

अस्य यजमानस्य यजनशीलस्य राज्ञः अन्यत्र तु आशीर्वादार्हस्य दवेदत्तदेरिति यावद् युवा समर्थः सभेयः सभायां योग्यः वीरः पुत्रः उत्पाद्यताम्। तथा यदा वयं राष्ट्रियाः कामयामहे वृष्टीर्वातु, भवन्तु फलवत्य ओषधयः वनस्पतयः। अस्माकं योगक्षेमः सन्तिष्ठताम्। अलब्धलब्धो योगः तत्परिपालनञ्च क्षेम इति बुधाः परिशीलयन्ति। एवावता संक्षेपेण राष्ट्रकल्याणार्थं समत्व भावनां द्रढीकर्तुं नीतिशास्त्रस्य च आलोके वैदिकवाङ्मयस्य सभ्य समाजेष्वनिवार्यत्वं विधीयत इति।

यत् तथ्यं प्राक् प्रतिपादितं तदिह समासतो मया प्रदीयते। चत्वार एव वेदाः सन्ति। ऋग्वेदः यः खलु अग्निमयः। यजुर्वेदो द्वितीयो वेदः कृष्णः शुक्लश्चेति। वेदस्य द्वै विध्यम् सामवेदः खलु तृतीयो वेदः। आदित्य मयो हि सामवेदः तत्र च वेदमन्त्रः अधस्तनः –

ॐ चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्ने ।

आप्रा धावा पृथिवीऽअन्तरिक्षं सूर्यआत्मा जगतस्तस्थुषश्च ।।

अर्थात् मन्त्रोऽयं यजुर्वेदस्य संध्या प्रकरणे सूर्योप्रस्थानकः। मित्रस्य वरुणास्य अग्नेः चक्षुः अक्षिभूतः नेत्ररूपः देवानाम् मित्रादिव्यतिरिक्तानाम् अन्येषां देवानाम् अनीकं मित्रादिव्यतिरिक्तानाम् अन्येषां देवानाम् अनीकं समूहः तेजः समूहः तेज इति वा जगतः जङ्गमस्य तस्थुषः स्थावरस्य च सकलप्राणिजातस्य आत्मा सकलसंसारमयः सूर्यः चित्रम् आश्चर्यं यथा स्यात्तथा उद्गात् प्राच्यां दिशि उद्गच्छति इत्यर्थः।

अर्थात् जगतः चराचरस्य आत्मा सूर्य एव इति अवगन्तव्यम्।

अथर्ववेदस्य खलो विज्ञानमयः। आयुर्वेद शास्त्रस्य प्राणभूतः मारण मोहन वसीकरण इति मन्त्राणां आकरभूतोऽयं अथर्ववेदः। एतावता वैदिकमन्त्रस्य सूक्तयः नीतिशास्त्रम् आचक्षते। सर्वा विद्याः सर्वा कलाः सप्तलोकाश्चेति नीति प्रदाः सत्यमार्गगामिनः च इति विद्वांसो विदाङ् कुर्वन्ति इति दिक्।

सन्दर्भ ग्रन्थ

1. ऋग्वेद-10/170/2
2. ऋग्वेद 1/134/5
3. ऋग्वेद 1/159/3
4. ऋग्वेद 5/15/12
5. यजुर्वेद 30/03/14
6. ऋग्वेद 10/151/1
7. यजुर्वेद 34/1/3
8. यजुर्वेद 36/22
9. ऋग्वेद 10/191/2
10. अथर्ववेद -05/66/6
11. ऋग्वेद- 1/115/1

Citizenship Training for Political Socialisation and Participation

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Political socialization is the process by which political culture are maintained and changed. Through the performance of this function, individuals are inducted into the political culture, their orientations towards political objects are formed.¹

Almond has preferred political socialization and political culture instead of public opinion and citizenship training.² It stands for the learning process by which forms and behaviour acceptable to a well-running political system are transmitted from one generation to another. Thus, political socialization is the gradual learning of the norms, attitudes and behaviour acceptable to an on-going political system.³ Political socialization has been defined as those developmental process through which persons acquire political orientations and pattern of behaviour.⁴

Herbert Hyman views political socialization as a continuous learning process involving both emotional learning and manifest political indoctrination and as being mediated by all the participations and experiences of the individual and not simply by early family experiences.⁵

The citizenship training would encompass all political learning whether formal or informal, whether deliberate or unplanned, at every stage of the cycle of one's life. It includes not only explicitly political learning which effect political behaviour, but also the learning of political irrelevant social attitude and the acquisition of politically relevant personal characteristics.

Thus the main emphasis of citizenship training is to achieve political stabilization. In order to function smoothly every political system must have process of the internationalisation of political norms.⁶

Political socialization is the most important link between the social and political systems, but may considerably vary from one system to another from a political point, political socialization is extremely important as the process by which individuals becomes involved to varying degree in political system - in political participation.⁷

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Social Change and Citizenship Training : The individuals of a political system may have mutual trust or suspicion towards each other. In the former case the individuals have homogeneous relationship and co-operate with each other. In the latter case they have heterogeneous relationship and hatred towards each other. The former leads to trust towards political system, whereas the latter causes social conflict and dissatisfaction with the political system.⁸

Though citizenship training desires political stabilisation. It is not an anti-change concept. It may be described as a conservative concept in the sense, that it stands for a change that is neither radical nor rapid. Though change is the law of nature, it should be peaceful and gradual. Political socialization stresses that a simultaneous change must take place in the political culture if the attitudes, orientations, and values of the people change. It is necessary in order to avoid the risk of sudden change that may bring about the decay or destruction of political system.

Therefore the process of the shaping of political values and the process of change should run in conformity with each other.⁹ The nature of the process of political socialization at work varies overtime and according to the environment of which it is part and to which it contributes. It is therefore, related to the nature of the political system and the degree and nature of change.¹⁰ The test for a stable political system is whether the socializing agencies are sufficiently flexible and inter-dependent to allow change without violent disruption.¹¹

Citizenship Training and Our Society : The political socialization provides political consciousness of the people which provide the base on which democracy can flourish. Indian political system can claim to be democratic so long as it is based on people's consent and it is really consent in the true sense of the term only when it is an outcome of politically socialized community. The impact of political socialization will make it clear as to whether the foundation of participatory democracy is gaining strength.

Under the circumstances, it is worthwhile to find out the extent of citizenship training of our leaders, more particularly of our members in the Zila Parishad and often more of those who belong to socially backward communities, for ascertaining the standard of our political system, which has been dealt in the following chapters.

Political socialization puts definite impact on social change, rural stratification, leadership pattern and social conflicts. Leadership pattern is an important aspect of rural community. Political influences are mobilized and transmitted by leaders to common men.¹²

A new type of inter-caste relationship is shaping the society in which old attitudes are being slowly transformed and each group of the society is trying its best to preserve its identity and status. The lower classes with the impact of political teachings, urban cultures and constitutional provisions against exploitation, inequality and privileges have also started a campaign of liberation from the dominance of upper class.¹³

This has been followed by aspirations for political and social position among the youths of the downtrodden communities. This situation generated a new social conflict unknown to the poor masses of our society. It is manifested in various forms like group conflict, caste conflict and class conflict. A systematic study of structural matrix, which is generating this conflict is essential in order to find out the impact of political socialization. Therefore, the pattern of new social conflicts and group dynamics and their influences on the leadership has been examined in the following chapters.

The intellectual and bureaucratic elite, who were culturally nearer the value system of modernization, gradually became structurally or in terms of power relations, less effective than the political elite. In fact, often the structural goals of modernization, such as liberalism, equality of opportunity, wider political participation etc. generated social forces which tended to changes the balance of power relationship in favour of populist political elite.¹⁴

Political behaviour is not determined only by all sorts of motivational and emotional factors operating through complicated psychodynamic process, but is full of purpose and direction and is guided by reason, knowledge, judgement and intelligence. Individuals learn gradually and their early political orientations provide much of the stability of their adult political behaviour.¹⁵

Therefore, political culture forms an important link between the events of politics and the behaviour of individuals in reaction to them. The people respond to "what they perceive of politics and how they interpret what they see".¹⁶

Thus, there are two possible sources of citizenship training as experience in non-political situations having an impact on attitudes towards political objects and experience with the operation of the political process contact with political or governmental figures, exposure to communications about politics, or reports of the experiences of other.¹⁷

Citizenship training is an inescapable process through which the individual has to pass all his life. In each national society, every individuals has his own perceptions or cognition of the political system of that society. He develops such perceptions in course of time as he grow from childhood to adulthood and passes his life as an adult citizen. He is not alone to do so, for, which him, several other fellow citizens are also developing them. Thus there is a process, with its discernible pattern, at work in the national society in which its members pattern, at work in the national society in which its members develop those perceptions, attitudes, values and skills. This process is known as citizenship training. Analytically, some political sociologists view citizenship training as an "input political function" in the political system or late, as a system maintenance of adaptation function".¹⁸

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