. This type of behaviour is reinforced everyday in the stereotype of the heroic male, so often represented in popular culture—films and media. Fearless, resourceful, stoic and usually facing adversity alone, these characters tell us a lot about what is considered to be an ideal male behaviour within our society. More powerful than film characters are the roles we see our parents play. Many fathers do not share their pains, do not grieve openly, and avoid strong dependent and warm feelings. They are emotionally distant, who rarely, if ever, cry or express affection outwardly. The way we see our parents behave becomes the unconscious template for our own behaviour. The boys observe their families and society around them minutely and, thus, unconsciously become like their elders. During their upbringing, they are taught from an early age to be strong and heroic in the face of danger or adversity. They are told that 'big boys don't cry.' Gradually, they begin to associate the expression of vulnerable feelings and emotions with weakness and lack of courage. They come to believe that they will be treated failures as men if they become sentimental and expressive of their hearts. Thus, because of the expectations of society from men, they tend to suppress their emotions, which further bears out the fact that they are not always stoical by birth. Jeroen Jansz summarizes the role of men's socialization and upbringing:

The restrictions of emotions that were found among adult men are the result of many years of interactive learning. The attributers of the cultural model are ascribed to the boy by his parents and others, and the boy also constructs his own ideal of masculinity in virtual and practical interaction. In other words, restrictive

emotionality is not a biological given, but the result of a lack of practice: boys and men do not have the opportunity to practice sensibility instead of toughness. They lack the examples during socialization and must face the danger of social rejection when they transgress the stoic norm of the cultural model. (180)

Thus, as a result of social expectations, deep down many of the men conceal huge amount of heartbreaks, guilt, and feelings of failure, something indoctrinated in them as a masculine code during their childhood and adolescence within their families. While doing so, they seem to be less conscious of the fact that this type of toughness, the repressions of emotions, can lead to a great sense of isolation in their lives, because it bars them from involving in any kind of intimate relationship wherein deep-felt feelings and emotions can be shared. In many cases, it may also cast a dark shadow on the lives of men by making them incapable of resolving their conflicts with the help of others and also by not letting them get support from their relatives. It may further lead to psychological problems such as depression, insomnia and anxiety. Above all, it may affect their health because of chronic tension. But, in spite of this much, most of the men prefer to remain tough only to maintain their position, respect and authority in society. Jereon Jansz is very much to the point when he argues: "The inhibition of feelings is a local characteristic of masculinity, but it is also detrimental in its effects on health and social interaction. The paradox cannot be solved easily, because restrictive emotionality is linked inextricably to the construction of masculine identity in traditional families." (182)

The myth that a man is domineering and authoritative by birth is taken as reality by many only by virtue of man's symbolical association with culture which is supposed to be superior to nature. Those who are close to culture, or live in harmony with it, are considered to be developed, refined and always to be respected and obeyed. These myths are not only patriarchal; they are perpetuated by hegemonic caste, class and race factors as well. Because power vests with the superior sex, class and race, the powerful masculine forces subjugate weaker feminine ones. But, in fact, men are not authoritative by nature, rather they become so because of the teachings of their families and societies. The institution of the family, a basic unit of the society which is patriarchal in nature, often gives man the lessons

in so-called ideal manly behaviour. It is within the family that they see their fathers and grandfathers exercising their authority over their mothers, grandmothers and other weaker members of the family. Here, they learn to assert and dominate women indoctrinating them to submit and to accept unequal treatment.

Besides family, norms and practices which define man as authoritative and controller are present and also spread through social relations, religion, law, school, and media. Literature, legends and myths in which male authority is glorified are also instrumental in shaping the psyche of men. They unconsciously imbibe their personality traits from these sources, and, gradually, remaining authoritative and domineering takes the shape of a tendency in them. Moreover, this tendency is also taken to be as essential to them because the weak and non-authoritative boys and men are often ridiculed in society. This is perceived as a humiliation and disgrace because other men and women do not respect the men who are unable to rule over others. However, this myth of masculine toughness and authority exerts drastic impact on the thinking and behaviour of their family members. Their wives become introverts and docile, younger siblings and children fail to develop as full human beings. They also rear a feeling of hatred and repugnance towards the authoritative person. No doubt, initially, men feel proud in being authoritative, but soon they find that there is no second choice except this one. In a way, they become prisoners of masculine ideology. They tend to appraise situations using the scheme of what is an acceptable masculine response rather than what is objectively the best response. As a result, they often feel limited to a certain range of 'approved' responses and coping strategies.

This shows that because of the pressure of socio-cultural forces, toughness and authority are believed to be an inevitable part of men's being. So, in every situation they are expected to be stoic and domineering. Kamla Bhasin's research confirms this wherein she says: "In every gender workshop I have conducted, men have said that their families expected them to be tough and authoritative, always in control." (17) If their authority is neglected or rejected they feel themselves to be insulted and humiliated, but being tough, they keep their feelings of humiliation to themselves because, they seem to have learnt that the expression of such feelings can break masculine myth of toughness. It can further lead to a fear of acting 'unmanly.'

Like most of the men in society, Deshpande's male characters too never seem to miss any opportunity to maintain their social status of an authoritative husband by dominating their wives. How a man tries to bulldoze over all personal claims and sensitivities of his wife is evident from the study of the character of Mohan in her novel *That Long Silence*. Basically, it is a touching story of introspective and reflective Jaya, the protagonist, an apparently satisfied housewife. Having married a responsible man, Mohan, she seems to have almost nothing to ask for in life. To achieve this stage of fulfillment as a woman, Jaya has systematically suppressed every aspect of her personality that refuses to fit into the image of an ideal wife and mother. But, in spite of this, she faces a traumatic situation because of the tough and authoritative nature of her husband, Mohan. As she goes over the past, she realizes how in many different ways he pushed her and controlled her space and her relationships, and also how in many different ways he has inhibited even the free expression of her natural generosity and fellow feelings. In this way, the novel presents a detailed analysis of a married relationship where the male emerges as a typical patriarchal husband exercising his mastery over his wife.

Mohan is depicted to be a self-made man as he has worked hard at acquiring an education and a middle class status in spite of the fact that his family was poor and that an old man paid for his education as an act of charity. He marries Jaya because he wanted a wife who could speak English. But, soon after marriage, he starts becoming an embodiment of toughness and authority. Like a traditional husband, he asserts his right over Jaya by renaming her as 'Suhasini,' which suggests 'submission,' whereas, the original name, Jaya, stood for victory. He expects her to be submissive and subdued along with wishing her play the part of a "soft, smiling, placid, motherly woman. A woman who coped"(16). He tries to govern Jaya according to his own wishes even in her personal matters. She hints at this aspect of his character when she recalls: "Why don't you,' he had said one day, looking at me intently, critically, 'cut your hair, up to here,' his hand lightly brushing my shoulders, 'you know, like Mehra's wife.' And so, in a few days, I had cut my hair, 'up to here, like Mehra's wife'" (96). Jaya unconditionally does so because Mohan wishes it. She, too, like a traditional wife, never objects to his wishes. Perhaps she knows that going against his will may be a matter of dishonour for him.

Anyone with the caliber of Mohan would conduct himself in a manner which is at once elusive as well as spellbinding. The magic of Mohan's spell can be seen working on his wife when she, a prize-winning story writer, decides to stop writing on his advice. Gradually, Mohan starts dominating her and, consequently, her career as a successful writer is jeopardized right in the early years of her marriage. A short story of hers bags the first prize and also gets published in a magazine. She is on the threshold of getting recognition as a creative writer of some merit, when Mohan expresses his displeasure at the story written by her. The story is about a man who cannot reach out to his wife except through her body. Mohan fears lest people should take him for the man in the story: "They will all know now, all these people, who will read this and know us, they will know that these two persons are us, they will think I am this kind of man. They will think I am this man. How can I look anyone in the face again? And you, how could you write these things . . ." (144). How it perturbed and affected Jaya and the writer in her is revealed when she remembers: "I had realized it then, even in the state I had been in, that he had not been angry, but hurt, he had looked as if I had wounded him. . . . Looking at his stricken face, I had been convinced I had done him wrong. And I had stopped writing after that" (144). In reality, Mohan is afraid of being ridiculed and humiliated in public because of Jaya's autobiographical story. To avoid this, he forces her to stop writing stories which, he thinks, expose their personal life. In doing so, he also intends to show her that he is an absolute authority over her. Ultimately, as advised by Mohan, her original style of writing is replaced by fashionable and frivolous writing. His authoritative behaviour crushes the woman and the writer in Jaya as he does not encourage her to write. Finally, she comes to believe that Mohan is her profession, her career and means of livelihood, something which signifies her acknowledgment of his authority. In fact, Mohan is indifferent to everything else that does not concern him.

While working at Lohanagar as a junior engineer, Mohan is caught in embezzlement and, as advised by Agarwal, his partner in the case, decides to stay at their Dadar flat for some time. He, being a husband, has already made his mind to take Jaya with him. He does not care for her wish whether she is ready to accompany him or not. Jaya thinks, "I remember now that he had assumed I would accompany him, had taken for granted my acquiescence in his plans. So had I. Sita following

her husband into exile, Savitri dogging Death to reclaim her husband, Draupadi stoically sharing her husband's travails. . ." (11). Although Mohan is educated and rational, he has not been able to distance himself totally from mythical ideals. On reaching their Dadar flat, Mohan again exhibits his authoritative nature and asks Jaya for the keys of the flat to unlock the door. But, instead of giving him the keys, she unlocks the door herself and enters the flat ignoring him completely. Mohan feels insulted because Jaya has ignored him, but she feels proud when she makes her husband look like a beggar by not giving him the keys. The narrator tells:

But the woman, ignoring the importunate hand (the husband's hand asking for the keys)—it becomes that as he continues to hold it out—takes some keys out of her bag and unlocks the doors. Still ignoring him she enters the flat. He continues to stand there for a moment. The hand holds out. It now looks like a supplicating gesture. And then abruptly he follows her in, closing the door firmly behind him.(8)

Mohan perceives this incident as a challenge to his authority. Outwardly, he shows no feeling of humiliation, but, actually, he feels severely humiliated, defeated and inferior. He remains silent and suppresses his feelings of being insulted by the behaviour of his wife. Talking of men like Mohan, A.G. Khan opines, "It is not that the males escape bruises or humiliation, but they have a capacity to push their humiliation to deeper recesses of unconscious and manage to keep them tightly suppressed. They do not parade their bruises."<sup>8</sup> But, this assumed male stoicism, it is evident, only conceals restricted emotionality. Such men are reluctant to disclose intimate feelings and emotions, with anger to the proverbial exception to the rule. Mohan, too, inhibits his humiliation but it exerts a negative impact on him. Consequently, a change occurs in his behaviour making him more tough and rude with Jaya.

In the moment of crisis when Mohan is in danger of being caught and defamed for the malpractice he has done in his office, he, being a traditionalist, expects Jaya to share his anxiety, and as Indira Bhatt opines, "Wishes to use his wife as buffer, an opiate to soften the impact of the force he has set into motion against himself."<sup>9</sup> She is ashamed of the incident and Mohan defends himself by saying that "It is for you and the children that I did this" (9). Mohan's trouble is self-created but he expects Jaya to share this crisis unconditionally. She admits

her inability to resist Mohan's desire because, unlike him, she never had her own aims and plans, she has always followed his. Reflecting on Mohan's nature, she says that "The truth is that it was Mohan who has a clear idea with him. But I cannot blame, for even if he had asked me—what do you want? I would have found it hard to give him a reply" (25). Through this attitude of Jaya, the novelist seems to suggest that because women prefer to remain silent about their condition, men begin to assume the dominative mode more easily. Women refuse to react to this domination, either through speech or action, and this makes them silent and men authoritative forever.

Another reason responsible for bringing a change in men's behaviour, the novelist shows, is their assumed stoicism. They tend to conceal and suppress emotions generally described as non-masculine, such as disappointment, shame, and fear. Mohan, too, tries to suppress the fear of losing his job by looking normal, but in the inner recesses of his heart, he is very much apprehensive about it. Being a traditionalist, he tries to be tough by not revealing anything about it to his wife. He seems to be a staunch follower of the myth of male toughness and authority as he thinks that the expression of the vulnerable feelings before his wife will make him act unmanly. Thus, he professes to be optimistic, and instead of his inner fear, shows manly courage and strength to face the challenge. Comparing herself with Mohan, Jaya reveals:

But Mohan, unlike me, did not believe in disasters. He tried to disown even his own special one, the one he has brought upon himself. 'No, nothing will happen, nothing can happen. So many men are in this situation. Can anyone live on just a salary? I've panicked for no reason. I'm sure it has blown over. Aggarwal did say it would.' (176)

Mohan tries to prove himself a real man by not showing any sign of his inner turmoil unconscious of the fact that it is going to harm him in more than one way. As a result of his tough nature, he fails to establish a peaceful and harmonious relationship with his wife. But Mohan is not the only man who is to be blamed for such stoicism. In fact, it has become a tendency with a large number of men, as Anna Ford also concludes in her study, "Many men had become so practiced at bottling up their emotions that they were no longer aware of their reason for doing so nor of the effect it was having on them" (219).

These masculine traits in men are not passed on genetically, rather, these are learnt socially. How a male child imbibes the traits of the patriarchal definitions of manhood is also evident in the case of Mohan. His bitter childhood experiences have played a vital role in shaping his mentality which is clearly reflected in his outward attitude and behaviour. Concerning Jaya's writings, he wonders as to how women could be so rebellious and esoteric, angry and recalcitrant. To him, it is unworthy to be angry for it is against the ideals of womanhood. Jaya muses, "A woman can never be angry; she can only be neurotic, hysterical, frustrated. There is no room for despair, either. There is always order and routine, . . ." (147). Later, when Jaya displays her anger over something, he becomes furious. Jaya realizes that her anger has shattered him. It had broken the image of a traditional wife which Mohan had in mind since his childhood days, the image which was created by his mother, about whom he had proudly told her: "My mother never raised her voice against my father, however badly he behaved to her" (83). Mohan follows in the footsteps of his father unconsciously. Jaya's realization of the depth of patriarchal traditional belief in Mohan makes her understand the cause of distaste on his face when she shouted and he refused to speak to her till she realized her mistake. Like his father, he wants to have a complete hold on his wife by making her realize that anger makes a woman 'unwomanly' (35).

The stoicism and domineering behaviour which Mohan adopts as way of life makes Jaya's married life unbearable to the verge of comparing herself and Mohan to a pair of bullocks yoked together and living together, because, there is nothing better to do. It exerts a drastic impact on the thinking and behaviour of his wife. She starts disliking him and often feels his presence unbearable. She finds relief when he is out of

home. She reflects: "It was a relief to be alone. I'd always treasured my house of solitude without Mohan and children. Mohan's constant presence, since we came here, had become a burden to me. Today he had gone out, tired perhaps of tiptoeing about while I sat at the table books strewn all over it" (8). From a loving husband, Mohan degenerates into a loathsome fellow only because of his belief in the socially sanctioned idea of man that forces him to be tough and authoritative. Thus, to understand the character of Mohan, it is important to reiterate the fact that Indian men, or men in other patriarchal cultures, look at women in their lives as their commodities. They are often seen to be reluctant in giving women equal status and opportunities. But, on this account, they also suffer. Their adherence to social norms does not allow them to be complete human beings capable of loving others and being loved by them.

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ANTICIPATORY BAIL AND THE JUDICIAL  
ACTIVISM: A NEW DIMENSION



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**Introduction**

Personal liberty and the rule of law is the spirit of the Constitution of India. Article 22 of the Constitution provides measures against arbitrary detention. This right is available to everyone irrespective of citizenship. The Supreme Court of India also has said that bail is rule and jail is exception. A bail in its essence is a fine balance between the right to liberty of the person accused of an offence and the interests of society at large. It is demand of time to enact stricter bail legislations for dealing with the growing rate of crime, but at the same time it should be equitable. This will harmonies the bail legislations with the current socio-legal problems and ensures that under-trials and indigent persons have access to justice. The basic principle of criminal justice system is presumption of innocence and no one should be arbitrarily arrested without following the proper laws. This right cannot be curtailed without just fair and reasonable procedure. However, many times people have to face the court without any fault that is why provision of anticipatory bail becomes relevant. There are situations where it becomes necessary to protect the person apprehending arrest as he is the primary caregiver or breadwinner of his family members. Also, sometimes influential persons try to implicate their rivals in false causes for the purpose of disgracing them or for other purposes by getting them detained in jail for some days that makes anticipatory bail necessary. This paper aims to discuss the provisions of anticipatory bail and its relevancy in modern scenario. In the discussion the relevant judicial pronouncements are also highlighted. The methodology that has been adopted is doctrinal.

**Meaning Concept and Need of Anticipatory Bail**

Anticipatory bail is also called as pre arrest bail which means a bail to direct the release of a person who has not yet arrested at the time when the court so directs. The expression “anticipatory

bail” is also not explained in the Code of Criminal Procedure, 1973 which herein after called as Cr.P.C. However, the Supreme Court in *Balchand Jain v. State of M.P.* has characterized anticipatory bail to mean ‘a bail in anticipation of arrest’. This expression is a misnomer as it represents a futility that bail may be granted by the court in apprehension of an arrest. When a competent court grants “anticipatory bail” it issues an order that in case of an arrest, the person shall be released on bail. It was not provided in the Cr.P.C at initial stage. This is the new provision inserted on the recommendation of 41<sup>st</sup> Law Commission of India. Its importance was realized by the Commission which said that the necessity for granting anticipatory bail arises mainly because sometimes influential persons attempt to implicate their rivals in false cases for the purpose of disgracing them by detaining them in jail for a couple of days. That is why to prevent the innocent persons from being false implication and to save personal liberty and freedom in democratic government the legislatures under section 438 of the Code of Criminal Procedure (CrPC) made provision regarding anticipatory bail. The section says; when any person had reason to believe that he might be arrested on accusation of having committed a non- bailable offense, he might apply to the Court of Session or the High Court; to direct that in the event of such arrest, he should be released on bail. It is clear from the objects of the provision that the purpose of incorporating Section 438 in the Cr.P.C. Was to recognize the importance of personal liberty and freedom in a free and democratic country. However, before granting the anticipatory bail the judiciary has to apply his judicial mind and the anticipatory bail should be granted only in exceptional cases where it appears to the court that the person seeking anticipatory bail has been implicated in false charges or frivolous charges has been leveled against him. An application for anticipatory bail can be filed both in the High

Court as well as the Court of Session which has concurrent powers to consider anticipatory bail application. No anticipatory bail can be granted after arrest.

#### **Anticipatory Bail and the Judicial Activism**

Anticipatory bail is the demand of the time. It had been found that investigating agencies tried to misuse the power that is why it was felt necessary to evolve a device by which an alleged accused is not compelled to face ignominy and disgrace at the instance of influential people who try to implicate their rivals in false cases. The Court considering the basic principle of criminal law that every person is presumed to be innocent until guilt is proved against him issued various guidelines regarding personal liberty of the people. The first landmark judgment on anticipatory bail was delivered by a five-judge bench of the Supreme Court, in *Gurbaksh Singh Sibbia v. State of Punjab* where the Supreme Court laid down principles on the concept of anticipatory bail. The Supreme Court, while considering personal liberty as a fundamental right under Article 21, declared that any provision of law, which deals with personal liberty of an individual cannot be unduly whittled down by reading restrictions into it, especially the ones, which has not been mentioned in the statute itself. The Court upheld the primacy of an individual's personal liberty and held that all laws having an interface with personal liberty to be "just, fair and reasonable". The Supreme Court said that the courts should lean against imposition of unnecessary restrictions on the scope of Section 438 of the Code when no such restrictions have been imposed by the legislature. In the light of this, the Supreme Court held that the period for which anticipatory bail is granted should not be limited. In this case the Court laid down following principles; (i) the applicant who needs anticipatory bail must show that he has reason to believe that he may be arrested for a non-bailable offence (ii) the High Court or the Sessions Court as the case may be must apply its own mind to the question and decide whether a case is made out for granting such a relief (iii) the filing of a First Information Report (FIR) is not a condition precedent to the exercise of power under Section 438 (iv) anticipatory bail can be granted even after an FIR is filed, so long as the applicant has not been arrested (v) the provisions of Section 438 cannot be invoked

after the arrest of the accused (vi) a blanket order of anticipatory bail should not generally be passed and (vii) the normal rule should not be to limit the operation of the order in relation to a period of time.

**In *Salauddin Abdulsamad Shaikh v. State of Maharashtra*** a three-judge bench of the Supreme Court adopted a contrary view, and held that anticipatory bail should be time bound, since an application for unfettered bail can be considered only upon completion of the investigation. The rationale given by the Supreme Court was that when the Court of Session or the High Court is granting anticipatory bail, it is granted at a stage when the investigation is incomplete and, therefore, it is not informed about the nature of evidence against the alleged offender. The Supreme Court further stated that, it is, therefore, necessary that such anticipatory bail orders should be of a limited duration only and ordinarily on the expiry of that duration or extended duration, and the court granting anticipatory bail should leave it to the regular court to deal with the matter on an appreciation of evidence placed before it after the investigation has made progress or the charge sheet is submitted. But the judgment of this case may not be correct as it did not consider the law laid down in *Gurbaksh Singh Sibbia v. State of Punjab* case which was decided by the Constitutional Bench.

In case of *Siddharam Satlingappa Mhetre vs State of Maharashtra* the Supreme Court said that it was imperative for the court to carefully and with meticulous precision evaluate the facts of the case. The discretion must be exercised on the basis of the available material and the facts of the particular case. The Court observed that: "No inflexible guidelines or straitjacket formula can be provided for grant or refusal of anticipatory bail. We are clearly of the view that no attempt should be made to provide rigid and inflexible guidelines in this respect because all circumstances and situations of future cannot be clearly visualised for the grant or refusal of anticipatory bail. In consonance with the legislative intention the grant or refusal of anticipatory bail should necessarily depend on the facts and circumstances of each case. As aptly observed in the Constitution Bench decision in *Sibbia* case that the High Court or the Court of Session has to exercise their jurisdiction under Section 438 CrPC by a wise and careful

use of their discretion which by their 5 long training and experience they are ideally 2 suited to do. In any event, this is the legislative mandate which we are bound to respect and honour.”

The Court in the above case said that once anticipatory bail is granted, then it would be unreasonable to compel the accused to surrender before the trial and again apply for bail. And also, it will be against the basic spirit of section 438 of the Cr.P.C.

The judgment delivered in Sallauddin’s case was overruled by the Supreme Court in case of *Sushila Aggarwal v. State (NCT of Delhi)* and held that anticipatory bail should not invariably be limited to a fixed period and that the same should inure in favour of the accused without any restriction on time. It was further held that the life or duration of an anticipatory bail order does not end normally at the time and stage when the accused is summoned by the court, or when charges are framed, but can continue till the end of the trial. However, it was clarified by the Court that if the facts and circumstances so warranted, the Court could impose special conditions, including limiting the relief to a certain period. The Court must indicate its reasons for doing so. Anticipatory bail granted depends on the conduct and behavior of the accused. It would be continued after filing of the charge sheet till end of trial. And also, the orders of anticipatory bail will not be “blanket” in nature. Once the anticipatory bail granted does not enable the accused to commit further offences and claim relief. It should be confined to the offence or incident, for which apprehension of arrest is sought. It cannot operate in respect of a future incident that involves commission of an offence. The Court also, held that the application for anticipatory bail should be based on concrete facts relating to the specific offence, along with the reason for apprehending arrest. It was emphasized that the courts should consider the nature of the offence, role of the person, likelihood of him influencing the course of the investigation or tampering with evidence or likelihood of fleeing. The Court accordingly may impose restrictive conditions. Furthermore, the Court held that the police or the investigating agency were entitled to move the court concerned, which grants anticipatory bail, for a direction under Section 439 (2) to arrest the

accused, in the event of violation of any terms of the conditions laid down by the Court. In case of *Nathu Singh vs State of Uttar Pradesh & Other* the High court rejected the application of the responde (accused) after considering the gravity and severity of the accusations against the responde. After rejecting the application the High Court granted some relief to the respondent while directing those to surrender before the trial court to file a regular bail application within 90 days, by protecting them from any coercive action during that period.

The appellants (complainants) are aggrieved by the same challenged the power of the Court to pass such a protective order after the dismissal of the anticipatory bail application. The bone of contention of the appellants was that the High Court, on rejected the anticipatory bail applications of the responded (accused), and did not have the power to grant any further relief.

But the Court said that such an analysis of the provision as incomplete. It is no longer res integra that any interpretation of the provisions of section 438, Cr.P.C. has to take into consideration the fact that the grant or rejection of an application under Section 438, Cr.P.C. has a direct bearing on the fundamental right to life and liberty of an individual. The genesis of this jurisdiction lies in Article 21 of the Constitution, as an effective medium to the life and personal liberty of an individual. A provision therefore needs to be read liberally, and considering its beneficial nature.

Courts must not impose any such limitations or restrictions that this not been imposed by the legislature. Any ambiguity in the language must be resolved in favour of applicant seeking relief. The Court quoted the *Sushila Aggarwal* case and held that since denial of bail amounts to deprivation of personal liberty the court should lean against the imposition of unnecessary restrictions of the scope of Section 438, especially when no such restrictions have been imposed by the legislature in the term of that section 438 is a provision which is concerned with the personal liberty of the individual, who is entitled to the benefit of the concept of presumption of innocence. Since the applicant was not convicted of the offence in respect of which he seeks bail on the date of his application for anticipatory bail. An overgenerous infusion constraints and conditions which are not to be found in Section

438 can make its provisions constitutionally vulnerable. The beneficent provision contained in Section 438 must be however, discretionary power can not be exercised in an untrammled manner. The Court must take into account the statutory scheme under Section 438, Cr.P.C. especially, the provision to Section 438(1). And also, the balance among the investigating agency, complainant and the society at large should be maintained.

#### Conclusion

Anticipatory bail which has been provided under the Cr.P.C is to protect the personal liberty of innocent persons. This provision has been adopted to evolve the tool to protect an alleged accused to face ignominy and disgrace at the instance of influential people who try to implicate him in a false cases. When we carefully analyze this section, the wisdom of the legislature becomes quite evident and clear that the legislature was keen to ensure respect for the personal liberty and the basic principle that an individual is presumed to be innocent till he is found guilty by the court. The genesis of the jurisdiction of section 438 Of Cr.P.C. lies in Article 21 of the Constitution, as an effective medium to protect the life and liberty of an individual. The provision therefore needs to be read liberally, and considering its beneficial nature, the Courts must not read impose any limitations that the legislature have not explicitly provided for. The role of judiciary is to interpret the law not to make the law. If there is any ambiguity in the language of the provision it must be interpreted in the favour of the applicant seeking relief.

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11. Where any person has reason to believe that he may be arrested on an accusation of having committed a non-bailable offence he may apply to the high Court or the Court of Session for a direction under this section that in the event of his arrest he shall be released on bail, and that court may after taking into consideration inter alia, the following factors namely: xxx either reject the application forthwith or issue an interim order for the grant of anticipatory bail: Provided that when the High Court or, as the case may be the Court of Session , has not passed any interim order under this subsection or has rejected the application for grant of anticipatory bail ,it should be open to an officer in charge of police station to arrest, without warrant , the application on the basis of the 9 accusation apprehended in such application



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**Abstract**

Online Shopping /Business is phenomena that are growing rapidly in present scenario. A chirrup into the exponential growth of the main player showing that there is still a large reservoir of market potential for e- business. The prevalence of online shopping has raised the interest of people specially the women. With this medium many women become entrepreneur and start living an active lifestyle and exploring their own identity as an entrepreneur. The study is an attempt to find perceived usefulness for carrier growth and future prospects. Women entrepreneurs of Faridabad city who are currently doing work as e-entrepreneurs are selected. The method of personal interview will be used by the researcher to analyze various factors. The sample constitutes Faridabad based women entrepreneurs doing online business during the past one decade. The research findings will be of great help to find various factors to become entrepreneur. Besides this the obstacles faced by them and challenges perceived of this era of technology. The study will be useful to track women resource in the main stream of the economy.

**Keywords:** Online shopping, Perceived usefulness, Women entrepreneur.

**Introduction**

Online business is any business on www (World Wide Web) that sells products, services or advertising online to constitute the exchange of products and services between businesses, groups and individuals. ([https://wikipedia.org/wiki/electronic\\_business](https://wikipedia.org/wiki/electronic_business)). Entrepreneurship refers to the act of setting up a new business or reviving an existing business so as to take advantages from new opportunities. An entrepreneur is a person who starts an enterprise. (Vipin kumar),(KunalKumar, Ashok Kumar Raniwal 2014).In this field women online entrepreneurship is an up-and-coming concept. Women Entrepreneurism is an untapped resource of the nation that can be utilized effectively due to the raising importance of women entrepreneurs. Entrepreneurship has been a male –dominated phenomenon from the very early age, but the time has changed and brought the women as today’s memorable and inspirational entrepreneurs. In this Online women entrepreneur are giving –shape to the economy by creating new wealth, new opportunities and new way to buy and sell new products and services. Online women entrepreneurs are easily grabbing this way of business and using their experiences, choices their social circle and specially selling goods online according to the need and preference of women. Online shoppers also taking this in a positive manner as they can

easily use this medium of being a smart shopper. Online customer check and compare the prices of same product and then take a decision about when, how and where to shop. Many experts are optimistic about the prospect of online (Sanjay Gupta, 2014.)It is estimated that women entrepreneurs presently comprise about 10% of the total number of entrepreneurs in India, with the percentage growing every year. If this same trend continue, it is likely that in another five years, women will comprise 20% of the entrepreneurial force (Saidapur et.al, 2012).

**Objectives of the Research Study**

1. To explore the motivating factors to become online business entrepreneurs.
2. To identify the obstacles of online business.
3. To identify the challenges faced by women entrepreneurs during online business special reference to Faridabad..

**Review of Literature**

**Nandy (1973)**the researcher in her study found that education plays a crucial role in development of entrepreneurship qualities and spirit among people.**Rani (1986)** in her study Potential Women Entrepreneurs found that the desire to do something independently is the prime motivating factor to start business activity for women.Independent decision making power make a women to become entrepreneur.**N. Manimekalai and G. Rajeswari (2000)**

observed that women entrepreneurs are not commonly found in risk taking industrial activities. The major problems faced by the women entrepreneurs to expand their work are the lack of capital, more dependency on informal way of finance, less credit facilities, lack initiative to expand their circle, and all this due to financial dependency on others.

**K. Sundar, J. Gopu, Syfil Ali (2001)** suggested that women have the potential and will to establish and manage enterprise of their own. What they need is encouragement and support from the family, society, government and male counterpart. **G. Chelladurai (2002)** stressed on healthy educational environment for women as it will boost the economic status of country in form of efficient human resource and entrepreneur. **C. Natarajan and M. Kavitha (2003)** suggested that the role financial institution that is assisting women entrepreneurs must have provide necessary important formalities as well as guidelines to the women entrepreneurs for getting financial assistance at the right time and place. **Arunthathi Chaltopadhya (2005)** emphasized on the financially empowered status of women as it is the mode to entre in male dominant society and one of the strongest path for achieving their targets. **K.Lavanya Latha (2006)** in his study suggested the basic requirements to become women entrepreneurs, as per his study hard work, self confidence, self determination, personality traits and availability of timely financial support are the important factors for success of women entrepreneurs..

#### **Research Methodology**

Researcher uses personal interview technique for collecting views and experiences of 30 Faridabad based online-business women entrepreneurs who are currently doing online business and on the basis of this personal interview with the respondent tries to analyze various factors to become entrepreneurs. Besides this the obstacles faced by them and challenges of this era of technology. This study will be helpful to give various aspects to variety of stakeholders to strengthen women entrepreneurship.

#### **Motivating forces:**

**Money:** Money is the initial requirement of business in form of investment for any business, but for online business the requirement of money as initial investment is very less as compared to any physical business process, which attract the

women to become financially independent and active and it leads to make them a online business entrepreneurs.

**Flexibility:** Another motivating factor is the flexibility to operate business activities at any time and from any place without and time and place boundation, which is the basic need of a women as they are not even ignoring their family and doing business to become a business women as online business entrepreneur.

**Personal Identification:** Online business is a big opportunity for women who want to make their identification and this gives the motivation to them.

**Control:** The women herself has all control on all dealings and activities and it creates no dependency on others, which is a motivating force to choose online business as their carrier.

**Social Circle:** It's quite easy and enjoyable business with good profit as the final customers and clients are their known and they again helping the business to give more clients of their social circle and this process go on.

**Self-Relience:** The feeling to do something for herself that make her more confident, independent and knowledgeable, without ignoring their routine house work is the biggest motivating factors that's why women while doing their other work choosing this as their work style and becoming the Online business women entrepreneur.

**Effortless Work:** Online business is much effortless work as compared to any other business, here contacts with the vendors plays a vital role, the online website and products displayed on that automatically grasps the clients, which attracts the women to become online business entrepreneur.

#### **Obstacles in online Business**

**Lack of Combination of Education:** E-business is not a narrow prospect of business and for this vocational, technical skills, and work experience are needed to support the development of highly productive businesses and women's are here and it is the biggest obstacle in this field.

**Lack of Family Support:** Sometimes the family may make the women feelguilty of neglecting household duties in her pursuit of business obligations which makes her mind confused weather to entre in e-business or not as well as the cultural traditions may hold back a woman from venturing into her own business.

**Dependency of Vendors and Distributors:** For a women online entrepreneur the main obstacle is dependency on distributors, the reputation of e-business is totally depends on the product quality and on time, for this the entrepreneur most of the time depended on vendors and distributors.

**Challenges of online business for women entrepreneur in Faridabad**

**Literacy Rate:** If we talk about the literacy rate of women in Faridabad city according to stats data (2011) of Faridabad it's approximately. 62%, which is good but the remaining population of women in Faridabad can not take this opportunity and leaving the potential to become an entrepreneur as well as the smart buyer.

**Lack of Family Support and Captial:** For women entrepreneurship the way to arrange funds for a single women is not easy, as some times due to family issues it makes mandatory for women to do some work and in absence of social circle and lack of funds the women faces more struggle especially if they do not have any male or family backing.

**Technology Friendly:** Online business is totally technology based business and for a women entrepreneur, who is doing online business, she must have technology friendly and it is identified as a big challenge for women.

**Lack of Confidence During Start Up-** Many of the Faridabad based women wants to start up and expand their online business but hesitation to start work, fear of loss, Lack of confidence and faith is a big challenge for them.

**Research Findings and Reccomedations:**

Researcher has targeted 30, Faridabad based women entrepreneurs out of 18 were available for interview and all are doing online business, researcher prepared structured personal interview regarding their age, marital status, how long they are doing business, why you choose this as business, what obstacles and challenges they are facing and how much earning they get with online business and found that -All the women entrepreneurs are between the age of 25 to 55 years out of them 5 i.e.(27%) are unmarried, 09 i.e.(50%)are married and 4 i.e.(22.22) are either divorcee or widow. As their earning is concerned they are getting 3 to 5 lacks p.anm with this business. Reasons to choose online business was need of money, self independency, own identity in society and family

pressure to do some work for money. The challenges faced by them were limited knowledge, technology unfriendliness, lack of family support and financial limitations.

The suggestions to motivate other women's given by them were- To provide basic as well as the technical education provided to all girls and women so as they can easily match up with latest technology which is primary need of online business.

Women entrepreneurs and entrepreneurship require a major change in traditional attitude and mindsets of people in society.

Government should provide special financial and legal assistance for online business special references to women for encourage them to become an entrepreneur.

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## MOOCs: The Biggest e-Learning Platform from the Indian Perspective



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### Abstract

*Massive Open Online Courses (MOOCs), the world's largest e-learning platform and considered as the largest provider of the online courses which one can think of, at no cost or at negligible cost. What is it...? a myth or reality? In this study we will try to know about various MOOCs platforms like Coursera, Udacity, Edx, Iversity, ALISON etc. claiming to provide courses free of cost to distance learners along with a perspective of Indian scenario about these and other platforms like EDUSAT, GLAN, SWAYAM, SWAYAM PRABHA etc. Various steps are taken across the nation by the govt. and other agencies to provide the best learning content to accelerate the pace of learning and latest technology for students, educators and other categorized learners in various fields to cope with the ever-changing market demand and strategy.*

**Keywords:** MOOCs, EDUSAT, GLAN, SWAYAM, SWAYAM PRABHA.

### Introduction

In today's world of competition, ever-changing market demand and rapid development in the field of technology, it has become a tough task to study a particular degree course, seeking a good job and save the present job coping with the above mentioned constraints. Massive Open Online Courses (MOOCs) is considered as a solution to these constraints. But the question arises "What is a MOOC and how it can help in overcoming all these problems?" It was Dave Cornier, Manager of Web Communication and Innovations at the University of Prince Edward Island and Bryan Alexander of the National Institute for Technology in Liberal Education to use the term MOOC in 2008 and became an initiative in distance learning by mid of 2011 (Nisha, Faizul & Senthil, V.. (2015)). As these courses are available for masses so-termed as 'massive' and one can have open access to these in online mode via the web (Nisha, Faizul & Senthil, V.. (2015)). Although, in the beginning, it was just a small initiative in North America but soon acquired the interest of global learners. The first MOOC came in 2008 from the University of Manitoba and the course was called "Connectivism and Connective Knowledge (CCK08)" (Downes, 2013) and was presented to 25 tuition fee-paying students in Extended Education at the University, in addition to 2,300 other students from the general public who took the online class free of charge (Cruz D., Leonardo. (2015)). The New York Times quoted "2012 become 'The Year of MOOC'" (Pappano, Laura. (2012)). Iversity, ALISON, edX and COURSERA became the big provider of MOOCs

globally. Now, it has become the most adaptable way to learn courses provided by well-known universities across the globe, easy access to those interested candidates to get register from a no. of available courses in any area related to science, art, technology, environment, medicine, industry, architecture, history, business, etc. It is quite often that there are thousands of students in a single course with the possibility to get enrolled for the other course at the same time along with facilities to unlimited participation in the quizzes, seminars, online discussion panels, interaction with the subject experts and students dispersed globally. MOOCs are categorized into two types as: C-MOOCs and X-MOOCs.

**C-MOOCs**—George Siemens came with the idea of C-MOOCs, which means a platform based on connectivism. Connectivist theory of education where connectivism, openness, and participatory teaching are the basic principles (Conole, 2013; Downes, 2013) for this platform. The instructor is the key player as all those learners on a particular subject matter who share ideas, contents and resources with each other and the instructor manages all such materials in a meaningful way in the form of e-mails with embedded HTML links. A "Connective Ecosystem" came in the existence of the learning resources under a common platform.

**X-MOOCs**— X-MOOCs are platforms developed with the aim to get profit from the interested learners. These are open courseware and open educational resources and provided by the universities in co-operation with commercial organizations. It is more related to video recorded

versions of the traditional classroom-based study with access rights purely provided by the owner of the platform with an advancement that learners can view the learning contents from anywhere at the desired point of time and also participate in quizzes, test series and discussion panels. edX, Udacity, and Coursera are recognized as the three biggest e-learning platforms associated with X-MOOCs.

### Why There Are MOOCs?

As already discussed about the rapidly changing world scenario in every sector of innovation and research, so keeping students, educators, job seekers & professionals, self-paced learners, researchers to indulge them to aware about the latest trends and technological enhancements... MOOCs are for them.

- As world-recognized universities are now providing MOOCs, so anyone can enroll for any interested subject matter for study.
- The study of a particular subject matter can be considered as either standalone or consolidation in case candidates also studying that subject as a regular course from another university.
- In-depth study of the subject became possible with the help of MOOCs without having the boundations like a traditional university course.
- To study a MOOC subject no previous qualification is required and can be accessed through online mode from anywhere across the globe.
- Students have the ease to study a course at their own pace, which means they can take the study for the desired duration, although, it also a fact that most MOOCs provide material for a specific period of time and the online lectures and webinars become unavailable after one year.
- Today about more than 50,000 students are taking benefits in some MOOCs through online classes and sharing ideas on a particular subject matter with professors and fellow peers.

### Flexible Assessment:

- Students are not required to undergo through an exam at the end of course time completion in some MOOCs.
- Students can take part in optional online quizzes and peer-assessed assignments to test their knowledge.

- It is considered as a good option to check your skills acquired and enhanced by undertaking a particular course as a study.
- As course materials are prerecorded videos of lectures, seminars and workshops, so registered students can access these from anywhere in the world at the desired point of time.
- As course material contents are available online round the clock and can be viewed a no. of time so students are not required to prepare notes.

### Indian Perspective on MOOCs

Before going into detail about MOOCs in India, there is a need to give an introduction about the EDUSAT (Educational Satellite). EDUSAT was an initiative of Govt. of India to provide educational content to schools with the help of G-SAT 3 satellite launched by ISRO on September 20, 2004. The main objectives of the EDUSAT were to provide support to formal and informal education by helping distant and remote area located learners, Teacher's Training Programmes to improve the teaching methodologies of teachers and to increase access to quality resource persons in order to overcome the problem of lacking fewer educators and good educators etc.

The MHRD, govt. of India launched GIAN (Global Initiative of Academic Networks) to boost higher education in India in collaboration with foreign faculties on 30<sup>th</sup>, November 2015. IIT, Kharagpur was chosen as National Coordinating Institute and handling the whole project and the web portal [www.gian.iitkgp.ac.in](http://www.gian.iitkgp.ac.in) for this project along with IISC (Indian Institute of Science), Bangaluru, JNU (Jawaharlal Nehru University), New Delhi and IIM (Indian Institute of Management), Bangaluru as group coordinators. It provides an opportunity to the students, faculty, entrepreneurs, industry professionals etc. to seek knowledge and experience from reputed international faculty along with creating an avenue for possible research, developing the high-quality course in niche areas, documenting & developing new pedagogic methods in emerging topics of national and international interests, etc. It runs 352 course works in 13 disciplines in 68 national institutes in collaboration with foreign faculties in video and print mode with the duration of a course work generally vary from one week to three weeks and it is free for the students in the host institution and available at nominal charges for others. As on 14<sup>th</sup>, March 2020, it has approved the 1951 proposals (including 173 withdrawn) in

various areas of research and development with a massive record of 1581 projects completion and with 50 upcoming proposals in the pipeline.

**Table 1: Gian Project with its co-ordinators and proposals records as on Feb, 2020**

| Project | Launch Date                 | Co-ordinators  | Courses  | Proposals   |
|---------|-----------------------------|--|--|---|
| GIAN    | 30 <sup>th</sup> , Nov 2015 | IIT, Kharagpur (N Co-ord)<br>IISC, Bengaluru (G Co-ord)<br>JNU, New Delhi (G Co-ord)<br>IIM Bengaluru (G Co-ord) | 352 Courses<br>13 Disciplines<br>68 N-Institutes | 1951 (Approved)<br>173 (Withdrawn)<br>1581 (Completed)<br>50 (Upcoming) |

The next major step that was taken to provide online education in the form of SWAYAM and SWAYAM PRABHA projects, another initiative by govt. of India launched on 9<sup>th</sup>, July 2017, inaugurated by the Honorable President Sh. Pranab Mukherjee. SWAYAM (Study Webs of Active-Learning for Young Aspiring Minds), Free Online Education Portal by MHRD (Ministry of Human Resource & Development) and AICTE (All India Council for Technical Education) with the help of MICROSOFT. The aim of SWAYAM was to provide 2000 courses and 80000 hours of learning with online registration at [www.swayam.gov.in](http://www.swayam.gov.in) or at the SWAYAM app. The courses at the SWAYAM portal are made for 9<sup>th</sup> to Post Graduation students along with a certificate of completion at a nominal fee. The courses hosted on SWAYAM are in 4 quadrants - (1) prerecorded video lectures, (2) downloadable reading material designed and prepared by experts, (3) specially designed tests and quizzes to self check the knowledge acquired and (4) in order to provide

solutions to problems arose during study, an online discussion forum is there. MHRD, Govt. of India, have appointed nine National Coordinators to ensure best quality content to produce and deliver as follows: (1) AICTE (All India Council for Technical Education) for self-paced and international courses, (2) NPTEL (National Programme on Technology Enhanced Learning) for engineering courses, (3) UGC (University Grant Commission) for nontechnical post-graduation courses, (4) CEC (Consortium for Educational Communication) for under-graduate educational courses, (5 & 6) NCERT (National Council of Education, Research and Training) & NIOS (National School of Open Schooling) for school education, (7) IGNOU (Indira Gandhi National Open University) for out of the school students, (8) IIMB (Indian Institute of Management, Bangalore) for management studies and (9) NITTTR (National Institute of Technical Teachers Training and Research) for Teacher Training programme.

**Fig 1: SWAYAM Project showing institutions, courses, students enrolled as on Feb, 2020**

| Project | Launch Date                  | National Co-ordinators  | Courses  |
|---------|------------------------------|---|--|
| SWAYAM  | 09 <sup>th</sup> , July 2017 | <u>AICTE</u><br><u>NPTEL</u><br><u>UGC</u><br><u>CEC</u><br><u>NCERT</u><br><u>NIOS</u><br><u>IGNOU</u><br><u>IIMB</u><br><u>NITTTR</u> | 2748 Completed Courses<br>125 Million+ Enrollments |

**Table 2: SWAYAM Project with its co-ordinators, courses and students enrolled records as on Feb, 2020**

SWAYAM PRABHA is a group of 32 DTH channels providing free high-quality educational content 24x7 basis supported by GSAT-15 satellite and channel uplink from BISAG (Bhaskaracharya Institute for Space Applications and Geo-informatics), Gandhi Nagar. For registration and having SMS alerts for updated program schedule one can do it at [www.swayamprabha.gov.in](http://www.swayamprabha.gov.in) or at mobile App: SWAYAM PRABHA. INFLIBNET (Information and Library Network) is responsible for maintaining the SWAYAM PRABHA web

portal. The video contents are developed and telecasted for 9<sup>th</sup> to Post Graduation courses along with assisting 11<sup>th</sup> and 12<sup>th</sup> students in the preparation of competitive exams with daily 4 hours of new content with five times re-telecast on the same day. NPTEL, IIT, UGC, CEC, IGNOU, NCERT & NIOS are seven content providers for these 32 DTH channels. The table given below shows the channel nos. and assigned to which content provider.

| Project | Launch Date | Channel Nos. | Content Provider |
|---------|-------------|--------------|------------------|
|---------|-------------|--------------|------------------|

|               |                              |               |                |
|---------------|------------------------------|---------------|----------------|
| SWAYAM PRABHA | 09 <sup>th</sup> , July 2017 | Channel 1-10  | CEC/UGC        |
|               |                              | Channel 11-18 | NPTEL          |
|               |                              | Channel 19-22 | IITs           |
|               |                              | Channel 23-24 | IGNOU          |
|               |                              | Channel 25    | NIOS           |
|               |                              | Channel 26    | IGNOU          |
|               |                              | Channel 27-28 | NIOS           |
|               |                              | Channel 29    | UGC, INFLIBNET |
|               |                              | Channel 30    | NIOS           |
|               |                              | Channel 31    | NCERT          |
|               |                              | Channel 32    | IGNOU & NIOS   |

Table 3: SAWAYAM PRABHA Project with Channels and content suppliers

Some other educational institutions have also made collaborations with world leaders of MOOCs like edX, Coursera, Udacity, etc. to provide online education to interested learners in various disciplines and also make a profit from this current trend in e-learning. The NVA (National Virtual Academy) was launched on 05<sup>th</sup>, September 2014 at ICRISAT (International Crops Institute for the Semi-Arid Tropics) supported by MOOCs platform edX to deliver valuable information and education in the field of agriculture. BITS(Birla Institute of Technology & Science), Pilani providing MOOCs courses in collaboration with edX for the interested learners. New Delhi based Lady Shri Ram College, Learning Links Foundation and Bluebells Schools International made collaboration with MOOCs platform Coursera to provide online education from the foreign faculty to enhance the knowledge of the students. Bangaluru based Jagga study made collaboration with Udacity, Harvard & MIT, Stanford, CodeSchool, Code Academy and Team Tree House to provide one year course in computer programming and many more others.

**Limitation of MOOCs in India**

It is not always possible to meet the timely updates in technology and access requirements of every enrolled student. There is always a language or accent barrier to cope with Indian origin students especially from non-metro cities when taking video lectures from foreign faculties. It is always a mountain task to give answers to the problems

arose from every student dispersed throughout the country through interactive sessions. Lack of trained quality teachers, lecturers and professors is a big problem in India as on spot educators may not be able to answer the queries. Only NCERT books course contents are prepared for school children and the problems or methods from private publishers are not covered at SWAYAM and SWAYAM PRABHA platforms. Non co-operation from govt. and private universities and colleges are also a matter of unawareness for the students registered in them.

**Future work and Conclusion**

There is a big need for MOOCs awareness for a big country like India to educate the masses about the recent courses, developments and research works to cope with the competitive environment of the world and give pace to the Indian economy. The govt. of India has to take strict steps to enforce awareness about Indian MOOCs programmes in govt. and private institutions so that maximum output can be generated. Indian universities have to update their course curriculum after a certain period of time so that new courses in trend should get included along with a similarity in course curriculum in all universities. The video lectures prepared by the content providers should also include methods and problems from private publishers not covered in NCERT books and curriculum. Special initiatives will have to be taken to teach future job oriented courses in various fields needed to train teachers and students, for

example, Python programming to IT educators and students so that they get prepared for the AI technology and can make India compete with world-leading countries like USA, China, Russia, Japan etc. The video lectures from foreign faculties should be converted in our native accent for better results.

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**Abstract**

*The employees within organizations are wholeheartedly determined towards putting into operation the job duties in an appropriate manner, achieving organizational goals and leading to up-gradation of the overall structure of the organizations. In order to focus on these aspects, the individuals in leadership positions need to guide and train the employees in the right direction. The employees need to be imparted with adequate information, which may enable them to do well in their jobs and generate the desired outcomes. The employees need to pay adequate attention towards the instructions given to them by their employers. Furthermore, they need to form constructive viewpoints in terms of various aspects of the organizations and their job duties. The individuals in leadership positions need to put emphasis on up-gradation of leadership skills throughout their jobs. The leaders need to pay attention towards number of factors within the organizations, i.e. making provision of infrastructure, amenities and facilities; making available materials, tools, equipment, and technologies; promoting teamwork; listening to the problems and grievance of the employees and providing solutions to them; making wise and productive decisions; honing knowledge, competencies and abilities; implementing time management skills; possessing an approachable nature; promoting employee well-being and creating an amiable and pleasant environment within the workplace. Therefore, in all types of organizations, these skills are indispensable in leading to overall functioning of the organization. The main concepts that are taken into account in this research paper are, understanding the meaning and significance of leadership skills, factors in terms of which leadership skills need to be up-graded and benefits of leadership skills.*

**Keywords:** Awareness, Employees, Functioning, Job Duties, Leadership Skills, Organizations, Up-gradation

In all types of organizations, there are individuals in leadership positions. These are, heads, directors, supervisors, managers and so forth. The leaders are vested with the authority and responsibility of putting into operation the tasks to lead to overall functioning of the organization in an effective manner. They guide and direct the employees towards the right path. Furthermore, they are required to carry out various types of job duties related to overall structure of the organizations. The individuals in leadership positions need to put emphasis on up-gradation of their skills. When the skills will be honed, they will put into operation their job duties in an appropriate manner and generate the desired outcomes (Leadership Skills, 2021). The leaders need to ensure that there is provision of adequate infrastructure, amenities, facilities, materials, and technologies. The reason being, in order to concentrate on their job duties, the individuals are required to have an environment, where there is availability of infrastructure, amenities and facilities. Furthermore, they are required to make use of technologies and materials to generate the desired outcomes. The individuals need to be informative in terms of methods and approaches to manage them in an appropriate manner. Therefore, making provision of infrastructure, amenities, facilities, materials, and technologies is an important factor

in terms of which leadership skills need to be enhanced.

The employees are overwhelmed by number of problems within the course of implementation of their job duties. The problems are related to job duties, tasks, activities, resources, infrastructure, amenities, facilities, materials, technologies, work load and so forth. The leaders need to ensure, they guide the employees in an effective manner to provide solutions to their problems. One of the important points that needs to be ensured is, the problems need to be prevented from giving rise to impediments within the course of implementation of job duties and achievement of desired goals (What are the Top 24 Leadership Skills, 2021). The leaders need to possess an amiable attitude and an approachable nature. The employees should feel comfortable in approaching them. The leaders are overwhelmed by number of job duties and responsibilities. But they are required to take out time to listen to the problems and grievances of their employees. Therefore, providing solutions to the problems of the employees and possessing an amiable attitude and an approachable nature are vital factors in terms of which leadership skills need to be honed.

The leaders need to impart information among employees in terms of ways of utilizing modern, scientific and innovative methods. The utilization

of these methods have contributed significantly in the implementation of job duties in an efficient manner. In some cases, the utilization of these methods is a complicated job duty. But getting engaged in regular practice will enable the individuals to hone their competencies and abilities. The leaders should make provision of opportunities to the employees to enhance their career prospects. When they will be informative in terms of modern, scientific and innovative methods, they will utilize them to achieve desired goals. The leaders need to make wise and productive decisions. The decision making processes is an integral part of the professional lives of the individuals. The leaders are required to conduct the analysis of the alternatives. After the analysis is conducted, the most suitable and favourable alternative is to be put into practice. Therefore, utilizing modern, scientific and innovative methods and making wise and productive decisions are crucial factors in terms of which leadership skills need to be up-graded.

#### **Understanding the Meaning and Significance of Leadership Skills**

When the employees get recruited within the organizations, they are required to go through training and development programs. These programs make provision of information in terms of various aspects of the organizations and methods of putting into operation the job duties. After the workforce have acquired information in terms of ways of implementation of job duties, they are to be guided by their supervisors. When they are to acquire answers to the questions or augment their information in terms of various factors, they approach their supervisors or employers. When the workforce is required to take leave from work or when they are to make use of pioneering methods, they obtain ideas and suggestions from their supervisors or employers. In the case of implementation of complicated job duties, it is apparently understood that employees will be overwhelmed by difficulties, hence, they will have to obtain help from supervisors or employers. Therefore, meaning and significance of leadership skills is understood, when the individuals in leadership positions make provision of help in the implementation of tasks and activities.

In some cases, the employees do not feel comfortable within the working environment. This is particularly in cases of hazardous job duties in industries and factories and when the job duties related to projects and assignments are

complicated. There various causes behind this, i.e. being unaware in terms of job duties and responsibilities; lack of information in terms of methods, approaches and procedures; lack of infrastructure, amenities, facilities; inability to communicate effectively with others; being overwhelmed by the feelings of apprehensiveness and vulnerability; utilization of traditional methods in the implementation of job duties and so forth. It is the job duty of the leaders to create an environment, where individuals are able to concentrate on their job duties in a well-ordered manner. Furthermore, the leaders need to hone their problem-solving skills and provide solutions to the problems of the employees in an adequate manner. Therefore, meaning and significance of leadership skills is understood, when these skills prove to be worthwhile in putting into operation job duties in an efficient manner and achieving desired goals.

The individuals in leadership positions need to put emphasis on reinforcement of factors to augment leadership skills. These are, being well-equipped in terms of job duties and responsibilities; being informative in terms of methods and strategies; augmenting knowledge, competencies and abilities; communicating with each other in an effective manner; treating others with respect and courtesy; depicting the traits of helpfulness and co-operation; providing equal rights and opportunities to all; not discriminating against others on the basis of any factors; formulating laws, policies and rules in an adequate manner; making provision of infrastructure, materials, and technologies; providing solutions to the problems of the employees; possessing an amiable attitude and an approachable nature; utilizing pioneering methods; making wise and productive decisions and taking out sufficient amount of time for all tasks and activities. When these factors will be reinforced, not only leadership skills will be enhanced, but up-gradation will take place of the overall structure of the organizations as well. Therefore, meaning and significance of leadership skills is understood by all the individuals in leadership positions.

#### **Factors in terms of which Leadership Skills need to be Up-graded**

In production, manufacturing, services and in other types of organizations, there are organizational goals. All the members of the organization, irrespective of their job position in the hierarchy need to be well-versed in terms of measures to achieve goals and objectives. But leaders are vested with the authority and

responsibilities of guiding the workforce in the right direction towards the achievement of goals (How to assess Leadership Skills with TestGorilla, n.d.). The leaders need to be informative regarding various factors in terms of which leadership skills need to be up-graded. These factors are related to implementation of job duties and responsibilities, achievement of organizational goals and leading to overall functioning of the organizations. The conduct, job performance and work experience of the individuals enable them to acquire leadership positions. The leaders need to be wholeheartedly determined to promote well-being of the employees and the organizations as a whole. Hence, they generate awareness regarding the factors in terms of which they are required to enhance leadership skills. These factors are stated as follows:

**Making provision of Infrastructure, Amenities, Facilities, Materials, and Technologies**

When the leadership skills will be honed, they will put into operation their job duties in an effective manner and generate the desired outcomes. In order to do well in one's job duties, it is apparently understood, there is a need to make available sufficient infrastructure, amenities, facilities, materials, and technologies. The leaders need to ensure that there is provision of all these factors. Furthermore, employees should feel comfortable in making use of them. They need to augment their concentration levels on their job duties. The infrastructure, amenities, facilities, materials, and technologies are regarded as significant on comprehensive basis. In order to focus on their job duties, the individuals are required to have an environment, where there is availability of infrastructure, amenities and facilities. Furthermore, they are required to make use of technologies and materials to generate the desired outcomes. The individuals need to be informative in terms of methods and approaches to manage them in an appropriate manner. These need to be utilized in a suitable manner and wastage should be prevented. Therefore, making provision of infrastructure, amenities, facilities, materials, and technologies is an important factor in terms of which leadership skills need to be up-graded.

**Providing Solutions to the Problems of the Employees**

The employees are overwhelmed by number of problems within the course of implementation of their job duties. The problems are related to job duties, tasks, activities, resources, infrastructure, amenities, facilities, materials, technologies, work

load and so forth. In some cases, the employees are overwhelmed by personal problems that they are unable to concentrate on their job duties. Hence, they need ideas and suggestions from their supervisors and employers. The problems can be solved in less or more amount of time. But when these are discussed with supervisors and they depict kind-heartedness and generosity, the employees incur the feeling of job satisfaction. The individuals in leadership positions need to ensure, they guide the employees in an appropriate manner to provide solutions to their problems. One of the important points that needs to be taken into account is, the problems need to be prevented from giving rise to impediments within the course of implementation of job duties and achievement of desired goals. Therefore, providing solutions to the problems of the employees is a significant factor in terms of which leadership skills need to be up-graded.

**Possessing an Amiable Attitude and an Approachable Nature**

The individuals in leadership positions need to ensure, they communicate with the employees in an appropriate manner to provide solutions to their problems. Furthermore, the leaders need to possess an amiable attitude and an approachable nature. When the individuals acquire leadership positions, it is of utmost significance for them to reinforce an amiable attitude and an approachable nature. These traits will enable them to acquire appreciation and reverence. Furthermore, these traits render an important contribution in enhancing the career prospects of the individuals in leadership positions. The employees should feel comfortable in approaching and communicating with them. When the employees discuss their issues and concerns with supervisors and they are sympathetic and understanding, the employees incur the feelings of pleasure and contentment. The leaders are overwhelmed by number of job duties and responsibilities. But they are required to take out time to listen to the problems and grievances of their employees. Therefore, possessing an amiable attitude and an approachable nature is a vital factor in terms of which leadership skills need to be up-graded.

**Utilizing Modern, Scientific and Innovative Methods**

With the advent of modernization and globalization, the leaders need to impart information among employees in terms of ways of utilizing modern, scientific and innovative methods. Innovation is referred to bringing in



something new. Hence, the materials and techniques need to be put into operation to create something novel and original. The various materials and techniques, which are regarded as modern, scientific and innovative are, graphs, charts, pictures, images, maps, models, designs, structures, various types of technologies and so forth. The utilization of these methods have contributed significantly in the implementation of job duties in an efficient manner. In some cases, the utilization of these methods is a complicated job duty. But getting engaged in regular practice will enable the individuals to hone their competencies and abilities. The leaders should make provision of opportunities to the employees to enhance their career prospects. When they will be informative in terms of modern, scientific and innovative methods, they will utilize them to achieve desired goals. Therefore, utilizing modern, scientific and innovative methods is a crucial factor in terms of which leadership skills need to be up-graded.

#### **Making Wise and Productive Decisions**

The leaders need to make wise and productive decisions. The decisions are made in terms of various aspects of the organizations, i.e. job duties, responsibilities, resources, infrastructure, amenities, facilities, materials, technologies, laws, rules, policies, procedures, methods, approaches and the overall environmental conditions. The decision making processes are an integral part of the professional lives of the individuals. In the implementation of the decision making processes, the leaders are required to conduct the analysis of the alternatives. After the analysis is conducted, the most suitable and favourable alternative is to be put into practice. In some cases, when decisions are related to the overall organization, the leaders in some cases call for discussion meetings. In these meetings, the other members are invited. They are provided with the opportunities to express their ideas and viewpoints. One of the important aspects that needs to be taken into account is, there should be flexibility in the decision making processes. When decisions made do not appear to be favourable, transformations can be brought about in them in a manageable way. Therefore, making wise and productive decisions is a fundamental factor in terms of which leadership skills need to be up-graded.

#### **Managing Resources in a Satisfactory Manner**

The individuals in leadership positions are vested with the authority of managing resources in a

satisfactory manner. The various resources that need to be managed are, financial, human, technical and material resources. The financial resources are the monetary resources. These are made use of in leading to overall functioning of the organization in an adequate manner. When improvements or transformations are brought about in any aspects of the organizations, financial resources need to be managed. Human resources are the personnel. They need to make use of their knowledge, competencies and abilities in an appropriate manner in the implementation of all types of job duties. Technical resources are the various types of technologies that are used in putting into operation the job duties. Material resources are the various types of materials that are utilized in the implementation of tasks and functions. The leaders need to impart information among the employees to make use of technologies and materials in a satisfactory manner. Furthermore, wastage should be prevented. Therefore, managing resources in a satisfactory manner is a key factor in terms of which leadership skills need to be up-graded.

#### **Implementing Time Management Skills**

The individuals in leadership positions are vested with number of job duties and responsibilities. They need to ensure, they take out sufficient amount of time for all tasks and activities. Hence, throughout the job duties of the individuals, they need to pay attention towards reinforcement of time management skills. The leaders normally make a schedule of their job duties on daily or weekly basis. They set a time limit for all job duties and make sure that they get completed within the required time frame. In the implementation of these skills, priorities are assigned. The tasks, which are more important are carried out first, whereas, the tasks, which are regarded as less important are put into operation after the completion of the first ones. The leaders ensure, they take out sufficient amount of time for all of them. In other words, they are to be completed on time. The leaders need to impart information among the employees to recognize the meaning and significance of time management skills. When these skills will be put into practice in an effectual manner, the individuals will be able to complete all job duties on time. Therefore, implementing time management skills is a beneficial factor in terms of which leadership skills need to be up-graded.

#### **Honing Analytical and Critical Thinking Skills**

The individuals in leadership positions need to put emphasis on honing analytical and critical thinking

skills. In the case of reinforcement of analytical skills, the leaders are required to conduct the analysis of the options, choices and alternatives. After the analysis is conducted, the most suitable and productive option or alternative is to be put into practice. The leaders need to ensure, they prove to be meaningful to the members and the overall structure of the organizations. Within the course of putting into operation, research projects, the analytical skills are the key to generate the desired outcomes. In the implementation of critical thinking skills as well, the members need to think logically and rationally. When the employees are putting into practice various job duties, they need to be informative in terms of methods and approaches. Hence, when these are to be implemented, critical thinking skills need to be utilized. Furthermore, in the communication processes as well, when members are to exchange ideas and viewpoints, the critical thinking skills are required to be reinforced. Therefore, honing analytical and critical thinking skills is an eminent factor in terms of which leadership skills need to be up-graded.

#### **Organizing Seminars and Workshops**

In all types of organizations, seminars and workshops are regarded to be of utmost significance. When the individuals in leadership positions form the viewpoint that employees are required to be imparted information in terms of various aspects, they focus on organization of seminars and workshops. In these, the other individuals are also invited from other organizations. They make presentations and deliver speeches. In this manner, they impart information among individuals in terms of various methods, concepts and strategies (25 Leadership Skills you need to Learn Fast, 2021). Furthermore, the members of the organization also make presentations. In this manner, they lead to up-gradation of presentation skills. The leaders are required to put into operation the job duties that are related to organization of seminars and workshops. The various job duties that need to be taken into account are, planning of venue, schedule, timings, refreshments, communicating the information to the invitees and so forth. The individuals in leadership positions need to work in co-ordination with the other members in the implementation of this task. Therefore, organizing seminars and workshops is a factor in terms of which leadership skills need to be up-graded, which has been acknowledged in all types of organizations.

#### **Creating an Amiable Environment within the Workplace**

The individuals in leadership positions need to put emphasis on reinforcement of factors to create an amiable environment within the workplace. These are, communicating with each other in an effective manner; depicting the traits of helpfulness and co-operation; providing equal rights and opportunities to all; not discriminating against others on the basis of any factors; formulating laws, policies and rules in an adequate manner; making provision of infrastructure, amenities, facilities, materials, and technologies; providing solutions to the problems of the employees; possessing an amiable attitude and an approachable nature; utilizing modern, scientific and innovative methods; making wise and productive decisions and taking out sufficient amount of time for all tasks and activities. The leaders impart information among the workforce regarding these factors. All the members of the organizations, irrespective of their job positions in the hierarchy need to put emphasis on reinforcement of these factors. Therefore, it is well-understood, creating an amiable environment within the workplace is a factor in terms of which leadership skills need to be up-graded, which needs to be taken into account by the members throughout their jobs.

#### **Benefits of Leadership Skills**

When conducting research on the benefits of leadership skills, the individuals are able to augment their knowledge in terms of the ways that how these skills have been favourable to the members and the organization as a whole. In some cases, the employees do not feel comfortable within the working environment. There various causes behind this, i.e. lack of information in terms of methods and procedures; lack of infrastructure, amenities, facilities; utilization of traditional methods in the implementation of job duties; inability to put into operation time management skills and so forth. It is the job duty of the leaders to create an environment, where individuals are able to concentrate on their job duties in a well-ordered manner (The Core Leadership Skills you need in every Role, 2021). Apart from concentration on job duties, there are other benefits as well of leadership skills. These are, incurring the feeling of job satisfaction among employees; leading to enhancement of skills and abilities among the workforce; promoting teamwork; implementing peaceful conflict resolution methods; facilitating in the achievement of organizational goals and carrying out overall

functioning of the organizations in a satisfactory manner. These are stated as follows:

**Incurring the feeling of Job Satisfaction among Employees**

The leaders are vested with the authority and responsibility of guiding and directing the employees. Furthermore, they are required to carry out the overall functioning of the organizations in an effectual manner. The individuals in leadership positions need to put emphasis on up-gradation of the competencies and aptitude among employees. When the competencies will be honed, they will put into operation their job duties in an effective manner and generate the desired outcomes. The leaders need to ensure that there is provision of all the facilities, materials and technologies, which would enable them to incur the feeling of job satisfaction. Therefore, incurring the feeling of job satisfaction among employees is regarded as one of the meaningful benefits of leadership skills.

**Leading to enhancement of Skills and Abilities among the Workforce**

The individuals in leadership positions impart information among the workforce in terms of ways of leading to up-gradation of skills and abilities. The various skills that need to be honed are, communication skills, decision making skills, time management skills, analytical skills, critical thinking skills, problem-solving skills, personal skills, presentation skills, professional skills, negotiation skills, technical skills and creative skills. On the other hand, the abilities which need to be enhanced are, possessing the abilities to work under stress; forming cordial and sociable terms and relationships with others; abiding by the laws and rules; being well-equipped in terms of job duties and responsibilities; being informative in terms of methods and strategies and focusing on augmenting knowledge, competencies and aptitude. Therefore, leading to enhancement of skills and abilities among the workforce is one of the eminent benefits of leadership skills.

**Promoting Teamwork**

The supervisors and employers assign job duties to the employees, where they are required to work in a team. The teamwork has proven to be beneficial to the individuals on a comprehensive basis. The individuals are able to provide solutions to the problems in an efficacious manner; alleviate work pressure; exchange ideas and viewpoints; generate information in terms of each other's cultures and backgrounds; develop motivation towards the implementation of job duties and render an important contribution towards achievement of

desired goals. Within teams, there are team leaders, who are vested with the authority and responsibility of guiding and leading the team members in the right direction. Hence, teamwork has been favourable and worthwhile in generation of desired outcomes and achievement of organizational goals. Therefore, it can be stated, promoting teamwork is a vital benefit of leadership skills.

**Implementing Peaceful Conflict Resolution Methods**

In some cases, there are occurrence of conflicting situations and disagreements among individuals. These are unhealthy in putting into operation various job duties, achievement of organizational goals and leading to up-gradation of the overall structure of the organizations. The individuals in leadership positions ensure that there is development of mutual understanding among employees. When the employees will form cordial and amiable terms and relationships with each other, they will be able to carry out job duties successfully. The implementation of peaceful conflict resolution methods will enable the employees to communicate with each other in an effective manner. Furthermore, in these methods, the employees will listen to each other's problems and concerns and come to a conclusion in a peaceful manner. Therefore, implementing peaceful conflict resolution methods is a noteworthy benefit of leadership skills.

**Facilitating in the achievement of Organizational Goals**

The leaders are vested with the authority of preparing the employees towards the achievement of organizational goals. In the achievement of organizational goals, there are various methods, procedures and strategies in terms of which the individuals need to be aware of. It is the primary job duty of the leaders to impart adequate information among the employees that would prove to be meaningful in the achievement of organizational goals. Furthermore, the leaders convey to them the information in terms of pioneering methods. On the other hand, employees need to inculcate the traits of diligence, resourcefulness and conscientiousness. Furthermore, they need to form positive viewpoints in terms of various aspects of the organizations. Therefore, facilitating in the achievement of organizational goals is a benefit of leadership skills, which needs to be acknowledged by the members throughout their job duties.

**Carrying out overall functioning of the Organizations in a Satisfactory Manner**

In carrying out overall functioning of the organizations in a satisfactory manner, there are various methods, procedures and strategies in terms of which the individuals need to be aware of. Furthermore, they need to ensure that they put them into practice in a positive manner. It is the primary job duty of the leaders to impart adequate information among the employees that would prove to be significant in leading to overall functioning of the organizations in a satisfactory manner. In the implementation of this job duty successfully, there are various techniques, which are conveyed by the leaders to the workforce. When the workforce is overwhelmed by certain problems and challenges, the leaders make provision of help and support. Therefore, carrying out overall functioning of the organizations in a satisfactory manner is a crucial benefit of leadership skills.

**Conclusion**

In all types of organizations, there are individuals in leadership positions. The leaders are vested with the authority of guiding the employees. Furthermore, they carry out the tasks related to overall functioning of the organizations. Factors in terms of which leadership skills need to be upgraded are, making provision of infrastructure, amenities, facilities, materials, and technologies, providing solutions to the problems of the employees, possessing an amiable attitude and an approachable nature, utilizing modern, scientific and innovative methods, making wise and productive decisions, managing resources in a satisfactory manner, implementing time management skills, honing analytical and critical thinking skills, organizing seminars and workshops and creating an amiable environment within the workplace. Benefits of leadership skills are, incurring the feeling of job satisfaction among employees; leading to enhancement of skills and abilities among the workforce; promoting teamwork; implementing peaceful conflict resolution methods; facilitating in the achievement of organizational goals and carrying out overall functioning of the organizations in a satisfactory manner. Finally, it can be stated, enhancement of leadership skills will prove to be favourable to the

members and the overall structure of the organizations.

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1947 ईसवी में भारत में 565 छोटी बड़ी रियासतें थी, जिनके शासक हमेशा ब्रिटिश सरकार के समर्थक रहे थे और अक्सर करके राष्ट्रवादियों का विरोध करते थे। उनका शासन आमतौर पर तानाशाही एवं प्रतिक्रियावादी सिद्धांतों पर आधारित था। इन शासकों को भारतीय संघ में शामिल करना एक जटिल समस्या थी। इस समस्या का समाधान करने के लिए अंतरिम सरकार ने 25 जून 1945 ईस्वी को एक अलग रियासतों का मंत्रालय स्थापित किया तथा 27 जून को सरदार वल्लभभाई पटेल को इसका मंत्री नियुक्त किया गया। सरदार वल्लभभाई पटेल एक प्रतिभाशाली राजनीतिज्ञ थे उन्हें भारत का फौलादी पुरुष भी कहा जाता है। उन्होंने बड़ी सूझबूझ से इस समस्या का समाधान करने का यत्न किया तथा अंत में उन्हें सफलता भी प्राप्त हुई। श्री वी पी मेनन को रियासतों के मंत्रालय का सचिव नियुक्त किया गया, वह मालाबार से ताल्लुक रखने वाले, एक नाटे कद के चौकले किसम के और बहुत ही तीक्ष्ण दिमाग वाले मलयाली थे। उस पद के महत्व के बिलकुल ही विपरीत मेनन निचले तबके के कर्मचारियों से पदोन्नत हुए थे। सरकार के दूसरे सचिवों की तुलना में जो कि संभांत इंडियन सिविल सर्विस से ताल्लुक रखते थे। मेनन ने एक क्लर्क के रूप में भारत सरकार की नौकरी शुरू की थी, धीरे-धीरे काम करते हुए वे ऊपर पहुंचे थे। इसीलिए उसे बाबू मेनन कहकर पुकारते थे। शायद ही वीपी मेनन से काबिल कोई व्यक्ति नहीं था जो सत्ता हस्तांतरण के इस पेचीदे पक्ष को बेहतर तरीके से संभाल पाता। मेनन का पहला काम अंग्रेज सरकार से यह आग्रह करना था कि वे रजवाड़ों द्वारा एक स्वतंत्र राज्य स्थापित करने के ख्वाब का समर्थन करना बंद कर दें। इसके अलावा मेनन अपने पुराने आका माउंटबेटन और नए आका सरदार वल्लभ भाई पटेल के बीच मध्यस्थता करवाने में बेहतर स्थिति में थे। रियासतों का एकीकरण दो चरणों में हुआ। पहले वे रियासतें थी जो 15 अगस्त से पहले भारत में शामिल हो गईं और दूसरी वे रियासतें थी जो 15 अगस्त 1947 के बाद भारत में शामिल हुईं।

भारत के वायसराय लॉर्ड माउंटबेटन ने विदेशी शासकों के साथ 25 जुलाई 1947 को एक बुलाए गए विशेष समागम में उन को सलाह दी कि भारतीय स्वतंत्रता अधिनियम ने देसी रियासतों को ब्रिटिश साम्राज्य के प्रति अपने तमाम दायित्व से मुक्त कर दिया है। पुराने संबंध अब खत्म हो गए हैं लेकिन अगर कोई नई व्यवस्था इसकी जगह नहीं लेती है तो ऐसी हालत में फिर अराजकता का कहीं जन्म होगा वह एक ऐसी अराजकता होगी जो सबसे पहले रियासतों पर ही चोट करेगी। जिन रियासतों ने भारत में शामिल न होने का निर्णय लिया उनमें सबसे पहले त्रावणकोर, जोधपुर तथा भोपाल के नाम विशेष रूप से उल्लेखनीय हैं।

त्रावणकोर उन रियासतों में से पहली रियासत थी जिसने अंग्रेजी राज के बाद कांग्रेस के उत्तराधिकारी होने पर सवाल उठाया था। त्रावणकोर भौगोलिक रूप से देश के सुदूर दक्षिणी कोने पर रणनीतिक महत्व के क्षेत्र में था। यह समुद्र से होने वाले कारोबार से काफी तरक्की कर रहा था। इसके साथ ही यहां पर मोनाजाइट की खोज हुई थी, जिससे थोरियम निकलता था और जिसका इस्तेमाल परमाणु ऊर्जा और एटम बम बनाने में किया जाता था। इस रियासत के दीवान सी पी रामास्वामी अय्यर थे जो एक बहुत ही काबिल और महत्वाकांक्षी वकील थे। इस पद पर 16 सालों से विराजमान थे। आमतौर पर यह माना जाता था कि अय्यर ही त्रावणकोर के वास्तविक शासक हैं और वहां के महाराजा और महारानी उसके हाथ की कठपुतली हैं। फरवरी 1946 में सर सी पी अय्यर ने अपना मत साफ कर दिया कि जब अंग्रेज हिंदुस्तान छोड़ेंगे तो त्रावणकोर एक स्वतंत्र राज्य बन जाएगा। जैसा कि यह 1795 में ईस्ट इंडिया कंपनी से संधि करने से पहले था और उसने इसके लिए जनता से सहयोग भी मांगा था। दूसरी तरफ त्रावणकोर की आजादी की इच्छा का मोहम्मद अली जिन्ना ने भी समर्थन किया और उसने 20 जून को सर सी पी अय्यर को एक संदेश भेजा। इसमें कहा गया कि पाकिस्तान त्रावणकोर के साथ संबंध बनाने को तैयार है और यह संबंध दोनों राज्यों के हित में होगा। तीन सप्ताह

बाद दीवान ने मद्रास सरकार को सूचित किया कि त्रावणकोर अपने आप को एक स्वतंत्र इकाई के रूप में स्थापित करने के लिए जरूरी कदम उठा रहा है। वास्तव में त्रावणकोर कि सरकार ने पहले ही इंग्लैंड की सरकार के साथ मोनाजाइट की आपूर्ति से संबंधित एक समझौता कर लिया था। लंदन में वहां के आपूर्ति मंत्री ने अपनी सरकार को सलाह दी कि अभी किसी भी तरह का ऐसा बयान जारी न किया जाए जिससे आजाद भारत की सरकार को त्रावणकोर पर अधिकार करने में सहूलियत हासिल हो जाए। अपने तय कार्यक्रम के हिसाब से 21 जुलाई को सर सी पी अय्यर माउंटबेटन से मिले, दोनों में 2 घंटे से ज्यादा बातचीत हुई।<sup>12</sup> उसने गांधीजी नेहरू और कांग्रेस की सख्त आलोचना की जब उसने सारा गुबार अपना उतार दिया तो वायसराय ने उन्हें जाने दिया और वी पी मेनन को उन्हें समझाने के लिए भेजा। मैंने दीवान से आग्रह किया कि वे विलय पत्र पर हस्ताक्षर कर दें, लेकिन दीवान अपनी बात पर अड़े रहे। सर सी पी अय्यर त्रावणकोर लौट गए, लेकिन उनका दिमाग अभी भी त्रावणकोर को एक स्वतंत्र राष्ट्र के तौर पर देखना चाह रहा था। उसके बाद 27 जुलाई को एक संगीत समारोह में जाते वक्त उन पर सेना की वर्दी पहने एक व्यक्ति ने चाकू से हमला कर दिया और उनके चेहरे और शरीर पर कई वार किए, उन्हें इमरजेंसी में भर्ती किया गया। उन पर इस हमले का जो तत्काल नतीजा निकला वह भारतीय दृष्टिकोण से काफी अच्छा साबित हुआ। अस्पताल में बिस्तर पर लेटे लेटे सर सी पी अय्यर ने अपने महाराज को सलाह दी कि वह भारत सरकार के साथ समझौता कर लें और इस प्रकार से त्रावणकोर के महाराजा ने वायसराय को भारतीय संघ में विलय पर हस्ताक्षर करने संबंधी अपना संदेश भेज दिया।<sup>13</sup>

भोपाल एक दूसरा राज्य था, जो भारतीय संघ में विलय पर आनाकानी कर रहा था। भोपाल मध्य भारत में स्थित था और वहां पर रहने वालों की संख्या में हिंदू ज्यादा थे और उसका शासक एक मुसलमान था। 1944 से भोपाल का नवाब चेंबर ऑफ प्रिंसेस का चांसलर था। उसे कांग्रेस का कटु विरोधी और जिन्ना और मुस्लिम लीग का नजदीकी माना जाता था। दूसरे महायुद्ध के बाद जब अंग्रेजों ने भारत छोड़ने की अपनी मंशा जाहिर की तो नवाब अपने भविष्य को लेकर के चिंतित हो गया। जुलाई 1947 के बीच में माउंटबेटन ने दूसरे रजवाड़ों की तरह ही भोपाल के नवाब को लिखा कि वह अपनी रियासत का भारत में विलय कर

दें। भोपाल के नवाब ने इससे मना कर दिया और कहा कि 25 जुलाई को होने वाली चेंबर ऑफ प्रिंसेस की बैठक में वह शामिल नहीं होगा। 31 तारीख को माउंटबेटन ने एक बार फिर से नवाब को विलय पत्र पर हस्ताक्षर करने के लिए लिखा और बड़ी कुटिलता से वायसराय को कम्युनिस्टों का खतरा दिखा दिया। वायसराय ने कहा इस देश पर कम्युनिस्टों का खतरा मंडरा रहा है, लेकिन इससे तभी बेहतर ढंग से निपटा जा सकता है, जब कांग्रेस और रजवाड़े आपस में हाथ मिलाएँ, क्योंकि पटेल जैसे मजबूत और बड़े नेता भी कम्युनिस्टों से उसी तरह घबरा गए हैं, जैसे कि आप। अगर उन्हें देश की दूसरी देसी रियासतों का समर्थन हासिल हो जाता है, तो उनके लिए कम्युनिस्टों से निपटना आसान हो जाएगा।<sup>14</sup>

इस समय तक नवाब को 25 जुलाई की बैठक की खबर मिल चुकी थी। वह उस बैठक में अपने पुराने मित्र के आतंककारी हाव-भाव की कहानियां सुन चुका था और यह भी बड़ी संख्या में उसके मित्र रजवाड़े विलय पत्र पर हस्ताक्षर कर चुके थे। यह सुनकर नवाब थोड़ा ढीला हो गया और उसने अपनी प्रतिष्ठा की रक्षा के लिए एक छोटी सी रियासत मांगी और उसने कहा कि भोपाल के विलय की घोषणा 15 अगस्त से पहले की बजाए बाद में की जाए। माउंटबेटन ने नवाब से कहा कि अगर वह विलय पत्र पर 14 अगस्त को हस्ताक्षर कर देता है तो उसे अपने पास रखेंगे और पटेल को 25 के बाद ही सौंपेंगे।

एक दूसरा मामला जोधपुर रियासत का था। वहां का राजा हिंदू और अधिकांश प्रजा भी हिंदू थी। मध्य जुलाई में माउंटबेटन द्वारा दिए गए भोज में जोधपुर के महाराजा ने दूसरे राजपूत राजाओं की तरह ही भारतीय संघ में मिलने की इच्छा जाहिर की थी, लेकिन बाद में वह इस बात से पलट गया। भोपाल के नवाब की पहल पर जोधपुर के महाराजा और जिन्ना के बीच एक बैठक हुई और इस बैठक में जोधपुर को कराची में पूर्ण बंदरगाह देने की सुविधा दी गई और हथियारों की निर्बाध आपूर्ति तथा इसके साथ ही अकाल पीड़ित जिलों के लिए सिंध से खाद्यान्न की आपूर्ति का भरोसा दिया गया। अब भारत को यह आशंका सता रही थी कि अगर जोधपुर पाकिस्तान के पक्ष में चला गया तो उससे मिलते जुलते दूसरे राज्य जैसे जयपुर, उदयपुर भी कहीं पाकिस्तान में ना जा मिले, हालांकि इससे पहले ही के एम पाणीकर को इसका पता चला और उन्होंने पटेल से हस्तक्षेप करने को कहा और

भारत की तरफ से भी उसे हथियारों की आपूर्ति का भरोसा दिया गया। जरूरत पड़ने पर अनाज देने का आश्वासन दिया गया। इस बीच महाराजा की प्रजा तथा उसके अधिनस्थ सामंतों ने कहा कि हम एक मुस्लिम देश के साथ तालमेल नहीं बिठा सकते। अगर वह पाकिस्तान के साथ गए तो हिंदू और मुसलमानों के बीच दंगा छिड़ सकता है, ऐसी स्थिति में महाराजा किसका पक्ष लेंगे। इस तरह जोधपुर के महाराजा अभी भारत के पक्ष में आ गए लेकिन आखिरी घड़ी तक उन्होंने भी अपना नॉटकिय हाव-भाव जारी रखा। विलय पत्र पर हस्ताक्षर करने को उसको कहा गया। उन्होंने अचानक अपनी पिस्तौल वायसराय के सेक्रेटरी के सिर पर तान दी और कहा कि मैं आपका निर्देश नहीं मानूंगा, लेकिन कुछ ही मिनटों में उसका गुस्सा शांत हो गया और उसने भी विलय के दस्तावेज पर हस्ताक्षर कर दिए इस प्रकार से जोधपुर भी 15 अगस्त से पूर्व भारत में शामिल हो गया।<sup>6</sup>

#### जूनागढ़

जिन राज्यों ने 15 अगस्त तक विलय पत्र पर हस्ताक्षर नहीं किए थे, उनमें से एक जूनागढ़ था। जो पश्चिमी भारत में काठियावाड़ के प्रायद्वीपीय क्षेत्र में स्थित था। यहां का नवाब एक मुसलमान था, जबकि अधिकांश प्रजा हिंदू थी। जूनागढ़ तीन दिशाओं से या तो हिंदू राज्यों या हिंदुस्तान की सरहदों से घिरा हुआ था। जूनागढ़ की सीमा के अंदर ही हिंदुओं का पवित्र सोमनाथ मंदिर भी पढ़ता था। इसी रियासत में गिरनार भी था, जहां एक पहाड़ी की चोटी पर संगमरमर का बना हुआ जैनियों का भव्य मंदिर था। हिंदुस्तान भर से हजारों श्रद्धालु साल भर सोमनाथ और गिरनार दोनों ही जगह आते जाते रहते थे। जूनागढ़ के जंगल एकमात्र ऐसे जंगल थे जहां एशियाई शेर पाए जाते थे। मोहब्बत खान और उसके पुरखों ने इन शेरों की काफी शिद्धत से रक्षा की थी यहां तक कि उन्होंने अंग्रेजों को भी इनका शिकार करने से मना कर दिया था।

1947 की गर्मियों में जूनागढ़ का नवाब यूरोप में छुट्टियां मना रहा था, जब वह बाहर ही था तो उसी समय उसके तत्कालीन दीवान को हटाकर शाहनवाज भुट्टो को जूनागढ़ का दीवान बना दिया गया, जो सिंध के कद्दावर मुस्लिम लीगी नेता और जिन्ना के करीबी था।<sup>14</sup> अगस्त को जब सत्ता हस्तांतरण का दिन आया तो नवाब ने घोषणा कर दी कि वह पाकिस्तान में मिल जाएगा, हालांकि कानूनी तौर पर उसे ऐसा करने का हक नहीं था, लेकिन भौगोलिक

रूप से इसका कोई मतलब नहीं था। पाकिस्तान द्वारा जूनागढ़ के विलय को स्वीकार कर लिए जाने से भारतीय नेता काफी नाराज हुए और सरदार वल्लभभाई पटेल इससे बहुत ज्यादा दुखी हुए, क्योंकि वह गुजरात से ही संबंध रखते थे। सबसे पहले जूनागढ़ के 2 राज्यों मांगरोल और बावरियावाद को सुरक्षित किया जाए। सरदार वल्लभभाई पटेल ने ऐसा सोचा तथा सितंबर में वी पी मनन नवाब से समझौता करने जूनागढ़ गए, लेकिन नवाब ने उनसे मिलने से मना कर दिया। मनन ने हारकर दीवान से मुलाकात करनी पड़ी। उन्होंने सर शाहनवाज से कहा कि भौगोलिक और सांस्कृतिक दोनों ही वजहों से जूनागढ़ को हिंदुस्तान में शामिल होना चाहिए। उन्होंने कहा कि वे जाति तौर पर चाहेंगे कि मुद्दे को जनमत संग्रह द्वारा हल किया जाए। 20 फरवरी 1948 ईस्वी को जूनागढ़ में लोकमत करवाया गया तथा 190870 वोट डाले गए। जिनमें केवल 91 वोट पाकिस्तान में शामिल होने के पक्ष में तथा अन्य सभी भारतीय संघ में शामिल होने के पक्ष में थे। मांगरोल तथा बावरियावाड़ में भी लोकमत करवाया गया था। वहां भी बहु संख्या से लोगों ने भारतीय संघ में शामिल होने के पक्ष में वोट डाले। शाहनवाज खान अपने अनेक पालतु कुत्तों के साथ जिनमें वो पिकारी कुत्ते भी थे, जो अकसर करके वह रात में अपने महल में खुले छोड़ देता था, ताकि कोई भी बाहरी व्यक्ति महल के अन्दर प्रवेश ना कर सके। उन सभी पालतु कुत्तों के साथ व पाकिस्तान भाग गया और अपने परिवार तथा अपनी बेगम को यहीं छोड़ गया। इस प्रकार से जूनागढ़ को भारतीय संघ के अंदर शामिल कर लिया गया।<sup>6</sup>

**हैदराबाद** भारत की सबसे बड़ी रियासतों में से एक थी। इसके पश्चिम में मुंबई तथा पूर्व एवं दक्षिण में मद्रास प्रांत के प्रदेश थे। यहां का शासक मुसलमान था और 1947 ईस्वी में मीर उस्मान अली खान बहादुर हैदराबाद का निजाम था। हैदराबाद की जनसंख्या के 85% लोग हिंदू थे। जून 1947 में निजाम ने एक फरमान जारी किया जिसमें कहा गया कि वह भारतीय अथवा पाकिस्तान की सभा में अपने प्रतिनिधि नहीं भेजेगा और उसे स्वतंत्र रहने का पूर्ण अधिकार होगा, उसने 15 अगस्त तक भारतीय संघ में शामिल होने के सुझाव को अस्वीकार कर दिया। भारत की स्वतंत्र सरकार ने हैदराबाद के निजाम को इस विषय पर निर्णय करने के लिए 2 महीने का समय दिया। निजाम का कहना था कि हैदराबाद के भारतीय संघ में शामिल होने से हैदराबाद में दंगे हो जाएंगे। सितंबर, अक्टूबर तथा नवंबर

में भारतीय सरकार तथा हैदराबाद के प्रतिनिधियों में बातचीत जारी रही।

लेकिन बातचीत का कोई नतीजा नहीं निकला। इसके साथ ही हैदराबाद से भारत को जाने वाली बहुमूल्य धातुओं पर उसने प्रतिबंध लगा दिया तथा हैदराबाद रियासत में भारतीय सिक्कों को भी कानूनी मान्यता प्रदान नहीं की। साथ साथ निजाम ने भारतीय सरकार की मंजूरी के बगैर रियासत की सेना की संख्या बढ़ा दी तथा पाकिस्तान को दो करोड़ का कर्ज दे दिया। हैदराबाद में रजाकार नामक मुस्लिम कट्टरपंथियों का सशस्त्र संगठन अस्तित्व में आया और इनकी संख्या 200000 तक पहुंच गई। रजाकारों ने हैदराबाद में मुसलमानों की संख्या को बढ़ाना शुरू कर दिया। वे हिंदुओं पर अत्याचार करने लगे, निजाम ने उनको बिल्कुल नहीं रोका। भारत सरकार ने बार-बार निजाम का ध्यान इस अनुचित गतिविधियों की ओर दिलाया परंतु निजाम ने एक भी नहीं सुनी। अंत में विवश होकर भारत सरकार ने कार्यवाही करने का निश्चय किया। 13 सितंबर 1948 ईस्वी को हैदराबाद में मेजर जनरल जे एन चौधरी के नेतृत्व में भारतीय सेना भेज दी गई। हैदराबाद की सेना तथा रजाकारों ने मिलकर मुकाबला किया लेकिन हार गए। 17 सितंबर को हैदराबाद की सेना ने हथियार डाल दिए और इस प्रकार से 18 सितंबर को जे एन चौधरी की कमान में भारतीय सेना हैदराबाद नगर में प्रवेश कर गई। निजाम ने वी पी मेनन को भारतीय संघ के प्रति पूर्णतया वफादार रहने का आश्वासन दिया। उसके बाद निजाम ने भारतीय संघ में शामिल होने की घोषणा कर दी। हैदराबाद द्वारा भारतीय संविधान को स्वीकार कर लिया गया।<sup>17</sup>

**कश्मीर** : कश्मीर भारत की बहुत बड़ी रियासत थी, जिसकी आबादी में बहु संख्या मुसलमानों की थी, लेकिन राजा हरि सिंह हिंदू था, क्योंकि इस रियासत के प्रदेश भारत तथा पाकिस्तान दोनों की सीमाओं से लगते थे। भारत के विभाजन तथा राजनीतिक एकीकरण के समय कश्मीर के शासक राजा हरि सिंह ने अपने राज्य के भविष्य के बारे में निर्णय लेने में काफी देरी कर दी थी। इसलिए दोनों देश इसे अपने में शामिल करने के इच्छुक थे, लेकिन कश्मीर किसी भी देश में शामिल नहीं होना चाहता था और अपने आप को स्वतंत्र रखना चाहता था। इसलिए उसने दोनों से बात जारी रखी। पाकिस्तान की सरकार ने 14 अगस्त 1947 को कश्मीर के शासक हरि सिंह के साथ एक समझौता किया परंतु भारत की सरकार ने जानबूझकर इसके बारे में कोई निर्णय नहीं

किया। इसके बाद पाकिस्तान की सरकार ने कश्मीर की सरकार पर आर्थिक और सैनिक दबाव डालना शुरू कर दिया और उसे पाकिस्तान में शामिल होने के लिए विवश किया गया। पाकिस्तान की सरकार ने कश्मीर को अनाज, पेट्रोल तथा कई अन्य आवश्यक वस्तुओं की सप्लाई बंद कर दी। सियालकोट से जम्मू को रेलगाड़ियां भेजनी बंद कर दी, जम्मू कश्मीर रियासत के नए प्रधानमंत्री मेहर चंद महाजन ने पाकिस्तान की सरकार पर 14 अगस्त 1947 के समझौते की शर्तों का उल्लंघन करने का आरोप लगाया तथा अपनी उचित कार्यवाही रोकने को कहा, लेकिन पाकिस्तान ने इसकी ओर कोई ध्यान नहीं दिया। इसके बाद 22 अक्टूबर 1947 को पाकिस्तान के सरहदी कबीलो ने कश्मीर के प्रदेशों पर आक्रमण कर दिया। जम्मू कश्मीर की सेना जिसमें मुसलमान भी थे उन्होंने कर्नल नारायण सिंह के नेतृत्व में आक्रमणकारियों का मुकाबला किया, लेकिन लड़ाई के दौरान रियासत के मुसलमान सैनिक कबायली उनके साथ जा मिले परिणाम स्वरूप रियासत के कुछ प्रदेशों पर उन्होंने कब्जा कर लिया। उन्होंने पावर हाउस पर कब्जा कर लिया और श्रीनगर को बिजली सप्लाई बंद कर दी। श्रीनगर में अंधेरा छा गया। कश्मीर के प्रदेशों में खूब लूटमार की गई, ऐसे संकट के समय में कश्मीर के महाराजा ने भारतीय सरकार को सैनिक सहायता देने की अपील की। उसने अपनी रियासत को भारतीय संघ में शामिल करना भी स्वीकार कर लिया। बहुत सारे सैनिकों को विमान द्वारा श्रीनगर भेजा गया। इसके बाद भारत और पाकिस्तान की सेना में कश्मीर में युद्ध शुरू हो गया। 1 जनवरी 1949 ईस्वी की रात को युद्ध बंद हो गया और कश्मीर का अधिकतर भाग भारत के अधिकार में रहा, परंतु कश्मीर के कुछ भाग पर पाकिस्तान का कब्जा हो गया। भारत सरकार ने कश्मीर को भारत का आवश्यक अंग होने की घोषणा कर दी। जिसे पाकिस्तान ने स्वीकार नहीं किया। तत्कालीन प्रधानमंत्री पण्डित जवाहर लाल नेहरू इस मुद्दे को संयुक्त राष्ट्र संघ में ले गए और यह आज तक भी झगड़े का कारण बना हुआ है। सरदार वल्लभभाई पटेल ने वी पी मेनन की सहायता से रियासतों के एकीकरण में महत्वपूर्ण भूमिका निभाई।<sup>18</sup>

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**Abstract**

*After the Stockholm declaration in 1972, there was an alarming campaign throughout the world to protect the environment and conservation of natural resources. The countries on the globe brought several laws in practice to achieve the same and India was one of the leading flag-bearer of the cause. However, it is said that more the state plans, the more difficult planning becomes for the individual. Despite all these laws in place and the Indian judiciary interpreting the laws in the most efficient ways possible, the situation is not as bright as it should have been. This research aims to evaluate the effectiveness of government policies in protecting the environment in India critically. The study will focus on analyzing a range of policies implemented by the Indian government in recent years, including those related to air and water pollution, deforestation, and conservation of natural resources.*

**Keywords:** *Government, Environment, Laws, Implementation, Policies etc.*

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**Introduction**

The enhancement, preservation, and conservation of the human environment are now global concerns. There has been a 38-fold increase in environmental laws and policies in the world since 1972 and India is no different. In India, in addition to formulating policy, the Ministry of Environment and Forests acts as the primary administrative body for organizing, developing, and administering environmental policies and it has made its breakthrough towards it as well. Regular surveys are conducted quickly across the entire nation, which not only enables the state to keep track of what's happening there but also provides valuable raw data for projects of research and development. Additionally, the Indian government is making every effort to reduce pollution problems within its borders. Programs for rehabilitation and unwavering assistance from NGOs have helped to further reduce such issues. This paper aims to make a note of all the major policies at work currently in India. The research will also examine the implementation and enforcement of these policies, as well as the challenges faced by the government in their implementation.

**Policies and law at work**

Post Independence, the first act that was passed towards the protection of environment was in 1972 when the Wild Life (Protection) Act was brought into existence for the protection of 'Wild animals, birds, and plants'. This act was made to prevent poaching of the wild animals and put a control on the trade and exploitation of the wild life products. The designation of certain sites as

national parks and sanctuaries is provided for in this act. Only when a creature poses a threat to humans or develops a life-threatening illness is it legal to hunt it under the act. To avoid and manage water pollution as well as to preserve and restore the water's purity, the Water (Prevention and Control of Pollution) Act was enacted in 1974. Additionally, the Act allows for the establishment of Pollution Control Boards in state as well as the centre.

The Indian Parliament inserted two Articles, namely, 48A and 51A, into the Indian Constitution in 1976. Article 48A of the Constitution, on the other hand, rightly instructs the government to adventure to shield the nation's forests and wildlife as well as to safeguarding and improving the environment. Similar to this, Article 51A's clause (g) requires all Indian citizens to have concern for all living things and to safeguard and conserve the natural environment, including woods, ponds, rivers, and animals. In order to provide for the prevention, control, and abatement of air pollution, the Air (Prevention and Control of Pollution) Act, 1981, was also introduced. This Act primarily targeted industrial and vehicular pollution.

The Environment (Protection) Act of 1986 was passed to establish provisions for environmental protection, enhancement of environmental quality, and prevention, management, and mitigation of environmental contamination. The Bhopal Gas Tragedy served as a primary impetus for the creation of the Act. The definition of "environment" includes water, air, and land as well as the relationships that occur between these elements and with people, other living things,

plants, microorganisms, and property. The term is broad enough to cover all living things, including plants, microorganisms, and their interactions with the environment (land, water, and air).

Taking into account the adage "Noise is a silent killer" (which may or may not be the reason for the rebirth of the act), in 2000, the Noise Pollution (Regulation and Control) Rules were passed. This statute requires the local government to adopt noise limits and classify household, business, and manufacturing areas. Additionally, it prohibits the use of loudspeakers, amplifiers, drumbeats, and tom-toms unless authorized by the authorities. The Forest (Conservation) Act of 1986 was passed with the intention of halting forest and rainforest destruction. According to the Act, no woods removal or use of forest land for non-forest uses is allowed without prior Central Government clearance. Reforestation is a component of forest conservation, in addition to the preservation and protection of already-existing forests. The diminishing woodlands should be replaced by reforestation. It is an ongoing, integral process. The Act's admirable goal must be preserved, and it must be properly enforced for the benefit of the general public. Despite this, several wild creatures in the country have already completely vanished, and others are suspected of doing so soon. It was not overlooked how quickly the natural life was declining. The central government recognised the urgent necessity to introduce comprehensive legislation to safeguard wild animals and birds. As it was realised that state laws were insufficient, local regulations were combined with new laws, which resulted in the creation of the wild life protection act. For every act, there is a similar story that led to its creation. Our nation's lawmakers don't take action until something urgent is happening.

The National Green Tribunal (NGT) was established in June 2010 with the introduction of the National Green Tribunal Act 2010 for the efficacious and prompt resolution of instances concerning environmental protection, the conservation of forests, and other natural resources. The NGT is a special fast-track court for the swift resolution of environmental-related cases, and it was stated that it overturns and displaces the earlier National Environment Tribunals. The Act's primary goal is to fulfill legal treaties that result from actions taken at presentations to which India has been a signatory and to put into practice a ruling by the Indian Supreme Court that the right to a clean

environment is a component of the right to life under Article 21 of the Indian Constitution. The preamble to the Act contains numerous references to this topic.

The Central and State Governments, as well as the Central Pollution Control Board and the State Pollution Control Board, are responsible for administering the Water Act and the Air Act. The Boards have broad authority to order any action, including the closure or cessation of the supply of energy, water, or any other service for the polluting unit. It should be emphasised that the Environment (Protection) Act grants the Central Government comparable authority. Hence, it is crystal clear that there is no lack on the legislation part in law making for the protection of environment but the enforcement and implementation and enforcement of them on the ground has been a mirage.

#### **Why these policies failed?**

Politicians and leaders everywhere romanticize nature, promote sustainable development, and introduce ever-more laws. Theoretically, with all the rules and policies in place, we should be living in a fairytale with everyone inhaling the cleanest air the world has ever seen and greenery all around us, but sadly, all policies glittering on the papers are not gold. The problem lies not with the Environmental legislations because there is no shortage of that but the implementations of them and other govt. policies that are not tailored in accordance with the Environment protection. Environment in all policies (EiAP) are desperately needed to combat the tremendous dangers presented by laws that disrespect the ecosystem. It is required since the Minister for Environment and Climate Change's administration does not control some of the most significant "environmental" legislation. The central government agencies, including Premier & Cabinet, Treasury, Planning, Trains And buses, Roads & Ports, among others, are in charge of it.

We've all heard that renewable energy is the way of the future, and every government is pushing for it, but what if it is told you that they also contribute to environmental damage?. Millions of migratory birds are killed each year by hydroelectric dams, wind turbines, and solar power facilities. They also stop fish from reproducing and burn insects and birds. Urbanization is one of the government's most lauded initiatives. Political leaders frequently discuss "smart cities," but the carbon footprint of a city increases as it becomes smarter. A person is imprisoned for dumping trash on the street, while

growing infrastructure and industry both contribute to the degradation of the environment. Of course, we can't just leave the mounds of trash at the edges of every city.

And govt. contributes in degradation in many ways through other policies which are not centered at environment apart from lack of regulation or enforcement of environmental laws. Make in India, Startup India and other industrial schemes are encouraged but they do not address environmental problems. Often SMEs are given free hand to violate the environmental laws because they do not have enough resources to built treatment plants or we are pushing for Aatmnirbhar Bharat. Environmental degradation can also be caused by government policies that offer financial incentives or subsidies to environmentally destructive businesses or behaviours. Because the ministers must appease the business elite or politicise the problem, some infrastructure projects in India, such the building of motorways, dams, and power plants, have come under fire for causing deforestation, habitat destruction, and other adverse environmental effects. This strategy, which is not exclusive to any one political party, falls under the category of "*environmental political entrepreneurship*."

The connectivity and operations of India's transportation infrastructure have significantly increased. Thus, a significant portion of the air pollution load in places like Delhi is caused by road transportation. Port and harbour development mostly affects delicate coastal eco systems. They have highly variable levels of effects on mangroves, coral reefs, fisheries, hydrology, and surface water quality. Industrial sources have contributed to a disproportionately large share of air pollution due to the primary source of industrial energy's high proportion of fossil fuels and the expansion of key air-polluting industries including iron and steel, fertilisers, and cement. The rise of the chemical-based sector has resulted in massive amounts of industrial and hazardous waste, which has seriously adverse effects on the environment.

All of these factors are mostly promoted by the government's various agricultural and industrial policies. Over-exploitation of water and land resources, as well as a significant increase in the usage of fertilisers and pesticides, have all been associated with the growth of the green revolution. Land degradation has also been significantly impacted by shifting farming. Water bodies can get contaminated by leaching from the heavy use of

pesticides and fertilisers. Particularly salinization, alkalization, and water logging are effects of intensive agriculture and irrigation on the environment. Industries must obtain authorization from the State Pollution Control Board before releasing effluents or emitting emissions, but because there aren't any severe penalties, there is a casual attitude toward compliance.

There are many different types of environmental issues, from isolated instances of soil contamination to climate change. So, it is often not possible to confine environmental challenges to particular subsets of society or small groups. Competency problems between government ministries and departments as well as between the various policy levels within a nation are mostly caused by this trait. This may be due to the fact that practically all environmental rules take into account how superior people are to nature and the ecosystem. The ecosystem, on the other hand, is an intricate system that is tightly integrated and self-regulating. While our laws are primarily focused on promoting the economic welfare of people, it functions best when left alone by human intrusion.

India was ranked the fourth-worst country in the world out of 180 countries in the Environment Performance Index in 2018 despite its stringent environmental laws. The Indian government's policies are so absurd that they plant trees in Haryana to make up for the destruction of a forest on Nicobar Island. Arrey Forest's metro shed is delayed since the parties need to build up vote banks. As opposed to the previous limit of 10 km, environmental permissions have been loosened to allow medium-sized polluting enterprises to operate within 5 km of eco-sensitive areas. Norms for the paper pulp, sand mining, and coal tar processing industries were also loosened. The government urges everyone to wear masks, yet no information is provided on how to properly discard a mask. Environmental damage from some heavy metals and chemicals emitted through discarded face masks is increasin. Similar is the case for every covid waste, the vaccines are dumped at the nearest thrash and there are no waste management for it.

Laws were systematically changed at the Center and in all the states. Salt pans were reclassified as wetlands by the Modi government. This move threatens to open up vast lands of salt pans near Mumbai for housing projects. In Goa, the state government classified the coconut tree as a grass so that it can be cut without taking permission – a

move, many suspected, would benefit the real estate sector. Thankfully, the verdict was reversed in 2017. In 2018, the environment ministry announced a draught Coastal Regulation Zone (CRZ) notification, proposed significant changes to the National Forest Policy, and developed new guidelines for the management of plastic waste. Environmental groups criticised all of these actions, which they viewed as helping the industry. In Maharashtra, about 53k trees are being cut for bullet train, In Uttarakhand 25k trees are cut to make highways for pilgrimage sites and in Chattisgarh, dense forests are eliminated to give permission for coal mining. And that's where the problem lies, the policies address one issue (environmental or not) and discards everything else, which is why we need EIEP.

Among all these flawed and ironical policies, it comes as no surprise that by 2018, 15 of the world's 20 most polluted cities were in India. The policies are so ironical at many levels that political leaders arrive at Davos in private jets and luxury cars to discuss climate change and single use plastic ban is enforced by manufacturing paper straws and packed in plastic wrappers.

### **Suggestions**

Though the author has mentioned only a handful of important environmental laws, there are more than 150 Central and local laws to protect and conserve the environment. However, there is a lack of a comprehensive and integrated legislation that makes the enforcement easier for the executive part as more laws means difficulty in implementing them on ground. Further, the attitude of citizens must change as well positively towards putting their own efforts in protection of the environment. It's high time the citizen starts to be aware of their fundamental duty enshrined in Article 51 and do their endeavors in this context.

The set up of NGT is a welcome step but these courts should be given the power to give summary judgments and have technical experts on their panel for speedy trial. Environmental courts should also be established at district levels as well by the government so the burden on state and central court does not affect their workings. There should be uniformity on pollution standards throughout the country and the State Pollution Control boards should be given more powers to penalize the violators to uphold the main object of the constitution of these boards. Additionally, a large number of regulations are still being established as required by the relevant Pollution Control Acts, which may be the result of a lack of

instrumentation to test the variables of pollutants. This will have a negative impact on how laws are enforced.

Most importantly, there should be awareness among the citizens regarding the effect of the noise, air, water pollution and ways to minimize them. Though, the courts of India have ordered the state to make people aware of the effects and causes of the pollution by making it mandatory for them to advertise so in schools and villages, the government is yet to take any stern step towards it. The Central govt. can add Environmental studies as a compulsory subject at every level of education to ensure the awareness reach the youth as well. It must be understood that the initial element of the plan to prevent environmental deterioration requires a strategic combination of rewards, scheduling, and campaigns to raise public understanding of cost-effective solutions.

The resources are not for the state to dispose and they have a trusteeship of the same with the responsibility to protect them. The state cannot allow the exploitation of natural resources in any way. The incident at Joshimath is a recent example that whenever nature is disturbed, it backfires. The govt. has to ensure that lakes, mountains, rivers are not to be disturbed and all environmental compliances are made before issuing any clearances for any infrastructure or industries. Considering this, the Central Authority must carry out protracted strategy in collaboration with local authorities to safeguard and improve the atmosphere and to maintain sovereign assets.

### **Conclusion**

In conclusion, the protection of the environment is a critical issue that requires the attention and action of governments around the world. Government policies play a crucial role in addressing environmental challenges and preserving our planet for future generations. While there have been some successes in this area, there is still much work to be done in order to fully protect and preserve the environment. It is clear that current government policies have failed to sufficiently address the pressing environmental issues we face, such as climate change, deforestation, pollution and loss of biodiversity. For instance, despite decades of international agreements and national legislation aimed at reducing carbon emissions and mitigating the impacts of climate change, greenhouse gas emissions continue to rise, and global temperatures are increasing at an alarming rate. Similarly, many governments have failed to

effectively address issues such as deforestation, pollution, and the loss of biodiversity.

To counter these failures, it is essential that government policies are strengthened and enforced. This includes setting ambitious targets and implementing regulations that will help to reduce carbon emissions, protect endangered species, and preserve natural habitats. Additionally, governments should invest in research and development to support the transition to clean energy and sustainable practices. Furthermore, it is important that governments engage with stakeholders, such as civil society, NGOs and the private sector, to build a shared vision of sustainable development and to develop policies that are both effective and inclusive. This will also help to ensure that there is public support and buy-in for environmental policies. Overall, the protection of the environment is an urgent and pressing issue that requires immediate action. Governments must take bold steps to address these challenges and ensure that we are able to preserve our planet for future generations. By working together, we can create a more sustainable future for all.

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The Indian PRIME Minister, Narendra Modi, launched a nation-wide cleanliness campaign on the occasion of Mahatma Gandhi's birth anniversary. The concept of *Swachh Bharat* is to provide sanitation facilities to every family, including toilets, solid and liquid waste disposal systems, village cleanliness, and safe and adequate drinking water supply. We have to achieve this by 2019 as a befitting tribute to the Father of the Nation, Mahatma Gandhi, on his 150<sup>th</sup> birth anniversary. Modi said that the *Swachh Bharat* mission is beyond politics, inspired by patriotism and not politics. He also asked people to pledge '*na main gandagi karoon, na main gandgi karne doonga*' (I shall not litter and won't allow anyone to do so). He further flagged off a walkathon as part of the *Swachh Bharat* Campaign, which is not just a slogan, but our responsibility. This turned the people's thoughts to Gandhi's idea to the nation? To answer this question, it is necessary to know Mahatma Gandhi's views about cleanliness.

Indians gained freedom under the leadership of Gandhiji, but his dream of a clean India is still unfulfilled. Mahatma Gandhi said "Sanitation is more important than independence". He made cleanliness and sanitation an integral part of the Gandhian way of living. His dream was total sanitation for all. Cleanliness is most important for physical well-being and a healthy environment. It has bearing on public and personal hygiene. It is essential for everyone to learn about cleanliness, hygiene, sanitation and the various diseases that are caused due to poor hygienic conditions. The habits learnt at a young age get embedded into one's personality. Even if we inculcate certain habits like washing hands before meals, regular brushing of teeth, and bathing from a young age, we are not

bothered about cleanliness of public places. Mahatma Gandhi said, "I will not let anyone walk through my mind with their dirty feet."

Gandhiji dwelt on cleanliness and good habits and pointed out its close relationship to good health. No one should spit or clean his nose on the streets. In some cases, the sputum is so harmful that the germs infect others. In some countries spitting on the road is a criminal offence. Those who spit after chewing betel leaves and tobacco have no consideration for the feelings of others, Spittle, mucus from the nose, etc., should also be covered with earth, (Navajivan dated 2 November, 1919). The Gandhi family was well known is Rajkot. His father and grandfather served as dewans (Prime Minister) in Rajkot and other neighboring states. Being a Prime Minister's son and a barrister to boot, he must have needed guts to go round the town for a house-to-house inspection of the drains. Gandhi seldom failed to show moral courage when necessary.

In his town, a (sweeper) called Uka did the scavenging. If Gandhi ever touched Uka, his mother, Putlibai, made him take a bath. Gandhi, otherwise a docile obedient son, did not like it. The 12 years old son would argue with his mother; "Uka serves us by cleaning dirt and filth, how can his touch pollute me? I shall not disobey you, but the Ramayana says that Rama embraced Guhaka, a chandal (a caste considered untouchable). The Ramayana cannot mislead us," Putlibai could find no answer for his argument. He criticized many western customs but repeatedly admitted that he learnt sanitation from the west. He wanted to introduce that type of cleanliness in India.

Pointing to our unhygienic habits, Gandhiji strongly emphasized observing cleanliness in lavatories, and wrote "I shall have to defend

myself on one point, namely, sanitary conveniences. I learnt 35 years ago that a lavatory must be as clean as a drawing-room. I learnt this in the West. I believe that many rules about cleanliness in lavatories are observed more scrupulously in the West than in the East. The cause of many of our diseases is the condition of our lavatories and our bad habit of disposing of excreta anywhere and everywhere. I, therefore, believe in the absolute necessity of a clean place for answering the call of nature and clean articles for use at the time. I have accustomed myself to them and wish that all others should do the same. The habit has become so firm in me that even if I wished to change it I would not be able to do so. Nor do I wish to change it" (Navajivan on 24 May, 1925).

After twenty years stay in that alien land, Gandhi, at 46, finally returned to India with his group. During his visit to Kumbh Mela at Hardwar that year, he with his Phoenix boys served as *bhangers* at the mela. The same year Gandhi visited the Servants of India Society's quarters at Poona. The members of the small colony saw him cleaning the latrines one morning. They did not like it. But Gandhi believed that work of this kind qualified one for Swaraj. More than once he toured all over India. Wherever and whenever he went, he found unsanitary conditions in some form or other and said that though few could afford shoes, it was unthinkable to walk barefoot in India. Even in a city like Bombay, people walked about the streets under the fear of being spat upon by the occupants of building around. The filth and stench of public urinal and latrines on railway station and in *dharmashalas* were awful. Gandhi deplored that passengers' habit of dirtying the railway compartments.

Gandhiji emphasized that servants' quarters should be as clean as the masters' bungalows. "There is no gain saying that we have not learnt the art of external sanitation to the degree that the English have. What is so distressing is that the living quarters of the menials and sweepers of our new Government will not tolerate. Although they will occupy the same well-kept bungalows, they will see to

it that the lodgings of their servants are kept as clean as their own. They will also have to pay attention to the cleanliness of the wives and children of the staff. Jawaharlal and Sardar have no objection of their attendants cleaned? A one-time *harijan* servant of Jawaharlal is now a member of the U.P. Assembly. I shall be satisfied only when the lodgings of the ministers' staff are as neat and tidy as their own." (Speech at a prayer meeting on 3 September 1946 in New Delhi)

### **IMPORTANCE OF CLEANLINESS AND PROTECTION OF THE ENVIRONMENT**

- Gandhiji said, "So long as you do not take the broom and the bucket in your hands you cannot make your towns and cities clean."
- When he inspected a model school, he told the teacher; "Your will make your institution ideal, if besides giving the students literary education, you have made cooks and sweepers of them."
- To the students his advice was, "If you become your own scavengers, you will make your surroundings clean. It needs no less courage to become an expert scavenge than to win a Victoria Cross."
- The villagers near ashram refused to cover excreta with earth. They said: "Surely this is *bhanger's* work. It is sinful to look at faces, more so to throw earth on them". Gandhi personally supervised the scavenging work in villages. To set an example, he for some months, himself used to go to the villages with a bucket and a broom. Friends and guests went with him. They brought bucketful's of dirt and stool and buried them in pits.
- All scavenging work in his ashram was done by the inmates. Gandhi guided them. People of different races, religions and colours lived there.
- No dirt could be found anywhere on the ashram ground. All rubbish was buried in pits peelings of vegetables and left-over food was dumped in a separate manure pit. The night-soil, too, was buried and later used as manure. Waste water was used for gardening. The farm was free from flies and stink though there was no *puckka* drainage system.



- Gandhi and his co-workers undertook sweeper's work by turns. He introduced bucket-latrines and bicameral trench latrines. Gandhi showed this new innovation to all visitors with pride; rich and poor, leaders and workers, Indians and foreigners all had to use these latrines. This experiment slowly removed a version for scavenging from the minds of orthodox co-workers and women inmates of the ashram.
- The sight of a *bhangi* carrying a night-soil basket on his/her head made him sick. He explained how with the use of proper instruments, cleaning could be done neatly. Scavenging is a find art and he did it without becoming filthy himself.
- He wrote, "Village tanks are promiscuously used for bathing, washing clothes and drinking and cooking purposes. Many village tanks are also used by cattle. Buffaloes are often seen wallowing in them. The wonder is that, in spite of this sinful misuse of village tanks, villages have not been destroyed by epidemics. Medical evidence shows that lack of pure water supply in villages is responsible for many of the diseases suffered by the villages." (Hairjan, 8 February, 1935)

### Conclusion

We can conclude that cleanliness is important in our life as well as for the nation. It is well known that the Mahatma Gandhi personally took the effort to achieve the change that he wanted to see. It is of course too much to expect our present-day leaders to go around the cities with their rising number of slums, and initiate a genuine drive to clean-up the surrounding. It is even less probable that they will pull themselves away from their market-focused pursuits and ineffectual, exclusive pursuit of GDP growth, to focus on the task of nation-building. Teachers' and student's role is very important to create awareness on cleanliness. In today's world the role of social media is important to create awareness among the people and inculcate a feeling of nationality among them. Cleanliness is not

only the responsibility of the '*safaai kaamgar*' (sanitation workers) or local government. It is the responsibility of all Indian. It is the responsibility of the Government officers, NGOs and the local community to make India completely clean. It's a need of the present; all the people should actively participate to clean India to fulfil the dream of Mahatma Gandhi for the protection of the environment, for our safety, and for a healthy future.

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THE CONCEPT OF GRAM SWARAJYA IN GANDHIAN THOUGHT



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Abstract

Mahatma Gandhi represents a long and venerable tradition of Indian history, which can be epitomized in virtues, like penance, self-sacrifice and creative commitment. He is a widely known episodic figure whose name is familiar to all the three generations of Indians. He set very high and extremely noble ideals of ethics in politics. As a strategist, he evolved a politics of attaining long range sovereign power through political movements of the masses. The present research paper is an attempt to clarify the Gandhian concept of 'Gram Swarajya' and how Panchayati Institutions can be revitalized without pernicious impact of caste and crude powers. It has the potential of strengthening 'ethical factors' and arrest disintegration which threatens consumptive rural development of western variety. An attempt has been made to evaluate Gandhian credo of 'Gram Swarajya' in the overall context of multiple challenges of the millennium. His thoughts on 'Gram Swarajya' were ideal and can be achieved in modern times if the present government wants.

**Keywords:** Venerable, epitomized, penance, strategist, revitalized, pernicious, millennium.

The State System and its evolution is a part of human civilization and it keeps revising and improving with its growth process. Adult suffrage is the latest link in the political experiments of democracy. Although democratic values are getting stronger everywhere but there are contradictions in the systems in their operations which makes Gandhian philosophy relevant and effective in the present-day context. It is paradox that political systems have been shaped in history more by thinkers rather by political activists. The technological revolution has reduced the world into a global village. This makes Gandhi's village self-rule useful and workable.

The village republics of ancient India declined and disappeared with the advancement of history. The medieval India witnessed the decline and modern India rendered them dysfunctional. The British rule suppressed them and our villages lost vigour because of famines, drought, heavy taxation and unemployment. Gandhiji prepared a comprehensive plan to fight out and his Gram Swarajya is a concept that comes out as a remedy. The rural republics of Gandhiji's dream as described by him in an article in Harijan were as under:

"In my view it will be a democratic system which will be economically autonomous. It may seek mutual cooperation but most of the things which are needed will be produced by the village units. All villages will produce their own goods like food grains and clothes. They will have surplus land to gaze their cattle and provide playgrounds for

children. If the land permits, they may grow additional food for others. Tobacco and other drugs like opium etc. will be prohibited for cultivation. Every village will have a village theatre, a school and a conference hall for meetings. The water supply system will be locally managed. Wells and tanks will be under public control of the village. Buniyadi Talim will be compulsory for all school going children. Untouchability and caste discrimination will be abolished. Rural people will cooperate for self-development.....Everybody can decide his or her role and spend a lifetime in fulfilling the rural mission. The good result will follow when village teachers, doctors, chaukidars, sweepers and business persons will sit in one panchayat and take decision about their jobs.'

**Fundamental Principles of Village Self-government**

Our return from South Africa, Gandhiji toured all over India and the pitiable conditions of India made him speak 'Our villages stand ruined. We do not know sociology and economics.'<sup>2</sup> This bitter truth can be verified even after independence. Gandhiji resolved to change the truth. So, he thought of principles for this change.

**Panchayat Raj**

Gandhiji had outlined his vision of Panchayat Raj. Each Panchayat will have elected five panchas according to specified rules. There will be no provision to punish people. The Panchayat in its tenure of one year shall act as a legislative, executive and judicial body.<sup>3</sup> This system has to be

for the entire country. The adult people without any discrimination of caste, class or gender will elect these local leaders. More than one panchayat can have a mandal and the pyramidal structure will elect the higher bodies which will direct the lower bodies. He gave details of 200 panchayats and local leaders were to be elected at each level. These panchayat leaders would then elect state and national leaders. This Gram Sabha to Lok Sabha model as envisaged by Jayaprakash Narayan was Gandhi's original plan whereby he sought to filter and strengthen local leadership.

#### **Gram Swarajya of Gandhi**

While Gandhiji was engaged in Quit India Movement a foreign journalist asked 'why are you opposed to British?' Gandhiji's reply was 'I am not opposed to British people. They many stay here as friends, but English rule has to go and English way of life should end.' The English rule has ended but English mentality continues. By English mentality he implied the style of alienation. Some people are enjoying luxuries unmindful of common man's miseries. He was opposed to elitist English style of living. On 15 August, 1947, Englishmen left our country but the Swarajya of Gandhiji's dreams is yet to dawn in India. Modern India has a bunch of privileged elites of politicians, civilians and rich people which have nothing to do with the masses and their problems. Gandhiji could foresee this. So he thought and gave a concept of village self-rule. It was based on the following fundamental principles:

#### **Villages are the basic unit of government.**

It accepts the small farm as the rural unit of governance. The village panchayat has maximum powers and the higher units will have declining powers and functions. There will be coordination between village, district, state and national units, but the power will ascend not descend. Each level will decide its functions and roles. The national issues will be decided at the top. Overlap will be avoided, and coordination will not result into control.

**Popular participation:** It will be enhanced to generate consensus because majority decisions will be avoided in the panchayats. Unanimity will be encouraged, and every panchayat will have a right to veto, the so-called majority decisions. This principle of Sarvodya negates majority rule and one man can be right adding a new dimension to democracy.

**National Security:** It was often asked how these autonomous village republics can guard their national freedom against freedom foreign invasions. Gandhiji's reply was that the world will gradually accept the power or moral force as is the case with United Nations. It was just a club to begin with. Today it has the propensity of playing a world government. The Security Council will become the representative and national security will become a part of international obligation. If people are united, the world public opinion will have to accept their verdict. Only a very strong spirit of village autonomy can protect such villages. Armies may be there but their abuse shall not be acceptable to the people with high patriotism and nationalism.

#### **Ideal Indian village**

Gandhiji has given the picture of an ideal Indian village in the following words. 'The village unit will be extremely strong. Each village will have one thousand residents. If organized well it can accomplish the impossible.<sup>4</sup> The village will be clean and the cottages will be well maintained. All things required will be available in a radius of five miles. The house will have open space for gardens and animals. Streets and roads will be washable. There will be wells and worship places. The village Sabha Bhawan will be close to the village school. Diary, industrial training centers and Panchayat house will be around. People will do all jobs at different points of time.<sup>5</sup>

Gandhiji planned the ideal village like an Ashram. It will have amenities but will be autonomous. He did not accept the established rural settlements of India. The new villages will encourage rural handicrafts and educated people will guide the villages in religion, science and technologies. The basic amenities will be cheap and accessible to all.

#### **Economics of Self-rule**

The Gandhian plan stresses upon village made goods to be used in every household. Whatever villagers can produce in rural areas they should produce on cooperative bases. Machines are needed when there are no hands. We have surplus people. Naturally machine economy and machine cultures should be shunned. Mechanization on western pattern will add to numbers of unemployed workers. So village industries should be revived. Khadi can be the sun of Indian solar system. Khadi can energize a variety of cottage industries but ancillary cottage industries should keep Khadi industry but ancillary cottage

industries should keep Khadi industry surviving. The villagers should get work in all fields. It can energise the stagnant rural economy.<sup>6</sup> He appealed to all to accept Khadi and encourage village industries pertaining to dairy products, bee-keeping, leather goods, soap-making, paper-making etc. in the cottage industry sector of our villages. It will give impetus to Gram Swarajya.

#### Village Worker

Gram sevak is a powerful instrument of social change. He will teach, train and improve the villagers. Ideals have to be taught. Moreover, situations and circumstances need to be clean, healthy and conducive to development. Gandhiji prescribed the following qualifications for his Gram sevak:

- He should be a god-fearing theist whose moral virtues are critical.
- A follower of truth and non-violence, a pious person of virtues.
- A man of character with a spirit of sacrifice.
- A spinner by habit, who dons Khadi with pride.
- A person without vices to stay in reason and cleanliness.
- A strict and strong disciplinarian.

These qualities are not educational. He should be a moral man of character. His functions have been enumerated as under:

- He should use his homemade goods, avoid tobacco, alcohol and avoid ostentatious living. A Hindu should fight against untouchability and castism. He should respect all religions and believe in equality of status and opportunity to all.
- He should keep a live contact with every villager in the field.
- He will choose his team, train them and keep all records.
- The daily activists and accounts will be specifically and neatly maintained.
- He will organize his village in a manner that it becomes self-sufficient and autonomous.
- He will teach public hygiene to rural folks. Cleanliness and petty medicines may be administered by him to prevent epidemic and mass infections.
- New Taleem Scheme will be implemented by him. It will extend to people of all age groups.

- He will revise and update electoral rolls for Panchayat elections and development activities.
- Voting right will be compulsory and Gram sevak will register villages and keep the records up to date.<sup>7</sup>

So the Gandhian Plan is total and well laid out. Spinning wheel is the hub around which will rotate the rural life. Khadi industries will expand, improve and make people and make people prosperous and bread winning. Gram Sevak will advise about economic activities. Cleanliness will be his major concern. Harijan colonies will be improved by living with the Harijans. Village children will get oral lessons from their teachers. Rich classes will not be encouraged but primary needs of every household will be satisfied.

The government will have vital role in materializing Gram Swarajya. The government will inform the villages, what is expected of them. They will manufacture or weave Khadi in prescribed time. Then no cloth will be supplied or made available. If need be, cotton will be supplied by the state. The extra khadi will be purchased by the government. Cottage industry revival will be the duty of government. Sooner than later, so much Khadi will be available in the village that import of clothes will come to a stop.

His Gram Swarajya was an ideal though it was not easy to implement. It required millions of volunteers who could work for a simple, honest and disciplined life. Although difficult it was but trying to be achieved by the present government.

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### प्रस्तावना

गांधीजी के दर्शनों का समाज में महत्वपूर्ण स्थान है, जो भारतीय समाज और विश्व समाज के लिए आज भी प्रासंगिक है। उनके सिद्धांतों और तत्वों ने समाजी, राष्ट्रीय और आंतरराष्ट्रीय स्तर पर गहरा प्रभाव डाला है। यहां कुछ महत्वपूर्ण तत्व हैं जिनका समाज में महत्व है:

**अहिंसा:** गांधीजी का मूल मंत्र था अहिंसा और सत्य। उन्होंने दिखाया कि अहिंसा और शांति के माध्यम से समस्याओं का समाधान संभव है। इसलिए, अहिंसा को समाजी संघर्ष का महत्वपूर्ण तत्व माना जाता है।

**सामरिक अन्याय के खिलाफ:** गांधीजी ने उठाया था कि विभाजन और आपसी संघर्ष के बजाय सामरिक अन्याय के खिलाफ लड़ाई लड़नी चाहिए। उन्होंने यह सिद्ध किया कि विरोधी पक्ष के साथ शांतिपूर्ण वार्तालाप करके समाधान संभव है।

**ग्राम स्वराज:** गांधीजी के अनुसार, समाज की आरामदायकता और समृद्धि का सच्चा माध्यम ग्राम स्वराज था। वह स्वदेशी आंदोलन का प्रचार करके ग्रामीण विकास और उन्नति को प्रोत्साहित करते रहे हैं। ग्राम स्वराज के माध्यम से, उन्होंने ग्रामीण क्षेत्रों में आत्मनिर्भरता और स्वशासन को स्थापित करने की अपील की।

**विविधता का सम्मान:** गांधीजी ने सभी धर्मों, जातियों, और समुदायों के आपसी सम्बन्धों का सम्मान करने की प्रेरणा दी। उन्होंने सामाजिक और धार्मिक भेदभाव के खिलाफ लड़ाई लड़ने की बात कही और सभी को समानता और एकता की ओर प्रेरित किया।

**सामाजिक सुधार:** गांधीजी ने सामाजिक सुधार के लिए विभिन्न मुद्दों को उठाया, जैसे कि अस्पतालों, शिक्षालयों, जल योजनाओं और स्वच्छता को महत्व देना। उन्होंने ग्रामीण क्षेत्रों के विकास के लिए समाजसेवी कार्यों को प्रमुखता दी और गरीबी का निर्मूलन करने के लिए सामाजिक आवास की भूमिका पर बल दिया।

इन सिद्धांतों के माध्यम से, गांधीजी ने समाज में सुशासन, न्याय, समानता, शांति और समृद्धि को स्थापित करने की महत्वपूर्ण योजनाएं बनाईं। उनके विचारों और आदर्शों का महत्व आज के समय में भी है। यहां कुछ क्षेत्र हैं जहां गांधीजी के दर्शन और सिद्धांतों का महत्व दिखता है:

**अहिंसा और शांति:** विश्व में आतंकवाद, हिंसा और संघर्ष की समस्याएं बढ़ रही हैं। गांधीजी की अहिंसा की अद्भुतता और शांतिपूर्णता की प्रेरणा हमें उन्नति की दिशा में आगे बढ़ने के लिए मदद कर सकती है।

**सामरिक अन्याय के खिलाफ:** गांधीजी की विचारधारा आपसी सौहार्द को स्थापित करने की ओर हमें प्रेरित करती है। विभाजन और आतंकवाद के बजाय, हमें सामरिक

अन्याय और आपसी विरोध के समाधान की ओर प्रयास करना चाहिए।

**सामाजिक सुधार:** गांधीजी का सामाजिक सुधार के माध्यम से समाज को मजबूत और समृद्ध बनाने का संकल्प है। विभिन्न मुद्दों पर काम करके, हमें बेरोजगारी, गरीबी, अनुचित व्यापारिकता और शोषण जैसी समस्याओं का समाधान ढूंढना चाहिए।

**ग्राम स्वराज:** गांधीजी की ग्राम स्वराज की विचारधारा अब भी महत्वपूर्ण है। ग्रामीण क्षेत्रों के विकास के लिए स्वयं सहायता, स्वदेशी आंदोलन, ग्रामीण उद्योगों की प्रोत्साहन, सामुदायिक संगठन और आत्मनिर्भरता जैसे माध्यमों का उपयोग किया जा सकता है। इसके माध्यम से गांधीजी की सोच और आदर्शों का प्रदर्शन हो सकता है।

**आदर्शों का अनुसरण:** गांधीजी की सोच और आदर्शों का अनुसरण करके, हम समाज में नैतिकता, सच्चाई, सेवा और समरसता को बढ़ा सकते हैं। उनके मूल्यों और नीतियों के आधार पर, हम अपने व्यवहार, सामाजिक सम्पर्क और निर्णयों को आदर्शमय बना सकते हैं।

गांधीजी के दर्शन और सिद्धांतों का समाज में महत्वपूर्ण स्थान है, क्योंकि वे समग्र मानविक संघर्ष के लिए एक मार्गदर्शक रूप में कार्य करते हैं। उनके विचारों के अनुसार अहिंसा, सत्य, सामरिक अन्याय के खिलाफ लड़ाई, सामाजिक सुधार, ग्राम स्वराज और सभ्य संविधान बनाने की आवश्यकता है। इन मूल्यों के आधार पर

मानवता को समृद्ध, न्यायपूर्ण और समरस्त समाज की ओर प्रगति करनी चाहिए। गांधीजी के विचारों को अपनाकर हम समाज में सामरिकता, समरसता, और समानता को स्थापित कर सकते हैं। उनके द्वारा प्रशंसित की गई ग्राम स्वराज की भावना के माध्यम से हम ग्रामीण क्षेत्रों के विकास और स्वावलंबन की ओर प्रगति कर सकते हैं।

गांधीजी के दर्शनों का महत्व आज के समय में इसलिए बना हुआ है क्योंकि हम अपने समाज में विभिन्न समस्याओं का समाधान ढूंढ रहे हैं। उनके सिद्धांत जैसे अहिंसा, समरसता, आपसी सौहार्द, सामाजिक सुधार और स्वदेशी आंदोलन हमें सही दिशा में आगे बढ़ा सकते हैं। यदि हम समाज के विकास और प्रगति के लिए गांधीजी के सिद्धांतों का सम्मान करें और उनका अनुसरण करें, तो हम समाज में विश्वास, एकता, शांति और न्याय की भावना को बढ़ा सकते हैं।

गांधीजी के दर्शनों और सिद्धांतों का समाज में महत्वपूर्ण स्थान है, और हमें उन्हें आज के समय में अपनाना चाहिए। इससे हमारे समाज में समस्याओं का समाधान हो सकता है और हम सभ्य समाज की ओर प्रगति कर सकते हैं। गांधीजी के विचारों का प्रदर्शन करने के लिए हमें न्यायपूर्णता, समरसता, समानता और समाजसेवा के मूल्यों को अपनाना

चाहिए। उनके अहिंसा के सिद्धांत के आधार पर हमें समस्त मानवता के साथ सद्भाव और सहयोग के संबंध बनाने की आवश्यकता है।

गांधीजी के सिद्धांत और विचारों का समाज में महत्वपूर्ण योगदान है। उनके समर्पित जीवन से हमें यह सिख मिलता है कि सच्ची परिवर्तन और सामाजिक प्रगति केवल नगरिकों के एकिकृत बल पर संभव है। इसलिए, हमें गांधीजी के विचारों को अपनाकर एक समरस्त समाज की नींव रखनी चाहिए।

गांधीजी के दर्शन और सिद्धांत हमें सामाजिक समरसता, विचारशीलता, धैर्य, स्वयं सेवा और समर्पण की महत्वपूर्णता को बताते हैं। इसलिए, हमें उनके आदर्शों का अनुसरण करके न केवल अपने व्यक्तिगत जीवन में बल्कि समाज के विकास में भी योगदान करना

चाहिए। गांधीजी के आदर्शों का प्रदर्शन करने से हम समाज में समरसता, सहयोग, और समग्र विकास की भावना को प्रमुखता दे सकते हैं। उनकी सोच और आदर्शों के अनुसार हमें विविधता, असहिष्णुता, भ्रष्टाचार, और सामाजिक अन्याय के खिलाफ लड़ने की क्षमता प्राप्त होती है।

गांधीजी के दर्शनों और सिद्धांतों का महत्वपूर्ण पहलु समाज में भारतीय संगठनों, स्वयं सेवा संस्थाओं, शिक्षा प्रतिष्ठानों, राजनीतिक दलों, और व्यापार समुदायों में देखा जा सकता है। इन संगठनों का मुख्य उद्देश्य सामाजिक उत्थान और समाज सेवा होता है, जो गांधीजी के सिद्धांतों से प्रेरित हैं।

गांधीजी के दर्शनों को आज के समय में भी महत्वपूर्ण रखना आवश्यक है। हमें उनके सत्य, अहिंसा, न्यायपूर्णता, और सहनशीलता के मूल्यों को अपनाकर समाज के लिए सकारात्मक परिवर्तन करना चाहिए। गांधीजी की आदर्शों को अपनाने से हम समाज में व्यक्तिगत और सामाजिक सुधार की ओर प्रगति कर सकते हैं। उनके विचारों के आधार पर हमें समाज में विद्या, स्वास्थ्य, स्वच्छता, सामरिक समानता, और महिला सशक्तिकरण को प्राथमिकता देनी चाहिए। उनके मार्गदर्शन में लोकतंत्र, शासन की जनभागीदारी, और शांतिपूर्ण संघर्ष की महत्वपूर्णता है।

गांधीजी के सिद्धांतों का अनुसरण करने से हम समाज में न्यायपूर्ण और संतुलित विकास स्थापित कर सकते हैं। उनके अहिंसा के सिद्धांत के माध्यम से हम साम्राज्यवाद, आतंकवाद, और हिंसा के खिलाफ लड़ सकते हैं। उनकी सोच के अनुसार, समग्र मानविक संघर्ष का नीतिगत तंत्र अहिंसा, सत्य, और प्रेम पर आधारित होना चाहिए।

इस प्रकार, गांधीजी के दर्शन और सिद्धांत आज के समय में भी महत्वपूर्ण हैं और समाज के विकास में अहम भूमिका निभा सकते हैं। हमें उनके मूल्यों को अपनाकर अपने व्यक्तिगत और सामाजिक जीवन में समर्थ और न्यायपूर्ण निर्णय लेने चाहिए। गांधीजी की सोच को समाज के हर वर्ग तक पहुंचाने के लिए हमें

उनके आदर्शों को शिक्षा प्रणाली में सम्मिलित करना चाहिए। विद्यालयों में गांधीजी के विचारों के प्रयोग से बच्चों को सामाजिक उत्थान, जनसेवा के प्रति जागरूकता, और न्यायपूर्ण समाज के मूल्यों की प्राप्ति हो सकती है।

गांधीजी के सिद्धांतों को सामाजिक और राजनीतिक निर्णयों में भी शामिल करना चाहिए। न्यायपूर्णता, भ्रष्टाचार के खिलाफ लड़ाई, और सामरिकता के मूल्यों के आधार पर नीतियों और कानूनों को बनाना चाहिए। सामाजिक संगठनों, राजनीतिक दलों, और सरकारी संस्थाओं को भी गांधीजी के आदर्शों का पालन करना चाहिए ताकि समाज में न्याय, समरसता, और समृद्धि की प्राप्ति हो सके।

गांधीजी के सिद्धांतों के अनुसार, हमें समाज में स्त्री और पुरुषों के बीच समानता और न्याय की प्राथमिकता देनी चाहिए। महिलाओं के शिक्षा, स्वास्थ्य, और आर्थिक स्वतंत्रता को बढ़ावा देना चाहिए ताकि वे समाज के सभी क्षेत्रों में सक्रिय भूमिका निभा सकें।

गांधीजी के अहिंसा के सिद्धांत का पालन करने से हम समाज में शांति, द्वेषमुक्ति, और समझौता को प्राप्त कर सकते हैं। हिंसा के स्थान पर संवेदनशीलता, समरसता, और समाधान की प्रणाली को अपनाने से हम व्यक्तिगत स्तर से लेकर राष्ट्रीय और अंतरराष्ट्रीय स्तर तक संघर्षों को शांतिपूर्ण ढंग से हल कर सकते हैं।

इसके साथ ही, गांधीजी की आदर्शों को नए पीढ़ी को सिखाने का महत्वपूर्ण कार्य है। उनके जीवन, विचार, और कार्यों की अध्ययन करने के माध्यम से युवा पीढ़ी को गांधीजी के मूल्यों की समझ, आदर्शों की प्राथमिकता, और समाजसेवा की जिम्मेदारी की प्रेरणा मिलेगी।

#### समस्याओं के समाधान के लिए गांधी

उनकी सामाजिक न्याय, सशक्तिकरण, और सामरिकता के मूल्यों के आधार पर हम समस्याओं के निराकरण के लिए समाज में प्रभावी कदम उठा सकते हैं। गांधीजी की सत्य और अवधारणा के प्रामाणिकता को ध्यान में रखते हुए, हम सत्य की रक्षा और झूठ के खिलाफ लड़ाई में अपनी भूमिका निभा सकते हैं।

गांधीजी के आदर्शों के आधार पर, हमें आपसी सद्भाव, संघटनात्मकता, और सहयोग को महत्व देना चाहिए। सामूहिकता और आपसी विश्वास के माध्यम से हम समाज में एकजुट हो सकते हैं और अन्याय, विभाजन, और विवादों को दूर कर सकते हैं। इसके साथ ही, हमें धर्मनिरपेक्षता, सभ्यता, और सम्मान के मूल्यों को अपनाने की आवश्यकता है ताकि हम एक एकत्रित समाज का निर्माण कर सकें।

गांधीजी की दृष्टि से, हमें स्वयं को समर्पित करके सामाजिक परिवर्तन के लिए कार्य करना चाहिए। हमें अपने व्यक्तिगत और सामाजिक जीवन में आदर्शों और मूल्यों को प्रमाणित करने के लिए कार्य करना चाहिए। हमें अपने व्यवहार, नैतिकता, और व्यक्तित्व के माध्यम से गांधीजी के सिद्धांतों को जीवन में प्रगट करना चाहिए। उनके मार्गदर्शन में निष्ठा, संयम, और सहनशीलता के मूल्य शामिल हैं, जिन्हें हमें अपने व्यक्तिगत और सामाजिक स्तर पर अपनाना चाहिए।

गांधीजी के सिद्धांतों को आज के समय में अपनाकर हम समाज में सुधार और प्रगति का मार्ग चुन सकते हैं। उनकी अहिंसा, सत्य, और सर्वोदय की भावना से हम विविधता, सामरिकता, और सामाजिक न्याय की प्राप्ति के लिए कार्य कर सकते हैं। हमें अपने स्वयं के बदलाव से शुरू करके

समाज में जागरूकता फैलानी चाहिए और अपने कर्तव्यों को समझकर कार्य करना चाहिए।

गांधीजी के दर्शन और सिद्धांत हमें व्यक्तिगत स्तर पर बदलाव लाने के साथ-साथ समाज में भी सकारात्मक परिवर्तन प्रदान कर सकते हैं। उनके अहिंसा, सत्य, आपसी सद्भाव, और समरसता के सिद्धांत हमें संघर्षों को शांतिपूर्ण और संवेदनशीलता से हल करने की प्रेरणा देते हैं। हमें समाज में भ्रष्टाचार, अन्याय, और विभाजन के खिलाफ खड़ा होकर सामाजिक न्याय और समरसता को प्रतिष्ठान देनी चाहिए।

गांधीजी की अर्थव्यवस्था का भी महत्व है। उनका सर्वोदय सिद्धांत हमें गरीबी, असहायता, और असामान्यता के खिलाफ लड़ाई में सक्षम बनाता है। हमें समाज में आर्थिक समानता और समृद्धि की स्थापना के लिए कार्य करना चाहिए, जहां हर व्यक्ति को न्यायपूर्ण अवसर मिले और कोई भी व्यक्ति भूखा न रहे।

इसके अलावा, गांधीजी के अनुसार हमें स्वदेशी आंदोलन की प्रेरणा लेकर आत्मनिर्भरता के मार्ग पर चलना चाहिए। हमें अपनी स्वावलंबन क्षमता को बढ़ाने, स्वदेशी उत्पादों का प्रयोग करने, और स्वदेशी उद्योगों की समर्थन करने की आवश्यकता है। यह हमारी अर्थव्यवस्था को मजबूत और स्वावलंबी बना सकता है, साथ ही स्थानीय कारोबारों को बढ़ावा देकर रोजगार के अवसर उत्पन्न कर सकता है।

गांधीजी की अपने देश के प्रति प्रेम और सेवा की भावना से हमें देशभक्ति के मार्ग पर चलना चाहिए। हमें राष्ट्र की सेवा को महत्व देना चाहिए, स्वयं को देशहित में समर्पित करना चाहिए और समर्पित देशभक्तों की प्रेरणा बननी चाहिए।

इस प्रकार, गांधीजी के दर्शाए गए सिद्धांत और आदर्श हमें समाज में सुधार, शांति, सामरिकता, समानता, न्याय, स्वावलंबन, और देशभक्ति की प्रेरणा प्रदान करते हैं। हमें अपनी आदर्शों को अपनाने के साथ-साथ उनकी प्रचार भी करनी चाहिए ताकि गांधीजी की बातचीत और आदर्शों की सामूहिकता सामाजिक परिवर्तन में सकारात्मक बदलाव ला सकें।

गांधीजी के दर्शनों को समाज में प्रभावी बनाने के लिए हमें अपने व्यवहार, विचारधारा, और कार्यों में उनके सिद्धांतों को प्रगट करना चाहिए। हमें अहिंसा के माध्यम से समस्याओं का समाधान ढूंढना चाहिए और सद्भाव, शांति, और सामरिकता के लिए कार्य करना चाहिए। हमें समाज में विभेद, असहिष्णुता, और द्वेष के खिलाफ लड़ाई में सक्रिय रूप से शामिल होना चाहिए।

गांधीजी की सत्य और न्याय की प्राथमिकता को ध्यान में रखते हुए, हमें अपने कर्मों की नैतिकता और ईमानदारी से आचरण करना चाहिए। हमें झूठ और अन्याय के खिलाफ लड़ाई में अपनी आवाज उठानी चाहिए और समाज में सच्चाई और न्याय की प्रगटि के लिए संघर्ष करना चाहिए।

गांधीजी की आर्थिक विचारधारा को समाज में उत्पन्न करने के लिए हमें सामाजिक न्याय और समृद्धि की प्राथमिकता देनी चाहिए। हमें गरीबी और असहायता के खिलाफ लड़ाई

में उचित कार्रवाई करनी चाहिए और समाज में आर्थिक समानता की

प्राथमिकता के लिए कार्य करना चाहिए। हमें बाहरी स्रोतों की अधीनता कम करके स्वदेशी उद्योगों का समर्थन करना चाहिए, जो स्थानीय आर्थिक विकास को प्रोत्साहित करेंगे। हमें अधिक से अधिक लोगों को रोजगार के अवसर प्रदान करना चाहिए और अर्थव्यवस्था को स्वतंत्र और स्थिर बनाने के लिए उचित नीतियों को समर्थन करना चाहिए।

गांधीजी की सामाजिक सेवा की भावना को समाज में बढ़ावा देने के लिए हमें अपनी समय, संसाधन और कौशल का योगदान देना चाहिए। हमें विभिन्न सामाजिक मुद्दों पर कार्य करना चाहिए, जैसे शिक्षा, स्वास्थ्य, जल संरक्षण, पर्यावरण सुरक्षा, महिला सशक्तिकरण और गरीबी निवारण। हमें समाज में उत्पन्न होने वाली असमानताओं के साथ निपटने के लिए कार्य करना चाहिए और एक समरस समाज के निर्माण में योगदान देना चाहिए। गांधीजी के साहसिक और अद्वितीय विचारों की प्रेरणा लेते हुए, हमें समाज में बदलाव लाने के लिए उचित संघर्ष करना चाह

चाहिए। हमें आपसी सद्भाव, समरसता, और विविधता को स्वीकार करना चाहिए और विभिन्न समुदायों के बीच सामंजस्य और एकता की स्थापना करनी चाहिए। हमें धर्म और संस्कृति के आधार पर लोगों को एक साथ लाने और सम्मान करने का प्रयास करना चाहिए।

गांधीजी के विचारों का महत्वपूर्ण अंश है व्यक्तिगत संयम और स्वयं नियंत्रण। हमें अपने मन, वचन, और कर्मों को संयमित रखना चाहिए और स्वाभाविक संयम के माध्यम से स्वयं को समझना चाहिए। हमें अपने इंद्रियों को नियंत्रित करना चाहिए और अपने अभिलाषाओं को सामरिक और आध्यात्मिक उन्नति के लिए उपयोग करना चाहिए।

इसके अलावा, गांधीजी के स्वच्छता और स्वास्थ्य के महत्वपूर्ण सिद्धांतों पर ध्यान देना चाहिए। हमें स्वच्छता को अपनी जीवनशैली का हिस्सा बनाना चाहिए और स्वास्थ्य को महत्व देना चाहिए। हमें शारीरिक, मानसिक और आध्यात्मिक स्वास्थ्य की देखभाल करनी चाहिए और स्वच्छता को एक मानसिक और भौतिक दृष्टिकोण मानना चाहिए। हमें स्वच्छता और स्वास्थ्य के लिए जनसंचार कार्यक्रम और जागरूकता अभियानों को समर्थन करना चाहिए। हमें जनता को स्वच्छता के महत्व के बारे में जागरूक करना चाहिए और सार्वजनिक स्थानों, ग्रामीण क्षेत्रों, और शौचालयों की सुविधा को बढ़ावा देना चाहिए।

गांधीजी के आदर्शों का महत्वपूर्ण हिस्सा है शिक्षा और ज्ञान की प्रशंसा करना। हमें गुणवत्ता और सामरिक शिक्षा के प्रति प्राथमिकता देनी चाहिए। हमें शिक्षा की उपलब्धता को बढ़ावा देना चाहिए और उच्च शिक्षा के लिए समान अवसर सुनिश्चित करना चाहिए। हमें शिक्षा के माध्यम से विचारों को स्वतंत्रता से व्यक्त करना और नवाचारों को समर्थन करना चाहिए।

### निष्कर्ष

समाप्ति के रूप में, महात्मा गांधी के सिद्धांत और उपदेश आज की समाज में अभी भी महत्वपूर्ण हैं। उनकी अहिंसा,

सत्य, न्याय, सामाजिक सेवा और स्वयं नियंत्रण पर ध्यान केंद्रित करने से व्यक्तियों और समुदायों के लिए एक मार्गदर्शक प्रकाश मिलता है। इन सिद्धांतों को अपने विचार, कार्य और आचरण में शामिल करके हम सशक्त, समरस और न्यायपूर्ण समाज का निर्माण करने के लिए काम कर सकते हैं।

गांधीजी की सामाजिक परिवर्तन की दृष्टि में आपातकालीन भूमिका में, हमें सामाजिक मुद्दों के समाधान के लिए सक्रिय भूमिका निभानी चाहिए, समावेशिता को बढ़ावा देना चाहिए और संकल्पों की आवाज़ उठाने के लिए प्रोत्साहित करना चाहिए। उनकी स्वच्छता, स्वास्थ्य, शिक्षा और स्वयं सहायता की महत्वपूर्ण सिद्धांतों पर ध्यान देना जरूरी है ताकि हम एक सामर्थ्यशाली और सशक्त समाज का निर्माण कर सकें। गांधीजी के आदर्शों को अपनाने के माध्यम से, हम सहिष्णुता, समानता

और न्याय के मूल्यों को आगे बढ़ा सकते हैं। हमें समाज में एकता को स्थापित करने के लिए जुटना चाहिए और विभाजनों को परास्त करने के लिए कार्य करना चाहिए।

गांधीजी की आदर्शों के पालन के माध्यम से, हमें आपसी सम्बन्धों में सौहार्द बनाना चाहिए और एकता की भावना को मजबूत करना चाहिए। हमें समाजिक न्याय के प्रति सक्रिय होना चाहिए और सामाजिक असमानता को दूर करने के लिए कठिनाइयों का सामना करना चाहिए।

इसके साथ ही, हमें गांधीजी के मार्गदर्शन के अनुसार खुद को समर्पित करना चाहिए। हमें अपने आपको निर्मल, निष्कपट और सत्यनिष्ठ बनाने के लिए काम करना चाहिए और अपने आचरण में ईमानदारी और उच्चतम मानकों को बनाए रखना चाहिए।

गांधीजी के सिद्धांतों को अपनाने के माध्यम से, हम समाज को पुनः आधारित और सुदृढ़ बना सकते हैं। हमें शांति, सौहार्द, न्याय, स्वतंत्रता, और विकास के मार्ग पर चलने का प्रयास करना चाहिए। इस तरह, हम गांधीजी की विचार धारा जो जीवन के भीतर एक नया सांस्कृतिक और सामाजिक परिवर्तन प्राप्त करने के लिए सभी लोगों के साथ जुड़ने की सीख देती है। गांधीजी के द्वारा प्रदत्त विचारों को आधार बनाकर, हम एक ऐसे समाज का निर्माण कर सकते हैं जो अहिंसा, सत्य, और सामरिकता के मूल्यों पर आधारित हो।

गांधीजी के सिद्धांतों के आधार पर हमें न्याय, शांति, और सौहार्द के मार्ग पर अग्रसर रहना चाहिए। हमें विभाजन, आपसी विरोध और हिंसा के बजाय समझदारी, सम्मेलन और सामरस्य को प्रभावी ढंग से प्रदर्शित करना चाहिए।

गांधीजी के आदर्शों के अनुसार हमें आत्मनिर्भरता और स्वयं सहायता के प्रति प्रतिबद्ध रहना चाहिए। हमें अपने स्वास्थ्य, शिक्षा, और आर्थिक स्थिति के प्रति जिम्मेदारी लेनी चाहिए और अपने स्वयं को बेहतर बनाने के लिए प्रयास करना चाहिए।

इस प्रकार, गांधीजी के द्वारा प्रदत्त आदर्शों को अपनाने से हम समाज में सुधार लाने का कार्य कर सकते हैं। हमारा महत्वपूर्ण

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**Abstract**

*The role of Physical Education (PE) in empowering physically challenged children transcends mere fitness instruction. This abstract explores strategies and impacts of inclusive PE programs. By customizing activities, integrating adaptive equipment, and fostering collaboration between educators, therapists, and parents, these programs cater to diverse needs. Inclusive curricula emphasize progress over competition and cultivate peer support, enhancing self-esteem. Adaptive strategies, such as modified activities and assistive technologies, create opportunities for active participation and skill development. Inclusive PE extends beyond physical benefits, nurturing social integration, empathy, and acceptance. Positive feedback, personalized goal setting, and parent involvement further bolster the holistic development of physically challenged children. Ultimately, inclusive PE demonstrates its transformative potential by reshaping perceptions of ability, fostering resilience, and enabling these children to embrace their unique potential within an inclusive community*

**Introduction**

In the realm of education, the importance of catering to the diverse needs of students cannot be overstated. Physical Education (PE), a fundamental component of a comprehensive curriculum, holds a special significance when it comes to children with physical challenges. These children, who may face various physical disabilities or limitations, require tailored approaches to education that foster their physical, emotional, and social well-being.

The benefits of PE extend far beyond the realm of physical fitness. It encompasses the development of motor skills, coordination, and cardiovascular health. For children with physical challenges, PE takes on an even more transformative role. It not only facilitates physical development but also promotes inclusivity, self-confidence, and a sense of belonging among these children.

In this discourse, we delve into the realm of Physical Education as a blessing for physically challenged children. By exploring the various dimensions of adaptive PE programs, the positive impact on these children's lives becomes evident. The introduction of modified activities, assistive technologies, and empathetic teaching approaches all contribute to a holistic learning experience that empowers physically challenged children to surpass limitations and discover their potential.

This exploration goes beyond the confines of the classroom. It ventures into the broader social context, highlighting how inclusive PE programs can foster understanding, tolerance, and acceptance among all students. Through effective collaboration between educators, therapists, parents, and the community, a supportive environment can be created where physical challenges are not viewed as barriers, but as opportunities for growth and enrichment.

As we journey through the pages ahead, we will uncover stories of determination, resilience, and progress. We will witness how physical education acts as a bridge, connecting physically challenged children with a world of possibilities that might have seemed distant. This narrative stands as a testament to the power of education to transcend limitations and to shape lives for the better, underscoring the profound blessing that Physical Education bestows upon physically challenged children.

In the pursuit of understanding the transformative role of Physical Education for physically challenged children, it becomes evident that the conventional notion of "disability" is challenged and reshaped. PE becomes a platform for these children to redefine their capabilities and shatter preconceived limitations.

Adaptive PE programs, designed with a keen awareness of individual needs, form the cornerstone of this empowerment. These

programs not only accommodate physical differences but celebrate them. Customized exercises, games, and activities are tailored to each child's unique abilities, ensuring that they engage in physical pursuits that are both enjoyable and conducive to their growth. This approach not only enhances their physical skills but also nurtures a sense of pride in their achievements, bolstering their self-esteem.

Assistive technologies further enhance the PE experience for physically challenged children. From adaptive equipment that enables mobility to innovative tools that facilitate participation, these technologies open doors to activities that were once deemed inaccessible. Inclusion thus takes on a tangible form, as children utilize these resources to actively engage in sports, games, and exercises alongside their peers.

Yet, the impact of inclusive PE extends beyond the physical realm. The social and emotional dimensions are equally profound. By fostering an environment where all children collaborate, support, and empathize with one another, friendships form and prejudices fade. These interactions lay the foundation for a more inclusive society, as young minds learn to embrace diversity and view differences as assets rather than obstacles.

Parents and educators also play pivotal roles in the success of these programs. Through open communication, collaboration, and a commitment to the child's well-being, a supportive network is established. This collective effort ensures that the child's needs are met comprehensively, whether it's through adapting activities, offering emotional support, or celebrating achievements.

As we venture deeper into the heart of this discourse, stories of triumph emerge—tales of children who, against all odds, embraced their physical challenges and transformed them into stepping stones towards success. Through their journeys, the blessing of Physical Education for physically challenged children becomes unmistakably clear. It's a blessing that transcends limitations, challenges societal norms, and cultivates a spirit of resilience that will serve them throughout their lives.

In the subsequent chapters, we will unravel the methodologies, strategies, and personal narratives that underscore the transformative power of inclusive Physical Education. These stories will illuminate how PE is not just an

educational discipline, but a realm of empowerment, growth, and self-discovery for physically challenged children.

#### **Strategies for Physical Challenged Children**

Empowering physically challenged children through Physical Education requires thoughtful strategies that cater to their individual needs, promote inclusion, and foster their overall well-being. Here are some effective strategies to consider:

**Individualized Assessment:** Begin by conducting thorough assessments of each child's abilities and limitations. This will provide a clear understanding of their physical condition and help tailor activities to their specific needs.

**Adaptive Equipment:** Integrate adaptive equipment to facilitate participation. Wheelchairs, crutches, braces, and other devices can enable children to engage in activities they might otherwise find challenging.

**Modified Activities:** Modify traditional activities to make them accessible. For example, adapt games to be played while seated, create alternate rules, or introduce variations that accommodate different abilities.

**Inclusive Curriculum:** Design a curriculum that includes a wide range of activities, ensuring there are options suitable for every child's abilities. This prevents anyone from feeling excluded due to their physical limitations.

**Collaboration:** Foster collaboration between special education teachers, PE instructors, therapists, and parents. This interdisciplinary approach ensures that each child's physical, emotional, and educational needs are met.

**Peer Support:** Encourage peer involvement and support. Assign buddies or partners who can assist physically challenged children during activities, fostering a sense of camaraderie and social interaction.

**Emphasis on Progress:** Focus on individual progress rather than competition. Celebrate each child's achievements, no matter how small, to boost their self-confidence and motivation.

**Empowerment:** Give children a say in choosing activities that align with their interests and abilities. This autonomy helps them feel more engaged and invested in the PE program.

**Inclusive Games:** Incorporate games that emphasize cooperation, teamwork, and problem-solving. These types of activities highlight the value of each child's contribution, regardless of physical capabilities.

**Teacher Training:** Provide training to PE instructors on inclusive teaching methods, adaptive techniques, and strategies to create an accommodating environment for all children.

**Sensory Considerations:** Recognize that some physically challenged children might have sensory sensitivities. Ensure that the environment, equipment, and activities take sensory needs into account.

**Positive Feedback:** Offer constructive and positive feedback regularly. Acknowledging effort and improvement encourages children to persist and continue pushing their boundaries.

**Parent Involvement:** Keep parents informed about their child's progress and encourage them to participate in their child's physical activities outside of school. This helps maintain consistency in promoting physical development.

**Community Engagement:** Organize events that involve the larger community, creating awareness about the abilities and potential of physically challenged children. This fosters a more inclusive societal outlook.

**Flexibility:** Be flexible in your approach, as the needs and capabilities of physically challenged children can vary widely. Adapt strategies based on their feedback and progress.

**Regular Communication:** Maintain open communication channels between educators, therapists, parents, and the children themselves. Regular discussions can help address any concerns, adapt strategies as needed, and ensure a cohesive approach to the child's well-being.

**Positive Role Models:** Introduce physically challenged role models who have excelled in sports or other physical activities. These role models can inspire and motivate children to set and pursue their own goals.

**Variety of Movement:** Offer a diverse range of movement experiences to enhance motor skills and coordination. Activities like yoga, dance, swimming, and adapted sports can contribute to a well-rounded physical education.

**Inclusive Events:** Organize inclusive events and sports days where children of all abilities can participate. This promotes social integration and showcases the diverse talents of each child.

**Progressive Challenges:** Gradually increase the complexity of activities and challenges as children become more confident and capable. This progressive approach encourages continuous growth and development.

**Feedback Loop:** Establish a feedback loop with physically challenged children to understand their experiences, preferences, and any concerns they may have. This ensures that their voices are heard and incorporated into the PE program.

**Safe Environment:** Prioritize safety by providing proper supervision, ensuring equipment is well-maintained, and making necessary adaptations to prevent accidents or injuries.

**Parent Workshops:** Conduct workshops for parents to educate them about the benefits of Physical Education for physically challenged children and how they can support their child's participation outside of school.

**Cross-Grade Involvement:** Create opportunities for children of different ages to interact during PE classes. This not only enhances social skills but also enables older children to serve as mentors to their younger peers.

**Personalized Goals:** Collaboratively set personalized goals with each physically challenged child. These goals can encompass physical achievements, social integration, and emotional growth.

**Positive Language:** Use positive and empowering language when interacting with physically challenged children. Encourage them to see themselves as capable individuals who can overcome challenges.

**Routine and Consistency:** Establish a routine for PE classes to help children feel more comfortable and confident in their environment. Consistency can also aid in skill development.

**Celebrate Diversity:** Integrate discussions about diversity and inclusion into PE lessons. Encourage children to share their unique experiences and perspectives to foster understanding and acceptance.

**Accessible Facilities:** Ensure that the school's facilities, including gymnasiums, fields, and changing rooms, are accessible to all children. This creates an environment where participation is possible for everyone.

**Long-Term Planning:** Develop long-term plans for each child's physical education journey. This involves setting milestones and gradually introducing more challenging activities as their skills and abilities improve.

Incorporating these strategies into Physical Education programs can create a supportive, inclusive, and enriching environment for

physically challenged children. By focusing on their abilities and providing tailored experiences, we can empower these children to lead active, confident, and fulfilling lives.

### Conclusion

In the journey of exploring how Physical Education serves as a blessing for physically challenged children, we have embarked on a profound exploration of empowerment, inclusion, and transformation. Through the lens of adaptive strategies, innovative approaches, and heartfelt narratives, we've witnessed the impact that Physical Education can have on the lives of these remarkable children.

The conclusion drawn is clear: Physical Education is not just a subject; it's a gateway to opportunity, a vessel of growth, and a canvas where physical challenges are transformed into triumphs. By tailoring activities, embracing technology, fostering collaboration, and celebrating progress, we create an environment where limitations are seen as stepping stones toward greater achievements.

The stories of these children are a testament to the human spirit's resilience and the power of education to shape lives. Inclusive PE programs foster a sense of belonging, dismantle stereotypes, and instill values of empathy and acceptance. By focusing on individual strengths, encouraging peer support, and acknowledging progress, we pave the way for a more inclusive society that celebrates diversity.

As we close this chapter, let us carry forward the lessons learned. Let us advocate for accessible facilities, inclusive curricula, and adaptive strategies that empower physically challenged children to participate fully in the world around them. Let us recognize that every child, regardless of physical challenges, possesses the potential to thrive when provided with the right support and opportunities.

In the end, Physical Education is a testament to the potential of education itself—a force that can reshape lives, break down barriers, and illuminate the boundless capabilities of the human spirit. By embracing these principles, we embrace the true essence of education: to uplift, inspire, and empower all individuals to reach their highest potential.

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## Analyses of Indian Foreign Policy : Modi Era

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### Abstract

*During the Modi era, India's foreign policy has undergone significant shifts, marked by a proactive and assertive approach on the global stage. Prime Minister Narendra Modi has prioritized strengthening diplomatic ties, diversifying alliances, and promoting economic interests. The "Neighborhood First" policy underscores India's commitment to fostering close relationships with neighboring countries, addressing shared challenges, and promoting regional stability. Additionally, the "Act East" policy reflects a strategic reorientation towards Southeast Asia, emphasizing economic cooperation, security collaboration, and cultural ties.*

*Modi's tenure has witnessed a nuanced balance in engaging major powers, maintaining traditional ties with Russia, and cultivating strategic partnerships with the United States and other Western nations. The emphasis on economic diplomacy, evident through initiatives like "Make in India" and "Digital India," has aimed at attracting foreign investment and fostering economic growth.*

*However, challenges persist, such as managing the complex relationship with China, addressing security concerns in the region, and navigating the evolving global geopolitical landscape. The Modi era has thus been characterized by a dynamic foreign policy that seeks to position India as a key player in international affairs, balancing national interests with global cooperation.*

**Keywords:** Modi era, Indian foreign policy, Economic diplomacy

### Introduction

The Modi era has marked a transformative period in the annals of Indian foreign policy, with Prime Minister Narendra Modi steering the nation towards a more assertive and dynamic role on the global stage. As the 14th Prime Minister of India, Modi assumed office in May 2014, bringing with him a vision that sought to redefine India's diplomatic engagements, enhance economic diplomacy, and secure strategic partnerships. This introduction delves into the key principles and initiatives that have characterized India's foreign policy under Modi's leadership.

**Historical Context:** To understand the nuances of India's foreign policy in the Modi era, it is imperative to contextualize the historical foundations. India's diplomatic trajectory, shaped by its post-independence foreign policy, initially adopted a non-aligned stance during the Cold War. The subsequent decades witnessed a focus on economic liberalization and a cautious approach to strategic alliances. The Modi government inherited this legacy but sought to infuse it with a new vigor and purpose.

**Neighborhood First:** A cornerstone of Modi's foreign policy approach has been the

"Neighborhood First" policy. Recognizing the significance of strong regional ties, this initiative aimed to prioritize and revitalize relationships with neighboring countries. Whether it be addressing historical issues with Bangladesh, fostering economic cooperation with Sri Lanka, or managing the complex dynamics with Pakistan, the Neighborhood First policy underscored India's commitment to stability and collaboration in its immediate vicinity.

**Act East Policy:** Complementing the Neighborhood First policy is the "Act East" policy, reflecting a strategic reorientation towards Southeast Asia. This shift acknowledges the growing economic and geopolitical importance of the region. Modi's engagements with countries like Vietnam, Indonesia, and Singapore have not only strengthened economic ties but have also fostered security collaborations and people-to-people connections. The Act East policy positions India as an active player in the evolving dynamics of the Indo-Pacific region.

**Economic Diplomacy and Global Engagement:** Central to Modi's foreign policy agenda is the emphasis on economic diplomacy. Initiatives such as "Make in India" and "Digital India" showcase a commitment to attracting foreign

investment, fostering innovation, and integrating India into the global supply chain. Modi has actively sought to engage major powers, balancing traditional alliances with Russia and forging strategic partnerships with the United States and other Western nations.

**Strategic Partnerships:** The Modi era witnessed a recalibration of alliances, with India expanding its network of strategic partnerships. Closer ties with the United States, as exemplified by the "Howdy Modi" event and the Quad alliance, reflect a departure from historical hesitations. Concurrently, maintaining traditional ties with Russia remains a cornerstone of India's diplomatic strategy, highlighting the delicate balance required in navigating global power dynamics.

**Challenges and Contours:** While India's foreign policy under Modi has showcased significant achievements, it is not without its challenges. The relationship with China, marked by both cooperation and contention, has been a focal point. Managing border disputes, economic competition, and regional influence require a delicate diplomatic touch. Furthermore, security concerns in the region, particularly in the context of terrorism, necessitate a vigilant and proactive foreign policy approach.

**Global Geopolitical Landscape:** The Modi era unfolds against the backdrop of a rapidly evolving global geopolitical landscape. The rise of populist leaders, shifts in global economic dynamics, and the reconfiguration of alliances pose both opportunities and challenges for India. Navigating this complex terrain demands strategic foresight and adaptability in India's foreign policy initiatives.

**Objectives of the Study:** This comprehensive analysis seeks to unravel the multifaceted dimensions of India's foreign policy during the Modi era. By examining key principles such as the Neighborhood First and Act East policies, economic diplomacy, and strategic partnerships, the study aims to provide insights into the motivations, challenges, and outcomes of India's diplomatic endeavors. Through an exploration of historical context, regional dynamics, and global positioning, this study aspires to contribute to a nuanced understanding of India's role in the contemporary geopolitical landscape.

In subsequent sections, we will delve deeper into each of these aspects, tracing the trajectory of India's foreign policy under Modi's leadership

and assessing its impact on regional stability, economic growth, and global influence.

**Diplomatic Agility:** One distinctive feature of the Modi era is the diplomatic agility displayed in responding to global challenges. The COVID-19 pandemic, for instance, witnessed India extending a helping hand to its neighbors and beyond through the distribution of vaccines, showcasing a commitment to global public health. Simultaneously, this crisis underscored the importance of collaborative diplomacy in addressing shared challenges.

**Economic Diplomacy in Action:** The economic dimension of Modi's foreign policy is exemplified by initiatives like "Make in India," aimed at transforming the nation into a global manufacturing hub. By actively seeking foreign investment, technology transfers, and fostering innovation, India positions itself as an attractive destination for businesses. Bilateral and multilateral trade agreements have played a pivotal role, creating new avenues for economic growth and job creation.

**Strategic Balancing Act:** India's strategic partnerships reflect a delicate balancing act between historical allies and emerging powers. The relationship with the United States has witnessed a significant upswing, evident in joint military exercises, shared intelligence, and converging interests in the Indo-Pacific region. Concurrently, India's traditional ties with Russia remain robust, emphasizing the importance of maintaining a diverse set of alliances to safeguard national interests.

**China Relations:** One of the most intricate challenges confronting India's foreign policy is managing its relationship with China. The border dispute in the Himalayan region, economic competition, and differing geopolitical aspirations have led to periodic tensions. While diplomatic dialogues continue, India's approach involves both competition and cooperation, reflecting a nuanced strategy in navigating the complexities of this crucial relationship.

**Regional Dynamics:** The South Asian region remains a focal point of India's foreign policy, with efforts to enhance connectivity, trade, and cultural exchanges. Initiatives like the Bangladesh-Bhutan-India-Nepal (BBIN) sub-regional cooperation framework and the development of Chabahar port in Iran showcase India's commitment to regional integration. However, regional dynamics are also shaped by

historical tensions, as seen in the case of Pakistan, necessitating a nuanced and calibrated approach.

**Global Initiatives:** On the global stage, India actively engages in multilateral forums, exemplified by its participation in the United Nations and various international organizations. The Quad, comprising the United States, Japan, Australia, and India, represents a strategic alignment aimed at fostering regional stability and countering common challenges. India's elevation as a non-permanent member of the UN Security Council further underscores its aspirations for a greater role in shaping global governance.

#### Impact of Foreign Policy on Modi era

The impact of India's foreign policy during the Modi era has been multi-faceted, influencing the nation's standing in the global arena, economic growth, regional stability, and diplomatic relationships. Here's an overview of the key impacts:

#### Economic Growth and Development

- **Positive Trade Relations:** Modi's emphasis on economic diplomacy and initiatives like "Make in India" has contributed to fostering positive trade relations. Increased foreign direct investment (FDI) and international collaborations have stimulated economic growth and development.
- **Global Integration:** By actively engaging with major global economies, India has become an integral part of the international economic landscape. Strategic partnerships and trade agreements have facilitated technology transfer, innovation, and the integration of Indian industries into the global supply chain.

#### Diplomatic Standing and Global Influence

- **Enhanced Global Visibility:** Modi's diplomatic initiatives have elevated India's global visibility. Engagements in international forums, such as the United Nations and G20, have allowed India to assert its opinions on crucial global issues.
- **Strategic Alliances:** The forging of strategic alliances, particularly with the United States, has increased India's geopolitical significance. Participation in groups like the Quad has strengthened

India's role in shaping regional and global security architectures.

#### Regional Stability and Relations

- **Neighborhood First Policy:** The emphasis on the "Neighborhood First" policy has aimed at fostering stable and collaborative relationships with neighboring countries. Initiatives like BBIN (Bangladesh-Bhutan-India-Nepal) and resolving longstanding border disputes have contributed to regional stability.
- **Tensions with China:** While efforts have been made to maintain diplomatic dialogue, tensions with China, especially along the disputed border, have underscored the complex nature of regional dynamics. The impact of these tensions resonates not only in bilateral relations but also in shaping broader regional security considerations.

#### Security and Defense

- **Modernization of Armed Forces:** The Modi government has prioritized the modernization of India's armed forces, fostering technological advancements and strengthening defense capabilities. This has implications for regional security and India's ability to address emerging geopolitical challenges.
- **Counterterrorism Cooperation:** Diplomatic efforts have been directed towards enhancing international cooperation in counterterrorism. India's commitment to combatting global terrorism has led to collaborative efforts with various nations and organizations.

#### Soft Power and Cultural Diplomacy

- **Promotion of Indian Culture:** Cultural diplomacy has been integral to Modi's foreign policy, promoting Indian traditions, arts, and soft power. Initiatives like the International Day of Yoga and cultural exchange programs have contributed to projecting a positive image of India globally.
- **Diaspora Engagement:** Efforts to engage with the Indian diaspora have strengthened people-to-people connections. The diaspora has played a crucial role in promoting India's interests and fostering economic ties with their host countries.

**Challenges and Criticisms**

- **Handling of Internal Conflicts:** The impact of foreign policy under the Modi era is also marked by challenges, including criticism regarding the handling of internal conflicts and concerns about human rights.
- **Economic Disparities:** While economic diplomacy has brought about growth, challenges related to economic disparities within India persist, and the benefits of global economic integration need to be distributed more equitably.

In conclusion, the impact of India's foreign policy during the Modi era is broad and multifaceted, shaping the nation's economic, diplomatic, and security landscapes. The long-term consequences of these policies will continue to unfold as India navigates a dynamic and evolving global order.

**Conclusion**

The Modi era has witnessed a paradigm shift in India's foreign policy, characterized by a proactive and dynamic approach that seeks to position the nation as a key player on the global stage. Through initiatives like Neighborhood First, Act East, and economic diplomacy, India has aimed to bolster regional stability, enhance economic growth, and forge strategic partnerships. The challenges, particularly in managing relations with China and addressing regional security concerns, underscore the complexities inherent in navigating the contemporary geopolitical landscape.

As we delve deeper into the subsequent sections of this analysis, each facet of India's foreign policy under Modi's leadership will be dissected, offering a comprehensive understanding of the motivations, challenges, and outcomes. By examining the diplomatic maneuvers, economic initiatives, and strategic engagements, this study contributes to the broader discourse on India's evolving role in the global community and its aspirations for a secure, prosperous, and influential future.

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## Women Empowerment in Vivekananda's Vision: A Comprehensive Analysis

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### **Abstract**

*Within the chronicles of Indian civilization, a discernible historical trajectory unfolds, portraying women in a notably elevated position compared to contemporary times. The Vedic era stands out as a period wherein women not only held a respectable status but were also accorded parity with men. However, as civilizations evolved, the status of women witnessed a gradual decline, evident in the later Vedic and Medieval periods. Against this backdrop, Swami Vivekananda, a prominent religious and social thinker in India, emerges as a pivotal figure advocating for the empowerment of women within the framework of traditional Indian philosophy. Vivekananda's approach transcends conventional paradigms by not only promoting women's empowerment through education but also by imparting enlightenment through the tenets of Indian spiritualism. This nuanced research delves beyond superficial interpretations, offering an in-depth exploration of the evolution of Vivekananda's ideas concerning women. The study meticulously traces Vivekananda's engagement with diverse social, cultural, and religious contexts, shedding light on his fervent advocacy for universal education, equal rights, and spiritual liberation for women. Furthermore, the research critically scrutinizes Vivekananda's conceptualization of gender roles, delving into his profound notions of "Shakti" or feminine power and the inherent potential of women to contribute significantly to the progress of the nation. In essence, this research serves as a scholarly exploration of Vivekananda's multifaceted perspectives on women, providing valuable insights into the intersection of his philosophy with the broader socio-cultural landscape.*

**Keywords:** Vivekananda, Women Empowerment, Gender Equality, Indian Feminism, Political Science, Social Reform etc.

### **Introduction**

Swami Vivekananda, an eminent figure in spiritual and philosophical realms, transcends his spiritual influence to exert a profound impact on the socio-political landscape. Born into an era marked by nascent nationalism and fervent social reform, Vivekananda's formative years bore witness to the struggles of women ensnared within rigid societal structures, deprived of education and autonomy. This glaring injustice served as a catalyst, sparking a fervent commitment within him for the emancipation of women. Embedded within the intricate fabric of his teachings lies a visionary perspective that extends beyond temporal confines, emphasizing the essential role of both men and women in shaping society and nation alike.

The tragic suicide of Jogendrabala, Swami Vivekananda's younger sister at the tender age of 25, brought an intimate understanding of life's sorrows. This poignant incident prompted Swamiji to empathize deeply with the untold

needs of Indian women, who were marginalized and deprived of fundamental provisions and rights within their societal framework. His philosophical stance dismantled archaic societal norms, elevating women from passive spectators to dynamic agents capable of catalyzing transformative shifts within society. Vivekananda's advocacy for recognizing the inherent strength of women and acknowledging their pivotal role in shaping the destiny of nations renders his teachings a timeless source of inspiration for contemporary discussions on gender equality.

In essence, Swami Vivekananda's vision transcends the boundaries of his temporal existence, offering enduring insights that resonate with the imperatives of contemporary discourse on women's empowerment. His teachings remain a testament to the enduring relevance of gender equality in the ongoing narrative of societal progress and transformation.

**Gender equality as per him**

Women, constituting nearly half of society, represent an integral demographic whose equitable rights and status are imperative for the realization of gender justice. Despite advancements in the 21st century, women persist as a vulnerable segment of society, grappling with gender crimes, dowry deaths, domestic violence, female feticides, and honor killings. These pervasive issues lay bare the inadequacies of constitutional, legal, social, and political institutions.

Swami Vivekananda, drawing inspiration from ancient Vedic literature, espoused the belief that women's freedom and equality are inherent aspects of Indic culture. According to Vivekananda, these values have been transmitted across generations by the people of the Vedic era. Notably, he stands out as the pioneering monk who ardently championed and worked towards the freedom and equality of women, recognizing their pivotal role in both home and society. Vivekananda's conviction stems from the profound belief that the upliftment of women would, in turn, lead to the glorification of the nation through the noble actions of their offspring. He envisioned a transformative impact wherein culture, knowledge, power, and devotion would awaken in the country.

For Vivekananda, the education of women was paramount, and he advocated for decisions concerning the welfare of widows and women to be placed firmly in their hands. His steadfast belief rested on the premise that empowering women would catalyze rapid societal progress. Vivekananda's perspective, grounded in the Vedic ethos, underscores the crucial role women play in shaping the destiny of the nation. In this context, he contended that the conquest of India, with the involvement of women, could be achieved in a matter of weeks, emphasizing the transformative potential inherent in educating and empowering women.

#### **Indian v. western view on women**

Swami Vivekananda asserted that the essence of womanhood in the West differs from the motherhood epitomized by Indian women. Indian women, according to him, embody a profound understanding of chastity and heritage, setting them apart from their Western counterparts whose perspectives diverge significantly. While women in Western countries demonstrate self-reliance, decisiveness, and development, Vivekananda maintained that the

reverence and love exhibited by Indian women are incomparable. During his extensive travels across Europe, Swami observed women engaging in activities such as driving cars, attending schools, working in offices, and participating in professional pursuits. Despite these advancements, he contended that the chastity and feminine modesty inherent in Indian women were visually soothing.

Vivekananda's perspective posited that complete freedom and independence symbolize the essence of total womanhood. Vivekananda held a strong belief in the disparity between the attitudes of Indian and Western men towards women. He argued that Indian men often viewed women as existing for their pleasure, while true worship of Shakti entails recognizing the omnipresent force of God in the universe and perceiving women as manifestations of that force. In Western countries, where men adopt this perspective, women are treated with utmost consideration, leading to prosperity, education, freedom, and dynamism. Thus, Vivekananda's philosophical understanding of women, grounded in the socio-cultural and religious-political milieu, aligns with Western perspectives. This holistic approach facilitated his nuanced exploration of the question of women in the East, acknowledging the complexities shaped by diverse societal contexts.

#### **Vivekananda's view on women**

Swami Vivekananda's profound understanding of women encapsulates the concept that they serve as a manifestation of the Divine Mother, elevated to the highest reverence as the embodiment of shakti, the cosmic energy. According to him, Hindu philosophy's central tenet revolves around the absolute, representing the foundational essence of the universe. Within Vivekananda's philosophical construct, this absolute, beyond description, finds representation as "she," thereby establishing the real personal God in India as a feminine entity. In examining the historical context of women in India, Swami astutely discerns the crucial distinction between Aryan and Semitic ideals concerning women.

He delineates the Semitic perspective, where the presence of women is viewed as potentially disruptive to devotion, limiting their participation in religious functions. In contrast, the Aryan viewpoint, as articulated by Swami Vivekananda, underscores the essential role of a

wife for a man to engage in any religious action. Vivekananda's writings meticulously illuminate segments of Hindu culture that exalt women, depicting an era where women enjoyed equality in all aspects comparable to men. By emphasizing these aspects, Swami not only underscores the intrinsic value of women but also highlights historical epochs in Hinduism where gender equality was embraced and celebrated.

In categorizing the distinctive agenda of the ideal of sacrifice and the conception of motherhood as the foundation of women's education, Vivekananda expressed his desire to establish 'stri math' to propagate and reintroduce the notion of 'woman worship.' This initiative aimed to acknowledge the rich Indian tradition and strive to cultivate a 'higher womanship' akin to figures like Gargi or Maitry.

#### **Women empowerment**

Swami Vivekananda devoted his life to enhancing the status of women, with a particular focus on the challenges faced by Indian women. He articulated this commitment by stating, "Woman has endured through epochs, endowing her with boundless patience and unwavering perseverance." Emphasizing the revered role of mothers nurturing children as a divine expression in Indian civilization, he underscored the gravity of the societal status of women in India, prompting significant concern. Despite the diverse ethnic and religious landscape of India, Vivekananda perceived unity as grounded in the affectionate regard for various sects and communities. His visionary outlook encompassed the establishment of a novel social order and civilization, integrating India's spiritual heritage with contemporary scientific and technological progress. Central to his teachings was the concept of "Jive is shiva," highlighting the inherent divinity present in all beings. He earnestly applied his intellectual and spiritual faculties to identify impediments hindering societal advancement, particularly in the domains of women's education and empowerment. His rallying cry, urging fellow Indians to "Arise, awake, and stop not until the goal is reached," resonated with his unwavering commitment.

Despite refraining from active political involvement, Swami Vivekananda exhibited a profound comprehension of modern India, surpassing that of his contemporaries. He

vehemently opposed rights exploitation and expressed authentic concern for the upliftment of women and socially marginalized groups. Advocating for social reform, he sought to assimilate Western ideas and technology judiciously, steering clear of slavish imitation of Western lifestyles. In his work, "On India and Her Problems," he underscored the significance of attending to the neglected masses, stating, "Remember that the nation lives in the cottages." Men and women, he believed, are the two wheels that turn the society. If one of the two fails, society will be unable to progress. As a result, female education is just as important as male education.

While supporting reforms such as widow remarriage, he stressed that the destiny of a nation rested upon the overall well-being of its populace rather than the number of widows' husbands. Swami Vivekananda's political acumen, though distanced from active political spheres, materialized in a forward-thinking perspective on modern India. His revolutionary doctrines left an enduring imprint on subsequent social reformers, influencing the dynamic approach of Mahatma Gandhi and the socialistic ideals of Jawaharlal Nehru. The enduring impact of Swamiji's ideas and teachings significantly shaped the trajectory of social and political thought in India.

#### **Women's education**

Vivekananda consistently underscored the paramount role of education in shaping individual character and contributing to the nation's development. His dedication to advancing educational rights for women was evident in his emphasis on traditional family values and chastity, while vehemently opposing their subjugation. He ardently advocated for the widespread extension of educational opportunities to women, aligning with his broader social reform agenda aimed at infusing traditional religions in India with a new orientation toward social service. The founding of the Ramakrishna Mission signaled a transformative trajectory for Indian monks and ascetics, encapsulating the visionary approach advocated by Vivekananda. Recognizing the imperative of education in fostering moral character, life skills, and individual personality development, he asserted that women, as torchbearers of society, must receive education. Contrary to historical practices, Vivekananda

rejected the notion that household education sufficed for women, asserting the profound significance and preference accorded to the upliftment of women's education during his era. The genesis of his educational philosophy lay in 'Applied Vedanta,' wherein education was defined as "the manifestation of the perfection already in man." This concept posited that knowledge is inherent and not acquired externally. Applying this Vedantic theory, Vivekananda aimed to dispel superstition, ignorance, and illiteracy among women. Drawing from the Vedic period's historical context, he lamented the erosion of women's right to education during the feudal era and ardently championed their unrestricted liberty to understand moral nuances, confront challenges, and propose solutions for their advancement. Vivekananda celebrated the esteemed status of women in the Vedic or Upanishadic age, where figures like Maitreyi, Gargi, Sita, and others held significant positions enriched with intellectual and spiritual knowledge. Citing historical examples, he questioned why contemporary women should not enjoy similar privileges and competencies. Central to his beliefs was the empowerment of women through education, driven by their self-respect and dignity, which he staunchly protected from any encroachment, whether under the guise of protection or reform. Two primary ideals guided Vivekananda's educational philosophy: a) Individualistic internalization of education and b) the pursuit of active enlightenment. His efforts in awakening empowered women and promoting female education emanated from a deep conviction in education's potential to stimulate self-reliance and conscious enthusiasm. Recognizing the importance of the right type of education for women, Vivekananda proposed practical subjects such as sewing, nursing, culinary arts, emphasizing skill enhancement. His focus on vocational skills and training reflected an understanding that education's dynamics evolve with changing times, technology, and lifestyles.

#### **Establishment of nunnery**

In contemplating strategies to elevate women from their marginalized status and empower them, Swami Vivekananda conceived a distinctive plan to establish a nunnery exclusively managed by women, devoid of any male interference. This audacious initiative contradicted prevailing social norms in India

during that era, rendering it revolutionary. To bring this vision to fruition, Swami Vivekananda extended an invitation to Margaret Elizabeth Noble, later renowned as Sister Nivedita, to journey from England to India and contribute to his aspirations for the women of the country. Following in the path laid by Swami Vivekananda, Sister Nivedita pioneered the establishment of an educational institution exclusively dedicated to the empowerment and education of young girls, now known as the Ramakrishna Sarada Mission Sister Nivedita Girls' School, with the primary goal of providing foundational primary education. The curriculum encompassed both general and practical education, aiming to foster self-reliance among the girls. This school served as a nascent seed for the eventual realization of the envisioned nunnery.

Sister Nivedita consistently emphasized to the girls that they were daughters of Bharata-Varsha (India). During the Swadeshi (liberation) movement, she orchestrated visits to various venues where the girls could attend lectures by freedom fighters like Bipin Chandra Pal, instilling patriotism and love for their country. Despite the British government's prohibition of the singing of *Bande Mataram*, a song of national acclaim, Sister Nivedita introduced it into the daily prayers at her school. Swami Vivekananda's visionary project for an all-women-managed nunnery, devoid of direct involvement from monks, was not realized during his brief life of only thirty-nine years. However, its manifestation occurred years after his passing, with the inauguration of the Women's Math (nunnery) on December 2, 1954, later known as Sri Sarada Math. In the spring of 1960, the Board of Trustees associated with Sarada Math inaugurated the Ramakrishna Sarada Mission, delineating its mission towards the facilitation of educational, cultural, philanthropic, and analogous initiatives directed at women and children. This endeavor explicitly acknowledged these demographic cohorts as authentic embodiments of the Divine. Initially, there were doubts among a substantial group of devotees and sannyasins of the Ramakrishna Math about the viability of women living together in a math akin to men and assuming administrative responsibilities. Nevertheless, subsequent events proved these doubts unfounded.

**Relevance of his works in today's world**

Vivekananda's perspectives on women's empowerment exhibit a striking relevance in the contemporary global landscape. His emphasis on universal education holds particular significance in an era where access to knowledge stands as a pivotal catalyst for societal progress and equality. His advocacy for equal rights aligns seamlessly with ongoing struggles for gender parity in diverse realms such as politics, economics, and social spheres. Notably, Vivekananda's distinctiveness lies in his commitment to unlocking the inherent potential within women. Central to his philosophy is the concept of "Shakti" – feminine energy – which encourages women to harness their inner strength, exert influence, and shape the world around them. This resonates profoundly with contemporary feminist movements that underscore themes of self-reliance, agency, and the reclamation of personal narratives. While certain facets of Vivekananda's perspectives on gender roles may warrant reinterpretation in light of modern sensibilities, the fundamental essence of his message remains indispensable.

Vivekananda serves as a reminder that authentic empowerment transcends the mere dismantling of external barriers; it necessitates the ignition of self-belief and purpose within women themselves. This message, emphasizing both individual and collective transformation, possesses profound potential to mold a future where women emerge not merely as equal participants but as active co-creators of a more just and equitable world. Following in the footsteps of Sarada Devi and Sister Nivedita, numerous women worldwide are stepping forward with what can be described as a blend of 'the mother's heart and the hero's will' – a fusion of the purity embodied by holy mothers and the dynamism exemplified by figures like Rani of Jhansi. The ascent of exceptional women in roles as administrators, statespersons, scientists, writers, and spiritual leaders gradually substantiates the validity of Vivekananda's prophetic words.

**Conclusion**

In summary, a thorough examination of Women Empowerment within the framework of Vivekananda's Vision reveals not merely a forward-thinking perspective but a fervent endorsement of the pivotal role women play in societal advancement. Swami Vivekananda

perceptively recognized the intrinsic link between the empowerment of Indian women and the progress of the nation itself. His foresighted assertion that the nation's development hinges upon the respectful elevation of women resounds deeply, underscoring the treatment of women as a litmus test for authentic societal progress.

During a period characterized by prevalent anti-feminist sentiments globally, Swamiji fearlessly championed gender equality, daringly confronting prevailing norms. His steadfast commitment to advocating for women's rights, particularly in the spiritual domain, stands as a testament to his exceptional courage and foresight. Amidst the zenith of anti-feminism, Swami Vivekananda emerged as a beacon of enlightenment, challenging societal norms and ardently supporting the cause of women's equality. In essence, Swami Vivekananda's teachings not only established the groundwork for women's empowerment but also dismantled the barriers of anti-feminism, paving the way for a more inclusive and progressive society. His enduring legacy serves as a timeless source of inspiration, urging us to persist in the journey toward gender equality and affirming that the empowerment of women is not merely a noble pursuit but an imperative for the genuine advancement of nations.

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