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## **INNOVATION AND NONPROFIT ORGANISATIONS IN INDIA: A CONCEPTUAL ANALYSIS.**

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### **ABSTRACT**

*Practice of management principles and techniques in nonprofit sector is a scantily researched area in India. Growing importance of nonprofit sector in socio-economic development of the country merits more research interest from academic community and practitioners. This paper attempts to explore the role of innovation as a performance-driver in nonprofit organisations in India. Extensive review of extant literature in innovation and nonprofit management is used to cull out trends and models on the basis of which relevant propositions are presented. This conceptual study contributes to the better understanding of management of innovation in nonprofit sector and thereby, helps nonprofit organisations in enhancing operational effectiveness.*

### **INTRODUCTION**

Nonprofit sector is important for any country especially a developing country like India. A well developed nonprofit sector contributes immensely to the economic, political and social development of the country. Therefore, it is important that sufficient attention is devoted to this sector in management research in India. The present paper is an attempt to analyse the concept and practice of innovation in nonprofit settings with a special reference to India. Since innovation in general is an under researched area, this is basically a conceptual study with a focus on formulating prepositions which can be validated and tested through future empirical research.

### **NON-PROFIT ORGANISATIONS IN INDIA**

Nonprofit sector in India is large in size. A recent study conducted by Central Statistical Organisation projects the total number of organisation as 3174420 (CSO, 2009). Even if one discounts for the defunct organisations, the size of the sector is significantly big. According to one estimate, the total receipt of the sector in the year 1999-2000 was as Rs. 17, 922 Cr (PRIA, 2002). As per the FCRA report of 2008-09, the total amount of foreign contribution to the sector is Rs.10802.67 Cr for that year, showing 11% increase over the previous year. These figures depict the picture of a big, strong and vibrant sector of the national economy impacting both social and economic spheres. Historically too, the sector has had a long and proud presence, having played a pivotal role in the Indian freedom movement and social reform movements in the 19<sup>th</sup> and 20<sup>th</sup> century.

There are theoretical explanations for the emergence of the nonprofit sector in any society. Salamon and Anheier (1997) discuss three major theories found in the literature. These theories offer different explanations for the emergence and development of the sector depending on the prevailing political, social and cultural settings. A close analysis of these theories reveals that in India all of these can be seen as valid explanations for the development of the sector. Market failure/government failure

theory is a market side theory. It says that the emergence of the sector is due to the unmet demand for public goods from the government and the private for-profit sector (Salamon & Anheier, 1997). The more diverse the society, the greater the possibility of some section of the society feeling unsatisfied, leading to a large number of nonprofit organisations. The huge size of nonprofit sector in India could be attributed partly to market failure. Supply side theories analyse the supply side of the market. Here the supply of entrepreneurial individuals or groups with social commitment ensures the entry of new organisations and the expansion of both supply and demand. Nonprofit arms of the religious groups in India are a relevant example. Partnership theory posits that cooperation occurs when both nonprofit organisations (NPOs) and government respond to the same social issues. In India, there exists a very strong partnership in the sector. The Indian government envisages an active and constructive role for the non profit in the socio-economic development of the nation in its National Policy on Voluntary Sector (Planning Commission, 2007). This continued support from the government has made contribution to the development and growth of the sector.

Among the several definitions in use for the term ‘non-profit organisation (NPO) in nonprofit management literature, structural-operational definition is by far the most logical and comprehensive. (Salamon & Anheier, 1994). Thus an organisation, to be considered a non-profit organisation must satisfy the following five criteria of being 1) organised, 2) subject to non-distribution constraint, 3) private, 4) self-governing and 5) non-compulsory or voluntary.

In India, if one follows legal definition, there are 12 major statutes under which an organisation can get registered as a nonprofit organisation. These laws can be classified into two major divisions, based on whom the services of the organisation are catered to (CSO Report, 2009):

- A. Organisations created for the larger public good
  - 1. Societies Registration Act, 1860
  - 2. The India Trust Act, 1882
  - 3. Public Trust Act, 1950
  - 4. Companies Act (section 25), 1956(now section 8 by Companies Act, 2013)
- B. Religious non-profit organisations.
  - 1. Religious Endowments Act,
  - 2. The Charitable and Religious Trust Act, 1920
  - 3. Mussalman Wakf act, 1923
  - 4. Wakf Act, 1923
  - 5. Public Wakfs (Extension of Limitation ) Act, 1959

## **INNOVATION IN ORGANISATIONS**

There is a lack of consistency in the usage of the term innovation and innovativeness in literature (Calantone and Garcia, 2002). One common element found in the plethora of definitions and conceptualizations is the association of newness or novelty. Simply put, an innovation is said to occur when there is something new. In an organisational context, innovation can be a new product/service, a new method of operations or a new way of organising resources. Innovation has been treated at different levels; industrial/sector level or unit/organisational level. Also, innovation as a concept has been treated both as an outcome (Damanpour and Wischnevsky, 2006) and process (Daft, 1978).

The Oslo manual recognizes 4 types of innovation- process innovation, product innovation, organisational innovation and marketing innovation. This typology uses the area of occurrence of innovation as the basis to classify innovation. New or significantly modified production or operation method for product/service delivery is process innovation. Product innovation refers to any new product or service offer from a firm. Marketing innovation is any change in product design, packaging or any other marketing tool. Organisational innovation concerns structure, procedure or any other characteristic of the organisation. Another typology frequently seen in literature is the classification of

innovation into radical and incremental innovations. Radical innovation is something new that incorporates substantially different technology and can fulfill key customer needs way better than existing solutions. Radical innovations are often called Schumpeterian Innovation in line with the 'creative destruction' conceptualized by Schumpeter (Schumpeter, 1942). Incremental innovations, on the other hand is about minor changes or improvements over the existing (Gopalakrishnan & Damanpour, 2001). Technical innovation is defined as innovation pertaining to production process or technology. So all innovations related to basic work activities are classified as technical innovations (Damanpour, 1991). Technical innovations result in something new related to the functional activities (to the adopting organization) Administrative innovations involve organizational structure and administrative processes. They are indirectly related to the basic work activities of an organization and are more directly related to its management (Damanpour, 1991). Administrative innovations results in new developments in support functions such as accounting, record keeping, personnel administration etc.

Hurley and Hult (1998) conceives innovation as multi-dimensional involving two elements viz, innovativeness and capacity to innovate. Innovativeness is a closely related term to organisational innovation and is found very often in the discussions on innovation in scholarly literature. It is used to denote the organisational propensity to try new or novel ideas or solutions. Hurley and Hult (1998) considers innovativeness and capacity to innovate as the constituent dimensions of innovation. Innovativeness is what drives organisations toward innovation (innovations is kick-started by innovativeness). The capacity to innovate will determine the adoption and practice of innovation. Hurley and Hult (1998), in their model, treats innovativeness (defined as openness to new ideas) as an aspect of organizational culture of the organization. Market orientation and learning orientation are antecedents to this innovative culture of the organization, among other antecedents like participative decision making, power sharing, communication etc. This innovative culture together with some structural and process characteristics of the organization lead to an organisational outcome of capacity to innovate which in turn results in competitive advantage and performance. Thus in their conceptualisation of innovation, innovativeness dimension is an organizational culture characteristic (where market orientation and learning contributes to the formation of such a cultural bend) and capacity to innovate and the resultant better performance are organizational outcomes. In terms of the phases of innovation (as conceived in Zaltman et.al, 1973), innovativeness is related to the initiation phase and capacity to innovate is the adoption phase. The article suggests that the strong empirical connection between organizational innovativeness and capacity to innovate represents a clear case for incorporating innovation directly in the market orientation and organisational performance models. Interestingly, Hurley and Hult tested their model in a nonprofit setting which, they believe, will benefit more from learning and market orientation in terms of innovation, given the external control relationship angle.

## **ANALYSIS OF INNOVATION IN NON-PROFIT MARKETS**

Innovation has long been projected in scholarly literature as a performance driver for business organisations. The role of innovation is considered a strategic advantage for firms in the market place. It is generally believed that innovation is an established concept in the business market. Innovation has been shown to be associated with superior performance in varied sectors of the industry and for different organisational contexts. (Han et.al, 1998). Innovation has been linked to market orientation and market-based learning by many scholars. Many market orientation studies have established the mediating role of innovation in market orientation- performance link. Han et.al (1998) was the first attempt to introduce innovation as the 'missing link' between market orientation and the study showed that market orientation alone cannot be a source of competitive advantage for the firm. Innovation facilitated by market orientation is the one which has direct positive impact on business performance especially vis-à-vis competition. Baker and Sinkula (2007) demonstrate that a strong market orientation facilitates a balance between incremental and radical innovation. Calantone et al, (2002) analyses the effect of firm effectiveness on firm's performance. They conclude that this impact on performance is achieved by good understanding of customer needs, competitors' actions and technological developments which is

the result of firm's commitment to learning. Menguc and Auh (2006) is another empirical support for the effect of innovation on performance in the business sector.

Nonprofit marketing is vastly different from commercial marketing. The concept of market is more complex in the nonprofit context due to various reasons. There exist at least two different markets for an NPO – one, donor market for resource acquisition and two, beneficiary market for resource allocation. Therefore donors and beneficiaries are the target customers of an NPOs (Shapiro, 1973). The concept of competition is also vastly different in the case of NPOs. In the nonprofit sector there are no competitors; only fraternal organizations (Balabanis et al, 1997). Most researchers use the term peers to denote the entire collection of other nonprofit organisations operating in the same or related areas of activity. The following are some of the important factors which differentiate a nonprofit setting from a commercial setting.

1. Absence of profit objectives: NPO are generally not guided by profit concerns. Social objectives laid out in the mission are what drive these organisations. More often than not, these objectives are not specific and measurable. Innovation efforts in such a scenario cannot be very well-directed or focused as in the case of business firms.

2. Nature of competition: Competitive environment shapes the responses of organisations in commercial settings, where innovation has a known utility as a source of competitive advantage. Highly fierce and turbulent competitive environment are known to foster innovation. Similar boost from competition is very rare for a nonprofit organisation. Organisations in the same or similar fields are not identified as competitors in nonprofit market. They are fraternal organisations or peers in nonprofit terminology. But competition is felt even by NPOs, albeit differently. There is competition for funds, volunteers, board members, media exposure etc. But it is not seen or felt directly by an NPO. So the urgency to face it with innovative ideas on suitable fronts is missing.

3. Existence of multiple market constituencies: For business firms, sale and expenditure happen in the same market. An NPO generates revenue from the donor markets and expend money in the beneficiaries market.

4. Emphasis on volunteerism: Large number of NPOs relies on volunteer efforts for their operations, and hence are loosely organised. This, many believe, will weaken bureaucratization and nurture innovation and creativity in the organisations.

5. Resource scarcity: Nonprofit organisations work under conditions of resource scarcity. This has prompted many to look for innovative ways of raising funds and improving operational efficiency.

## **INNOVATION IN INDIAN NON-PROFIT SETTINGS**

### **i) Relevance of the concept in India**

This section of the paper tries to analyse Indian nonprofit environment in terms of its conduciveness for innovation and its likely impact on performance. In India, with a rising number in the number of NGOs, competition is an enduring reality. The percolation of nonprofit activity into several social sectors is another reason why competition will only increase in the future in the country. As discussed in the previous section, challenging competitive environment fosters an innovative culture in an organisation. Competition for funds, volunteers, board members, government grants and even beneficiaries in many cases pressure NPOs to break free from the established ways and look out for innovative services, fund raising programmes, public liaison etc. Competitive intensity and volatility in environment is a good case for innovations in Indian nonprofit sector. Innovative solutions to social problems attract donors and beneficiaries alike. For example, an NGO called Parivartan, based in Delhi helps people to get their work done from government departments without paying bribes. Public response to their programme has been tremendous, forcing this organisation to expand the scope of their operations further.

Organisational flexibility as opposed to bureaucracy has a positive effect on innovation (Jaskyte, 2011). Thus NPOs which are more flexible are likely to be more innovative. Typically, NPOs world over are small organizations. This is true for India too. The survey conducted by PRIA says that a whopping majority of NPOs in India (70%) have 2 or less paid employees (PRIA, 2002). In such cases, organisational flexibility is likely to be very high and rigidity in bureaucratic structure is likely to be absent. Most are driven by promoter-driven idealism and values. This flexible nature of organisation is likely to enhance organisational innovativeness and encourage employees to seek out novel and innovative ways and solutions.

Donor dependence of any sort, government or private can have an impact on the autonomy and creativity of NPOs. Effect of governmental funds on organisational innovativeness is an interesting point of discussion in nonprofit innovation. In India, government is a major donor for nonprofit organisations in social sector. One can see several examples of Government-NPO partnerships both at central and state level. The on-going NREGA scheme envisages a critical role for NPOs and many of the government-initiated projects are run by NGOs with financial support from the government. Majority of NPOs working in HIV/AIDS prevention and care are run on government grants. Government grants invariably come with a lot of conditions in programme execution and documentation requirements. This might take away autonomy and organisational flexibility of NPOs, leading to a lot of bureaucratisation. A study in the US finds that NPOs which interact closely with the government finds regulations as a major impediment to innovations in the organisation (Salamon, Geller & Mengel, 2010). On the other hand, one can argue that a dependable flow of funds from the government will permit these organisations to focus on programme effectiveness without having to worry about financial constraints. Indian Government, however, foresees the possibility of creativity and autonomy getting stifled by increased government participation in the sector. National Policy on Voluntary Sector explicitly states, “The independence of VOs (*voluntary organisations*) allows them to explore alternative paradigms of development to challenge social, economic and political forces that may work against public interest and to find new ways to combat poverty, deprivation and other social problems. It is therefore crucial that all laws, policies, rules and regulations relating to VOs categorically safeguard their autonomy, while simultaneously ensuring their accountability.” (GoI, 2007). A recent study in the US reveals some interesting facts about innovation in the nonprofit sector in the country. Innovation is widespread among American NPOs. The sector itself is regarded by the NPOs as the most important source of innovation ideas (Salamon et al., 2010). Indian NP sector has been recognized for innovations in addressing the social issues especially in poverty alleviation and the expertise of some of these organisations are well-sought after internationally (Srivastava & Tandon, 2005). Increased interaction with the commercial sector expose NPOs to many innovations that can be replicated in their fields. Thus Indian nonprofit sector is well-positioned for improvement in performance through innovation.

## ii) Type of Innovation in Indian Settings

Innovation in nonprofit organisations are likely to be evolutionary or incremental rather than radical as in the case of public organisations (Walker, 2007). In services marketing, service innovations can be of any of the following types: new services to new users, new services to existing users and existing services to new users. The same typology can also be used for service innovation in nonprofit market too. An innovation can be a new product/service/production process/technology/structure/administrative system /plan/programme pertaining to organisational members. Innovation implies change. The change can be in response to changes in the international or external environment or as a preemptive action taken to influence an environment (Damanpour, 1991). Damanpour and Evans conceptualises innovation as an adopting-unit specific property rather than a new-to-the world concept. Technical Innovations happen in the technical system of the organisation, changing the performance of the primary activity of the organisation in service/product delivery. Administrative innovations happen in the social system which supports the technical system. Administrative innovations pertain to the rules, roles, procedures and structures, people management

etc. Damanpour and Evans study shows that administrative innovations carry out a facilitating role in technical innovations (Damanpour and Evans, 1984).

Innovations in service firms in business sector tend to crowd around technology. Banking is one service sectors which is riding on technology for most of its service and process innovations. In services most innovations tend to be incremental and not radical (Scarbrough and Lannon, 1989). Administrative innovations are equally essential to the growth and effective operations of an organisation. Nonprofit innovation can happen in service development, market development, service delivery and administrative process. Jaskyte, 2011 reports that NPOs introduce more technical innovations than administrative innovations. This is natural for NPOs as these organisations could leverage more out of technical innovations in terms positive impact on organisational effectiveness. NPOs respond to challenging environment by novel ways of problem solving. The study also reveals that factors conducive for administrative and Technical innovations are different. Structural factors like centralization are more critical for administrative innovations whereas human factors are more important for technical innovations. Transformational leadership has been found to be important for both the types(Jaskyte, 2011).

The Small size of nonprofit organisations were found to limit the scope for administrative innovations and the potential benefits associated with it.(Subramaniam and Nilakanta,1996,Daft,1978)Therefore NPOs are likely to focus more on technical innovation which have a direct impact on the mission accomplishment in the market they serve. In commercial industry, nature of innovation has been found to be different among small firms and big firms.(Audretsch,2001; & Telner,1998).The organisational size impacts the nature of innovations. The following are some of reasons cited for this.

1. Small organisations are more flexible and hence, less bureaucratic. This has a positive effect on innovation.
2. Information systems in small firms are relatively simple. Communication channels are thus less complex and afford faster dissemination, processing and responses. This efficiency in information processing is vital for market innovations.
3. Limited access to finance can hamper innovations in small firms. This means small organisation cannot depend on big money for administrative innovations.
4. Low functional specialization may also hamper innovations in small organisation (Verhees and Meulenbergh, 2004).

Garrido and Camarero(2010) reports than product innovations have greater impact on social performance. Administrative/organisaional innovations are associated more with economic performance. This finding is on expected lines as innovations in service offer or delivery will have an immediate impact on the social objectives of the organisation. Administrative innovations are likely to result in cost/operational efficiency and the results cannot be expected to be direct or immediate. In a nonprofit setting, the time lag before its impact can be felt is likely to be prolonged. Thus nonprofit sector in India, which is characterised by resource scarcity, small size of the organisation, limited annual operating budget, project-based grants from government and other donors, are likely to focus more on technical innovation rather than administrative innovations.

#### **4. CONCLUSION**

Innovation can be a performance enhancer for Indian nonprofit sector, given the complexities of the tasks handled by this sector. The present paper was an attempt to conceptually analyse the concept of innovation in the context of nonprofit settings in India. More studies are essential to better understand and empirically establish the role of innovations in organisational performance in the sector. It can be concluded from the conceptual analysis presented in this study that Indian nonprofit sector presents a conducive environment for innovation. Innovative NPOs can significantly contribute to the socio-economic development in the country through innovative solution to the social problems. The major

limitation of the study is that it is only a conceptual analysis; an empirical study on the nature and role of innovation in enhancing the organisational performance can throw more light into the topic and therefore, empirical studies in the field can be a productive stream of future research.

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## INCLUSIVE EDUCATION IN INDIA: CONCEPT, CLASSIFICATION, CHALLENGES & BENEFITS

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### ABSTRACT

*Inclusive Education (IE) is a new approach towards educating the children with disability and learning difficulties with that of normal ones within the same roof. It brings all students together in one classroom and community, regardless of their strengths or weaknesses in any area, and seeks to maximize the potential of all students. It emphasizes that children with special need can be included in general school system without any demarcation and differentiation. It is known that 73 million children of primary school age were out of school in 2010, down from a high of over 110 million out-of-school children in the mid-1990s, according to new estimates by the UNESCO Institute for Statistics (UIS). About Eighty percent of Indian population lives in rural areas without provision for special schools. It means, there are an estimated 8 million children out of school in India (MHRD 2009 statistics), many of whom are marginalized by dimensions such as poverty, gender, disability, and caste. Among above mentioned hurdles one of the serious problems is to prepare good, effective and competent teacher who can lead and practice inclusive adequately. Today, what are the needs and challenges for achieving the goal of inclusive education? How will an inclusive environment meet the needs of children with disabilities? How quality education can be effectively and efficiently delivered for all children? Therefore, inclusive schools have to address the needs of all children in every community and the central and state governments have to manage inclusive classrooms. Keeping in view these questions, this article discusses in detail the concept of inclusive education, including need and importance, challenges and measures to implement inclusive education in India.*

**KEYWORDS:** Inclusive Education, Children with Disability

### INTRODUCTION

Education is the fundamental right of each child irrespective of his/ her caste, religion or special need. All students, irrespective of their sex, race, color, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability I.....have the right to have equal opportunity in education (Klironomos et al., 2006).

Inclusive education is about how we develop and design our schools, classrooms, programs and activities so that all students learn and participate together. Inclusive Education is meant for all learners including young people with or without disabilities being able to learn together in ordinary pre-school provisions, schools, and community educational settings with appropriate network of support services (MHRD, 2003). But despite of all the efforts of government and non-governmental agencies, many children with disabilities are still denied access to educational institutions due to attitudinal barrier of normal teachers towards these children. More than 2-3 per cent of children with disabilities have access to preschool and school education. The Rehabilitation Council of India (RCI) estimates that 30 million disabled children are in need of education; it aims to educate 10 per cent of all disabled children by 2020. RCI (1996) report states that the number of trained special education teacher is extremely small considering the number of children with disabilities that require their services. There were only 9,492

specially trained teachers in India. RCI also projected a need for more than 700,000 professionals and personnel to serve the population of persons with disabilities in India. Hence there is urgent need to train huge number of special teachers to achieve the target. In the present paper the author has tried to explore and analyze pre-service inclusive training programs running across the country.

In India, National Council of Educational Research and Training (NCERT) joined hands with UNICEF and launched Project Integrated Education for Disabled Children (PIED) in the year 1987, to strengthen the integration of learners with disabilities into regular schools. In recent years, the concept of inclusive education has been broadened to encompass not only students with disabilities, but also all students who may be disadvantaged. This broader understanding of curriculum has paved the way for developing the National Curriculum Framework (NCF-2005) that reiterates the importance of including and retaining all children in school through a programme that reaffirms the value of each child and enables all children to experience dignity and the confidence to learn.

### **NEED AND IMPORTANCE**

There have been efforts internationally to include children with disabilities in the educational mainstream. In order to achieve truly inclusive education, we need to think about and incorporate children with special needs into regular schools. Especially, because these kids face some sort of barriers to learning and participation in the classroom. As general education classrooms include more and more diverse students, teachers realize the value of accepting each student as unique. In effective inclusive programs, teachers adapt activities to include all students, even though their individual goals may be different. We have learned that inclusive education is a better way to help all students succeed. Researches show that most students learn and perform better when exposed to the richness of the general education curriculum. The growing body of research has shown that children do better academically when in inclusive settings and Inclusion provides opportunities to develop relationships. Some of the benefits include: friendships, social skills, personal principles, comfort level with people who have special needs, and caring classroom environments.

### **CLASSIFICATION OF STUDENTS AND EDUCATIONAL PRACTICES**

Classification of students by disability is standard in educational systems which use diagnostic, educational and psychological testing. Inclusion has two sub-types: the first is sometimes called **regular inclusion** or **partial inclusion**, and the other is full inclusion.

Inclusive practice is not always inclusive but is a form of integration. For example, students with special needs are educated in regular classes for nearly all of the day, or at least for more than half of the day. Whenever possible, the students receive any additional help or special instruction in the general classroom, and the student is treated like a full member of the class. However, most specialized services are provided outside a regular classroom, particularly if these services require special equipment or might be disruptive to the rest of the class (such as speech therapy), and students are pulled out of the regular classroom for these services. In this case, the student occasionally leaves the regular classroom to attend smaller, more intensive instructional sessions in a resource room, or to receive other related services, such as speech and language therapy, occupational and/or physical therapy, psychological services, and social work. This approach can be very similar to many mainstreaming practices, and may differ in little more than the educational ideals behind it.

In the "full inclusion" setting, the students with special needs are always educated alongside students without special needs, as the first and desired option while maintaining appropriate supports and services. Some educators say this might be more effective for the students with special needs. At the extreme, full inclusion is the integration of all students, even those that require the most substantial educational and behavioral supports and services to be successful in regular classes and the elimination of special, segregated special education classes. Special education is considered a service, not a place and those services are integrated into the daily routines (See, ecological inventories) and classroom structure, environment, curriculum and strategies and brought to the student, instead of removing the student to meet his or her individual needs. However, this approach to full inclusion is somewhat controversial, and it is not widely understood or applied to date.

## **CHALLENGES**

In India the number of the disabled people is so large, their problems so complex, available resources so scarce and social attitudes so damaging. The road to achieving inclusive education is a long and varied one, on which challenges and opportunities will arise. India is a multi-lingual, multi-cultural, multi-religious country, and its people are stratified along sharp socio-economic and caste lines. With an estimated 1,210 million people, India is the world's second most populated country after China. It has 17 percent of the global population and 20 percent of the world's out-of-school children. The aim of inclusion is to bring support to the students. The key purpose has become more challenging as schools accommodate students with increasingly diverse backgrounds and abilities. According to official estimates from the Census of India (Government of India, 2011), the number of people with disabilities in the country is 26 million, or roughly 2.1% of the total population. However, UNICEF's Report on the Status of Disability in India (2000) states that there are around 30 million children in India suffering from some form of disability. 10% of the world's population lives with a disability, and 80% of these people with disabilities live in developing countries. But 75% of people with disabilities live in rural areas in India.

There are particular challenges around negative attitudes and behaviour, on the part of both teachers and parents, in relation to the ability of disabled children to learn. Another serious challenge is the fact that most disabled people are still excluded from equal access to mainstream education. Large class sizes present another challenge for the implementation of inclusive education in the Indian context. Das, Kuyini and Desai (2013) examined the current skill levels of regular primary and secondary school teachers in Delhi, India in order to teach students with disabilities in inclusive education settings. They reported that nearly 70% of the regular school teachers had neither received training in special education nor had any experience teaching students with disabilities. Further, 87% of the teachers did not have access to support services in their classrooms. According to Sixth All India Educational Survey (NCERT, 1998) about 20 million out of India's 200 million school-aged children (6–14 years) require special needs education. While the national average for gross enrolment in school is over 90 per cent, less than five per cent of children with disabilities are in schools. Acceptance by peers provides a much greater challenge for children with disabilities. The majority of schools in India are poorly designed and few are equipped to meet the unique needs of students with disabilities. Despite various efforts for inclusive education in India, about 94% of children with disabilities didn't receive any educational services.

Over and above some of these challenges that India shares with other developing countries are some distinctive features that will make the implementation of educational reform particularly difficult. The commitment of the Government of India to Universalisation of Elementary Education (UEE) cannot be fully achieved without taking care of special educational needs of the physically and mentally challenged children. Inclusion is becoming a cant and doing the rounds in education circles but there are still a lot of cobwebs surrounding it.

## **BENEFITS OF INCLUSIVE EDUCATION**

All children benefit from inclusive education. It allows them to:

- Develop individual strengths and gifts, with high and appropriate expectations for each child.
- Work on individual goals while participating in the life of the classroom with other students their own age.
- Involve their parents in their education and in the activities of their local schools.
- Foster a school culture of respect and belonging. Inclusive education provides opportunities to learn about and accept individual differences, lessening the impact of harassment and bullying.
- Develop friendships with a wide variety of other children, each with their own individual needs and abilities.
- Positively affect both their school and community to appreciate diversity and inclusion on a broader level.

**PROJECTS OF EDUCATION OF CHILDREN WITH DISABILITIES IN INDIA**

There are some projects education of children with disabilities in India:

1. Project for Integrated Education Development (PIED)
2. Integrated Education for the Disabled Children (IEDC)
3. District Primary Education Project (DPEP)
4. District Rehabilitation Centre and National Programme for Rehabilitation for Persons with Disability (NRPD)
5. UN Support to primary education : Community School Programme.
6. Sarva Shiksha Abhiyan (SSA) (Movement to Educate All).
7. Inclusive Education of the Disabled at Secondary Stage (IEDSS)

**COMMON PRACTICES IN INCLUSIVE CLASSROOMS**

Students in an inclusive classroom are generally placed with their chronological age-mates, regardless of whether the students are working above or below the typical academic level for their age. Also, to encourage a sense of belonging, emphasis is placed on the value of friendships. Teachers often nurture a relationship between a student with special needs and a same-age student without a special educational need. Another common practice is the assignment of a buddy to accompany a student with special needs at all times (for example in the cafeteria, on the playground, on the bus and so on). This is used to show students that a diverse group of people make up a community, that no one type of student is better than another, and to remove any barriers to a friendship that may occur if a student is viewed as "helpless." Such practices reduce the chance for elitism among students in later grades and encourage cooperation among groups.

Teachers use a number of techniques to help build classroom communities:

- Using games designed to build community
- Involving students in solving problems
- Sharing songs and books that teach community
- Openly dealing with individual differences by discussion
- Assigning classroom jobs that build community
- Teaching students to look for ways to help each other
- Focusing on the strength of a student with special needs
- Create classroom checklists
- Take breaks when necessary
- Create an area for children to calm down
- Organize student desk in groups
- Create a self and welcoming environment
- Set ground rules and stick with them
- Help establish short-term goals
- Design a multi-faced curriculum
- Communicate regular with parents and/or caregivers
- Seek support from other special education teachers

**CONCLUSION**

Inclusive education must respond to all pupils as individuals, recognizing individuality as something to be appreciated and respected. Inclusive education responding to special needs will thus have positive returns for all pupils.” All children and young people of the world, with their individual strengths and weaknesses, with their hopes and expectations, have the right to education. It is not our education systems that have a right to a certain type of children. Therefore, it is the school system of a country that must be adjusted to meet the needs of all its children."

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## CONTRIBUTION OF BAL GANGADHAR TILAK TO INDIAN POLITICAL THOUGHTS

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### ABSTRACT

*Liberty is the life-breath of a nation; and when the life is attacked, when it is sought to suppress all chance of breathing by violent pressure, any and every means of self preservation becomes right and justifiable” were the fiery motivating words of Father of Indian Unrest Bal Gangadhar Tilak, which aroused a sleeping nation to action from his views, making Indians aware of their plight under an imperialist rule. The present work seeks to explore and attempt to highlight the contribution of prominent nationalist leader Bal Gangadhar Tilak to Indian Political Thoughts in the British era.*

### INTRODUCTION

The Indian National Congress, from its inception in 1885, was dominated by western educated Indians who believed in the philosophy of liberalism. They believed in gradual progress that was to be achieved through the goodwill and sympathy of the British Raj. Hence, they insisted on constitutional methods. But the younger generation of educated Indians rejected the entire thinking of the earlier generation raised a call for Swaraj or independence for the country. The elderly leaders of the Congress were shocked by the attitude of the young nationalists and they called them ‘Extremists’ and dubbed their philosophy as ‘Extremism’. Popularly known Lal Bal Pal, Lala Lajpat Rai, Bal Gangadhar Tilak, and Bipan Chandra Pal led the group of young nationalists and the trio contributed to the development of nationalist thought and movement in India.

### LIFE SKETCH OF TILAK

Bal Gangadhar Tilak was born in a middle class Chitpavan Brahmin family of moderate means in the Ratnagiri district of Konkan on the west coast of India on 23rd July, 1856. His father, Gangadhar Pant was a teacher by profession and a Sanskrit scholar. Young Tilak was thus brought up in an atmosphere of orthodoxy and traditions. This instilled in him a love for Sanskrit and respect for ancient Indian religion and culture. His father was transferred to Pune when he was ten years of age. This provided him with an opportunity to get higher education. In 1876, after completing his graduation, he studied law. But instead of joining the government service or practising law, he decided to serve the motherland. Believing that the best way to serve the nation was to educate the populace, he and his friend Gopal Ganesh Agarkar decided to devote their lives to the cause of education.

In 1876, they started the New English School at Pune and started their career as school teachers. However, Tilak started feeling that educating young children was not enough and that the elderly people also needed to be exposed to the socio-political reality. Hence, in 1881 he started two weeklies, 'Kesari' in Marathi and 'Maratha' in English<sup>1</sup>. They set up the Deccan Education Society in 1885 in order to start a college which was later named after the then Governor of Bombay as the Ferguson College.

Later, due to difference of opinion between Tilak and Agarkar, Tilak resigned from the society and took over the ownership of the two weeklies. His editorship of these two journals involved him

<sup>1</sup> Vinod Tiwari, *Bal Gangadhar Tilak*, p. 26.

directly in the social and political affairs of the Bombay Presidency. Tilak's life was full of dynamic activities.<sup>2</sup> Through his writings in the Kesari, he tried to make the people conscious of their rights. In his writings, Tilak very often invoked the tradition and history of Maharashtra. These writings made him very popular among his populace. It however antagonized the government and he was locked up because of it on several occasions. He popularised the idea of Home-Rule. He died on 2nd October 1920.

### **POLITICAL IDEAS OF TILAK**

Tilak worked as a social reformer, Educationist, Journalist but his main field of concern was politics. It is here that the main contribution of Bal Gangadhar Tilak is to be found. Tilak, along with his associates Lajpat Rai and Bipin Chandra Pal, was responsible for bringing in a new kind of political thinking and action in the Indian National Congress. He analysed the national freedom movement with a sharp focus on its objectives, and the nature of the Indian National Congress in his time. He was convinced that the Indian National Congress had to be transformed into a Congress of the populace. It was to be made truly national and democratic, and its old methods of action had to be given up. It had to be more active and dynamic in fighting for its objectives. Some of his important political ideas are:-

### **PHILOSOPHICAL FOUNDATION OF TILAK'S POLITICAL THOUGHT 'SWARAJ'**

Bal Gangadhar Tilak was not an armchair thinker, nor was he a political philosopher in the academic sense. He was a practical politician and his main task was the political emancipation of India. Tilak's political philosophy was rooted in the Indian tradition but it did not reject all that was western. He was inspired by the ancient Indian spiritual and philosophical works. According to him, spiritual freedom could not be achieved without political freedom. Thus, he said "it is my thesis, that Swaraj in the life to come cannot be the reward of a people who have not enjoyed it in this world"<sup>3</sup> and imparted a spiritual connotation to his notion of Swaraj. Tiak interpreted the Vedantic idea of spiritual freedom in terms of national freedom. He argued that according to "Vedanta man had the potentiality to become God himself and raised the question that if that was true, could the Indians not attain self-government?"<sup>4</sup> In his view, Swaraj was more than a political or economic concept. Swaraj was more than a law and order mechanism. It was also more than an economic order providing the necessities of life or the luxuries of a pleasurable life. Swaraj, according to him, was full self-government-political, social, economic and spiritual. Thus, Swaraj was something more than mere home rule. Home rule simply indicated a political arrangement of self-rule without severing British connection. Beyond this, Swaraj also implied enlightened self-control of the individuals inspiring detached performance of their duties. Tilak felt that materialism debases human life and reduces it to an animal level. Tilak wanted men to rise-above the level of animal pleasures through self discipline and self-efforts and attain true happiness by sublimating their desires. Hence, he conceives the fulfilment of human life not only in enjoying rights, but also in selfless performance of duties. Man needs the rights to perform his duties not for the selfish pursuit of animal desires. Man has duties to himself, to his family, to his kith and kin and also to his fellow beings and countrymen. He has to work for the moral, spiritual and material well being of all of them. This is his duty. However, all this would be possible only if men and women were free from any kind of domination and control.

For the realisation of this Swaraj, Tilak accepted the suitability of the western liberal institutions and concepts like constitutional government, rule of law, individual freedom, dignity of the person and so on. Thus, Tilak's political philosophy represented an interesting mix of the ancient Indian value system and western liberal institutions.

### **NATIONALISM**

Nationalism basically refers to a feeling of unity, a sense of belonging and solidarity within a group of people. Of course, Tilak also accepted the significance of certain objective factors like common

<sup>2</sup> Suneera Kapoor & Abha Chauhan, "Tilak and Gandhi's Concept of Swaraj", *Third Concept, op.cit.*, 11.

<sup>3</sup> B.G. Tilak, *His Writings and Speeches*, p. 246

<sup>4</sup> *Ibid.*, p. 209.

language, habitation on common territory, in promoting and strengthening the subjective feeling of unity and solidarity. According to Tilak, a feeling of oneness and solidarity among a people arising mainly from their common heritage was the vital force of nationalism. Knowledge of a common heritage and pride in it fosters psychological unity. It was to arouse this pride among the people that Tilak referred to Shivaji and Akbar in his speeches. Besides, he felt that by developing a feeling of common interest, a common destiny which can be realised by united political action, the feeling of nationalism could be strengthened. The psychological bond of unity may at times be dormant. In such a situation people would have to be mobilized. Both real and mythical factors were to play an equally significant role in this process. Tilak believed that religion, which had powerful emotional appeal, should be harnessed for the dormant spirit of nationalism. Tilak recognized the tremendous symbolic significance of historical and religious festivals, flags and slogans in arousing a spirit of nationalism. Tilak made very effective use of such symbols. He believed that these factors were more effective than economic factors when it came to mobilizing people. Thus, Tilak propagated the use of symbols in the form of the Ganpati and Shivaji festivals to boost up the morale of Maratha Nation and bring the Hindu masses on one platform through arranging these two festivals to move in the congregation<sup>5</sup> which subsequently acquired tremendous emotional appeal.

### EXTREMISM

Tilak was Extremist leader and he differed from the ideology of the moderates regarding the methods for the achievement of swaraj. The basis of each of these ideologies was different. The liberal (Moderates) cherished the illusion that British rule was for the good of India. According to Bal Gangadhar Tilak, "it was not possible to realize *swaraj* by prayers and petitions. He said, "we are against the policy of mendicancy; for it has been found, this policy would not yield the fruit but would demoralize us."<sup>6</sup> His methods were based on his emotional bond and self-pride of being an Indian, his intense urge to make the Indians self-governing and at the same time his political insight to study the reality.

In this respect, Tilak differed from his contemporary, Gokhale. In politics Gokhale was a moderate but Tilak was an Extremist. Gokhale wanted to spiritualise politics. But on the other hand Tilak was of the view that politics was a game of worldly people. Gokhale believed in persuasion, appeal and protest but Tilak sought to inculcate self-respect, self-reliance and strength. Tilak was aggressive and he believed in mass action. On the other hand Gokhale believed in moderate way.

Tilak asserted that for the attainment of *swaraj* courage, suffering and sacrifice were direly needed. He stressed on self-help to realize *swaraj* and argued that God helped those who helped themselves. That truth was discovered long ago and appeared in *Rig Veda*. According to him, *swarajya* was not a fruit ready at once to fall into the mouth from the sky. Nor was another man competent to put it into their mouth. It could only be achieved by hard-work. Tilak inspired the masses to strive for the attainment of that goal untidily. He called upon the people to sacrifice their very best for the attainment of *swaraj*.<sup>7</sup> To quote him, "I preach fixed determination to reach the goal at any sacrifice."<sup>8</sup> He further said, "How can light be seen unless you pass through darkness? says an English proverb. The Sun himself has to wade his way through darkness before he brings you the morning. There is no other way to attain liberty unless you pass through the brow-beating of bureaucrats".<sup>9</sup>

### NATIONAL EDUCATION

The western system of education introduced in India aimed at creating a class of people who were Indian by blood, but intellectually and culturally closer to the west with an abiding loyalty to the British throne. It had succeeded to a very large extent in its objective. Obviously the nationalists were dissatisfied with this system of education. This wanted education to infuse among the people a sense of

<sup>5</sup> M.S. Khan, *Tilak and Gokhale: A Comparative Study*, p. 59.

<sup>6</sup> B.G. Tilak, *His Writings and Speeches*, p. 377.

<sup>7</sup> Suneera Kapoor & Abha Chauhan, "Tilak and Gandhi's Concept of Swaraj", Third Concept, op., 11.

<sup>8</sup> Samagra Lokmanya Tilak, Vol. VII, p. 530.

<sup>9</sup> *A Step in the Steamer*, p. 168.



respect and affinity for their own religion, culture and heritage. Hence, they drew a different scheme of education which they called 'National Education'. The objective of this scheme was to remove despondency and scepticism from and to inculcate self-respect in the minds of the people. This was to be achieved by presenting to them a picture of the greatness of their past. By depicting their own past achievements and glories, it was felt that people could be pulled out of their present defeatist mentality. Under the scheme of National Education, the schools and colleges were to be exclusively managed and run by Indians. Secular education alone was not sufficient because it developed a one sided personality. Tilak argued that they must have education on national lines, and for that there must be schools fully under the control of national leaders. In the absence of such institutions, all Government or semi-Government schools, were mere mockeries.<sup>10</sup> According to him a nation, that had not taken its education in its own hands, could not rise in literary, social or political importance.<sup>11</sup> Religion too has a salutary influence on human personality. It builds morality and courage. But at the same time, secular and practical education was not to be neglected. This was necessary for preparing the youth for their responsibilities in the present day world. The load of the foreign language study consumed nearly the entire energy of the young boys. It was to be reduced under the new scheme. The new syllabi were also to include technical and industrial education.

Thus, under the scheme of National Education, the modern scientific and technological knowledge of the west was to be combined with the knowledge of all that was best and worth retaining in our own heritage.

## BOYCOTT

Another plank in the extremists' action programme to pressurise the alien rulers was 'boycott'. According to them Boycott was a technique to fight against the foreign regime by refusing to co-operate with that regime. Tilak wrote articles about boycott and argued that a boycott on a national scale was the proper remedy, but its result depended upon their actions and not upon words. Tilak said "Your future rests entirely in your own hands. If you mean to be free, you can be free; if you do not mean to be free, you will fall and be forever fallen. So many of you need not like arms; but if you have not the power of active resistance, have you not the power of self-denial and self abstinence in such a way as not to assist this foreign government to rule over you? This is boycott and this is what is meant when we say, boycott is a political weapon. We shall not give them assistance to collect revenue and keep peace. We shall not assist them in fighting beyond the frontiers or outside India with Indian blood and money. We shall not assist them in carrying on the administration of justice. We shall have our own courts, and when the time comes we shall not pay taxes. Can you do that by your united efforts? If you can, you are free from tomorrow."<sup>12</sup>

Tilak greatly, contributed to the development of the theory of boycott and to popularise it. Economic exploitation was one of the primary motives of British imperialism. Their reckless policies were responsible for the total destruction of the Indian industries, crafts, trade and commerce. Indian economy was forced to face unequal competition with the foreign goods which were allowed a free flow into the country. It was meaningless to expect the British rulers to protect our industry and commerce. Self-help alone was the remedy. The tools of this self-help were 'boycott' and 'Swadeshi'. Boycott meant a firm determination on the part of the Indians not to use foreign goods. Besides, it also meant determination not to assist alien bureaucracy to carry on the administration of the country. Obviously, it was a negative tool. Nonetheless, it was expected to help the cause of Indian nationalism in three ways. Firstly, it would hit at one of the primary motives of the imperialists i.e. exploitation. Secondly, it would create determination among the Indian people to sacrifice their immediate interests for the good of the nation. This would help foster the feeling of nationalism among them, and thirdly, it would help Indian industry trade and craft to regain their place in the Indian life and economy and develop rapidly under the stimulating influence of nationalism.

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<sup>10</sup> Ravinder Kumar, ed., *Selected Documents of Lokamanya Bal Gangadhar Tilak*, Vol. 7, p. 34.

<sup>11</sup> *Ibid.*, p. 146.

<sup>12</sup> B.G. Tilak, *His Writings and Speeches*, p. 65.

## SWADESHI

Swadeshi was used as a political weapon and was the positive part of boycott. Tilak argued that the people should restore faith in their culture, civilization and economic system. It would help them to take control of their political system. Referring to the *swadeshi* as an economic-cum-political weapon, he said, "If we do not wish to be white men's slaves, we should vigorously carry on the *swadeshi* movement. It is the only effective method for our deliverance. The object of the movement is to do away with the system under which we are treated like slaves by Europeans and to force Government to give us all the rights of British citizenship."<sup>13</sup> The Swadeshi movement exhorted the people to use indigenous products even if they were crude and costly. It also urged the educated Indians to enter the field of production, instead of pressing for bureaucratic jobs. The swadeshi movement also included in it a plan to train Indians in the art of industry and commerce. Obviously, the success of the swadeshi movement depended upon the success of boycott. The more the people resolved to boycott foreign goods, the more would be the demand for swadeshi goods.

Swadeshi was thus a positive programme to reconstruct Indian industry, trade and craft and rescue it from its dilapidated condition. Besides, it was also a powerful political weapon to cripple imperial interests in the domination of the country.

## PASSIVE RESISTANCE

The last but not the least weapon of the nationalists was Passive Resistance. In a sense, it was an extension of boycott. Boycott implied a determination not use foreign products and not to assist alien bureaucracy in carrying out the administration of the country.

Passive Resistance urged the people to go one step further. It insisted upon non-payment of taxes and revenues to the alien authorities. It also included a programme to train people for self-rule. This training was to be provided to the people by organising our own administrative units parallel to those instituted by the British. The villages and districts were to have parallel institutions like courts, police etc.

Thus, Passive Resistance was a revolutionary programme. It amounted to a silent revolt against British imperialism.

## CONCLUSION

Tilak as a political leader has been the subject of controversy and misunderstandings. He is generally regarded as an inveterate trouble maker, an apologist of social reaction, an apostle of orthodoxy and a communalist who provoked Hindu-Muslim tensions. The truth however was otherwise.

He was not opposed to social reforms as such. On the contrary, he believed in the inevitability of reforms in society with the progress and enlightenment of human consciousness. What he opposed was the haphazard, thoughtless and abrupt changes advocated by the westernised reformers.

The bitter and prolonged controversy between Tilak and his associates on the one hand, and the elderly liberal leadership of the Indian National Congress on the other, ultimately wrecked the organization and led to a split in 1967. This sometimes made him a controversial person, who would wreck institutions. The truth, however, was that Tilak was an ardent nationalist and would not allow anything to divert him from the final goal of Swaraj. He was not to be silenced by the age or prestige of his opponents. Nothing short of a convincing argument could silence him. As he could see no justification in continuing the liberal tactics, he fought against them and saw to it that the Congress adopted the right methods.

There is also a widespread misunderstanding based on a rather wide perception of Tilak being a communalist and provoking Hindu-Muslim tensions. The truth however is that, though he protected Hindus during the Hindu-Muslim riots, he unfailingly advised them to maintain peace. The help he rendered to the Hindus was for the purpose of the protection of their lives and property in the event of organised attacks. The British rulers created cleavages between the two communities and provoked the

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<sup>13</sup> Quoted in M.P. Sreekumaran Nair, "Bal Gangadhar Tilak: The Moderate as Extremist in Verinder Grover, *op.cit.*, p. 448.

Muslims against the Hindus. Tilak wanted to resist British designs. Attacking the Muslims just because they were Muslims was never his plan or intention.

After 1907, Tilak had matured as a leader with a wider vision. Thereafter, he showed greater appreciation of the multi-religious character of Indian society and the significance of communal harmony in nation building. It was his ingenuity and tenacious efforts that brought about Hindu-Muslim accord through the Lucknow Pact of 1917. Though Hindu Dharma and nationalism were closely related in Tilak's thought, it would not be just to call him a communalist. He was keen that the Hindus get united, but he was also keen that this unity was not an exclusive one. Different religions and communities have their legitimate place in a plural society like that of India. As we have pointed out, Tilak was a realist in his approach to the political problems and was opposed to the misuse of religion for political gains. He was also opposed to the policy of placating minorities by extending political and other concessions, because in that case, the minorities would like to continue as minorities for ever and would in course of time, become powerful enough to obstruct democratic process. Communities must come together on the basis of mutual religious and spiritual understanding. In a nation like India, where people profess different religions, this is of greatest importance.

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## **EMOTIONAL MATURITY AND SELF EFFICACY AS A PREDICTORS OF SOCIAL COMPETENCE PERCEIVED BY SENIOR SECONDARY SCHOOL STUDENTS**

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### **ABSTRACT**

*This study investigated whether emotional maturity and working status of mother were associated with adolescent's social competence and whether such associations varied across gender. The impact of Emotional maturity starts with the maintenance and enlistment of ability. Sample was collected from 300 adolescents from Jalandhar district. The tools used for collecting data related to emotional maturity and social competence were Emotional maturity scale developed by Dr Yashvir Singh and Dr. Mahesh Bhargava and Social competence scale developed by Dr. Latika Sharma and Dr. Punita Rani. It was concluded that interpersonal adequacy was found highest among adolescents Next to this are Personal Adequacy and communication skills. High emotional maturity leads to high social competence. On an average, girls were found to be highly socially competent as compared to the boys at both the significance level of 0.05 and 0.1. Moreover, there was significant difference in social competence level of students of working and non-working mothers.*

**KEYWORDS :** Social Competence, Senior Secondary School Students, Emotional Maturity, Gender, Working Status of Mother

To be a successful social member of human society there are many things one should know and be able to do. Simple things such as greeting someone in an appropriate way may be taken for granted by adults, but young children who are new to this society need to understand and acquire those social competencies.

Leffert, Benson, &Roehlkepartan, (1997) described Social competence as involving the personal knowledge and skills which persons develop in order to deal effectively with life's many choices, challenges, and opportunities

Social competence refers to the social, emotional, and cognitive skills and behaviours that children need for successful social adaptation. Despite this simple definition, social competence is an elusive concept, because the skills and behaviours required for healthy social development vary with the age of the child and with the demands of particular situations.

Kostelnik, Whiren, Soderman, Rupiper, & Gregory (2014) encompasses six keys categories of behavior associated with social competence, including social values, self-identity, interpersonal skills, self-regulation, and planning, organizing and decision-making.

Kostelnik et al., (2002) concluded that self-regulation includes the abilities to control impulses, delay gratification, resist temptation and peer pressure, reflect on one's feelings, and monitor oneself Much of self-regulation involves the management of emotion. Thompson (1994) defined that Emotional

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regulation is “the extrinsic and intrinsic processes responsible for monitoring, evaluating, and modifying emotional reactions... to accomplish one’s goal. Emotional Maturity is the application of that knowledge. A high level of Emotional Maturity is attained once a person has developed Emotional regulation as well as the minimal level of Emotional Maturity to decide to use it

Calkins, (1994) said that Much of this ability to regulate emotions develops from interaction with primary caregivers, from the child’s inborn temperament, and from the match between caregiving and temperament

Mead, 1935; Rosaldo&Lamphere, (1974) discussed that in every culture some social roles are played primarily by males and other primarily by females, although there is a wide variation in the content of these roles across the planet. No culture of either the present or the past is or has been free of some form of gender-role differentiation.

Sue Walker (2005) examined the relationship between theory-of-mind understanding and preschool-aged children’s peer-related social competence Results indicated that, after controlling for age, theory of-mind understanding significantly predicted aggressive or disruptive behaviour for boys and prosaically behaviour for girls. Sanawal(2013) conducted a study on social competence in adolescentsand result revealed that there is significant change in the social competence level with regard to their gender.

Mother is particularly important not because she has special skills but because she is with her Adolescents for a much greater time than any other person and her instructions reflects a very strong influence on attitudes, abilities and behaviour of adolescents. PriyankaAeri and Devina Jain (2010) found that Most of those adolescents who are successful and well-adjusted come from homes where parental attitudes are favourable and a wholesome relationship existed between Adolescents and parents.

Sarita (2013), conducted a study on Comparative study on Social Competence in adolescents. The major findings of the study revealed that 93.33% percentages of 120 adolescents fell in low and very low category of social competence level

In present study, as such, has focused on emotional maturity, social competence and gender difference of adolescents. The main objective have emerged from the need to evaluate the level of emotional maturity, social competence characteristics expressed by adolescents of working and non-working mothers. The past researches have shown varieties of findings and varieties of relationships. It was felt necessary to formulate certain major objective to understand the problem with special reference to gender difference of working and non-working mothering Indian culture. The main purpose of the present research work is to study in influence of emotional maturity, gender differences of working and non-working mothers on Social competence.

## **OBJECTIVES**

The present study was designed to achieve the following objectives:

- To study the Social competence of boys and girls of senior secondary school students
- To study the Social competence and its dimensions of the senior secondary students in relation to High, Average and Low Emotional maturity.
- To study the Social competence of the senior secondary students in relation to Working Status of Mother.

**HYPOTHESES**

The present study was designed to attain the following hypotheses:

H<sub>1</sub> : There is no significant difference in the Social competence of the senior Secondary School students in relation to High, Average and Low Emotional Maturity.

H<sub>2</sub> : There is no significant difference on the scores of various dimensions of social competence in relation High, Average and Low Emotional maturity.

H<sub>3</sub>: There is no significant difference in the Social competence of the Senior Secondary School boys and girls.

H<sub>4</sub> : There is no significant difference in the Social competence of the senior Secondary School students (Group according to Gender) in relation to High, Average and Low Emotional Maturity.

H<sub>5</sub> : There is no significant interaction effect between Emotional maturity and gender of Senior Secondary School students on the score of Social competence

H<sub>6</sub> : There is no significant difference in the Social competence of the senior Secondary School students in relation to Working and Non-Working Status of mothers.

H<sub>7</sub> : There is no significant difference in the Social competence of the senior Secondary School students (Group according to Working Status of Mothers) in relation to High, Average and Low Emotional Maturity.

H<sub>8</sub> : There is no significant interaction effect between Emotional maturity and Working Status of Mothers of Senior Secondary School students on the score of Social competence

**METHOD OF INVESTIGATION****SAMPLE**

This study was conducted on the randomly selected 300 students in 12<sup>th</sup> class taken from Government and Private schools of Jalandhar district. Simple Random Sampling Technique was used to select the schools.

**DESIGN OF THE STUDY**

t- Ratio for the difference between two means and two ways analysis of variance was employed on the score of Social competence. Social competence was studied as a dependent variable. The three dimensions of social competence (personal adequacy, interpersonal adequacy, communication skills) was studied also. Emotional maturity was studied as independent variable and used for the purpose of classification viz -a-viz High Emotional Maturity Average Emotional Maturity and Low Emotional Maturity.

**PROCEDURE**

In order to conduct the study 10 senior secondary school of Jalandhar city was selected. A sample of about 300 students from 12<sup>th</sup> class was selected. Further Emotional maturity scale by Dr. Singh, Bhargava was administered and data was further segregated in high, Average and Low Emotional maturity. Further students was segregated under two categories boys and girls. Also students were segregated under two categories students of working and non-working mothers. Now Social competence scale by Dr. Latika Sharma and Dr. Punita Rani was administered and the score of Social competence and its various dimensions of these groups was taken and data was given statistical treatment.

**RESEARCH METHODOLOGY**

- 1) Mean and standard deviation of various subgroups was computed to understand the nature of data.
- 2) t test and Two ways analysis of variance was employed as Statistical Techniques

## RESULTS AND CONCLUSIONS

The data obtained has been analyzed under the following headings:

In order to analysis the data, the means, and SD's on social competence in relation to their emotional maturity was calculated and presented in the table.

**Table 1: Summary of Mean and SD of Social Competence of Sr.Secondary School Students In Relation To Their Emotional Maturity.**

Dimension of social competence	LEM	AEM	HEM
TSC	M <sub>1</sub> =128.38 $\sigma_1$ =13.701 N <sub>1</sub> =81	M <sub>2</sub> =136.98 $\sigma_1$ =12.417 N <sub>1</sub> =135	M <sub>3</sub> =141.58 $\sigma_1$ =13.315 N <sub>1</sub> =84
SC1	M <sub>1</sub> =45.54 $\sigma_1$ =5.296 N <sub>1</sub> =81	M <sub>2</sub> =47.06 $\sigma_1$ =4.961 N <sub>1</sub> =135	M <sub>3</sub> =49.81 $\sigma_1$ =5.581 N <sub>1</sub> =84
SC2	M <sub>1</sub> =47.23 $\sigma_1$ =6.243 N <sub>1</sub> =81	M <sub>2</sub> =51.21 $\sigma_1$ =7.002 N <sub>1</sub> =135	M <sub>3</sub> =51.90 $\sigma_1$ =7.002 N <sub>1</sub> =84
SC3	M <sub>1</sub> =35.60 $\sigma_1$ =6.174 N <sub>1</sub> =81	M <sub>2</sub> =38.71 $\sigma_1$ =5.616 N <sub>1</sub> =135	M <sub>3</sub> =39.86 $\sigma_1$ =5.651 N <sub>1</sub> =84

In order to analysis the data the significance of difference on the scores of the social competence in the relation to their emotional maturity was calculated and presented in the table 2

**Table 2: t-Ratio for The Difference in the Means of Social Competence and its dimensions of Secondary School Students in Relation to their Emotional Maturity**

social competence & Dimension	M1-M2			M2-M3			M3-M1		
	D	$\sigma_D$	t	D	$\sigma_D$	t	D	$\sigma_D$	t
TSC	8.6	1.185	4.736*	4.60	1.774	2.593**	13.19	2.103	6.271**
SC1	1.52	.715	2.120	2.75	.724	3.801**	4.27	.848	5.033**
SC2	1.08	.930	4.273**	.69	.909	.767	4.67	1.105	4.225**
SC3	3.11	.819	3.790**	1.15	.782	1.465	4.26	.921	4.618**

It may be observed from the Table 2 that t- ratio for the difference in the mean scores of total social competence of sub- groups of emotional maturity M1 – M2, M2 – M3, M3 – M1 were found to be significant at the 0.01level of confidence.Hence, the data provides sufficient evidence to reject the hypothesis H<sub>1</sub> viz. “There exist no significant different in. Social competence of Sr. Sec School students in relation to High Average and Low Emotional Maturity

Similarly t- ratio for the difference in the mean scores of Personal Adequacy (SC1) Dimension I of social competence of sub- groups of emotional maturity M2 – M3, M3 – M1 were found to be significant at the 0.01level of confidence. Similarly t- ratio for the difference in the mean scores of Inter Personal Adequacy (SC2) Dimension II of social competence of sub- groups of emotional maturity M1 – M2, M3 – M1 were found to be significant at the 0.01level of confidence. Similarly t- ratio for the difference in the mean scores of communication skills (SC3) Dimension III of social competence of sub- groups of emotional maturity M1– M2, M3 – M1 were found to be significant at the 0.01level of

confidence. Hence, the data provides sufficient evidence to reject the hypothesis  $H_2$  viz. “There is no significant difference on the scores of various dimensions of social competence in relation to High, Average and Low Emotional maturity. But not rejected in the case of SC1 with low and average emotional maturity, SC2 & SC3 with average and high emotional maturity.

Table no 1 indicates the mean and SD value of different dimensions of social competence among adolescents. It can be seen from table that among all the factors interpersonal adequacy was found highest among adolescents (mean=51.90). Next to this are Personal Adequacy (mean=49.81), and communication skills (mean=16.22). Further the mean table reveals that high emotional maturity leads to high social competence

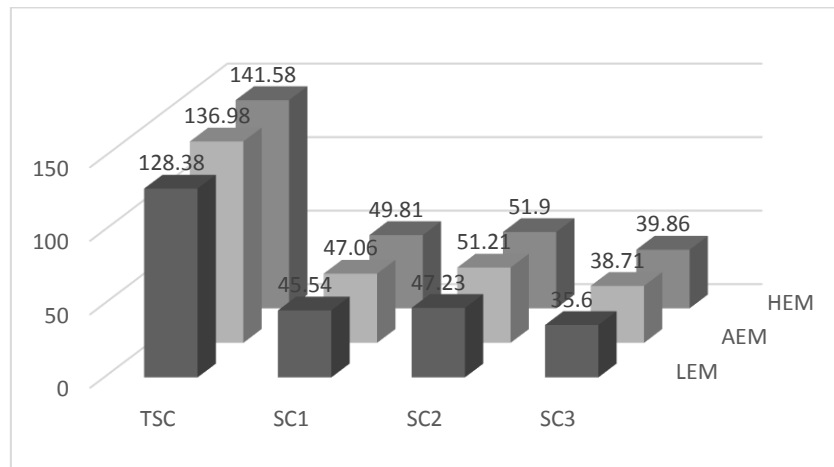


Fig:1 showing the significance difference between emotional maturity and dimensions of social competence

The results are in tune with.

KokinSaera et al (2004) conducted a cross sectional study on “comparison of emotional maturity and social interaction in adolescents as compared to adults”. The study concluded high social interaction in adolescents as compared to adults however, prevalence of emotional maturity in adults was found to be high.

### SOCIAL COMPETENCE AND GENDER DIFFERENCES

#### 2×2 Analysis Of Variance on the Score of Social Competence In In Relation To Their Gender.

The Means of Sub Groups Of 2×2 Factorial Design on the Scores of Social competence was Calculated and Presented Below in table 3

Table: 3

#### MEANS AND SDS OF SUB GROUPS OF ANOVA FOR 2×2 FACTORIAL DESIGN ON THE SCORES OF SOCIAL COMPETENCE

	BOYS	GIRLS	TOTAL
<b>LEM</b>	M <sub>1</sub> =127.95 N <sub>1</sub> =61 σ <sub>1</sub> =13.520	M <sub>2</sub> =129.70 N <sub>2</sub> =20 σ <sub>2</sub> =14.517	M <sub>12</sub> =128.38 N <sub>12</sub> =81 Σ <sub>12</sub> =13.701
<b>AEM</b>	M <sub>3</sub> =136.08 N <sub>3</sub> =101 σ <sub>3</sub> =12.458	M <sub>4</sub> =139.65 N <sub>4</sub> =34 σ <sub>4</sub> =12.080	M <sub>34</sub> =136.98 N <sub>34</sub> =135 Σ <sub>34</sub> =12.417



<b>HEM</b>	M <sub>5</sub> =141.97 N <sub>5</sub> =73 $\sigma_5$ =13.634	M <sub>6</sub> =138.91 N <sub>6</sub> =11 $\sigma_6$ =11.140	M <sub>56</sub> =141.57 N <sub>56</sub> =84 $\Sigma_{56}$ =13.315
<b>TOTAL</b>	M=135.80 N=235 $\sigma$ =14.085	M=136.46 N=65 $\sigma$ =13.338	M=135.94 N=300 $\sigma$ =13.90

In order to analyze the variable, the obtained scores were subjected to Anova. The results are presented below in Table 4

**Table 4 : 2×2 Analysis of Variance on the Score of Social competence in Relation to their Emotional maturity and Gender**

Source of Variance	SS	df	MSS	F-Ratio
SSA (Emotional maturity)	4181.970	2	2090.985	<b>12.311**</b>
SSB (GENDER)	524.147	1	24.147	<b>3.08*</b>
Interaction (A×B)	305.551	2	152.776	<b>.900</b>
WSS (ERROR)	49933.038	294	169.840	
<b>Total</b>	54944.706	300		

## MAIN EFFECTS

### EMOTIONAL MATURITY (A)

From the results inserted in the Table 3 revealed that the variance ratio or F is 12.311 the df between means is 2 and among groups is 294 Entering table F with these df's we read that the column 2 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 12.311 > 4.71 at 01 level (df 1/294) that the F-ratio for the difference between the means of three groups of students on the scores of Social competencies. High average and low Emotional maturity, was found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data provides sufficient evidence to reject the hypothesis H<sub>3</sub> viz. "There exist no significant difference in Social competence of Sr. Sec School students (Group according To Gender) in relation to High Average and Low Emotional Maturity

Further the mean table 1 reveals that the students having high Emotional maturity has more Social competence. It means high emotionally mature are able to elicit positive relationships with others

The results are in tune with the findings of Denham et al., (2003) found that pre-schoolers' emotional competence, including self-regulation, was to contribute significantly to their long-term social competence

### GENDER (B)

From the results inserted in the table 1 (B) revealed that the variance ratio or F is 3.08 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 3.08 > 3.04 at 05 level (df 1/291) that the F-ratio for the difference between the means of three groups of students on the scores of Social competence. High average and low Self-efficacy, was found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data provides sufficient evidence to reject the hypothesis H<sub>4</sub> viz. "There exist no significant difference in Social competence of Sr. Sec School students in relation to gender .

Further the mean table 1 reveals the mean value of girls are more than boys. This indicates that girls have more personal capacity for trust, tolerance, value of life and pro-activity..

The results are in tune with the findings of:

Dr. Hewilia Hetmańczyk Bajer (2015) in his study Gender and Social Competence of Younger Students found that there is higher susceptibility among boys towards presenting socially unacceptable behaviours indicating their lower level of social competence, particularly in terms of the scale of socialization

### EMOTIONAL MATURITY AND GENDER (A×B)

From the results inserted in the table 1 (B) revealed that the variance ratio or F is .900 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude .900 < 3.04 at 05 level (df 1/291) the F-ratio for the interaction between self-efficacy and Emotional maturity on the score of Social competence are not found to be significant at 0.05 level of confidence. Thus the data does not provide sufficient evidence to reject the hypothesis namely, —There is no interaction effect between Emotional maturity and gender on the score of Social competence.

### SOCIAL COMPETENCE AND WORKING STATUS OF MOTHERS

#### 2×2 Analysis Of Variance on the Score of Social Competence in Relation To Their working status of mothers.

The Means of Sub Groups Of 2×2 Factorial Design on the Scores of Social competence was Calculated and Presented Below in table 5

**Table: 5**

#### Means And Sds Of Sub Groups Of Anova For 2×2 Factorial Design On The Scores Of Social Competence In Relation To Working Status Of Mothers

	NWM	WM	TOTAL
<b>LEM</b>	M=127.71 N=69 σ=13.657	M=132.25 N=12 σ=13.897	M=128.38 N=81 σ=13.701
<b>AEM</b>	M=138.24 N=115 σ=12.303	M=129.70 N=20 σ=10.668	M=136.98 N=135 σ=12.417
<b>HEM</b>	M=141.45 N=78 σ=13.323	M=143.17 N=6 σ=14.359	M=141.57 N=84 σ=13.315
<b>TOTAL</b>	M=136.42 N=235 σ=14.005	M=132.63 N=65 σ=12.900	M=135.94 N=300 σ=13.90

In order to analyze the variable, the obtained scores were subjected to Anova. The results are presented below in Table 6

**Table 6: 2×2 Analysis of Variance on the Score of Social competence in Relation to their Emotional maturity and Gender**

Source of Variance	SS	df	MSS	F-Ratio
SSA (Emotional maturity)	2196.217	2	1098.108	<b>6.599**</b>
SSB (Working Status Of Mother )	15.548	1	15.548	<b>.093</b>
Interaction (A×B)	1226.272	2	613.136	<b>3.685*</b>
WSS (ERROR)	48921.964	294	166.401	
<b>Total</b>	54944.706	300		

**MAIN EFFECTS****Emotional Maturity (A)**

From the results inserted in the Table 3 revealed that the variance ratio or F is 6.599 the df between means is 2 and among groups is 294 Entering table F with these df's we read that the column 2 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 6.599 > 4.71 at 01 level (df 1/294) that the F-ratio for the difference between the means of three groups of students on the scores of Social competencies. High average and low Emotional maturity, was found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data provides sufficient evidence to reject the hypothesis  $H_0$  viz. "There exist no significant difference in Social competence of Sr. Sec School students (Group according to working status of mothers) in relation to High Average and Low Emotional Maturity".

Further the mean table 1 reveals that the students having high Emotional maturity have more Social competence. It means high emotionally mature are able to elicit positive relationships with others.

The results are in tune with the findings of

Gil-olarte, Martin, Brackett (2006) found emotional intelligence as predictor of positive social behaviour. Yip and Martin (2006) found that emotional management facet of emotional intelligence was positively correlated with several social competence domains.

**Working status of mothers (B)**

From the results inserted in the table 1 (B) revealed that the variance ratio or F is .093 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude .093 < 3.04 at 05 level (df 1/291) that the F-ratio for the difference between the means of three groups of students on the scores of Social competencies. High average and low Emotional maturity, was not found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data does not provide sufficient evidence to reject the hypothesis  $H_0$  viz. "There exist no significant difference in Social competence of Sr. Sec School students in relation to working status of mothers".

**Emotional Maturity and Working Status of Mothers (A×B)**

From the results inserted in the table 1 (B) revealed that the variance ratio or F is 3.685 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 3.685 > 3.04 at 05 level (df 1/291) the F-ratio for the interaction between Emotional maturity and working status of mothers on the score of Social competence are found to be significant at 0.05 level of confidence. Thus the data provide sufficient evidence to reject the hypothesis namely, —There is no interaction effect between Emotional maturity and working status of mothers on the score of Social competence.

The results are in tune with the findings of:

Adolescent of working mother and Adolescent of working non-women are significantly differ on Emotional roagation, Social maladjustment, Personality disintegration, Lack of independence and Total maturity Score.

Archanakumari\* &Madhvikuntal (2018) studiedthe social competence of adolescent according to their types of family when analysed, then no significant difference was found. Boys were found more socially competitive than girls of nonworking mothers. A significant difference was found in the boys and girls of working mother. Whether no difference was found in the boys and girls of working mother.

## FINDINGS

The findings of the present study can be epitomized as under –

- Emotional maturity and its dimensions personal adequacy, interpersonal adequacy and communication skills have significant difference on social competence.
- On average, Girls are more socially competence than boys.
- A student having high Emotional maturity has more socially competent
- Students of working mother and non-working mother and emotional maturity are significantly differ on, Social adjustment.

## CONCLUSION

When educators have a deep understanding of children's social competence, they are able to scaffold experiences that assist children in becoming confident learners. Social skills are about relating to others. They involve learning to be a friend, to negotiate personal needs and deal with difficulties, to be assertive without being aggressive and to relate effectively with adults and peers We all have emotions and we all need to learn to manage them. Then we can make the most of our own lives and develop respectful and fulfilling relationships with others. Emotional skills are about learning to manage and express feelings appropriately. A child's home context and culture have a significant impact on what and how they learn. Emotional maturity is essential to develop social competence. Recognising this enables educators to respect different ways of learning and to view the child as a unique learner across interrelated developmental domains. Our 'curriculum' is all-encompassing in early childhood, educators need to think about, plan for, implement and reflect on every part of the child's experience in their setting. This includes planning for and acting intentionally in relation to children's emotional development for their community proficiency. So, it is must to understand this concept and its components which forms it

The teachers should be encouraged to enhance their Emotional maturitythrough implementing special educational programmes like, life skills training programmes, seminars and special lectures. The institution should also take initiatives in creating awareness among the parental community and community in general regarding their role in rearing up their children. • it is the duty of the teachers who should be role models possessing high level of Emotional Maturity to enhance societal fitness among the student who in turn can contribute to nation

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### WEBSITES

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- ❖ <http://www.healthofchildren.com/S/Social-Competence.html#ixzz5HQLpXQUB>
- ❖ [hewilia.hetmanczyk@us.edu.pl](mailto:hewilia.hetmanczyk@us.edu.pl)
- ❖ [https://www.researchgate.net/publication/324029064\\_Social\\_Competence\\_among\\_Adolescents\\_of\\_Working\\_and\\_Non\\_Working\\_Mothers](https://www.researchgate.net/publication/324029064_Social_Competence_among_Adolescents_of_Working_and_Non_Working_Mothers)
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## A STUDY ON BRAND AND SHOP LOYALTY OF MIDDLE CLASS PEOPLE OF SELECTED URBAN AREAS OF ANAND AND KEHEDA DISTRICTS

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### ABSTRACT

*Buying behavior of any one differs from class to class and area to area. Any one buys different items for self and dependents either from nearby grocery shop or from shopping malls.. In this research paper researcher has tried to analyze the brand and shop loyalty of middle class people of selected urban areas of Anand and Keheda districts of Gujarat state.*

**KEYWORDS:** Middle Class People, Post Purchase Behaviour, Shopping Malls

### INTRODUCTION

Any one buys different items for self and dependents either from nearby grocery shop or from shopping malls. Buying behavior of any one differ from class to class and area to area. At present organized retailing sector or shopping malls attract people from all the section of the society as there variety of items are available in the shopping malls. In this research paper researcher has tried to analyze brand and shop loyalty of middle class people of selected urban areas of Anand and Keheda districts.

### OBJECTIVES OF STUDY

The objective of this research study is to get the idea about brand and shop loyalty of the middle class people and also to know when they break their loyalty towards brand and shop.

**RESEARCH METHODOLOGY:** The research methodology of this paper includes the following.

**PRIMARY AND SECONDARY DATA COLLECTION:** Primary data are collected through structured questionnaire having close ended answer. Secondary data are collected from the various on-line and off-line sources in the area of consumer behaviour and retailing.

**POPULATION:** Researcher has used target population in form of middle class people visiting shopping malls.

**GEOGRAPHICAL AREA FOR RESEARCH / SAMPLING AREA:** Selected urban areas like Anand and Vallabh Vidya Nagar and Nadiad and Kheda of Anand and Keheda district of Gujarat state.

**RESEARCH INSTRUMENT:** Questionnaire

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**SAMPLING UNIT:** Middle class people who are engaged in job or they are professional or house wife.

**SAMPLE SIZE:** For collecting data for the research work, 730 numbers of respondents were considered. The sample is divided into four different groups for four different cities namely Nadiad, Kheda, Anand and Vallabh Vidya Nagar.

Sr. No	City	Number of Respondents
1	Nadiad	215
2	Kheda	130
3	Anand	175
4	Vallabh Vidya Nagar	210
Total		730

### HYPOTHESIS

The following hypothesis were tested during data analysis.

- (1) Brand Loyalty is independent of gender of customers.
- (2) There is no association between gender of customers and benefits of brand loyalty.
- (3) There is no association between age of customers and brand loyalty.
- (4) There is no association between age of customers and benefits of brand loyalty
- (5) Brand comparison is independent of education of respondents.
- (6) There is no association between education of customers and no of dealers approach while buying different items.

### REVIEW OF LITERATURE:

**As per 2015-16 Outlook for the Retail and Consumer Products Sector in Asia , A report published by P.W.C.,www.pwc.com** Asian retail sales are expected to amount to over US\$10 trillion by 2018. China is expected to become the world's largest retail market by 2018 but growth is slowing and attention within China's retail markets is increasingly shifting away from physical retail towards fast growing e-commerce channels. E-commerce is becoming a focus for retailers and brand owners, with China becoming the world's largest e-commerce market and its leading e-commerce player, Alibaba, launching a record setting IPO. Interest in India will remain significant but will be hampered by government opposition to foreign investment in multi-brand retail. As a result, foreign investors will be focused on single brand retail and paying close attention to the mooted liberalization of e-commerce channels as a means of developing the market.

**As per the article published in Dandesh Newspaper, dated February, 2015** the conclusion is that the new address of new customers in India is Online Shops. The market size of Indian Online Shopping business will increase. Customers are of the opinion that they will buy more from online shopping stores in 2015 than 2014.

**As per the Pulse of Indian retail market --- A survey of CFOs in the Indian retail sector -March 2014 , carried out by Retailers Association of India** Indian retail market is expected to grow at a CAGR of 13% till 2018. Organized retail market in India is burgeoning and is expected to grow at CAGR of 19-20% over the next 5 years. The Government of India, through its reforms in FDI for retailing seems to be repositioning the Indian retail sector on the global map of investments.

As per the report published by **KPMG on Indian Retail- The Next Growth Story—In the coming years-- 2014**, about 70 % of world's growth is likely to come from emerging markets, with 40 % contribution from India and China alone.

**Prof. Kalpana Singh (2014)**, The present research study carried out by the author conclude that Indian retail sector is evolving quickly. The size of India's retail industry is expected to more than double to \$1.3 trillion by 2020.

**Akram Hafiz Wasim, Anwar Mohammad and Khan M. Altaf (2014)**, In the research papers authors have tried to discuss on growth of organized and modern retail retailing which have favorable effect on the Indian economy and considered as India's backbone in terms of employment generation after agriculture. . The entry of private brands are generating demand and sourcing tie-ups with manufacturers across products.

As per the article published in **Business Standard Newspaper, (2014)**, dated 31<sup>st</sup> December, 2014 Brick -&- Mortar Retailers also keen on digital footprint . As on today there are 35 million online shoppers are there in India and is likely to have around 100 million by 2016 according to recent research by Forrester Consulting and Google

As per **report of equitymaster.com (2014)**, India is the 5th largest retail market in the world. The country ranks fourth among the surveyed 30 countries in terms of global retail development. The current market size of Indian retail industry is about US\$ 520 bn (Source: IBEF). Retail growth of 14% to 15% per year is expected through 2015. By 2018, the Indian retail sector is likely to grow at a CAGR of 13% to reach a size of US\$ 950 bn.

**Kamal and Ashish Kumar(2014)**, concluded that retailing industry is moving towards a modern concept. The size of India's retail market was estimated at US\$ 435 billion in 2010. Out of which, 92% of the market was traditional or unorganized retail and 8% of the market was organized retail. India's retail market is expected to grow at 7% over the next 10 years, reaching a size of US\$ 850 billion by 2020. Traditional retail is probable to grow at 5% and reach a size of US\$ 650 billion while organized retail is probable to grow at 25% and reach a size of US\$ 200 billion by 2020.

## ANALYSIS OF DATA:

### 1) CONSIDERATION AND COMPARISON OF DIFFERENT BRANDS WHILE BUYING.

Consideration and comparison of different brands while buying.	Frequency	Percent
Only 1	55	7.5
1 to 2	210	28.8
2 to 3	303	41.5
Above 3	162	22.2
Total	730	100.0

Asking about how many different brands are considered and compared while buying 55 respondents replied that they consider only one brand where as 210 respondents replied that they consider 1 to 2 brands. 303 respondents replied that they consider and compare 2 to 3 brand while buying and 162 respondents replied that they consider and compare more than 3 brands while buying.

### 2) NO. OF DEALERS APPROACHING.

No. of dealers approaching	Frequency	Percent
Only 1	58	7.9
1 to 2	283	38.8
2 to 3	248	34.0
Above 3	141	19.3
Total	730	100.0



Asking question to the respondents that how many dealers you approach while buying 58 respondents replied that they approach only one dealer where as 283 respondents replied that they approach 1 to 2 dealers. 248 respondents replied that they approach 2 to 3 dealers and 141 respondents replied that they approach above 3 dealers.

### 3) BRAND LOYALTY OF THE RESPONDENTS.

Brand loyalty of the respondents	Frequency	Percent
Always	194	26.6
Sometimes	425	58.2
Never	111	15.2
Total	730	100.0

While asking question to the respondents about their brand loyalty, 194 respondents (26.6 %) replied that they are always brand loyal where as 425 respondents (58.2 %) replied that they are sometime loyal to brand and 111 respondents (15.2 %) replied that they are never brand loyal.

### 4) BENEFITS OF BRAND LOYALTY

Benefits of brand loyalty	Frequency	Percent
Good quality	359	49.2
Fair price	140	19.2
Easy to remember	35	4.8
Benefits of scheme	71	9.7
Value for money	125	17.1
Total	730	100.0

Asking about what are the benefits of brand loyalty 359 respondents (49.2 %) replied that good quality is the benefit of brand loyalty where as 140 respondents (19.2%) replied that fair price is the benefit of brand loyalty. 35 respondents (4.8%) replied that easy to remember is the benefit and 71 respondents (9.7%) replied that benefits of scheme is the benefit of brand loyalty. 125 respondents (17.1%) replied that value for money is the benefit of brand loyalty.

### 5) CIRCUMSTANCES OF BREAKING BRAND LOYALTY.

Circumstances of Breaking brand loyalty	Frequency	Percent
Not happy with performance of product	35	4.8
Experience with shopkeeper/ Owner	75	10.3
Special price offer	154	21.1
When new brand is introduced	381	52.2
Special promotion scheme	85	11.6
Total	730	100.0

During the survey question was asked to the respondents that in which circumstances you break the brand loyalty, 35 respondents (4.8%) replied that they switch to another brand if they are not happy with the performance of the product where as 75 respondents (10.3%) replied that experience with the shopkeeper force them to switch to another brand. 154 respondents (21.1%) replied that they break the brand loyalty if there is any special price offer where as 381 respondents (52.2%) replied that they

switch to another brand if new brand is introduced in the market. 85 respondents (11.6%) replied that they break the brand loyalty if there is special promotion scheme offered by the marketers.

## 6) SHOP LOYALTY OF THE RESPONDENTS

Shop loyalty of the respondents	Frequency	Percent
Always	237	32.5
Sometimes	406	55.6
Never	87	11.9
Total	730	100.0

While asking question to respondents pertaining shop loyalty 237 respondents (32.5 %) replied that they are always shop loyal where as 406 respondents (55.6 %) replied that they are sometimes loyal to the particular shop for buying different items. 87 respondents (11.9 %) replied that they are never shop loyal.

## CONCLUSION

The following are the main conclusions of the study.

1) Asking about how many different brands are considered and compared while buying 55 respondents replied that they consider only one brand where as 210 respondents replied that they consider 1 to 2 brands. 303 respondents replied that they consider and compare 2 to 3 brand while buying and 162 respondents replied that they consider and compare more than 3 brands while buying.

2) Asking question to the respondents that how many dealers you approach while buying 58 respondents replied that they approach only one dealer where as 283 respondents replied that they approach 1 to 2 dealers. 248 respondents replied that they approach 2 to 3 dealers and 141 respondents replied that they approach above 3 dealers.

3) While asking question to the respondents about their brand loyalty, 194 respondents (26.6 %) replied that they are always brand loyal where as 425 respondents (58.2 %) replied that they are sometime loyal to brand and 111 respondents (15.2 %) replied that they are never brand loyal.

4) Asking about what are the benefits of brand loyalty 359 respondents (49.2 %) replied that good quality is the benefit of brand loyalty where as 140 respondents (19.2%) replied that fair price is the benefit of brand loyalty. 35 respondents (4.8%) replied that easy to remember is the benefit and 71 respondents (9.7%) replied that benefits of scheme is the benefit of brand loyalty. 125 respondents (17.1%) replied that value for money is the benefit of brand loyalty.

5) During the survey question was asked to the respondents that in which circumstances you break the brand loyalty, 35 respondents (4.8%) replied that they switch to another brand if they are not happy with the performance of the product where as 75 respondents (10.3%) replied that experience with the shopkeeper force them to switch to another brand. 154 respondents (21.1%) replied that they break the brand loyalty if there is any special price offer where as 381 respondents (52.2%) replied that they switch to another brand if new brand is introduced in the market. 85 respondents (11.6%) replied that they break the brand loyalty if there is special promotion scheme offered by the marketers.

6) While asking question to respondents pertaining shop loyalty 237 respondents (32.5 %) replied that they are always shop loyal where as 406 respondents (55.6 %) replied that they are sometimes loyal to the particular shop for buying different items. 87 respondents (11.9 %) replied that they are never shop loyal.

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## કહોપનિષદમાં સામાજિક મૂલ્યો-એક અભ્યાસ

પ્રણવકુમાર રોહિતકુમાર ઉપાધ્યાય

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સારાંશ :

ભારતીય સમાજે વર્ષોથી વિશ્વના અન્ય સમાજો માટે દિશાદર્શન કર્યું છે. ઋષિ જીવન અને આધ્યાત્મિક પરંપરા આજે પણ એટલી જ સાર્થક છે. ઋષિઓના ચિંતનના પરિપાક સમા ઉપનિષદો ભારતીય દર્શનશાસ્ત્રના મહત્વના ગ્રંથો છે. પ્રધાન ઉપનિષદો પૈકીનું કઠ-ઉપનિષદ એક મહત્વનું ઉપનિષદ છે. પ્રસ્તુત સંશોધનપેપરમાં સંશોધકે આ ઉપનિષદનો અભ્યાસ વિષયવસ્તુ વિશ્લેષણ પદ્ધતિથી કર્યો અને તેમાં રહેલ સામાજિક મૂલ્યો જેવાકે સત્ય પરાયણતા, અતિથિ સત્કાર, પિતૃપ્રેમ, અર્નિદાને તારણ સ્વરૂપે તારવ્યા છે.

ચાવીરૂપ શબ્દો: સત્ય પરાયણતા, અતિથિ સત્કાર, પિતૃપ્રેમ, અર્નિદા

### 1. ભૂમિકા :

ઉત્તમ સમાજનું નિર્માણ ઉત્તમ શિક્ષણ જ કરી શકે. સમાજમાં રહેતા વ્યક્તિઓના શ્રેષ્ઠ આચરણથીજ સમાજમાં મૂલ્યો પ્રતિષ્ઠિત થાય છે. સમાજમાં શિક્ષણ દ્વારા આવા મૂલ્યોને વિદ્યાર્થીઓમાં વણી શકાય છે. ભારતીય દર્શન શાસ્ત્રમાં ઉપનિષદો જાણેકે હિમાલયો જેવા છે. જેમાંથી વહેતી જ્ઞાનની ગંગોત્રીએ મનુષ્ય જાતને ઉચ્ચતમ શિખરો પર લઈ જવાનું કાર્ય કર્યું છે. કહોપનિષદ એ પ્રધાન ઉપનિષદોમાંનું એક છે. જેમાં આવતા સામાજિક મૂલ્યોનો અભ્યાસ સંશોધકે અહીં રજૂ કર્યો છે.

### 2. અભ્યાસનો હેતુ:

➤ કહોપનિષદમાં રહેલા સામાજિક મૂલ્યોનો અભ્યાસ કરવો.

### 3. અભ્યાસ પદ્ધતિ :

➤ આ સંશોધન પેપરમાં વિષયવસ્તુ વિશ્લેષણ પદ્ધતિનો ઉપયોગ કરવામાં આવેલ છે.

### 4. કહોપનિષદ અને સામાજિક મૂલ્યો:

કઠઉપનિષદ કૃષ્ણજુર્વેદની તૈત્તિરિય શાખાનું છે, જેને કાઠક તરીકે પણ ઓળખાય છે. તેના બે અધ્યાયો છે. જે દરેકમાં ત્રણ-ત્રણ વલ્લીઓ છે. જેમાં નાચિકેતની કથા છે. તેમજ પરમ

પદની પ્રાપ્તિ અર્થે સાધન તરીકે યોગનો ઉપદેશ છે. પ્રથમ અધ્યાયમાં નાચિકેતાને મળેલા ત્રણેય વરદાનો અને યમ દેવતા દ્વારા સમજાવવામાં આવેલા આત્મા-પરમાત્મા સંબંધી વિવિધ પક્ષોનું વર્ણન છે. બીજા અધ્યાયમાં પરમેશ્વરની પ્રાપ્તિમાં પડતી મુશ્કેલીઓ અને નાચિકેતાને બ્રહ્મપ્રાપ્તિનું વર્ણન છે. તેમાં આવતા સામાજિક મૂલ્યોને લગતા કેટલાક શ્લોકો સંશોધકે અહીં તારવ્યા છે, જે આ મુજબ છે.

ક્રમ	શ્લોક	અર્થ	અર્થઘટન	મૂલ્ય
1.	પીતોદકાજઘ તૂણાદુગ્ધદોહા નિરિન્દ્રિયાઃ। અનન્દાનામતે લોકાસ્તાન્સગ ચ્છતિતાદદત્॥ ૩॥	જે ગાયોએ જળ પી લીધું,ગાસ ખાઈ ચૂકી, જેનું દૂધ કાઢી લેવાયું હતું જે ઇન્દ્રિયો નબળી પડી જવાને કારણે પ્રજનન સામર્થ્યથી રહિત છે, એવી ગાયોનું દાન કરવાથી મારા પિતા નિશ્ચિત રૂપે સુખોથી રહિત નર્ક વગેરે લોકોને પ્રાપ્ત કરશે. 1.1.3	પ્રસ્તુત શ્લોકમાં નચિકેતાની સત્યનિષ્ઠા અને પોતાના પિતાની ચિંતાનું વર્ણન છે.	સત્ય પરાયણતા અને પિતા પ્રત્યેનો આદર અને પ્રેમ
2.	બહૂનામેમિપ્રથ મોબહૂનામેમિમ ધ્યમઃ। કિંસ્વિદ્યમસ્ય કર્તવ્યંયન્મયાઽ દ્યકરિષ્યતિ॥૫ ॥	અનેક શિષ્યો અને પુત્રોમાં મને પ્રથમ અને ઉત્તમ સ્થાન મળેલું છે,અને ઘણા બધા વચ્ચે મધ્યમ શ્રેણીનો છું, મને પિતાશ્રી દ્વારા યમરાજને આપવામાં આવી રહેલ છે, યમનું એવું કયું કાર્ય છે જે મારા દ્વારા સંપન્ન થઈ શકે છે? 1.1.5	પોતાના પિતા દ્વારા યમને દાન સ્વરૂપે અપાયો હોવા છતાં પોતાના પિતા તરફનો ભાવ અને શ્રદ્ધા અહીં પ્રગટ થાય છે.	
3.	અનુપશ્યયથાપૂ ર્વે પ્રતિપશ્યતથાઽ પરે। સસ્યમિવમર્ત્યઃ પચ્યતેસસ્યમિ વાજાયતેપુનઃ॥ ૬॥	કોધમાં અનર્થમુલક વચન કહેવાથી વ્યથિત થઈ રહેલા પોતાના પિતાને નાચિકેતાએ કહ્યું-હે તાતા! આપના પિતા-પિતામહ વગેરે પૂર્વજોએ જેવું આચરણ કર્યું છે, એની ઉપર વિચાર કરો તથા હાલના સમયે બીજા શ્રેષ્ઠ સદાચારી જેવુંઆચરણ કરે છે,એની ઉપર પણ દૃષ્ટિપાત કરો. મરણધર્મા મનુષ્ય ફસલ સમાન (સમય ઉપર) પાકે(ઘરડો થઈ ને મૃત્યુને પ્રાપ્ત કરે છે.) છે. અને ફરીથી (કાળ ક્રમ અનુસાર) ઉત્પન્ન થાય છે. 1.1.6	પોતાના પિતા દ્વારા થયેલા અન્યાયને ન જોઈ શકવાને કારણે નચિકેતા તેમણે આ અયોગ્ય વ્યવહાર ન કરવા પ્રેરે છે. અને વાસ્તવિક સત્યને સ્પષ્ટ કરે છે.	સમાજના અન્ય સદાચારી જેવું આચરણ

ક્રમ	શ્લોક	અર્થ	અર્થઘટન	મૂલ્ય
4.	વૈશ્વાનરઃપ્રવિશ ત્યતિથિર્બ્રાહ્મણો ગૃહાન્તસ્યૈતાં શાન્તિકુર્વન્તિહ રવૈવસ્વતોદક મ્॥૭॥	(પુત્રના વચન સાથે સહમત થઈ પિતાએ, નચિકેતાને યમની પાસે મોકલી દીધો.તેઓ બહાર ગયા હતા, નચિકેતા પ્રતિક્ષા કરતો રહ્યો.પાછા આવ્યેથી યમની પત્નીએ યમને કહ્યું-) વૈશ્વાનર આગ્નિજ, બ્રાહ્મણ અતિથિ રૂપમાં, ઘરોમાં પ્રવેશ કરે છે.સમ્પ્રાન્ત લોકો એમના અર્ધ્ય-પદાદી દ્વારા સત્કાર કરે છે. તેથી જળ પ્રદાન કરો. 1.1.7	પ્રસ્તુત શ્લોકોમાં અતિથિ સત્કારના સામાજિક મૂલ્ય અને તેના ફળ અને તેમ ન થવાથી થતી હાનિ વિષે જણાવેલ છે.	અતિથિ સત્કાર
5.	આશાપ્રતીક્ષેસં ગર્તસૂનુતાં ચેષ્ટાપૂર્તપુત્રપશૂં શ્વસર્વાન્। एतद्वृद्धक्तेपु रुषस्याल्पमेध सोयस्यानश्नन् सतिब्राह्मणोगृ हे॥८॥ तिस्रोरात्रीर्यद वात्सीर्गृहेमे- ऽनश्नन्नात्रतिथि र्नमस्यः। नमस्तेऽस्तुब्रह्म न्स्वस्तिमेऽस्तु तस्मात्प्रतित्रीन् रान्वृणीष्व॥९॥	જેના ઘરમાં બ્રાહ્મણ અતિથિ ભોજન કર્યા વિના નિવાસ કરે છે,એ મંદબુદ્ધિ પુરુષની આશા,પ્રતિક્ષાને, એના સંયોગથી મળનારા ફળને ફૂલા વગેરે દ્વારા નિર્માણ જાણી ફળને તથા સમસ્ત પુત્ર અને પશુ વગેરેને અતિથિ નષ્ટ કરી દે છે. હે બ્રહ્મન! આપ સન્માનનીય અતિથિ છો,તેથી આપને નમન છે. મારૂ કલ્યાણ થાયો. અમારા ઘેર(આપે) જે ત્રણ રાત સુધી, ભોજન કર્યા વિના જ નિવાસ કર્યો છે,એના ફળના રૂપમાં એક એક રાત્રિ માટે, આપ અમારી પાસેથી, ત્રણ વરદાન માંગી લો. 1.1.8/9	પ્રસ્તુત શ્લોકોમાં અતિથિ સત્કારના સામાજિક મૂલ્ય અને તેના ફળ અને તેમ ન થવાથી થતી હાનિ વિષે જણાવેલ છે.	અતિથિ અવમૂલ્યનનું ફળ અને અતિથિ અવમૂલ્યનનું પ્રાયશ્ચિત
6.	शान्तसंकल्पः सुमनायथास्या द्वीतमन्युर्गौत मोमाऽभिमृत्यो । त्वत्प्रसृष्टमाऽ भिवदेत्प्रतीत	હે યમરાજ! મારા પિતા ગૌતમપુત્ર ઉદાલક, મારા પ્રત્યે શાંત સંકલ્પવાળા,પ્રસન્ન મનવાળા અને ક્રોધરહિત બની જાય. આપના દ્વારા મને પાછો ઘેર મોકલતાં, મને	આ શ્લોકમાં નચિકેતા દ્વારા પોતાના પિતા તરફની પિતૃભક્તિ અને પિતા તરફનો	પિતૃપ્રેમ

ક્રમ	શ્લોક	અર્થ	અર્થઘટન	મૂલ્ય
	एतत्प्रयाणांप्रथमं मंवरं वृणो ॥१०॥	ઓળખીને, મારી સાથે, પહેલાની જેમજ પ્રેમપૂર્ણ વ્યવહાર કરે. ત્રણેય વરદાનોમાંથી આ પ્રથમ વરદાન હું માંગુ છું. 1.1.10	સમજપૂર્વકનો પ્રેમ દર્શાવેલો છે.	
7.	यद्ममध्वदंवेद आत्मानंजीवम न्तिकात्। ईशानंभूतभव्य स्यनततोविजुगु प्सते।एतद्वैतत्॥ ५॥	જે પુરુષ, જીવન પ્રદાન કરનારા, કર્મફળ પ્રદાન કરનારા અને ભૂત, ભવિષ્ય અને વર્તમાનકાળમાં શાસન કરનારાને પોતાની અત્યંત નજીક સમજે છે, એ એમના આ સ્વરૂપને ક્યારેય ભૂલતો નથી, ના તો કોઈની નિંદા કરે છે, અને ના તો કોઈનીય ધૂણા કરે છે, આ એ પરબ્રહ્મ છે. 2.1.5	આ શ્લોકમાં સામાજિક મૂલ્ય નિંદા ન કરવી અને ધૂણા ન કરવી એની વાત કરેલ છે. કારણ કે સર્વત્ર એક માત્ર બ્રહ્મજ વ્યાપ્ત છે.	નિંદા ન કરવી સત્ય આચરણ

#### 5. શૈક્ષણિક ફલિતાર્થ :

- વિદ્યાર્થીમાં સત્ય પરાયણતા અને વડીલો પ્રત્યે આદર ભાવ હોવો જોઈએ.
- વિદ્યાર્થીએ પોતાનામાં વચન પાલન પ્રત્યે ખૂબ દૃઢતા હોવી જોઈએ અને ઈશ્વરમાં વિશ્વાસ પણ હોવો જોઈએ.
- વિદ્યાર્થીએ આવેલ અતિથિનો યોગ્ય રીતે સત્કાર કરવા અને તેમને યથાયોગ્ય તૃપ્ત કરે.
- વિદ્યાર્થીએ અન્યોની નિંદા ન કરવી અને હંમેશા સત્ય પરાયણ રહેવું.
- વિદ્યાર્થીને કોઈ પણ બાબતમાં જ્યારે સંદેહ પેદા થાય ત્યારે વિચારશીલ, પરામર્શદાતા, આચરણનિષ્ઠ, નિર્મળ બુદ્ધિવાળા ધર્માભિલાષી બ્રાહ્મણ સાથે પરામર્શ કરવો જોઈએ. એજે વ્યવહારનો ઉપદેશ આપે, એ વ્યવહાર ત્યાં કરવો જોઈએ.

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## आर्थिक चेतना के परिपेक्ष्य में विद्यासागर नौटियाल का साहित्य

सविता मैठाणी  
हिन्दी-विभाग  
बिड़ला परिसर  
हे0न0ब0ग0वि0वि0  
श्रीनगर गढ़वाल, उत्तराखण्ड

किसी भी क्षेत्र की अर्थव्यवस्था उस क्षेत्र में उपलब्ध आर्थिक, प्राकृतिक तथा औद्योगिक संसाधनों पर निर्भर करती है। अर्थव्यवस्था में भौगोलिक वातावरण की भी मुख्य भूमिका होती है तथा जनसंख्या के शिक्षा तकनीकी और वृद्धि चातुर्य के अग्रणी होने पर संसाधनों का पर्याप्त मात्रा में दोहन भी होता है। किसी भी क्षेत्र में उचित शैक्षिक एवं तकनीकी विकास की कमी के कारण पर्याप्त संसाधनों का उचित तरीके से उपयोग नहीं हो पाता जिस कारण उस क्षेत्र की विकास की गति में निरन्तर प्रगति नहीं होती है।

उत्तराखण्ड का भौगोलिक वातावरण अत्यधिक विषम है। विषम भौगोलिक वातावरण एवं ऊबड़-खाबड़ भूमि के कारण यहाँ उपयुक्त कृषि भूमि का भी नितान्त अभाव है। आजीविका के रूप में यहाँ जो भी कृषि कार्य किया जाता है वह निर्वाहक रूप से सीढ़ीदार खेतों में किया जाता है। यहाँ की अर्थव्यवस्था, गरीबी चित्रण, आर्थिक असमानता, पर्यावरण असंतुलन, बेरोजगारी और बहुमूल्य मानव संसाधनों के प्रवास से पीड़ित है। यहाँ की अर्थव्यवस्था मुख्यतः कृषि एवं पर्यटन पर आधारित है, किन्तु भौगोलिक विषमताओं के कारण इसका विकास कठिन है। शिक्षित जनमानस रोजगार हेतु मैदानी क्षेत्रों की ओर पलायन करता है जिससे यहाँ की अर्थव्यवस्था पर जटिल भौगोलिक परिस्थितियों का प्रभाव पूर्णरूपेण परिलक्षित होता है।

कथाकार विद्यासागर नौटियाल ने अपने समूचे रचनाकर्म में पहाड़ के दुःख-दर्द, बिडम्बनाएँ, त्रासदियाँ, प्राकृतिक एवं मानवीकृत आपदा आदि के साथ यहाँ की लोकसंस्कृति को जीवन्त रूप में उकेरा है। उत्तराखण्ड की आर्थिक परिस्थिति को उन्होंने आत्मसात करके इसके स्वरूप को स्पष्ट किया है। यहाँ की विषम भौगोलिक बनावट एवं प्राकृतिक आपदाओं के कारण आजीविका के साधन प्राचीन काल से ही अल्पसीमित रहे हैं। कथाकार नौटियाल जी ने यहाँ की आर्थिक स्थिति का उजागर अपने साहित्य के अन्तर्गत अनेक रूपों में किया है। आजीविका के साधन के रूप में प्राचीन समय से ही यहां कृषि एवं पशु-पालन का महत्वपूर्ण योगदान रहा है। कृषि से प्राप्त फसलों का प्राचीन समय से ही आपसी लेन-देन के माध्यम से आवश्यक चीजों की पूर्ति की जाती थी। पशुओं के द्वारा भी अनेक प्रकार की आजीविका प्राप्त की जाती थी, जिसके अन्तर्गत गाय, भैंस, भेड़, बकरी, घोड़े, खच्चर आदि मुख्य थे। पशुओं के दूध से घरेलू व्यापार को बढ़ावा मिलता था जो कि किसी भी परिवार की आजीविका का मुख्य साधन था। इस आजीविका के सन्दर्भ में कथाकार विद्यासागर नौटियाल ने अपने साहित्य में लिखा है—

“इस भैंस का दूध सूखता है तो पूरे परिवार की जीवन-सरिता सूख जाती है। आज परिवार का मुखिया शहर से घर लौटकर नहीं आया है। उसकी दूध की परोटी आज किसी दूसरे के हाथ रीति लौट आई है। आज रात को भी इसे कौन दुहेगा, यह तय करना मुश्किल है। भैंस इकहथिया है। धनानंद के



अलावा किसी दूसरे को अपने थन पर हाथ नहीं लगाने देती। देवकी उसकी पीठ थपथपाती है और धनानंद उसके थनों से दूध निकालता है। आज धनानंद घर नहीं लौटा और अब अगले छह महीनों तक वह घर नहीं लौटने वाला है। कुछ समय से भैंस का दूध कुछ कम हो गया था, उसकी पूर्ति वह पानी मिलाकर करने लगा था। उसे आज भैंस का दूध सूखने की सजा सुनाई गई है।<sup>1</sup>

इस प्रकार विद्यासागर नौटियाल जी ने यहाँ की पशुओं की उपयोगिता को पारिवारिक आत्मनिर्भरता के रूप में उल्लेखित किया है।

आजीविका के रूप में पशुओं से दूध के अतिरिक्त अनेक प्रकार का तारतम्य जुड़ा होता था। जहाँ एक ओर पशुओं के दूध से पारिवारिक आजीविका को चलाया जाता था वहीं दूसरी ओर भेड़-बकरी के ऊन से वस्त्रों का निर्माण कर स्वयं व बाहरी क्षेत्रों में भी वस्त्र बनाकर बेचे तथा खरीदे जाते थे। विद्यासागर नौटियाल जी ने भी आजीविका के इस साधन को अपने साहित्य में मुख्य रूप से दृष्टिगत किया है। भेड़ों व बकरियों की ऊन से बने कपड़े मुख्य रूप ऊँचे पहाड़ों पर बसे हुए निवासियों के लिए उपयुक्त माने जाने थे तथा इस प्रकार के सभी गरम कपड़ों को वहाँ की स्थानीय निवासी अपनी आजीविका के रूप में अन्य स्थानों पर भी व्यापार करते थे। भेड़ों व बकरियों के ऊन से निर्मित कपड़ों के आजीविका के इस साधन के परिप्रेक्ष्य में कथाकार विद्यासागर नौटियाल ने अपने साहित्य में पूर्णरूपेण व्याख्या की है— “बनचौरा एक बहुत ऊँचे पर्वत के शिखर पर बसा है। अपने को वहाँ की भयंकर ठंड से बचाए रखने के लिए वहाँ के निवासियों को बारहों महीने गर्म कपड़ों में लिपटे रहना पड़ता है। सिर से पांव तक को खूब अच्छी तरह ढककर रखना उसकी मजबूरी होती है। वे ज्यादातर अपने हाथ के बने पट्टू से बुने गए कपड़े होते हैं। अपनी भेड़ों की ऊन का वे कपड़े बनाने में इस्तेमाल करने आए हैं, परम्परा से। बनचौरा में पहुँच जाने पर ऐसा महसूस होने लगता है कि हम दुनिया की छत पर पहुँच गए हैं। चारों तरफ के बहुत दूर-दूर तक के नजारे एकदम दिखाई देने लगते हैं। ग्रामवासी बताते हैं कि हमारे यहाँ बर्फबारी बहुत जल्द होने लगती है। कभी भी हो सकती है, लेकिन वे उन जगहों पर पहुँच नहीं सकते, जो वहाँ से इतनी करीब दिखाई देती हैं। ये मायावी फासलें होते हैं। देखने में ‘लपककर हाथ से छू लो’ जाने में कई-कई दिनों को निगल जाने वाले फासले। ऐसे अलग-थलग पड़े गांव में लोगों का मुख्य पेशा भेड़-पालन है, वे भेड़ें उनकी रोटी और रोजी का सहारा होती हैं।”<sup>2</sup>

भेड़-बकरियों के इस व्यवसाय के अतिरिक्त स्थानीय लोगों द्वारा छोटी-छोटी दुकानों के माध्यम से स्थानीय चीजों का क्रय-विक्रय भी किया जाता था। इस स्थानीय व्यापार के अन्तर्गत अनाज के बदले अन्य आवश्यक उपयोगी चीजों को खरीदा व बेचा जाता था। स्थानीय दुकानों में लोग आस-पास से दूध का व्यापार भी करते थे जो कि तत्कालीन समय का सबसे मुख्य आजीविका का साधन रहा है। आजीविका के इस क्रय-विक्रय व्यापार के परिप्रेक्ष्य में विद्यासागर नौटियाल जी ने अपने साहित्य में भली-भाँति चर्चा की है— “ज्यादातर लोग अड़ोस-पड़ोस के गांवों से दूध मंगवा लेते हैं। सुबह जब तक सोकर नहीं उठते दूध अपनी देहली पर पहुँच जाता है, जो सैंतेरी दूध नहीं लगाते वे गांव के होटलों से मंगवा लेते हैं। गांव के कई होटल खुल गए हैं। उनमें दिन भर चाय पानी चलता रहता है। रैमासी धान पैदा करता है। उसके चारों ओर ऊँचाइयों पर जो भी गांव हैं उन गांवों के निवासी भेड़-बकरियाँ पालते हैं। वहाँ धान पैदा नहीं होता। वहाँ मरसा, कोदा या फाफरा होता है। वही उनके खाने के अनाज हैं। गेहूँ या चावल के लिए वे सब रैमासी पर निर्भर रहते हैं। नमक भी रैमासी से खरीदा जाता है, दो पाथा नमक, एक पाथा राजमा, रैमासी गांव नहीं, एक बाजार है। एक पूरा बाजार, जिनकी दुकानें नहीं वे भी बाजार में रहते हैं। भेड़ पालक दूर-दूर से रैमासी आएंगे। कोटा, फाफरा, मारसा लाएंगे। राजमा की दाल लाएंगे, आलू लेकर आएंगे।”<sup>3</sup>

आर्थिक चेतना के स्वरूप के अन्तर्गत कथाकार नौटियाल जी ने अपनी दृष्टि को साहित्यिक की नजरों से भी उत्तराखण्ड के कठिन भौगोलिक परिस्थितियों की रूह के निहारा है जो कि उनकी लेखनी के अन्तर्गत स्पष्ट रूप से देखा जा सकता है। जहाँ एक ओर आजीविका के आधार के रूप में कृषि तथा पशुपालन को विद्यासागर नौटियाल जी ने प्रमुखता दी है, वहीं दूसरी ओर छोटे-छोटे स्थानीय व्यवसायों

को भी आजीविका के साधन के रूप में अपने साहित्य में उकेरा है। यहाँ निवास करने वाले भूमिहीन शिल्पकारों की आजीविका का मुख्य साधन प्राचीन समय से ही हस्तशिल्प व हस्तकौशल जैसे अनेक स्थानीय व्यवसाय हुआ करते थे। आजीविका के इस स्थानीय व्यवसाय की उपयोगिता को ध्यान में रखते हुए कथाकार नौटियाल जी ने अपने साहित्य में इसे भी पूर्ण स्थान दिया है—

“वे पहाड़ी बांस—रिंगाल से बनाई गई चटाई—मुरेठी लायेंगे और पूरे खलिहान या किसी खूब बड़े कमरे के फर्श को ढक देने लायक बड़ा पाल लायेंगे। रिंगाल से बनाई गई बड़ी—छोटी टोकरियाँ और घिल्ड़े लेकर आयेंगे, जिन्हें अपनी पीठ पर लगाकर औरतें खेतों में गोबर डालने जाती हैं और जंगल जाती हैं तो जरूरी तौर पर अपने साथ ले जाती हैं। रैमासी के हर व्यापारी को पता है कि चांदी और दूसरे गांवों के आखिरी सीमा रैमासी है। अपने अनबिके पाल को ढोकर वे वापिस अपने गांव नहीं ले जा सकते। रैमासी से आगे बढ़ जाने का उनका सामर्थ्य नहीं होता। उनके पास उतना समय भी नहीं रहता। रैमासी वाले इस बात को अच्छी तरह जानते हैं। इसलिए आम तौर पर, अन्त में, भाव वही तय होगा जो रैमासी वाला बोल दे।”<sup>4</sup>

उत्तराखण्ड में प्राचीन समय से ही संसाधनों के अभाव के कारण आजीविका के लिए मुख्यतः स्वरोजगार को प्राथमिकता दी गई थी। अधिक उपजाऊ कृषि भूमि न होने के कारण भी यहां के स्थानीय लोगों को इसके अतिरिक्त अनेक प्रकार की स्थानीय रोजगारों के प्रति आकृष्ट होना पड़ा, जिसके अन्तर्गत पशुपालन भी रोजगार का प्रमुख साधन अनेक रूपों में हुआ करता था। पशुओं से दूध, घी, ऊन, मांस के अतिरिक्त भी विभिन्न प्रकार से आजीविका को पूरा किया जाता था। पहाड़ी क्षेत्र होने के कारण उत्तराखण्ड में यातायात के साधनों की प्राचीन समय से ही कमी रही है जिस कारण इस आवश्यक समस्या से निजात पाने हेतु यहाँ घोड़े व खच्चरों का पालन भी यातायात के लिए प्रमुखता से किया जाता था। स्थानीय लोगों द्वारा घोड़े, खच्चरों के माध्यम से अनेक प्रकार की वस्तुओं का व्यापार भौगोलिक परिस्थितियों के कारण यातायात की असुविधा के निदान हेतु घोड़े, खच्चरों के द्वारा किए जाने वाले व्यवसाय के सन्दर्भ में कथाकार विद्यासागर नौटियाल जी ने लिखा है—

“बाधा परिवार में एक घोड़ा भी है। सोनी गांव में घोड़ा और किसी के पास नहीं है। घोड़ा भी इसी अनुशासन के मताहत जीवन—यापन करना है, सफेद घोड़ा। उसकी पीठ पर बाधा परिवार के किसी भी सदस्य ने कभी सवारी की हो, ऐसा सोनी गांव में किसी को याद नहीं। घोड़ा किसी कर्जदार से रूपयों की वसूली में आया था जो घोड़े की और अपनी पीठ पर रोज माल ढोकर अपना, अपने परिवार का और घोड़े का पेट पालने की असफल करता रहता था।”<sup>5</sup>

विद्यासागर नौटियाल जी के कथा—साहित्य में मुख्य रूप से गढ़वाल अंचल के ग्रामीण समाज का अंकन हुआ है। गढ़वाली समाज की समस्त क्रियाकलाप, रीतिरिवाज, परम्पराएँ, खान—पान, आचार—विचार के अतिरिक्त आर्थिक पहलू का अनेक स्वरूपों में चित्रण हुआ है। अर्थ के रूप में जरूरी प्रमुख सभी साधनों का चित्रण कथाकार द्वारा किया गया है। इस चित्रण की जीवंतता के पीछे विद्यासागर नौटियाल जी का अपने ग्रामीण जीवन की अनुभूति दृष्टिगोचर होती है क्योंकि किसी भी परिवेश पर भी निर्भर होता है वहीं परिवेश साहित्यकार की लेखनी का विषय बनकर श्रीगणेश करता है तथा बाद में उसे ही एक व्यापक धरातल पर खड़ा करता है। उत्तराखण्ड की आर्थिक चेतना की पृष्ठभूमि के परिप्रेक्ष्य में कथाकार विद्यासागर नौटियाल की लेखनी का मूर्त रूप आज भी देखने को मिलता है जिससे यह स्पष्ट होता है कि उन्होंने इस विषम भौगोलिक परिस्थितियों में अपना जीवन—यापन भी किया है।

उत्तराखण्ड प्रकृति की गोद में बसा है यहाँ बहने वाली सदानीरा नदियां भी संस्कृति की मुख्य परिचायक रही है इन नदियों एवं तालाबों के माध्यम से यहाँ प्राचीन समय से ही आटे की चक्की जिसे के ‘घट’ कहा जाता है के माध्यम से स्थानीय लोगों खान—पान की जरूरतें पूरी की जाती थी। घटों के अतिरिक्त इन तालाबों एवं नदियों में मछली पालन का कार्य भी प्राचीन समय से किया जाता है। संसाधनों की कमी के कारण रोजगार के अभाव ने यहाँ के स्थानीय निवासियों को मछली पालन की ओर भी आकृष्ट

किया जिसके माध्यम से ये स्थानीय लोग अपनी आजीविका चलाते थे। आजीविका के इस साधन के परिप्रेक्ष्य में भी विद्यासागर नौटियाल जी ने अपने साहित्य में इस प्रकार लिखा है—

‘रैदास मछली लाता रहा। रोज सुबह उठकर वह भीलांगना नदी के किनारे जाकर मछली पकड़ने के लिए लगाए हुए जाल को देखता। कभी एक मिलती, कभी दो और कभी तीन भी मिल जाती। जब एक से ज्यादा मिल जाती तो वह खुश हो जाता। पर केवल एक ही मिलने पर उसे दुख होता। अगर वह दारोगाजी को मछली न दे पाए, तो उसे मालूम था कि उसका पुरस्कार क्या मिल सकता है। मन मारकर वह रोज एक मछली दारोगाजी को सौंप आता।’<sup>6</sup>

इस प्रकार स्पष्ट है कि उत्तराखण्ड की अर्थव्यवस्था में प्रकृति का हस्तक्षेप सर्वत्र मिलता है सदानीरा नदियाँ यहाँ के जन-जीवन को हमेशा हरा-भरा करती आई है जिसका प्रत्यक्ष प्रमाण प्राचीन समय में प्रचलित पनचविकियां भी है जिसके द्वारा पीसने का काम किया जाता था।

उत्तराखण्ड में प्राचीन समय से ही आजीविका के लिए महिलाओं का भी विशेष योगदान रहा है जहाँ एक ओर पुरुष आजीविका हेतु मैदानी क्षेत्रों में या सेना में काम करने हेतु बाहर निकलते थे वहीं दूसरी ओर उनकी स्त्रियाँ घरों में घास काटने से लेकर दूध व्यवसाय तक आजीविका के लिए काम करती थी। महिलाओं के द्वारा आजीविका के लिए मुख्यतः पशु-पालन किया जाता था, जिसके उपरान्त उनसे प्राप्त दूध, घी आदि सभी चीजों में स्थानीय बाजारों में बेचकर अपने दैनिक खर्चों की पूर्ति की जाती थी। इस कठिन परिश्रम के उपरान्त प्राप्त आजीविका के सन्दर्भ में कथाकार विद्यासागर नौटियाल की दृष्टि भी अचूकी न रही। इस सम्बन्ध में उन्होंने लिखा है—

‘रूपसा दौड़ने लगी, उसे अपनी घसियारिन सहेलियों के झुण्ड के साथ होने की जल्दी थी। किसी अकेली घसियारिन का इस अंधेरे में दौड़ना ठीक नहीं था। पर उसका अकेला होना भी ठीक नहीं था। वह दौड़ने लगी। दौड़ते-दौड़ते उसे अपने पति की याद हो आई। उसका पति भी इस समय कहीं दौड़ लगा रहा होगा। वह कहता था कि पलटन में रोज सुबह दौड़ लगानी पड़ती है। वह पेट पालने के लिए दौड़ रहा है और रूपसा अपनी भैंस का पेट पालने के लिए दौड़ रही है। धरती रूठ गई है। तृण का कहीं नाम नहीं रह गया है। भैंस का पेट भरने के लिए रूपसा का दूर के इलाके में जाना पड़ रहा है। यह जीवन का दौड़ है। रूपसा दौड़ रही है, उसका पति भी दौड़ रहा है।’<sup>7</sup>

इस प्रकार आर्थिक चेतना की दृष्टि से यहाँ का ग्रामीण समाज प्राचीन समय से ही सीमित रहा है प्रकृति ही एकमात्र ऐसा साधन था, जिसके अन्तर्गत आजीविका के अनेक साधनों का यहाँ के स्थानीय निवासियों ने अपनाया है। प्रकृति से जड़ी-बूटियाँ, लकड़ी, इमारतें, फल, वनस्पतियाँ आदि अनेक चीजें प्राप्त होती हैं। यहाँ पर अनेक प्रकार के जंगली फलों को बेचने के उपरान्त भी आजीविका कमाई जाती है। साहित्यकार नौटियाल जी ने यहाँ की प्राकृतिक वनस्पति को भी आजीविका का मुख्य साधन बताया है। उन्होंने अपने साहित्य में आजीविका के रूप में जंगली फलों को बेचने का प्रसंग भी उकेरा है।

‘पिछले साल अच्छे काफल हुए थे तेजपाल। पिछली छुट्टियों में हम लोगों ने काफलों की बिक्री से अपनी पढ़ाई का साल भर का पूरा खर्चा उठा लिया था। क्यों?’

—हां, मैंने तो साल भर तक माँ से एक पैसा भी नहीं मांगा फीस के लिए।

— मैंने किताबों के लिए भी घर से पैसे नहीं लिए। मेरी खजांची भी मेरी माँ है। मैं रोजाना अपनी कमाई उसी के पास जमा करता रहता हूँ।’<sup>8</sup>

निष्कर्षतः यह स्पष्ट है कि उत्तराखण्ड की आर्थिक स्थिति प्राचीन काल से ही संघर्षमयी रही है संसाधनों का अभाव, यातायात की असुविधा एवं अन्य अनेक कठिनाइयों के बीच यहां का जनजीवन चलता आया है। वर्तमान परिप्रेक्ष्य में यहाँ की विकासदर में कुछ सुधार अवश्य देखने को मिलता है, क्योंकि वर्तमान में यातायात की सुविधाओं का विकास तथा संसाधनों की उपलब्धता के कारण आज उत्तराखण्ड

अपने विकास के कदम की ओर अग्रसित है। प्राचीन समय में जहाँ कृषि के लिए अनेक प्रकार की कठिनाइयों का सामना करना पड़ता था वहीं वर्तमान समय में यातायात व संसाधनों की उपलब्धता के कारण कुछ सीमा तक सुलब्धता प्राप्त होती है। सड़कों का निर्माण आज लगातार उत्तराखण्ड के यातायात को सुलभ करते जा रहे हैं। कृषि का क्षेत्र हो या पशुपालन का वर्तमान समय में नई-नई तकनीकियों का प्रयोग किया जाता है। घरेलू व्यापार की सभी वस्तुएँ आज देश-विदेशों में खरीदी व बेची जाती है, जिस कारण आज यहाँ का समाज अपने आपको राष्ट्रीय व अन्तर्राष्ट्रीय पटल पर देखता है। शिक्षा के क्षेत्र में भी निरन्तर नये आयामों का श्रीगणेश हो रहा है। वर्तमान समय की इन सभी सुलभताओं के उपरान्त भी यहां का जनमानस अपने आप को असुरक्षित व असमर्थ महसूस करता है। इसके पीछे सबसे प्रमुख कारण प्रकृति की गोद में बसे होने के कारण यहाँ आने वाले अनेक प्रकार की प्राकृतिक आपदाएँ जिम्मेदार है जिस कारण यहां के आर्थिक विकास पर निरन्तर प्राकृतिक आपदाओं का साया मण्डराता रहता है।

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## राजस्थानी नीतिकाव्य में आध्यात्मिक नीति तत्त्व – एक विवेचन

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**सारांश** – 'नीति' से कर्तव्य-अकर्तव्य का बोध तथा करणीय-अकरणीय आचरण का दिशा-निर्देशन होता है। राजस्थानी नीतिकाव्य में इस प्रदेश की समस्त मान्यताओं एवं आदर्शों का सम्यक् रूप प्रतिबिम्बित होता है। राजस्थानी नीति कवियों ने अध्यात्म धारा के विशिष्ट नीति तत्त्वों पर चिन्तन-मनन करके वस्तु-सत्य को समझने और व्यक्त करने का प्रयास किया है। सरल और सरस भाषा में व्यक्त उनकी सारगर्भित सूक्तियाँ जन-जन में अत्यन्त लोकप्रिय हुई हैं। उनकी लोकप्रियता एवं उपादेयता से प्रेरित इस शोध पत्र में राजस्थानी नीतिकाव्य के आध्यात्मिक नीतितत्त्वों का विवेचनात्मक अध्ययन प्रस्तुत किया गया है, जो एक नूतन प्रयास है।

**प्रस्तावना** – 'नीति' से अभिप्राय ऐसी आचार पद्धति से है, जिसके द्वारा नैतिकता का प्रतिष्ठापन तथा लोक कल्याण का विधान हो। 'नीति' से कर्तव्य-अकर्तव्य का बोध तथा करणीय-अकरणीय आचरण का दिशा-निर्देशन होता है। नीति की पालना में व्यक्ति, समाज, राज्य व राष्ट्र सभी का हित निहित है।

नीतिकाव्य सत्य-साक्ष्य-अनुभव आधारित सरस उक्तिओं द्वारा अर्जित ज्ञान एवं अनुभव का निचोड़ जन-मानस तक पहुँचाकर उसका कल्याण करता है। राजस्थानी नीतिकाव्य में इस प्रदेश की समस्त मान्यताओं एवं आदर्शों का सम्यक् रूप प्रतिबिम्बित होता है।

अध्यात्म भारतीय चिन्तन की प्रमुख धारा रही है। राजस्थानी नीति कवियों ने इस धारा के विशिष्ट केन्द्र बिन्दुओं पर चिन्तन-मनन करके वस्तु-सत्य को समझने और व्यक्त करने का प्रयास किया है। उनके विचार कालजयी हैं तथा वे जीवन के शाश्वत सत्य को उजागर करते हैं। सरल और सरस भाषा में व्यक्त उनकी सारगर्भित सूक्तियाँ जन-जन का कण्ठहार बन गई हैं।

राजस्थानी नीतिकाव्य की लोकप्रियता एवं उपादेयता से प्रेरित इस शोध पत्र में इस नीतिकाव्य के आध्यात्मिक नीतितत्त्वों का विवेचनात्मक अध्ययन प्रस्तुत किया गया है, जो एक नूतन प्रयास है।

**राजस्थानी नीतिकाव्य में आध्यात्मिक नीति तत्त्व** – आध्यात्मिक नीति के अन्तर्गत राजस्थानी नीति कवियों ने धर्म, ईश्वर, साधु, गुरु, संसार, माया, मोह, क्रोधादि नीति तत्त्वों पर अपने विचार प्रकट किये हैं।

**1. धर्म** – राजस्थानी नीतिकार कवियों की रचनाओं में साधारणजन चिन्तन का केन्द्र रहा है। उन्होंने ऐसे सार्वभौम और सर्वमान्य मानव धर्म की पालना करने की शिक्षा अपनी रचनाओं में स्थान-स्थान पर दी है, जो समस्त जीवों की इस लोक व परलोक में मंगल कामना करता है। उन्होंने ऐसे शाश्वत मूल्यों का संपोषण किया है, जो देशकाल की सीमाओं में नहीं बँधते। वे धर्म को मनुष्य का श्रेष्ठ, उदार और मानवीय कर्तव्य मानते हैं। उनकी दृष्टि में जो इस जग तथा परलोक में हितकारी हो वही धर्म है –

इण जग में हित होय, हित होवै परलोक में।  
धरम कहीजै सोय, बीजा कोरा नांव है।<sup>1</sup>

उन्होंने सबकी भलाई करना और बुराई के त्याग को सब धर्मों का सार माना है –

सब धर्मा रो सार, भली करो भूँडी तजो।<sup>2</sup>

वे दया को सबसे बड़ा धर्म व दूसरों को पीड़ा पहुँचाना सबसे बड़ा पाप मानते हैं –

धर्म न दया समान, पर पीड़ा सम पाप नह।<sup>3</sup>

उनकी दृष्टि में सभी धर्म समान हैं, केवल उनके व्यवहार में भिन्नता है –

धरम धरम सब एक है, पण वरताव अनेक।<sup>4</sup>

उनका विश्वास है, कि धर्मपालन से नित्य मंगल होता है तथा नवनिधियों की प्राप्ति होती है –

धरमे मंगळ नित हुवै, धरमे नवनिधि होय।<sup>5</sup>

उनके विचार में धर्म के परम प्रताप से उत्तम आवास, कुशल नारी और सुयोग्य पुत्र प्राप्त होते हैं तथा विचारित इच्छाओं का प्रतिफलन होता है।<sup>6</sup> व्यवसाय में भी धर्म पालन करने की अनुशंसा की गई है।<sup>7</sup> कवियों का अभिमत है कि धर्मानुकूल व्यवहार करने से धन की अभिवृद्धि होती है<sup>8</sup> तथा व्यक्ति सबका प्रिय पात्र बनता है।<sup>9</sup>

धर्म से धन, धन से मन तथा मन से महिमा में उत्तरोत्तर वृद्धि होती है –

धरम बधाया धन वधै, धन बध मन बध जाय।

मन बधिया महिमा बधै, बधत-बधत बध जाय।<sup>10</sup>

अतः विपरीत परिस्थितियों में, असहनीय दुःख प्राप्त होने पर भी धर्म से विमुख नहीं होना चाहिये

असह दुख यदि आय, धरम न छाड़ै धीर जन।<sup>11</sup>

मानव शरीर नाशवान है। क्षण-क्षण मनुष्य की आयु घटती जाती है। अतः धर्मपालन में विलम्ब नहीं करना चाहिये।<sup>12</sup> जिस शरीर को देखकर मनुष्य गर्वित होता है, वह उसके साथ नहीं जाता।<sup>13</sup> धन धरती और संसार सभी छूट जाते हैं, केवल धर्म ही अन्त समय तक मनुष्य के साथ रहता है –

धरम एक आधार, साथ न छोड़ै अन्त तक।

धन धरती संसार, रवै न साथै रमणियां।<sup>14</sup>

राजस्थानी नीति कवियों की मान्यता है, कि धर्मानुकूल आचरण करने वाले देवतुल्य होते हैं<sup>15</sup>, ऐसे व्यक्तियों को ईश्वर भवसागर से मुक्त कर देता है।<sup>16</sup>

कलियुग में धर्म के परिवर्तित रूप की ओर भी कवियों की दृष्टि गई है। आज धर्म के नाम पर केवल आडम्बर ही प्रमुख हो गया है। खानपान तथा छुआछूत को ही अधिक महत्त्व दिया जाता है –

धर्म गयो निज धाम, आडम्बर कोरो रयो।

मंगळ बाकी नाम, खाण पाण में छूत में।<sup>17</sup>

तीर्थ, देवी-देवता आदि को प्रमुखता देकर झूठे पण्डितों तथा पाखण्डी ब्राह्मणों ने धर्म के सच्चे स्वरूप को विकृत कर दिया है।<sup>18</sup> कवियों ने कलियुग में धर्मपतन के प्रति गहरा क्षोभ व्यक्त किया है। उन्होंने माना है कि धर्म का त्याग कर अधर्म को ग्रहण करने वाला सोने को छोड़कर पीतल ग्रहण करने वाले के समान मूर्ख और मिथ्यामति होता है –

कंचन तज पीतर गहै, मूरख मूढ गिंवार।

तजै धरम मिथ्या-मती, भजै, अधर्म असार।<sup>19</sup>

वर्तमान में नैतिक और धार्मिक उत्थान के स्थान पर समाज अधोगति की ओर अग्रसर है और इसी की प्रतिक्रिया स्वरूप कवियों की रचनाओं में धार्मिक पाखण्डों के विरोध का स्वर मुखरित हुआ है। इस प्रकार कवियों ने एक महत्त्वपूर्ण सामाजिक भूमिका निभाते हुए समाज में आचरण, सामाजिक बुराइयों तथा जीवन मूल्यों के विघटन के प्रति सजग और जागरूक रहने का संदेश दिया है।

**2. ईश्वर** — ईश्वर का राजस्थानी नीति काव्य में तात्त्विक विवेचन नहीं मिलता है, किन्तु अधिकांश कवि यह स्वीकार करते हैं कि ईश्वर सर्व व्यापक है —

बौ तो है सब ठौर, मंदिर मसजिद के धर्यो ?  
करौ जठे ही गौर, रमै बठै ही रमणियां।<sup>20</sup>

जिस प्रकार विद्युत का प्रकाश सबने देखा है, किन्तु विद्युत को किसी ने नहीं देखा, उसी प्रकार ब्रह्मरूप का भी ऐसे ही आभास होता है।<sup>21</sup> ईश्वर के साकार और निराकार दोनों रूप हैं —

ईसर है साकार, जैयां मिसरी री डळी।  
बो ही निराकार, जैयां मिठास भायला।<sup>22</sup>

जैसे दूध में मक्खन विद्यमान है, वैसे ही हृदय में हरि का निवास होता है —

माखण है पय माँय, पण मथियाँ ही निसरसी।  
हरि हिवडै रै माँय, करलै हेरो 'कानियाँ'।<sup>23</sup>

ईश्वर के विविध नाम यथा — राम, ऋषभ और रहिमान, ये तीनों एक ही हैं —

राम रिखभ रहिमाण, आखिर तीनूँ अक है।  
जुदा इणां मत जाण, कर भगती तर केषवा।<sup>24</sup>

कवियों के मत में ईश्वर के दर्शन के लिए चित्त में स्थिरता होनी आवश्यक है। अस्थिर हृदय में हरि का दर्शन सम्भव नहीं —

अथिर नीर रै मांय, मुख नहिं जोयो जा सकै।  
तिम-चित चंचळ मांय, ब्रह्म न सूझै कानियां।<sup>25</sup>

जिसने ईश्वर के दर्शन का आनन्द प्राप्त कर लिया है, वह उस स्वाद या आनन्द को शब्दों में उसी प्रकार व्यक्त नहीं कर सकता है, जिस प्रकार गुंजा गुड़ का स्वाद चाहकर भी नहीं बता सकता है।<sup>26</sup> ईश्वर की दृष्टि में निर्धन और धनवान में कोई भेद नहीं है। उसकी कृपा सबके ऊपर समान रूप से रहती है —

प्रभु कै सभी समान, के गरीब के धन-पती।  
जिमि गंगाजल पान, त्यारै सबनै षेखरा।<sup>27</sup>

ईश्वर को ही सबका ध्यान रखने वाला तथा दाता माना गया है —

हाथी नै मण हेक, कीड़ी नै नित हेक कण।  
विधना देत विसेष, भूष प्रमाणै भैरिया।<sup>28</sup>

प्रभु की कृपा के संबंध में राजस्थानी नीति कवियों का अभिमत है कि प्रभु कृपा से सब कुछ सम्भव है। उनकी कृपा से मूर्ख भी विद्वान बन जाता है तथा अशक्त भी दुर्गम पर्वत पर चढ़ जाता है —

मूढ़ होय बिद्वान, पांगलियो परबत चढ़ै।  
प्रभु की दया महान, रघुवर भज रै षेखरा।<sup>29</sup>

भगवान ही निर्बलों के बल तथा सारे कार्यो को सुधारने वाला है —

निर्बल को बल राम, जग जाणै ई बात नै।  
भगतां का सै काम, राम सुधारै षेखरा।<sup>30</sup>

कवियों ने ईश्वर की तुलना ऐसे व्यापारी से की है, जो प्रत्येक मनुष्य का कर्मानुसार मूल्यांकन करता है तथा कर्मों का फल प्रदान करता है। परन्तु व्यापारी की तरह ईश्वर को किसी तराजू की आवश्यकता नहीं पड़ती –

साईं मेरा वाणिया, विणज करै व्यौपार।  
विन डांडी विन पालड़ै, तोलै सब संसार।<sup>31</sup>

राजस्थानी नीति कवियों ने ईश्वर के स्मरण करते रहने पर अत्यधिक बल दिया है क्योंकि ईश्वर का स्मरण करने में कुछ भी व्यय नहीं होता तथा इससे पापी को भी मोक्ष प्राप्त हो जाता है –

हरि को प्यारो नाम, लेणै स्युं पापी तिरै।  
लागै नहीं छिदाम, क्युं सकुचै फिर षेखरा।<sup>32</sup>

इस प्रकार राजस्थानी नीति काव्य में ईश्वर को धर्म एवं धार्मिकों का रक्षक, अधर्मियों को नष्ट करने वाला, दयालु, न्यायी, अनन्त, अनादि, षरणागत वत्सल, सभी कार्यों को सुधारने वाला तथा असम्भव को भी सम्भव करने वाला कहा गया है।

**3. साधु** – संसार से विरक्त होकर साधना और भजन करने वाले साधु कहलाते हैं। कवि सुन्दरदास के अनुसार साधु का लक्षण है – ‘जो राग और द्वेष दोनों से दूर रहता है’ –

सुन्दर काहु सौं राग न द्वेष सु ये सब जानहुं साधु के लक्षण।<sup>33</sup>

रज्जबजी के अनुसार जो व्यक्ति आत्मा को परमात्मा और साधु के अतिरिक्त अन्य कहीं नहीं बांधता वही पूर्ण अगाध बुद्धि वाला तथा संत है –

आतम कहीं न बंधई, बिन साईं अस साध।  
जन रज्जब ता संत की, पूरण बुद्धि अगाध।<sup>34</sup>

राजस्थानी नीति कवियों ने साधु के गुणों का विस्तृत वर्णन किया है। सच्चे साधु का हृदय मक्खन की डली के समान होता है जो दूसरे की पीड़ा देखकर षीघ्र ही पिघल जाता है –

कंवळो हिव दै साध, जैयां माखण री डळी।  
लख दूजां री ब्याध, पींघळ ज्यासी भायला।<sup>35</sup>

वे परोपकारी होते हैं तथा एक बार किसी का साथ कर लेने पर, वे उसका उपकार करते रहते हैं, उससे विमुख नहीं होते –

साध, सती, अर सूरमा, ग्यानी अर गजदंत।  
उळट पूठ फेरै नहीं, जो जुग जाय अनंत।<sup>36</sup>

ऐसे साधु या संत जनों पर परनिन्दा का कोई प्रभाव नहीं पड़ता –

निंदो सकल निराट, कळंक साध चढै न कौ।  
कंचन लागो काट, न सुण्यौ काने, नाथिया।<sup>37</sup>

वे संसार के पापों का षमन उसी प्रकार करते रहते हैं जैसे गंगा संसार के कचरे को समुद्र में गिरा देती है –

जग रो कचरो मैल, गंगा गेरै संग समद।  
साधु बगता गैल, पाप बुहारै भायला।<sup>38</sup>



राजस्थानी नीति कवियों ने इस बात का भी अनुभव किया है कि सच्चे साधुओं के दर्शन दुर्लभ होते हैं –

नैणा निरझर नेह, गल्लै मिलै हिव हेत सूँ।

इसड़ा साधु विदेह, दरसन दुरलभ भायला।<sup>43</sup>

यथार्थ में साधु अत्यल्प होते हैं। आज के युग में अधिकतर पाखण्डी और धूर्त साधु ही दृष्टिगत होते हैं।<sup>40-42</sup> मात्र जटा बढ़ाकर, वेष बदल कर जो साधु बन गये हैं उनका समाज में सम्मान उसी प्रकार नहीं होता है जैसे भेड़ द्वारा ऊन बढ़ा लेने से कोई उसकी पूजा नहीं करता –

जटा बधा, रंग भेख, साधुपण नीं आवणो।

ऊन बधायां भेड़, कठै पूजीजै भायला।<sup>43</sup>

कवि ऊमरदान ने अपनी रचना 'सन्त-असन्त सार' में कठोर शब्दों में ऐसे सन्तों की निन्दा की है

आज काल रा साध रौ, ब्याज बुहारण बेस।

राज मांय झगड़ै रुगड़, लाज न आवै लेस।<sup>44</sup>

अपनी अन्य रचना 'खोटे सन्ता रो खुलासो' में खोटे सन्तों के प्रति अत्यधिक कठोर व्यवहार करने एवं अपने घर में आश्रय नहीं देने का संकेत किया है।<sup>45</sup> इसी प्रकार 'असन्ता री आरसी' में असन्तों की तीव्र शब्दों में भर्त्सना की गई है।<sup>46</sup>

साधु-असाधु का अन्तर स्पष्ट करने के लिए रज्जबजी ने अनेक दृष्टान्त प्रस्तुत किये हैं। उनका मत है कि बाहर से साधु और असाधु एक से लक्षित होते हैं, किन्तु भीतरी गुणों की परीक्षा लेने पर सर्वथा भिन्न सिद्ध होते हैं। सोने में पीतल का अंश मिला देने पर बाह्य रंग में दोनों एक से दृष्टिगत होंगे, परन्तु कसौटी पर परीक्षा करने से दोनों की भिन्नता प्रकट हो जायेगी –

साधू सोने मैं जड़्या, खोटा पीतल प्रान।

जन रज्जब मोलैं बिकैं, परख्युं भिन्न बिनान।<sup>47</sup>

सच्चे साधु की कृपा सदैव फलवती होती है। महान साधु यदि जा रहे हों तो उनके चरण पखारने चाहिए, क्योंकि उनके चरण-स्पर्श से पग-पग पर अष्वमेध यज्ञ का फल प्राप्त होता है।<sup>48</sup> इस प्रकार राजस्थानी नीति काव्य में साधु को धार्मिक दृष्टि से एक पूर्ण मानव के रूप में चित्रित किया गया है। इसके द्वारा नीति कवियों ने सम्भवतः सांसारिक व्यक्तियों के लिये अनुकरणीय आचरण का एक आदर्श प्रस्तुत किया है।

**4. गुरु** – धर्म और शिक्षा दोनों ही क्षेत्रों में गुरु का बहुत बड़ा महत्त्व है। जीवन के प्रत्येक क्षेत्र में सफलता-असफलता बहुत अंशों में गुरु पर निर्भर है। स्वामी दादू दयाल के शब्दों में – एक लाख चन्द्रमा और एक कोटि सूर्य के मिलने पर भी, गुरु गोविन्द के बिना (अज्ञान का) तिमिर दूर नहीं हो सकता –

इक लख चन्दा आणि घरि, सूरज कोटि मिलाइ।

दादू गुरु गोविंद बिन, तौ भी तिमिर न जाइ।<sup>49</sup>

सद्गुरु की कृपा से शिष्य को वह दिव्य दृष्टि प्राप्त हो जाती है, जिससे वह तीनों लोकों की वस्तुस्थिति देख लेता है। बिना गुरु के भ्रम व सन्देह का निवारण अन्य कोई नहीं कर सकता –

सद्गुरु बिन सन्देह कौ, रज्जब भानै कौन।

सकल लोक फिरि देखिया, निरखे तीन्युं भौन।<sup>50</sup>

गुरु अपने ज्ञान से उलझी हुई बात को सहज रूप से सुलझा देते हैं –

लागै उल-ज्यो' सूत, सत गैलो अज्ञान सँ।

ग्यान गुरु अवधूत, सुल-ज्यो' देखै मंजुला।।<sup>51</sup>

जैन कवि धर्मवर्द्धन ने गुरु महिमा का इस प्रकार वर्णन किया है – गुरु ने ज्ञान रूपी नगीना दिया जिससे अज्ञान रूपी भ्रम दूर हो गया तथा यह ज्ञान निरन्तर वृद्धि को प्राप्त होता रहता है। यह खजाना कभी रिक्त नहीं होता। ऐसे गुरु के कमल रूपी चरणों की कवि वन्दना करते हैं।<sup>52</sup> भक्तिमती मीराबाई ने सतगुरु द्वारा रामरतन रूपी अमोलक वस्तु प्रदान करने की बात कही है।<sup>53</sup> वषणाजी ने भी सतगुरु द्वारा रामनाम की औषधि प्रदान किए जाने का उल्लेख किया है, जिससे (हृदय की) समस्त वेदना दूर हो जाती है।<sup>54</sup> कवि जिनहर्ष ने गुरु को संसार सागर से पार उतारने वाला जहाज बताया है।<sup>55</sup> परन्तु गुरु की विभूति का लाभ शिष्य को तभी प्राप्त होता है, जब वह स्वयं इसका पात्र हो, तथा गुरु योग्य एवं विभूति प्रदान करने में समर्थ हो।<sup>56</sup>

आजकल के गुरु प्रायः अज्ञानी, कामी, क्रोधी और धन लोलुप होते हैं। कवि ऊमरदान ने ऐसे गुरुओं की कटु शब्दों में आलोचना की है।<sup>57</sup> आधुनिक राजस्थानी कवियों ने वाणी का व्यापार करने वाले आधुनिक गुरुओं की घोर निन्दा की है –

वाणी रो व्यापार, कळयुग रा गुरुजन करै।

चित में नांय विचार, धरम-करम रो, किरणजी।।<sup>58</sup>

यथार्थतः वर्तमान के शिक्षकों को गुरुपद की गरिमा से विभूषित करना उचित नहीं है, क्योंकि उनमें प्राचीन काल के गुरुओं के अनुरूप गुणों का सर्वथा अभाव है। आज के युग में गुरु-शिष्य सम्बन्धों में बड़ा परिवर्तन आ गया है –

गुरुजन रै मन में नहीं, चेलां रो हित-सार।

चेलां रै चित में नहीं, गुरुजन रो सत्कार।।<sup>59</sup>

बाबजी चतुरसिंह जी ने सच्चे गुरु के संबंध में सटीक बात कही है – जो व्यर्थ के वाद-विवाद या तर्क-वितर्क में न पड़कर आँखों में ज्ञान का प्रकाश प्रकट कर दे, वही सच्चा गुरु है।<sup>60</sup> इस प्रकार राजस्थानी नीतिकाव्य में योग्य गुरु को ही महत्त्व प्रदान किया गया है, जो सर्वथा उचित है।

**5. संसार –** राजस्थानी नीतिकाव्य रचयिताओं ने संसार को अनित्य और मिथ्या कहा है –

सारौ ही संसार, रचना झूठी राजिया।।<sup>61</sup>

उनके मतानुसार संसार एक मिथ्या मृग मरीचिका है। इसे जल समझकर इस पर आसक्त होना प्राणियों के लिए अधिकाधिक कष्ट का कारण बन जाता है।<sup>62</sup>

अनेक कवियों ने इस संसार को एक विशाल सराय-तुल्य माना है, जहाँ कुछ दिन ही रहना है, अतः यहाँ से अपयश लेकर नहीं जाना चाहिए –

दुनियाँ बड़ी सराय, रैणो है दो चार दिन।

मंगळ मतना जाय, ले अपजस रो ठीकरो।।<sup>63</sup>

इस संसार में भिन्न-भिन्न प्रकृति के लोग हैं। मनुष्य को सबके साथ हिल-मिल कर रहना चाहिए, क्योंकि संसार में प्राणियों का मिलना नदी-नाव संयोग मात्र ही है –

साई ! इण संसार में, भाँत-भाँत का लोग।

सबसँ रिळमिळ चालियै, नदी-नाव संजोग।।<sup>64</sup>

कवियों के नीतिवचनानुसार मनुष्य को संसार में दो बातें सार रूप से ग्रहण करनी चाहिए – एक तो सबसे मीठे वचन बोलना तथा परोपकार हेतु उद्यत रहना –

नारायण इण जगत में, औ दो वातां सार।

सब सूं मीठा बोलबो, करबो पर-उपगार।<sup>65</sup>

इस प्रकार राजस्थानी नीतिकाव्य रचनाकारों ने इस अनित्य संसार पर आसक्ति न रखने, सबसे मिलकर रहने, मधुर वाणी बोलने तथा परोपकार द्वारा यश के अर्जन करने का उपदेश दिया है।

**6. शरीर** – राजस्थानी नीतिकाव्य रचयिताओं ने शरीर को कच्चे कुम्भ के समान नश्वर तथा क्षणभंगुर माना है –

काया काचे कुंभ समान कहैं क कौ।<sup>66</sup>

उनके अनुसार मानव शरीर तो मिट्टी के ढेर में से कालचक्र रूपी चाक द्वारा निर्मित खिलौने व पात्र के समान है, जो क्षण भर में नष्ट होकर पुनः मिट्टी में मिल जाते हैं –

काया माटी ढेर, काळ चाक घड़ै रमतिया।

के मटकी में देर, पळ में फूटै भायला।<sup>67</sup>

यह शरीर प्रायः सांसारिक भोग, लालच और लालसा में फँसा रहता है।<sup>68</sup> कवि उम्मेदसिंह 'ऊम' के अनुसार अत्यधिक भोग से जब शरीर जर्जर हो जाता है और किसी काम करने योग्य नहीं रहता, तब मनुष्य की सारी सुध-बुध समाप्त हो जाती है। अंत समय में राम का नाम-स्मरण ही उसकी दशा को सुधारता है –

काया झलै न काम, सिटी पिटी सह गुम हुई।

अंत समैं में राम, उही सुधारै ऊमला।<sup>69</sup>

निश्चय ही यह शरीर सत, रज एवं तम तीनों गुणों से युक्त है तथा ईश्वर ध्यान से ही इसका सुधार संभव है।<sup>70</sup> षेखर कवि के अनुसार जिसने मनुष्य शरीर धारण कर ईश्वर का स्मरण नहीं किया तथा दीन दुखियों की पीड़ा को नहीं समझा, उसने काया को व्यर्थ ही खो दिया।<sup>71</sup>

कवि यह भी कहते हैं – क्योंकि काया अमर नहीं है तथा माया थोड़े दिन ही रहती है, अतः शरीर से ऐसा कार्य करना चाहिए कि नाम अमर रहे –

काया अमर न कोय, थिर माया थोड़ी रहै।

इण में वातां दोय, नामा कामा नोपला।<sup>72</sup>

इस प्रकार राजस्थानी नीतिकाव्य रचनाकारों ने शरीर की अस्थिरता तथा क्षणभंगुरता की ओर ध्यान आकृष्ट किया है तथा शरीर को ईश्वर स्मरण तथा परोपकार में लगाने का परामर्श दिया है, जिससे कर्म रूपी शरीर से व्यक्ति संसार में स्मरणीय रहे, अमर रहे।

**7. मन** – राजस्थानी नीति कवियों ने मन को वह धुरी माना है, जिसके सहारे जीवन रूपी गाड़ी गतिमान होती है। मनुष्य की सफलता – विफलता का दायित्व मन पर ही है।

कवियों ने मन की प्रवृत्ति को चंचल बताया है। यह बिना लगाम के अश्व के समान है। इसे सदैव वश में रखना चाहिए –

मन ढीलो मत छोड, वष राखो काठो पकड़।

मन है बांको घोड़, रास बिना रो रमणियां।<sup>73</sup>

मन के अनुसार कभी नहीं चलना चाहिए, क्योंकि वह पल-पल में बदलता रहता है।<sup>74</sup> मनुष्य का मन लोभी होने के कारण धन कमाने में लगा रहता है –

माणस लोभी मन्न, धन कमाऊं याहि रहे।<sup>75</sup>

लालच रूपी अग्नि मन रूपी वन में प्रज्ज्वलित होती रहती है। सन्तोष के अतिरिक्त किसी अन्य उपाय से इसे नहीं बुझाया जा सकता।<sup>76</sup> इसके अतिरिक्त मन विषय रूपी मैल से भरा रहता है<sup>77</sup> तथा शरीर पर साबुन रगड़ने से मन का मैल दूर नहीं हो सकता।<sup>78</sup>

स्वामी दादू दयाल मन को कागज की पतंग कहते हैं, जो आकाश में ऊँची उड़ती रहती है। जब यह ईश्वर के प्रेम रूपी जल से भीग जाती है, तो ईश्वर के समीप पहुँच जाती है अर्थात् मन ईश्वरमय हो जाता है –

यहु मन कागद की गुडी, उड़ि चढ़ी आकास।

दादू भीगै प्रेम जल, तब आइ रहै हम पास।।<sup>79</sup>

कवियों ने मन को उन्नति का आधार भी कहा है। यदि व्यक्ति का मन उत्साह से भरा है, तो वह प्रत्येक कार्य को भली-भाँति करता है और इससे उसकी उन्नति होती है।<sup>80</sup> कवियों का यह भी मत है कि जो मन में कुटिल विचार रखते हैं और ऊपर से सज्जन बनने का ढोंग करते हैं, ऐसे व्यक्ति रंगे सियार के समान हैं।<sup>81</sup> इनसे सदैव सावधान रहना चाहिए। नीति कवि मस्त एवं चिंता रहित होकर ईश्वर में विष्वास रखने का परामर्श देते हैं –

मन मस्त रह हमेष, चित्त में क्यों चिंता करै।

पालन करे महेष, जिन देई चोंच रे प्यामिया।।<sup>82</sup>

इस प्रकार राजस्थानी नीतिपरक रचनाकारों ने मन को जीवन में महत्वपूर्ण माना है तथा इसे वष में रखते हुए प्रत्येक कार्य ईश्वर को समर्पित करते हुए करने का संकेत किया है।

**8. माया** – राजस्थानी नीतिकाव्य में माया शब्द का प्रयोग संसारिक बंधनों एवं आकर्षणों के लिए हुआ है जिसके कारण जीव संसार में लिप्त रहता है। लाख कष्ट पाने पर भी उसे छोड़ना नहीं चाहता –

खून निकलता जाय, ऊँट कण्टाली नाँ तजै।

नर दुख भोग्यो जाय, माया तजै न! मंजुला।।<sup>83</sup>

रज्जबजी के अनुसार माया ऐसी विलक्षण है कि उसके मिलने पर भी कष्ट होता है और विछोह पर भी दुःख मिलता है। ठीक उसी प्रकार जैसे अनार में वित आने पर (पकने पर) उसे फँटना पड़ता है तथा सरोवर को नीर समाप्त हो जाने पर, विदीर्ण होना पड़ता है। अतः मायाजन्य लाभ और हानि दोनों ही दुःखदायी होते हैं।<sup>84</sup> जिस माया ने बड़े-बड़े ऋषियों, मुनियों, सिद्धों और साधकों का भक्षण कर लिया, उस पर विष्वास कर उससे स्नेह नहीं करना चाहिए –

जो माया मुनियर गिले, सिध साधक कूं खाय।

ता माया सो हेत कर, रज्जब क्यूँ पछिताय।।<sup>85</sup>

कवियों ने कहा है कि माया को देखकर हर्षित नहीं होना चाहिए, क्योंकि यह अस्थिर है –

माया देख न राचियै, जाता नांही वार।

मोटा-मोटा जेह नर, छोड़ गया निरधार।।<sup>86</sup>

इसमें कोई संदेह नहीं है कि संसार की किसी भी वस्तु अथवा व्यक्ति का माया से पृथक् रहना सम्भव नहीं है<sup>87</sup>, परन्तु हरिगुण में सच्ची आस्था रखने वाला व्यक्ति माया के बीच रहते हुए भी उससे निर्लिप्त रह सकता है। हृदय जितना सच्चा होता है, उतना ही वह माया से मुक्त होता है –

दिल सूँ सांची डोर, जै पकड़ै चत्रभुज तणीं।

माया मनरी चोर, आवै न नेड़ी ऊमला।।<sup>88</sup>

इसके अतिरिक्त कवियों ने छाया और माया की समान स्थिति बताई है। जो इससे भागना चाहता है, उसके तो पीछे लग जाती है और जो इसके सम्मुख होता है, उससे यह दूर भागती है –

**छाया माया अक सी, विरळा जाणै कोय।**

**भागत कै लारै पड़ै, सनमुख भागै सोय।<sup>89</sup>**

इस प्रकार राजस्थानी नीतिकाव्य में प्रत्यक्ष तथा अप्रत्यक्ष रूप से कवियों ने माया के बंधन से मुक्त होने का संदेश दिया है। माया के भ्रम में फँस कर जीवन को व्यर्थ नहीं गँवाना चाहिए। संसार से एक दिन विदा होना ही है, अतः मन को मजबूत कर दृढ़ निष्कषयी बनना चाहिए और माया के प्रपंच को छोड़ देना चाहिए।

**9. मोह** – अज्ञान या भ्रम के वशीभूत होकर मनुष्य सांसारिक पदार्थों को ही सर्वस्व मान कर उनमें अनुरक्त रहता है तथा ईश्वर का ध्यान छोड़ देता है, ऐसी प्रवृत्ति मोह कहलाती है। मोह और माया को कवियों ने अविद्या माना है। इससे मनुष्य में नास्तिकता आती है और वह अनैतिक आचरण में प्रवृत्त हो जाता है।

मोह की सबसे बड़ी विशेषता यह है कि इससे ग्रस्त व्यक्ति या जीव बार-बार धोखा खाकर भी नहीं चेतता –

**मोह बसै केइ मानवी, मांझ्या घोलमघोल।**

**गमियो नर भव गाफिलै, वयविन धरम विटोल।<sup>90</sup>**

मोह का क्षेत्र अत्यन्त विस्तृत है। धन, सम्पदा, मोती माणिक्य, सोना-चांदी, महल-दुमहले, सब ओर मोह का राज्य फैला हुआ है। मकड़ी के जाले की तरह सारा संसार और जीव इसके जाल में फँस जाते हैं –

**ज्यों मकड़ी रो जाळ, मकड़ी नैं ही फांस ले।**

**जगत जीव जंजाळ, बांधै कस कर भायला।<sup>91</sup>**

मोह के जाल से बचना अत्यन्त कठिन है। बड़े-बड़े ऋषि मुनि भी मात खा जाते हैं।<sup>92</sup> मोहपाष में बंधा हुआ मनुष्य कर्तव्य को भुला देता है तथा आषा को त्याग कर निराषा के भाव की ओर प्रवृत्त हो जाता है।<sup>93</sup> लोकधारणा है कि मोह मन को भ्रमित करता है, ज्ञान-ध्यान से भटकाता है तथा बल और सत्य दोनों को डिगा देता है।

कवि कृपाराम बारहट मनुष्य को सचेत करते हुए कहते हैं, कि मोह प्राप्त कर आलस्य में जीवन व्यर्थ नष्ट नहीं करना चाहिए। ईश्वर भजन करना चाहिए, क्योंकि इसके बिना मानव जन्म व्यर्थ है।<sup>94</sup> सन्त कवियों के अनुसार जिसने अपना मन चेतन (ईश्वर) में लगा लिया है, उस जीव को न तो काम-क्रोध दग्ध कर सकते हैं और न ही मोह-माया क्लेष पहुँचा सकते हैं –

**काम क्रोध दागौ नहीं लागै, मोह व्यापै नहीं माया।**

**करम कलेस लेस नहीं उनके, चेतन में चित लाया।<sup>95</sup>**

कविराज बाँकीदास ने अपनी रचना 'मोह मर्दन' में मोहग्रस्त प्राणी को सचेत करते हुए जीव-जगत की क्षण भंगुरता पर सटीक कहा है –

**रे थोड़ी ऊमर रही, काय न छोड़ै कूड़।**

**हिय अंधा तूं नाख हब, धंधा ऊपर धूड़।<sup>96</sup>**

मोह के त्याग बिना मुक्ति प्राप्त होना कठिन है। आत्मा, परमात्मा के वैभव को मोहत्याग द्वारा ही प्राप्त कर सकती है।<sup>97</sup>

सारांश रूप में कह सकते हैं कि जीवन की सफलता मोह त्याग द्वारा संभव है।

**10. क्रोध** – क्रोध एक उग्र भाव है जो किसी अनुचित या विरोधी कार्य करने वाले के प्रति चित्त में उत्पन्न होता है। राजस्थानी नीतिकाव्य में झाल, रीस, खीज, गुस्सा, क्रोध, कोप आदि अनेकानेक शब्दों से इस मानवी भाव को कवियों ने अभिव्यक्त किया है। धर्म और व्यवहार दोनों ही नीतियों में क्रोध का विरोध किया गया है। आचार्य मनु ने मनुस्मृति में धर्म के लक्षणों को व्यक्त करते हुए अक्रोध को स्थान प्रदान किया है। रज्जबजी क्रोध को काल ही मानते हैं। अहंकार यमराज है, जो उस क्रोध के उद्दीपन का कारण होता है –

**क्रोध काल कहिये सदा, अंतक है अहंकार।**

**जन रज्जब जोरै जुलम, पाया भेद विचार।<sup>98</sup>**

काम, क्रोध, अभिमान, लोभ और मद को कवियों ने मनुष्य के अवगुण बताये हैं –

**काम, क्रोध, अभिमान औगण मोटा मिनख रा।<sup>99</sup>**

तथा इन्हें नर्क का द्वार कहा है –

**काम, क्रोध, मद, लोभ च्यार नरक रा बारणा।<sup>100</sup>**

इनसे जीवन अशोभनीय बन जाता है।<sup>101</sup> क्रोध को प्रेरित करने वाला मान (अहंकार) बड़े-बड़े महन्तों में भी रहता है। पारस पत्थर, जो लोहे को सोना बना देता है, उसमें भी अग्नि का निवास होता है। इसी प्रकार श्रेष्ठ व्यक्तियों के चित्त में भी क्रोध का भाव विद्यमान रहता है –

**मान महन्तन में रहै, क्रोध कलंकी नेम।**

**ज्यूं पारस पावक बसै, जा लागि लोहा हेम।<sup>102</sup>**

कवि जिनहर्ष कहते हैं कि क्रोध से स्नेह छूट जाता है, प्रेम मिटता है, सुयष मिटकर अधम में गिनती होती है। क्रोध से देश तक जल जाते हैं तथा समस्त तप समाप्त हो जाता है। अतः क्रोध नहीं करना ही उचित है।<sup>103</sup> धर्मवर्द्धन ने क्रोधी व्यक्ति को अंधे के समान बताया है, जो अपनी हानि को भी नहीं देख पाता।<sup>104</sup> निष्चय ही क्रोध करने से बड़ी हानि होती है। क्रोध के कारण ही कौरव कुल का नाश हो गया था –

**निपट न कीजै क्रोध, कौरव कुल षोयौ।<sup>105</sup>**

क्रोध सारे प्राणियों के हृदय में व्याप्त होता है। परन्तु क्रोध के रहते हुए भी उससे उसी प्रकार पृथक् रहना चाहिये जैसे समुद्र बड़वानल की ज्वाला से मुक्त रहता है तथा आकाश के बादल बिजली से बच कर रहते हैं।<sup>106</sup>

कवियों ने निर्देश दिया है कि अपनी इच्छा रूपी रस्सियों को खींच कर रखना चाहिए, जिससे क्रोध मन के समीप भी नहीं आ सके –

**फटकण मत दे पास, कपट, लोभ अर क्रोध नै।**

**रख खींच्योड़ी रास, इच्छ्यावाँ री, बावळा।<sup>107</sup>**

क्रोधपूर्ण वाणी क्रोध को उसी प्रकार भड़काती है जैसे आग में घासलेट डालने से वह और भी भड़कती है।<sup>108</sup> क्रोध रूपी अग्नि को मृदुवचन से ही शान्त किया जा सकता है।<sup>109</sup> राजस्थानी कवियों की दृष्टि में, जिसे क्रोध नहीं आता तथा जो काम, मोह एवं लोभ से दूर रहता है, वह ईश्वर के समान गुणगरिमा स्थापित कर लेता है।<sup>110</sup>

जो क्रोध, हर्ष और लज्जा के समय एक से रहते हैं ऐसे व्यक्ति छाजले के समतुल्य दुर्गुण छांटने वाले होते हैं –

**झाळ, हरख अर लाज, तीन्या में रह अकसो।**

**जोगी होवैं छाज, दुरगुण छांटै भायला।<sup>111</sup>**

जब कार्य सफल होने का अवसर हो और ऐसे समय विवाद हो जाये, तो ऐसी स्थिति में क्रोध को पचा लेना चाहिए अन्यथा कार्य बिगड़ जाने की सम्भावना रहती है –

अवसर मांय अकाज, सांमौ बोल्यां सांपजै ।

करणौ जे सिध काज, रीस न कीजे राजिया ।।<sup>112</sup>

सारांश रूप में कह सकते हैं कि क्रोध धर्म का नाशक तथा व्यवहार में व्यवधान उत्पन्न कर हानि पहुँचाने वाला है, अतः इसका त्याग करना ही सर्वथा उचित है ।

**निष्कर्ष** – राजस्थानी नीति कवियों ने मानव समाज के नैतिक उत्थान एवं लोकजीवन में सम्यक् मार्गदर्शन हेतु अनेक आध्यात्मिक नीति तत्त्वों के विषय में अपने अनुभवजन्य उद्गार व्यक्त किए हैं, जो जनहितकारी हैं । उन्होंने व्यक्ति और समाज को अंधकार से प्रकाश की ओर लेजाने का प्रयास किया है ।

उन्होंने धर्म को मनुष्य का श्रेष्ठ, उदार एवं मानवीय कर्तव्य माना है । वे ऐसे धर्मपालन की अनुशंसा करते हैं जो समस्त जीवों की इस लोक व परलोक में मंगल कामना करता है । उन्होंने सबकी भलाई करना और बुराई के त्याग को सभी धर्मों का सार माना है । उनकी रचनाओं में धार्मिक पाखण्डों के विरोध का स्वर भी मुखरित हुआ है ।

वे ईश्वर को सर्वव्यापक, दयालु, न्यायी, अनन्त, अनादि, शरणागत वत्सल, सभी कार्यो को सुधारने वाला तथा असम्भव को भी सम्भव करने वाला मानते हैं । वे ईश्वर के साकार और निराकार दोनों स्वरूपों को स्वीकारते हैं । साधु को उन्होंने एक पूर्ण मानव के रूप में चित्रित किया है । वे उसे राग और द्वेष से परे, दयालु, परोपकारी, संसार के पापों का शमन करनेवाला तथा अभिवन्दनीय मानते हैं ।

उनके अभिमत में जीवन के प्रत्येक क्षेत्र में सफलता-असफलता बहुत अंशों में गुरु पर निर्भर होती है । वे योग्य गुरु के महत्त्व को स्पष्ट करते हैं तथा ढोंगी गुरुओं से दूर रहने का सन्देश प्रदान करते हैं । वे संसार को अनित्य और मिथ्या मानते हैं । उन्होंने संसार पर आसक्ति न रखने, सबसे मिलकर रहने, मधुर वाणी बोलने तथा परोपकार द्वारा यश अर्जित करने का उपदेश दिया है । उन्होंने शरीर की नश्वरता और क्षणभंगुरता को इंगित कर शरीर को ईश्वर स्मरण में लगाने का परामर्श दिया है ।

उन्होंने मानव मन को महत्त्वपूर्ण माना है और उसे उन्नति का आधार कहा है । वे मन को वश में रखने तथा प्रत्येक कार्य को ईश्वर को समर्पित करते हुए करने का सन्देश प्रदान करते हैं । उन्होंने प्रत्यक्ष और परोक्ष रूप से माया के बंधन और प्रपंच से मुक्त रहने का निर्देश दिया है । वे जीवन में सफलता हेतु मोह त्याग को आवश्यक मानते हैं । उनकी सम्मति में क्रोध धर्म का नाशक और व्यवहार में व्यवधान उत्पन्न करने वाला है, अतः उसका त्याग ही सर्वथा उचित है ।

इस प्रकार राजस्थानी नीति कवियों ने अपने अमूल्य अनुभवजन्य उद्गारों में आध्यात्मिक नीति तत्त्वों का सार समझाकर व्यक्ति और समाज का जीवन पथ में प्रकाश स्तम्भ का भाँति मार्गदर्शन किया है ।

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