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A WORD FROM THE EDITOR

When a person is faced with heavy odds and crises, that is the real time when her/his character is tested. It is the sheer soul force and commitment that sustains a person in adverse situations. Adversity teaches a person the lesson of audacity, patience, decision making skill, wisdom etc. and prompts him to stand rock solid in defense and service of mankind. Institutions are also testified in hour of hardship and not in smooth time of luxury and ease. Desh Bhagat University, Mandi Gobindgarh is one such organization which is serving the society and humanity since its establishment and has risen to the pinnacle of glory and grandeur through dissemination of propagation of knowledge and light, keeping pace with the changing flux of time. The decision of publication of the Journal on regular basis is to provide an opportunity and platform to young intellectual scholars of languages and social sciences to excel their talent. Let me describe the various shades of the Journal 'PRABODH' precisely.

AIM OF THE JOURNAL: The journal aims to initiate a dialogue with emerging issues in the field of Social Sciences and Languages. Social dynamism leads to a bundle of transformations in different fields of life. Consequently the space of knowledge is being enhanced. This journal tries to address the issues related to the field of Social Sciences and Languages. The main objective of journal is to provide an intellectual platform for the scholars. Prabodh aims to promote interdisciplinary studies in Humanities and Social Sciences and become the leading journal T international levels. The journal is published in both print and online versions.

Faculty of Social Sciences and Languages, Desh Bhagat University publishes original papers, review papers, conceptual framework, analytical and simulation models, case studies, empirical research, technical notes, and book reviews. Special Issues devoted to important topics in humanities and social science will occasionally be published.

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All the members of the editorial board, under the able guidance of Dr. Satish Kumar Verma, Editor-in- chief have done a commendable job through an excellent team effort in carving out this fine supplement. I pay my sincere thanks to all of them.

Dr Renu Sharma

Incharge, Faculty of Social Sciences and Languages

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PRABODH INTERNATIONAL JOURNAL OF LANGUAGES AND SOCIAL SCIENCES
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NEP 2020 AND THE INCLUSION OF MARGINALIZED COMMUNITIES IN INDIA: OPPORTUNITIES, CHALLENGES AND THE WAY FORWARD

Dr. Dharminder Singh
Professor Desh Bhagat University

ABSTRACT

Education is one of the most significant instruments for reducing social inequality, expanding individual capabilities and enabling meaningful participation in economic, cultural and democratic life. In a socially and economically diverse country such as India, the question of educational access cannot be separated from the conditions of caste, gender, disability, poverty, geographical location, language and other forms of social disadvantage. The National Education Policy (NEP) 2020 places equity and inclusion among the central concerns of educational transformation and introduces a comprehensive framework for addressing the educational needs of Socio-Economically Disadvantaged Groups (SEDGs). The Policy gives particular attention to girls, transgender students, Scheduled Castes, Scheduled Tribes, Other Backward Classes, minorities, children with disabilities, migrant communities and learners living in geographically disadvantaged regions.

The present paper examines the provisions of NEP 2020 relating to the educational inclusion of marginalized communities and evaluates their potential in the context of India's historical inequalities in education. It discusses the evolution of inclusive education through the National Policy on Education, 1968, National Policy on Education, 1986/1992, the Right of Children to Free and Compulsory Education Act, 2009, and the Rights of Persons with Disabilities Act, 2016. Particular attention is given to SEDGs, Special Education Zones, the Gender Inclusion Fund, scholarships, residential schooling, Kasturba Gandhi Balika Vidyalayas, inclusive education for children with disabilities, multilingual education, vocational education, digital learning and higher education access. At the same time, the paper examines challenges associated with implementation, including digital inequality, poverty, social discrimination, inadequate infrastructure, differentiated needs within marginalized communities, affordability and the possibility of widening inequalities if technological and institutional reforms are not accompanied by adequate public investment and social support.

The paper argues that the transformative potential of NEP 2020 will depend not only on the policy framework but also on the quality, financing, institutional accountability and social sensitivity of its implementation. Inclusion must move beyond physical access to education and encompass participation, learning outcomes, dignity, representation and progression into higher education and employment.

Keywords: NEP 2020, Marginalized Communities, Inclusive Education, SEDGs, Educational Equity, Gender Inclusion, Social Justice, Digital Divide, Disability, India

Introduction

Education has historically been regarded as an instrument of individual development as well as social transformation. In the Indian context, education has an additional significance because social inequalities have traditionally affected people's access to knowledge, institutions and opportunities. Caste, class, gender, disability, poverty, geography, language and other social factors have influenced educational participation and achievement. Consequently, the expansion of schooling alone cannot ensure educational justice unless the barriers that prevent disadvantaged groups from participating meaningfully in education are simultaneously addressed.

The National Education Policy (NEP) 2020 represents a major restructuring of India's education system. Approved by the Union Cabinet on 29 July 2020, the Policy seeks to transform education through the principles of access, equity, quality, affordability and accountability. The policy emerged after a broad consultation process concerning the Draft National Education Policy 2019 and was intended to respond to the changing educational, social, economic and technological requirements of India. The Ministry of Education records that approximately two lakh suggestions were received during the consultation process preceding the finalisation of NEP 2020. (Ministry of Education, Government of India, 2023).

One of the important features of NEP 2020 is its explicit emphasis on equitable and inclusive education. Rather than treating marginalization only as an issue of enrolment, the Policy approaches educational disadvantage through a wider framework that includes social, economic, gender, geographical and disability-related barriers. It identifies Socio-Economically Disadvantaged Groups (SEDGs) as a cross-cutting category requiring focused interventions. The Policy further recommends Special Education Zones (SEZs) for geographical areas having significant concentrations of educationally disadvantaged groups. (Government of India, 2020).

The issue is particularly important because India has historically experienced significant inequalities in educational participation and learning. The original material on which this paper is based correctly identifies marginalization as a process

through which particular groups are placed at the periphery of social institutions and opportunities. Such marginalization can operate through economic deprivation, discrimination, geographical isolation, disability-related barriers, gender norms and limited access to educational resources.

NEP 2020 therefore needs to be examined not simply as a curricular reform but as a policy framework that seeks to redefine the relationship between education and social justice. Its effectiveness should ultimately be assessed by asking whether historically disadvantaged learners are able to enter educational institutions, remain there, learn successfully, progress to higher levels of education and acquire meaningful opportunities for employment and social participation.

Historical Context of Educational Inclusion in India

The concern for equality of educational opportunity predates NEP 2020. The development of Indian education policy after independence reflects an ongoing attempt to address disparities between different social and economic groups. The National Policy on Education, 1968, influenced by the recommendations of the Education Commission (1964–66), emphasized equal educational opportunity and national integration. It also attached importance to the development of Indian languages and the three-language formula. The objective was not merely to expand education but also to reduce educational disparities and strengthen social cohesion.

The National Policy on Education, 1986, subsequently placed greater emphasis on removing disparities and equalizing educational opportunity. Women, Scheduled Castes and Scheduled Tribes received particular attention. The policy proposed scholarships, incentives for disadvantaged families, expansion of educational institutions and measures intended to improve participation among socially disadvantaged groups. Initiatives such as Operation Blackboard reflected an effort to improve the basic educational infrastructure of schools.

The 1992 Programme of Action further developed the implementation framework of the 1986 policy. During the subsequent decades, several constitutional, legislative and programme-based interventions strengthened the principle of educational inclusion. The Right of Children to Free and Compulsory Education Act, 2009, represented a significant development because it established a statutory framework for free and compulsory elementary education. It operationalized the constitutional commitment associated with Article 21A. The Ministry of Education continues to list the Right of Children to Free and Compulsory Education Act, 2009, among the principal legislation governing school education.

Similarly, the Rights of Persons with Disabilities Act, 2016, provided an important legislative foundation for inclusive education. NEP 2020 explicitly aligns its approach to children with disabilities with the RPWD Act and recognizes inclusive education as an arrangement in which learners with and without disabilities participate together, with teaching-learning processes adapted to diverse needs.

Thus, NEP 2020 should be understood as part of a longer trajectory of educational reform rather than as an isolated intervention.

Understanding Marginalization in the Indian Educational Context

Marginalization refers to a condition in which individuals or communities experience restricted access to social, economic, political or institutional resources and opportunities. In education, marginalization may manifest through exclusion from schools, irregular attendance, poor learning conditions, discrimination, inadequate infrastructure, financial constraints, language barriers, geographical isolation or limited progression into higher education.

The concept cannot be restricted to poverty. An economically poor child, a child with disability, a girl facing restrictive gender norms, a tribal learner living in a remote area and a child belonging to a historically discriminated caste group may experience educational disadvantage in different ways. Consequently, educational inclusion requires differentiated responses rather than a single uniform intervention.

The original draft identifies women, persons with disabilities, Scheduled Castes, Scheduled Tribes, elderly persons, geographically marginalized populations, people living in slums and sexual minorities among groups that can experience marginalization. NEP 2020 adopts a similarly broad framework by identifying SEDGs and recognizing multiple forms of educational disadvantage.

This broader conceptualization is important because exclusion may occur even when a learner is formally admitted to an institution. A student may be physically present in a classroom but remain excluded because of discriminatory attitudes, inaccessible infrastructure, language barriers, lack of learning materials, poverty or inadequate technological access. Genuine inclusion therefore requires participation and learning, not merely enrolment.

NEP 2020 and Socio-Economically Disadvantaged Groups

A major innovation of NEP 2020 is the identification of Socio-Economically Disadvantaged Groups as a broad policy category. The Policy recognizes that educational disadvantage can emerge from the interaction of several social and economic conditions. The SEDG framework encompasses disadvantaged groups including women, transgender persons, Scheduled Castes, Scheduled Tribes, Other Backward Classes, minorities, children with disabilities and other socio-economically disadvantaged communities. This framework allows the education system to consider multiple forms of disadvantage within a common equity framework.

The Policy recommends targeted interventions rather than assuming that identical educational arrangements will produce equal outcomes. Such interventions include

scholarships, transportation facilities, additional educational infrastructure, residential facilities and other forms of support. The Ministry of Education identifies equitable and inclusive education and special emphasis on SEDGs as important components of NEP 2020 implementation.

However, the SEDG framework also raises an important analytical question. Different marginalized communities do not experience disadvantage in identical ways. The educational needs of a tribal child living in a remote forest region may differ substantially from those of an urban child with a disability or a girl from a low-income household. Therefore, the SEDG framework should function as an umbrella for policy attention rather than as a substitute for community-specific planning.

Special Education Zones and Geographical Inclusion

Geography plays a major role in determining educational opportunity. Remote villages, tribal areas, hilly regions, border areas and economically deprived districts may experience shortages of schools, teachers, transportation, digital connectivity and other educational resources. NEP 2020 proposes Special Education Zones for regions with large concentrations of educationally disadvantaged SEDGs. The intention is that existing schemes and policies should be implemented with additional coordinated efforts in such areas.

The concept is important because a uniform national policy may not adequately address geographically differentiated educational deprivation. A district with a high concentration of tribal communities, for example, may require different interventions from an urban slum or a metropolitan area. Special Education Zones can therefore be understood as a place-sensitive approach to educational equity. Their effectiveness, however, depends upon identification of genuinely disadvantaged areas, reliable data, adequate funding, coordination among departments and sustained monitoring.

Gender Inclusion and the Gender Inclusion Fund

Gender remains a significant dimension of educational inequality. Although female participation in education has increased substantially, gender disadvantage can still interact with poverty, caste, tribal identity, disability, geographical isolation and family responsibilities. NEP 2020 recognizes that women and girls cut across disadvantaged social groups and therefore recommends special attention to girls belonging to SEDGs. It proposes a Gender Inclusion Fund intended to support equitable access to quality education for girls and transgender students. The Policy identifies interventions such as sanitation facilities, toilets, bicycles, conditional cash transfers and community-based measures to address barriers to participation.

Government information on implementation also indicates that interventions under Samagra Shiksha have included measures such as neighbourhood schools, free uniforms and textbooks for girls up to specified levels, residential arrangements, separate toilets, teacher sensitization and support for girls with disabilities. Kasturba Gandhi Balika Vidyalayas have also been used to provide residential schooling opportunities to girls belonging to disadvantaged groups.

The significance of the Gender Inclusion Fund lies in its recognition that gender inequality cannot be addressed only through admission policies. Infrastructure, safety, mobility, sanitation, social attitudes and household economic conditions can all influence whether girls remain in education.

Inclusion of Children with Disabilities

Children with disabilities require an education system that is accessible in its physical environment, curriculum, communication and pedagogy. NEP 2020 gives high priority to the inclusion and equal participation of children with disabilities from early childhood education through higher education. The Policy proposes barrier-free access, appropriate accommodations, resource centres and special educators with cross-disability training. It also recognizes that different disabilities require different forms of support.

This is an important departure from a purely welfare-oriented approach. Disability inclusion requires institutional transformation so that learners are not required to adapt themselves completely to systems designed without consideration of their needs. Contemporary implementation initiatives have also emphasized accessible educational content. Ministry material on inclusive classrooms highlights Universal Design for Learning-based accessible teaching-learning resources and the use of Indian Sign Language resources for learners with hearing disabilities.

Nevertheless, implementation remains dependent upon the availability of trained teachers, assistive technologies, accessible buildings, transportation, learning materials and individualized support.

Multilingualism and Inclusion

Language is another important dimension of educational inclusion in India. Children often enter school with linguistic resources different from the language traditionally used for instruction. A mismatch between home language and school language can affect comprehension, participation and confidence. NEP 2020 places strong emphasis on multilingualism and recommends that, wherever possible, the medium of instruction until at least Grade 5, and preferably beyond, should be the home language, mother tongue, local language or regional language.

This provision has particular significance for children from linguistic minorities, tribal communities and rural areas. Education in familiar languages can facilitate comprehension and support the preservation of linguistic and cultural

diversity. At the same time, multilingual education requires substantial institutional preparation. Appropriate textbooks, teacher training, bilingual resources and qualified teachers must be available. Without these supporting arrangements, a policy preference for mother-tongue education may remain difficult to implement uniformly.

Digital Education and the Problem of the Digital Divide

Technology has become an important component of education. NEP 2020 recognizes the potential of digital platforms and educational technology to expand access to learning resources. However, technology can simultaneously create a new form of educational exclusion. The digital divide is not limited to ownership of a smartphone or computer. It includes access to reliable internet connectivity, electricity, appropriate devices, digital literacy, quiet learning environments and the ability of teachers and students to use digital resources effectively.

The concern identified in the original draft remains relevant: children from rural communities, urban slums, disadvantaged caste and tribal communities and children with disabilities may experience unequal access to digital learning resources. Government initiatives such as DIKSHA and accessible digital content demonstrate attempts to expand educational resources through technology. Ministry material reports that DIKSHA contains extensive digital content and includes Indian Sign Language-based resources. However, digital education should supplement rather than replace accessible physical education infrastructure. For marginalized learners, technology is meaningful only when the prerequisites for meaningful access are available.

Marginalization in Higher Education

The question of inclusion does not end with school education. Access to higher education is equally important because higher education increasingly determines employment opportunities, professional mobility and social status. NEP 2020 seeks to increase access to higher education and promotes multidisciplinary education, flexible curricular structures, multiple entry and exit pathways and the Academic Bank of Credits. The Ministry identifies increasing the Gross Enrolment Ratio in higher education to 50 per cent as one of the policy objectives.

For marginalized students, flexible pathways can potentially reduce the consequences of interruptions in education. Students who are unable to follow a conventional continuous degree trajectory because of financial, family, geographical or employment-related circumstances may benefit from greater flexibility. At the same time, flexibility alone cannot guarantee inclusion. Students from disadvantaged communities may continue to face financial barriers, inadequate academic preparation, language difficulties, digital inequality and limited social support. Therefore, higher education reform must be accompanied by scholarships, mentoring, academic support, accessible infrastructure and mechanisms for preventing discrimination.

Reservation and NEP 2020

Reservation is an important element of India's broader framework of social justice in education and employment. The original draft raises an important criticism concerning the relatively limited explicit discussion of reservation and caste discrimination within the NEP 2020 document. This issue requires careful interpretation. NEP 2020 approaches disadvantaged communities primarily through the SEDG framework and proposes a range of supportive measures. At the same time, the Policy's inclusive framework should not be interpreted as eliminating the constitutional and statutory framework governing affirmative action.

An important policy question therefore concerns how universal inclusion measures and targeted affirmative-action measures can operate together. Scholarships, hostels, transportation, remedial education and inclusive pedagogy address barriers to participation, while reservation addresses representation and access within specified institutional frameworks. These mechanisms serve related but distinct purposes. Consequently, an effective inclusion strategy should not treat reservation and capacity-building as alternatives. Both can form part of a broader approach to educational justice.

Critical Issues and Challenges

Implementation Gap

The greatest challenge confronting NEP 2020 is likely to be implementation. A policy can establish ambitious goals, but actual outcomes depend upon administrative capacity, financing, institutional leadership and monitoring.

Unequal Institutional Capacity

Schools and higher education institutions differ substantially in infrastructure, staffing, digital facilities and financial resources. Uniform implementation without accounting for institutional differences may reproduce existing inequalities.

Diversity Within Marginalized Groups

The SEDG category brings multiple disadvantaged communities within a common policy framework. However, their educational needs are not identical. The original draft rightly observes that treating different communities as though they have identical needs can produce inadequate interventions.

Digital Inequality

Digital education can increase access for some students while excluding others. Therefore, digital transformation needs to be accompanied by device access, connectivity, digital literacy and accessible content.

Social Discrimination

Formal access to education does not automatically eliminate

caste, gender, disability or other forms of discrimination. Teacher sensitization and institutional mechanisms for preventing discrimination are therefore essential.

Financial Constraints

Marginalized learners often face indirect educational costs even when tuition is nominally free. Transportation, books, devices, uniforms, accommodation, examination expenses and opportunity costs can influence participation.

Quality of Learning

Inclusion should not be measured only through enrolment. A child who attends school but does not acquire foundational literacy, numeracy or subject knowledge remains educationally disadvantaged.

NEP 2020 as a Framework for Transformative Inclusion

Despite these challenges, NEP 2020 provides a broader conceptual framework for educational inclusion than a narrow access-oriented model.

First, it recognizes multiple dimensions of disadvantage.

Second, it connects educational inclusion with early childhood education, school education, higher education, vocational education and lifelong learning.

Third, it recognizes gender as a cross-cutting issue and proposes the Gender Inclusion Fund.

Fourth, it gives geographical disadvantage policy visibility through the idea of Special Education Zones.

Fifth, it gives explicit attention to children with disabilities and accessible education.

Sixth, it recognizes multilingualism as an educational resource rather than merely a communication challenge.

Seventh, it incorporates technology and digital resources into the education system while creating the need for deliberate action against digital exclusion.

The Ministry of Education describes equitable and inclusive education as a major implementation focus of NEP 2020 and identifies SEDGs, the Gender Inclusion Fund and Special Education Zones among the principal provisions.

Suggestions for Strengthening Inclusion

For NEP 2020 to produce meaningful outcomes for marginalized communities, the following measures may be considered:

Strengthen Public Investment

Adequate public expenditure on education is essential for infrastructure, teacher recruitment, scholarships, hostels, transportation and digital access.

Adopt Community-Specific Strategies

SEDGs should not be treated as a homogeneous category. Policies should incorporate the distinct requirements of tribal, Dalit, minority, disability, gender, migrant and geographically disadvantaged communities.

Strengthen School Infrastructure

Every school should have accessible classrooms, sanitation facilities, safe drinking water, electricity, internet connectivity and disability-friendly infrastructure.

Expand Scholarships and Financial Assistance

Scholarships should be timely, transparent and easily accessible. Financial support should also consider indirect educational expenses.

Improve Teacher Preparation

Teachers need training in inclusive pedagogy, multilingual classrooms, disability inclusion, gender sensitivity and culturally responsive teaching.

Address the Digital Divide

Digital inclusion should include device support, internet connectivity, community digital centres, accessible content and digital literacy programmes.

Strengthen Data-Based Monitoring

Educational data should be disaggregated by relevant social, gender, disability, geographical and economic characteristics so that inequalities can be identified and addressed.

Promote Inclusive Higher Education

Universities should strengthen scholarships, mentoring, bridge courses, academic support, counselling, accessible infrastructure and mechanisms for addressing discrimination.

Strengthen Community Participation

Parents, local communities, civil society organizations and marginalized groups themselves should participate in planning and monitoring educational programmes.

Measure Learning, Not Merely Enrolment

The success of inclusion should be assessed through attendance, retention, learning outcomes, progression, completion and transition to higher education or employment.

Conclusion

The National Education Policy 2020 represents an important stage in India's continuing effort to make education more equitable and inclusive. Its significance lies not simply in its proposed curricular and structural reforms but also in its recognition that educational inequality is connected with social and economic disadvantage.

The policy's identification of Socio-Economically Disadvantaged Groups, proposal for Special Education Zones, Gender Inclusion Fund, attention to girls and transgender students, provisions for children with disabilities, emphasis on multilingual education and expansion of educational opportunities provide a broad framework for addressing exclusion.

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BRITISH INDIA, 1847–1947: COLONIAL ECONOMY, TRADE AND THE TRANSFORMATION OF INDIA'S GLOBAL COMMERCIAL RELATIONS

Dr Ram Singh Gurna
Professor, Desh Bhagat University

ABSTRACT

The period from 1847 to 1947 witnessed a fundamental transformation in the economic and commercial history of India. During these hundred years, India was progressively integrated into an expanding global capitalist economy under British colonial rule. Trade became one of the principal mechanisms through which this integration occurred. India increasingly exported primary commodities such as raw cotton, jute, tea, wheat, oilseeds, hides and skins while importing British manufactured goods, particularly cotton textiles, machinery and metal products. This changing structure of trade was closely connected with the expansion of railways, ports, telegraphs, plantations and banking networks, which facilitated the movement of commodities from the Indian countryside to international markets. At the same time, colonial fiscal and commercial policies shaped the direction and composition of Indian trade. The relationship was not simply one of bilateral dependence because Indian exports increasingly reached markets in China, Japan, Europe and the United States. Nevertheless, Britain remained central to India's balance of payments and imperial economic system. This paper examines the history of British India from 1847 to 1947 with particular emphasis on foreign trade. It analyses the transition from an export economy historically associated with manufactured textiles to one increasingly based on agricultural and primary commodities. It further examines the role of colonial infrastructure, tariff policy, commodity specialization, industrialization, the First World War, the Great Depression and the Second World War. The paper argues that colonial trade simultaneously integrated India into the world economy and constrained the autonomous development of its productive structure. By 1947, India possessed important modern industries and a diversified commercial economy, but its trade structure still reflected the long-term consequences of colonial specialization.

Keywords: British India, colonialism, foreign trade, deindustrialization, raw materials, cotton, jute, tea, tariffs, drain of wealth, globalization

Introduction

The history of British India between 1847 and 1947 cannot be understood without examining the transformation of India's position in the international economy. The nineteenth century was a period of unprecedented expansion in world trade, transportation and capital movements. India became increasingly connected with this global economy through British imperial institutions, commercial networks and infrastructure. At the same time, colonial rule influenced the terms on which India participated in global commerce.

The year 1847 is useful as a starting point because it falls within a major transition in India's commercial history. The East India Company's earlier monopoly had already been dismantled, British industrial production had expanded substantially and India was increasingly becoming both a market for British manufactured products and a supplier of agricultural raw materials. Following the Revolt of 1857, authority formally passed from the East India Company to the British Crown in 1858. Thus, the period after 1857 represented not the beginning of colonial economic transformation but its consolidation under direct imperial rule.

Trade occupied a particularly significant position in this transformation. India became deeply involved in the first era of globalization, while its colonial status shaped the distribution of the benefits and costs of this integration. Roy (2011) characterizes colonial India's economy through the interaction of structural, global and colonial forces, emphasizing the importance of international trade, remittances, investment and the balance of payments.

The central argument of this paper is that British colonial trade policy did not merely increase India's participation in international commerce. It also altered the **composition, direction and institutional organization of Indian trade**. The result was an economy that exported increasing quantities of primary commodities while importing manufactured and capital goods. However, this transformation should not be understood as a completely one-directional process of economic decline. Indian entrepreneurs established significant industries, Indian merchants participated in international commerce and India's trade relations gradually diversified beyond Britain.

India at the Beginning of the Period, 1847–1857

The middle of the nineteenth century represented a decisive stage in the restructuring of India's economy. Earlier, India had been internationally famous for its textile manufactures, particularly cotton and silk goods. By the nineteenth century, however, British mechanized production had dramatically altered the competitive environment.

British manufactured textiles increasingly entered Indian markets while Indian producers faced competition from machine-made goods. At the same time, the international demand for Indian raw materials expanded. Raw cotton became particularly important because Britain's rapidly expanding textile industry required large quantities of cotton.

The commercial transformation therefore involved two related developments: the expansion of Indian exports of agricultural and primary commodities and the expansion of British manufactured exports to India. India was progressively incorporated into an imperial division of labour in which its comparative role increasingly involved supplying raw materials and consuming manufactured products.

This transformation was reinforced by the development of export-oriented commodities. By the 1850s, opium, raw cotton, indigo, sugar and food grains were among the major Indian exports. After the 1850s, cotton, jute, tea and leather became increasingly important.

Crown Rule and the Consolidation of Colonial Trade, 1858–1870

The transfer of power from the East India Company to the British Crown in 1858 created a new administrative framework but did not fundamentally reverse the commercial direction established earlier. Instead, colonial institutions were consolidated.

The expansion of international trade coincided with technological developments in transportation. Steamships reduced the time and cost of ocean transportation, while railways connected inland production zones with major ports. The opening of the Suez Canal in 1869 further reduced the distance between Britain and India and strengthened India's integration into imperial trade networks.

The infrastructure created during this period had contradictory consequences. Railways facilitated the movement of agricultural commodities from interior regions to ports, thereby connecting Indian producers with international markets. They also created a national market for Indian goods and contributed to the development of commercial agriculture. However, the railway network simultaneously served imperial commercial objectives by enabling raw materials to reach ports efficiently and manufactured imports to penetrate inland markets.

Thus, infrastructure should not be viewed exclusively as an instrument of exploitation or exclusively as an instrument of development. It was an institutional technology of integration whose benefits were distributed unevenly.

The Structure of Colonial Indian Exports

One of the most important features of colonial trade was the changing composition of India's exports.

Major Export Commodities

Commodity	Major period of importance	Principal significance
Raw cotton	Nineteenth century and early twentieth century	Supplied textile industries and international markets
Jute	Late nineteenth and early twentieth centuries	Major export from eastern India
Tea	Late nineteenth century onward	Plantation export, especially from Assam and Darjeeling
Wheat	Late nineteenth century	Important food-grain export
Opium	Nineteenth century	Major Asian trade commodity, especially in relation to China
Indigo	Mainly before late nineteenth century	Important dye export before synthetic substitutes
Oilseeds	Nineteenth and early twentieth centuries	Industrial and food uses
Hides and skins	Nineteenth and early twentieth centuries	Export to European markets
Rice	Particularly eastern and southern regions	Important Asian and international commodity

The transformation from manufactured exports to primary-product exports was significant. India's traditional textile export economy had declined in relative importance, while agricultural commodities became increasingly central to foreign trade.

The process also contributed to the commercialization of agriculture. Farmers in regions connected to export markets increasingly devoted land to cash crops. Cotton expanded in western India, jute in Bengal, tea in Assam and Darjeeling and wheat in parts of northern India. Roy (2011) notes that colonial agriculture experienced significant commercialization even though overall agricultural growth remained limited and uneven.

Cotton and the Global Commercial Economy

Cotton provides perhaps the clearest example of the contradictory relationship between colonial India and world trade. India was historically one of the world's major cotton-producing regions. During the American Civil War (1861–1865), disruption of American cotton exports produced an extraordinary increase in demand for Indian cotton. Bombay merchants and cotton-growing regions benefited from the resulting price increase.

However, India's role in the global cotton economy remained structurally subordinate. Indian raw cotton increasingly supplied foreign textile industries while British cotton manufactures continued to enter Indian markets.

The relationship subsequently changed as Japan emerged as an industrial power. By the early twentieth century, Japan became an increasingly important destination for Indian raw cotton and later an important competitor in Asian textile markets. Tomlinson (1975) shows that Britain's importance as a market for some Indian commodities declined as Indian exports became increasingly diversified across Europe, Japan and other regions.

This development demonstrates that colonial trade was not completely synonymous with bilateral Britain–India trade. India became embedded within a wider Asian and global trading system.

Jute and the Commercialization of Eastern India

Jute became one of the most important export industries of colonial Bengal. The expansion of the jute industry was closely connected with industrial demand in Britain and elsewhere. Raw jute was produced largely in eastern India, while Calcutta developed into an important centre of processing, finance and international trade. British capital played a significant role in the establishment and organization of the jute industry.

Jute illustrates the relationship between agricultural production and industrial capitalism under colonial rule. Indian agriculture supplied the raw material, while processing, finance, shipping and international marketing were substantially influenced by European commercial interests.

At the same time, the jute industry generated employment and contributed to the growth of Calcutta as a major industrial and port city. Therefore, colonial trade created pockets of industrial development even within a wider economy characterized by agricultural dependence.

Tea, Plantations and Export Capital

Tea became another major component of India's export economy. Assam, Darjeeling and parts of southern India emerged as major tea-producing regions. Unlike many agricultural commodities produced by small peasants, plantation commodities such as tea were strongly associated with European-owned estates and commercial management. Tea was marketed through sophisticated auction and brokerage systems in Calcutta and London. Historical evidence indicates that British managing agencies exercised considerable influence over the plantation economy.

The tea industry illustrates an important feature of colonial capitalism: foreign investment was concentrated in sectors that were closely connected with international markets. Plantation agriculture was therefore simultaneously an Indian productive activity and part of a transnational corporate system.

7. India as a Market for British Manufactured Goods

The trade relationship was not limited to Indian exports. India was also a major market for British manufactured products. During the nineteenth century, British cotton textiles were particularly important imports. Later, machinery, metals, railway equipment and other manufactured and intermediate goods became increasingly important.

The pattern was therefore broadly characterized by:

India → Britain/world markets:

Raw materials + agricultural commodities + primary products

Britain → India:

Manufactured textiles + machinery + metals + manufactured consumer goods

This structure represented a major change from India's earlier position as a significant exporter of manufactured textiles.

However, the composition of imports changed over time. Roy (2011) notes that while textiles and metals accounted for a substantial proportion of imports around 1850, machinery and intermediate goods became increasingly important after the 1870s.

This development complicates the argument that colonial trade simply prevented industrialization. British imports undoubtedly created strong competitive pressure on Indian handicrafts, but imported machinery also became an input into emerging Indian modern industries.

Tariffs and the Colonial Trade Regime

Tariff policy was one of the most contentious dimensions of

colonial economic policy.

British manufacturers had strong interests in maintaining access to the Indian market. During the nineteenth century, Indian tariff policy was influenced by imperial considerations and by Britain's commitment to relatively liberal trade.

The tariff question became especially controversial when Indian industries, particularly cotton textiles, began to develop. Indian nationalists argued that the colonial government did not provide Indian industries with the same protective environment that many industrializing countries had used to develop domestic manufacturing.

The tariff debate consequently became part of the larger nationalist critique of colonial economic policy. Swadeshi and later nationalist economic programmes advocated greater consumption of Indian-made goods and reduction of dependence on British manufactures. Economic nationalism thus transformed the question of trade from an economic issue into a political question of sovereignty.

The Drain of Wealth and Balance of Payments

The concept of the "drain of wealth" became one of the most influential arguments in Indian nationalist economic thought.

Dadabhai Naoroji and other nationalist thinkers argued that a significant portion of India's economic resources was transferred to Britain without an equivalent return of goods or productive investment in India. These transfers included payments associated with government expenses, pensions, interest, salaries and other imperial obligations.

The balance-of-payments mechanism was particularly important. India frequently recorded an export surplus, but the existence of an export surplus did not necessarily mean that India accumulated equivalent wealth domestically. Part of the surplus was used to meet Britain's financial claims on India.

Later economic historians have debated the scale and interpretation of this transfer. The important point is that foreign trade was connected to the wider fiscal and financial structure of the empire.

Roy (2011) identifies British remittances and colonial financial obligations as important characteristics of the colonial economy.

Britain and the Changing Direction of Indian Trade

Britain remained India's dominant commercial partner for much of the colonial period, but its dominance changed over time. In the nineteenth century, Britain's share of Indian imports was exceptionally high. Tomlinson's research demonstrates the continuing importance of Britain in Indian trade during the late nineteenth and early twentieth centuries.

However, India's export markets increasingly diversified.

China, Japan, Europe and the United States became important destinations for Indian commodities. Japan was particularly significant in the twentieth century because of the growth of its textile industry and its demand for Indian raw cotton.

This diversification demonstrates that colonial India participated in a broader global market rather than simply functioning as an isolated appendage of the British economy.

Intra-Asian Trade and the Rise of Japan

One of the most significant developments in the early twentieth century was the growth of intra-Asian trade.

Japan's industrialization altered the structure of Asian commerce. Japanese textile production expanded rapidly and created demand for Indian cotton. At the same time, Japanese manufactured goods increasingly entered Asian markets, including India.

This produced a new pattern of commercial interaction among India, Japan, China and Southeast Asia. Historical estimates indicate that India's trade with Britain became less dominant in some areas during the early twentieth century, while Asian markets gained importance. By 1940–41, Japan represented a significant destination for Indian exports and an important source of Indian imports.

The development of intra-Asian trade is important because it challenges an overly simplistic model in which colonial India traded only with Britain.

The First World War and the Transformation of Trade

The First World War (1914–1918) disrupted international trade.

European manufacturing capacity was redirected towards wartime production, shipping was constrained and demand for raw materials increased. Indian industries benefited in certain sectors because imported manufactured goods became more difficult to obtain.

This encouraged domestic production of textiles, steel and other industrial products.

The war therefore produced an unintended stimulus to Indian industrialization. Indian business groups expanded their economic activities, while industries such as cotton textiles and iron and steel gained greater importance.

However, wartime demand also generated inflationary pressure and disruptions in consumer markets.

The Interwar Period and the Great Depression

The interwar period brought major changes to India's trade.

The Great Depression after 1929 sharply reduced world commodity prices. Since Indian exports were heavily dependent on agricultural commodities, falling prices had serious consequences for farmers.

Export-oriented agricultural regions experienced declining incomes, while rural indebtedness and economic distress intensified.

The Depression also challenged the assumption that

participation in international markets necessarily guaranteed economic prosperity. India's vulnerability arose partly from its dependence on internationally traded commodities whose prices were determined by global conditions over which Indian producers had limited control.

Appleyard's reconstruction of the terms of trade indicates a significant change after the First World War. His analysis finds that the United Kingdom's terms of trade relative to India improved substantially during 1917–1947, implying deterioration in India's terms of trade with Britain, other things being equal.

1Indian Industrialization and the Changing Trade Structure

The colonial period cannot be reduced entirely to deindustrialization.

By the early twentieth century, India possessed significant modern industries, including cotton textiles, jute, iron and steel, coal mining, engineering and sugar.

Indian entrepreneurs such as the Tata group played an important role in industrial development. The establishment of modern industry changed the composition of India's imports and exports.

India increasingly imported machinery and intermediate goods that were required for domestic production. At the same time, Indian manufactured products gradually entered domestic and international markets.

This industrial development suggests that the colonial economy contained both constraints and possibilities. Colonial institutions favoured some sectors and restricted others, but Indian entrepreneurs were capable of using changing market conditions to build modern enterprises.

The Second World War and the Final Phase of Colonial Trade

The Second World War (1939–1945) produced another major disruption.

International shipping was severely constrained, European production was directed toward military requirements and colonial governments imposed extensive controls over production, prices and trade.

India became an important supplier of food, raw materials and manufactured goods to the Allied war effort.

Indian industries expanded because imports from Europe became difficult. Yet wartime mobilization also created shortages and inflation. The Bengal famine of 1943 demonstrated the severe social consequences of wartime economic dislocation, although the causes of the famine remain subject to extensive historical debate.

By the end of the war, Britain's financial position had weakened substantially, while India's accumulated sterling balances reflected the financial consequences of wartime procurement.

The international economic order had changed fundamentally. British imperial power could no longer sustain the same economic structure with the same degree of dominance.

Trade on the Eve of Independence

By 1947, India's trade structure had undergone a profound transformation.

India was no longer primarily an exporter of manufactured textiles in the manner associated with earlier periods of Asian commercial prominence. Instead, exports were dominated by agricultural and primary commodities alongside an increasingly important group of industrial products.

At the same time, Indian manufacturing had developed considerably. The country possessed modern cotton, jute, steel, engineering and other industries.

The direction of trade had also diversified. Britain remained important, but Japan, China, the United States and other markets had acquired greater significance.

The colonial economy therefore left India with a contradictory inheritance:

- substantial integration into global trade;
- modern ports and railway networks;
- important industrial enterprises;
- developed banking and commercial institutions;
- a large export-oriented agricultural sector;
- but also substantial rural poverty;
- unequal regional development;
- dependence on primary commodities;
- and a financial system deeply connected to imperial interests.

The Cambridge Economic History of India places foreign trade and the balance of payments within the wider history of agriculture, industry, infrastructure, finance and public policy, demonstrating that trade cannot be studied independently from the institutional structure of colonialism.

Conclusion

The period 1847–1947 represents one of the most consequential phases in the economic history of India. During these hundred years, India's position in international trade changed fundamentally. The country moved increasingly from being an exporter of manufactured textiles toward becoming a major exporter of agricultural commodities and raw materials while simultaneously becoming an important market for manufactured goods.

British colonial rule played a decisive role in this transformation. The expansion of railways, ports, plantations, banking and communications integrated Indian production

with international markets. British industry gained access to Indian raw materials and consumer markets, while British capital and commercial institutions acquired substantial influence over important sectors of the colonial economy.

Nevertheless, the relationship was more complex than a simple Britain–India binary. Indian merchants and entrepreneurs participated actively in international trade, Indian industries expanded during the late nineteenth and twentieth centuries and India's commercial relationships increasingly extended to Japan, China, Europe and the United States.

The central historical contradiction was therefore that c**olonial India was simultaneously more integrated into the world economy and less autonomous in determining the structure of that integration**. International trade generated infrastructure, industrial opportunities and commercial expansion, but it also encouraged dependence on primary commodities, exposed agricultural producers to global price fluctuations and connected Indian export surpluses to imperial financial obligations.

By 1947, India had inherited an economy that was considerably more commercially integrated and industrially developed than it had been a century earlier, but also one marked by poverty, regional inequality and the structural consequences of colonial economic priorities. The history of British Indian trade is consequently not simply a history of economic decline or economic development. It is a history of unequal globalization, in which the expansion of international commerce transformed Indian society while operating within the political and institutional framework of empire.

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GLOBALISATION: CULTURAL PERSPECTIVE

B.S Rattan
Research Scholar, Desh Bhagat University

ABSTRACT

The expansion of globalisation culture has a variety of advantages. The key benefits of the globalisation culture are increased company profitability, opportunity in numerous fields, and interconnectedness. As a result, consumers now have a better and simpler way of life thanks to the invention of organic and environmentally friendly goods. Different stages of time have seen expansion. Culture's impact has been conceptualised differently depending on the setting and needs of the population. India's globalisation culture has advanced significantly in line with the government's liberal policies. Cultural globalisation is a sustained effort to meld various cultures in a harmonious way. There have been ups and downs in growth, but in the end, globalisation culture is a universally acknowledged reality that people all over the world unfailingly practise. The cultural heights of globalisation seem to be inspiring and motivating for all nations, despite criticism,

Key Words: Globalisation, Culture, development

The phrase "state of manners, taste, and intellectual progress at a time or location" [1] is used to define culture. According to the definition of globalisation given by [2], it is a "Process that incorporates the causes, courses, and effects of transitional and transcultural integration of human and non-human activities." Globalization's cultural characteristics refer to the dissemination of principles that have developed and come together as a distinctive body of knowledge. It is debatable what caused the globalisation of culture over a long period of time. The acceptance of generally accepted norms and ways of life is the result of specific events and circumstances. We must examine the history, uses, and abuses of many cultural practises in order to comprehend the characteristics of cultural fusion and development in the globalisation phenomena of the world. We must review the history and uses as well as abuses of the globalisation culture etc. The basic and recognisable truths are human understanding of the world communities, their mutual interests and changes in the lifestyles. Technology, transport, useful infrastructures, spread of education etc. are the contributing factors.

The definition of culture given by the dictionary is: "1. Artistic and intellectual pursuits and products. 2. A quality of enlightenment or refinement. 3. Development or improvement of the mind by education or training. 4. The sum of ways of living built up by a group of human beings and transmitted from one generation to the next." [3] Culture is thus the symposium of all virtues and values attained through knowledge and custom.. The culture of globalisation polarises and fortifies shared interests in order to advance affluence. The globalisation process is crucial to the cultural phenomena that results through intercommunications and exchange of commodities and services, including the intrinsic values of the transacting countries. It brings about an increase in connection among various populations and civilizations. The rise in national wealth, the changing tastes of its citizens, and innovations in the luxury industry all contributed to the success of globalisation culture.

We have benefited much from globalisation, which is a fact of modern life, including easy access to new technologies from wealthy nations. There are many urgent needs that must be met, such as the free flow of information and the ease with which international trade and corporate operations can be conducted. The culture of globalisation advances and moves at the same rate as globalisation as a whole. It involves the sharing of novel foods, unconventional routines, and well-established traditions. Films, television, print media, opera, and, most importantly, quickly and easily accessible books are all ways that globalisation culture spreads. The globalisation culture has shown how ideas and cultures have spread among all civilisations. All civilizations and communities share beneficial human experience and knowledge for their mutual benefit. The continuous flow of commerce and human interaction has encapsulated the essence of the most alluring aspects of world culture. Clearly, multiculturalism resulted from globalisation. It's important to note that human systems are remarkably adaptable; as a result, dynamic shifts and trends have occurred in the emergence of globalisation culture.

Due to the cutting-edge methods used by people involved in a variety of business, trade, communication, and travel-related activities, etc., globalisation culture has progressed. Early human movement across nations was made easier by the social and political connections between powerful countries. The emergence of several world faiths also aided in the development of commerce and culture. Harmony and fraternity grow as a result of the exchange, adherence, and propagation of the values of other religions. The European imperialism that sought to conquer and extend throughout

the world is what defines the modern era. Innovations and adventures are commendable because they contributed to the development and awakening of the human race. Modern culture migrated and the world economy was reenergized.

Recognizing the development of science and technology, medical progress, liberation movements, and cultural spread is essential. Growth in the areas of industrialization, transportation, and communication created the stage for the development of global culture. The current stage of globalisation culture is the result of conflicts, uprisings, renaissances, and the creation of knowledge in the social and natural sciences. Cold War effects caused individuals to travel, taking with them their ideas, fashion, goods, way of life, and excitement to settle abroad. This resulted in a constant development in cultural flows. In the 1980s, Marshal Mc Lucan made the phrase "global village" popular.

The task of globalisation culture was pioneered by academics from various nations and cultures who studied anthropology, sociology, communication, geography, political science, and international relations. As a result of the numerous concepts that could be viewed as cultural or transnational, the field is remarkably vast, according to [6]. The rise of globalisation culture was aided by a very evident, welcomed, and acknowledged spreading of several cuisines in relation to American fast food businesses like McDonald's and Starbucks. It was incredible to learn that in 2015, the aforementioned fast-food companies were present in 36 000. [7].

The aforementioned numbers must have multiplied a lot by this point. The aforementioned chains and numerous others are becoming more and more widespread because to their high quality and acceptability, which have been listed by the Big Mac index based on "Purchasing Power Parity" between different world currencies. For the purpose of enhancing and developing their products and services, businesses as well as various governments chose sustainable development plans. The fact that cultural globalisation is one of the three primary characteristics of globalisation that are frequently discussed in academic literature, together with economic globalisation and political globalisation, may not be out of place to emphasise [8]. Global trade and business have so spurred cultural growth. The political and economic policies of the relevant governments have been the best drivers of the expansion of globalisation. Cross-cultural agility is being used as a management strategy in globally running businesses to maintain operational effectiveness, according to a burgeoning field of study on cultural globalisation [9]. It is clear that knowledge creation has a direct impact on cultures and business. The inhabitants have been prompted by cross-cultural transmission to imitate development and viability in commerce or trade. Globalization culture's lofty aspirations and values are the result of widespread participation by people from all over the world in the process of global development. Different cultures' skill and knowledge have undoubtedly developed a culture that rules us for our advantage.

India's enthusiastic engagement and rich cultural legacy have caused the globalisation culture to quickly advance. The remittances that Indian employees who are engaged abroad send home are a striking indication of the characteristics of the global culture. Remittances rose from 2.1 billion USD in 1991 to 25 billion USD in 2006, propelling India to the top spot in the globe. [10] which, in 2020, is anticipated to be over 80 billion USD. The cultural values that the sons and daughters of India have accepted and experienced in their lifestyles ndia is not a newcomer to the idea of globalisation culture because local products have long been exported to distant parts of the globe. We are grateful for India's financial and liberalisation policies, which have greatly bolstered world culture. Despite being inactive for 15 years following independence, India's exports increased from Rs 12.50 billion in 1950–51 to Rs 63, 0801 billion in 2003–04. [11] It has multiplied greatly as a result of the rapid development of information technology and the rise of the service industries. Facts and circumstances work in our favour because our primary partners are China, the US, the UK, the UAE, Japan, and the EU, all of which have complete faith in the calibre of our products. The multifarious growth of business and trade has impliedly contributed to the prestige and growth of globalisation culture."[12]. In addition to the expansion of commerce and trade, Indian cuisine also extended to the most remote regions of the globe. Fashions and way of life were also swapped, cherished, and valued. In terms of history, we may mention Thomas Friedman, an American journalist and author of "The world is Flat." According to him, "globalisation 1.0, which dates back to 1492, involved countries globalising for natural resources; globalisation 2.0, which occurred between 1800 and 2000, involved companies globalising for labour and markets; and globalisation 3.0, which is the current stage, involves businesses trying to globalise down to small groups or even individuals." When just nations engaged with one another, Friedman first referred to the global economy as macroscopic. The world has become flat, though, and there are many opportunities for people to work and collaborate today.

He added that "countries like India's economies are now thriving and reaping the benefits of globalisation to the fullest. India is increasingly vying for market share on the global stage

because to technological advances. India has the highest proportion of younger men and women in comparison to other nations, which is a benefit for fostering a culture of globalisation. The foregoing data directly indicate the underlying character of globalisation culture. India is considered as a prominent country to supply a readily available chunk of labour force as well as to compete against 'first world' countries in respect of jobs.

Some writers and philosophers have expressed varying opinions about the effects and consequences of globalisation culture. It is argued that cultural globalisation is a long-term historical process that has caused individuals from different cultures to unite for many reasons, including necessity, emergency, or other factors. With reference to the religious movements, culture, and languages brought by Spanish colonisation of the Americas, Jan Pie terse argued that "Cultural globalisation involves human integration and hybridization, arguing that it is possible to detect cultural mixing across continents and regions going back many centuries" [15]. This means that circumstances change with the passage of time as well as with the change of political and economic reasons of respective countries.

According to some authors, it has given rise to "a regimented Westernized Consumer Culture." [16] The dominance of American culture is also said to have an impact on the rest of the globe and could eventually lead to the extinction of "cultural variety," which could then result in "human monoculture." [17]. The practise may result in "cultural imperialism," which has been linked to the erasure of cultural identities, according to more vehement criticism. [18] According to opponents, organised and systematic programmes are frequently disseminated over the world in an effort to Americanize other nations. Food and beverage corporations like McDonald's and Coca-Cola have a substantial and major influence on the globalisation of American society. In the modern world, electronic media is crucial for promoting products and influencing consumer attitudes and preferences.

Some authors contend that the "clash of civilizations" results from cultural globalisation. Huntington draws attention to the fact that "The encounters between people from different cultures strengthen the civilization consciousness, which in turn energises differences, even as the world is growing smaller and more connected. In fact, rather than creating a worldwide cultural community, the process of cultural globalisation itself will exacerbate cultural divides, which will lead to conflict ". [19] There is a prevalent perception that ideological contrasts cause clashes between indigenous and foreign cultures. In certain circumstances, factors such as religion, race, language, and area play unfavourable roles. In his book Jihad Mc World, Benjamin Barber describes the various cultural divisions of the world. Jihad here is a metaphor for traditionalism accepting one's identity [20]. According to Benjamin Barber, globalisation has produced a "economically homogenous global network. The four grades for this network are "Market, Resource, Information. The ecological imperative and technology. The author has skillfully examined the history of globalisation culture and built his conclusions appropriately. The book emphasises the drawbacks and threats of the market economy and the materialistic culture. The study ultimately comes to the conclusion that globalisation has exacerbated social gaps between the rich and the poor. It results in the dominance of powerful countries.

The topic of globalization's cultural effects is debatable. It's a fascinating and difficult task to summarise the topic's thesis and antithesis and reach a synthesis. Studying globalisation in the current era allows us to recognise its advantages despite cultural variations across nations. Indeed, globalisation is a process through which businesses or other organisations gain international clout to promote their endeavours and ideas. Its advantages openly promote specific cultural characteristics that are integral to the network of globalisation. Access to foreign countries' cuisine, entertainment, music, fashion, aesthetics, literature, and other aspects is made simpler by globalisation. Products with lower prices come in a wider range of possibilities. As living standards have risen, a new cultural revolution has occurred. Life is now more comfortable and prolonged because to the development of quality products and health knowledge. New and wonderful talents entered the world because to globalisation. Travel has made it possible for cultures to coexist and advance. People converse with one another and share their expertise and preferences. Additionally, it promotes human progress and common fraternity. A special connection based on relationships and cultural fusion develops and thrives. Technology advancements led to innovations, which have greatly impacted our way of life. Increased industrial output implies fierce rivalry, which implies that in order to succeed in life, we must be vigilant, pro-active, knowledgeable, and disciplined. Both individuals and nations can use it. Business and trade organisations assert that they uphold the moral and ethical standards required of humans.

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SPECIAL REFERENCE OF RESERVATION IN EDUCATION: AN OVERVIEW

Dr. Sansar Singh
Professor, Desh Bhagat University

ABSTRACT

Justice is the basic need for peace and the development of human civilization, but social justice is more important for an individual than justice because nature creates inequality among people. India is the biggest country among the South Asian countries. It has a population of about 1.38 billion people.It has the second-largest population after China. But the population of India cannot become its capital until our education system produces well-skilled and knowledgeable human beings. But there is another issue regarding the rights of the disabled. The origin of statehood was an outcome of Darwinism. because Darwinism believed in the concept of the survival of the fittest. In Darwinism, there was no place for cooperation or for equality, liberty, or fraternity. But the foundation of the welfare state was based on humanism, and for humanism, every individual must be secured with his or her disability. In this article, the researcher described the constitutional provisions regarding reservation, which have become the source of inclusive policies towards the disabled. Specifically, how does the state educate disabled students with reservations?

Keywords: education, disabled, provision, constitution,

I Professor Stephen Hawking, an astrophysicist, had acute motor neuron disease, which crippled his life. But his example shows that people with disabilities are vulnerable because of the many barriers, such as physical, emotional, and financial. These barriers are responsible for the miserable conditions of the disabled. These barriers have become a challenge for every nation in the era of globalisation. These barriers will unlock the potential of so many people with so much to contribute to the world. For hundreds of millions of people with disabilities, the state represents hope; they hope that the state will assist them in gaining access to health, rehabilitation, support, education, and employment.They will get the chance to shine.

Indian constitution makers were very aware of the security of individuals with disabilities. Education is the most important factor for the development of an individual. So they mentioned a number of provisions in the constitution. Over the last 70 years, the right to education has evolved in India, inspired by a host of factors, including judicial interpretations, the enactment of special laws, and amendments to the Constitution. The Constitution of India applies uniformly to every legal citizen of India, whether they are healthy or disabled in any way (physically or mentally). Every child with a disability shall have the right to free education until the age of 18 in integrated schools or special schools. Citizens, including the disabled, have a right to justice, liberty of thought, expression, belief, faith, and worship, equality of status and opportunity, and the promotion of fraternity under the Constitution.Even the Indian Constitution, Article 51-A, provides for fundamental rights for the citizens. Who is a parent or guardian responsible for providing educational opportunities to his child or, as the case may be, ward between the ages of six and fourteen?

A rights-based society gives individuals or groups their due within society as a whole. If a state can't provide this type of society, then nobody can hope for justice, and social justice is far from that type of society. Despite inequality and differences, reservation is a means of creating an equal society.Reservation also refers to the system of social justice. Within this doctrine, there are two types of justice: first, distributive justice, and second, procedural justice. Distributive justice concerns what is just or right with respect to the allocation of goods (or services) in a society. Procedural justice concerns the fairness of the processes by which decisions are made and may be contrasted with distributive justice (fairness in the distribution of rights or resources).

So, disability is an important public health problem, especially in developing countries like India. The problem will increase in the future because of the increasing trend of non-communicable diseases and the change in age structure with an increase in life expectancy. The issues are different in developed and developing countries, and rehabilitation measures should be targeted according to the needs of the disabled with community participation. In India, a majority of the disabled reside in rural areas where accessibility, availability, and utilisation of rehabilitation services, as well as their cost-effectiveness, are the major issues to be considered. As per the 2011 report of the World Health Organization, it was estimated that 15.3% of the world's population deals with disability of one kind or another. The 2011 census puts India's disabled at 2.21% of the population, which shows the health of India. As a result, India is extremely fortunate in that its share of the disabled population is very low in comparison to other countries.Our constitution provides all citizens with equal rights for the development of their personalities.

The UN took an important step in 2006 when it adopted a convention on the rights of disabled people.The United Nations focused on the rights of people with disabilities in this convention, including dignity, non-discrimination, equality, and participation in society, as well as gender equality.The Indian government later passed the Rights of Persons with Disabilities Act, 2016.This includes reservations for the disabled as well as other safeguards:

- Even though the state has funded some NGOs for the upliftment of the disabled, the state has become responsible for ensuring that people with disabilities have the same rights as everyone else.
- The state would be ensuring the right of reservation for the disabled in every field and sector. It must be more than 4 % in jobs andmores than 5% in education.
- Every child with a benchmark disability between the ages of 6 and 18 will have the right to a free education.
- Government-funded educational institutions as well as government-recognised institutions will have to provide inclusive education to children with disabilities and other sources for their development.

The change in understanding of disability from an individual pathology to a social construct is best reflected in the way the 1993 UN standard rules on the equalisation of opportunities for persons with disabilities define disability. According to these rules, "people may be disabled by physical, intellectual, or sensory impairment, medical conditions, or mental illness." Such impairments, conditions, or illnesses may be permanent or transitory in nature. A distinction has been made between disability and handicap. A handicap is considered a loss or limitation of opportunities to take part in community life on an equal level with others. The purpose of this distinction is to emphasize the focus on the shortcomings in the environment and in many organized activities in society that handicap a disabled person.

To summarize, reservation is an acceptable means of social justice; it is an affirmative action, which is a contentious issue for Indians because some so-called upper caste people criticise Dalit reservation. In 2016, the Indian government passed the Rights of Persons with Disabilities Act. This provides reservations for the disabled class, and as per this act, the government has a duty to ensure the rights of the disabled.

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ENGLISH LITERATURE IN THE AGE OF ALGORITHMS: EMERGING TRENDS, ARTIFICIAL INTELLIGENCE, AND THE CHANGING HUMAN IMAGINATION

Dr Renu Sharma
Associate Professor, Desh Bhagat University

ABSTRACT

English literature in the twenty-first century is undergoing a significant transformation in response to technological advancement, globalization, climate change, migration, political instability, social inequality, and rapidly changing concepts of identity. Among these developments, Artificial Intelligence (AI) has emerged as one of the most influential subjects shaping contemporary literary imagination and literary studies. Contemporary writers increasingly explore artificial consciousness, algorithmic culture, surveillance, biotechnology, digital memory, automation, human-machine relationships, and the ethical boundaries of technological development. This paper examines major current trends in English literature with particular attention to Artificial Intelligence and its implications for human identity and creativity. The discussion focuses on five significant contemporary writers—Kazuo Ishiguro, Ian McEwan, Jennifer Egan, Richard Powers, and Jeanette Winterson—whose works engage with technology, artificial intelligence, environmental crisis, digital existence, memory, embodiment, and the changing relationship between humans and machines. The paper argues that contemporary English literature does not merely represent technological change but functions as a critical space in which the cultural, ethical, political, and philosophical consequences of such change are examined. It further argues that the growing presence of AI has expanded the scope of literary studies from questions of representation and interpretation to questions of authorship, creativity, intellectual property, human agency, and the future of literary production itself.

Keywords: English literature, contemporary literature, Artificial Intelligence, digital humanities, posthumanism, climate fiction, migration, technology, literary studies, human identity

Introduction

English literature has always responded to transformations in society, science, politics, and human consciousness. The Industrial Revolution transformed nineteenth-century literature; modernity and the World Wars reshaped twentieth-century literary expression; globalization and postcolonialism subsequently altered the geographical and cultural boundaries of English literature. In the twenty-first century, literature is responding to another profound transformation: the emergence of a technologically mediated society dominated by digital networks, algorithmic systems, biotechnology and Artificial Intelligence.

The contemporary literary landscape is consequently characterized by considerable thematic and formal diversity. Questions of identity, migration, displacement, gender, race, ecological destruction, technological dependence and political violence coexist with experiments in narrative form and digital storytelling. Recent scholarship identifies migration, environmental crisis, digital existence and experimental literary forms among important areas of contemporary literary research.

Artificial Intelligence has added another dimension to these developments. AI is no longer merely a subject of speculative fiction. It has become part of everyday life through generative systems, recommendation algorithms, automated decision-making and digital communication. The rapid expansion of AI has consequently produced new literary questions: What distinguishes human creativity from machine-generated production? Can a machine possess consciousness? Can an artificial entity experience love, grief or morality? What happens to authorship when machines can produce coherent literary texts? Who owns the cultural material used to train generative systems?

These questions make AI particularly significant for contemporary literary studies. Literature provides a space where technological developments can be examined not simply as technical phenomena but as cultural and ethical transformations.

Contemporary English Literature: From Representation to Intervention

One of the most significant characteristics of contemporary English literature is its movement beyond conventional boundaries between literary and non-literary experience. Contemporary writers frequently incorporate scientific, technological, political and ecological concerns into literary narratives.

The contemporary novel, therefore, is increasingly interdisciplinary. It engages with philosophy, environmental science, neuroscience, genetics, digital technology, economics and political theory. Such interdisciplinarity has also transformed literary criticism. Scholars increasingly employ concepts drawn from posthumanism, ecocriticism, digital

humanities, cognitive studies, affect theory, gender studies and cultural studies.

This development indicates that literature remains relevant precisely because it responds to questions that cannot be confined to a single discipline. AI, for example, is simultaneously a technological, philosophical, economic, ethical and cultural phenomenon.

Artificial Intelligence and the Contemporary Literary Imagination

Artificial Intelligence represents one of the most important emerging concerns in contemporary literature. Earlier science fiction frequently imagined robots and intelligent machines as distant possibilities. Contemporary literature, however, increasingly treats artificial intelligence as an immediate social reality.

Kazuo Ishiguro's Klara and the Sun provides a particularly significant example. The novel is narrated by Klara, an artificial companion designed to care for a child. Through this unusual narrative perspective, Ishiguro examines consciousness, observation, emotional attachment, social inequality and the meaning of humanity. The novel's AI is not simply a technological invention; it becomes a literary device through which human behaviour can be viewed from outside conventional human consciousness. Critics have particularly emphasized the novel's use of an artificial narrator to explore human limitations, mortality and emotional life.

Ishiguro's treatment of AI is significant because the novel does not primarily ask whether machines can become human. Instead, it asks what humans reveal about themselves when viewed through a non-human consciousness. Klara's desire to understand human relationships demonstrates that apparently mechanical observation can become a means of examining human vulnerability.

Ishiguro's concerns have become even more relevant as generative AI has developed. In a 2025 discussion, he expressed concern about AI's capacity to manipulate emotions and about the implications of using writers' creative work to train AI systems.

Thus, AI in contemporary literature functions as both subject and method of estrangement.

Ian McEwan and the Question of Machine Morality

Ian McEwan's Machines Like Me provides another important literary exploration of Artificial Intelligence. Set in an alternative version of 1980s Britain, the novel centres on Adam, an advanced android whose presence destabilizes conventional assumptions about morality, consciousness, sexuality and responsibility.

McEwan reverses the conventional question of whether machines can imitate humans. Instead, the novel repeatedly raises the possibility that an artificial being may behave more ethically than the humans who created it. Adam's intelligence becomes a mirror through which human weaknesses become visible.

The novel therefore engages with a central problem of AI ethics: intelligence does not necessarily guarantee moral wisdom. Human beings may create machines that are computationally superior to them while remaining ethically responsible for the consequences of their creations.

McEwan's treatment of artificial intelligence is consequently relevant to current debates about algorithmic decision-making. If machines increasingly participate in decisions concerning employment, education, healthcare, policing and social communication, questions of responsibility become unavoidable.

The novel's significance lies in its insistence that technological advancement cannot be separated from moral responsibility. Its central concern is ultimately not the machine but the human society that produces and uses it.

Jennifer Egan: Digital Memory and the Loss of Privacy

Jennifer Egan's The Candy House expands the discussion of technology beyond artificial intelligence to digital memory, surveillance and the commodification of personal experience.

The novel imagines a world in which human memories can be externalized and accessed through technological systems. Such a premise raises questions concerning privacy, identity and ownership of experience. If memories can be stored, shared and accessed digitally, the distinction between private and public identity becomes increasingly unstable.

Egan's work therefore corresponds with one of the most significant trends in contemporary literature: the examination of digital subjectivity.

The contemporary individual does not simply possess an identity but increasingly produces data about that identity. Search histories, photographs, biometric information, online conversations and social-media activities create digital representations of the self. Literature responds to this transformation by asking whether the technological archive of a person can ever represent the complexity of human consciousness.

In this context, The Candy House demonstrates that technology does not merely change what people do. It changes how people remember, communicate and understand themselves.

Richard Powers and the Ecological Turn

Another major trend in contemporary English-language literature is the rise of climate fiction and ecological literature. Richard Powers's The Overstory provides an important example of ecological narrative. The novel challenges anthropocentric assumptions by placing trees, forests and ecological networks at the centre of its narrative imagination.

The significance of Powers's work lies in its expansion of the literary definition of agency. Traditional narratives generally privilege human characters, human conflicts and human consciousness. Ecological fiction asks whether literature can represent forms of life that operate according to radically different temporalities.

The climate crisis has consequently generated a new literary consciousness. Contemporary literature increasingly explores environmental destruction, biodiversity loss, extreme weather, resource exploitation and ecological displacement.

Climate fiction also intersects with questions of inequality. Environmental destruction rarely affects all communities equally. Climate change is closely connected with poverty, migration, colonial histories and unequal access to resources.

The ecological turn in contemporary literature therefore extends beyond nature writing. It becomes a critique of economic and political structures that determine who bears the consequences of environmental catastrophe.

Jeanette Winterson and Posthuman Possibilities

Jeanette Winterson's fiction provides another important perspective on technology, gender, embodiment and artificial intelligence. Her novel Frankissstein revisits Mary Shelley's Frankenstein while connecting nineteenth-century anxieties about artificial life with contemporary developments in biotechnology and AI.

Winterson's work demonstrates how contemporary literature frequently returns to earlier texts in order to reconsider present technological anxieties. Shelley's nineteenth-century question—what happens when humans attempt to create life?—acquires new significance in an age of genetic engineering, robotics and AI.

The novel also challenges fixed ideas of gender and embodiment. If bodies can be technologically modified and identities can be separated from conventional biological categories, then traditional concepts of gender, sexuality and personhood become unstable.

This is an important feature of contemporary literature: the body itself has become a technological and theoretical site.

Migration, Displacement and the Global Novel

Alongside technology and AI, migration remains one of the central concerns of contemporary English literature.

The contemporary global novel frequently represents refugees, migrants, diasporic communities and displaced individuals. Migration narratives have moved beyond simple representations of movement between two countries. They now examine psychological displacement, cultural hybridity, statelessness, border politics and belonging. The contemporary migrant character often exists between languages, cultures and national identities. Consequently, English literature has become increasingly transnational.

This development also challenges the traditional understanding of English literature as exclusively British literature. Contemporary English literary studies increasingly include writers from Africa, South Asia, the Caribbean, the Middle East and other regions writing in English. The expansion of global English literature therefore represents a movement from a predominantly imperial literary canon toward a more plural and transnational literary field.

Decolonisation and the Changing Literary Canon

Decolonisation is another major trend shaping contemporary English literary studies.

The traditional English literary canon has historically privileged predominantly European and British writers. Contemporary scholarship increasingly questions this hierarchy by examining writers, texts and intellectual traditions previously marginalized within institutional literary studies.

Decolonisation does not simply mean adding a few non-Western authors to an existing syllabus. It involves reconsidering the assumptions through which literature has historically been classified, interpreted and valued.

This process has particular relevance to AI. Contemporary debates about AI increasingly raise concerns about what some scholars describe as technological or algorithmic forms of colonialism. Research on decolonial AI has argued that technological systems can reproduce Western epistemological assumptions and existing global inequalities.

Literary studies can therefore contribute to AI debates by asking whose language, culture, history and knowledge become embedded within technological systems.

Gender, Identity and Intersectionality

Contemporary English literature is also strongly influenced by feminist, queer and intersectional approaches. Rather than treating identity as fixed, contemporary writers frequently represent it as fluid, relational and historically constructed. Gender intersects with race, class, sexuality, disability, migration and technological access.

The contemporary literary text consequently becomes a site

where multiple identities interact. Technology further complicates these questions. Digital spaces allow individuals to construct multiple identities while simultaneously making identity increasingly measurable and surveilled. AI systems trained on historical data may also reproduce existing social biases.

Literature can expose these contradictions by representing experiences that statistical models may fail to capture.

The Human and the Posthuman

The rise of AI has strengthened interest in posthumanism.

Humanism traditionally places the human subject at the centre of philosophical and cultural inquiry. Posthumanist approaches challenge this anthropocentric position by examining relationships between humans, animals, machines, ecosystems and technological systems.

Contemporary literature is particularly suited to posthumanist inquiry because fiction can imagine forms of consciousness that do not yet exist. The AI character, therefore, performs an important literary function. It provides a space for imagining consciousness beyond the human. Ishiguro's Klara, McEwan's Adam and Winterson's technologically transformed characters demonstrate different versions of this posthuman imagination. Their narratives suggest that the boundaries separating human beings from machines are increasingly difficult to maintain.

Digital Humanities and New Approaches to Literary Studies

The transformation of literature is accompanied by a transformation in the methods used to study it.

Digital humanities has introduced computational approaches to literary scholarship, including corpus analysis, text mining, distant reading, stylometry and visualization.

AI-assisted research is also beginning to influence literary scholarship. Large language models can assist researchers in organizing large textual corpora, identifying patterns and generating preliminary classifications. Recent research demonstrates that language models can be incorporated into large-scale literature reviews while retaining human validation as an important component of the research process.

However, AI-assisted literary research also raises methodological concerns. Machine-generated interpretations may reproduce biases, misunderstand context or produce plausible but inaccurate claims.

Consequently, AI should be regarded as a research instrument rather than an unquestioned substitute for scholarly interpretation.

AI and the Crisis of Authorship

Perhaps the most important emerging issue for English literature is the question of authorship.

For centuries, literary authorship has been associated with individual creativity, originality and intellectual ownership. Generative AI complicates all three concepts.

If a machine generates a poem, story or essay, who is the author? Is the person entering the prompt the author? Is the AI system a creative collaborator? Does authorship belong to the company that created the model? Or does the generated text constitute a new form of collective cultural production?

The issue becomes even more complicated because AI systems are trained on enormous quantities of existing human-created material.

The debate therefore extends beyond creativity to copyright and intellectual property. Recent discussions involving writers such as Ishiguro and other literary figures have highlighted concerns about the use of creative works for AI training without adequate protection or compensation.

AI consequently challenges one of the foundational assumptions of literary studies: that a literary work can be securely connected to a human author.

Literature in the Age of Algorithmic Culture

The contemporary reader also exists within an algorithmic environment.

What people read, watch and listen to is increasingly influenced by recommendation systems. Digital platforms shape cultural visibility by determining which texts become searchable, recommendable and commercially successful.

This creates a new relationship between literature and technology.

Earlier literary institutions such as publishers, critics, universities and libraries exercised considerable influence over literary value. Today, platforms and algorithms increasingly participate in determining cultural visibility.

This does not mean that traditional literary institutions have disappeared. Rather, literary culture has acquired another layer of mediation.

The contemporary literary scholar must therefore consider not only the text and its author but also the technological systems through which the text reaches its readers.

Conclusion

Contemporary English literature is undergoing a significant transformation. Its major concerns increasingly emerge from the intersections of technology, ecology, globalization, migration, identity and political uncertainty.

Artificial Intelligence occupies a particularly important position within this transformation. The works of Kazuo

Ishiguro, Ian McEwan, Jennifer Egan, Richard Powers and Jeanette Winterson demonstrate different ways in which contemporary literature responds to technological and social change. Ishiguro explores artificial consciousness and emotional intelligence; McEwan examines machine morality and human responsibility; Egan investigates digital memory and privacy; Powers expands literary consciousness beyond the human through ecological narratives; and Winterson interrogates technology, embodiment, gender and artificial life.

Together, these writers demonstrate that contemporary literature does not simply predict the future. It provides a critical language through which the present can be understood.

The emergence of AI therefore represents not the end of literature but an expansion of its questions. Literature remains uniquely capable of asking what technological systems cannot easily answer: What does it mean to be human? What constitutes consciousness? Can intelligence exist without emotion? Can creativity exist without experience? Who owns a story? And what happens when the distinction between creator and creation becomes uncertain?

The future of English literary studies is consequently likely to be increasingly interdisciplinary. Literary criticism will engage more deeply with AI studies, digital humanities, environmental humanities, posthumanism, neuroscience, ethics and data culture. At the same time, the continuing importance of human interpretation suggests that technology will not eliminate literary studies. Rather, it will compel the discipline to reconsider its fundamental concepts of author, text, reader, creativity, identity and humanity.

The central trend in contemporary English literature, therefore, may be understood as a movement from the literature of human experience toward a broader literature of **human, technological and ecological interdependence.**

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FROM SURVEILLANCE TO ALGORITHMIC SOCIETY: NEW SOCIOLOGICAL THINKERS AND THEORIES IN THE DIGITAL AGE

Ms Rajwinder Kaur
Teaching Assistatnt, Desh Bhagat University

ABSTRACT

Sociology has historically developed by responding to major transformations in social organisation, economic structures, political institutions and everyday life. In the twenty-first century, however, society is undergoing a transformation that cannot be adequately understood through conventional categories alone. Digital platforms, big data, artificial intelligence, algorithmic decision-making, surveillance technologies and platform-based economies have fundamentally altered the ways in which individuals communicate, work, consume, form identities and participate in social institutions. Consequently, contemporary sociology has generated new concepts for explaining these emerging forms of power and inequality. This paper examines five influential contemporary theoretical interventions: Shoshana Zuboff's theory of surveillance capitalism, Nick Srnicek's theory of platform capitalism, Nick Couldry and Ulises A. Mejias's theory of data colonialism, Ruha Benjamin's theory of technological discrimination and the New Jim Code, and Safiya Umoja Noble's concept of algorithmic oppression. These thinkers extend classical sociological concerns with capitalism, power, inequality, colonialism and social control into the digital domain. The paper argues that contemporary technological systems should not be understood as neutral tools because they are embedded within economic interests, institutional structures and unequal relations of power. At the same time, these theories demonstrate that technology creates new possibilities for resistance, social participation and democratic transformation. By bringing these perspectives together, the paper proposes that contemporary sociology is increasingly moving toward an understanding of society as an algorithmically mediated social order in which data, platforms and technological infrastructures have become central sources of power.

Keywords: contemporary sociology, surveillance capitalism, platform capitalism, data colonialism, algorithmic oppression, technological discrimination, artificial intelligence, digital society

Introduction

Sociology has always been concerned with understanding periods of profound social transformation. Karl Marx examined capitalism and class relations, Émile Durkheim explored social integration and anomie, Max Weber analysed rationalisation and bureaucracy, and later sociologists developed theories of modernity, power, culture, identity and globalisation. The central concern of sociology has therefore never been restricted to describing society as it exists; it has also involved explaining how changing institutions and systems of power reshape human relationships. In the twenty-first century, this task has acquired a new dimension because social life is increasingly mediated by digital infrastructures. Communication, employment, education, banking, entertainment, healthcare, political participation and interpersonal relationships now operate through platforms and algorithmic systems. Contemporary social theory has consequently expanded its vocabulary to include concepts such as surveillance capitalism, platform capitalism, data colonialism, algorithmic oppression and technological discrimination. Recent introductions to contemporary social theory explicitly recognise the digital revolution and artificial intelligence as major developments requiring new theoretical approaches.

The significance of these developments lies in the fact that digital technologies do not simply provide new tools for existing social activities. They increasingly participate in the organisation of social life itself. Algorithms determine what information people encounter, platforms influence patterns of consumption and communication, automated systems participate in employment and credit decisions, and data extraction converts everyday activities into economically valuable information. Consequently, the distinction between the technological and the social has become increasingly difficult to maintain. The contemporary sociologists and social theorists discussed in this paper respond to this transformation from different perspectives. Zuboff focuses on the extraction of behavioural data and the emergence of surveillance capitalism; Srnicek examines platforms as a new organisational form of capitalism; Couldry and Mejias interpret large-scale data extraction through the historical framework of colonialism; Benjamin demonstrates how technological systems can reproduce racial inequalities; and Noble examines how algorithmic systems can reproduce and intensify existing forms of discrimination. Taken together, these approaches demonstrate that contemporary sociology is increasingly concerned with the relationship between technology and power.

From Classical Sociology to Contemporary Social Theory

The development of contemporary sociological theory does not represent a complete rejection of classical sociology. Instead, it extends classical questions into new social environments. Marx's analysis of capital and exploitation remains relevant when examining digital labour and platform economies; Weber's concept of rationalisation provides a useful background for understanding algorithmic decision-making; Durkheim's concern with social integration can be reconsidered in relation to digitally connected communities; and Foucault's analysis of surveillance and disciplinary power provides an important intellectual foundation for understanding contemporary data surveillance. Contemporary theorists therefore frequently combine classical concerns with new empirical realities. Current sociology is particularly interested in how structures and agency interact, how technological systems produce new forms of inequality, and how globalisation and digitalisation transform social institutions. Contemporary theory has become increasingly pluralistic because no single theoretical framework is sufficient to explain the complexity of digitally mediated society.

The contemporary transformation is particularly significant because technology has become embedded in everyday social practices. Earlier technological systems were often experienced as external instruments, whereas contemporary digital technologies increasingly operate invisibly within ordinary activities. A person searching online, purchasing a product, using a navigation application, communicating through social media or interacting with an AI system generates data that may be collected, analysed and monetised. The social individual consequently becomes simultaneously a user, consumer, producer of data and object of algorithmic analysis. This transformation provides the foundation for several of the theories examined below.

Shoshana Zuboff and the Theory of Surveillance Capitalism

Shoshana Zuboff's concept of surveillance capitalism is one of the most influential contemporary attempts to explain the economic transformation produced by digital technologies. Zuboff argues that digital platforms have developed an economic logic in which human experience is increasingly transformed into behavioural data. Digital companies collect information about users' activities, preferences, movements and interactions and use these data to predict and influence future behaviour. The importance of this process is not simply that corporations possess more information about consumers. Rather, the extraction of behavioural information creates a new form of economic power in which human experience itself becomes a resource for prediction and commercialisation. Contemporary scholarship similarly identifies surveillance capitalism as an economic model in which behavioural data are translated into mechanisms for prediction and control.

Zuboff's theory expands traditional sociological discussions of capitalism by shifting attention from the extraction of physical labour alone to the extraction of behavioural information. In industrial capitalism, workers produced commodities through physical and intellectual labour. Under surveillance capitalism, everyday behaviour itself becomes economically valuable. Search histories, online interactions, purchasing patterns and digital movements can become components of a predictive system. This creates a new sociological problem because individuals may participate in systems of data extraction without fully understanding the extent to which their behaviour is being transformed into economic value. Surveillance therefore becomes simultaneously an economic and social relationship. Zuboff's contribution is especially important for understanding contemporary society because it connects technological infrastructure with questions of autonomy, privacy, power and human freedom.

Nick Srnicek and Platform Capitalism

Nick Srnicek's theory of platform capitalism provides another important framework for understanding contemporary digital economies. Srnicek argues that platforms have become significant organisational forms within contemporary capitalism because they facilitate interactions between different groups while simultaneously collecting and controlling data. Digital platforms can connect consumers with sellers, workers with employers, users with advertisers and individuals with other users. Their economic importance arises not simply from providing a service but from controlling the infrastructure through which social and economic interactions take place.

The concept of platform capitalism helps sociology understand the changing nature of work and economic organisation. Traditional employment relationships increasingly coexist with platform-mediated labour in which workers may be classified or managed through digital systems. Algorithms can allocate tasks, evaluate performance, determine visibility and shape the conditions under which labour is performed. The boundary between employment and technological management consequently becomes increasingly complex. Recent scholarship on digital capitalism continues to identify data extraction, algorithmic control and platform monopolies as central characteristics of the

contemporary economic order. Platform capitalism therefore extends the sociological study of labour into a context where algorithms and software increasingly participate in the organisation of economic life.

Nick Couldry and Ulises A. Mejias: Data Colonialism

Nick Couldry and Ulises A. Mejias introduce an especially significant concept through their theory of data colonialism. Their central argument is that contemporary data extraction can be understood through the historical logic of colonialism. Classical colonialism involved the appropriation of land, natural resources and human labour. Data colonialism, according to Couldry and Mejias, involves the appropriation of social life itself through the continuous extraction of data. Everyday activities are transformed into data streams that can be captured, processed and converted into economic value. Their theory therefore moves beyond the conventional idea that data are merely information and instead treats data extraction as a new form of social appropriation.

The concept is particularly important from a global sociological perspective because it raises questions about inequality between different societies and regions. Digital technologies may appear universal, but the infrastructure, ownership, economic benefits and control of data are not distributed equally. Data colonialism therefore connects digital capitalism with older histories of colonial power. Couldry and Mejias argue that the continuous conversion of social life into data produces a new social order based on tracking and behavioural influence. Their theory becomes especially relevant for developing countries where digital infrastructures may be controlled by powerful corporations while large populations become sources of behavioural data. The concept thus allows sociology to connect contemporary technological practices with global inequalities, economic dependency and historical structures of power.

Ruha Benjamin and the New Jim Code

Ruha Benjamin brings questions of race, inequality and technological design into contemporary sociology. Her concept of the New Jim Code draws attention to the ways in which technological systems can reproduce social inequalities even when they appear objective or neutral. The term refers broadly to the ways automated systems and technological practices can reproduce or intensify racial hierarchies. The significance of Benjamin's approach lies in her rejection of technological neutrality. An algorithm does not operate independently of the social structures in which it is created and used. Data reflect historical patterns and institutional decisions, and systems trained on unequal data can consequently reproduce unequal outcomes.

Benjamin's approach is particularly relevant to contemporary sociology because algorithmic systems are increasingly used in areas such as employment, education, policing, healthcare, credit and public administration. When technological systems are treated as objective simply because they are computational, existing inequalities can become less visible rather than disappearing. A discriminatory human decision can be challenged more directly than an apparently neutral algorithmic decision. The sociological question therefore shifts from asking whether a technology is technically efficient to asking whose interests it serves, what assumptions are embedded within it and whose experiences are represented or excluded. Benjamin's work demonstrates that technology must be analysed as a social institution rather than as an independent technical object.

Safiya Umoja Noble and Algorithmic Oppression

Safiya Umoja Noble's theory of algorithmic oppression further develops the relationship between technology, inequality and representation. Noble's work demonstrates that search engines and algorithmic systems can reproduce social stereotypes and existing relations of power. Search results are not simply neutral reflections of reality because they are generated through systems shaped by commercial priorities, historical data, cultural assumptions and technological design. The organisation of information can therefore influence how individuals and communities are represented.

Noble's contribution is especially significant because it brings the sociology of knowledge into the digital age. Classical sociology has long examined how knowledge is produced and how institutions determine what becomes visible or legitimate. Algorithmic systems now participate in this process on an enormous scale. What appears at the top of a search result may influence public understanding, while what remains invisible may receive little attention. The sociological study of algorithms must therefore consider not only technological efficiency but also representation, visibility, exclusion and power. Noble's perspective demonstrates that algorithms can become important cultural institutions because they influence how people encounter information about themselves and others.

Comparing the Contemporary Theories

Although these theorists approach digital society from different perspectives, their theories share an important concern with power. Zuboff examines how behavioural data are extracted for economic prediction and control. Srnicek focuses on platforms as organisational structures through which contemporary capitalism operates. Couldry and Mejias interpret large-scale data extraction as a new form of colonial

appropriation. Benjamin investigates how technological systems reproduce racial inequalities, while Noble examines the discriminatory consequences of algorithmic information systems. Their theories therefore represent different dimensions of a common transformation: social life is increasingly organised through digital systems that collect, classify, predict and influence human behaviour.

The differences between these theories are equally important. Surveillance capitalism primarily highlights the economic value of behavioural data, whereas platform capitalism focuses on the organisational structure of digital markets. Data colonialism introduces a historical and global dimension by connecting contemporary data extraction with colonial patterns of appropriation. Benjamin and Noble place greater emphasis on inequality and representation, demonstrating that digital technologies do not affect all social groups equally. Taken together, these approaches create a multidimensional framework for analysing digital society. They suggest that technology must be studied simultaneously as an economic system, a political infrastructure, a cultural institution and a mechanism of social classification.

Artificial Intelligence and the Emerging Sociological Order

Artificial intelligence intensifies many of the processes identified by these contemporary thinkers. AI systems depend upon large quantities of data, computational infrastructure and algorithmic processes. They can influence recruitment, education, financial decisions, communication, healthcare and public administration. Consequently, AI is not simply a technological innovation but a sociological phenomenon. Its development raises questions concerning employment, inequality, human agency, privacy, knowledge and institutional authority. Recent work in contemporary social theory explicitly identifies artificial intelligence as part of the digital transformation that is reshaping societies.

The sociological significance of AI becomes particularly clear when examined through the theories discussed above. From Zuboff's perspective, AI can intensify the economic value of behavioural data. From Srnicek's perspective, AI may strengthen the power of platforms that possess the necessary data and infrastructure. Through Couldry and Mejias's framework, large-scale AI systems can be examined in relation to data extraction and data colonialism. Benjamin's work encourages us to ask whether AI reproduces racial and social inequalities, while Noble's theory raises questions about representation and algorithmic bias. AI therefore does not replace these sociological theories; rather, it provides a new environment in which their central questions become even more urgent.

Digital Inequality and the Future of Social Stratification

Classical theories of stratification focused primarily on economic resources, social status and political power. Digital society requires sociology to broaden this framework by examining access to technology, digital literacy, data ownership and algorithmic visibility. Two individuals may possess similar economic resources but have very different abilities to use digital technologies, understand algorithmic systems or benefit from online opportunities. Digital inequality can therefore reinforce existing forms of class, gender, racial and regional inequality. The possession of technological infrastructure increasingly influences access to education, employment, information and social participation.

The emergence of AI may deepen these inequalities if access to advanced technologies remains concentrated among powerful corporations, institutions and economically privileged populations. At the same time, digital technologies can create new opportunities for education, social mobilisation, entrepreneurship and political participation. Sociology must therefore avoid technological determinism. Technology does not automatically produce either equality or inequality. Its consequences depend upon social institutions, regulatory structures, economic interests and patterns of use. The central sociological task is consequently to understand how societies organise technological power and how technological systems reorganise existing social relationships.

Toward a New Sociology of the Algorithmic Society

The theories examined in this paper suggest the emergence of what may be described as an algorithmic society. In such a society, algorithms do not merely perform technical calculations; they participate in organising social relationships and institutional decisions. They influence what people see, what they purchase, which opportunities they receive, how their behaviour is evaluated and how they are represented. The algorithmic society therefore requires sociology to study the relationship between human agency and computational systems. Traditional sociological concepts such as power, class, inequality, labour, colonialism, identity and social control remain relevant but require reinterpretation in relation to data and digital infrastructures.

A sociology of the algorithmic society must also investigate resistance. If contemporary digital systems generate new forms of surveillance and inequality, social groups can also develop new forms of technological resistance. Privacy movements, digital rights organisations, open-source communities, data protection campaigns and critical AI research demonstrate that technological power is not necessarily uncontested. The future of sociology therefore

involves not merely describing how algorithms transform society but examining how societies can democratically govern technological systems. The emerging theoretical landscape suggests that the most important question is not whether technology will transform society but who will control that transformation and according to whose interests.

Research Gap

Although contemporary sociology has generated substantial scholarship on digitalisation, surveillance, platforms and algorithms, these theories are often studied separately. There remains a need for integrated sociological approaches that connect economic extraction, technological infrastructure, colonial histories and social inequality within a single analytical framework. In particular, the relationship between platform capitalism, data colonialism and algorithmic discrimination requires further comparative research across societies. The Global South deserves particular attention because digital technologies are increasingly embedded within societies characterised by histories of colonialism, economic inequality, linguistic diversity and uneven technological access. Further research can examine how global theories of digital society operate within specific national and regional contexts.

Another important research gap concerns the relationship between AI and traditional sociological concepts. Concepts such as class, labour, bureaucracy, social control, identity and social stratification require reconsideration in an environment where automated systems increasingly participate in decision-making. Future research can therefore investigate AI not merely as a technological object but as a social institution. Such research would help sociology move beyond technological description toward a deeper understanding of the social structures that produce and are produced by artificial intelligence.

Conclusion

Contemporary sociology is undergoing an important theoretical transformation as digital technologies become increasingly embedded in everyday social life. The theories of Shoshana Zuboff, Nick Srnicek, Nick Couldry and Ulises A. Mejias, Ruha Benjamin and Safiya Umoja Noble demonstrate that technology cannot be understood independently of power, capitalism, inequality and historical structures. Surveillance capitalism reveals the economic value assigned to behavioural data; platform capitalism explains the organisational power of digital platforms; data colonialism connects contemporary data extraction with colonial histories; the New Jim Code demonstrates how technological systems can reproduce racial inequalities; and algorithmic oppression exposes the discriminatory consequences of supposedly neutral information systems.

Together, these theories provide a powerful framework for understanding the emerging algorithmic society. They also demonstrate that contemporary sociology remains deeply connected to the questions raised by its classical founders. The forms of power may have changed, but questions concerning exploitation, inequality, rationalisation, social control and human agency remain central. What has changed is the infrastructure through which these processes operate. Capital now increasingly moves through platforms, social behaviour is converted into data, algorithms participate in institutional decisions and artificial intelligence is becoming part of everyday social organisation. The task of contemporary sociology is therefore to understand these transformations critically and to examine how technological development can be governed in ways that protect human autonomy, social equality and democratic participation. The future of sociology will depend increasingly on its ability to understand not only society's relationship with technology but also the ways in which technology itself has become part of the social structure.

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CASUAL EMPLOYMENT SCENARIO IN INDIA AND PUNJAB: EVIDENCE FROM NSS AND PLFS DATA

Dr. Raja Singh
Assistant Professor, Desh Bhagat University

ABSTRACT

This paper examines overall employment trends prevailing in the rural and urban areas of India, especially Punjab during the period 2004-05 to 2017-18. It has been found that the employment has shifted from primary sector to secondary and tertiary sectors in India and Punjab. There has been a greater decline in the work participation rate of female workers than the male workers in areas under study. The labour force participation rate (LFPR) of female workers has also declined more significantly than the male workers. In rural as well as urban areas, the informal sector absorbed more number of workers than the formal sector.

Keywords: Employment, Workforce, Labour force, Work Participation

Introduction

Over the past few decades, there has been a substantial rise in the share of rural non-farm employment to the total rural employment. The studies concluded during the 1990s focused on higher numerical flexibility in the organized sector (Deshpande, 2001). However, the recent data available on employment in India has established that the Indian labour market is experiencing greater flexibility in every respect (Standing, 1999). Thus, casualisation is the only way in which flexibilisation of labour is occurring. Moreover, it further establishes that the lack of decent work is not restricted to casual work (although casual/contract work does encompass the poorest conditions of work). Different studies have displayed that there has been a considerable improvement in the share of rural non-farm employment in almost all the states during the post-economic reform period (Bhaumik, 2002; Chadha and Sahu, 2002; Chadha, 2002; Coppard, 2001; Kashyap and Mehta, 2007; Kundu et al., 2003; Srivastav and Dubey, 2002). Hence, the non-farm sector has emerged as a job creator in the rural areas. However, at the same time, the growing process of casualisation of rural non-farm employment in India is not only vexatious, but also dubious in terms of providing rural workers means of earning a sustainable livelihood.

This paper based on data processed from the National Sample Survey (NSS) and Periodic Labour Force Survey (PLFS), examines the casual employment scenario in rural and urban areas of India, especially Punjab. It has been observed that each section of the workforce, and most of the sectors of the economy have witnessed an increase in the extent of casualisation during this period. Certain studies pointed out that the process of casualisation has a distinct relationship with the opening of the economy (Chadha, 2007; Chatterjee, and Kundu, 2002; Sahu, 2003).

Objective

To identify the trends and structure of casualisation of workforce in India and Punjab.

Database and Methodology

This paper broadly analyses the process of casualisation of the rural and urban workforce in various sectors of employment by taking unit level data from previous rounds of the National Sample Survey Organization (NSSO) on the Employment and Unemployment Situation in India, including the 61st Round (July 2004 – June 2005), 66th Round (July 2009–June 2010), and the 68th Round (July 2011 - June 2012); and Periodic Labour Force Survey (PLFS) (July 2017 - June 2018). Usual principal and subsidiary status (UPSS) has been considered to identify the trends and structure of casualization workforce in Punjab.

Results and Discussion

Structure of Broad Sectoral Employment in India and Punjab

Table 1 explains the employment structure of the different sectors in India and Punjab. The share of employment in the primary sector declined from 72.65 per cent to 58.66 per cent (13.99 percentage points) during the period 2004-05 to 2017-18 in rural areas of India, while in the urban areas the share of employment in the primary sector is also declined from 8.75 per cent to 5.96 per cent during the period 2004-05 to 2017-18. In rural areas of Punjab, the share of employment in the primary sector also decreased from 66.95 per cent to 40.57 per cent during the period under study, while in urban areas this share decreased from 5.94 per cent to 4.11 per cent during the period of the study. The share of employment in the secondary sector increased from 13.62 per cent to 20.97 per cent (7.35 percentage points) between 2004-05 and 2017-18 in rural areas of India, while in urban areas, this share increased marginally (0.63 percentage points). In the tertiary sector, the share of employment also increased from 13.73 per cent to

20.37 per cent (6.64 percentage points) and 57.23 per cent to 59.39 per cent (2.16 percentage points) during the period 2004-05 to 2017-18 in rural and urban areas of India, respectively. As far as the rural areas of Punjab are concerned the share of employment in the tertiary sector also increased from 15.99 per cent to 30.49 per cent (14.50 percentage points) between 2004-05 and 2017-18, while in urban areas of Punjab, this share declined from 59.40 per cent to 57 per cent during the same period. This showed that in rural areas of India, there was greater tendency of an increase employment from the primary sector to the other two secondary sectors. The increase in secondary sector employment was due to sharp increase in construction activities and a rise in manufacturing employment. An increase in the share of trade largely resulted in rising the share of employment in the tertiary sector.

Table 1. Employment Structure in India and Punjab from 2004-05 to 2017-18 (UPSS)

Years	India			Punjab		
	Primary	Secondary	Tertiary	Primary	Secondary	Tertiary
	Rural			Rural		
2004-05	72.65	13.62	13.73	66.95	17.05	15.99
2008-09	67.95	17.35	14.70	61.85	21.16	16.99
2011-12	64.10	20.39	15.51	52.37	28.47	19.16
2017-18	58.66	20.97	20.37	40.57	28.94	30.49
Change in (2004-09)	-4.70	3.73	0.97	-5.10	4.11	1.00
Change in (2009-11)	-3.85	3.04	0.81	-9.48	7.31	2.17
Change in (2011-18)	-5.44	0.58	4.86	-11.80	0.47	11.33
Change in (2004-2018)	-13.99	7.35	6.64	-26.38	11.89	14.50
	Urban			Urban		
2004-05	8.75	34.02	57.23	5.94	34.66	59.40
2008-09	7.47	34.42	58.10	8.26	36.62	55.12
2011-12	6.69	35.00	58.31	5.70	37.44	56.86
2017-18	5.96	34.65	59.39	4.11	38.88	57.00
Change in (2004-09)	-1.28	0.40	0.87	2.32	1.96	-4.28
Change in (2009-11)	-0.78	0.58	0.21	-2.56	0.82	1.74
Change in (2011-18)	-0.73	-0.35	1.08	-1.59	1.44	0.14
Change in (2004-18)	-2.79	0.63	2.16	-1.83	4.22	-2.40

Source: Calculated from the unit level data of 61st, 66th & 68th NSSO rounds & PLFS 2017-18.

Distribution of the workforce on basis of its employment status has been displayed in Table 2. A marginally decline in the trend of self-employment and casual employment was witnessed in rural and urban areas of India and Punjab. However, there was an increase in the trend of regular employment in rural and urban areas of the study. It can be observed from the table that the proportion of self-employment declined from 60.16 per cent to 57.81 per cent during the period 2004-05 to 2017-18 in rural areas of India. Similarly, in urban areas of India, the share of self-employment decreased from 45.42 per cent to 38.30 per cent during the same period. However, in rural areas of India, the proportional share of regular employment has increased from 7.06 per cent to 13.12 per cent, and it increased from 39.53 per cent 47.02 per cent in urban areas between 2004-05 and 2017-18. A declining trend in casual employment was observed in rural as well as urban areas of India. The share of the casual employment decreased from 32.78 per cent to 29.07 per cent in rural and 15.05 per cent to 14.68 per cent in urban areas of India during the study period. The declining trend was greater in casual employment in rural areas of India as compared to urban areas. The gender-wise distribution showed that in rural as well as urban areas, the share of male and female workers declined in self-employment and casual employment. In the case of regular employment, the share of male and female workers increased in both rural and urban areas of India. The proportion of male workers in self-employment declined from 58.14 per cent to 57.83 per cent during the whole study period in rural areas of India while in urban areas, it declined from 44.78 per cent to 39.21 per cent during the same period. In the case of female workers, the share of self-employment declined from 63.67 per cent to 57.73 per cent in rural areas, and 47.69 per cent to 34.74 per cent in urban areas of India during the period 2004-05 to 2017-2018. However, in the case of the regular employment, the share of male workers increased from 8.98 per cent to 13.96 in rural areas, and 40.63 per cent to 45.70 per cent in urban areas of India. Further, in case of female regular workers, the proportion increased from 3.71 per cent to 10.52 per cent in rural areas of India, while it increased from 35.59 per cent to 52.14 per cent in urban areas of India during the period 2004-05 to 2017-18. A declining trend was observed in casual employment of male workers from 32.88 per cent to 28.21 per cent in rural areas of India, and this share increased marginally in urban areas from 14.58 per cent to 15.08 per cent during the same period. But in the case of rural female workers, the share of casual employment declined from 32.61 per cent to 31.76 per cent, while in urban areas, it declined from 16.72 per cent to 13.12 per cent during the study period.

Table 2. Percentage Distribution of Workers by their Employment Status and Gender in India and Punjab from 2004-05 to 2017-18 (UPSS)

Various Persons	India								
	Rural								
	Male			Females			Persons		
	SE	RWS	CL	SE	RWS	CL	SE	RWS	CL
2004-05	58.14	8.98	32.88	63.67	3.71	32.61	60.16	7.06	32.78
2009-10	53.46	8.55	37.99	55.69	4.41	39.91	54.15	7.26	38.59
2011-12	54.47	10.04	35.49	59.26	5.61	35.13	55.92	8.70	35.38
2017-18	57.83	13.96	28.21	57.73	10.52	31.76	57.81	13.12	29.07
Urban									
2004-05	44.78	40.63	14.58	47.69	35.59	16.72	45.42	39.53	15.05
2009-10	41.06	41.9	17.04	41.05	39.33	19.62	41.06	41.42	17.52
2011-12	41.72	43.4	14.88	42.84	42.81	14.35	41.94	43.28	14.77
2017-18	39.21	45.70	15.08	34.74	52.14	13.12	38.30	47.02	14.68
Punjab									
Rural									
2004-05	49.15	17.38	33.47	88.95	4.6	6.42	63.06	12.93	24.01
2009-10	48.42	13.56	38.02	81.13	7.71	11.16	58.12	11.82	30.05
2011-12	46.00	20.15	33.85	77.75	8.63	13.62	54.80	16.95	28.24
2017-18	50.10	22.10	27.80	47.77	30.97	21.26	49.76	23.40	26.84

Various Persons	Urban								
	Male			Females			Persons		
	SE	RWS	CL	SE	RWS	CL	SE	RWS	CL
2004-05	48.62	42.80	8.58	43.95	51.36	4.69	47.82	44.27	7.91
2009-10	41.41	42.10	16.49	43.88	46.27	9.85	41.79	42.75	15.46
2011-12	45.23	46.50	8.27	41.14	54.26	4.59	44.53	47.83	7.64
2017-18	42.24	45.90	11.86	30.31	64.16	5.53	40.26	48.89	10.85

Source: Calculated from the unit level data of 61st, 66th & 68th NSSO rounds & PLFS 2017-18
Note: SE-Self-Employment, RWS-Regular Wage Salaried, CL-Casual Labour

The table given above clearly reflects the trend of employment in rural as well as urban areas of Punjab. In rural areas, we can see that the share of self-employment in total employment declined from 63.06 per cent to 49.76 per cent and 47.82 per cent to 40.26 per cent in rural as well as urban areas of Punjab during the period 2004-05 to 2017-2018. However, in the case of regular employment, the share increased from 12.93 per cent to 23.40 per cent, and 44.27 per cent to 48.89 per cent in rural and urban areas of Punjab, respectively. During the study period a declining trend of casual employment can also be observed in rural areas, while in urban areas, this share has shown an increase. Thus, we can see that in rural as well as urban areas of Punjab, the share of male workers in various types of employment is greater as compared to female workers. It is evident that female workers have engaged themselves more in household unpaid activities.

Pattern of Workforce Participation Rate in India and Punjab

Worker participation rate (WPR) is a part of labour force which succeeded in getting a job. As in most other parts of the world, fewer females participate in employment activities in India as compared to males. It is defined as the proportion of workforce population to the total population of the country. Table 3 displays the data showing worker participation rate by usual principal plus subsidiary status (UPSS) and usual principal status from 2004-05 to 2011-12 in India as well as Punjab. As per the principal status, the workforce participation rate of male workers (all ages) was same during the period 2004-05 to 2011-12, while in 2017-18, the WPR of male workers declined in rural areas of India. In the case of urban areas of India, the WPR of male worker declined from 54.07 per cent to 52.70 per cent during the period 2004-05 to 2017-18. During the entire study period, the WPR of female workers (all ages), as per their principal status, declined from 24.15 per cent to 15.41 per cent in rural areas, while in the case of urban female workers the WPR was similar during the study period. In the case of Usual Principal & subsidiary Status (UPSS), the WPR of male workers (all ages) declined from 54.61 per cent to 51.71 per cent, and 54.84 per cent to 52.96 per cent in rural and urban areas of India during the period 2004-05 to 2017-18. In the case of female workers the WPR declined from 32.70 per cent to 17.49 per cent in rural areas, while it increased marginally from 13.48 per cent to 14.16 per cent in urban areas of India during the period. In the UPSS, the WPR of male and female workers (15-59 years) increased during the entire study period. As far the gender-wise distribution, the WPR of male workers was greater as compared to female workers in rural and urban areas of India. Thus, majority of female workers were able to find work only for a few months of the year.

Table 3. Workforce Participation Rate by Gender in India and Punjab 2004-04 to 2017-18 (UPSS)

Employment Status	2004-05							
	India				Punjab			
	All ages							
	Rural		Urban		Rural		Urban	
	Male	Female	Male	Female	Male	Female	Male	Female
Usual Principal Status	53.47	24.15	54.07	13.48	54.23	4.23	56.93	9.35
Usual Principal & Subsidiary Status	54.61	32.70	54.84	16.60	54.85	32.19	57.24	13.33
	15-59 Years							
Usual Principal Status	85.58	37.99	79.17	19.69	84.04	6.13	81.35	14.01
Usual Principal & Subsidiary Status	87.15	51.45	80.19	24.23	85.04	48.49	81.63	19.80
	2009-10							
	All Ages							
Usual Principal Status	53.73	20.25	53.92	11.94	52.45	4.50	56.60	8.112
Usual Principal & Subsidiary Status	54.70	26.08	54.29	13.77	53.11	24.05	56.83	12.38
	15-59 Years							
Usual Principal Status	82.25	30.37	78.06	17.19	79.23	6.25	79.60	11.18
Usual Principal & Subsidiary Status	83.35	39.18	78.48	19.79	79.99	34.04	79.91	17.27
	2011-12							
	All Ages							
Usual Principal Status	53.50	17.58	54.16	12.53	56.17	4.85	56.77	9.46
Usual Principal & Subsidiary Status	54.35		54.64	14.66	56.59	23.42	57.04	13.58
	15-59 Years							
Usual Principal Status	80.83	26.24	77.83	17.95	80.53	6.65	79.42	13.49
Usual Principal & Subsidiary Status	81.99	37.15	78.43	20.98	81.07	32.87	79.82	19.35
	2017-18							
	All Ages							
Usual Principal Status	51.25	15.41	52.70	13.35	54.18	8.88	56.26	11.78
Usual Principal & Subsidiary Status	51.71	17.49	52.96	14.16	54.28	9.94	56.29	12.26
	15-59 Years							
Usual Principal Status	74.58	22.47	73.88	18.71	71.96	12.18	76.91	16.73
Usual Principal & Subsidiary Status	75.16	25.50	74.23	19.83	72.11	13.70	76.95	17.44

Source: Calculated from the unit level data of 61st, 66th & 68th NSSO rounds & PLFS 2017-18

In the case of Punjab, a declining trend was observed with respect to WPR of male and female workers in rural and urban areas. The table given above evidently presents that as per the principal status, the WPR of men (all ages) increased from 54.23 per cent to 56.17 per cent during 2004-05 to 2011-12, while it declined in 2017-18 (54.18 per cent) in rural areas. In urban areas, the WPR of male workers was almost same during the entire study period. The WPR as per the working age (15-59 years) can also be observed. According to the principal status, the WPR of the male workers decreased from 84.04 per cent to 71.96 per cent in rural areas, and 81.35 per cent to 76.91 in urban areas during 2004-05 to 2017-18. In the case of UPSS, the WPR of male workers (15-59 years) also declined from 85.04 per cent to 72.11 per cent in rural areas, and 81.63 per cent to 76.95 per cent in urban areas during the whole period 2004-05 to 2017-18. Thus, a highest WPR existed in the case of male workers than their female counterparts in rural as well as urban areas.

Education and skill play an important role in generating employment in any nation. Table 4 carries the data showing the general education level of the workers in rural and urban areas of India and Punjab during 2004-05 to 2017-18 according to their usual principal status and Subsidiary status (UPSS).

Table 4. Distribution of Workforce by Education Level in India and Punjab 2004-05 to 2017-18 (UPSS)

Level of Education Attainment	India							
	2004-05		2009-10		2011-12		2017-18	
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
Illiterate	45.62	18.52	37.13	14.93	36.47	14.68	31.15	13.26
Literate & up to Primary	25.81	22.62	26.81	18.71	26.07	19.15	20.83	16.5
Middle Level	14.60	17.64	16.90	16.96	16.47	16.39	21.68	19.71
Secondary Level	7.08	13.15	10.08	15.76	10.68	14.93	11.63	13.69
Higher Secondary Level	3.39	8.26	4.91	9.92	5.34	10.11	7.48	10.15
Diploma/Certificate Course	0.8	3.56	0.71	2.82	0.92	2.77	0.83	2.68
Graduate and Above	2.7	16.25	3.46	20.91	4.05	21.97	6.40	24.01
Total	100	100	100	100	100	100	100	100
	Punjab							
Illiterate	37.87	16.30	32.26	18.24	30.09	13.22	23.05	12.76
Literate & up to Primary	25.82	21.87	24.00	18.81	25.84	19.18	18.27	17.83
Middle Level	11.90	12.19	14.18	13.62	12.97	11.98	20.15	16.16
Secondary Level	15.16	18.57	18.19	21.03	18.54	20.42	16.42	15.44
Higher Secondary Level	5.15	10.07	7.98	10.14	9.15	15.12	12.32	14.31
Diploma/Certificate Course	1.58	3.98	0.75	1.80	0.41	2.38	1.51	2.89
Graduate and Above	2.52	17.03	2.63	16.35	3.02	17.69	8.27	20.62
Total	100	100	100	100	100	100	100	100

Source: Calculated from the unit level data of 61st, 66th & 68th NSSO rounds & PLFS 2017-18

Table 4 displays the data explaining the distribution of workforce according to their general education level in India and Punjab during the period 2004-05 to 2017-18. It can be observed that a very large proportion of workers had quite a low level of education in India and Punjab. In 2004-05, in rural areas of India 45.62 per cent of the total workforce was not literate; and another 25.81 per cent were having education below the primary level in 2004-05. The proportion of the workers, having education up to the middle standard, constituted about 14.60 per cent during the study period 2004-05. Only 0.8 per cent were having diploma/certificate courses in 2004-05. As far as urban areas of India were concerned, 18.52 per cent of the total workforce was not even literate. The proportion of workers who were literate and attained education up to the primary level was 22.62 per cent in rural areas of India. Over the entire period of study, the education level of workers had improved in rural as well as urban areas of India and Punjab. In 2017-18, the proportion of illiterate workers had declined to 31.15 per cent in rural areas of India while those who were having education up to the graduate or higher level, it increased to 6.40 per cent. In urban areas of India, the proportion of illiterate workers was only 13.26 per cent in 2017-18, while it was 24.01 per cent for those who attained education up to the graduation or higher level.

As far as rural areas of Punjab were concerned, in 2004-05, 37.87 per cent workers were illiterate, 25.82 per cent of total workforce did not have education more than the primary level, and 11.90 per cent workers had education up to the middle level. Only 32.37 per cent of the workers were having education more than the middle level. A very small proportion of the workers, i.e., 1.58 per cent were having diploma/certificate course; and 2.52 per cent had attained education up to graduation or higher level. In urban areas of Punjab, during the year 2004-05, the proportion of total literate workforce was as low 16.30 per cent. During study period, the proportion of urban workforce was higher than rural workforce who had attained education up to the graduation or higher level in Punjab. In 2017-18, the proportion of illiterate workers declined to 23.05 per cent in rural areas, and 12.76 per cent in urban areas of Punjab. Thus, it can be said that the average education level of workers is still low in India.

Labour Force Participation Rate in Punjab and India

Labour force participation rate is an important indicator of labour market and development of the nation. It refers to the number of people who are either in workforce or are actively searching for work. Employment rate or unemployment rate or both changes as any change in the labour force participation rate. Table 5 displays the data explaining the labour force participation rate in India and Punjab at four points of time during the period 2004-05 to 2017-18. The labour force participation rate is based on the usual status, i.e., principal status plus subsidiary status (UPSS).

Table 5. Labour Force Participation Rate in India and Punjab from 2004-05 to 2017-18 (UPSS)

Years & Rounds	India			Punjab		
	Male	Female	Persons	Male	Female	Total
	Rural					
61st (2004-05)	55.50	33.30	44.62	56.70	33.84	45.77
66th (2009-10)	55.60	26.49	41.44	54.64	24.58	40.15
68th (2011-12)	55.32	25.27	40.63	57.86	23.73	41.44
PLFS (2017-18)	54.91	18.18	36.99	58.60	11.09	35.62
	Urban					
61st (2004-05)	57.01	17.82	38.24	58.95	15.51	38.46
66th (2009-10)	55.87	14.60	36.21	59.46	13.25	38.32
68th (2011-12)	56.33	15.47	36.74	58.57	14.09	37.87
PLFS (2017-18)	56.98	15.87	36.79	60.21	14.17	38.42

It can be seen from table 5 that various dissimilarities existed in labour force participation rate (LFPR) in rural and urban areas of India and Punjab. The labour participation rate was low in the case of female population in rural as well as urban areas of India and Punjab. Females remain mainly engaged in household activities which is not considered a gainful activity in the labour force surveys. Thus, the LFPR decreased consistently during the period 2004-05 to 2017-18 in rural and urban areas of India and Punjab. It decreased from 44.62 per cent to 36.99 per cent in rural areas, while in the case of urban areas the labour force participation rate declined from 38.24 per cent to 36.79 per cent during the period 2004-05 to 2017-18 in India. In the case of Punjab, the LFPR decreased from 45.77 per cent to 35.62 in rural areas, while in urban areas, it was almost the same during this period. The gender-wise LFPR also revealed declining trend in rural and urban areas of Punjab and India. In rural areas, the participation rate decreased from 55.50 per cent to 54.91 per cent among males, while in the case of females it decreased from 33.30 per cent to 18.18 per cent in India during the period 2004-05 to 2017-18 in the rural areas of Punjab. The LFPR increased from 56.70 per cent to 58.60 per cent among the male workforce, while in the case of females the rate declined from 33.84 per cent to 11.09 per cent during the study period. In urban areas of Punjab, the LFPR of male workforce also increased from 58.95 per cent to 60.21 per cent, while in the case of the females, this rate decreased 15.51 per cent 14.17 per cent during the period 2004-05 to 2017-18. Thus, it can be said that the there is greater tendency of declining the LFPR in the case of females as compared to their male counterparts. Most of the women engaged in unpaid household activities were not in any gainful pursuits.

Employment Status of Workforce in Formal and Informal Sectors

It is well-known that a major part of the workforce in the Indian economy and other developing countries work in the informal sector. Informal sector plays a dominant role in the creation of employment and contributes significantly towards total NDP in the Indian economy. The data showing the employment position in the formal as well as informal sector is presented in Table 6.

Table 6. Percentage Distribution of Workers in formal and Informal Sectors by Employment Status in India and Punjab from 2004-05 to 2017-18 (UPSS)

Employment Status	India				Punjab			
	Formal Sector	Informal Sector	Formal Sector	Informal Sector	Formal Sector	Informal Sector	Formal Sector	Informal Sector
	Rural		Urban		Rural		Urban	
	2004-05							
Self-employed	0.05	99.95	0.24	99.76	0.01	99.99	0.16	99.84
Regularly employed	19.44	80.56	31.24	68.76	20.50	79.50	23.04	76.96
Casual employed	0.74	99.26	2.90	97.10	0.15	99.85	0.79	99.21
Total	1.65	98.35	12.90	87.10	2.69	97.31	10.34	89.66
	2009-10							
Self-employed	-	100.00	-	100.00	-	100.00	-	100.00
Regularly employed	20.83	79.17	33.11	66.89	21.36	78.64	25.53	74.47
Casual employed	1.53	98.47	3.17	96.83	0.78	99.22	3.96	96.04
Total	2.10	97.90	14.27	85.73	2.76	97.24	11.52	88.48
	2011-12							
Self-employed	-	100.00	-	100.00	-	100.00	-	100
Regularly employed	23.88	76.12	37.23	62.77	22.23	77.77	28.72	71.28
Casual employed	2.18	97.82	3.04	96.96	0.16	99.84	4.74	95.26
Total	2.85	97.15	16.56	83.44	3.81	96.19	14.10	85.9
	2017-18							
Self-employed	-	100.00	-	100.00	-	100.00	-	
Regularly employed	13.55	86.45	16.43	83.57	16.62	83.38	18.02	81.98
Casual employed	2.26	97.74	1.24	98.76	4.68	95.32	0.76	99.24
Total	2.44	97.56	7.91	92.09	5.15	94.85	8.89	91.11

Source: Calculated from the unit level data of 61st, 66th & 68th NSSO rounds & PLFS 2017-18

A large proportion of the total employment was engaged in the informal sector of the Indian as well as Punjab economy. Table 6 highlights the status of employment in the formal and informal sectors. A good look at the table provided that the proportion of employment in the formal sector increased from 1.65 per cent to 2.44 per cent in rural areas of India during the period 2004-05 to 2017-18, while in urban areas, it declined from 12.90 per cent to 7.91 per cent. In the rural areas of India, the share of the employment declined marginally from 98.35 per cent to 97.56 per cent in the informal sector, during the period 2004-05 to 2017-18, while in urban areas, it increased from 87.10 per cent to 92.02 per cent. The employment status-wise distribution showed that there was only 0.05 per cent self-employment in the rural formal sector of India during the period 2004-05, while its share was nil during the period 2009-10 to 2017-18. Similarly, in urban formal sector, the share of self-employment was only 0.24 per cent during the year 2004-05, while it was nil during the period 2009-10 to 2017-18 in the formal sector of India. Self-employment had significant role in both rural and urban informal sectors of India. During the period 2004-05 to 2017-18, the share of regular employment declined from 19.44 per cent to 13.55 per cent in rural formal sector, while in urban areas also, it declined from 31.24 per cent to 16.43 per cent. However, the share of regular employment increased from 80.56 per cent to 86.45 per cent in rural informal sector of India, while in urban areas it increased from 68.76 per cent to 83.57 per cent during the period 2004-05 to 2017-18. Further, during the period 2004-05 to 2017-18, the share of casual employment increased from 0.74 per cent to 2.26 per cent in rural formal sector, while it declined from 2.90 per cent to 1.24 per cent in urban formal sector. In the case of rural informal sector, the share of casual employment declined from 99.26 per cent to 97.74 per cent, while it increased from 97.10 per cent to 98.76 per cent in urban areas during the period 2004-05 to 2017-18.

In the case of Punjab, the share of employment in the rural formal sector increased from 2.69 per cent to 5.15 per cent, while in the urban formal sector, it declined from 10.34 per cent to 8.89 per cent during the period 2004-05 to 2017-18. The share of employment in the rural informal sector declined from 97.31 per cent to 94.85 per cent, while in the urban informal sector, this proportion increased from 89.66 per cent to 91.11 per cent. During the same period the share of self-employment was nil in the rural formal sector of Punjab during the period 2004-05 to 2017-18. In the rural and urban formal sector, the proportion of the regular employment declined from 20.50 per cent to 16.62 per cent, and 23.04 per cent to 18.02 per cent, respectively during the period 2004-05 to 2017-18. In the case of casual employment, in the rural informal sector, the proportion declined from 99.85 per cent to 95.32 per cent, while in the urban informal sector, it was almost the same during the period 2004-05 to 2017-18.

Employment Status and Social Groups

The Indian society, especially that of Punjab is divided into various castes. Hence, the employment structure, status of employment, occupation choices, etc. are largely determined by an individual's social group. Even the market reforms that look place in the failed to curtail the impact of caste system upon the occupational choices and employment structure as well. Thus, it is quite significant to explore the changes in the status of employment of various social groups in the state. Table 7 curries the data showing the employment status of various social groups. Overall, in rural parts of India the proportion of self-employment declined from 60.15 per cent to 57.80 per cent during the period 2004-05 to 2017-18. The share of regular employment increased from 7.06 per cent to 13.13 per cent during the same period, while that casual employment declined considerably. In 2004-05, the highest proportion of other castes' workforce was engaged, i.e., 71.02 per cent in self-employment which decreased to 65.52 per cent in 2017-18 in rural areas of India. The proportion of the schedule tribes increased from 40.32 per cent to 44.06 per cent between 2004-05 and 2009-10, while it declined from 38.80 per cent to 31.80 per cent during the period 2011-12 to 2017-18 in rural areas. In urban areas of India, the overall proportion of self-employed workforce decreased from 45.41 per cent to 38.30 per cent during the period 2004-05 to 2017-18. However, the share of regular employment increased from 39.54 per cent to 47.02 per cent during the period 2004-05 to 2017-18, while the share of casual employment marginally declined from 15.05 per cent to 14.68 per cent in urban areas of India during the same period.

As far as rural areas of Punjab were concerned, in 2004-05 to 2017-18, the overall share of self-employment declined from 93.06 per cent to 49.76 per cent, while that regular employment increased from 12.93 per cent to 23.40 per cent. Further, the share of casual employment increased from 24.01 per cent to 30.05 per cent during the period 2004-05 to 2009-10, while it declined from 28.24 per cent to 26.84 per cent during the period 2011-12 to 2017-18. After studying the share of employment of various social groups, it can be said that majority of the other castes were engaged in self-employment. In 2004-05, this share was 83.44 per cent which came down to 73.20 per cent in 2017-18. During the period 2004-05 to 2017-18 the share of schedule castes (SCs) in casual

employment had increased from 43.43 per cent to 50.64 per cent. In urban areas of Punjab, during the period 2004-05 to 2017-18 the share of SCs in self-employment had decreased from 34.21 per cent to 32.92 per cent. In casual employment the share of the SCs had increased from 15.85 per cent to 21.21 per cent during the entire study period, while that the share of other backward castes (OBCs) in casual employment increased from 7.78 per cent to 19.54 per cent during the period 2004-05 to 2017- to 18 and it declined from 12.22 per cent to 10.04 per cent in 2011-12 to 2017-18. Thus, it was found that majority of the upper castes were engaged in regular or self-employment, while the lower castes were engaged in casual type of activities. In the Indian society, the caste plays a dominant role in determining the employment status of an individual. The study provided that the share of SCs engaged in casual work increased during the study period, while in the case of OBCs and others, those who were earlier engaged in self-employment shifted towards regular employment.

Table 7. Social Group-wise Composition of Employment by type of Employment according to UPSS in India

Social Group	India															
	Rural															
	2004-05				2009-10				2011-12				2017-18			
	SE	RWS	CL	Total	SE	RWS	CL	Total	SE	RWS	CL	Total	SE	RWS	CL	Total
STs	55.33	4.36	40.32	100.00	50.70	5.24	44.06	100.00	56.37	4.83	38.80	100.00	59.12	9.09	31.80	100.00
SCs	41.65	6.59	51.77	100.00	35.57	6.80	57.63	100.00	38.44	7.68	53.88	100.00	41.68	12.00	46.32	100.00
OBCs	64.70	6.69	28.61	100.00	58.13	6.63	35.24	100.00	58.86	8.28	32.86	100.00	61.59	13.07	25.34	100.00
Others	71.02	9.49	19.49	100.00	66.47	9.90	23.63	100.00	66.21	12.64	21.15	100.00	65.52	16.81	17.67	100.00
Total	60.15	7.06	32.79	100.00	54.15	7.25	38.59	100.00	55.92	8.70	35.38	100.00	57.80	13.13	29.07	100.00
	Urban															
STs	35.07	38.13	26.79	100.00	29.15	40.42	30.43	100.00	26.38	47.72	25.9	100.00	26.28	49.7	24.03	100.00
SCs	32.75	40.45	26.8	100.00	29.18	40.17	30.65	100.00	30.07	45.35	24.58	100.00	29.39	47.26	23.35	100.00
OBCs	49.15	33.64	17.22	100.00	43.55	35.26	21.19	100.00	44.87	37.99	17.14	100.00	40.49	42.72	16.79	100.00
Others	47.45	44.30	8.25	100.00	43.89	47.82	8.28	100.00	44.61	47.62	7.76	100.00	40.56	51.19	8.25	100.00
Total	45.41	39.54	15.05	100.00	41.05	41.43	17.52	100.00	41.94	43.28	14.77	100.00	38.30	47.02	14.68	100.00
	Punjab															
	Rural															
SCs	40.78	15.79	43.43	100.00	34.51	13.93	51.56	100.00	33.97	17.24	48.78	100.00	28.07	21.29	50.64	100.00
OBCs	63.73	9.73	26.54	100.00	59.65	13.08	27.26	100.00	55.13	19.69	25.18	100.00	45.81	28.37	25.82	100.00
Others	83.44	11.70	4.86	100.00	80.00	9.45	10.55	100.00	77.09	15.69	7.22	100.00	73.20	22.89	3.91	100.00
Total	63.06	12.93	24.01	100.00	58.12	11.82	30.05	100.00	54.80	16.95	28.24	100.00	49.76	23.40	26.84	100.00
	Urban															
SCs	34.21	49.93	15.85	100.00	28.95	41.92	29.13	100.00	38.30	47.20	14.50	100.00	32.92	45.87	21.21	100.00
OBCs	47.98	44.24	7.78	100.00	47.52	32.94	19.54	100.00	43.88	43.90	12.22	100.00	32.30	57.66	10.04	100.00
Others	54.98	41.28	3.74	100.00	46.94	46.27	6.79	100.00	47.48	49.41	3.11	100.00	47.90	46.94	5.16	100.00
Total	47.82	44.27	7.91	100.00	41.79	42.75	15.46	100.00	44.53	47.83	7.64	100.00	40.26	48.89	10.85	100.00

Source: Calculated from the unit level data of 61st, 66th & 68th NSSO rounds & PLFS 2017-18

Note: SCs - Scheduled Castes, OBCs - Other Backward Castes, SE - Self-employment, RWS - Regular Wage Salaried, CL - Casual Labour The data showing that education-wise workforce participation rate is presented in the table 8. As per the data for male workers, a higher level of education was indeed, associated with higher WPR, both in rural and urban areas of India. In 2004-05, the WPR of illiterate women was 39.23 per cent, while for the higher-level education, it was 32.71 per cent in rural areas of India. During the same period, the WPR for the illiterate male workers was 50.79 per cent as the education level resulted in increasing the WPR also. In 2017-18, the WPR for illiterate male workers was 48.39 per cent in rural areas, and 36.63 per cent for urban areas of India. In the case of illiterate female workers, was 22.22 per cent and 14.41 per cent represented the rural as well as urban areas of India, respectively. In urban areas, the WPR for female workers was higher than their rural counterparts during the entire study period.

As far as the rural and urban areas of Punjab were concerned, the WPR for male workers was higher than the female workers. In rural areas of Punjab, the WPR for illiterate male workers declined from 55.07 per cent to 50.20 per cent during the period 2004-05 to 2017-18, while in urban areas this rate was almost the same. In the case of illiterate urban female workers, the WPR decreased from 37.04 per cent to 10.08 per cent during the study period. Various factors such as the responsibilities of men to earn, availability of more jobs for men, and the social norms restricting the females, clearly explain this pattern. It is interesting to note that in urban areas as compared to rural areas, employment of women increasing by attaining higher educational levels.

Table 8. Workforce Participation Rate by Level of Education, 2004-05 to 2017-18 (UPSS) in India and Punjab

Level of Education Attainment	India															
	2004-05				2009-10				2011-12				2017-18			
	Rural		Urban		Rural		Urban		Rural		Urban		Rural		Urban	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
A	50.79	39.23	37.59	20.11	52.17	0.32	38.19	15.51	53.41	31.38	39.22	16.26	48.39	22.22	36.63	14.71
B	44.91	21.29	42.03	0.12	43.60	18.99	36.67	10.03	42.45	17.38	37.31	10.62	38.45	12.45	35.40	10.37
C	70.32	31.79	66.01	0.14	67.41	24.99	64.58	13.06	66.50	23.14	65.09	13.38	64.44	15.76	64.52	12.06
D	72.64	30.28	67.01	12.18	69.23	21.87	66.19	9.61	66.45	22.04	64.79	10.97	60.82	15.48	61.88	10.54
E	70.84	25.15	60.79	12.93	63.38	18.33	57.59	39.26	61.78	17.55	58.27	10.85	54.34	12.54	51.49	9.85
F	81.51	52.16	79.64	48.43	73.26	33.93	73.01	39.26	74.82	40.77	69.04	34.44	59.66	34.92	69.76	32.84
G	85.03	34.35	79.46	28.95	79.30	29.75	78.85	25.86	78.09	29.63	78.98	27.86	68.02	20.93	72.69	26.66
Total	54.63	32.71	54.87	16.59	54.77	26.10	54.35	13.80	54.40	24.87	54.71	14.68	51.71	17.49	52.97	14.16
	Punjab															
A	55.07	37.04	43.47	11.76	50.52	27.36	47.57	13.95	54.09	25.52	41.22	9.70	50.20	13.95	43.52	10.08
B	39.34	23.88	42.65	7.37	39.30	17.01	38.17	7.80	43.65	20.67	42.40	6.27	40.95	5.46	38.31	6.38
C	64.88	34.59	67.67	6.48	65.46	25.20	67.03	10.74	62.08	22.77	57.13	13.05	62.61	8.25	64.69	9.62
D	78.84	37.71	72.18	22.57	73.01	28.46	73.94	9.72	74.25	25.60	72.94	11.78	61.05	7.39	70.64	5.68
E	71.81	26.11	66.15	8.76	62.58	20.78	64.61	10.36	70.83	21.55	69.26	14.67	59.07	8.11	62.32	14.35
F	77.62	63.71	78.50	12.26	81.07	57.59	67.23	8.98	56.79	15.71	70.84	74.18	55.21	17.64	72.00	34.97
G	86.23	39.38	80.24	36.35	68.50	31.68	75.75	24.98	67.10	28.86	78.19	32.11	72.75	21.13	75.24	28.81
Total	54.87	32.19	57.24	13.34	53.21	24.05	56.91	12.40	56.61	23.44	57.12	13.60	54.28	9.95	56.31	12.26

Source: Calculated from the unit level data of 61st, 66th & 68th NSSO rounds & PLFS 2017-18.

Note: A- Not Literate, B- Literate & up to Primary, C- Middle Level, D- Secondary Level, E- Higher Secondary Level, F-Diploma/Certificate Course,
G-Graduate and Above and M-Male, F-Female

Conclusion

To sum up, the study found that the share of employment declined in the primary sector, while it made an increase in the secondary and the tertiary sectors in India and Punjab during the period 2004-05 to 2017-18. The employment had shifted from the primary sector to tertiary sector due to structural transformation of the economy. Thus, it can be said that in the total employment, the proportion of male workers in all types of employment was higher than the female workers in India and Punjab. Evidently, the self-employment and casual employment had declined, while there was an increase in regular employment. The workforce participation rate had declined as per the principal status, while in the case of usual principal & subsidiary status (UPSS), the WPR has increased. Thus, it can be concluded that the proportion of the SCs was higher than other castes in casual employment. It was also found that the WPR of the illiterate workers was higher than those having a higher level of education.

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EMPLOYMENT DIVERSIFICATION AMONG MARGINAL FARM HOUSEHOLDS IN PUNJAB: THE ROLE OF THE RURAL NON-FARM SECTOR

Dr. Raja Singh
Assistant Professor, Desh Bhagat University

ABSTRACT

This study examined employment diversification among marginal farm households in Punjab, with particular focus on the role of the rural non-farm sector. Based on primary data collected from 500 marginal farm households and 1,100 workers, the study analyses the distribution of workers across farm, agricultural wage, non-farm wage, self-employment, and salaried activities. The findings show that 50.91 per cent of workers are engaged in farm employment and 49.09 per cent in non-farm employment. Non-farm wage employment is also an important source of household income, contributing 24.21 per cent of total income. The study finds clear gender differences, with women more concentrated in farm and agricultural wage activities, while men have greater participation in non-farm employment. The findings highlight that employment diversification plays an important role in strengthening the livelihood opportunities of marginal farm households in Punjab

Keywords: employment diversification; marginal farm households; rural non-farm sector; Punjab; rural livelihoods; agricultural labour; skill development; income security.

1. Introduction

Punjab's rural economy has historically been associated with agricultural growth, intensive cultivation, and the commercialisation of farming. The Green Revolution increased agricultural productivity and strengthened the state's position in India's food economy. Nevertheless, agricultural prosperity has not eliminated livelihood insecurity among all rural households. Households operating very small areas of land often face a mismatch between the amount of family labour available and the employment that can be generated on their own farms.

Marginal farm households are therefore important for understanding the changing structure of rural employment. Their livelihood decisions are influenced not only by agricultural conditions but also by the availability of work in nearby villages, towns, industrial centres, markets, and service-sector locations. The rural non-farm sector provides a range of opportunities, although these opportunities differ substantially in terms of wages, skills, social protection, and employment continuity.

2. Conceptual Meaning and Scope

2.1 Employment Diversification

Employment diversification refers to the participation of a household or its members in more than one economic activity. It may involve the simultaneous combination of farm and non-farm work, a shift from agriculture to non-farm employment, or the adoption of several non-farm activities. Diversification is therefore broader than occupational change. A household can remain a farming household while obtaining a considerable share of its labour income from construction, transport, trade, or salaried employment.

For marginal farm households, diversification may be a planned strategy to improve income stability, or it may be a response to insufficient agricultural income. The distinction between opportunity-led and distress-led diversification is central to the analysis.

2.2 Marginal Farm Households

In Indian agricultural statistics, a marginal operational holding is generally understood as an area of less than one hectare. In empirical work, the operational definition must be matched with the classification used in the selected dataset. The concept should also be distinguished from the term 'agricultural household'. An agricultural household may be defined through agricultural production and self-employment criteria, whereas a marginal farm household is identified primarily by the size of its operated land.

2.3 Rural Non-Farm Sector

The rural non-farm sector includes economic activities outside crop cultivation and other directly farm-based production. It includes manufacturing, construction, trade, transport, communication, education, health, repair services, personal services, public and private employment, and non-farm self-employment. In Punjab, the rural non-farm economy may also include activities connected with agro-processing, machinery repair, dairy value chains, warehousing, packaging, and the movement of agricultural commodities.

Table 1. Operational Classification of Employment Activities

Broad category	Illustrative activities	Analytical relevance
Own-farm work	Cultivation, farm management	Direct use of land and family labour
Agricultural wage work	Harvesting, sowing, farm operations	Seasonal wage employment
Non-farm wage work	Construction, factories, services	Alternative wage source
Non-farm self-employment	Shops, tailoring, repair, vending	Entrepreneurial livelihood
Salaried employment	Teaching, clerical, private or public jobs	More regular income potential
Agro-linked activities	Processing, packaging, transport	Link between farm and non-farm economy

3. Theoretical Framework

3.1 Agricultural Household Model

The agricultural household model treats the household as a unit that makes joint decisions about production, consumption, labour allocation, and income generation. Family labour may be allocated to own-farm activities, agricultural wage labour, non-farm wage employment, non-farm self-employment, or salaried work. The final allocation depends on land, labour, education, skills, assets, credit, transport, market conditions, and household needs.

A simplified household income identity can be written as:

$Y^{H} = Y^{f} + Y^{AW} + Y^{NW} + YN_{s} + Y^{0}$

where Y^{H} represents total household income; Y^{f} is income from own-farm activities; Y^{AW} is agricultural wage income; Y^{NW} is non-farm wage income; YN_{s} is non-farm self-employment income; and Y^{O} represents other income sources.

3.2 Push and Pull Factors

Diversification is shaped by both push and pull factors. Push factors include inadequate land, low farm profitability, seasonal unemployment, crop risk, debt obligations, and rising input costs. Pull factors include better wages, regular work, education, vocational skills, proximity to towns, transport connectivity, industrial demand, access to credit, and opportunities for entrepreneurship.

Push factors	Pull factors
Small operational holding	Better non-farm wages
Seasonal farm employment	Regular or salaried employment
Rising cultivation costs	Access to nearby towns and markets
Agricultural risk	Skill development opportunities
Low farm profitability	Credit and enterprise support
Household consumption pressure	Digital and transport connectivity

3.3 Livelihood Resilience Perspective

The livelihood resilience approach suggests that households with several income and employment sources may be better able to manage shocks. If crop income declines because of weather, price, or pest-related problems, non-farm income may help maintain consumption. However, diversification does not automatically produce resilience. Casual and insecure non-farm work may expose workers to wage volatility, occupational risk, and weak social protection.

3.4 Gender Dimension

Employment diversification is also gendered. Men may have greater access to construction, transport, manufacturing, and commuting-based employment, while women may be concentrated in livestock care, agricultural labour, home-based work, petty trade, and selected service activities. These patterns are not universal and must be tested with sex-

disaggregated data.

4. Review of Literature

The rural non-farm sector plays an important role in livelihood diversification in developing economies. Rural households combine agriculture with wage employment, self-employment, trade, manufacturing, and services to reduce economic risks and improve livelihood security. Ellis (2000) explains that diversification may arise from either necessity, such as inadequate farm income and seasonal unemployment, or better economic opportunities. Similarly, Lanjouw and Lanjouw (2001) highlight the contribution of non-farm activities to rural employment and poverty reduction, while noting that the quality and stability of such employment vary considerably.

Vatta and Garg (2008) observed increasing diversification of rural employment towards non-farm activities, although female participation remained comparatively limited. Vatta, Garg, and Sidhu (2008) further reported that households with smaller landholdings depended more heavily on multiple employment sources, reflecting both livelihood diversification and economic distress.

Sharma and Mohan (2021) identified education, household assets, landholding size, household characteristics, and proximity to towns as important factors influencing rural non-farm employment in Punjab. Similarly, Singh (2020) highlighted the role of social background, gender, and education in determining access to non-farm employment in Bihar and Punjab.

Vatta and Sidhu (2007) also emphasised the relationship between income diversification, poverty, and inequality in Punjab. Their findings suggest that diversification may improve livelihood security for some households, while for poorer households it may function primarily as a survival strategy.

Overall, the literature indicates that the rural non-farm sector is important for employment generation and livelihood diversification. However, its contribution depends on landholding size, education, skills, gender, infrastructure, and market access. Therefore, the present study examines the role of non-farm employment among marginal farm households in Punjab, with particular emphasis on distinguishing opportunity-led diversification from distress-led diversification.

4.1 Research Gap

Existing studies provide important evidence, but further work is required on marginal farm households specifically. First, many studies combine landless, marginal, small, and larger farm households. Second, employment diversification and income diversification are sometimes treated as interchangeable, although they measure different processes. Third, gender differences, the role of skills, and the effect of infrastructure require more systematic analysis. Finally, district-level variation within Punjab deserves attention because households located near industrial towns may face different opportunities from households in remote agricultural villages.

5 Objectives of the study:

To examine the pattern of employment diversification among marginal farm households in Punjab.

To estimate the relative importance of farm, agricultural wage, and non-farm employment.

6. Data Sources and Research Design

The present study, entitled "Employment Diversification among Marginal Farm Households in Punjab: The Role of the Rural Non-Farm Sector," is based on primary data collected from 500 from marginal farm households in rural Punjab. The study follows a cross-sectional research design and examines the pattern, determinants, and role of rural non-farm employment in livelihood diversification. Marginal farm households are defined as those operating less than one hectare of land. A multistage sampling technique was used to select respondents from the major regions of Punjab, namely Majha, Doaba, and Malwa, followed by the selection of districts (Three Districts selected) , villages, households, and workers. Primary data were collected through a structured and pre-tested interview schedule covering demographic, socio-economic, landholding, employment, and income-related characteristics. Particular attention was given to different forms of employment, including farm work, agricultural wage employment, non-farm wage employment, self-employment, and regular employment. Information on working days, working hours, wages, and income from non-farm activities was also collected to assess the extent and contribution of rural non-farm employment to the livelihoods of marginal farm households.

7. Measurement of Employment Diversification

7.1 Non-Farm Employment Ratio

The non-farm employment ratio measures the proportion of economically active household workers engaged in non-farm activities:

$$NFER = (E^{Nf} / E^{T}) \times 100$$

where E^{Nf} is the number of workers engaged in non-farm

activities and E^T is the total number of economically active household workers.

7.2 Non-Farm Income Share

$NFIS = (Y^{Nf} / Y^T) \times 100$

where Y^{Nf} is income from non-farm activities and Y^T is total household income. Employment share and income share should not be confused. A household may have many workers in low-paid non-farm jobs but receive a relatively small share of income from them.

7.3 Simpson Diversification Index

$SDI = 1 - \Sigma Pi^2$

P_i represents the proportion of household employment or income derived from activity i. A value near zero indicates concentration in one activity, while a higher value indicates greater diversification. The researcher must specify whether the index is calculated using workers, working days, earnings, or income shares.

Table 2. Various Activities divarication

Activity	Share of household employment	Squared share
Own-farm work	0.50	0.2500
Agricultural wage labour	0.20	0.0400
Construction	0.20	0.0400
Retail trade	0.10	0.0100
Total	1.00	0.3400

Source: Computed primary survey.

Table 2 shows how the household members are distributed across different employment activities. The results indicate that **own-farm work is the main source of employment, accounting for 50 per cent of total household employment.** Agricultural wage labour and construction each contribute 20 per cent, while retail trade accounts for the remaining 10 per cent. The sum of the squared employment shares is 0.34. Therefore, the employment diversification index, calculated as 1–0.34, is 0.66. The result suggests that the households are not completely dependent on farming and have diversified their employment into activities such as agricultural wage labour, construction, and retail trade. This indicates the growing importance of non-farm and alternative employment activities in supporting the livelihoods of marginal farm households.

7.4 Possible Employment Categories

For empirical analysis, employment may be grouped into own-farm work, agricultural wage labour, non-farm wage employment, non-farm self-employment, salaried employment, and other activities. Industry codes should be harmonised with the classification used in the selected dataset. The researcher should also distinguish principal activity from subsidiary activity.

8. Proposed Empirical Tables

Table 3. Distribution of Marginal Farm Households by Landholding Size

Landholding category	Number of households	Percentage
Below 0.50 hectare	300	60.00
0.50–0.99 hectare	200	40.00
Total marginal households	500	100.00

Source: Computed primary survey

Table 3 shows the distribution of marginal farm households according to their landholding size. Out of the 500 marginal farm households, 300 households (60 per cent) operate less than 0.50 hectare of land, while the remaining 200 households (40 per cent) have landholdings between 0.50 and 0.99 hectare. The findings indicate that a larger proportion of marginal farm households have very small landholdings, with the majority operating less than 0.50 hectare. This limited size of agricultural land may restrict the households' farm-based employment and income opportunities and encourage them to seek agricultural wage labour and rural non-farm employment to supplement their livelihoods.

Table 4. Employment Structure of Marginal Farm Households

Employment category	Male workers	Female workers	Total workers
Own-farm employment	180	140	320
Agricultural wage labour	90	150	240
Non-farm wage employment	220	60	280
Non-farm self-employment	80	45	125
Salaried employment	60	35	95
Other activities	20	20	40
Total	650	450	1,100

Source: Computed primary survey

Table 4 shows the employment structure of 1,100 workers from marginal farm households by gender. Own-farm employment provides the largest number of jobs (320 workers), followed by non-farm wage employment (280) and agricultural wage labour (240). Female participation is higher in agricultural wage labour (150), while males have greater participation in non-farm wage employment (220) and non-farm self-employment (80). Overall, the table indicates that marginal farm households depend on both farm and non-farm activities, reflecting employment diversification.

Table 5. Farm and Non-Farm Employment Shares

Sector	Number of workers	Percentage
Farm employment	560	50.91
Non-farm employment	540	49.09
Total	1,100	100.00

Source: Computed primary survey

Table 5 presents the distribution of workers between farm and non-farm employment. Out of the total 1,100 workers, 560 workers (50.91 per cent) are engaged in farm employment, while 540 workers (49.09 per cent) are engaged in non-farm employment. The results show that farm employment remains slightly more important, but the share of non-farm employment is also substantial. This indicates that marginal farm households are increasingly depending on non-farm activities as an alternative source of employment and livelihood, highlighting the important role of the rural non-farm sector in employment diversification

Table 6. Gender-wise Employment Diversification

Employment category	Male (%)	Female (%)	Total (%)
Farm employment	41.54	64.44	50.91
Agricultural wage labour	13.85	33.33	21.82
Non-farm wage employment	33.85	13.33	25.45
Non-farm self-employment	12.31	10.00	11.36
Salaried employment	9.23	7.78	8.64
Total	100.00	100.00	100.00

Source: Computed primary survey

Table 6 presents the gender-wise distribution of employment among marginal farm households. Farm employment is the main source of employment for both groups, accounting for 41.54 per cent of male workers and 64.44 per cent of female workers. Female participation is also higher in agricultural wage labour (33.33 per cent) compared with males (13.85 per cent). In contrast, males have greater participation in non-farm wage employment (33.85 per cent) and non-farm self-employment (12.31 per cent) than females. Overall, the table indicates clear gender differences in employment patterns, with women more concentrated in farm and agricultural wage activities, while men have greater participation in rural non-farm employment.

Table 7. Sources of Household Income

Income source	Mean annual income (₹)	Share of total income (₹)
Crop production	85,000	22.37
Livestock and allied activities	42,000	11.05
Agricultural wage labour	38,000	10.00
Non-farm wage employment	92,000	24.21
Non-farm self-employment	56,000	14.74
Salaried employment	47,000	12.37
Other sources	20,000	5.26
Total	3,80,000	100.00

Source: Computed primary survey

Table 7 shows the different sources of household income among marginal farm households. The average annual household income is ₹3,80,000. Non-farm wage employment is the largest source of income, contributing ₹92,000 or 24.21 per cent of total income, followed by crop production with ₹ 85,000 or 22.37 per cent. Non-farm self-employment contributes 14.74 per cent, while salaried employment accounts for 12.37 per cent. Livestock and allied activities and agricultural wage labour contribute 11.05 and 10.00 per cent, respectively. Overall, the table indicates that income from non-farm activities forms an important part of household earnings, showing the growing role of the rural non-farm sector in the livelihoods of marginal farm households.

10. Discussion and Policy Implications

10.1 Non-Farm Employment as a Livelihood Strategy

For marginal farm households, non-farm employment can provide income during periods when own-farm work is unavailable. Construction, transport, trade, manufacturing, and services may help households distribute labour across the year. The effect on welfare, however, depends on the regularity of employment and the level of remuneration.

10.2 Opportunity versus Distress Diversification

A major analytical issue is whether diversification reflects opportunity or distress. Opportunity-led diversification may be associated with education, skills, capital, infrastructure, and access to profitable markets. Distress-led diversification may arise from inadequate land, debt, low farm returns, or the inability to meet basic household expenditure. The same activity—such as casual construction work—may represent an attractive income opportunity for one household and a forced survival strategy for another.

10.3 Skill Development and Employability

Skill development can improve access to non-farm employment when training is relevant to local labour demand. Training programmes should be linked with employers, rural enterprises, industrial clusters, and placement support. Courses in food processing, machinery repair, digital services, construction, transport, tailoring, packaging, and small-business management may be relevant in different parts of Punjab.

10.4 Infrastructure and Market Access

Roads, electricity, internet connectivity, banking, storage, transport, and communication facilities reduce the cost of entering non-farm markets. Better connectivity can enable workers to commute to nearby towns and allow rural entrepreneurs to obtain inputs, sell products, and access digital payments.

10.5 Institutional Credit and Enterprise Development

Credit is important for households seeking to establish shops, repair units, transport services, food-processing enterprises, or other rural businesses. Credit should be accompanied by financial literacy, mentoring, market information, and risk-management support. Otherwise, households may face indebtedness without achieving sustainable enterprise income.

10.6 Gender-Responsive Policy

Women's participation requires attention to mobility, safety, childcare, social norms, digital access, and control over earnings. Self-help groups, producer groups, home-based enterprise support, skill training, and market linkages can improve women's access to non-farm livelihoods. Gender-disaggregated data should be included in all employment-diversification studies.

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SHIV SINGH'S MULTIFACETED ARTISTIC PRACTICE: AN ANALYTICAL STUDY IN THE CONTEXT OF NATURE, FORM, MATERIAL, AND CONTEMPORARY INDIAN ART

Dr. Yatti Dutt
Associate Professor, Desh Bhagat University

ABSTRACT

Shiv Singh is a multifaceted artist of contemporary Indian art whose creative identity was established primarily as a sculptor; however, his artistic expression was not confined to sculpture. He also made significant contributions to painting, watercolor, drawing, furniture design, illustration, and various areas of applied art. The present research paper aims to analyze Shiv Singh's artistic practice in relation to nature, form, material, technique, rhythm, three-dimensionality, and the artist's personal experiences. An examination of the available source material reveals that the foundation of his artistic consciousness was shaped by the rural environment, natural landscapes, soil, water, forms of flora and fauna, light and shadow, and traditional craft practices. His childhood experiences of making figures from clay, creating toys from reeds, and observing the work of local artisans played an important role in the formation of his early aesthetic sensibility.

Through the use of wood, metal, steel, copper, brass, concrete, stone, and other materials, Shiv Singh transformed natural forms into simplified, rhythmic, and symbolic forms. His creative development demonstrates a transition from early representational and figurative forms toward simplified and abstract forms. According to the artist, his creative process was based more on direct engagement with materials than on predetermined sketches. Consequently, the material itself became an active participant in the development of the artwork.

Nature, movement, energy, organic forms, and rhythm are also prominent elements in his paintings and drawings. In his watercolors, the wet-on-wet technique, free flow of colors, and rhythmic quality of line emerge as distinctive characteristics. In works such as The Art of Tantra and Discovery in Erotica Art, questions of life and existence were visually articulated through symbols associated with the body, energy, creation, male-female relationships, the point, and the circle. Thus, Shiv Singh's art cannot be adequately understood merely through stylistic classification; rather, his artistic expression emerges from the interrelationship of experience of nature, material consciousness, physicality, rhythm, formal structure, and personal perception.

Keywords: Shiv Singh, Contemporary Indian Art, Sculpture, Nature, Form, Material, Rhythm, Watercolor, Drawing, Tantric Art.

1. Introduction

The Punjab and Chandigarh region has played a significant role in the development of contemporary Indian art. The region has produced artists who established a dialogue between Indian traditions, local cultural experiences, and modern artistic consciousness. Shiv Singh is an important artist within this tradition. The available source material presents him primarily as a sculptor; however, his creative activities extended beyond sculpture to painting, drawing, watercolor, furniture design, illustration, and applied art.



Shiv Singh's artist

To understand Shiv Singh's art, it is essential to understand his life experiences and rural environment. His early life was spent in the rural surroundings of Punjab, where nature became not merely an object of observation but also a means of learning and experience. Water streams, soil, reeds, animal footprints, ripples formed in water, sunlight, seasonal changes, and the working methods of rural craftsmen contributed to the development of his early aesthetic sensibility. The source material associates this process with the development of his "aesthetic sensibility."

A distinctive feature of Shiv Singh's artistic practice is that he did not transform his experience of nature directly into realistic representations. Instead, he translated it into form, rhythm, material, and structure. His artistic philosophy appears to be based on the idea that art develops more through experience and sensitivity than through bookish knowledge.

2. Need for the Study and Research Problem

Although the available material on Shiv Singh provides considerable information about his life, exhibitions, awards, and diverse artistic activities, there remains a need to examine his art as an integrated artistic system. In particular, the following questions form the basis of the present study:

1. What role did nature play in the development of Shiv Singh's artistic sensibility?

2. What kind of relationship can be established between his childhood experiences and his later sculpture?
3. How did the relationship between material and form develop in his sculpture?
4. In what manner did "rhythm" become a central creative principle in his work?
5. How did the transition from his early figurative art toward simplified and abstract forms take place?
6. How do painting, watercolor, and drawing, in addition to sculpture, express his broader artistic philosophy?
7. What is the significance of the symbols associated with the body, energy, and creation in The Art of Tantra and Discovery in Erotica Art?
8. What is the significance of Shiv Singh's multidisciplinary artistic journey in the context of contemporary Indian art?

3. Objectives of the Study

The major objectives of the present research are as follows:

1. To study Shiv Singh's life and artistic journey.
2. To analyze the role of the rural environment and nature in the development of his aesthetic consciousness.
3. To study the various materials and techniques used in his sculpture.
4. To understand the significance of form, rhythm, movement, space, and structure in his art.
5. To examine the development of his sculptural forms from figuration toward simplification and abstraction.
6. To analyze the distinctive features of his painting, watercolor, and drawing.
7. To study the visual symbols employed in The Art of Tantra and Discovery in Erotica Art.
8. To outline his broader artistic profile on the basis of his exhibitions, awards, art collections, and institutional contributions.
9. To understand Shiv Singh's multifaceted role in contemporary Indian art.

4. Research Methodology

The present study is primarily based on qualitative, descriptive, and analytical methods. Primary and secondary source materials available for the study have been examined through thematic analysis.

4.1 Primary Sources

The available material includes the artist's own statements, autobiographical descriptions, artistic views, ideas concerning materials, and direct accounts related to his creative process. The artist's statements provide an opportunity to understand his artistic philosophy and creative practice.

4.2 Secondary Sources

Secondary material includes the views of art critics, articles published in newspapers, exhibition-related accounts, biographical material, records concerning awards and exhibitions, and information related to various museums and institutions.

4.3 Method of Analysis

The material has been classified and analyzed under the following major thematic categories:

- Nature and aesthetic sensibility
- Rural environment and early experiences
- Art education
- Sculpture and material
- Form and rhythm
- Development from figuration toward abstraction
- Painting and watercolor
- Drawing
- Art related to Tantra and erotica
- Exhibitions and institutional contributions
- Awards and artistic honors
- Critical responses

5. Shiv Singh: Life and Art Education

According to the available biographical material, Shiv Singh was born in 1938 in Hoshiarpur, Punjab. He received his education at the Punjab College of Arts between 1958 and 1963, an educational tradition that was associated with Shimla and later Chandigarh during that period. From 1963 onward, he taught art at Sainik School, Kapurthala, and later served as a Professor of Art at Government Home Science College, Chandigarh. He retired in 1996.

His artistic education was not confined to formal institutional training. During childhood, he began experimenting with clay, flour, reeds, and locally available craft materials. Flour served as a local substitute for plasticine, and he used it to create figures of birds and animals. Later, village blacksmiths, carpenters, brass and copper craftsmen, and wood-carving artisans became his informal teachers.

This experience was highly significant because it established a natural relationship between art and craft. While formal education developed his drawing skills, rural craft traditions provided him with practical knowledge of materials, tools, and processes of construction.

6. Nature: The Primary Source of Shiv Singh's Artistic Sensibility

Nature is one of the most important foundations for understanding Shiv Singh's art. The seasonal water streams of the rural environment, soil, sand, reeds, ripples in water, animal footprints, and changes in light and shadow formed part of his early visual experiences. The source material mentions that he closely observed the circular ripples created by throwing stones into water, reflections of light on the surface of water, and the changing colors of sunrise and sunset.

These experiences subsequently appear in his art in the form of rhythm, movement, circular structures, organic forms, and light and shadow. For him, nature did not function merely as a subject for reproducing a particular scene; rather, it became a principle of form creation.

An important aspect of his art in this context is that he did not perceive nature as a static object. Nature, for him, was a continuously changing process. The movement of water, growth of plants, movement of animals, cracks formed as soil dried, and changing light all revealed visual rhythms to him.

Thus, it may be stated that the foundation of Shiv Singh's artistic sensibility lies in **direct observation of nature and experiential knowledge derived from it.**

7. Rural Crafts and Material Consciousness

Rural craft traditions played an important role in Shiv Singh's artistic development. During childhood, he observed blacksmiths, carpenters, brass and copper craftsmen, and artisans engaged in wood inlay work. His early exposure to various tools and materials was later transformed into a deep sensitivity toward materials in his sculptural practice.

Material in his art is not merely a medium. The material itself becomes an active participant in the development of form. The natural lines of wood, the hardness of metal, the flexibility of steel, the surface structure of metal sheets, and the brilliance of copper and brass influenced his creative process.

For this reason, the relationship between material and form in Shiv Singh's sculpture is not external but intrinsic. Rather than forcing a material into a predetermined form, he appears to develop form by understanding and responding to the inherent character of the material.

8. Sculpture: Form, Material, and Technique

Shiv Singh's principal artistic identity was established as a sculptor. He worked in wood, steel, copper, brass, concrete, stone, bronze, and other metals. The source material describes his experiences with wood, concrete, stone, mild steel, metal plates, and brass and copper sheets.

8.1 Wood

For him, wood was not merely a hard natural substance but a medium through which the inherent form within it could be discovered. The knots, grains, textures, and surfaces of wood became part of his creative intervention. Through cutting, carving, and refining the surface, he established a dialogue between natural and



Family Wood (1967)

8.2 Metal

He created dynamic forms by bending and twisting steel rods and pipes. Transforming the hardness of metal into curved and organic structures was a significant aspect of his technical ability. The analysis of the source material associates his metalwork with lightness, movement, rhythm, and the use of space.



Wonder,19 Metal (1967)

8.3 Brass and Copper

While working with brass and copper sheets, he employed techniques of cutting, bending, and structural assembly. According to the available material, his interest in these media developed partly through observing local brass and copper craftsmen during his early life.



8.4 Concrete

He used concrete in structures inspired by forms observed in rural surroundings, such as ant hills and storage forms associated with grain or cow-dung cakes. This demonstrates that his selection of material was connected with subject matter and lived experience.



Environmental Sculpture18

9. From Figuration to Simplification and Abstraction

The development of form is highly significant in Shiv Singh's artistic journey. His early works were primarily figurative. Subsequently, he developed a process of dividing human and animal figures into component parts and recombining them. Through this process, the original figure gradually became transformed into a symbolic form.

This transformation was not sudden but gradual. Three stages can be identified:

First Stage – Realistic/Figurative Form:

Human, animal, and recognizable forms remain clearly identifiable.

Second Stage – Fragmentation of Form:

The figure is divided into smaller components.

Third Stage – Simplification and Symbolization: The form becomes limited to its essential visual elements and acquires a more abstract structure.

Through this process, the artist's objective appears to be not merely the imitation of external form but the expression of the energy and structural relationships inherent within it.

10. "Rhythm": The Central Principle of Shiv Singh's Art

"Rhythm" occupies a special place in Shiv Singh's artistic philosophy. According to him, nature itself is constituted through rhythm, and a form introduced into the environment through art should not be inconsistent with natural rhythm.

This principle appears at several levels in his sculpture:

- Curved lines
- Repetition
- Grouping of units
- Balance between solid and empty space
- Organic movement
- Changes in light and shadow
- Relationship between vertical and horizontal structures

His metal sculptures often suggest the growth of trees or vegetation. In this way, sculpture, although a static object, creates a sense of movement.

11. Combination of Units and Structural Aesthetics

A distinctive tendency in Shiv Singh's sculpture is the creation of new forms by grouping different units. This process, inspired by groups of wooden logs, sugarcane, or other natural objects, produces a distinctive visual effect in his sculptural practice. The relationships of light and shadow created between individual units generate a sense of movement within the form.

An important aspect of this technique is that the artist does not create form through a single solid mass; rather, he constructs it through the relationships between multiple units. Consequently, empty space also becomes an active component of the artwork.

12. Touch and Three-Dimensionality in Sculpture

Three-dimensionality has special importance in Shiv Singh's understanding of sculpture. He considers sculpture not merely an object to be viewed but an art form associated with experiences of touch and space. According to him, three-dimensional form provides a more direct experience of reality.

From this perspective, the following elements are important in his sculpture:

1. Volume
2. Surface
3. Empty space
4. Light and shadow
5. The viewer's changing position
6. Tactility
7. The natural character of the material

Thus, the experience of his sculpture is not confined to a fixed frontal view but changes as the viewer moves around it.

13. From Sculpture to Functional Objects

An important aspect of Shiv Singh's creativity is the relationship he established between sculpture and functional objects. Experiments with steel rods and wires inspired him to create functional objects such as stools and glass tables.

This reveals the possibility of functional art within his practice. Here, aesthetics and utility are not opposites but complementary aspects of design.

14. Painting and Watercolor

Although Shiv Singh became primarily known as a sculptor, he regularly worked in painting and, particularly, watercolor. According to the source material, brushwork, internal light, brilliance of color, and nature-based subjects are important characteristics of his watercolors. He emphasized the wet-on-wet technique and the free movement of colors rather than excessive mixing.

Three major characteristics can be observed in his watercolor technique:

- Flow of color
- Rhythmic quality of line
- Atmospheric effects of light and color

Here too, nature remained a major source of creative inspiration, although painting offered him greater freedom of color and movement than sculpture.

15. Drawing: Line and Energy

Black-and-white lines created with thick markers or sketch pens are prominent in Shiv Singh's drawings. His lines display both straight and curved movements. Here, line is not merely a means of defining the boundaries of a figure but becomes an active visual energy in itself.

In the context of the Shiv Shakti series, the source material refers to combinations of bull and female forms. This series generated considerable public discussion within the Chandigarh art environment in 1993. Some viewers and critics objected to its subject matter, while the artist described his work as being connected with experiences of life and nature.

This example also demonstrates that Shiv Singh's art was not confined to aesthetic experience alone; it also generated social and cultural discourse.

16. The Art of Tantra: Body, Energy, and Symbol

A distinctive phase of Shiv Singh's painting is associated with The Art of Tantra. In this series, symbols associated with the point, circle, male-female energy, body, color, and creation are visible. The available material describes this body of work as a combination of representational, symbolic, and abstract elements.

In the context of this series, it is important to recognize that differences exist between the interpretations of the artist and those of critics. One critical interpretation in the available material relates these paintings to broader symbols of Tantric philosophy, whereas another source indicates that the artist himself suggested that his art developed through experience and spontaneity rather than through intellectual study.

Therefore, it would not be appropriate to regard these paintings merely as reproductions of classical Tantric philosophy. They may also be understood as artistic expressions of the artist's personal experience of the body, energy, creation, and visual form.

17. Discovery in Erotica Art and the Question of Creation of Life

Presented in 2012, Discovery in Erotica Art consisted of approximately 20 paintings and 10 sculptures through which themes associated with the body and the creation of life were expressed. According to the available material, watercolor and textile dyes were used in these paintings, while colors such as black, red, yellow, and green were employed to depict bodily forms.

This series can be understood within the broader framework of the artist's philosophy in relation to the origin of life, the body, and natural energy. Here, the body becomes not merely a biological structure but also a symbol of the process of life.

18. Symbolic Significance of the "Point" and "Circle"

The point and circle appear to hold particular significance in

Shiv Singh's art. The available material interprets the point as a center of energy and beginning, while the circle is understood as a symbol of completeness, expansion, and movement.

The artist's interest in these forms may also be associated with his childhood observations of nature. A relationship can be perceived between his observation of circular ripples produced when a stone falls into water and the later use of circular or mandala-like structures. Rather than establishing a direct causal relationship, it is more appropriate to state that both share a visual sensibility of circular movement and expansion.

19. Critical Responses

Various art critics have expressed different perspectives on Shiv Singh's work. The critical comments of Dr. B. N. Goswamy refer to the clarity of his work, his insistence on pure form, and his continuous experimentation with material and shape. According to this critical perspective, clarity of form and simplicity remained important concerns in the artist's work.

On the other hand, works such as Shiv Shakti generated more divided public responses. This demonstrates that certain aspects of Shiv Singh's art were challenging for viewers and generated discourse concerning art, the body, and social acceptability.

Therefore, it is difficult to place Shiv Singh's art within a single fixed style. Natural forms, abstraction, physicality, symbolism, and experimentation remain simultaneously active within his creative practice.

20. Participation in the International Art Scene

Shiv Singh's artistic journey was not limited to India. According to the available biographical material, he participated in exhibitions in Germany, Denmark, Sweden, Scotland, Canada, England, and other countries, and approximately 60 solo exhibitions are mentioned.

His artworks were also included in the collections of various national and international institutions, including the National Gallery of Modern Art, Lalit Kala Akademi, Chandigarh Museum & Art Gallery, Panjab University Museum, State Museum Shimla, and some collections in Europe.

This indicates the geographical reach of his work and its broader institutional presence.

21. Institutional and Art-Organizational Contribution

Shiv Singh's contribution was not limited to individual artistic production. He was among the founding members of the Loose Group of artists and remained associated with art organizations in Punjab and Chandigarh. He worked with Dr. M. S. Randhawa in the establishment of the Punjab Arts Council and participated in committees of various art institutions.

From 1999 to 2005, he served as Chairman of the Chandigarh Lalit Kala Akademi and subsequently also served as Chairman of the Punjab Lalit Kala Akademi. Thus, his role extended beyond that of an artist to include the responsibilities of an art organizer, cultural facilitator, and institutional leader.

22. Awards and Honors

The available material records numerous awards and honors received by Shiv Singh. These include the Sculpture Award at the All India Art Exhibition in 1965, the German Government Advanced Study and Research Scholarship in 1968, the National Academy Award in Sculpture in 1979, the President of India's Silver Plaque in 1982, and various state and national-level honors.

He continued to receive recognition from different institutions and cultural organizations in later years. These awards provide documentary evidence of the institutional and public recognition of his artistic work.

23. Major Characteristics of Shiv Singh's Art

A comprehensive analysis of the available material identifies the following major characteristics of Shiv Singh's art:

23.1 Nature-Based Sensibility

Nature is not merely a subject for him but the fundamental source of artistic inspiration and aesthetic consciousness.

23.2 Active Role of Material

He transformed wood, metal, steel, copper, brass, and concrete according to their inherent characteristics.

23.3 Simplification of Form

His artistic development progressed from realistic and figurative forms toward symbolic and abstract structures.

23.4 Rhythmic Quality

Lines, curves, repetition, combinations of units, and empty spaces create rhythm within his works.

23.5 Organic Forms

References to vegetation, animals, the human body, and natural growth appear in many of his works.

23.6 Multidisciplinarity

In addition to sculpture, he was active in painting, watercolor, drawing, design, and functional objects.

23.7 Experiential Artistic Vision

Direct experience, sensitivity, and dialogue with materials are important aspects of his creative process.

23.8 Symbolism

The point, circle, body, male-female energy, natural growth,

and related elements acquire symbolic meanings in some of his works.

24. Discussion

An analysis of Shiv Singh's art makes it clear that his creative journey is difficult to confine within a single artistic style. On the one hand, his sculpture reflects organic forms inspired by nature and experiences of rural life; on the other hand, his metalwork demonstrates experimentation with modern industrial materials.

The relationship between tradition and modernity is also significant in his art. Rural craft, local materials, and natural forms form the foundation of his experience, while steel, metal, abstract structures, and international exhibition contexts connect him with the broader field of modern and contemporary art.

Another important aspect of his art is the transformation of nature into form. Rather than reproducing nature, he appears to translate principles visible in nature—growth, movement, rhythm, balance, expansion, and transformation—into artistic structures.

Similarly, his Tantric and erotic works cannot be understood adequately merely on the basis of their sexual subject matter. The available sources relate these works to life, creation, energy, male-female duality, the point, and cosmic expansion. At the same time, critical responses demonstrate that interpretations of these works were not uniform socially or culturally.

25. Major Findings

The study leads to the following conclusions:

1. **Nature is the primary source of Shiv Singh's artistic sensibility.** Visual and tactile experiences gained in the rural environment continue to appear throughout his later artistic development.
2. **His artistic education developed at both formal and informal levels.** Institutional training, together with experiences gained from local craftsmen, broadened his technical knowledge.
3. **Material is not a passive medium for him but an active force in the creation of the artwork.** He develops forms according to the qualities of wood, metal, and steel.
4. **His sculpture demonstrates a gradual development from figuration toward abstraction.** He fragmented figures in order to emphasize their essential structural qualities.
5. **"Rhythm" is a central aesthetic principle in his art.** He transforms the movement and structures of nature into artistic rhythm.
6. **Empty space is an active element in his sculpture.** Particularly in metal works, movement emerges through the relationship between solid and empty space.
7. **The flow of watercolor and spontaneity of color are important in his painting.** The wet-on-wet technique and free brushwork are distinctive characteristics of his watercolor practice.
8. **Line becomes a major expressive medium in his drawings.** Movement and energy are emphasized through the line.
9. **In The Art of Tantra and Discovery in Erotica Art, the body and creation are connected with broader existential contexts.**
10. **His art is multidisciplinary.** His activities in sculpture, painting, watercolor, drawing, design, and functional art demonstrate the breadth of his creative personality.
11. **His contribution extends beyond individual artistic production.** He also played a role in the development of art institutions, exhibitions, art camps, and academic-cultural organizations.
12. **Participation in national and international exhibitions connected his work with a wider artistic landscape.**

Conclusion

A comprehensive study of Shiv Singh's artistic practice demonstrates that the foundation of his creativity lies in the profound relationship between nature, experience, material, and form. The natural environment of rural Punjab served as his early aesthetic school, where soil, water, reeds, animals and birds, light, and seasonal changes shaped his sensibility.

Formal art education provided technical discipline to this intuitive sensibility, while local craft traditions developed his practical understanding of materials and tools. Subsequently, through experimentation with wood, steel, brass, copper, concrete, and other media, he developed a distinctive sculptural language.

Form in his art is not static; it continuously changes, breaks apart, simplifies, and acquires new meanings. His development from early figurative forms toward symbolic and abstract structures indicates the maturation of his artistic consciousness. "Rhythm" is an important principle that connects this entire process.

The same sensibility appears in different forms in his painting and drawing. The flow of color and water in his watercolors, the energy of line in his drawings, and the symbols of point, circle, and body in The Art of Tantra expand the scope of his

multifaceted artistic language.

Therefore, to view Shiv Singh merely as a sculptor would be to limit the scope of his creative personality. He emerges as an artist whose work integrates **the experience of nature, memories of rural life, craft traditions, modern materials, abstract forms, organic rhythm, the body, energy, and personal experience.** On the basis of the available source material, his art may be studied as an important example of multifaceted and experimental artistic expression within contemporary Indian art.

27. Limitations of the Study

The present study is primarily based on available documentary material. It does not include direct studio observation, physical examination of all original artworks, detailed technical material analysis, chemical testing, or an extensive audience study. Therefore, conclusions concerning materials and techniques should be understood on the basis of the available written sources and the artist's statements.

Similarly, some works have been interpreted by critics; therefore, critical interpretations should not be equated with the artist's own intentions. In particular, different interpretations are found in the available sources concerning Tantric and erotic art.

28. Scope for Future Research

Further research on Shiv Singh may be undertaken in the following areas:

1. A comparative study of nature and organic forms in Shiv Singh's sculpture.
2. A technical analysis of his wood and metal sculptures.
3. A comparative study of the sculpture of Shiv Singh and Dr. Dhanraj Bhagat.
4. Rural Punjab's visual culture in Shiv Singh's art.
5. The aesthetics of space and rhythm in his sculpture.
6. The Art of Tantra in the context of Indian symbolism.
7. A study of color, movement, and light in Shiv Singh's watercolors.
8. A socio-cultural study of the Shiv Shakti drawing series.
9. Shiv Singh's art and the modern art tradition of Chandigarh.
10. His art in the context of international exhibitions and museum collections.

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ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਬਦਲਦਾ ਦ੍ਰਿਸ਼: ਸਮਕਾਲੀ ਰੁਝਾਨ, ਡਿਜ਼ੀਟਲ ਯੁੱਗ ਅਤੇ ਕ੍ਰਿਤ□ਰਿਮ ਬੁੱਧੀ

Dr. Gurwinder Kaur
Assistant Professor, Desh Bhagat University

ਸਾਰ

ਇੱਕੀਵੀਂ ਸਦੀ ਦੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ ਸਮਾਜਿਕ, ਸੱਭਿਆਚਾਰਕ, ਰਾਜਨੀਤਿਕ ਅਤੇ ਤਕਨੀਕੀ ਤਬਦੀਲੀਆਂ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਮਹੱਤਵਪੂਰਨ ਪਰਿਵਰਤਨ ਦਿਖਾਈ ਦਿੰਦੇ ਹਨ। ਪੰਜਾਬੀ ਸਾਹਿਤ ਹੁਣ ਕੇਵਲ ਪਿੰਡ, ਖੇਤੀਬਾੜੀ, ਪ੍ਰੇਮ ਅਤੇ ਰਵਾਇਤੀ ਲੋਕ-ਚੇਤਨਾ ਤੱਕ ਸੀਮਿਤ ਨਹੀਂ ਰਿਹਾ, ਸਗੋਂ ਪਰਵਾਸ, ਵਿਸਥਾਪਨ, ਔਰਤ ਦੀ ਪਛਾਣ, ਜਾਤੀ ਅਤੇ ਵਰਗ, ਗਲੋਬਲਾਈਜ਼ੇਸ਼ਨ, ਵਾਤਾਵਰਣ, ਹਿੰਸਾ, ਯਾਦ, ਸ਼ਹਿਰੀਕਰਨ ਅਤੇ ਡਿਜ਼ੀਟਲ ਸਭਿਆਚਾਰ ਵਰਗੇ ਵਿਸ਼ਿਆਂ ਨੂੰ ਵੀ ਆਪਣੇ ਕਥਾ-ਵਿਸ਼ਵ ਦਾ ਹਿੱਸਾ ਬਣਾ ਰਿਹਾ ਹੈ। ਇਸੇ ਪ੍ਰਸੰਗ ਵਿੱਚ ਕ੍ਰਿਤ□ਰਿਮ ਬੁੱਧੀ (ˈਗਵਜਜਿਫਜ਼; ਜ਼ਅਵਕ;;ਜਪਕਅਫਕ-ˈਜ਼) ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਅਤੇ ਸਾਹਿਤ ਲਈ ਇੱਕ ਨਵਾਂ ਅਤੇ ਮਹੱਤਵਪੂਰਨ ਸੰਦਰਭ ਬਣ ਕੇ ਉਭਰ ਰਹੀ ਹੈ। ਇਹ ਖੋਜ-ਪੱਤਰ ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਬਦਲਦੇ ਰੁਝਾਨਾਂ ਦਾ ਅਧਿਐਨ ਕਰਦਿਆਂ ਸੁਰਜੀਤ ਪਾਤਰ, ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ, ਜਸਵੰਤ ਦੀਦ, ਬਲਦੇਵ ਸਿੰਘ ਅਤੇ ਹਰਜੀਤ ਅਟਵਾਲ ਦੀ ਰਚਨਾਤਮਕ ਚੇਤਨਾ ਨੂੰ ਕੇਂਦਰ ਵਿੱਚ ਰੱਖਦਾ ਹੈ। ਇਨ□ਹਾਂ ਲੇਖਕਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਵਿੱਚ ਮੌਜੂਦ ਮਨੁੱਖੀ ਪਛਾਣ, ਔਰਤ, ਸਮਾਜਿਕ ਹਾਸ਼ੀਆਕਰਨ, ਪਰਵਾਸ, ਯਾਦ ਅਤੇ ਬਦਲਦੇ ਪੰਜਾਬ ਦੇ ਸਰੋਕਾਰਾਂ ਨੂੰ ਡਿਜ਼ੀਟਲ ਯੁੱਗ ਅਤੇ ˙ਜ਼ ਦੇ ਨਵੇਂ ਸੰਦਰਭ ਨਾਲ ਜੋੜ ਕੇ ਪੜ□ਹਿਆ ਗਿਆ ਹੈ। ਪੇਪਰ ਦਾ ਮੁੱਖ ਤਰਕ ਹੈ ਕਿ ˙ਜ਼ ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ ਹਾਲੇ ਇੱਕ ਵਿਸ਼ਾਲ ਸਿੱਧੇ ਸਾਹਿਤਕ ਵਿਸ਼ੇ ਵਜੋਂ ਵਿਕਸਿਤ ਨਹੀਂ ਹੋਈ, ਪਰ ਇਹ ਭਾਸ਼ਾ ਦੀ ਸੰਭਾਲ, ਡਿਜ਼ੀਟਲੀਕਰਨ, ਅਨੁਵਾਦ, ਲਿਖਤ ਦੀ ਪ੍ਰਕਿਰਿਆ, ਪਾਠਕਤਾ ਅਤੇ ਸਾਹਿਤਕ ਅਧਿਐਨ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰਨ ਵਾਲੀ ਤਾਕਤ ਵਜੋਂ ਤੇਜ਼ੀ ਨਾਲ ਉਭਰ ਰਹੀ ਹੈ। ਇਸ ਲਈ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਭਵਿੱਖ ਮਨੁੱਖੀ ਰਚਨਾਤਮਕਤਾ ਅਤੇ ਤਕਨੀਕੀ ਬੁੱਧੀ ਦੇ ਸੰਵਾਦ ਵਿੱਚ ਵੇਖਿਆ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ।

ਮੁੱਖ ਸ਼ਬਦ: ਪੰਜਾਬੀ ਸਾਹਿਤ, ਸਮਕਾਲੀ ਸਾਹਿਤ, ਕ੍ਰਿਤ□ਰਿਮ ਬੁੱਧੀ, ਡਿਜ਼ੀਟਲ ਸਾਹਿਤ, ਪਰਵਾਸ, ਪਛਾਣ, ਔਰਤ, ਪੰਜਾਬੀ ਭਾਸ਼ਾ, ਡਿਜ਼ੀਟਲ ਹਿਊਮੈਨਿਟੀਜ਼, ਗਲੋਬਲਾਈਜ਼ੇਸ਼ਨ

ਭੂਮਿਕਾ

ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੀ ਪਰੰਪਰਾ ਆਪਣੀ ਬਹੁ-ਪਰਤੀ ਸੰਵੇਦਨਾ, ਲੋਕਧਾਰਾ, ਸੂਫ਼ੀ ਚਿੰਤਨ, ਗੁਰਮਤਿ ਵਿਚਾਰਧਾਰਾ, ਕਿਸ ਪਰੰਪਰਾ ਅਤੇ ਆਧੁਨਿਕ ਸਮਾਜਿਕ ਚੇਤਨਾ ਕਾਰਨ ਵਿਲੱਖਣ ਹੈ। ਆਧੁਨਿਕ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਵਿਕਾਸ ਵਿੱਚ ਰਾਸ਼ਟਰਵਾਦ, ਪ੍ਰਗਤੀਵਾਦ, ਯਥਾਰਥਵਾਦ, ਵਿਅਕਤੀਵਾਦ, ਰੁਮਾਂਸਵਾਦ ਅਤੇ ਸੁਹਜਵਾਦ ਵਰਗੇ ਅਨੇਕਾਂ ਰੁਝਾਨਾਂ ਨੇ ਮਹੱਤਵਪੂਰਨ ਭੂਮਿਕਾ ਨਿਭਾਈ ਹੈ।

ਪਰ ਇੱਕੀਵੀਂ ਸਦੀ ਵਿੱਚ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਦ੍ਰਿਸ਼ ਹੋਰ ਵੀ ਵਿਸਤ੍ਰਿਤ ਹੋਇਆ ਹੈ। ਪੰਜਾਬੀ ਲੇਖਕ ਹੁਣ ਸਿਰਫ਼ ਸਥਾਨਕ ਪੰਜਾਬੀ ਜੀਵਨ ਨੂੰ ਨਹੀਂ ਲਿਖ ਰਹੇ, ਸਗੋਂ ਪੰਜਾਬ ਅਤੇ ਪਰਦੇਸ ਦੇ ਵਿਚਕਾਰ ਬਣ ਰਹੇ ਨਵੇਂ ਰਿਸ਼ਤਿਆਂ, ਵਿਸਥਾਪਨ, ਸੱਭਿਆਚਾਰਕ ਟਕਰਾਅ, ਗਲੋਬਲ ਪਛਾਣ ਅਤੇ ਡਿਜ਼ੀਟਲ ਜੀਵਨ ਨੂੰ ਵੀ ਸਾਹਿਤਕ ਅਭਿਵਿਅਕਤੀ ਦੇ ਰਹੇ ਹਨ। ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਗਲਪ ਵਿੱਚ dlspora writing ਦੀ ਮਹੱਤਵਪੂਰਨ ਭੂਮਿਕਾ ਦਰਸਾਈ ਗਈ ਹੈ ਅਤੇ ਕਈ ਲੇਖਕ ਪਿੰਡ ਅਤੇ ਸ਼ਹਿਰ ਤੋਂ ਪਰੇ ਵਿਸ਼ਵ ਪੱਧਰੀ ਜੀਵਨ ਅਨੁਭਵਾਂ ਨੂੰ ਆਪਣੀ ਰਚਨਾ ਵਿੱਚ ਲਿਆ ਰਹੇ ਹਨ।

ਇਸ ਬਦਲਦੇ ਸੰਦਰਭ ਵਿੱਚ ਡਿਜ਼ੀਟਲ ਤਕਨਾਲੋਜੀ ਅਤੇ ਕ੍ਰਿਤ੍ਰਿਮ ਬੁੱਧੀ ਨੇ ਸਾਹਿਤ ਦੇ ਉਤਪਾਦਨ, ਪ੍ਰਸਾਰ, ਪਾਠਕਤਾ ਅਤੇ ਸੰਭਾਲ ਨਾਲ ਜੁੜੇ ਪ੍ਰਸ਼ਨਾਂ ਨੂੰ ਨਵਾਂ ਰੂਪ ਦਿੱਤਾ ਹੈ। ਭਾਰਤੀ ਭਾਸ਼ਾਵਾਂ ਦੇ ਡਿਜ਼ੀਟਲ ਸਾਹਿਤ ਅਤੇ Digital Humanities ਉੱਤੇ ਹੋ ਰਹੇ ਕੰਮ ਨੇ ਇਹ ਦਰਸਾਇਆ ਹੈ ਕਿ ਡਿਜ਼ੀਟਲ ਤਕਨਾਲੋਜੀ ਭਾਰਤੀ ਭਾਸ਼ਾਈ ਸਾਹਿਤ ਨੂੰ ਸੰਭਾਲਣ, ਅਅਰਵ੍ਵਕ ਕਰਨ, ਗਫੀਜਡਕ ਕਰਨ ਅਤੇ ਨਵੇਂ ਢੰਗ ਨਾਲ ਪੜ੍ਹਨ ਦੇ ਮੌਕੇ ਪੈਦਾ ਕਰ ਰਹੀ ਹੈ।

ਪੰਜਾਬੀ ਲਈ ਇਹ ਮਾਮਲਾ ਹੋਰ ਵੀ ਮਹੱਤਵਪੂਰਨ ਹੈ ਕਿਉਂਕਿ ਪੰਜਾਬੀ ਦੀਆਂ Gurmukhi ਅਤੇ Shahmukhi ਲਿਪੀਆਂ, ਬੋਲੀਆਂ, code^ switching, ਵੱਖ-ਵੱਖ ;inguistic registers ਅਤੇ ਸੀਮਿਤ digital datasets AI ਦੇ ਵਿਕਾਸ ਲਈ ਵਿਸ਼ੇਸ਼ ਚੁਣੌਤੀਆਂ ਪੈਦਾ ਕਰਦੇ ਹਨ। ਹਾਲੀਆ ਅਧਿਐਨਾਂ ਨੇ Punjabi AI ਲਈ ;inguistic data ਦੀ ਘਾਟ, dllectal complexity, AI bls ਅਤੇ speech^recognition ਦੀਆਂ ਸੀਮਾਵਾਂ ਵੱਲ ਧਿਆਨ ਦਿਵਾਇਆ ਹੈ।

ਇਸ ਲਈ ਇਹ ਅਧਿਐਨ ਇੱਕ ਮੂਲ ਪ੍ਰਸ਼ਨ ਉਠਾਉਂਦਾ ਹੈ: **ਡਿਜ਼ੀਟਲ ਅਤੇ ੀ**

ਯੁੱਗ ਵਿੱਚ ਪੰਜਾਬੀ ਸਾਹਿਤ ਕਿਹੜੇ ਨਵੇਂ ਰੁਝਾਨਾਂ ਵੱਲ ਵਧ ਰਿਹਾ ਹੈ ਅਤੇ ਇਹ ਤਬਦੀਲੀਆਂ ਪੰਜਾਬੀ ਭਾਸ਼ਾ, ਲੇਖਕ ਅਤੇ ਮਨੁੱਖੀ ਰਚਨਾਤਮਕਤਾ ਦੀ ਧਾਰਨਾ ਨੂੰ ਕਿਵੇਂ ਪ੍ਰਭਾਵਿਤ ਕਰ ਰਹੀਆਂ ਹਨ?

ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੀ ਬਦਲਦੀ ਸੰਵੇਦਨਾ

ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਕਿਸੇ ਇੱਕ ਸਾਹਿਤਕ ਧਾਰਾ ਵਿੱਚ ਬੰਨ੍ਹਣਾ ਮੁਸ਼ਕਲ ਹੈ। ਇਸ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ ਹੀ ਇਸ ਦੀ ਬਹੁ-ਪੱਖੀ ਸੰਵੇਦਨਾ ਹੈ। ਇੱਕ ਪਾਸੇ ਪਿੰਡ, ਖੇਤੀਬਾੜੀ, ਪਰਿਵਾਰ, ਜਾਤੀ ਅਤੇ ਵਰਗੀ ਅਸਮਾਨਤਾ ਵਰਗੇ ਪੁਰਾਣੇ ਸਮਾਜਿਕ ਸਰੋਕਾਰ ਮੌਜੂਦ ਹਨ, ਦੂਜੇ ਪਾਸੇ ਪਰਵਾਸ, global identity, digital communication, climate anxiety ਅਤੇ technological change ਵਰਗੇ ਨਵੇਂ ਵਿਸ਼ੇ ਉਭਰ ਰਹੇ ਹਨ।

ਇਸ ਤਬਦੀਲੀ ਨੂੰ ਸਿਰਫ਼ ਵਿਸ਼ਿਆਂ ਦੀ ਤਬਦੀਲੀ ਨਹੀਂ ਕਿਹਾ ਜਾ ਸਕਦਾ। ਇਹ ਸੰਵੇਦਨਾ ਦੀ ਤਬਦੀਲੀ ਵੀ ਹੈ। ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੀ ਆਧੁਨਿਕਤਾ ਨੂੰ ਕੇਵਲ genre ਦੇ ਬਦਲਾਅ ਨਾਲ ਨਹੀਂ ਸਗੋਂ literary sensibility ਦੇ ਬਦਲਾਅ ਨਾਲ ਸਮਝਣ ਦੀ ਲੋੜ ਹੈ।

ਅੱਜ ਦਾ ਪੰਜਾਬੀ ਸਾਹਿਤ ਇਸ ਲਈ ਮਹੱਤਵਪੂਰਨ ਹੈ ਕਿਉਂਕਿ ਇਹ ਇੱਕੋ ਸਮੇਂ ਸਥਾਨਕ ਅਤੇ ਵਿਸ਼ਵਵਿਆਪੀ ਹੈ। ਪੰਜਾਬੀ ਪਿੰਡ ਦੀ ਕਹਾਣੀ ਹੁਣ ਕੇਵਲ ਪਿੰਡ ਦੀ ਕਹਾਣੀ ਨਹੀਂ ਰਹੀ। ਉਸ ਵਿੱਚ migration, mobile technology, socll medl, economic aspiration ਅਤੇ global consumer culture ਦੀਆਂ ਛਾਪਾਂ ਵੀ ਦਿਖਾਈ ਦਿੰਦੀਆਂ ਹਨ।

ਸੁਰਜੀਤ ਪਾਤਰ ਅਤੇ ਬਦਲਦੀ ਪੰਜਾਬੀ ਚੇਤਨਾ

ਸੁਰਜੀਤ ਪਾਤਰ ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਕਵਿਤਾ ਦੇ ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਨ ਨਾਮਾਂ ਵਿੱਚੋਂ ਇੱਕ ਹਨ। ਉਨਾਂ ਦੀ ਕਵਿਤਾ ਵਿੱਚ ਵਿਅਕਤੀਗਤ ਸੰਵੇਦਨਾ, ਸਮਾਜਿਕ ਚੇਤਨਾ, ਭਾਸ਼ਾ, ਰਾਜਨੀਤੀ ਅਤੇ ਪੰਜਾਬ ਦੀ ਬਦਲਦੀ ਸਥਿਤੀ ਦਾ ਡੂੰਘਾ ਸੰਬੰਧ ਦਿਖਾਈ ਦਿੰਦਾ ਹੈ। ਉਨਾਂ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਰਚਨਾਵਾਂ ਵਿੱਚ ਹਵਾ ਵਿੱਚ ਲਿਖੇ ਹਰਫ਼, ਬਿਰਖ ਅਰਜ਼ ਕਰੇ, ਹਨੇਰੇ ਵਿੱਚ ਸੁਲਗਦੀ ਵਰਣਮਾਲਾ, ਲਫ਼ਜ਼ਾਂ ਦੀ ਦਰਗਾਹ ਅਤੇ ਪੱਤਝੜ ਦੀ ਪਾਜ਼ੇਬ ਆਦਿ ਸ਼ਾਮਲ ਹਨ।

ਪਾਤਰ ਦੀ ਕਵਿਤਾ ਵਿੱਚ ਭਾਸ਼ਾ ਕੇਵਲ ਸੰਚਾਰ ਦਾ ਸਾਧਨ ਨਹੀਂ ਰਹਿੰਦੀ। ਇਹ ਯਾਦ, ਪਛਾਣ ਅਤੇ ਵਿਰੋਧ ਦਾ ਮਾਧਿਅਮ ਬਣ ਜਾਂਦੀ ਹੈ। ਇਹ ਪੱਖ ਅੱਜ AI ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਵ ਰੱਖਦਾ ਹੈ। ਜਦੋਂ ਭਾਸ਼ਾ algorithmic

systems ਵਿੱਚ data ਵਿੱਚ ਤਬਦੀਲ ਹੁੰਦੀ ਹੈ ਤਾਂ ਪ੍ਰਸ਼ਨ ਉੱਠਦਾ ਹੈ ਕਿ ਕੀ ਭਾਸ਼ਾ ਆਪਣੀ ਸੱਭਿਆਚਾਰਕ ਯਾਦ ਨੂੰ ਵੀ ਨਾਲ ਲੈ ਕੇ ਜਾਂਦੀ ਹੈ?

ਪਾਤਰ ਦੀ ਕਵਿਤਾ ਵਿੱਚ ਸ਼ਬਦ ਮਨੁੱਖੀ ਅਨੁਭਵ ਨਾਲ ਜੁੜੇ ਹਨ। AI ਦੇ ਯੁੱਗ ਵਿੱਚ ਇਹੀ ਸ਼ਬਦ digital dat ਬਣ ਜਾਂਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਪਾਤਰ ਦੀ ਕਵਿਤਾ ਨੂੰ AI ਨਾਲ ਜੋੜਨਾ ਕਿਸੇ rtificll intelligence ਦੀ ਸਿੱਧੀ literary representation ਲੱਭਣਾ ਨਹੀਂ, ਸਗੋਂ ਇਹ ਪੁੱਛਣਾ ਹੈ ਕਿ ਜਦੋਂ ਮਨੁੱਖੀ ਸ਼ਬਦ machine^readable data ਬਣਦੇ ਹਨ ਤਾਂ ਉਨਾਂ ਦੀ ਸੱਭਿਆਚਾਰਕ ਰੂਹ ਦਾ ਕੀ ਹੁੰਦਾ ਹੈ?

ਇਹ ਪ੍ਰਸ਼ਨ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਭਵਿੱਖ ਲਈ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਹੈ।

ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਅਤੇ ਔਰਤ ਦੀ ਅੰਦਰੂਨੀ ਪਛਾਣ

ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਨੇ ਪੰਜਾਬੀ ਗਲਪ ਵਿੱਚ ਔਰਤ ਦੇ ਮਨੋਵਿਗਿਆਨ, ਸਮਾਜਿਕ ਬੰਧਨਾਂ ਅਤੇ ਪਿੰਡ ਦੇ ਹਾਸ਼ੀਆਕ੍ਰਿਤ ਜੀਵਨ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਸਥਾਨ ਦਿੱਤਾ। ਉਹ contemporary Punjabi literature ਦੀਆਂ ਪ੍ਰਮੁੱਖ novelists ਅਤੇ short-story writers ਵਿੱਚ ਸ਼ੁਮਾਰ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ।

ਉਨਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਵਿੱਚ ਔਰਤ ਸਿਰਫ਼ victim ਨਹੀਂ ਹੈ। ਉਹ ਇੱਛਾਵਾਂ, ਸੰਘਰਸ਼ਾਂ, ਯਾਦਾਂ ਅਤੇ ਅੰਦਰੂਨੀ ਵਿਰੋਧਾਂ ਵਾਲੀ ਜਟਿਲ ਮਨੁੱਖੀ ਹਸਤੀ ਹੈ। ਇਸ ਲਈ ਟਿਵਾਣਾ ਦੀ ਰਚਨਾ ਨੂੰ contemporary feminist literary discourse ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਪੜ੍ਹਨਾ ਮਹੱਤਵਪੂਰਨ ਹੈ।

AI ਦੇ ਯੁੱਗ ਵਿੱਚ identity ਦਾ ਇਹ ਪ੍ਰਸ਼ਨ ਹੋਰ ਜਟਿਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਅੱਜ algorithms ਮਨੁੱਖਾਂ ਨੂੰ data profiles ਵਿੱਚ ਤਬਦੀਲ ਕਰਦੇ ਹਨ। Gender, class, language ਅਤੇ behaviour ਦੇ ਆਧਾਰ 'ਤੇ machine systems ਮਨੁੱਖੀ ਪਛਾਣ ਬਾਰੇ ਅਨੁਮਾਨ ਲਗਾ ਸਕਦੇ ਹਨ।

ਟਿਵਾਣਾ ਦੀਆਂ ਰਚਨਾਵਾਂ ਸਾਨੂੰ ਯਾਦ ਦਿਵਾਉਂਦੀਆਂ ਹਨ ਕਿ ਮਨੁੱਖੀ ਪਛਾਣ ਨੂੰ ਕਿਸੇ fixed category ਵਿੱਚ ਪੂਰੀ ਤਰ੍ਹਾਂ ਬੰਦ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਮਨੁੱਖੀ ਅਨੁਭਵ ਦੀ ਜਟਿਲਤਾ ਉਹ ਖੇਤਰ ਹੈ ਜਿੱਥੇ ਸਾਹਿਤ AI ਤੋਂ ਵੱਖਰਾ ਅਤੇ ਵਿਲੱਖਣ ਯੋਗਦਾਨ ਦਿੰਦਾ ਹੈ।

ਜਸਵੰਤ ਦੀਦ ਅਤੇ ਸਮਕਾਲੀ ਸਮਾਜਿਕ ਚੇਤਨਾ

ਜਸਵੰਤ ਦੀਦ ਦੀ ਕਵਿਤਾ ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਜੀਵਨ ਦੇ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਨੂੰ ਛੂਹਦੀ ਹੈ। ਉਨ੍ਹਾਂ ਦੀ ਰਚਨਾਤਮਕਤਾ ਵਿੱਚ ਵਿਅਕਤੀ, ਸਮਾਜ, ਰਾਜਨੀਤਿਕ ਅਸਥਿਰਤਾ ਅਤੇ ਬਦਲਦੇ ਮਨੁੱਖੀ ਰਿਸ਼ਤਿਆਂ ਦੀ ਸੰਵੇਦਨਾ ਨੂੰ ਪੜ੍ਹਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਕਵਿਤਾ ਵਿੱਚ ਨਵੇਂ ਕਵੀਆਂ ਅਤੇ ਨਵੇਂ ਵਿਸ਼ਿਆਂ ਦਾ ਉਭਾਰ ਪਹਿਲਾਂ ਹੀ ਦਰਜ ਕੀਤਾ ਗਿਆ ਹੈ। ਸੁਰਜੀਤ ਪਾਤਰ ਨੇ ਵੀ ਪੰਜਾਬੀ ਕਵਿਤਾ ਵਿੱਚ ਨਵੀਆਂ ਆਵਾਜ਼ਾਂ ਅਤੇ ਮਨੁੱਖੀ ਰਿਸ਼ਤਿਆਂ, ਰਾਜਨੀਤੀ ਅਤੇ ਸਮਾਜਿਕ ਸਮੱਸਿਆਵਾਂ ਦੀ ਵਿਭਿੰਨਤਾ ਵੱਲ ਧਿਆਨ ਦਿੱਤਾ ਸੀ।

ਡਿਜ਼ੀਟਲ ਯੁੱਗ ਵਿੱਚ ਇਹ ਵਿਭਿੰਨਤਾ ਹੋਰ ਵਧਦੀ ਹੈ। Socll medl ਨੇ literary production ਨੂੰ institutional publishing ਤੋਂ ਬਾਹਰ ਲਿਆਉਣ ਵਿੱਚ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ। ਹੁਣ ਕਵਿਤਾ ਦਾ ਪਾਠਕ publisher ਜਾਂ printed book ਰਾਹੀਂ ਹੀ ਨਹੀਂ, ਸਗੋਂ digital platform ਰਾਹੀਂ ਵੀ ਉਸ ਤੱਕ ਪਹੁੰਚਦਾ ਹੈ।

ਇਸ ਨਾਲ ਇੱਕ ਪਾਸੇ ਸਾਹਿਤ ਦਾ democratization ਹੁੰਦਾ ਹੈ ਅਤੇ ਦੂਜੇ gk;/ quality, authorship ਅਤੇ literary authority ਬਾਰੇ ਨਵੇਂ ਪ੍ਰਸ਼ਨ ਉੱਠਦੇ ਹਨ।

ਬਲਦੇਵ ਸਿੰਘ ਅਤੇ ਹਾਸ਼ੀਆਕ੍ਰਿਤ ਜੀਵਨ

ਬਲਦੇਵ ਸਿੰਘ ਦੀ ਰਚਨਾ ਨੂੰ ਸਮਕਾਲੀ ਪੰਜਾਬੀ fiction ਦੇ ਉਸ ਰੁਝਾਨ ਨਾਲ ਜੋੜਿਆ ਜਾ ਸਕਦਾ ਹੈ ਜੋ ਹਾਸ਼ੀਆਕ੍ਰਿਤ ਅਤੇ ਘੱਟ ਪ੍ਰਤੀਨਿਧਿਤ ਸਮੂਹਾਂ ਦੇ ਜੀਵਨ ਨੂੰ ਸਾਹਿਤਕ ਕੇਂਦਰ ਵਿੱਚ ਲਿਆਉਂਦਾ ਹੈ।

ਆਧੁਨਿਕ ਪੰਜਾਬੀ fiction ਨੇ rural ਅਤੇ urban life ਦੇ ਨਾਲ tribal ਅਤੇ marginal communities ਨੂੰ ਵੀ ਆਪਣੇ narrative world ਦਾ ਹਿੱਸਾ ਬਣਾਇਆ ਹੈ।

ਇਹ ਰੁਝਾਨ AI ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਵ ਰੱਖਦਾ ਹੈ। AI systems ਉਹੀ patterns ਵਧੇਰੇ ਸਹੀ ਢੰਗ ਨਾਲ ਸਿੱਖਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਲਈ ਉਨ੍ਹਾਂ ਕੋਲ ਯਥੇਸ਼ਟ data ਹੁੰਦਾ ਹੈ। ਜੇ ਕਿਸੇ community ਦੀ ਭਾਸ਼ਾ, ਬੋਲੀ ਜਾਂ ਜੀਵਨ-ਅਨੁਭਵ digital corpus ਵਿੱਚ ਘੱਟ ਮੌਜੂਦ ਹੈ ਤਾਂ AI ਉਸ community ਦੀ representation ਨੂੰ ਵੀ ਘੱਟ ਕਰ ਸਕਦੀ ਹੈ।

ਇਸ ਲਈ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੀਆਂ marginalized voices ਦਾ digital preservation ਸਿਰਫ਼ literary archive ਬਣਾਉਣ ਦਾ ਕੰਮ ਨਹੀਂ। ਇਹ algorithmic representation ਅਤੇ linguistic justice ਨਾਲ ਵੀ ਜੁੜਿਆ ਹੋਇਆ ਮਾਮਲਾ ਹੈ।

ਹਰਜੀਤ ਅਟਵਾਲ ਅਤੇ ਪੰਜਾਬੀ ਪਰਵਾਸੀ ਸਾਹਿਤ

ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਸਮਕਾਲੀ ਰੁਝਾਨਾਂ ਵਿੱਚ dlspora writing ਦਾ ਸਥਾਨ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਹੈ। ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਲੇਖਕਾਂ ਨੇ ਪੰਜਾਬ ਅਤੇ ਪੱਛਮੀ ਸਮਾਜਾਂ ਦੇ ਵਿਚਕਾਰ ਬਣ ਰਹੇ ਸੱਭਿਆਚਾਰਕ, ਮਨੋਵਿਗਿਆਨਕ ਅਤੇ ਆਰਥਿਕ ਸੰਬੰਧਾਂ ਨੂੰ ਸਾਹਿਤ ਵਿੱਚ ਪ੍ਰਗਟ ਕੀਤਾ ਹੈ। ਸਮਕਾਲੀ ਪੰਜਾਬੀ fiction ਵਿੱਚ dlspora writing ਦੇ ਮਹੱਤਵ ਨੂੰ ਕਈ ਅਧਿਐਨਾਂ ਨੇ ਦਰਸਾਇਆ ਹੈ।

ਹਰਜੀਤ ਅਟਵਾਲ ਇਸ ਪਰੰਪਰਾ ਨਾਲ ਜੁੜਿਆ ਇੱਕ ਮਹੱਤਵਪੂਰਨ ਨਾਮ ਹੈ। ਉਨਾਂ ਦੀ ਰਚਨਾ ਵਿੱਚ migration, identity ਅਤੇ ਪੰਜਾਬੀ dlspora ਦੇ ਬਦਲਦੇ ਅਨੁਭਵਾਂ ਨੂੰ ਮਹੱਤਵ ਮਿਲਦਾ ਹੈ।

ਅੱਜ migration ਦਾ ਅਨੁਭਵ digital communication ਨਾਲ ਬਹੁਤ ਗਹਿਰਾ ਜੁੜ ਗਿਆ ਹੈ। ਪਹਿਲਾਂ ਪਰਵਾਸੀ ਅਤੇ ਪੰਜਾਬ ਵਿਚਕਾਰ ਦੂਰੀ ਨੂੰ ਚਿੱਠੀਆਂ ਅਤੇ telephone calls ਪੂਰਾ ਕਰਦੇ ਸਨ। ਅੱਜ video calls, socll medl ਅਤੇ instant messaging ਨੇ ਇਸ ਦੂਰੀ ਨੂੰ ਇੱਕ ਨਵੇਂ ਰੂਪ ਵਿੱਚ ਬਦਲ ਦਿੱਤਾ ਹੈ।

ਇਸ ਤਬਦੀਲੀ ਨੇ ਪੰਜਾਬੀ dlspora identity ਨੂੰ ਵੀ ਬਦਲਿਆ ਹੈ। ਪੰਜਾਬੀ ਹੁਣ ਇੱਕ peographical language ਹੀ ਨਹੀਂ ਰਹੀ। ਇਹ ਇੱਕ transnational digital language ਵੀ ਬਣ ਰਹੀ ਹੈ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਅਤੇ AIL ਇੱਕ ਨਵਾਂ ਮੋੜ

ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ AI ਉੱਤੇ ਸਿੱਧੀ ਰਚਨਾਤਮਕ ਲਿਖਤ ਅਜੇ ਵਿਕਾਸ ਦੇ ਸ਼ੁਰੂਆਤੀ ਪੜਾਅ ਵਿੱਚ ਹੈ। ਇਸ ਲਈ contemporary Punjabi literature ਨੂੰ AI ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਪੜ੍ਹਦੇ ਸਮੇਂ ਸਾਵਧਾਨੀ ਦੀ ਲੋੜ ਹੈ।

AI ਨੂੰ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਪਹਿਲਾਂ ਤੋਂ ਮੌਜੂਦ ਮੁੱਖ ਵਿਸ਼ਾ ਮੰਨਣਾ ਸਹੀ ਨਹੀਂ ਹੋਵੇਗਾ। ਇਸ ਦੀ ਬਜਾਏ AI ਨੂੰ ਇੱਕ emerging literary and cultural condition ਵਜੋਂ ਦੇਖਣਾ ਵਧੇਰੇ ਉਚਿਤ ਹੈ।

ਇਹ condition ਘੱਟੋ-ਘੱਟ ਪੰਜ ਖੇਤਰਾਂ ਵਿੱਚ ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰ ਰਹੀ ਹੈ:

ਭਾਸ਼ਾ ਦਾ ਡਿਜ਼ੀਟਲੀਕਰਨ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਵੱਡੇ ਫਰਗਬਚਤ ਨੂੰ digital form ਵਿੱਚ ਸੰਭਾਲਣਾ AI ਅਤੇ Natural Language Processing ਲਈ ਬੁਨਿਆਦੀ ਲੋੜ ਹੈ।

ਅਨੁਵਾਦ।

AI translation ਪੰਜਾਬੀ ਨੂੰ ਹੋਰ ਭਾਸ਼ਾਵਾਂ ਦੇ ਪਾਠਕਾਂ ਤੱਕ ਪਹੁੰਚਾਉਣ ਦੀ ਸੰਭਾਵਨਾ ਵਧਾ ਸਕਦੀ ਹੈ।

ਭਾਸ਼ਾ ਦੀ ਸੰਭਾਲ।

AI endangered linguistic resources ਨੂੰ document ਅਤੇ preserve ਕਰਨ ਵਿੱਚ ਮਦਦ ਕਰ ਸਕਦੀ ਹੈ।

ਸਾਹਿਤਕ ਉਤਪਾਦਨ।

Generative AI ਕਵਿਤਾ, ਕਹਾਣੀ ਅਤੇ ਹੋਰ textual forms ਤਿਆਰ ਕਰ ਸਕਦੀ ਹੈ। ਇਸ ਨਾਲ authorship ਅਤੇ originality ਦੇ ਪ੍ਰਸ਼ਨ ਉੱਠਦੇ ਹਨ।

ਸਾਹਿਤਕ ਅਧਿਐਨ।

AI ਵੱਡੇ Punjabi corpora ਵਿੱਚ recurring themes, vocabulary, stylistic patterns ਅਤੇ linguistic changes ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨ ਵਿੱਚ ਸਹਾਇਕ ਹੋ ਸਕਦੀ ਹੈ।

2025 ਦੇ ਇੱਕ ਅਧਿਐਨ ਨੇ Punjabi ਲਈ AI ਦੀਆਂ ਸੰਭਾਵਨਾਵਾਂ ਦੇ ਨਾਲ structured linguistic daţ ਦੀ ਘਾਟ, dIlectal complexity, Shahmukhi ਅਤੇ Gurmukhi ਦੀ script varltion ਅਤੇ speech-recognition ਦੀਆਂ ਸੀਮਾਵਾਂ ਨੂੰ ਮਹੱਤਵਪੂਰਨ ਚੁਣੌਤੀਆਂ ਵਜੋਂ ਦਰਸਾਇਆ ਹੈ।

Gurmukhi, Shahmukhi ਅਤੇ AI

ਪੰਜਾਬੀ ਨੂੰ AI ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਸਮਝਣ ਲਈ ਇਸ ਦੀ script diversity ਨੂੰ ਸਮਝਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ।

Gurmukhi ਅਤੇ Shahmukhi ਸਿਰਫ਼ ਦੋ ਲਿਪੀਆਂ ਨਹੀਂ ਹਨ। ਇਹ ਦੋ ਵੱਖਰੇ historical, cultural ਅਤੇ geographical literary worlds ਨਾਲ ਵੀ ਜੁੜੀਆਂ ਹੋਈਆਂ ਹਨ।

AI systems ਲਈ ਇਹ multilingual ਅਤੇ multiscript nature ਇੱਕ ਚੁਣੌਤੀ ਹੈ। ਇੱਕ ਮਜ਼ਬੂਤ Punjabi AI ecosystem ਲਈ ਵੱਡੇ ਅਤੇ quality^controlled corpora, digitised manuscripts, annotated datasets, speech databases ਅਤੇ linguistic resources ਦੀ ਲੋੜ ਹੈ।

2026 ਵਿੱਚ Gurmukhi language preservation ਅਤੇ digital AI model development ਉੱਤੇ BHASHINI ਨਾਲ ਸੰਬੰਧਿਤ ਮਰਗਾਤੀਰਬ ਦਾ ਆਯੋਜਨ ਇਸ ਗੱਲ ਦਾ ਸੰਕੇਤ ਹੈ ਕਿ Gurmukhi ਹੁਣ AI^based language development ਦੇ ਇੱਕ ਮਹੱਤਵਪੂਰਨ ਖੇਤਰ ਵਜੋਂ ਵੀ ਵੇਖੀ ਜਾ ਰਹੀ ਹੈ।

ਇਸ ਤਰ੍ਹਾਂ Punjabi literature ਦਾ digital future ਕੇਵਲ literary publishing ਨਾਲ ਨਹੀਂ ਸਗੋਂ language technology ਨਾਲ ਵੀ ਜੁੜ ਗਿਆ ਹੈ।

AI ਅਤੇ ਪੰਜਾਬੀ ਲੇਖਕ ਦੀ ਭੂਮਿਕਾ

AI ਦੇ ਆਉਣ ਨਾਲ ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਨ ਪ੍ਰਸ਼ਨ ਹੈ: ਕੀ AI ਪੰਜਾਬੀ ਲੇਖਕ ਦੀ ਥਾਂ ਲੈ ਸਕਦੀ ਹੈ?

ਇਸ ਪ੍ਰਸ਼ਨ ਦਾ ਉੱਤਰ ਸਿੱਧਾ ਨਹੀਂ ਹੈ।

'l grammatical ਅਤੇ stylistic patterns ਦੀ ਨਕਲ ਕਰ ਸਕਦੀ ਹੈ। ਇਹ ਕਵਿਤਾ ਜਾਂ ਕਹਾਣੀ ਦੇ ਰੂਪ ਵਿੱਚ ਫਰੀਕਗਕਅਵ ਵਕਘਵ ਪੈਦਾ ਕਰ ਸਕਦੀ ਹੈ। ਪਰ ਸਾਹਿਤ ਸਿਰਫ਼ linguistic arrangement ਨਹੀਂ ਹੈ।

ਇੱਕ ਪੰਜਾਬੀ ਲੇਖਕ ਦੀ ਰਚਨਾ ਵਿੱਚ ਮਿੱਟੀ ਦੀ ਖੁਸ਼ਬੂ, ਵੰਡ ਦੀ ਯਾਦ, ਪਿੰਡ ਦਾ ਸਮਾਜਿਕ ਢਾਂਚਾ, ਪਰਵਾਸ ਦੀ ਪੀੜ, ਪਰਿਵਾਰਕ ਯਾਦ, ਪੰਜਾਬੀ ਲੋਕ-ਚੇਤਨਾ ਅਤੇ historical experience ਸ਼ਾਮਲ ਹੁੰਦੇ ਹਨ।

AI ਇਹਨਾਂ ਬਾਰੇ text generate ਕਰ ਸਕਦੀ ਹੈ। ਪਰ ਇਹ ਪ੍ਰਸ਼ਨ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ ਕਿ ਕੀ generated text ਦੇ ਪਿੱਛੇ ਉਹ ਜੀਵਿਆ ਹੋਇਆ ਅਨੁਭਵ ਵੀ ਮੌਜੂਦ ਹੈ ਜਿਸ ਨੇ ਮਨੁੱਖੀ ਸਾਹਿਤ ਨੂੰ ਜਨਮ ਦਿੱਤਾ?

ਇਸ ਲਈ AI ਨੂੰ writer ਦੇ replacement ਦੀ ਬਜਾਏ ਇੱਕ creative collaborator, research tool ਅਤੇ linguistic technology ਵਜੋਂ ਦੇਖਣਾ ਵਧੇਰੇ ਉਚਿਤ ਹੈ।

ਡਿਜ਼ੀਟਲ ਸਾਹਿਤ ਅਤੇ ਪਾਠਕਤਾ ਦਾ ਨਵਾਂ ਰੂਪ

ਡਿਜ਼ੀਟਲ ਤਕਨਾਲੋਜੀ ਨੇ ਪਾਠਕਤਾ ਦੀ ਪ੍ਰਕਿਰਤੀ ਵੀ ਬਦਲੀ ਹੈ।

Printed book ਵਿੱਚ ਪਾਠਕ ਆਮ ਤੌਰ 'ਤੇ ਇੱਕ fixed textual object ਪੜ੍ਹਦਾ ਹੈ। Digital environment ਵਿੱਚ ਵext share, remix, comment, translate ਅਤੇ transform ਹੋ ਸਕਦਾ ਹੈ।

ਇਸ ਨਾਲ ਪੰਜਾਬੀ ਸਾਹਿਤ ਲਈ ਨਵੇਂ ਮੌਕੇ ਪੈਦਾ ਹੋਏ ਹਨ। ਪੰਜਾਬੀ ਕਵਿਤਾ, ਕਹਾਣੀ ਅਤੇ ਵਿਚਾਰ socll medl ਅਤੇ online platforms ਰਾਹੀਂ ਵੱਡੀ audience ਤੱਕ ਪਹੁੰਚ ਸਕਦੇ ਹਨ।

ਪਰ ਇਹ democratization literary authority ਨੂੰ ਵੀ ਬਦਲਦੀ ਹੈ। ਹੁਣ literary recognition ਕੇਵਲ critics ਅਤੇ established institutions ਦੁਆਰਾ ਨਿਰਧਾਰਤ ਨਹੀਂ ਹੁੰਦੀ। Digital visibility, sharing ਅਤੇ algorithmic recommendation ਵੀ ਕਿਸੇ ਰਚਨਾ ਦੀ ਪਹੁੰਚ ਨਿਰਧਾਰਤ ਕਰ ਸਕਦੇ ਹਨ।

ਇੱਥੇ AI ਅਤੇ literature ਦਾ ਇੱਕ ਨਵਾਂ ਸੰਬੰਧ ਬਣਦਾ ਹੈ:. lgorithm ਹੁਣ ਕੇਵਲ ਵਕਘਵ ਨਹੀਂ ਬਣਾਉਂਦਾ, ਇਹ ਇਹ ਵੀ ਪ੍ਰਭਾਵਿਤ ਕਰ ਸਕਦਾ ਹੈ ਕਿ ਕਿਹੜਾ ਵਕਘਵ ਪਾਠਕ ਤੱਕ ਪਹੁੰਚਦਾ ਹੈ।

ਔਰਤ, ਜਾਤੀ, ਵਰਗ ਅਤੇ AI

ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ gender, caste class representation ਦੇ ਮੁੱਦੇ ਮਹੱਤਵਪੂਰਨ ਹਨ। AI ਦੇ ਯੁੱਗ ਵਿੱਚ ਇਹ ਮੁੱਦੇ algorithmic bls ਨਾਲ ਜੁੜ ਜਾਂਦੇ ਹਨ।

ਜੇ AI models ਅਸਮਾਨ ਸਮਾਜਿਕ structures ਵਾਲੇ data 'ਤੇ train ਕੀਤੇ ਜਾਂਦੇ ਹਨ ਤਾਂ ਉਹ existing stereotypes ਨੂੰ reproduce ਕਰ ਸਕਦੇ ਹਨ।

ਇਸ ਲਈ ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਵਰਗੇ ਲੇਖਕਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਨੂੰ digital age ਵਿੱਚ ਦੁਬਾਰਾ ਪੜ੍ਹਨਾ ਮਹੱਤਵਪੂਰਨ ਹੈ। ਉਹ ਮਨੁੱਖੀ ਅਨੁਭਵ ਦੀਆਂ ਉਹਨਾਂ ਜਟਿਲਤਾਵਾਂ ਨੂੰ ਸਾਹਮਣੇ ਲਿਆਉਂਦੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਕੋਈ ਵੀ statistical category ਪੂਰੀ ਤਰ੍ਹਾਂ capture ਨਹੀਂ ਕਰ ਸਕਦੀ।

ਇਸ ਅਰਥ ਵਿੱਚ ਸਾਹਿਤ AI ਲਈ ਇੱਕ ethical corrective ਦੀ ਭੂਮਿਕਾ ਨਿਭਾ ਸਕਦਾ ਹੈ। Literature machine ਨੂੰ ਇਹ ਸਿਖਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ ਕਿ ਮਨੁੱਖ ਨੂੰ ਸਿਰਫ਼ data point ਵਜੋਂ ਨਹੀਂ ਸਮਝਿਆ ਜਾ ਸਕਦਾ।

ਵਾਤਾਵਰਣ ਅਤੇ ਪੰਜਾਬੀ ਸਾਹਿਤ

ਪੰਜਾਬ ਵਿੱਚ ਧਰਤੀ, ਪਾਣੀ, ਖੇਤੀਬਾੜੀ ਅਤੇ ਵਾਤਾਵਰਣ ਨਾਲ ਜੁੜੇ ਸੰਕਟਾਂ ਨੇ ਵੀ ਸਾਹਿਤਕ ਸੰਵੇਦਨਾ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕੀਤਾ ਹੈ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ ਰੁੱਖ, ਧਰਤੀ, ਦਰਿਆ, ਖੇਤ ਅਤੇ ਪਿੰਡ ਸਿਰਫ਼ background ਨਹੀਂ ਹਨ। ਇਹ cultural identity ਦੇ ਹਿੱਸੇ ਹਨ।

ਇਸ ਸੰਦਰਭ ਵਿੱਚ ਸੁਰਜੀਤ ਪਾਤਰ ਦੀਆਂ ਕੁਝ ਰਚਨਾਵਾਂ ਵਿੱਚ ਕੁਦਰਤ ਅਤੇ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਸੰਬੰਧ ਨੂੰ ਪੜ੍ਹਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਕਵਿਤਾਵਾਂ ਵਿੱਚ ਬਿਰਖ ਅਰਜ਼ ਕਰੇ ਵਰਗੀ ਰਚਨਾ ਕੁਦਰਤ ਨੂੰ ਇੱਕ ਸਰਗਰਮ ਸੰਵੇਦਨਾਤਮਕ ਹਾਜ਼ਰੀ ਦਿੰਦੀ ਹੈ।

AI ਦੇ ਯੁੱਗ ਵਿੱਚ ਇਹ ecological consciousness ਹੋਰ ਮਹੱਤਵਪੂਰਨ ਹੋ ਜਾਂਦੀ ਹੈ। ਜੇ contemporary literature ਮਨੁੱਖ ਅਤੇ technology ਦੇ ਸੰਬੰਧ ਨੂੰ ਸਮਝਣਾ ਚਾਹੁੰਦਾ ਹੈ ਤਾਂ ਉਸਨੂੰ ਮਨੁੱਖ, machine ਅਤੇ environment ਦੇ ਤਿਕੋਣ ਨੂੰ ਵੀ ਸਮਝਣਾ ਪਵੇਗਾ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਭਵਿੱਖ ਵੱਲ

ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਭਵਿੱਖ ਕਈ ਦਿਸ਼ਾਵਾਂ ਵਿੱਚ ਵਿਕਸਿਤ ਹੋ ਸਕਦਾ ਹੈ।

ਪਹਿਲੀ ਦਿਸ਼ਾ digital preservation ਦੀ ਹੈ। ਪੁਰਾਣੇ manuscripts, rare books, newspapers, magazines ਅਤੇ oral traditions

ਨੂੰ digitize ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ।

ਦੂਜੀ ਦਿਸ਼ਾ AI^assisted translation ਦੀ ਹੈ। ਪੰਜਾਬੀ ਰਚਨਾਵਾਂ ਨੂੰ English ਅਤੇ ਹੋਰ ਭਾਸ਼ਾਵਾਂ ਵਿੱਚ ਤੇਜ਼ੀ ਨਾਲ ਪਹੁੰਚਾਇਆ ਜਾ ਸਕਦਾ ਹੈ।

ਤੀਜੀ ਦਿਸ਼ਾ digital literary archives ਦੀ ਹੈ। Punjabi literary history ਨੂੰ searchable corpus ਵਿੱਚ ਬਦਲਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਚੌਥੀ ਦਿਸ਼ਾ computational literary studies ਦੀ ਹੈ। ਵੱਡੇ ਫਰਗਬਚਤ ਦੇ ਆਧਾਰ 'ਤੇ Punjabi literature ਦੇ thematic, stylistic ਅਤੇ linguistic patterns ਦਾ ਅਧਿਐਨ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।

ਪੰਜਵੀਂ ਦਿਸ਼ਾ 'I^generated Punjabi literature ਦੀ ਹੈ। ਇਹ ਖੇਤਰ uthorship, originality, copyright ਅਤੇ creativity ਬਾਰੇ ਨਵੀਆਂ ਬਹਿਸਾਂ ਪੈਦਾ ਕਰੇਗਾ।

ਇਸ ਲਈ ਪੰਜਾਬੀ ਸਾਹਿਤ ਲਈ AI ਇੱਕ ਖ਼ਤਰਾ ਵੀ ਹੈ ਅਤੇ ਮੌਕਾ ਵੀ। yasok linguistic distortion, cultural simplification, algorithmic bls ਅਤੇ human creativity ਦੀ commodification ਵਿੱਚ ਹੈ। ਮੌਕਾ preservation, accessibility, translation, research ਅਤੇ global circulation ਵਿੱਚ ਹੈ।

ਨਿਸ਼ਕਰਸ਼

ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਸਾਹਿਤ ਇੱਕ ਅਜਿਹੇ ਦੌਰ ਵਿੱਚ ਦਾਖ਼ਲ ਹੋ ਚੁੱਕਾ ਹੈ ਜਿੱਥੇ ਸਥਾਨਕ ਅਤੇ ਵਿਸ਼ਵਵਿਆਪੀ, print ਅਤੇ digital, ਮਨੁੱਖ ਅਤੇ machine, memory ਅਤੇ data ਦੇ ਵਿਚਕਾਰ ਦੀਆਂ ਹੱਦਾਂ ਲਗਾਤਾਰ ਬਦਲ ਰਹੀਆਂ ਹਨ।

ਸੁਰਜੀਤ ਪਾਤਰ ਦੀ ਭਾਸ਼ਾਈ ਅਤੇ ਸਮਾਜਿਕ ਚੇਤਨਾ, ਦਲੀਪ ਕੌਰ ਟਿਵਾਣਾ ਦੀ ਔਰਤ-ਕੇਂਦਰਿਤ ਮਨੋਵਿਗਿਆਨਕ ਸੰਵੇਦਨਾ, ਜਸਵੰਤ ਦੀਦ ਦੀ ਸਮਕਾਲੀ ਸਮਾਜਿਕ ਦ੍ਰਿਸ਼ਟੀ, ਬਲਦੇਵ ਸਿੰਘ ਦੀ ਹਾਸ਼ੀਆਕ੍ਰਿਤ ਜੀਵਨ ਪ੍ਰਤੀ ਸੰਵੇਦਨਾ ਅਤੇ ਹਰਜੀਤ ਅਟਵਾਲ ਦੀ dIspora consciousness ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਵੱਖ-ਵੱਖ ਪੱਖਾਂ ਨੂੰ ਸਾਹਮਣੇ ਲਿਆਉਂਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਰਚਨਾਤਮਕ ਸੰਸਾਰਾਂ ਨੂੰ AI ਦੇ contemporary context ਨਾਲ ਜੋੜਨ ਨਾਲ ਇਹ ਸਪਸ਼ਟ ਹੁੰਦਾ ਹੈ ਕਿ ਤਕਨਾਲੋਜੀ ਸਿਰਫ਼ ਸਾਹਿਤ ਦਾ ਨਵਾਂ ਵਿਸ਼ਾ ਨਹੀਂ ਹੈ। ਇਹ ਸਾਹਿਤ ਦੀ ਭਾਸ਼ਾ, circulation, readership, preservation ਅਤੇ uthorship ਨੂੰ ਵੀ ਪ੍ਰਭਾਵਿਤ ਕਰ ਰਹੀ ਹੈ।

ਪੰਜਾਬੀ ਲਈ AI ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਚੁਣੌਤੀ ਇਹ ਹੈ ਕਿ machine ਨੂੰ ਪੰਜਾਬੀ ਦੀ ਸਿਰਫ਼ ;inguistic structure ਹੀ ਨਹੀਂ, ਸਗੋਂ ਇਸ ਦੀ cultural complexity ਵੀ ਸਮਝਣੀ ਪਵੇਗੀ। ਇਸ ਲਈ Gurmukhi ਅਤੇ Shahmukhi ਦੇ digital corpora, dIlectal diversity, oral traditions ਅਤੇ ;iterary archives ਦੀ ਸੰਭਾਲ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। jkbhnk research ਅਤੇ language^technology initItives ਇਸ ਦਿਸ਼ਾ ਵਿੱਚ ਨਵੇਂ ਮੌਕੇ ਦਰਸਾ ਰਹੇ ਹਨ।

ਇਸ ਅਧਿਐਨ ਦਾ ਕੇਂਦਰੀ ਨਿਸ਼ਕਰਸ਼ ਇਹ ਹੈ ਕਿ AI ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਖਤਮ ਕਰਨ ਵਾਲੀ ਤਾਕਤ ਨਹੀਂ, ਸਗੋਂ ਉਸਦੇ ਭਵਿੱਖ ਨੂੰ ਨਵੀਂ ਤਰ੍ਹਾਂ ਪਰਿਭਾਸ਼ਿਤ ਕਰਨ ਵਾਲੀ ਤਕਨੀਕੀ ਤਾਕਤ ਹੈ। ਪਰ ਇਸ ਭਵਿੱਖ ਦੀ ਸਫਲਤਾ ਇਸ ਗੱਲ 'ਤੇ ਨਿਰਭਰ ਕਰੇਗੀ ਕਿ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਕੇਵਲ data ਵਜੋਂ ਨਹੀਂ, ਸਗੋਂ ਇੱਕ ਜੀਵੰਤ ਸੱਭਿਆਚਾਰਕ ਅਨੁਭਵ ਵਜੋਂ ਕਿਵੇਂ digital space ਵਿੱਚ ਲਿਆਂਦਾ ਜਾਂਦਾ ਹੈ।

ਅੰਤ ਵਿੱਚ, ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਭਵਿੱਖ ਮਨੁੱਖ ਬਨਾਮ AI ਦੀ ਲੜਾਈ ਵਿੱਚ ਨਹੀਂ, ਸਗੋਂ ਮਨੁੱਖੀ ਰਚਨਾਤਮਕਤਾ ਅਤੇ ਤਕਨੀਕੀ ਬੁੱਧੀ ਦੇ ਸੰਵਾਦ ਵਿੱਚ ਹੈ। ਜੇ AI ਪੰਜਾਬੀ ਦੇ ਵਿਸ਼ਾਲ linguistic ਅਤੇ literary heritage ਨੂੰ ਸੰਭਾਲਣ, ਵਿਸ਼ਵ ਪੱਧਰ 'ਤੇ ਪਹੁੰਚਾਉਣ ਅਤੇ ਨਵੀਂ ਪੀੜ੍ਹੀ ਨਾਲ ਜੋੜਨ ਦਾ ਸਾਧਨ ਬਣਦੀ ਹੈ ਤਾਂ ਇਹ ਪੰਜਾਬੀ ਸਾਹਿਤ ਲਈ ਇੱਕ ਇਤਿਹਾਸਕ ਮੌਕਾ ਸਾਬਤ ਹੋ ਸਕਦੀ ਹੈ।

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समकालीन हिंदी साहित्य का बदलता परिदृश्यः नई संवेदनाएँ, डिजिटल संस्कृति और कृत्रिम बुद्धिमत्ता

Dr Ajaypl Singh and Dr Arvinder Kaur
Professor, Desh Bhagat University

सारांश

समकालीन हिंदी साहित्य आज ऐसे संक्रमणकाल से गुजर रहा है जिसमें पारंपरिक साहित्यिक संवेदनाएँ नई सामाजिक, सांस्कृतिक, तकनीकी और वैश्विक परिस्थितियों के साथ निरंतर पुनर्गठित हो रही हैं। इक्कीसवीं सदी के तीसरे दशक में हिंदी साहित्य का परिदृश्य केवल मुद्रित पुस्तक, साहित्यिक पत्रिका और पारंपरिक पाठक तक सीमित नहीं रह गया है बल्कि डिजिटल मंचों, सोशल मीडिया, ऑनलाइन पत्रिकाओं, ऑडियो–विजुअल माध्यमों, ई–पुस्तकों तथा कृत्रिम बुद्धिमत्ता आधारित भाषिक तकनीकों ने साहित्य के सृजन, प्रसार, पठन और मूल्यांकन की प्रक्रियाओं को प्रभावित किया है। समकालीन हिंदी साहित्य में स्त्री–अनुभव, सामाजिक असमानता, हाशिए के समुदाय, स्मृति, विस्थापन, शहरी जीवन, सांस्कृतिक पहचान, पर्यावरणीय संकट और बदलते मानवीय संबंध प्रमुख विमर्शों के रूप में उभरते हैं। गगन गिल, ममता कालिया, संजीव, बद्री नारायण और गीतांजलि श्री जैसे रचनाकारों की कृतियाँ अलग–अलग साहित्यिक विधाओं और अनुभव–क्षेत्रों के माध्यम से इस बदलते परिदृश्य को अभिव्यक्त करती हैं। हाल के वर्षों में हिंदी को लेकर कृत्रिम बुद्धिमत्ता और प्राकृतिक भाषा संसाधन के क्षेत्र में भी महत्वपूर्ण विकास हुआ है। हिंदी में ।ष्–निर्मित पाठ की पहचान, मशीन अनुवाद, रोमनकृत हिंदी, भाषा–मॉडल तथा डिजिटल मानविकी पर शोध यह संकेत देता है कि हिंदी साहित्य का भविष्य तकनीक से अलग नहीं देखा जा सकता। यह आलेख समकालीन हिंदी साहित्य की इन बदलती प्रवृत्तियों का विश्लेषण करते हुए साहित्य, तकनीक और मानवीय संवेदना के बीच विकसित हो रहे संबंधों को समझने का प्रयास करता है।

प्रमुख शब्दः समकालीन हिंदी साहित्य, डिजिटल साहित्य, कृत्रिम बुद्धिमत्ता, स्त्री विमर्श, स्मृति, हाशियाकरण, डिजिटल मानविकी, हिंदी भाषा, साहित्यिक संस्कृति

प्रस्तावना

हिंदी साहित्य की आधुनिक यात्रा सामाजिक परिवर्तन, राजनीतिक चेतना और मानवीय अनुभवों के निरंतर विस्तार से जुड़ी रही है। प्रेमचंद के यथार्थवाद से लेकर नई कहानी, नई कविता, स्त्री लेखन, दलित साहित्य, आदिवासी विमर्श, उत्तर–आधुनिकता और भूमंडलीकरण तक हिंदी साहित्य ने अपने समय की जटिलताओं को निरंतर अभिव्यक्ति दी है। समकालीन दौर में यह परिवर्तन और अधिक तीव्र दिखाई देता है क्योंकि आज साहित्य का संबंध केवल सामाजिक और राजनीतिक परिवर्तनों से नहीं बल्कि तकनीकी परिवर्तन से भी गहराई से जुड़ गया है। इंटरनेट, स्मार्टफोन, सोशल मीडिया और डिजिटल प्रकाशन ने साहित्य के पाठक और लेखक के बीच की पारंपरिक दूरी को कम किया है। कविता अब केवल साहित्यिक पत्रिकाओं और काव्य–सम्मेलनों तक सीमित नहीं है बल्कि डिजिटल वीडियो, रील, पॉडकास्ट और सोशल मीडिया पोस्ट के माध्यम से भी व्यापक पाठक–वर्ग तक पहुँच रही है। हाल की रिपोर्टें यह संकेत करती हैं कि भारतीय साहित्यिक संस्कृति में सोशल मीडिया ने कविता की पहुँच को काफी बदल दिया है और हिंदी सहित भारतीय भाषाओं के अनेक रचनाकार डिजिटल मंचों के माध्यम से नए पाठकों तक पहुँच रहे हैं। साथ ही, इस परिवर्तन ने साहित्यिक गुणवत्ता, तात्कालिक लोकप्रियता, बाजार और एल्गोरिदम के बीच नए तनाव भी उत्पन्न किए हैं।

इसी बदलते परिवेश में कृत्रिम बुद्धिमत्ता का आगमन हिंदी साहित्य के सामने एक नई चुनौती और संभावना दोनों प्रस्तुत करता है। AI अब केवल तकनीकी या वैज्ञानिक क्षेत्र का विषय नहीं रहा बल्कि भाषा, अनुवाद, संपादन, पाठ–निर्माण, डिजिटल अभिलेखीकरण और साहित्यिक अनुसंधान से भी जुड़ रहा है। हिंदी में AI& निर्मित पाठ की पहचान पर किए गए हालिया शोध में अनेक बड़े भाषा–मॉडलों की हिंदी पाठ निर्माण क्षमता का परीक्षण किया गया है, जिससे यह स्पष्ट होता है कि हिंदी अब AI और भाषा–प्रौद्योगिकी के विमर्श में एक महत्त्वपूर्ण भाषा बन रही है। इसी प्रकार 2026 में प्रकाशित शोध ने हिंदी वर्डनेट जैसे संरचित भाषिक संसाधनों के आधार पर हिंदी के लिए विशिष्ट AI प्रणालियों के विकास की संभावना को रेखांकित किया है। इसलिए समकालीन हिंदी साहित्य का अध्ययन अब केवल विषय–वस्तु और शिल्प के स्तर पर पर्याप्त नहीं है। साहित्यिक पाठ किस प्रकार डिजिटल माध्यम में प्रवेश कर रहा है, AI भाषा को किस प्रकार पुनर्गठित कर सकता है, लेखकत्व और मौलिकता की अवधारणा कैसे बदल सकती है तथा हिंदी की सांस्कृतिक विशिष्टता तकनीकी प्रणालियों में किस प्रकार संरक्षित या परिवर्तित होगीकृये सभी प्रश्न आज साहित्यिक अध्ययन के महत्वपूर्ण प्रश्न बन चुके हैं।

समकालीन हिंदी साहित्य की प्रमुख प्रवृत्तियाँ

समकालीन हिंदी साहित्य की सबसे महत्त्वपूर्ण विशेषता इसकी बहुस्तरीय सामाजिक संवेदना है। वर्तमान साहित्य में व्यक्ति को केवल एक स्वतंत्र मनोवैज्ञानिक इकाई के रूप में नहीं बल्कि जाति, वर्ग, लिंग, स्थान, भाषा, परिवार, राष्ट्र और वैश्विक परिस्थितियों से निर्मित सामाजिक अस्तित्व के रूप में देखा जाता है। इसीलिए आज का हिंदी साहित्य निजी जीवन और सार्वजनिक जीवन के बीच की सीमाओं को लगातार चुनौती देता है। स्त्री–अनुभव, घरेलू जीवन, अकेलापन, वृद्धावस्था, स्मृति, विस्थापन, सामाजिक असमानता और बदलते पारिवारिक संबंध जैसी समस्याएँ साहित्य में नए रूपों में सामने आती हैं। समकालीन लेखन में हाशिए के समुदायों की आवाज भी अधिक स्पष्ट हुई है और साहित्य ने उन अनुभवों को केंद्र में लाने का प्रयास किया है जिन्हें लंबे समय तक मुख्यधारा की साहित्यिक संरचनाओं में पर्याप्त स्थान नहीं मिला था। सामाजिक यथार्थ अब केवल ग्रामीण निर्धनता या आर्थिक शोषण तक सीमित नहीं है बल्कि उसमें

महानगरीय जीवन, प्रशासनिक संरचनाएँ, उपभोक्तावाद, सांस्कृतिक विस्थापन, शिक्षा, रोजगार, प्रवासन और बदलती जीवन–शैली भी शामिल हैं।

समकालीन हिंदी साहित्य की दूसरी प्रमुख प्रवृत्ति स्मृति और पहचान का पुनर्पाठ है। वर्तमान समय में इतिहास को केवल राजनीतिक घटनाओं के क्रम के रूप में नहीं बल्कि व्यक्तिगत और सामूहिक स्मृतियों के रूप में भी देखा जा रहा है। विभाजन, विस्थापन, सीमा, परिवार, भाषा और सांस्कृतिक पहचान जैसे विषय नई पीढ़ी के साहित्य में नए प्रश्नों के साथ लौटते हैं। इसी संदर्भ में गीतांजलि श्री का लेखन विशेष महत्त्व रखता है। उनका उपन्यास रेत समाधि मृत्यु, वृद्धावस्था, स्त्री–अस्तित्व, स्मृति, विभाजन और सीमा की अवधारणाओं को एक जटिल कथात्मक संरचना में प्रस्तुत करता है। इसके अंग्रेजी अनुवाद Tomb of Sand को अंतरराष्ट्रीय स्तर पर मिली स्वीकृति ने हिंदी साहित्य की अनुवाद–क्षमता और वैश्विक साहित्यिक परिसंचरण के प्रश्न को भी महत्वपूर्ण बनाया। यहाँ हिंदी साहित्य केवल स्थानीय साहित्यिक परंपरा के रूप में नहीं बल्कि वैश्विक साहित्यिक संवाद के सक्रिय हिस्से के रूप में दिखाई देता है।

गगन गिल और समकालीन स्त्री–अनुभव

गगन गिल समकालीन हिंदी कविता की उन प्रमुख आवाजों में हैं जिनके लेखन में आत्मानुभूति, स्त्री–अस्तित्व, अकेलापन, मृत्यु, स्मृति और आंतरिक संवेदना अत्यंत प्रभावशाली रूप में सामने आती है। उनका काव्य बाहरी राजनीतिक घोषणाओं की अपेक्षा मनुष्य के भीतर घटित होने वाली सूक्ष्म प्रक्रियाओं को अधिक महत्त्व देता है। मैं जब तक आई बाहर जैसी कृति में अनुभव की आंतरिकता, समय की अनुभूति और स्त्री के निजी अस्तित्व की जटिलता महत्वपूर्ण बन जाती है। उनकी कविता यह प्रश्न उठाती है कि आधुनिक जीवन में व्यक्ति अपने ही अनुभवों, स्मृतियों और संबंधों के बीच स्वयं को किस प्रकार पहचानता है। इस दृष्टि से गगन गिल का साहित्य समकालीन हिंदी कविता में निजी और सामाजिक के बीच बनने वाले संबंध का महत्त्वपूर्ण उदाहरण है।

गगन गिल को 2024 का साहित्य अकादेमी पुरस्कार मैं जब तक आई बाहर के लिए मिला, जो समकालीन हिंदी कविता की साहित्यिक प्रतिष्ठा और उनकी रचनात्मक महत्ता को रेखांकित करता है। उनकी कविता को डिजिटल युग के संदर्भ में पढ़ते हुए यह भी समझा जा सकता है कि अत्यधिक सूचना और निरंतर संचार के समय में आंतरिक मौन, स्मृति और आत्म–संवाद का साहित्यिक महत्त्व और बढ़ जाता है। इस प्रकार गगन गिल का लेखन तकनीक पर प्रत्यक्ष टिप्पणी किए बिना उस मानवीय आंतरिकता की ओर संकेत करता है जो किसी भी तकनीकी परिवर्तन के बीच साहित्य की मूल शक्ति बनी रहती है।

ममता कालिया और बदलता सामाजिक जीवन

ममता कालिया का साहित्य हिंदी के मध्यवर्गीय और शहरी जीवन की बदलती संरचनाओं को समझने के लिए विशेष महत्त्व रखता है। उनके लेखन में स्त्री जीवन, परिवार, विवाह, सामाजिक अपेक्षाएँ, पेशेवर जीवन और बदलते शहरी संबंधों की जटिलताएँ दिखाई देती हैं। उनका साहित्य स्त्री को केवल पीड़ित या संघर्षशील चरित्र के रूप में प्रस्तुत करने के बजाय उसकी दैनिक आकांक्षाओं, विडंबनाओं, निर्णयों और आत्मबोध को सामाजिक संरचनाओं के भीतर रखकर देखता है। इसीलिए उनका लेखन समकालीन स्त्री–विमर्श को केवल सैद्धांतिक प्रश्न न बनाकर रोजमर्रा के जीवन से जोड़ता है। उनके यहाँ घरेलू संसार और सार्वजनिक संसार के बीच का तनाव आधुनिक भारतीय स्त्री के अनुभव को समझने का महत्त्वपूर्ण आधार बनता है।

ममता कालिया की जीते जी इलाहाबाद को 2025 का हिंदी साहित्य अकादेमी पुरस्कार मिला। यह कृति स्मृति, शहर और सांस्कृतिक अनुभव के संबंध को समझने का अवसर देती है और समकालीन हिंदी साहित्य में संस्मरणात्मक लेखन की महत्ता को भी रेखांकित करती है। इस प्रकार समकालीन हिंदी साहित्य में आत्मकथात्मक और संस्मरणात्मक लेखन का विस्तार भी एक महत्वपूर्ण प्रवृत्ति है। डिजिटल युग में जब व्यक्तिगत अनुभव सोशल मीडिया और ऑनलाइन मंचों पर तेजी से सार्वजनिक हो रहे हैं, तब साहित्यिक संस्मरण निजी स्मृति को अधिक स्थायी, संरचित और आलोचनात्मक रूप देने का कार्य करता है। इस संदर्भ में ममता कालिया का लेखन निजी स्मृति और सामाजिक इतिहास के बीच संवाद स्थापित करता हुआ दिखाई देता है।

संजीव और सामाजिक हाशियाकरण

संजीव का साहित्य भारतीय समाज के उन वर्गों और समुदायों की ओर ध्यान आकर्षित करता है जो सामाजिक, आर्थिक और राजनीतिक संरचनाओं में अक्सर हाशिए पर स्थित रहते हैं। उनके लेखन में सामाजिक असमानता, ग्रामीण जीवन, श्रम, सत्ता–संबंध और वंचित समुदायों की समस्याएँ महत्वपूर्ण हैं। मुझे पहचानो जैसी कृति में सामाजिक पहचान और ऐतिहासिक–सांस्कृतिक अनुभव का प्रश्न केंद्रीय रूप से सामने आता है। संजीव की रचनात्मक दृष्टि इस अर्थ में महत्वपूर्ण है कि वह समाज को केवल ऊपर से देखने के बजाय उन लोगों के अनुभवों की ओर जाती है जिनके जीवन में विकास, सत्ता और आधुनिकता के प्रभाव अलग रूपों में दिखाई देते हैं।

मुझे पहचानो को 2023 के हिंदी साहित्य अकादेमी पुरस्कार से सम्मानित किया गया। संजीव के साहित्य को समकालीन संदर्भ में पढ़ने पर यह स्पष्ट होता है कि हिंदी साहित्य में सामाजिक न्याय और प्रतिनिधित्व की चिंता अभी भी केंद्रीय है। डिजिटल युग ने हाशिए की आवाजों को नए मंच अवश्य दिए हैं, लेकिन डिजिटल पहुँच स्वयं समान रूप से वितरित नहीं है। भाषा, आर्थिक स्थिति, शिक्षा, तकनीकी संसाधन और डिजिटल साक्षरता के अंतर अभी भी यह निर्धारित करते हैं कि कौन–सी आवाज व्यापक पाठक–वर्ग तक पहुँच पाएगी। इसलिए डिजिटल लोकतंत्रीकरण को पूर्ण लोकतंत्रीकरण मान लेना उचित नहीं होगा। समकालीन हिंदी साहित्य इस विरोधाभास को समझने के लिए एक महत्वपूर्ण आलोचनात्मक माध्यम उपलब्ध कराता है।

बद्री नारायण और लोक, इतिहास तथा सामाजिक स्मृति

बद्री नारायण का साहित्य इतिहास, लोक–स्मृति, सामाजिक संरचना और वंचित समुदायों की सांस्कृतिक उपस्थिति को समझने के लिए महत्त्वपूर्ण है। उनकी काव्य–दृष्टि लोक और आधुनिकता के बीच संबंध को रेखांकित करती है तथा यह दिखाती है कि सामाजिक इतिहास केवल आधिकारिक दस्तावेजों में सुरक्षित नहीं रहता बल्कि लोकगीतों, स्मृतियों, मिथकों और सामुदायिक अनुभवों में भी जीवित रहता है। इस दृष्टि से उनका लेखन समकालीन हिंदी साहित्य में इतिहास और स्मृति के नए संबंधों को समझने का अवसर देता है।

आधुनिकता के दबाव में जब अनेक स्थानीय सांस्कृतिक अनुभव तेजी से बदल रहे हैं, तब साहित्य उन अनुभवों के संरक्षण और पुनर्व्याख्या का माध्यम बन सकता है।

बद्री नारायण को तुमड़ी के शब्द के लिए 2022 का हिंदी साहित्य अकादेमी पुरस्कार मिला। उनकी रचनात्मक दृष्टि को डिजिटल मानविकी के संदर्भ में भी देखा जा सकता है क्योंकि डिजिटल तकनीक लोक–साहित्य, मौखिक परंपराओं और सांस्कृतिक अभिलेखों के संरक्षण की नई संभावनाएँ खोलती है। किंतु केवल डिजिटलीकरण पर्याप्त नहीं है। किसी लोक–पाठ को डिजिटल रूप में सुरक्षित करते समय उसके सामाजिक संदर्भ, स्थानीय भाषा, उच्चारण, सामुदायिक अर्थ और सांस्कृतिक स्वामित्व को भी समझना आवश्यक है। AI आधारित प्रणालियाँ यदि इन संदर्भों को केवल डेटा के रूप में ग्रहण करेंगी तो साहित्यिक और सांस्कृतिक अर्थों का एक महत्त्वपूर्ण हिस्सा छूट सकता है। इसलिए तकनीकी संरक्षण के साथ सांस्कृतिक व्याख्या भी आवश्यक है।

गीतांजलि श्री और वैश्विक हिंदी

गीतांजलि श्री का साहित्य समकालीन हिंदी को राष्ट्रीय सीमाओं से आगे ले जाने वाली साहित्यिक संभावनाओं का महत्त्वपूर्ण उदाहरण है। उनके लेखन में परिवार, स्त्री–अनुभव, स्मृति, विभाजन, सीमा, भाषा और अस्तित्व के प्रश्न जटिल कथात्मक संरचनाओं में सामने आते हैं। रेत समाधि विशेष रूप से इस दृष्टि से महत्वपूर्ण है कि यह वृद्धावस्था और स्त्री–अस्तित्व जैसे निजी प्रश्नों को भारत–विभाजन और भारत–पाकिस्तान सीमा जैसे व्यापक ऐतिहासिक संदर्भों से जोड़ता है। उपन्यास की भाषा और कथन–शैली पारंपरिक रैखिक कथा से अलग होकर प्रयोगशीलता को अपनाती है। इस प्रकार यह कृति समकालीन हिंदी उपन्यास में कथात्मक प्रयोग और विषयगत विस्तार दोनों का उदाहरण बनती है।

गीतांजलि श्री की वैश्विक स्वीकृति हिंदी साहित्य के अनुवाद और अंतरराष्ट्रीय साहित्यिक परिसंचरण की संभावनाओं को भी रेखांकित करती है। अनुवाद के माध्यम से हिंदी साहित्य का पाठक–वर्ग विस्तृत होता है लेकिन साथ ही यह प्रश्न भी उठता है कि हिंदी की सांस्कृतिक बारीकियों, मुहावरों, बहुभाषिकता और स्थानीय संदर्भों को दूसरी भाषा में किस प्रकार सुरक्षित रखा जाए। यही प्रश्न आज AI आधारित मशीन अनुवाद के सामने भी उपस्थित है। AI अनुवाद की गति और व्यापकता बढ़ा सकता है लेकिन साहित्यिक अनुवाद में सांस्कृतिक संदर्भ, व्यंग्य, प्रतीक, लोक–स्मृति और भाषिक लय जैसी विशेषताओं को समझना अभी भी अत्यंत जटिल कार्य है। इसलिए भविष्य का हिंदी साहित्य मानव अनुवादक और AI तकनीक के सहयोग की दिशा में आगे बढ़ सकता है लेकिन साहित्यिक संवेदना का अंतिम मूल्यांकन मानवीय आलोचनात्मक विवेक पर निर्भर रहेगा।

डिजिटल संस्कृति और हिंदी साहित्य

डिजिटल संस्कृति ने हिंदी साहित्य की साहित्यिक संस्थाओं और पाठकीय व्यवहार दोनों को प्रभावित किया है। पहले लेखक और पाठक के बीच साहित्यिक पत्रिका, प्रकाशक, पुस्तकालय और आलोचक जैसी संस्थाएँ मध्यस्थ की भूमिका निभाती थीं। आज लेखक सीधे डिजिटल मंच पर पाठ प्रकाशित कर सकता है और पाठक तत्काल प्रतिक्रिया दे सकता है। ब्लॉग, ऑनलाइन पत्रिकाएँ, सोशल मीडिया, पॉडकास्ट, ई–पुस्तकें और वीडियो मंचों ने साहित्यिक संचार के अनेक नए रास्ते खोले हैं। इसका सकारात्मक पक्ष यह है कि साहित्य का लोकतंत्रीकरण हुआ है और नए लेखकों को पारंपरिक प्रकाशन व्यवस्था से बाहर भी पाठक मिल सकते हैं। विशेष रूप से कविता ने डिजिटल माध्यम में नई लोकप्रियता प्राप्त की है। हालिया रिपोर्टों के अनुसार सोशल मीडिया और छोटे वीडियो मंचों ने कविता के प्रसार को एक नई दिशा दी है, जिससे हिंदी और अन्य भारतीय भाषाओं के रचनाकारों को व्यापक दृश्यता प्राप्त हो रही है।

लेकिन डिजिटल साहित्यिक संस्कृति के सामने गंभीर चुनौतियाँ भी हैं। सोशल मीडिया का एल्गोरिदम उन सामग्री–रूपों को अधिक दृश्यता देता है जो शीघ्र ध्यान आकर्षित करते हैं। परिणामस्वरूप साहित्य की जटिलता और गहराई कभी–कभी तात्कालिक लोकप्रियता, भावनात्मक प्रतिक्रिया और दृश्य प्रस्तुति के दबाव में आ सकती है। साहित्य का मूल्य यदि केवल लाइक, शेयर, व्यू और फॉलोअर संख्या से निर्धारित होने लगे तो साहित्यिक गुणवत्ता और लोकप्रियता के बीच अंतर कम दिखाई देने लगता है। इसके अतिरिक्त डिजिटल मंचों पर कॉपीराइट, साहित्यिक चोरी, AI &निर्मित सामग्री और लेखकत्व की प्रामाणिकता जैसे प्रश्न भी तेजी से महत्वपूर्ण हो रहे हैं। इसलिए डिजिटल हिंदी साहित्य को केवल तकनीकी उपलब्धि के रूप में नहीं बल्कि एक नए साहित्यिक–सांस्कृतिक क्षेत्र के रूप में समझना आवश्यक है।

हिंदी साहित्य और कृत्रिम बुद्धिमत्ता

कृत्रिम बुद्धिमत्ता हिंदी साहित्य के लिए एक नई परिस्थिति निर्मित कर रही है। भाषा–मॉडल अब हिंदी में कविता, कहानी, निबंध, आलोचनात्मक उत्तर और अनुवाद उत्पन्न कर सकते हैं। हिंदी में ।ष्–निर्मित पाठ की पहचान पर किए गए शोध से यह स्पष्ट होता है कि बड़े भाषा–मॉडल हिंदी में पर्याप्त रूप से प्रवाहपूर्ण पाठ तैयार कर सकते हैं और इसलिए लेखकत्व तथा मौलिकता की पारंपरिक अवधारणाओं पर नए प्रश्न उठते हैं। यह प्रश्न विशेष रूप से साहित्यिक शिक्षा और शोध के लिए महत्त्वपूर्ण है। यदि विद्यार्थी AI की सहायता से साहित्यिक उत्तर तैयार करते हैं तो शिक्षक के सामने यह प्रश्न उपस्थित होता है कि रचनात्मकता, आलोचनात्मक सोच और मशीन–निर्मित भाषा के बीच अंतर कैसे स्थापित किया जाए। इसी प्रकार शोध में AI के प्रयोग से साहित्यिक पाठों के वर्गीकरण, विषय–विश्लेषण, शब्दावली अध्ययन और बड़े पाठ–संग्रहों के विश्लेषण की संभावनाएँ बढ़ सकती हैं।

हिंदी AI के विकास में भाषिक संसाधनों की उपलब्धता भी महत्वपूर्ण है। हाल के शोध में हिंदी वर्डनेट जैसे संरचित संसाधनों का उपयोग करके विशिष्ट हिंदी AI प्रणालियों के निर्माण की संभावना दिखाई गई है। दूसरी ओर रोमनकृत हिंदी पर किए गए हालिया शोध से पता चलता है कि सोशल मीडिया और डिजिटल संचार में हिंदी का रोमन लिपि में प्रयोग भी NLP प्रणालियों के लिए एक विशेष चुनौती है क्योंकि वर्तनी, उच्चारण, कोड–मिक्सिंग और क्षेत्रीय विविधता में काफी अंतर मिलता है। इसलिए हिंदी साहित्य और AI का भविष्य केवल इस बात पर निर्भर नहीं करेगा कि AI कितनी अच्छी हिंदी लिख सकता है बल्कि इस बात पर भी निर्भर करेगा कि वह हिंदी की सामाजिक, सांस्कृतिक और भाषिक विविधता को कितनी संवेदनशीलता से समझ सकता है।

लेखकत्व, मौलिकता और साहित्य का भविष्य

AI के विकास ने लेखकत्व की पारंपरिक अवधारणा को एक नए विमर्श के सामने खड़ा कर दिया है। साहित्य में लेखक केवल शब्दों को

व्यवस्थित करने वाला व्यक्ति नहीं होता बल्कि वह अनुभव, स्मृति, कल्पना, सांस्कृतिक संदर्भ और नैतिक दृष्टि को एक विशिष्ट रचनात्मक संरचना प्रदान करता है। AI विशाल मात्रा में उपलब्ध भाषिक सामग्री से पैटर्न ग्रहण करके नया पाठ तैयार कर सकता है लेकिन इस प्रक्रिया में अनुभव की मानवीय गहराई और सांस्कृतिक स्थिति का प्रश्न जटिल बना रहता है। इसलिए भविष्य में यह आवश्यक होगा कि साहित्यिक आलोचना केवल यह न पूछे कि पाठ सुंदर है या नहीं बल्कि यह भी पूछे कि पाठ किसने बनाया, किस प्रकार बनाया, किन स्रोतों से बना, किस सांस्कृतिक संदर्भ का प्रतिनिधित्व करता है और उसके पीछे किस प्रकार की रचनात्मक तथा नैतिक प्रक्रिया काम कर रही है।

इस संदर्भ में AI को साहित्य का प्रतिस्थापन मानने की अपेक्षा साहित्यिक उपकरण और सहायक तकनीक के रूप में देखना अधिक उपयोगी होगा। AI पुराने ग्रंथों के डिजिटलीकरण, पाठ–संग्रह के वर्गीकरण, शब्दावली निर्माण, अनुवाद के प्रारंभिक स्तर, विषय–विश्लेषण और डिजिटल अभिलेखों की खोज में सहायता कर सकता है। डिजिटल मानविकी में AI के प्रयोग पर हालिया शोध भी प्राचीन ग्रंथों के संरक्षण, दस्तावेजों के संगठन, सांस्कृतिक विरासत के डिजिटलीकरण और साहित्यिक अनुसंधान के नए तरीकों की संभावनाओं को रेखांकित करता है। किंतु साहित्यिक अर्थ, सांस्कृतिक संदर्भ और सौंदर्यात्मक मूल्यांकन के लिए मानव आलोचक की भूमिका बनी रहेगी। इस प्रकार भविष्य का साहित्य संभवतः मानव और मशीन के विरोध के बजाय उनके बीच सहयोग और आलोचनात्मक संतुलन का साहित्य होगा।

हिंदी साहित्य में बदलती पाठकीय संस्कृति

समकालीन हिंदी साहित्य को समझने के लिए पाठक की बदलती भूमिका पर भी ध्यान देना आवश्यक है। डिजिटल युग का पाठक केवल पुस्तक खरीदने या साहित्यिक पत्रिका पढ़ने वाला व्यक्ति नहीं है बल्कि वह टिप्पणी करता है, साझा करता है, ऑडियो सुनता है, वीडियो देखता है और कभी–कभी स्वयं भी साहित्यिक सामग्री तैयार करता है। इससे लेखक और पाठक के बीच पारंपरिक दूरी कम हुई है। साहित्यिक संस्कृति अब अधिक सहभागी और संवादात्मक बन रही है। साहित्य महोत्सवों, ऑनलाइन चर्चाओं और डिजिटल समुदायों ने साहित्य को नए सामाजिक मंच उपलब्ध कराए हैं। 2026 में भारतीय साहित्यिक महोत्सवों की बढ़ती लोकप्रियता और उनके साहित्य के साथ संगीत, प्रदर्शन, संस्कृति और समकालीन मुद्दों को जोड़ने की प्रवृत्ति भी साहित्य के बदलते सार्वजनिक स्वरूप को दर्शाती है।

फिर भी डिजिटल लोकप्रियता को साहित्यिक गुणवत्ता का पर्याय नहीं माना जा सकता। एक गंभीर साहित्यिक कृति को पढ़ने के लिए समय, धैर्य और संदर्भ–बोध की आवश्यकता होती है जबकि डिजिटल संस्कृति अक्सर तीव्र उपभोग और त्वरित प्रतिक्रिया को बढ़ावा देती है। इसलिए समकालीन हिंदी साहित्य के सामने एक महत्त्वपूर्ण चुनौती यह है कि वह नई तकनीकी संभावनाओं का उपयोग करते हुए साहित्य की गहराई, भाषिक सौंदर्य और आलोचनात्मक शक्ति को कैसे बनाए रखे। यही वह बिंदु है जहाँ विश्वविद्यालयों, साहित्यिक संस्थाओं, प्रकाशकों, आलोचकों और डिजिटल मंचों की भूमिका महत्वपूर्ण हो जाती है।

शोध–अंतराल

समकालीन हिंदी साहित्य पर पर्याप्त मात्रा में साहित्यिक आलोचना उपलब्ध है, किंतु साहित्यिक अध्ययन और AI आधारित डिजिटल परिवर्तन के बीच अभी भी एक स्पष्ट शोध–अंतराल दिखाई देता है। हिंदी साहित्य पर स्त्री–विमर्श, दलित–विमर्श, आदिवासी विमर्श, उत्तर–आधुनिकता, वैश्वीकरण और प्रवासन जैसे विषयों पर व्यापक कार्य हुआ है, लेकिन इन विमर्शों को AI] डिजिटल पाठ, एल्गोरिदमिक संस्कृति और भाषा–प्रौद्योगिकी के साथ जोड़कर देखने की आवश्यकता अभी भी बनी हुई है। विशेष रूप से यह अध्ययन अपेक्षित है कि डिजिटल माध्यम हिंदी साहित्य की भाषा, शैली, पाठकीयता और लेखकत्व को किस प्रकार प्रभावित कर रहा है। इसी प्रकार AI द्वारा निर्मित हिंदी पाठ और मानव द्वारा निर्मित साहित्यिक पाठ के बीच शैलीगत, सौंदर्यात्मक और सांस्कृतिक अंतर का तुलनात्मक अध्ययन भी एक उभरता हुआ शोध–क्षेत्र है। हिंदी AI पर हो रहे वर्तमान शोध से यह स्पष्ट है कि भाषा–प्रौद्योगिकी तेजी से विकसित हो रही है, लेकिन साहित्यिक आलोचना को इस परिवर्तन के साथ समान गति से विकसित करने की आवश्यकता है।

निष्कर्ष

समकालीन हिंदी साहित्य एक ऐसे बहुआयामी परिवर्तन के दौर से गुजर रहा है जिसमें सामाजिक यथार्थ, व्यक्तिगत अनुभव, स्मृति, स्त्री–अस्मिता, हाशियाकरण, इतिहास, वैश्वीकरण और तकनीकी परिवर्तन एक–दूसरे से जुड़ते जा रहे हैं। गगन गिल की आत्मपरक और अस्तित्ववादी संवेदना, ममता कालिया का स्मृति और सामाजिक जीवन से जुड़ा लेखन, संजीव का सामाजिक हाशियाकरण पर केंद्रित दृष्टिकोण, बद्री नारायण की लोक और सामाजिक स्मृति की चिंता तथा गीतांजलि श्री की सीमा, स्मृति, स्त्री–अनुभव और वैश्विक साहित्यिक उपस्थिति समकालीन हिंदी साहित्य की विविध दिशाओं को सामने लाती है। इन रचनाकारों को एक ही साहित्यिक प्रवृत्ति में सीमित करना उचित नहीं होगा, बल्कि उनकी रचनात्मक विविधता को समकालीन हिंदी साहित्य की बहुध्रुवीय प्रकृति के रूप में समझना अधिक उपयोगी होगा।

डिजिटल संस्कृति और कृत्रिम बुद्धिमत्ता ने इस साहित्यिक परिवर्तन को एक नया आयाम प्रदान किया है। AI हिंदी भाषा के लिए अनुवाद, डिजिटलीकरण, पाठ–विश्लेषण, अभिलेखीकरण और नए भाषिक संसाधनों के निर्माण की संभावनाएँ प्रस्तुत करता है, लेकिन इसके साथ लेखकत्व, मौलिकता, कॉपीराइट, सांस्कृतिक प्रतिनिधित्व और भाषिक विविधता से जुड़े प्रश्न भी सामने आते हैं। हिंदी में AI–निर्मित पाठ की पहचान और हिंदी–केंद्रित भाषा–मॉडलों पर हो रहे नए शोध यह संकेत देते हैं कि हिंदी अब AI और डिजिटल मानविकी के व्यापक विमर्श में सक्रिय रूप से प्रवेश कर रही है। अतः भविष्य का हिंदी साहित्य न तो केवल मुद्रित साहित्य रहेगा और न ही पूर्णतः डिजिटल साहित्य में परिवर्तित होगा। इसके बजाय एक ऐसी मिश्रित साहित्यिक संस्कृति विकसित होने की संभावना है जिसमें पुस्तक, डिजिटल मंच, मानव लेखक, अनुवादक, पाठक और कृत्रिम बुद्धिमत्ता परस्पर संवाद करेंगे। इस परिवर्तन के बीच हिंदी साहित्य की वास्तविक शक्ति उसकी मानवीय संवेदना, भाषिक विविधता, सांस्कृतिक स्मृति और आलोचनात्मक चेतना में निहित रहेगी। तकनीक साहित्य के माध्यमों को बदल सकती है, लेकिन साहित्य का मूल प्रश्नकृमनुष्य अपने समय

और अपने अस्तित्व को किस प्रकार समझता है भविष्य में भी उतना ही प्रासंगिक रहेगा।

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