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**of Humanities and Management**



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# **VISION**

## **An International Journal of Humanities and Management**

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## ABOUT THE JOURNAL

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VISION : An International Journal of Humanities and Management is an Annual publication of Dasmesh Girls College, Chak Alla Baksh, Mukerian, Distt. Hoshiarpur, Punjab. VISION welcomes the papers concerned with the study of Social Sciences, Management and Literature. The purpose of publishing this International Journal is to explore the latent talent in the deep recesses of the scholars so that they may communicate it to establish their social and cultural relationship with others. The collection of the articles of the different scholars on different topics will enable others to come forward with the compositions on the different aspects of life. Its objective is to delineate the processes of the articulation of the different sections of global society and to integrate them on the larger canvas of the world. The present volume contains different articles on social sciences, management and literature. In the way, this is going to be a compendium of different thoughts of the scholars.

The journal follows the procedure of peer reviewed journal. The articles submitted for publication will be referred to five distinguished scholars of the editorial board, after whose approval they will be accepted for publication. The editorial board reserves the right to make required editorial modifications. Papers not selected for publication will not be returned.

**Dr. (Mrs.) Ravinder Chadha**

*Principal*

Dasmesh Girls College,  
Chak Alla Baksh, Mukerian.



## INSTRUCTIONS FOR THE AUTHOR/S

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1. Authors should submit one soft copy of their manuscript clearly typed with 1.5 line spacing, in font 12, in Times New Roman for English, Kruti Dev for Hindi and Satluj for Punjabi. The article can be Interdisciplinary, Analytical and Philosophical.
2. A soft copy of the manuscript should be sent as MS-word file through e-mail on dgc\_ijohm14@rediffmail.com.
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13. Neither the editor nor the publisher accepts the responsibility for the views of authors expressed in their papers.





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# 1

## Why Is Apple's Supply Chain Management The Best In The World?

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**Jagdeep Singh**

Scholar

James Cook University, Brisbane

**Pritpal Singh**

Scholar

James Cook University, Brisbane

### ABSTRACT

*Apple Inc. is one of the well known companies in today's era of technology. The Company is famous for designing and developing innovative customer electronic goods such as smart phones, personal computers, peripherals, software etc. Established in 1976 by Steve Jobs, Steve Wozniak and Ronal Wayne, Apple Inc. has today become the leader in Supply Chain Management. The research is conducted to answer the question as to why Apple Inc.'s Supply Chain is considered to be the best and what benefits it has received due to its effective supply chain management. For conducting the research, we have used secondary data which is available over internet, books, journals, articles etc. Observation method is used to find out the results. Different literatures of veteran supply chain experts have been reviewed. Case studies done by supply chain professionals have been reviewed and observed to find the answers of research questions.*

### Introduction

Apple Inc. is one of the well-known companies in today's era of technology. The company designs and develops consumer electronic goods such as mobile phones (iPhone), personal computers (Mac line of computers), peripherals and software. Based in Cupertino city of California, United

States, the company was founded in April 1, 1976 by *Steve Jobs, Steve Wozniak and Ronal Wayne*. Apple Inc. enjoys heights of success and it runs 437 retail stores in 15 countries. As of second half of year 2014, Apple's revenue rose to US\$182.795 billion.

### **Objectives of the Study**

The research is conducted to answer the following questions:

- What factors make Apple Inc. a supply chain leader?
- How leadership helped Apple Inc. to be a leader in the supply chain?
- What were the improvements made by Apple Inc. in the supply chain so far?
- Has the supply chain improved the performance of the company?

### **Research Design and Data Collection Techniques Used**

This report is produced by using more of Qualitative research methods. It comprises of gathering information about Apple's supply chain from different sources such as various legitimate institutions, survey companies, news agencies, case studies, journals and reports. This Qualitative research intends to gather an in-depth understanding of these diverse sources about company's supply chain aspect so that a quality research report can be produced. The research report is prepared by using secondary data.

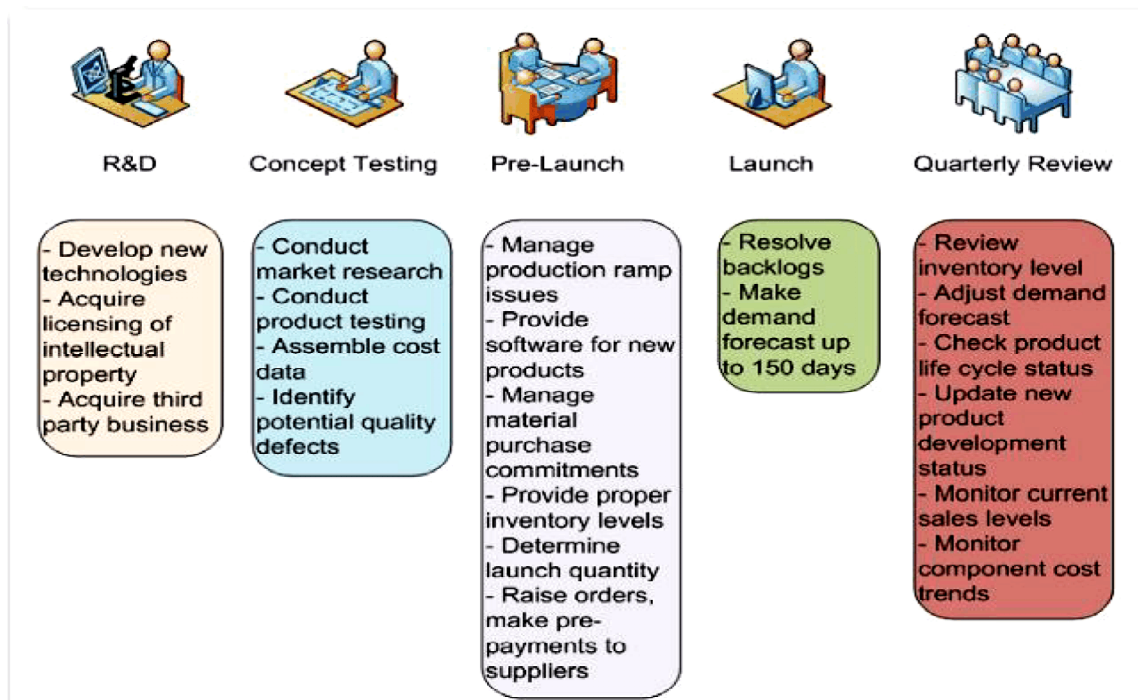
Due to the reason that the research is descriptive, therefore it is influenced by observation method and case study methods of collecting information. Different literatures of veteran supply chain experts have been reviewed. Case studies done by supply chain professionals have been reviewed and observed to find the answers of research questions. The benefits of using these methods include convenience of accessing the information over the internet and trustworthiness of information as it comes from legitimate sources.

### **Apple's Supply Chain Management**

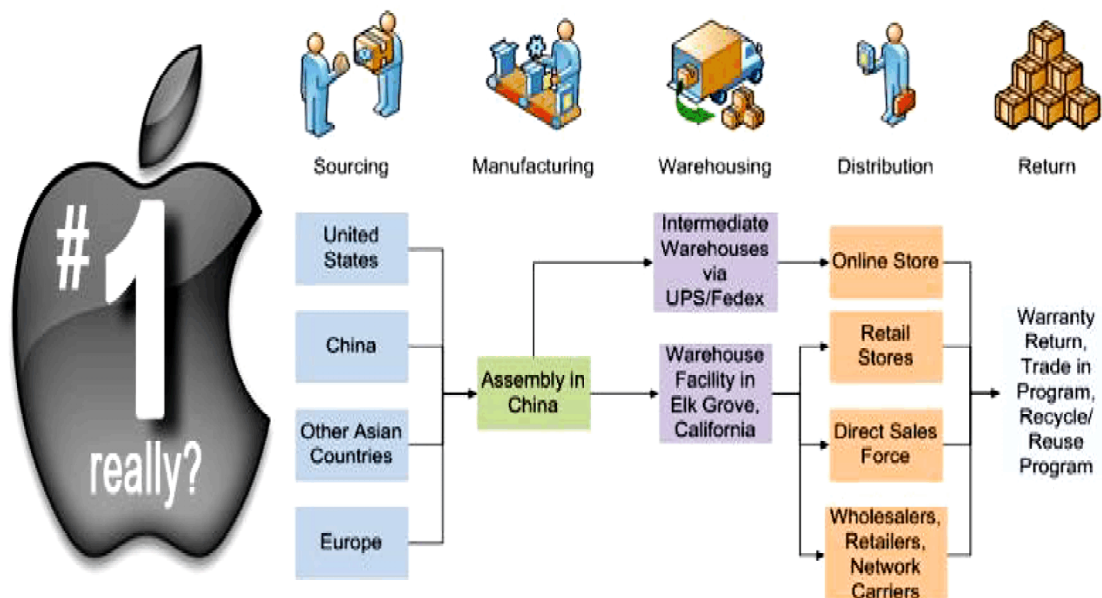
There are many different aspects of Apple Inc. which make it a leader especially in the Smartphone market such as innovative products, market and advertising capabilities, high market share, great customer service, high end user experience etc., but its supply chain is the most significant part. Apple's supply chain is described to be the best in the world for many reasons. One of the researches conducted by a research firm *Gartner* ranks Apple's Supply Chain as the best supply chain in the world for four consecutive years from 2010 to 2014. In addition to that, a study done by University of San Francisco finds, "Apple's process improvements make it the Global supply chain leader". The diagram given below throws light on Apple's supply chain process.

Innovation is the foremost part of the supply chain which leads to further developments in the whole supply chain. The diagram helps understand that Innovation is at the top of supply chain which is what Apple is known for in the market. Supply chain then, includes concept testing, pre launch of product, final launch and quarterly review of product but all is followed by the R&D (Research and Development) which results in innovation. This is the uniqueness of Apple's products as they come with innovative technology.

Though, company's supply chain looks to be quite similar to that of any other reputed company



### Supply Chain Planning at Apple Inc.



The diagram shows the simple and efficient supply chain of Apple Inc.

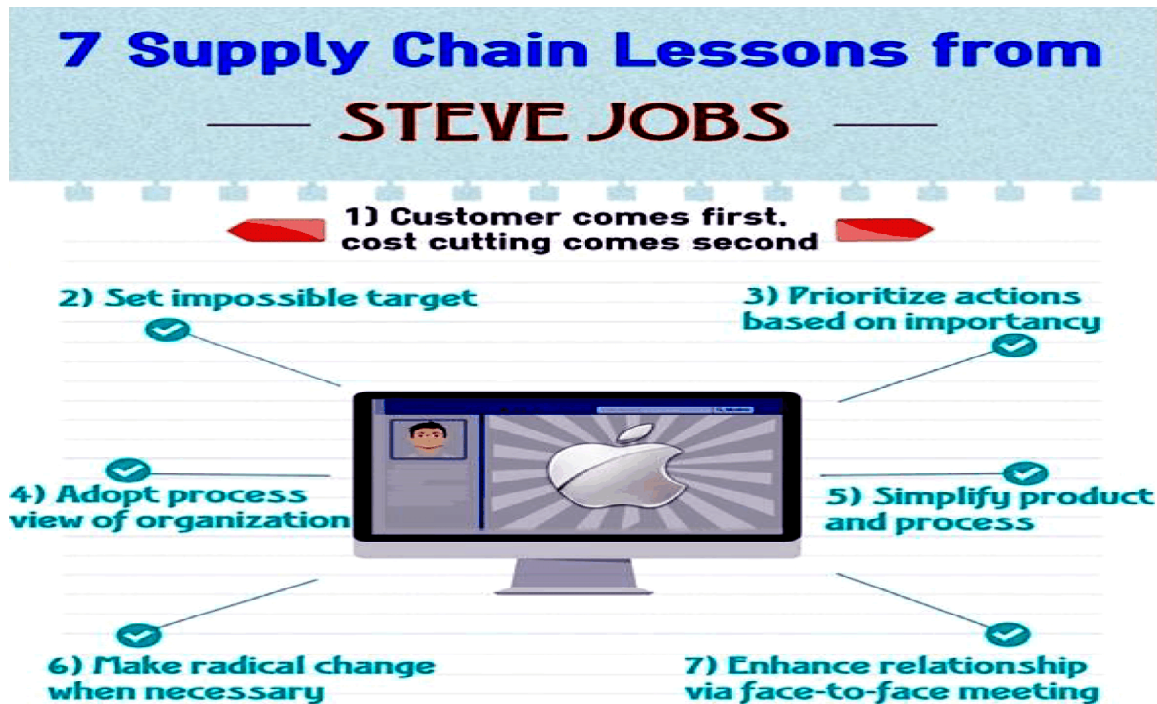
but the most attractive point is pre-payments to its major suppliers to secure raw the materials.

Once the raw material is purchased, company ships it to the major assembling plants in Taiwan and China for manufacturing the products from where the assemblers ship the products directly to apple's online customers. For selling in retail stores, company retains products at Elk Grove, California. At the end of product life cycle (PLC), Customers can send the products back to their nearest Apple store for recycling facility. But such a supply chain model could come across several challenges such as natural disaster at supplier's nation, obsolete inventory, unpredictable global economy, resellers' misdealing, supply chain disruption etc. Therefore, the company improved the processes and developed strategies to deal with such unprecedented situations which made company's Supply Chain even stronger.

There are several theories, case studies, literatures and researches available which prove Apple's supply chain as the best. First of all, **Gartner Inc**, a U.S. based Information and Technology Research and Advisory firm named Apple as the world's best supply chain for four consecutive years (2010 to 2014). In year 2014, Apple was on the first rank whereas its main competitor Samsung Electronics was on 8th. Gartner's research throws light on major strategies that play great role in company's supply chain. Apple's supply chain strategies have always focused on arranging the delivery of winning customer situation. In beginning, company had full ownership of research and design of product but mixed ownership of physical (hardware) supply chain. But in last few years, Apple became more vertically integrated through strategic acquisitions, supplying key components such as Touch ID readers used in iphones etc. Moreover, Apple is investing \$10 billion to begin the manufacturing of equipments and tooling to ramp and automate the manufacturing of its latest product Apple gear (wrist watch) and has brought iphone and ipad components sourcing back in U.S. Thus, Apple is outsourcing the components which it can't manufacture itself but is starting the procurement of key components and many new components on its own. Thus company is becoming more strategic to strengthen its supply chain.

Another study about Apple's supply chain enlightens company's supply chain process improvement. This study is done by **University of San Francisco** and it finds, "*Apple's process improvements play a great role in making it the Global supply chain leader*". The company improved the process for an efficient and sustainable supply chain operation. It has made a formal agreement with its major suppliers and made a formal list of expectations to receive a guaranteed amount of stuff. In addition, Apple built up relations with its suppliers which, as a result helped company in scaling consumer demand of the existing and the new products. Moreover, working with its supply chain associates, Company developed new production processes and also used its deep pockets to ensure the sufficient production capacity by placing high amount advance orders with its suppliers. Thus, company prevented its major competitors such as Samsung, LG Mobile etc. from getting access to same manufacturing recourses. As a result, Apple's process improvements made it a global *Supply Chain leader* according to the study.

At third, an article "**The Real Leadership Lessons of Steve Jobs**" written by *Walter Isaacson* (author who helped Steve Jobs in completing his best-selling biography) published at Harvard Business Review identifies and reveals the practices that he believes business people should learn. The article contains very interesting information about supply chain aspect of Apple Inc. The picture given below



clearly represents seven supply chain lessons of Steve Jobs that other businesses should learn from.

Source: [supplychainopz.com](http://supplychainopz.com)

By squeezing the information of this article, one can understand that the philosophy of product development at Apple Inc. is to build products which are “insanely great”, which the consumers buy. For Apple Inc., the top priority is consumer and they believe “*Customer comes first, cost cutting comes second*”. When a company's whole supply chain follows the same philosophy and work together, the success is extraordinary. The second lesson suggests *setting impossible targets*. Steve Jobs has done what would have been beyond impossible for anyone else. While the development of iPhone, he ordered shipment of Gorilla glass which was impossible for Corning (the supplier). But, Jobs insisted on this and Corning had to convert one of its LCD production line to produce the new kind of glass for iPhone development. This special kind of glass was scratchproof. Third lesson suggests *prioritizing the actions* as Apple had a very complex supply chain which consumed long time in processing. There were many different and unrelated production lines at Apple but Steve Jobs removed the unrelated and kept only four according to product categories namely “desktop”, “portable”, “consumer” and “pro”. Consequently, product segmentation increased the speed and efficiency of supply chain as there was no more complexity in it.

Other supply chain lessons that Author believe business people should learn include *adopting process review*, *make radical changes* when needed. But *simplifying the product and process* is one of the most interesting suggestions as this is the quality of Apple products which differentiate it from its competitors. Apple said on its first marketing brochure that “*Simplicity is the Ultimate*

*Sophistication*". In the process, Steve Jobs got rid of all unnecessary components which resulted in reduction of inventory and a smoother production. The last lesson which suggests *enhancing relationship via face-to-face meeting* shows the leniency of Steve Jobs. He believed that great ideas could not be developed via emails only and he created this idea from long meetings with consumers. So, by understanding these seven supply chain lessons of Steve Jobs, it is clear that consumer is at center as Apple's philosophy is "Customer comes first, cost cutting comes second" and also believe in enhancing relationship with consumer via face-to-face meeting, thus consumer is taken in center for developing product and supply chain strategies.

Apple Inc. has always been lucky as it is led by great leaders so far. As discussed above, Steve Jobs did a great job for the company and the article suggests his seven supply chain lessons that other businesses should learn. But it was not only his leadership, rather Tim Cook, Apple's present CEO (chief executive officer) has also taken forward the company with his extraordinary leadership. He joined Apple Inc. in 1998 and took care of company's supply chain. He made significant improvements in company's supply chain. Ever since he joined, he realized that company's supply was very complex to handle. Therefore, he decreased the number of main suppliers from 100 to 24 and asked them to relocate closer to Apple's factory and consider the price discount. In addition, he reduced the number of warehouses from 10 to 9, cut the level of inventory from 2 months to 1. By late 1998, inventory level became down to 6 days. At the same time, he decreased the manufacturing cycle time from 4 to 2 months. Within first two years in Apple, Tim Cook simplified company's supply chain drastically. Consequently, it generated a huge cost savings and improved the service rapidly.

#### **Pre-built advantages and disadvantages of Apple's Supply Chain**

Firstly, its advantage side makes demand management much easier as Apple does not have to get any demand forecast for its new product because it is a well reputed company known for making fancy products. Consumers keenly wait for new products and buy them. Secondly, its procurement advantages are unmatched by its rivals. Its major rival Samsung lost \$10 million in market when Apple made a massive order for flash memory with Elpida (supplier) and secured more than half of company's supply. At third, company's price advantages are a huge help in securing key components, capital equipments, manufacturing capacity and airfreight capacity. More importantly, Tim Cook works to lock up supply of major components mainly custom components with exclusivity agreements and also strengthened relations with key suppliers. Such agreements serve to protect the uniqueness of Apple products.

The disadvantage side of Apple's supply chain includes risks associated with Apple's Supply Chain Management which are as follows:

- The Global economy which could affect the Company is one of the risks.
- Inventories can exceed the anticipated demand and can also become obsolete.
- Unreliability of re-sellers as some of them might distribute products from the competing manufacturers.
- Apple currently obtains some components from the single or limited sources.
- It is important for Apple to have ability to obtain components in sufficient quantities; it can



be a big risk otherwise.

- Supply chain disruption such as the man-made and natural disasters can be serious.
- Company's dependence on logistical services provided by outsourcing partners can be unreliable.
- Apple relies on its partners who take care of suppliers' code of conduct. So, it has no direct control over that.

### **Combating the Risks**

However all the risks are of supply chain side, but Apple was fortunate as company's CEO Tim Cook was expert in supply chain management and made relevant strategies to prevent all risks. Pankaj Kumar, a veteran Indian supply chain professional, writes about Tim cook's strategies which prevented risks and made Apple a supply chain leader. According to him, Tim Cook has developed a fascinating supply chain which is very different from a traditional one. Company's most of the suppliers are located in Northern Taiwan and it relies on assembling factories located in Shenzhen, China. Any natural or man-made disaster can potentially affect company's supply chain.

Moreover, few years back, suppliers and manufacturing plants posed many challenges to Apple. The company had a dark side of its Supply chain few years back. News from Chinese manufacturing plants Foxconn, were reported worldwide. Employees reported that they had to work in extremely stressful environment for long hours for poor wages. Some of them reported that employees at Foxconn were committing suicides due to deplorable work conditions. There were also reports of terrible living conditions, poor wages, underage workers, health hazards associated with use of toxic chemicals and insufficient air filtration system and involuntary labor etc. being found at plant. Furthermore, insecure work standard caused death of a worker at Chengdu with an explosion which also left 15 workers injured in year 2011. Other employees reported examples of some questionable conduct which include falsified records, bad health effects amongst workers because of their exposure to harmful chemical such as N-Hexane and bribery etc. These bad activities were also found in Apple's own previous audits.

To combat the situation, Tim Cook immediately took actions. One of the most important was to start a free education plan for workers so that they better understand their rights. In 2013, more than 280,000 workers across 18 supplier sites took course through company's free education and development program. At the same time, suppliers trained more than 1.5 million workers about their rights and by the end of 2013 total number of trained workers rose to 3.8 million. The basic idea behind starting this program was to empower workers and their lives so that they are treated with respect and dignity. Apple believes that education is the great equalizer. Apart from this, Tim Cook has also invested \$100 million to bring the manufacturing of Mac Pro personal computer in United States. He is a supply chain expert and has got strong reputation and has been working hard to improve company's reputation for social responsibility.

### **Conclusion**

Apple, Inc. doesn't tolerate any gaps in the quality of the products. Apple values quality in each item. If the whole item is made up of quality parts, the final product is bound to be very qualitative.

However, one case that has been brought to the notice of Apple of labor rights violations was against Pegatron premises. There was a serious violation of the labor rights and Apple tried to testify the same at the earliest. It is mandatory that the company takes serious efforts for the betterment of labor conditions in the factories that are suppliers of the company. In the same regard Apple, Inc. had given a written order to the company for good and better condition for the labors and only then the supply would have been maintained (Latif, 2014).

Till date the gadgets that are being offered by Apple, Inc. are one of the highest priced. There is no likelihood that people are interested in a price hike. As per the pricing policy of the product that is offered by Apple it is mandatory for the company to keep in mind that the prices of the products are already very high. Therefore the hike in price will cause low preference of Apple products. Such a condition should be avoided. As far as competitors are concerned, if elegance, usability and performance of the products are seen then there is no competitor of Apple but if alternatives are to be seen then there are ample of them in the market

Apple, Inc. is the pioneer in the field of consumer electronics. It is very good to have such a company that is very possessive of the customer satisfaction.

Apple is very sure of the products because it has a team that is dedicated for the research and development. It is said that if Apple processes even a simple cardboard box in its research and development unit it will convert to a very good gadget. Such is the confidence that is searched by the customers. And Apple has built that confidence in the heart of millions. If it will make a product it will be the best and it will sell. There is no 'ifs' and there will be no 'buts' (Nicolás, 2014).

Suppliers and vendors are needed in each company and even Apple needs them. When there is a specific supplier that is chosen by Apple, they are inspected. First they are supposed to tell all about the facility. Manufacturing for Apple is no simple job. It is very good and very complicated process. When the possible reasons are to be considered the best seems that the affiliation with the number one company of the world is the best reason that companies want to joint with Apple. Suppliers and vendors are very happy to serve Apple and they are willingly ready to improve the facility in their own premise. It is worth to note that they are also willing to conform to the standards of the Apple and willing to renovate the entire manufacturing unit that they have.

Apple should concentrate on the customer base as well as the employee end. Both the issues need to be addressed. Along with the smartphones and tablets the company should also consider the iTV, the PlayStation series and the Apple computer. Samsung has already established its market in the consumer goods division and there is a very good presence in the sections of AC, TV, LED's etc. may be a slightly altered strategy can be executed by Apple. Apple Inc. has been fairly efficacious with their publicizing strategy; they have generated a very reverend brand image that forms a benchmark for the entire industry and has delivered them with price first-class prospects. Apple Inc. remains to lead the market with groundbreaking products as well as providing excellence products to their consumers which in turn lead to promotion over customers.

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- <http://www.apple.com/supplier-responsibility/>
- [http://www.carnegiecouncil.org/publications/ethics\\_online/0068.html](http://www.carnegiecouncil.org/publications/ethics_online/0068.html)

## 2

# The Dignity of Human Rights Issues

---

**Dr. Rajesh Dogra**  
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### ABSTRACT

*“The Indian concept perceives the individual, the society and the universe as an organic whole. Everyone is a child of God and all fellow beings are related to one another and belong to a universal family. In this context, Mahatma Gandhi remarks, “I do not want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore my service to India includes the services of humanity.” Human rights have become the defence of democracy itself, a democracy that is inclusive in character and caring in respect of its most vulnerable citizens. That democracy, in turn, has enabled the Commission to function without fear or hesitation and to draw attention to those acts of the State and its agents that can or do result in the violation of human rights whether through acts of commission, omission, abetment or negligence.*

**KEYWORDS:** Universal Declaration of Human Rights (UDHR), Inalienable, U.N. Charter, Magna Carta, Natural Rights, International Covenants on Human Rights,

### Introduction

Human rights are essential for the overall development of individuals. The Constitution of India makes provisions for basic rights also known as Fundamental Rights for its citizens as well as for aliens. A distinction is made between Specific Fundamental Rights and Unspecified Fundamental Rights. The rights enshrined in the Constitution also at times are at par with the International Covenant on Civil and Political Right (ICPPR) which is an international treaty. The ICCPR is applicable to States rather than to individuals. Therefore, rights enshrined therein become the obligation of a state only when they have been incorporated in the State's internal law.

Human beings are born equal in dignity and rights. These are moral claims which are inalienable and inherent in all individuals by virtue of their humanity alone, irrespective of caste, colour, creed, and place of birth, sex, cultural difference or any other consideration. These claims are articulated and formulated in what is today known as human rights. Human rights are sometimes referred to as fundamental rights, basic rights, inherent rights, natural rights and birth rights.

The evolutions of human rights have taken place over centuries. Man had to struggle hard in order to achieve the ultimate goal 'living with dignity' which still has to be realized in various societies. India itself is an example where women, children, dalits, bonded labourers etc. are trying hard to be a part of mainstream.

### **Research Methodology**

The analysis of human right in this article is the result of extensive desk research on the topic. The extensive research was conducted by telephone, email, and meetings with nongovernmental organizations (NGOs), activists, and news articles, and other documents. Societal backdrop of India is not conducive to practice of human rights. This region is marked by endemic poverty, illiteracy, societal fragmentation and insensitive authority structure. One cannot help but question whether Indian government really care about their citizen's interest in having human rights enforced by domestic law. In this context the headway made by the NHRC, though limited is significant.

### **Review of Literature**

A lot of written material is available about national human rights institutions (NHRIs); the institutions themselves generate most of it. While that material is informative, generally it is descriptive. It does not really reveal how effective the institution is on the ground. There is a need of systematic studies of their formation and impact.

Though the expression 'human rights' had its origin in international law, which is not older than the World War II, the concept of an individual having certain basic, inalienable rights as against a sovereign State had its origin in the doctrines of natural law and natural rights.

Human rights are those rights which are inherent in our nature and without which we cannot live as a living as a human being. Human Rights and Fundamental Freedoms allow us to fully develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs. They are based on mankind's increasing demand for a life in which the inherent dignity and worth of human being will receive respect and protection.

Sonia Cardenas has done useful analysis of NHRCs of India, Philippines and Indonesia. The manner in which Sonia Cardenas examines the role of eleven factors that might affect the creation or impact of NHRIs is useful for understanding of the dynamics of NHRIs.

C.Rajkumar's paper is also a useful study .The highlight of the paper is the – discussion on arguments against establishment of NHRCs on the basis of external and internal critiques. But the writer has observed that all the arguments against establishment of NHRCs that are internal to the institutions, for example lack of functional and financial autonomy, improper selection of members, lack of enforcement powers and accessibility, are also in some form a principle standard that the NHRC needs to observe for effective functioning.

**Objectives**

1. To know the meaning and definition of Human Rights.
2. To learn about evolution of human rights.
3. To critically evaluate the basic human right issues in India.

**Human Rights in India**

India got its independence in the year 1947, just a year before the UDHR was adopted. The founding fathers of Indian constitution were all aware that India's freedom struggle had taken place in the context of the demand for basic human rights. Yet economic backwardness of the country would make it impossible to immediately satisfy all the aspirations of people. So, they adopted a pragmatic approach. They described certain rights as "fundamental rights" and laid down certain other rights as fundamental duties of a citizen were also enumerated. The Supreme Court of India is the guarantor of the rights according to the Constitution. The court takes into account fundamental duties while interpreting the constitutional right.

**Definition of Human Rights**

The Universal Declaration of Human Rights (UDHR), 1948, defines human rights as "rights derived from the inherent dignity of the human person." Human rights when they are guaranteed by a written constitution are known as "Fundamental Rights" because a written constitution is the fundamental law of the state.

**Evolution of Human Rights**

Origin There is no clear cut theory regarding the origin of human right. There exist different viewpoints regarding the origin of human right. Some scholars trace the origin of human rights to religious tradition. Another argument is that human right is highly indebted to the enlightenment. The necessary condition for enlightenment, which combined to bring an end to the middle ages in Europe, includes scientific revolution, rise of mercantilism, launching of maritime exploration of the globe, the consolidation of the nation states and emergence of middle class. All these contributed the development of human rights.

**Critical Evaluation of Human Right Issues in India**

This section sets out the issues which inhabit the human rights landscape in areas of ordinary governance. A very close watch of human right issue & a regress critical analysis is carried out under this study.

**Custodial Violence**

In the early 1990s, human rights defender Jaswant Singh Khalra joined the Human Rights Wing of the political party Akali Dal.<sup>186</sup> In 1994, while investigating the disappearance of a personal friend, Khalra discovered that the police had secretly cremated his body at Durgiana Mandir cremation ground in Amritsar district. Khalra launched a wider investigation into secret cremations.

Khalra challenged DGP Gill to an open debate on the evidence. In February 1995, at a press conference, Khalra publicly disclosed the death threats made to him because of his human rights

work. He also discussed these death threats with various other individuals, especially threats made by the Tarn Taran police under the command of Senior Superintendent of Police (SSP) Ajit S. Sandhu, who had been transferred back to Tarn Taran district after Khalra released his investigative report. Sandhu allegedly threatened Khalra that he, too, would become an unidentified dead body.

The murdered of human rights defender Jaswant Singh Khalra, demonstrates the hurdles, a families faces in pursuing individual cases, as well as the government's reluctance to pursue investigations and charges against the alleged architects of these systematic abuses.

### **Rape**

In 1994, the National Commission for Women (NCW) was asked by the Supreme Court to propose a scheme for establishing Rape Crisis Centres, and for a Criminal Injuries Compensation Board, which could care for victims of crime. This is yet to materialise. In the meantime, the women's movement in Rajasthan has got the administration to provide monetary relief to victims of rape, unconnected with trial and conviction. Though this has, at least occasionally, resulted in the veracity of the accusation being challenged as having been made so as to obtain the sum in compensation, it is seen as a move to helping the woman recover.

### **Extraordinary Laws**

These have been one of the means of routinising the enactment of laws that are normally promulgated in an emergency or in extraordinary situations. The Terrorist and Disruptive Activities (Prevention) Act 1987 (TADA) was contested for its denial of fair trial standards. The public condemnation of TADA, political opposition to it, the NHRC's spirited intervention and the state's assessment that it was no longer necessary, led to the law not being re-enacted when it lapsed in 1995.

### **Preventive Detention**

When the Constitution came into being in 1950, preventive detention laws were avowedly intended to be a transient measure. During the emergency, the Maintenance of Internal Security Act 1971 (MISA) was among the more infamous laws which allowed for preventive detention of persons in the avowed interest of maintenance of internal security. There are now a number of legislations which permit preventive detention, in the states and at the centre.

### **Sati**

The burning of Roop Kanwar on the pyre of her husband in Rajasthan in 1986, has reintroduced sati into mainstream discourse. Questions of volition, custom and communal pride have been raised justifying the practice. State inaction has been at issue. In 1987, the Commission of Sati (Prevention) Act was enacted making abetment of sati an offence; and the death penalty was introduced as an alternative sentence. The communal violence of much of the protest against this law, and of the practice itself, is a telling statement of the capacity of patriarchy to deny a place for human rights.

### **Child Labour**

Apart from the employment of children in work, including those classified as hazardous, it was reported that children continue to be sold into labour. The parents of a young girl from Assam were paid a sum of money for the girl to be brought to Delhi as a domestic worker. Her plight came to

light when she ran away from the ill-treatment she suffered, and she was given shelter by a social activist.

### **Prostitution**

The fear of AIDS, it is perceived, has given the issue of prostitution a visibility. This has, however, led to attributing to women in prostitution the trait of being a 'high risk group', even as it has been contended that it is high risk behaviour and not high risk groups that should be targeted. It appears that patterns of funding have impacted on this identification of the prostitute woman as belonging to a high-risk group.

### **Prisons**

The conditions in jails; solitary confinement; the refusal to make condoms available in Tihar jail on the ground that homosexuality is an offence in law, and this would be seen as fostering an illegality; the inhuman treatment of prisoners, including their being kept in leg irons, for instance; overcrowding of prisons; the right of prisoners, including under trials, to vote are issues that have been raised repeatedly over the years. The courts have been the arena

### **Dalits**

The practice of untouchability has persisted, and dalit activists and unions have been making efforts to demonstrate its pervasiveness and variety, even while they contest its practice. Some groups working among dalits, and including some dalit groups, have been lobbying to place caste as an agenda in the World Conference against Racism. The definition evolving in the conference, which includes discrimination based on descent and occupation is seen as an acknowledgment of caste discrimination. This is an avowed effort to internationalise the issue of caste-based discrimination and oppression.

### **Freedom of Expression**

Violence against women has raised difficult questions of censorship and of free speech and expression. Feminists worry that the power to determine what is 'obscene' or 'indecent' could curtail the use of media to interrogate, for instance, rape: for the depiction of rape could be viewed as 'obscene' and explicitly addressing the issue proscribed. Even as feminists, and women, find public spaces for their speech and expression, the space could get restricted and reconstructed by censorship.

### **Refugees**

India has not ratified the 1951 UN Convention on Refugees, nor has it signed the 1967 protocol. The Indian state has generally resisted visits from the UNHCR to camps where refugees are housed. Activists say that the Indian state has been relatively benign towards refugees. According to one non-governmental source, in 1999, India *Smt.Kangujam Thoibi Devi v. State of Manipur* 1999 Cri LJ 3584; *Smt.Narayani Sharma v. State of Tripura* 1999, IPC. India hosted more than 2, 92,000 refugees.

### **Conclusion**

Here I want to clarify that I am not defending the shortcomings and weaknesses of the NHRC but I am trying to be fair and realistic in my assessment. Coming to the Indian NHRC case study it becomes clear that the commission has been hampered in realising its full potential by external as



well as internal factors. while the government was at fault for not complying with the recommendations of the NHRC, the commission was also responsible for not supporting its strong words with action.

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### 3

## **Corporate Entrepreneurship: Factors Affecting the Performance of Small – Medium Sized Enterprises**

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#### **ABSTRACT**

*The study has focused on the need for developing the corporate entrepreneurship and its dominating factors that involve managerial skills and style. External as well as internal factors have a direct or indirect impact on the problems as well as the success of the medium and small scale enterprises. A survey was done on the entrepreneurs and it was found that on one hand entrepreneurs need to give thrust on management skills like the forecasting skills, personnel skills, human resource practices while on the other hand external factors like investment levels and Government policies related to all the risks need to be studied which affect the performance of the SME's.*

#### **Introduction**

Corporate venturing is another name used for corporate entrepreneurship. The purpose for which corporate entrepreneurship has been started in organizations is profitability, gaining knowledge for future revenue streams, strategic renewal, fostering innovativeness and international success. Corporate entrepreneurship and the concept of it have been evolving over last 25 years. Shen et.al (2009) defined corporate entrepreneurship as a process of renewal of organization. Other researchers have conceptualized corporate entrepreneurship as embodying entrepreneurial efforts that need sanction from the organization and resource commitments in order to carry out innovative activities in the form of process, product and organizational innovations. Peltoniemi (2007) identified administrative,

imitative, acquisitive and opportunistic as different forms of corporate entrepreneurial activities. Vesper (1984) gave three major definitions of corporate entrepreneurship which are identified as strategic direction, autonomous business creation and initiative from below. Study by Vesper shows that corporate entrepreneurship could be any of these individual types, and also any of the possible combinations (Berger and Gregory, 2006).

Corporate entrepreneurship has become very important for the competitiveness of the organizations. Factors related to external and internal environment of the organization play a crucial role in translating entrepreneurship into performance. It is important to understand the factors as well as their dynamics that stimulate corporate entrepreneurship.

There has also been an increasing interest in creation of entrepreneurial cultures within the organizations. The main aim of building up these cultures is to increase the innovative abilities of the employees and also increased organizational success through the creation of new corporate ventures. A lot of entrepreneurs have a difficult time bridging the gap between academic knowledge and the marketplace by creating new corporate ventures. There is a possibility that they may lack managerial skills, financial resources or even the marketing capacity. Their inventions many a times turn out to be unrealistic and on that part significant modifications are required. Also, the entrepreneurs often don't know how to interface with all the necessary entities like suppliers, banks, customers, distributors, venture capitalists and advertising agencies. Despite all the hurdles, entrepreneurship at present is the most effective way to bridge the gap between academic knowledge and marketplace, creating newer enterprises and bringing newer products and services to the market. These activities that are entrepreneurial in nature affect the economy of an area by strengthening the economic base and providing jobs. It is quite surprising that entrepreneurship still has not become even more of a focal point in economic development of our country considering its impact on both the overall economy as well as the employment in an area.

There is a need to pursue corporate entrepreneurship because of a variety of reasons and pressing issues that include technological changes, improvements in marketplace, innovations and perceived weakness in the traditional methods of corporate management. Corporate entrepreneurship needs to be studied to counter these problems but yes, it creates newer and stronger set of challenges on both theoretical and practical levels. On practical level, organizations usually require guidelines to direct or redirect resources towards establishing effective entrepreneurial strategies while on theoretical front, researches need to continually reassess the components or dimensions that explain and shape the environment in which corporate entrepreneurship flourishes.

### **Literature Review**

While there have been a lot of researches and studies undertaken on various factors that contribute to or enhance the set up of an entrepreneurial culture but only very few studies have empirically tested the real existence of the hypothesized factors.

Two studies (Kuratko, Montagno, & Hornsby, 1990; Hornsby, Montagno, & Kuratko, 1992) identified a factor structure that projects and reflects what was put by the authors as an "Intrapreneurial" or "Entrepreneurial Culture." As there is globalization and merging of economies, it has become very important to understand the entrepreneurial process at an international level. From the standpoint of the United States, interaction with India can create tremendous opportunities for both countries.

During last ten years of its fostering and promoting entrepreneurial activity, the United States achieved its highest economic performance. According to Kuratko & Hodgetts (2004) success of US has a few entrepreneurial components, like, large firms that existed in mature industries have adapted, restructured, downsized and reinvented themselves during 1990s and are now thriving. Large businesses have also focused on life-long learning and became more entrepreneurial.

Entrepreneurship education in America today has exploded up to more than 2200 courses in almost 1600 schools, 44 refereed academic journals, 277 endowed positions, mainstream management journals devoting more issues to entrepreneurship and also about a 100 funded and established centers. Also, entrepreneurial education is one of the hottest topics at business as well as engineering schools the purpose of which is to create entrepreneur cultural mindset. The number of schools that teach a new venture or courses that are similar in nature has also increased from only few to almost two dozen (20 years ago) to more than 1600 at this time (Scholtens, 1999; Katz, 2003).

The economy of India has 17.9 percent rate of entrepreneurial activity (Ayyagari et al, 2007). As per the Federation of Indian Chamber of Commerce and Industry report on the manufacturing sector of India, it is important that the manufacturing sector should grow at more than 11 percent so as to achieve overall growth of 8 percent per annum. The manufacturing sector contributes around 17% to GDP of India. It has been emphasized that corporate entrepreneurship is a growth strategy and also an effective means to achieve competitive advantage. The sector needs to be competitive in order to continue with its high rate of growth.

Nurul Indarti and Marja Langenberg (2005) identified key components that are important in analyzing the success of business of SMEs that include features of the entrepreneurs, the features of SMEs and also the contextual elements of development of SMEs.

On the basis of the observations of the previous research, the factors that affect the SME business success were found out and classified in following categories.

1. Characteristics of SME (Kristiansen, Furuholt, & Wahid, 2003)
2. Customers and Market (William, James, & Susan; 2005)
3. Management and Know – How (Swierczek & Ha, 2003)
4. An entrepreneur characteristics (Rutherford & Oswald, 2000)
5. External and Internal Environment (Huggins, 2000)
6. The procedure of doing business and cooperation (Jarillo 1988)
7. Resources and Finance (Swierczek & Ha, 2003)
8. Product and Services (Hitt & Ireland 2000)

### **Research Methodology & Analysis**

The data was collected from 200 SMEs from the Northern States of India. The Stratified Random sampling method was used. All the selected SMEs were surveyed with questionnaire on the following objectives:

1. To measure impact of Managerial Skills on the performance of SMEs
2. To assess effect of External Factors on the performance of SMEs

3. To assess effect of Internal Factors on the performance of SMEs
4. To identify risks associated with the performance of SMEs

In a survey of 200 respondents 95.0% were males and 87.5% was graduates. The entrepreneur selected were almost equivalent in regard to their educational competency as 55.0% were professionals and 40.0% were from technical background. 75.0% of the entrepreneur reported that they were having prior industrial experience and among them majorly i.e. 64.0% were at management level in industry. 33.5% and 66.5% entrepreneurs were involved into the small and medium entrepreneurship respectively. Mann – Whitney U statistics was used to evaluate the p values to compare the statements among the small and medium sized enterprises responses.

#### Assessment of the Managerial Skills to the Performance of Entrepreneurship

**Table 1**  
**Response analysis on Managerial Skills in the Performance of SME**

	<i>Most Important</i>	<i>Important</i>	<i>Neutral</i>	<i>Less Important</i>	<i>Least Important</i>
Skilled Personnel (p > 0.05)	11.0	56.0	23.0	10.0	—
Financial Management Skills (p < 0.05)	9.0	71.0	20.0	—	—
Planning (Forecasting) Skills (p < 0.05)	2.0	49.0	34.0	15.0	—
Customer Care (p < 0.05)	5.0	65.0	23.0	7.0	—
Marketing Knowledge & Skills (p < 0.05)	21.0	45.0	31.0	3.0	—
Knowledge of HR Practices (p < 0.05)	8.0	47.0	34.0	11.0	—

The analysis showed that entrepreneurs give more importance (80.0%) to the *financial management skills* while on *customer care* only 71.0% of the entrepreneurs were giving due importance. *Skill personnel* and *marketing knowledge and skills* were given importance by only 67.0% of the entrepreneurs and 51 – 55% were giving importance to the other issues like *planning*, *forecasting skills* and *knowledge of human resources practices* as the managerial contribution for the effective performance of the entrepreneurship. There was significant difference of approach was evaluated among the small and medium sized entrepreneurs on the managerial issues like *financial management skills*, *planning skills*, *customer care*, *marketing knowledge and skills* and *knowledge of human resources and practice*.

93.0% of entrepreneurs think that *Interest rates* are the major factor in the performance of any entrepreneurship while 83.0% of entrepreneurs consider *inflation* followed by *Exchange rate* and *fuel & energy* by 72 – 73% entrepreneurs as the major factors. Also 53.0% were regarding *currency* and *investment levels* as the factors associated with any of the entrepreneurship performance. There was significant difference of approach among small-medium sized entrepreneurs regarding *fuel energy* and *exchange rates*.

#### Assessment of Internal Factors on the Performance of the SMEs

80.0% of entrepreneurs think *employer employee relations* are the major factor in the performance

*Assessment of External Factors on the Performance of the SME*

**Table 2**  
**Response Analysis Regarding External Factors in the Performance of SME**

<i>Influence of External Factors on Business Performance</i>	<i>Most Important</i>	<i>Important</i>	<i>Neutral</i>	<i>Less Important</i>	<i>Least Important</i>
<i>Inflation (p &gt; 0.05)</i>	22.0	61.0	7.0	10.0	—
<i>Interest rate (p &gt; 0.05)</i>	32.0	61.0	4.0	2.0	—
<i>Currency (p &gt; 0.05)</i>	7.0	46.0	34.0	13.0	—
<i>Investment Levels (p &gt; 0.05)</i>	2.0	51.0	41.0	6.0	—
<i>Fuel &amp; Energy (p &lt; 0.05)</i>	17.0	56.0	22.0	5.0	—
<i>Exchange Rate (p &lt; 0.05)</i>	11.0	61.0	26.0	2.0	—

of any entrepreneurship while 64.0% consider *Skills of employees* as the important factor. *Access and cost of finance* were considered by 58 – 59% as major factors while 56.0% were regarding *general management skills*. On all the issues discussed there was no significant difference of approach among entrepreneurs of small – medium sized enterprises.

**Table 3**  
**Response Analysis of the Entrepreneurs Regarding Internal Factors in the Performance of the Entrepreneurial Development**

<i>Influence of Internal Factors on Business Performance</i>	<i>Most Important</i>	<i>Important</i>	<i>Neutral</i>	<i>Less Important</i>	<i>Least Important</i>
<i>Access to Finance (p &gt; 0.05)</i>	17.0	41.0	37.0	5.0	—
<i>Commitment of employees (p &gt; 0.05)</i>	12.0	47.0	33.0	5.0	—
<i>Employer employee relations (p &gt; 0.05)</i>	9.0	71.0	20.0	—	—
<i>Entrepreneurial Skills (p &gt; 0.05)</i>	2.0	49.0	23.0	26.0	—
<i>General management Skills (p &gt; 0.05)</i>	3.0	53.0	34.0	10.0	—
<i>Skills of employees(p &gt; 0.05)</i>	1.0	63.0	32.0	4.0	—

**Assessment of Risk Factors Involved in any Entrepreneurial Activity**

It was the inference that only 50 – 59% of the entrepreneurs think *financial, carrier and family* as the major risk factors in entrepreneurship development while regarding *social risk*, 54.0% of the entrepreneurs were giving it less importance. On the issue of *emotional risk*, 65.0% of the entrepreneurs were found to be giving importance to it as major risk in the development of any entrepreneurship.

**Conclusion**

Corporate entrepreneurship has become very important today for the competitiveness of the organizations as they have to face so much of dynamic competition owing to globalization. A lot of internal and external environmental factors play a crucial role in translating entrepreneurship into

**Table 4**  
**Response Analysis of the Entrepreneurs Regarding Risk Factors in the Performance of the Entrepreneurial Development**

<i>Risk Factors in Entrepreneurial Ability</i>	<i>Most Important</i>	<i>Important</i>	<i>Neutral</i>	<i>Less Important</i>	<i>Least Important</i>
<i>Financial Risk</i> (p > 0.05)	7.0	43.0	42.0	10.0	—
<i>Career Risk</i> (p > 0.05)	4.0	51.0	37.0	8.0	—
<i>Family Risk</i> (p > 0.05)	5.0	44.0	42.0	9.0	—
<i>Social Risk</i> (p > 0.05)	3.0	33.0	54.0	10.0	—
<i>Emotional Risk</i> (p > 0.05)	23.0	42.0	30.0	5.0	—

performance and have been connected to successful corporate entrepreneurship. So, the study was undertaken in order to identify the factors affecting the performance of small-medium sized enterprises. It was concluded that financial management skills, customer care services and human resource management skills are perceived as key managerial skills required for promoting corporate entrepreneurship. Interest rates, inflation and currency exchange rate fluctuations are main external factors whereas employee engagement and employer employee relations are identified as main internal factors affecting performance of corporate entrepreneurs.

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## 4

# Role of Corporate Social Responsibility in Medium, Small and Micro Enterprises

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### ABSTRACT

*In India the concept of Corporate Social Responsibility has changed over the years depending upon the changes in social, political, economical, cultural and legal environments. It includes many aspects which come under the fulfillment of CSR like charity, national economic development, development of educational institutions, hospitals, and temples by establishment of trusts by the business, development of public sector undertaking, ethical functioning, respect to human rights, workers welfare and rights, activities for social and inclusive development and globalization and economic liberalization which requires the companies to produce qualitative products up to the mark of international standards. Globalization and liberalization needs the business to follow the responsibility of the society for the survival. Corporates should design the CSR strategy which should be beneficial to both the Business and the society.*

*This paper will highlight the contributions of SMEs in social development and benefits of CSR to SMEs.*

**Keywords:** CSR, Evolution of CSR activities in India, Role of corporates in growth of society.

### Introduction

The contribution of the small and medium enterprises (SMEs) to the economic growth of a nation is well recognized. In developing countries, the contribution of SMEs towards employment

generation is high because they tend to use more labour intensive production processes than large enterprises, boosting employment and leading to more equitable income distribution. In countries, where the disparity levels in income are quite stark and the industrial growth has not been widespread and uniform, the role of the MSMEs in creating employment is quite significant.

While their significant economic contribution is well understood, their responsible business practices have not been extensively studied for any meaningful interpretation to be drawn. While individually each of these SMEs may not have a significant influence like the large corporations, their cumulative social and environmental impacts could be significant. There is an urgent need therefore to understand the responsible business practices adopted by the SMEs. The importance of CSR among large companies in developing countries is itself of recent origin, no more than a few decades. Therefore, the study of CSR and ethics in SMEs in developing countries assumes greater significance.

### **Corporate Social Responsibility**

Corporate social responsibility (CSR, also called corporate conscience, corporate citizenship, social performance, or sustainable responsible business/ Responsible Business)<sup>1</sup> is a form of corporate self-regulation integrated into a business model. CSR policy functions as a built-in, self-regulating mechanism whereby a business monitors and ensures its active compliance with the spirit of the law, ethical standards, and international norms. In some models, a firm's implementation of CSR goes beyond compliance and engages in "actions that appear to further some social good, beyond the interests of the firm and that which is required by law."<sup>2,3</sup>

### **Evolution of Corporate Social Responsibility in India**

The evolution of corporate social responsibility in India refers to changes over time in India of the cultural norms of corporations' engagement of corporate social responsibility (CSR), with CSR referring to way that businesses are managed to bring about an overall positive impact on the communities, cultures, societies and environments in which they operate.<sup>4</sup> The fundamentals of CSR rest on the fact that not only public policy but even corporates should be responsible enough to address social issues. Thus companies should deal with the challenges and issues looked after to a certain extent by the states.<sup>5</sup>

Among other countries India has one of the richest traditions of CSR. Much has been done in recent years to make Indian Entrepreneurs aware of social responsibility as an important segment of their business activity but CSR in India has yet to receive widespread recognition.

### **The Four Phases of CSR Development in India**

The history of CSR in India has its four phases which run parallel to India's historical development and has resulted in different approaches towards CSR. However the phases are not static and the features of each phase may overlap other phases.

#### **The First Phase**

In the first phase charity and philanthropy were the main drivers of CSR. Culture, religion, family values and tradition and industrialization had an influential effect on CSR. In the pre-industrialization period, which lasted till 1850, wealthy merchants shared a part of their wealth with the wider society by way of setting up temples for a religious cause. Moreover, these merchants

helped the society in getting over phases of famine and epidemics by providing food from their godowns and money and thus securing an integral position in the society. With the arrival of colonial rule in India from 1850s onwards, the approach towards CSR changed.<sup>6</sup>

### **The Second Phase**

In the second phase, during the independence movement, there was increased stress on Indian Industrialists to demonstrate their dedication towards the progress of the society. This was when Mahatma Gandhi introduced the notion of “trusteeship”, according to which the industry leaders had to manage their wealth so as to benefit the common man. *“I desire to end capitalism almost, if not quite, as much as the most advanced socialist. But our methods differ. My theory of trusteeship is no make-shift, certainly no camouflage. I am confident that it will survive all other theories.”* This was Gandhi’s words which highlights his argument towards his concept of “trusteeship”. Gandhi’s influence put pressure on various Industrialists to act towards building the nation and its socio-economic development.<sup>7</sup>

### **The Third Phase**

The third phase of CSR (1960–80) had its relation to the element of “mixed economy”, emergence of Public Sector Undertakings (PSUs) and laws relating labour and environmental standards. During this period the private sector was forced to take a backseat. The public sector was seen as the prime mover of development. Because of the stringent legal rules and regulations surrounding the activities of the private sector, the period was described as an “era of command and control”. The policy of industrial licensing, high taxes and restrictions on the private sector led to corporate malpractices.

### **The Fourth Phase**

In the fourth phase (1980 until the present) Indian companies started abandoning their traditional engagement with CSR and integrated it into a sustainable business strategy. In 1990s the first initiation towards globalization and economic liberalization were undertaken. Controls and licensing system were partly done away with which gave a boost to the economy the signs of which are very evident today. Increased growth momentum of the economy helped Indian companies grow rapidly and this made them more willing and able to contribute towards social cause. Globalization has transformed India into an important destination in terms of production and manufacturing bases of TNCs are concerned.<sup>[8]</sup>

### **Role of CSR in MSMEs**

The concept of CSR has extended to SMEs as well. This sector was never taken into account for deliberations and conventional approach to CSR is generally assumed to be the part of large companies. It is a well known fact that SMEs produce large proportion of country’s output, provides huge employment and generate substantial revenues to the government not only in developed countries but developing countries as well. Small to medium-sized enterprises account for about 90 percent of businesses worldwide and are responsible for around 50 to 60 percent of employment. They, potentially have a significant impact on social welfare. As the SMEs also include stakeholders and an impact on the society, it is necessary to understand the role of SMEs in CSR activities. However, it is difficult to enroll the concept for SMEs as they face challenges of survival, time and resource constraints, fear of additional regulations and no systematic incentives. General problems like lack

of information, getting trained employees, and getting support from related officials are other limiting factors for SMEs to get involved in CSR activities. According to a study by the European Commission in 2007 ('Corporate Social Responsibility in SMEs - SMEs Good practice'), CSR can positively influence SMEs' competitiveness in numerous ways. SMEs can provide with improved products, high customer loyalty, motivated employees, innovative and creative employees, cost savings, increased profitability due to optimum resource utilization, enhanced networking with business partners and improved company image. Thus, it is advisable for the government to look into policies and legislations for the benefits of SMEs adapting CSR and take up initiatives aimed at encouraging SME involvement in CSR which should be easily accessible and relevant.

The concept of Corporate Social Responsibility is very popular amongst big corporations but Small and Medium Enterprises are lagging behind. CSR is still in its infancy for Small and Medium Enterprises. They can provide a helping hand to small communities or by helping NGOs in their efforts. They can take variety of steps like conservation of natural resources, protection of environment, steps for eradication of illiteracy, adult education, spreading awareness in rural areas about health care etc.

#### **Benefits of CSR for MSME's**

- (i) *The Challenge for the Private Sector*—There is clear and identifiable benefits associated with CSR when it comes to adding value both to human capital and to products. A number of experts pointed out the benefits of CSR when it comes to recruitment, staff retention and motivation. Although many companies see CSR as a burden, if they can be convinced of these human resource benefits then they will engage. MSMEs therefore need to be focused when it comes to CSR and not spread themselves too thin.
- (ii) *Image, Reputation and Brands*—Developing a brand which is seen as socially and environmentally responsible is a good business practice in a world of globalization where information is easy to find and where consumers generally want to do no harm. The relationship with the media is an important issue for the large companies. There is as little scope for bad publicity and therefore company need to project a positive image. Good CSR is a part of a process to avoid this.
- (iii) *Costs*—Good CSR can lead to direct cost reductions. Many of these reductions are related to the environment and come about through reductions in energy usage, water consumption, waste reduction and the more efficient use of raw materials. But many CSR managers and other experts are of the view that good internal CSR like employment practices, bonus schemes, diversity initiatives, etc. can increase morale, reduce absenteeism, increase the commitment of workers to the organization and increase productivity. The MSME sector can benefit from all of these direct and indirect costs savings.
- (iv) *Risk Reduction*—Probably the largest risk currently facing the MSME sector in supply chains revolves around the perception by large buyers that they are less able to adopt successful CSR practices than larger firms. In addition, because of the consolidation of supply chains those MSMEs that cannot demonstrate a CSR commitment are going to be the first to lose orders.

- (v) *Opportunities for Developing better Business*—MSMEs need the longer term relationships in order to secure and grow their business. CSR therefore can be part of the platform that enables the MSME sector to prosper in supply chains. Some large companies are often nervous in placing orders with smaller companies because of worries over capacity and skills.

#### **Obstacles for MSMEs in Meeting CSR**

- (a) *Lack of Awareness*: MSMEs have limited awareness of CSR. MSME managers and owners often do not fully understand the demand coming from the stakeholders of their customers and therefore do not recognize the importance of CSR. There are some MSMEs where a greater level of understanding of CSR issues and practices exist. However, in these cases there is often a lack of understanding about where to begin the process of implementing CSR programme.
- (b) *Costs*: Managers and owners repeatedly pointed out that they face tighter and tighter margins with rising wages, material and energy costs, in particular. They complain that their customers put more demands on them to improve workplace practices, health and safety, environmental performance, etc., but at the same time are constantly looking for lower and lower prices for their orders.
- (c) *Lack of Human Resources and Inefficient Management Systems*: MSMEs are often managed badly and there is often a lack of a systems approach to management. This might be related to a lack of qualified personnel or simply the lack of recognition about the benefits of moving towards a properly structured management system. In most countries in the region there is a lack of trained, qualified and aware staff that would be able to lead and develop CSR initiatives in companies.
- (d) *Cheating and the Over-emphasis on Inspections*—It is clear that in many companies codes of conduct are seen as a nuisance and that appearing to be in compliance with them was often seen as a better alternative than actually being in compliance with them. There is therefore a culture of cheating in many MSMEs. Many codes of conduct do not allow workers to work more than 60 hours per week and require them to have at least one day off a week. But many factory managers are of the view that if they adhered strictly to that requirement they could not meet their orders and could not operate profitably.
- (e) *Corruption*—In many locations MSME owners and managers complain that they are constrained by corruption in the supply chain. This often comes from dishonest regulators or government officials who expect to be paid fees and bribes to make life easier for companies. This type of corruption is hardly consistent with good CSR practices but MSMEs do not have sufficient power or influence to tackle the problem alone.

#### **Conclusion**

Since SMEs contribute significantly to the economy and are geographically widely spread in a country like India, their adoption of CSR and ethical practices is crucial to a balanced development. There is a paucity of academic research in this area. In a vast country like India, comprising of 28 states which are economically at different stages of development, a study of the intra-country similarities and differences in adoption of CSR practices in SMEs could be a valuable exercise for policy makers.

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## 5

# Emotional Maturity of the Senior Secondary School Students in Relation to their Psychological Hardiness

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### ABSTRACT

*In today's world life is full of stress and anxiety and to deal with these is a complex task which requires a certain degree of maturity. With increase in all these tensions, anxieties and stresses, we need more of emotional maturity. A person will be called emotionally mature if he is able to feel proper emotion in proper situation and express it in proper quality. Psychological hardiness represents a single latent variable comprised of three obliquely related attitudes, that is, commitment, control and challenge. This study examined the emotional maturity of senior secondary school students in relation to their psychological hardiness. The sample of the study comprised of 100 eleventh class students (50 boys and 50 girls) studying in government and private schools of Chandigarh. In the present study, descriptive survey method was employed to collect the data. Emotional maturity was dependent variable and psychological hardiness was an independent variable. Emotional Maturity Scale (EMS) developed by Dr. Yashvir Singh and Dr. Mahesh Bhargava (1994) & Scale of Psychological Hardiness developed and standardized by Nowack, K. M.(1990) were used for the collection of data.*

*The obtained data was analysed by employing t-test, means and SD's. The major findings of the study revealed significant difference in the emotional maturity of students. The study showed that female students are emotionally more matured as well as psychologically high hardy. It further revealed that psychologically high hardy students having higher emotional maturity.*

**Keywords:** Emotional Maturity, Psychological Hardiness, Anxiety.

## Introduction

A man is born just like any other animal being but he gradually transforms into a human being by acquiring knowledge and thus by being educated. With the progress of time one learns how to interact with one's own surroundings. This aim can be fulfilled only by proper understanding of the individual and his abilities and aptitudes.

In psychological writing, the definition of Emotional maturity essentially involves emotional control that means emotionally mature person is able to keep lid on feelings, so it is merely restrictions & control but also the positive possibilities inherent in human nature. Mature emotional behaviour at any level of growth is that which most fully reflects the fruit of healthy development growing person's make-up (Arthus, 2007)

Psychological hardiness represents a single latent variable comprised of three obliquely related attitudes, that is, commitment, control and challenge. Commitment is defined as a "Tendency to involve oneself in whatever one is doing or encounters." Control is described as a "Tendency to feel and act as if one is influential in the face of the varied contingencies of life". Challenge is described as a "Belief that changes rather than stability is normal in life and that the anticipation of changes is interesting incentives to growth rather than threats to security." Hardiness operates as a stress buffer as well as has direct influence on health, so hardiness, is usually conceptualized as a cognitive personality variable consisting of a sense of commitment, control and challenge (Westman, 1990).

## Objective

- (1) To study and compare the emotional maturity of senior secondary school students studying in government and private schools.
- (2) To study and compare the psychological hardiness of senior secondary school students in government and private schools.
- (3) To study and compare the emotional maturity of senior secondary school students with regard to gender.
- (4) To study and compare the psychological hardiness of senior secondary school students with regard to gender.
- (5) To study the emotional maturity of senior secondary school students in relation to their psychological hardiness.

## Hypotheses

- (1) There will be no significant difference in the emotional maturity of senior secondary school students studying in government and private schools.



- (2) There will be no significant difference in the psychological hardiness of senior secondary school students in government and private schools.
- (3) There will be no significant difference in the emotional maturity of senior secondary school with regard to their gender.
- (4) There will be no significant difference in the psychological hardiness of senior secondary school students with regard to their gender.
- (5) There will be no significant difference in the emotional maturity of senior secondary school students in relation to their psychological hardiness.

### Design of the Study

In the present study, descriptive survey method was employed to collect the data. Emotional maturity was dependent variable and psychological hardiness was an independent variable.

### Sample of the Study

Stratified random sampling technique was employed in the present study. The sample comprised of 100 students of class 11<sup>th</sup> of two senior secondary schools of Chandigarh. Out of these, 50 students were selected randomly from each government and private schools. Further 25 male and 25 female students were taken from each type of school i.e. government and private.

### Tools of the Study

- (1) Emotional Maturity Scale (EMS) developed by Dr. Yashvir Singh and Dr. Mahesh Bhargava (1994)
- (2) Scale of Psychological Hardiness developed and standardized by Nowack, K. M.(1990)

### Statistical Technique

The obtained data was analysed by employing t-test.

### Results

**Table 1**  
**Mean Differentials in Emotional Maturity and Psychological Hardiness of Senior Secondary Students Studying in Government and Private Schools.**

Variable	Mean		S.D.		t-value	Level of Significance
	Govt. School	Pvt. School	Govt. School	Pvt. School		
Emotional Maturity	137.68	135.1	28.51	31.12	0.432	Not Significant
Psychological Hardiness	93.24	95.06	11.84	8.68	0.876	Not Significant

Table 1 shows no significant difference in both emotional maturity ( $t=0.432$ ) and psychological hardiness ( $t=0.876$ ) of senior secondary students studying in government and private schools as t-values were not found to be statistically significant. This indicates that emotional maturity and

psychological hardiness of government and private senior secondary school students is almost same. Hence, hypothesis 1 and hypothesis 2 stands accepted.

**Table 2**

**Mean Differentials in Emotional Maturity and Psychological Hardiness of Senior Secondary Male and Female Students**

Variable	Mean		S.D.		t-value	Level of Significance
	Male	Female	Male	Female		
Emotional Maturity	144.38	128.4	28.51	29.00	2.77	0.01
Psychological Hardiness	90.56	97.74	8.99	10.49	3.67	0.01

Table 2 shows that mean differential with regard to emotional maturity of senior secondary male and female students is statistically significant at 0.01 level ( $t=2.77$ ). This indicates that the senior secondary male ( $M=144.38$ ) students are emotionally immature as compared to the senior secondary female ( $M=128.4$ ) students. Hence, hypothesis 3 stands rejected. Similarly, mean differential with regard to psychological hardiness of senior secondary male and female students is also statistically significant at 0.01 level ( $t=3.67$ ). This indicates that the senior secondary female ( $M=97.74$ ) students are psychologically high hardy as compared to senior secondary male ( $M=90.56$ ) students. Hence, hypothesis 4 also stands rejected.

**Table 3**

**Mean Differences in Emotional Maturity of Senior Secondary Students with Regard to Psychological Hardiness**

Group	Mean	S.D.	t-value	Level of Significance
High Hardy	111.69	22.59	5.160	0.01
Low Hardy	150.69	25.79		

From the results in table 3, it is clear that t-value with regard to emotional maturity of senior secondary students with high and low psychological hardiness is statistically significant at 0.01 level ( $t= 5.160$ ). This indicates that psychologically low hardy ( $M=150.69$ ) students were emotionally less mature as compared to the psychologically high hardy ( $M=111.69$ ) students. Hence, hypothesis 5 stands rejected.

### Discussion

The study revealed that there is a difference in the emotional maturity of students with regard to their psychological hardiness. So, it is very important for parents and teachers to know the importance of psychological hardiness and its role in increasing the emotional maturity of the students. A cordial healthy relationship between the parents is very conducive for the emotional development of the child. The order of birth, size of the family, discipline in the family, the parental attitude towards the child is all important factors in the emotional development of the child. Similarly, the attitude of the teachers, school discipline, academic facilities available, physical facilities, methods

of teaching, co-curricular activities, etc. all play vital role in developing emotional maturity. David & Darroch (2002) in his research on emotional education also concluded that environmental factors do affect the physical and emotional maturity of a child. Kobasa (1979) defined hardiness as a personality trait having the components of commitment, challenge, and control and is found to be associated with strong resistance to negative feelings induced by adverse circumstances. Jagpreet (2010) conducted a study to find the influence of gender and school climate on psychological hardiness among Indian adolescents. The results of the study revealed that the significant main effects of gender and school climate are dependent on each other to explain control, challenge and psychological hardiness among adolescents. There exists significant difference in the emotional maturity of students with regard to psychological hardiness. The study showed male students being emotionally more mature whereas female students being psychologically harder, also psychologically low hardy students having higher emotional maturity.

### **Educational Implications**

Emotional maturity among adolescents in the age group of 17-18 years plays a very important role in their life and careers. It not only helps them cope with the unnecessary stress and anxiety, but also help in making them aware of their responsibility. So, efforts should be made by the teachers and the parents of the students to increase their emotional maturity. They may channelize an adolescent's energy into constructive dimension, so they should act as the facilitators for them in helping them in handling such situations by providing them appropriate atmosphere. It is useful for providing guidance to the students to increase their level of hardiness in order to deal with stress efficiently. The appropriate curriculum activities should be introduced in schools by educational administrators and planners to enhance the level of hardiness in order to decrease the stress among students. Group activities and team work should be organised among students which develop the feeling of co-operation, social attitude, independence, tolerance, acceptance of others, self-confidence and responsibilities.

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## 6

# Code of Professional Ethics and Teachers

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### ABSTRACT

*Teaching is the noblest of all professions. Teachers have a significant impact on their students. Thus teachers need to be committed to their profession. Various countries have developed codes of conduct for their educators. These codes guide them in the course of their work and help them to maintain their integrity and professionalism. They act as a reminder for teachers. The present paper provides an overview of the codes of ethics by National Education Association (NEA) of USA, All India Federation of University and College Teachers Organization (AIFUCTO), and University Grants Commission (UGC).*

**Key words:** Teachers, ethics, profession.

### Introduction

Ethics is a semantically loaded word. The Oxford English Dictionary defines ethics as the source of morals or moral principles. Values, norms, standards, morality like expressions are also considered synonyms to this expression and recently 'social responsibility' has also been used. It is, in general, concerned with the concepts of right and wrong. A professional, in other words, should be able to make the right judgment when required. Now, in case of teaching, the professional has altogether a different area of operation.

A teacher is expected to be a role model as he exerts influence upon his students. But sometimes when his behaviour is not focused on the students' well being then he exerts a negative impact. The

issue of 'teacher absenteeism' which came to light through a survey conducted in the state of Uttar Pradesh in India, highlighted that a third of teachers were found absent from their teaching duties (World Bank, 2004). Such an attitude on the part of a teacher, no doubt, influences the quality of education. In order to curb the negative aspect of a teacher's influence various countries have developed codes of conduct for their educators too. These codes help the teachers to recognize their duties and responsibilities towards their students, society and nation at large. They act as a reminder for teachers. The present paper provides an overview of the various codes of ethics. The paper is divided into six sections. Following introduction the second section defines the code of ethics. The professional code of ethics designed by National Education Association (NEA) of USA, All India Federation of University and College Teachers Organization (AIFUCTO), and University Grants Commission (UGC) New Delhi are described in sections three, four and five respectively. The paper is concluded in section six.

### **The Code of Ethics**

Investopedia *defines* the code of ethics as a guide of principles designed to help professionals conduct business honestly and with integrity. A code of ethics document may outline the mission and values of the business or organization, how professionals are supposed to approach problems, the ethical principles based on the organization's core values and the standards to which the professional will be held. We know that both businesses and trade organizations typically have some sort of code of ethics that its employees or members are supposed to follow. Breaking the code of ethics can result in termination or dismissal from the organization. A code of ethics is important because it clearly lays out the "rules" for behaviour and provides a preemptive warning. A code of ethics provides teachers a set of guidelines for their conduct and behaviour as teaching has special features.

International Institute for Public Ethics (IIEP), Griffith University, Brisbane, Queensland, Australia states that codes of conduct in the education sector embrace the concept of mutual accountability and the accountability of all those charged with enabling good quality education. In the education sector these codes can be developed for administration staff, teachers and students so as to prevent corrupt behaviour. They generally aim at enhancing the commitments, dedications and efficiency of service of members of the teaching profession and provide self-disciplinary guidelines by establishing norms of professional conduct (IIEP, 2012).

The model used for the codes vary greatly from country to country. In some cases, they deal with the overall education profession while in others with teachers only. In establishing codes of conduct for teachers, it is often governments, through their specific education act or regulation, which develops the code and imposes them on the teaching body. In others they are designed by an autonomous body or by teacher organization themselves.

### **NEA - Code of Ethics**

The National Education Association (NEA) of United States of America believes that the education profession consists of one education workforce serving the needs of all students and that the term 'educator' includes education support professionals. The educator, believing in the worth and dignity of each human being, recognizes the supreme importance of the pursuit of truth, devotion to excellence, and the nurture of the democratic principles. Essential to these goals is the protection of freedom to

learn and to teach and the guarantee of equal educational opportunity for all. The educator accepts the responsibility to adhere to the highest ethical standards. The educator recognizes the magnitude of the responsibility inherent in the teaching process. The desire for the respect and confidence of ones' colleagues, of students, of parents, and of the members of the community provides the incentives to attain and maintain the highest possible degree of ethical conduct. The Code of Ethics of the Education Profession indicates the aspiration of all educators and provides standards by which to judge conduct. The remedies specified by the NEA and/or its affiliates for the violation of any provision of this Code shall be exclusive and no such provision shall be enforceable in any form other than the one specifically designated by the NEA or its affiliates (NEA, 2012).

### **Code of Professional Ethics for Teachers proposed by AIFUCTO**

Dabholkar et. al. (2009) stated that while framing the code of professional ethics the All India Federation of University and College Teachers Organization (AIFUCTO) in its meeting held in Calcutta in November 1976, considered the following:

- (i) The code of professional ethics is not another set of service conduct rules. Rather, it is such that, while framing service conduct rules, authorities should refer to it. Service conduct rules should so framed as would enable the teachers to properly observe the code. It should be sufficiently broad and its prescriptions should not be legally enforceable; but it should act as a source of constant reference for teachers themselves. It should be morally binding upon the teaching community.
- (ii) The code should always be framed with adequate consultation with teachers' organizations and it should be basically self-imposed for betterment of education and profession.
- (iii) The code should be framed by the academic authorities, namely, the UGC, in consultation with the universities.
- (iv) The code should cover the relations of teachers vis-à-vis the other components of the society with whom they come in contact while discharging their professional responsibilities.
- (v) The code will itself have a reference point which is the national goal of education and the basic requirements of teacher much of which we take from our National Policy of Education as accepted by the Parliament.
- (vi) The code should also contain a section on rights of teachers since in more senses than one, rights and responsibilities are inalienable.

The code of professional ethics clearly states that whoever adopts teaching as a profession assumes the obligation to conduct him in accordance with the ideals of the profession. It also directs teachers to respect the right and dignity of the students and encourage them to develop their personalities. Teachers should treat other members in the profession in the same manner as they themselves wish to be treated. They should recognize that education is the public service and also perform the duties of citizenship by participating in community activities etc.

### **Code of Ethics for Higher Education Teachers Framed by UGC**

The new code of professional ethics for higher education teachers by University Grants

Commission (UGC) expects the latter to be in regular touch with parents of the students and meet whenever necessary to discuss their performance and growth. The UGC, in the code of ethics released for the first time in such an exhaustive manner, has also asked teachers to work as agents of social change as it used to be in the past. Part of the new regulations fixed by the UGC for selection and promotion of teachers, the document also has guidelines as to how teachers should behave with colleagues, non-teaching staff, authorities and most importantly with students. The UGC circular states that teachers should try to see through teachers' bodies and organisations, that institutions maintain contact with the guardians, their students, send reports of their performance to the guardians whenever necessary and meet them in meetings convened for the purpose for mutual exchange of ideas and for the benefit of the institution. It also directs teachers to respect the right and dignity of the student in expressing his/her opinion, deal justly and impartially with students regardless of their religion, caste, political, economic, social and physical characteristics, recognise the difference in aptitude and capabilities among students and strive to meet their individual needs (Times of India, 2010).

Further, it calls upon the teachers to encourage students to improve their attainments, develop their personalities and at the same time contribute to community welfare, inculcate scientific outlook and respect for physical labour and ideals of democracy, patriotism and peace. Teachers have also been told to be affectionate to the students and not behave in a vindictive manner, make themselves available to the students even beyond their class hours and aid students to develop an understanding of our national heritage and national goals. Teachers should also refrain from inciting students against other students, colleagues or administration. As a part of their social duty, teachers have also been asked to strengthen the community's moral and intellectual life, take part in activities conducive to the progress of society, participate in community activities and shoulder responsibilities of public offices and refrain from any activity which promotes differences in the name of caste, faith, language etc. Calling upon the teachers to lead by example, the circular states: "A teacher is constantly under the scrutiny of his students and the society at large. Therefore, every teacher should see that there is no incompatibility between his precepts and practice... teachers should manage their private affairs in a manner consistent with the dignity of the profession, express free and frank opinion as well as participate in extra-curricular activities including community service." Teachers should, the UGC expects, treat colleagues in the same manner as they themselves wish to be treated and consider non-teaching staff as equal partners. It also asks teachers to refrain from undertaking private tuitions and coaching classes, cooperate in the formulation of policies of the institution by accepting various offices and refrain from taking leave except on unavoidable circumstances (Times of India, 2010).

### **Conclusion**

A teacher is not only an instrument of imparting knowledge or educating students. Students tend to copy the behaviour of the teachers. If the teacher is honest and disciplined, then the students adopt these virtues unconsciously. Further the teacher is the one who helps his students to develop into socially responsible human beings. So an effective teacher has to be a role model of ethical behaviour. There should be no incompatibility between his precepts and practice.



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## 7

# The Theme of Gender Discrimination in Arundhati Roy's "The God of Small Things"

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### ABSTRACT

*Women all through history have been held down by patriarchy, tradition and cultural ideologies. To be a woman is to occupy a certain sort of social position- "Woman" is juxtaposed with 'Man' and other social categories and constructed by the society and culture in which one lives. The issue of subalternity of women based on gender and caste in the patriarchal society receives the prime concern of Arundhati Roy. As a feminist writer, Roy depicts the tormenting picture of the sufferings, oppression of Indian women, their hopes and aspirations, subordination and marginalization, shame and humiliation, and their submission to male authority, altogether they are outcast in a male dominated society. The present paper aims at unfolding patriarchy as a powerful complex order in Indian society and how it works as an offensive force against the subaltern man and woman on the basis of caste and gender.*

Through the unenviable helplessness and fate of women in the novel, Roy intends to show that in spite of all hollow claims of equality, women still remain objects to be appropriated, possessed and bargained in male domain. Contemporary consumer culture has further devaluated the status of women. One can see around their victimization and exploitation more than ever. Under various crowns of power, freedom and glamour they are, in fact, being machine- tooled to play custom designed roles.

In *The God of Small things*, Arundhati Roy tells many tales of injustice and oppressions being forced by women within their house and beyond it in the andro-centric and patriarchal society of

India. Yet they continue their struggle for establishment of their identity and their economic and social freedom. The novel is set in three cultures- Kerala, Bengali and Western and they are interwoven and intermingled into the very texture of the novel. However the most part of the novel and its action takes place at Ayemenem in Kerala, which is the ancestral home of the main characters. The novel offers the gruesome tale of three generations of women who are subalterns and the victims of the brutal system. Ammu, Rahel, Mammachi, Baby Kochamma and other women are subaltern in the novel. All of them suffer in the hands of rich and powerful in a gender- bias, caste- ridden Ayemenem society in particular and Kerala society in general.

Of all the women in the novel, Ammu is the worst sufferer. She is the central character of the novel. She is the daughter of Pappachi and Mammachi and the sister of Chacko. Up against the subalternity, marginality, exclusion, subordination, and subjugation Roy's female protagonist Ammu, the representative of the younger generation, keeps her head high against the barriers of patriarchy. Her rebellious spirit helps her resist the "traditional grids of oppression" A gruesome tale of gender discrimination begins from the very childhood days in Ammu's life. Since her childhood days she has suffered severely the dictates of the patriarchs in the family. She has survived, like her mother, the cruelty of Pappachi who habitually used to thrash both of them. Though a decent person, quite like a number of Indian males, he employed these tactics to boost and inflate his ego. He is conservative in all respects pertaining to women. As a small girl, Ammu experiences many hair raising nightmarish incidents seeing her mother Mammachi severely tortured and abused by her father. Very often she is even the victim of her father's brutality and wild treatment. Presenting the awful picture of Indian women in the patriarchal domesticity, Roy painfully says; "not content with having beaten his wife and daughter, he tore down curtains, kicked furniture and smashed a table lamp"(the God of Small Things: 181).

Education is most crucial element of self development and cultural enrichment. But girl's education is treated with social taboos. Education defiles her stereotypical roles of wife and mother in the eyes of the orthodox males in India who are the custodian of patriarchal values. On the threshold of patriarchal dictation, Ammu is kept bereft of proper education because of his father's crudely archaic traditional outlook. Though a noted entomologist he is not liberal enough to send her to college, insisting that college education is unnecessary expense for a girl. However, her elder brother Chacko has been sent to Oxford for higher studies. For a young girl like Ammu, there is nothing to do in a place like Ayemenem other than waiting for marriage proposals. Ammu gradually develops a sense of rebellion against the order of the patriarchal value system and wants an immediate respite from the oppressive atmosphere in the family as well as release her from the marginalized statue.

"All day she dreamed of escaping from Ayemenem and the clutches of her ill- tempered father and bitter, long- suffering mother. She hatched several wretched little plans. Eventually one worked..."

She becomes desperate for an escape at the earliest. She is aware of her eventlessness at home, and also senses that her future prospects in Ayemenem are not promising, and therefore she rushes into a hasty marriage with a Bengali young man. In marrying a man of her choice outside the community and caste, disregarding the norms and sanction of the family, Ammu asserts her right of taking decision about her own life rejecting the conventional role and image of a 'good woman'. She writes a new chapter of freedom for women by breaking the shackles of patriarchy of the Ayemenem House.

The irony of her life is that instead of receiving love and care from her husband, she falls prey to routine violence. Her quest for identity, honour and independence appears blurred. The routine bouts of torture, violence force Ammu to leave her husband for good. With her two children Estha and Rahel, Ammu deserts her husband and returns to her parental home in Ayemenem which brings her another misfortune. Ammu estranged from her husband is made to feel unwanted in her parents' home whereas Chacko, the estranged son not only receives warm welcome, but also becomes the inheritor of the property. Profligacy in him is encouraged in the name of "Man's Need," whereas identical behavior in Ammu is condemned by being locked up in a room and tortured. Thus what is facilitated in case of a man is branded blasphemous and sinful in case of a girl as is evident from Ammu- Velutha relationship.

Ammu gets sexually attracted to Velutha, an 'untouchable' as her eyes are fixed on the ridges of Velutha's muscles. Ammu rebels against leading a sterile life. She dismisses a sex-less, body-less identity as a divorced mother and proudly declares her feminine desire.

"Velutha's attraction to her leads her to believe that she has at length achieved the ecstasy of her essential femininity, of her growth and maturity into a full- fledged woman, a complete woman." (Swain, 145)

Her love for the untouchable itself is a protest and challenge to the upper caste Christians in Ayemenem. The affair between the high caste Ammu and the untouchable Velutha is an example of transgression for crossing the borders. The affair not only breaks the codes that govern the women's sexuality but also the boundaries that divide the castes. The transgressive lover, Ammu and Velutha, enter into the forbidden territory and their move unsettles the formidable patriarchal power structure. The agents of the high caste patriarchies want to give violent punishment to the transgressive lovers. Velutha is brutally killed in police custody for his crime. Ammu is insulted badly for being a woman, a divorcee and loving an untouchable by inspector Thomas Mathew.

Rahel belongs to the younger generation of women who faces the wrath of patriarchy, gender subalternity like her mother Ammu. Rahel is merely eleven, when her mother dies at the age of thirty one. As a child she is a witness to her mother's sufferings. Now Rahel as a young woman still remembers how she and her twin brother are made mental instrument by Baby Kochamma in doing wrong to their mother. After the death of her mother, Rahel also leaves Ayemenem. When she returns back after twenty three years, she is also a divorcee like her mother. She has no regrets over her disastrous marriage. She develops a casual attitude to life and does not submit to the various restrictions imposed by the society. She presents the non- traditionalist, non- conservative, liberated woman.

If Baby Kochamma represents the voice of the past, a past that is dead and irredeemable, Ammu and Rahel represent the voices of the present and the future that could still find redemption. Baby Kochamma is a dutiful patriarchal ally who suffers in life in her own way as a woman of older generation. She remains single in life. Her single status develops frustration and she is intolerant to others happiness. Roy rightly says, "...lived her life backwards. As a young woman she has renounced the material world, and, now as an old one she seemed to embrace it" (22). She preserves the social order paying heavy price by suffering entire life and prefers to punish the transgressive lovers for the survival of the social order. So the women in the novel bridge the gulf between the past and the future. They have guts and the courage and the candour to go alone and achieve fulfillment, perhaps, partial fulfillment in spite of insurmountable odds.

Committing incest with her brother does not create guilt or fear in Rahel. She defies male chauvinism and violates moral code. She seems to echo Arundhati Roy's convictions about a woman and her role in the male dominated society. She has the power to look beyond the barriers of family and gender which gives her necessary strength to oppose and overcome any kind of oppression.

By presenting the women of different generations, Roy creates a line of conflicts in their sense of identity. When the women of older generation (Mammachi and Baby Kochamma) accept the rules of social order, the women of younger generation (Ammu and Rahel) resist the social prejudice. prefers to castigate the hypocrisy of older women and sympathizes with the inspirational younger women by standing behind them in the rebellion for the liberation of women and social reform. Even though Ammu and Rahel's rebellion against the male chauvinism is ruthlessly put down, Roy praises their bold resistance which set a new face of identity of the women.

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## 8

# Intertextuality in Kalidas's Meghdoot

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### ABSTRACT

*Intertextuality is the shaping of a text's meaning by another text. The term stands for the idea that every text is an intertext and it can only be understood if we analyze it in relation to some other previous texts. This paper tries to review and reassess Kalidas's beautiful love lyric Meghdoot from the perspective of intertextuality with special attention upon mythological references in the poem. Doing so, our focus remains upon decoding how such intertexts contribute to the construction of meaning of the text.*

**Keywords :** *Intertextuality, Meghdoot, Intertext, megh, yaksha, Kuber, Indra, Shiva, Kailasa, Indra's bow, Shiva, Bhavani, Skanda, Brahma, Kurukshetra, Arjuna, Gandiva bow, Mahabharata, Jahnu's Daughter, Bhagiratha, Nandi, Airavata, Kalpavriksha, Tripura.*

Derived from the Latin word *intertexto*, meaning to intermingle while weaving, intertextuality is a term first introduced by French semiotician Julia Kristeva in the late sixties and since then it had been borrowed and transformed many times. In essays such as "Word, Dialogue, and Novel," Kristeva broke with traditional notions of the author's "influences" and the text's "sources," positing that all signifying systems, from table settings to poems, are constituted by the manner in which they transform earlier signifying systems. "Any text," she argues, "is constructed of a mosaic of quotations; any text is the absorption and transformation of another" (Kristeva, "Word, Dialogue and Novel" 66). Kristeva further points out that all signifying systems are constituted by the manner in which they transform earlier signifying systems. Thus, Intertextuality is "the shaping of a text's meaning by another text. As philosopher William Irwin wrote, the term "has come to have almost as many meanings as users,

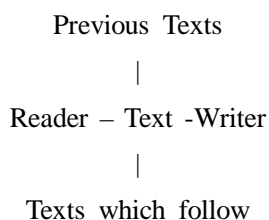
from those faithful to Kristeva's original vision to those who simply use it as a stylish way of talking about allusion and influence" (Irwin 2 Oct 2004, 227-242,228)

"Interpretation is shaped by a complex of relationships between the text, the reader, reading, writing, printing, publishing and history: the history that is inscribed in the language of the text and in the history that is carried in the reader's reading. Such a history has been given a name: intertextuality"(Jeanine Parisier Plottel and Hanna Kurz Charney, Introduction to *Intertextuality: New Perspectives in Criticism*. New York Literary Forum, 1978)."

Judith Still and Michael Worton [in *Intertextuality: Theories and Practice*, 1990] explained that every writer or speaker 'is a reader of texts (in the broadest sense) before s/he is a creator of texts, and therefore the work of art is inevitably shot through with references, quotations, and influences of every kind' (1). For Roland Barthes, who proclaimed *The Death of the Author*, it is the fact of intertextuality that allows the text to come into being:

"Any text is a new tissue of past citations. Bits of code, formulae, rhythmic models, fragments of social languages, etc., pass into the text and are redistributed within it, for there is always language before and around the text" (*Theory of the Text* 39).

Intertextuality expands the horizon of a text. It strengthens the fact that no text is an island. All texts are intertexts as they refer to and draw from some other pre existing texts. Discussing the different levels on which intertextuality dwells in a text, Christopher Keep and Tim McLaughlin have mentioned that the production of meanings in a text takes place on both horizontal as well as vertical axis:



From the above discussion, we can conclude that no text can be evaluated or understood by reading in isolation. Every text is an intertext and it can only be understood if we analyze it in relation to some other previous texts. Thus, the meaning of a literary work resides not in that work only but in the readers. Thus, the reader's own previous readings experiences and position within the cultural formation also lie within the framework of intertexts. Some critics point it out as a weakness of the theory as it seems to demands some specialized knowledge on the part of reader.

In this article, we would discuss Kalidas's well acclaimed love lyric *Meghdoot* in the light of mythological references being used in it. We would try to figure it out how they collectively help to devise the meaning of the text. Being one of the most brilliant works of Kalidas, *Meghaduta*, literally translated means the Cloud Messenger and is considered as one of the masterpieces of Indian, indeed world literature. Its 120-odd stanzas, each of four unrhymed lines, were written in the Mandakranta metre at some time between 100 BC and 500 AD.

According to the story, the treasurer of Gods, Kubera has a group of divine attendants working for him, called the Yakshas. One of these Yakshas was so smitten and obsessed with his wife that

he ignored his duties. He was cursed and banished into the woods on earth. Thoroughly dejected, he kept thinking about his wife and missed her a lot. Then one day, monsoons arrived on earth. The Yaksha saw a rain cloud pass by and requested it to carry a message to his wife.

The poem is divided into two parts: “Purvamegha” and “Uttarmegha”, two distinct parts in tone and mood. The first part describes the journey of the ‘Cloud’ over hills, rivers, and temples up to Alakapuri, a heaven on the earth; in the second part, the cloud has to deliver a message to Yaksha’s wife in Alakapuri. Yaksha’s message is that she should not yield in grief. He also tells her that the remaining period of his exile will end soon. Being a poem that contains wide range of intertextual references (topographical, historical, mythical and literary) including allusions, inferences and references to other genres as well as literary/ non literary texts . *Meghdoot* reflects the poet’s multi faced knowledge belonging to the various fields of life as well as it demands from the reader to be competent in multi faced knowledge. In this article, we would discuss only the mythological references being used in the poem, that would on one hand enrich our knowledge of Indian mythology as well as allow us to co relate the previous usage of these terms with that of the one’s being used in the text. This article concentrates upon the references (mythological) being used by Kalidasa in this poem.

The principal symbol that appears in the poem is ‘megh’ (the cloud). In Sanskrit poetic tradition, megh has reoccurred time and again as a metaphor for eroticism, sexual desire and longing for union with one’s beloved. It seems to be a possible reason behind yaksha’s choosing of the former as his messenger. In the fourth line of the poem, there is a reference to a certain yaksha, the romantic hero of the poem as well as the speaker of the poem. Yakshas are the Pre-Brahmanic deities of the ancient people of the country, replaced by Vedic and Puranic gods and fitted into the pantheon in subordinate positions ([en.wikipedia.org/wiki/Yaksha.web](http://en.wikipedia.org/wiki/Yaksha.web)).

The very next mythological reference is of Kuber in fifth line of the poem. Kubera is the king of the Yakshas and ruler of Alakapuri, a city located in the northern direction, close to Mount Kailas, in the Himayalays. Yakshas are also guardian of treasures. Kubera, their king, is the treasurer of gods. Kubera has a mongoose in his hand, a golden mongoose that spits out gems every time it opens its mouth. It is said that Lanka, the golden city, in the middle of the southern sea was built by Kubera. Kubera went north and established a Lanka, the city that was not Lanka, which became known as Alaka-puri.

In the line thirty sixth, there is a reference to ‘Indra’, where the ‘megh’ is addressed as a friend of Indra, in Hindu mythology, the king of the gods. He is one of the main gods of the archaic Sanskrit collection of hymns, the *Rigveda*, and is the Indo-European cousin of the German Wotan, Norse Odin, Greek Zeus, and Roman Jupiter. ([en.wikipedia.org/wiki/Indra.web](http://en.wikipedia.org/wiki/Indra.web)).

In the fiftieth line, there is a reference to ‘Shiva’s Crescent’, Shiva bears on his head the crescent moon. His name *chandrashekhra* refers to this feature. The placement of the moon on his head as a standard iconographic feature dates to the period when Rudra the waxing and waning phenomenon of the moon symbolizes the time cycle through which creation evolves from the beginning to the end. In line seventy first, there is a reference to mount *Kailasa*, which is the abode of Shiva. In the seventy fourth line , we have a reference to *Rama* and in the second line of the poem to his wife *Sita*. In Hindu mythology, Sita is the consort of Rama, the prince of Ayodhya. A symbol of the suffering and



strengths of women, she is one of the most revered figures in Hindu mythology (Encyclopedia Britannica. web).

In line ninety two, there is a reference to *Indra's bow which* is the rainbow. Indra being a prominent deity of the Vedic period is believed to be responsible for rain. The rainbow appears in the sky, according to the Puranic myths, is his bow and it is also the symbol of his unbridled power ( Bedi, *Punjabi Lokdhara Vishav Kosh* vol. 3, 349). There is a reference to '*ashen streaks*' which means the sacred ash or vibhuti. Here, the implication is that the ashes are the residue of universe after it has been burnt and demolished at the end of the great epoch (mahakalpa) by wind, fire and water completely. In line two hundred and eight, there is a reference to Shiva *who* is a major deity of Hinduism. ( Encyclopedia Britannica vol. 9. 43-44). In the very next stanza, in line two hundred thirty one, he is being referred as '*Mahadeva*' , *as the great god*. Mahakala refers to the time projected on the cosmic plane. Everything is born and destroyed in by time. Shiva is the one who is beyond time. In the very next stanza, there is a reference to '*Bhavani*', who is the female consort of Shiva and Shiva's '*cosmic dance*', '*elephant hide*' , Shiva's tandav with elephant hide in his shoulders. "once a demonic tusker( a demon in disguise of an elephant) named '*Gye*' attacked Shiva's devotees. Shiva ripped the demon's hide in one clean sweep from trunk to tail and flinging the blood soiled hide over his shoulders, danced in ecstasy ( *Punjabi Lokdhara Kosh* vol. 3, 677.)

In line two hundred ninety one, there is a reference to *Skanda* also called Karttikeya or Kumara, Hindu god of war and the first-born son of Siva (Shiva). The many legends giving the circumstances of his birth are often at variance with one another. ([www.britannica.com/EBchecked/topic/5547257/Skanda](http://www.britannica.com/EBchecked/topic/5547257/Skanda)). In line three hundred twenty six, there is a reference to '*Brahma*'. In Hindu mythology, Brahma was the first god in the sacred Hindu trinity, or Trimurti. The other gods were Vishnu, the Preserver, and Shiva, the Destroyer. Brahma was the creator god, but his role was not as great as that of creator gods in other mythologies.

In line two hundred thirty seven, there is a reference to *Kuruksheetra, Arjuna* and his famous *Gandiva bow*. In line three hundred and forty one, there is reference to '*Jahnu's Daughter*' that is Ganges who has flowed through Shiva's matted hair. Bhagavata Purana depicts the birth of the Ganges. It finally settles in Brahmaloka or Brahmapura, abode of Lord Brahma before descending to planet Earth at the request of Bhagiratha and held safely by Lord Shiva on his head to prevent destruction of Bhumi (Mother Earth) Then, the river Ganges was released from Lord Shiva's hair to meet the needs of the country according to Hindu mythology. In other legends, Himavat fathered Parvati and Ganga (Bhagavata Purana, Canto 5, Chapter 17, Verses 1 - 10 (The Descent of the River Ganges) (*Hinduism: about.com/od/godsgoddesses/a/ganga.html*).

In the same stanza, in line three forty seven , there is reference to *Gauri's jealous frown* as she saw Ganges first entangled in her husband's matted hair and then flowing through them. In line 350, there is reference to '*Indra's elephant*'. Airavata is a mythological white elephant who carries the Hindu god Indra. According to the myths, the Airavata came as a boon when the sur and asurs churned the samudra to get amrit (the elixir that can make a man immortal). Airavata also stands at the entrance to Svarga, Indra's palace ([en.Wikipedia.org/wiki/ airavata](http://en.Wikipedia.org/wiki/airavata).web).

In line three hundred fifty six, there is a reference to *Shiva's bull* ( line 354), Nandi is the name for the bull which serves as the mount of the god Shiva and as the gatekeeper of Shiva and Parvati.

Lord Shiva rides on the bull. Bull is his vehicle. This denotes that Lord Shiva, the protector of Dharma, is an embodiment of Dharma or righteousness (*Wikipedia: the free encyclopedia. web*). In line three hundred eighty seven, there is reference to 'Tripura'(line 387) that is the tripple city. It refers to the three cities of gold and iron built for the Titans (anti-gods) in the sky, air and on earth. A spark from Shiva's third eye burnt all three to ashes. At the metaphysical level, the triple city represents the three folded darkness of human consciousness. In the next stanza, there is a reference to 'Airavata' and 'Kalapvariksha' referred here as 'the heavenly tree. It came out from churning of the ocean. Airavata and Kalapvariksha were given to Indra. Kalapvariksha has been planted in paradise. As described in later myths, in the Puranic texts, five trees are mentioned to be growing in Nandana, Indra's grove being situated in paradise. The bowl containing ambrosia (elixir), the drink of immortality was said to be situated at the roots of the tree of paradise. It is a wish-fulfilling divine tree in Hindu mythology. Sage Durvasa meditated under the Kalpavriksha. Shiva's daughter Ashok Sundari was created from Kalpavriksha tree by Parvati, to alleviate her loneliness( *Hinduism: about.com/od/godsgoddesses/Kalpavriksha/html/*).

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## 9

# Portrayal of Woman in Amrita Pritam's Writings

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### ABSTRACT

*Amrita Pritam is one of the famous female writers in the field of Punjabi literature. Amrita Pritam is not only well known Punjabi poetess but also has written many famous novels, short-stories, essays and auto-biographies. Her writings have been translated into different Indian & Foreign languages. These languages are English, Hindi, Russian, Gujarati, Bulgarian, Urdu, Marathi, Bengali, Kannad, Malayalam and Sindhi. Her poem **Ajj Aakhan Waris Shah Nu** has always been the best remembered of the Partition of India. She was one of the eminent poetess in the world literature. Amrita Pritam had great influence on Punjabi literature. Her famous novel **Pinjar** is made into an award winning film *Pinjar* in 2003. She is known as the Voice of Womanhood. She will always be remembered for her literary works.*

### Portrayal of Woman

Amrita Pritam was born on August 31, 1919 in Gujranwala, Punjab, at present in Pakistan. She was the only child of Sardar Kartar Singh Hitkari, a school teacher, a poet and a scholar of Braj language. Her father edited a literary journal and he had good faith in sikh religion. She was only eleven years of age, when her mother died in 1930. After some time, Amrita Pritam and her father moved to Lahore and she lived there up to her migration to Delhi at the time of Partition in 1947. After her mother's death, she was besieged with loneliness. She learnt Punjabi alphabet from her father Giani Kartar Singh Hitkari and learned other languages also.

Amrita Pritam was only seventeen years old, when her first book of poetry **Amrit Leharan** was published in 1936. It was a collection of Romantic poems. She married Pritam Singh at Lahore in 1935 and after that she changed her name from Amrita to Amrita Pritam. Amrita Pritam started her career as a romantic poet but soon she involved herself with the **Progressive Writers Movement** before Independence. Though she began her journey as romantic poet, soon she shifted gears<sup>1</sup>.

She tried to openly criticize the war-torn economy after the Bengal famine in 1943. She involved herself in such type of social work. Amrita Pritam also worked at Lahore Radio Station for some time before the partition of India<sup>2</sup>.

Amrita Pritam left her husband Pritam Singh in 1960 due to her infatuation for Sahir Ludhianvi, a great poet of that time. She disclosed her love story in her autobiography **Rasidi Ticket**. She is also said to have an unrequited affection for poet Sahir Ludhianvi. But Sahir Ludhianvi married another woman singer Sudha Malhotra. Thus she became upset. Then another renowned artist and writer of those times, Imroz, came into her life. She spent forty years of her life with Imroz. Imroz designed most of the titles of Amrita Pritam's book with his paintings. Their life together is also the subject of a book, **Amrita-Imroz "A Love Story"**<sup>3</sup>.

She had two children, a son named Navraj Kwatra and a daughter Kandlla. She was fond of listening to music, photography and playing Tennis. After a long illness, Amrita Pritam died at the age of 86 on 31<sup>st</sup> October, 2005 in New Delhi.<sup>4</sup> She was survived by her daughter Kandlla and son Navraj Kwatra. She was also survived by her life partner Imroz, with whom she spent more than forty years of her life. Later her son Navraj Kwatra was killed in 2012.<sup>5</sup>

"During the last days of her life she turned herself to the Ideology of Osho, a great thinker and spiritual Guru of those times. She started writing on spiritual themes and wrote **Ek Onkar Satnam**. She started to produce works like **Kaal Chetna** and **Agyat ka Nimantran**."<sup>6</sup>

Amrita Pritam was the first women poetess, the recipient of Bharatiya Sahitya Academy Award in 1956 for her collection of poems **Sunehrey**. She also received Padamshree and Padma Vibhushan awards in 1969. Amrita Pritam was also awarded Honorary Degree of D.Litt from Delhi University and Jabalpur University in 1973 and Vishwa Bharati Vidya Peeth in 1987. Amrita Pritam was the first poetess of Punjabi literature who received International Vaptsarou Award from the Republic of Bulgaria in 1979. She was also awarded India's highest Literary Award **Bhartiya Jnanpith** for her collection of poems **Kagaj Te Canvas** in 1982. French Government awarded her **Degree of Officer Dens** in 1987. She was nominated as a member of Rajya Sabha from 1986-1992 by the Govt. of India. Amrita Pritam was granted Sahitya Academy Fellowship in 2004. Amrita Pritam was the first poetess of Punjabi Literature who was awarded **Punjab Ratan Award** in 2004 by the Chief Minister of Punjab Capt. Amarinder Singh. She was also honoured by the Pakistan's Punjab Academy and Punjabi Poets of Pakistan. The government of Pakistan sent her a **Chaddar** to honour her for the great service done to Punjabi literature.

A collection of Amrita Pritam's poems was recited by the famous lyricist Gulzar in his audio album titled 'Amrita' released in 2007.<sup>7</sup> A film on her life is also on the anvil.<sup>8</sup> Many Directors of Hindi and Punjabi cinema made films on the books written by Amrita Pritam, among them **Kadambhar** film was made on her book, **Dharti Sagar te Sippiyan** in 1965. Director Chandra Prakash Dwivedi made film **Pinjar** on Amrita Pritam's Novel **Pinjar** in 1970 and this was an award winning Hindi

movie. Another director Basu Bhattacharya also directed a Hindi film **Daaku** on her book **Unah Di Kahani** in 1976.

Amrita Pritam dared to write about the sufferings and sorrows of those women who were raped and tortured at the time of partition of India in 1947. The poem **Ajj Akhan Waris Shah Nu** and the novel **Pinjar** are the examples of the sufferings of the women. Society attacks those who dare to offend it. Amrita wanted society to rethink about women and her position in life. She has displayed an amazing courage in portraying her feminine experiences without any inhibitions.<sup>9</sup>

Amrita Pritam has also expressed the feelings of the depressed women in her short stories book, **The Black Rose**. She shared her sufferings of life with her characters. Amrita Pritam remarked that she felt as though the whole of womankind has gathered together its mental anguish and moulded its soul from it.<sup>10</sup>

She has tried to describe the long muted voice of the Indian woman seeking her dignity. Like all other women writers, Amrita Pritam had to face many problems and opposition from men. She felt that it was very difficult for a woman as a writer to survive herself in the male dominated society. Amrita Pritam said that all her writings were born out of forbidden consummation.

Amrita Pritam was always labelled by her critics as a women's liberator. But she was totally against those people saying that they can't liberate women if man is not liberated. Women's liberation means a fuller development of her personality, so that she did not have to ask for freedom, she herself develops the capacity to achieve it.<sup>11</sup>

In her autobiography **Rasidi Ticket** she narrates her role as a woman writer. The importance of woman has been recognized in her writings. Amrita Pritam was a woman who identified herself with the Phoenix which rises again and again from its own ashes. She has written about the weaker sections of the society especially women. As per her personal experience she said that the aim of a woman writer is to battle against persecution and her determination to dare to live the life. Like Amrita Pritam, Mill had pointed out that generally the male sex cannot yet tolerate the idea of living with woman as an equal.<sup>12</sup>

She depicts woman as a crusader against male dominance. Amrita Pritam wrote about love marriage, divorce, cruelty and violence towards women in her books. She wrote about the miserable condition of women in her novels like **Dr. Dev, Pinjar, Rang Da Patta, Band Darvaja and Dharti, Sagar Te Sippian** etc. In her novels **Terahwan Suraj** and **Uninja Din** she discussed man-woman relationship and at the end of the novel she understood that the position of woman in the male dominated society is deplorable.

Amrita Pritam does not have any resentment with anybody of her being a woman. As a woman she found it is very difficult to survive, but I am sure that if there is any rebirth I would still wish to be born as a woman. There is only one condition a pen in my hands.<sup>13</sup>

All the poems, prose and fiction written by Amrita Pritam show that selfishness of man and society are equally responsible for all problems of the woman. She admitted such things in her book **Aurat Ik Drishtikon**. The woman characters of Amrita Pritam's novels acknowledge their desires and independence for life even at the cost of their love. It has been shown in her novels **Chack No. Chhatti** and an autobiography **Aksharon Ke Saaye Mein**. They acknowledge the stories of Husband

–Wife relationship and the loneliness of a married woman. In her another writing **Kala Gulab**, she explained that her story was the story of a woman in every country and many more in number are those stories which were not written on paper but written on the bodies and minds of women.<sup>14</sup>

Amrita Pritam has painted many powerful and memorable woman characters in Punjabi literature, like **Sundaran in Yatri, Paaro in Pinjar, Chetna in Dharti Sagar Te Sippian**, and many more. Actually she was a writer in the search of dominating women characters. She attacked the child marriage and arrange marriage system of the Indian society. Amrita Pritam's woman characters in a bid to protect their identity flounder between voluntary and involuntary (Anita and Annie) memory and keep their own sense of values. They are sensual, sensitive, dreamy who startle readers with their honesty and caprice.<sup>15</sup>

Amrita Pritam started her poetry as a romantic poetess. She dared to share her personal experience in her poems. In her early poems Amrita Pritam seems to be afraid of her true love because society does not allow a woman to do so. She says:

*Ishq nu adat na pao bolan di*  
*Ajey tak lok mana nu*  
*Sunan di jaach nahin aai.*

Amrita Pritam was very much clear about her love. She had no hesitation to talk of love. But in the male-dominated society, woman has to face many problems due to this taboo.

Amrita Pritam has explained her personal experiences in her book of poems **Sunehrey**. She composed a song in this book which gave a message to the whole world about failure in love. Her personal feelings about failure in love are conveyed to the masses:

*Ban jae awaj meri*  
*Ajj zamane di awaz*  
*Mere gam de raz andar*  
*Ishq hai naakam hi*  
*Reh jae naakam hi*  
*Sochi han, de jae*  
*Ik mera pagaam hi*  
*Geet merey, kardey merey*  
*Ishq de kar za aday*  
*Teri har ik sata chon*  
*Avey zamaney di sada.*

In her most famous poem **Ajj Akhaan Waris Shah Nu** Amrita Pritam has addressed the noted Sufi poet **Waris Shah** after the partition of India. She says the water of Punjab has been polluted with hatred and the Chenab is full of human blood. Waris Shah has expressed the suffering of the Punjabi girl, Heer in his epic **Heer Ranjha**. She feels that there is no Waris Shah to explain the sorrows and

sufferings of thousands of Punjabi girls. She cried for those girls in the poem and asked Waris Shah from his grave:

*Ajj Aakhan Waris Shah Nu,  
Kiton Qabraan Wichon Bol,  
Tey Ajj Kitaab-e-Ishq Daa,  
Koi Agla Warka Phol.  
Ik roi ci dhi Punjab di  
Tu likh likh mare wain  
Ajj lakhan dhian rondian  
Tainu WarisShah nu kehan  
Uthh Dard-Mandaan Diya Dardiya,  
Uthh Tak Apna Punjab,  
Ajj Bailey Lashaan Bichiyaan,  
Tey Lahoo Di Bhari Chenab  
Kise ne panjaan paniyan wich  
Ditti zehar ralla  
Te unna panniya dharat nu  
Ditta pani laa  
Jithe vajdi si kook pyar di  
Oh vanjali gayi guwach  
Ranjhe de sab veer  
Ajj bhul gye usdi jaach  
Dharti te lahu vaseya  
Kabran paiyyan chon  
Preet diyan sehzadiyan  
Ajj vich mazaaraan ron  
Ajj sabbe kaidon ban gaye  
Husan ishq de chor  
Ajj kithon le aaiye labh ke  
Waris Shah ik hor  
Ajj aakhan Waris Shah nun  
Kiton kabrab vichon bol*

*Te ajj kitab-e-ishq daa*

*Koi agla varka phol*

Amrita Pritam's progressive approach can be seen in her poetry books like **Lamian Vaatan**, **Main Twareekh han Hind Di**, **Naagmani** and **Kagaz te Canvas**. She has tried her best to uplift the position of women in male dominated society through her books. Amrita Pritam has shown the picture of such type of women who never dare to have a confrontation with men. In such type of society women never feel safe themselves. Women are considered to be weaker as compared to men. Men presented in the poems of the Amrita Pritam play with the feelings and sentiments of women. Women consider men as God or Ann Data. It is shown in the poems of Amrita Pritam:

*Ann Data*

*Main chumm di guddi*

*Khed lay, khida lay*

*Lahu da piala*

*Pee lay pila lay*

*Terey shaven kharhi han*

*Ih vartan di shai*

*Jiven chahey vart lay*

*Main boorki ton vad kujh nahin.*

Amrita Pritam has expressed her views in the book **Lok Peerh** about the social evils of the society. She never tolerates any injustice done to her in a so-called civilized and cultured society. Woman is still afraid of man. She does not feel herself safe because of man's ill- will.<sup>16</sup>

## Conclusion

Amrita Pritam is the most famous voice of womanhood in Punjabi Literature. She is the first Punjabi poetess who has won many awards. She raised her voice for liberty and equality of woman in the Punjabi literature. She dared to achieve the goal of her life. She tried to break the Sati Savitri image of the Indian woman. Her characters were seeking the truth of their love and having the courage to break the relations with their dishonest and disgraceful husbands because they don't want to live with their lies. She dares to show the agony of woman and advocates for the suffering women who appears to protest against inequalities.

Women seems to be the image of herself in Amrita Pritam's writings. Amrita recalls in her autobiography, she used to get letters from women who saw themselves portrayed in her novels. Amrita Pritam is always remembered for her poignant poem **Ajj Aakhan Waris Shah Nu**. She pleads for universal brotherhood and communal harmony.<sup>17</sup>

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## Bundelkhand – Historicity and Its Rich Decorative Ornamental Features

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### ABSTRACT

*Bundelkhand is very well known for its cultural heritage. The region is not only rich in its historic sites but also fortunate in having Cultural links and references which facilitate a connected narration. The Chandelles were great patrons of art and literature. Khajuraho is known for its ornate temples that are among the most beautiful medieval monuments in the country. These temples were built by Chandelle rulers between 900 A.D; to 1130 A.D; The Bundelas who succeeded to the heritage of the Chandellas were also patrons of art and literature. Most of the temples at Khajuraho confirm to a basic unity of design with the exception of the chausath Yogini, Brahma and Lalguna Mahadeva temples. All Khajuraho temples are built of a fine grained, sand stone in varying shades of buff, pink or pale Yellow. The Chandellas adorned Khajuraho with numerous tanks and scores of lofty temples, each vying with the other in sculptural grace and architectural splendor. Resurgence of Hinduism during that period and the temples of Khajuraho were a part of the same movement. Bundela connections with the Mughal court and the relation with the Rajput princes influenced their indigenous styles in paintings, known as the Bundeli Kalam which was widely popular amongst the rulers and the ruled. The specimens of this Bundeli Kalam may be seen in the palaces of Orchha and Datia.*

*Bundelkhand* forming almost the heartland of the Indian Sub-Continent traditionally lies in between the *Yamuna* in the north, *Narmada* in the South, *Chambal* in the West and *Tones* in the East.<sup>1</sup> Before the advent of the Bundelas who gave their name to the region in the first half of the 16<sup>th</sup> century A.D. the land was variously known as *Chedi*, *Dasharn*<sup>2</sup>, *Madhyadesh* and *Jaijakhukti* or *Jujhoti*.<sup>3</sup> It had a hardy and glorious past and witnessed the rise and fall of the *Chedis*, *Kalchuries* or *Haihyas*, *Nagas*, *Vakataks*, *Abhirs* and *Gurjar-Pratihars* before succumbing to the *Chandelles* who were the immediate predecessors of the Bundelas.<sup>4</sup>

The political history of *Bundelkhand* from the ancient times to the modern age was mainly attempted to provide a backdrop to its cultural heritage. The region is not only rich in its historic sites but also fortunate in having Cultural links and references which facilitate a connected narration.

The *Bundeli paintings*<sup>5</sup> are marked by their exuberance verve and dynamism-attributes which reach us through a myriad of red, ochre, blue, green, yellow and grey colours and offer fascinating glimpse of the multifaceted world of thoughts and belief that went on to define the various aspects of *Bundeli Culture*-its way of life as well as sometimes what some social anthropologist would call its ways of conflict.<sup>6</sup> The outlines not be as sophisticated as the Mughal style of Paintings, but in their warmth, Vigour and subjective involvement the “*Bundeli-Kalam*” deserves a place of its icon.<sup>7</sup>

**History-**The *Chandel* period may be called the golden period of the history of *Bundelkhand*. In this period of acquired the political identity under the name of *Jaijakhukti*, contracted into *Jujhoti* or *jajahoti*. The *Chandelles* secured for it the natural boundaries of the four rivers, the *Yamuna* in the north, *Narmada* in the South, *Chambal* in the west and the *Tones* in the east. They controlled the two most coveted forts of *Kalinger* and *Gwalior*, known for their invincibility all over India and held them against the Gazanavide invader *Sultan Mahmud*. The long, tolerant, peaceful and prosperous rule of the four Chandel rulers *Yashodharman*, *Dhanga*, *Ganda*, and *Vidyadhar* which lasted more than a century, proved conducive to the growth of fairly sound economy and administration.<sup>8</sup>

The earlier *Chandella* chiefs were local feudatories of the imperial *Pratihars*, who had gained paramountcy in north India after the breakup of *Harshvardhanas* Empire in the middle of the 7<sup>th</sup> century.<sup>9</sup>

The *Chandelles* gradually grew in power to emerge as one of the most stable kingdoms of central India. When *Mahmud GJhazni* scythed through upper India in the 11th century, they lost their prized fortress of *Kalinger* to him, but soon recovered it.<sup>10</sup>

*Parmardidev* or *Parmal* (1165-1203 A.D.) was the last notable ruler of the Chandel dynasty. He had to contend with *Prithviraj Chauhan* and *Qutubuddin Aibak*. His confrontations with *Prithviraj* are recorded in the renowned epic *Alhakhand* of *Jagnik* and the madanpur inscriptions of the Chauhan King. The Turk invasions which had started with *Qutubuddin Aibak* in 1202 A.D. , continued unabated till *Shershah Suris* campaign against *Kirti Singh Chandel* in 1545 A.D. The latter was the last *Chandel* ruler to hold the fort of *Kalinger*. He died during the siege which also claimed the life of *Shershah*. The famous *Rani Durgawati* of Gondwana who attained martyrdom while fighting against the Mughal hordes of Emperor *Akbar* is said to be the daughter of this *Kirti Singh*. “Thus with *Raja Kirat Singh* and his heroic daughter”, observes *Cunningham*,” The Chandel Sovereignty came to an end after a brilliant career of seven century and a half, from 800 A.D. to 1545 A.D. and 1563 A.D.”<sup>11</sup>

The *Chandelles* were great patrons of art and literature. The *Chandelle* temples and sculptures at *Kalinger* and *Khajuraho*, *Mahoba*, *Kalinger Ajaygarh*, *Madanpur Deogarh*, *Dudhai*, *Chandpur* and *Banpur*.<sup>12</sup>

The tract around *Khajuraho* was known during ancient times as “Vats”, in medieval times as *Jaijakhukti* and since the fourteenth century as *Bundelkhand*. This region had played a significant role in Indian Cultural History from 200 B.C., witnessing a remarkable efflorescence of sculptural and architectural arts during the *Sung* period, with *Bharhut* as its Centre. Again, between fourth and sixth century, during the *Gupta* reign, there was a resurgence of the arts, with the leading Centre of *Bhumihara*, *Khoh*, *Nachna* and *Deogarh*, all of which boast significant temples.

*Khajuraho* is known for its ornate temples that are among the most beautiful medieval monuments in the country. These temples were built by *Chandelle* rulers between 900 A.D; to 1130 A.D.<sup>13</sup> The first recorded mention of the *Khajuraho* temples is in the accounts of *Abu-Rihan-al-Barini* (1022A.D.) and the Arab traveler *Ibn-Battuta* (1335 A.D.).

*Al-Baruni*, who visited India with *Mahmud Ghazni* in the early 11th century, speaks of the realm of “*Jejahuti*” with *Khajuraho* as its Capital.<sup>14</sup> *Ibn-Battuta*, who visited India in the 14th century refers to *Khajuraho* as “*Kajarra*” where there is great pond, about a mile in length, near which are temples containing idols that the Muslims had mutilated.<sup>15</sup>

The first notable *Chandelle* prince was *Harsh*, who shaken by the invasions of the *Rashtrakutas* from the Deccan reinstated his *Pratihara* over *lord Kshitipala* on the throne of *Kannauj* A.D. 917. According to a *Khajuraho* inscription of his son, dated 954 A.D., *Yashovarman* built a magnificent temple of *Vishnu*, Identifiable with *Lakshmana temple* of *Khajuraho*. This was most ornate and evolved temple of its age in central India.<sup>16</sup>

*Yashovarman* was succeeded by his son *Dhanga* (950-1002 A.D.). His territories extended from *Vidisha* to *Gwalior* and from *Varanasi* to the *Narmada*. During his reign two of the finest surviving temples of *Khajuraho* were built the *Vishvanatha temple* and the *Parsvanatha temple*.<sup>17</sup>

*Dhanga's* son and successor was *Ganda* (1002-1017 A.D.). During his short and peaceful period, without any diminution. The *Vaishnava temple* now known as *Jagdambi temple* and the *Sun temple* now called *Chitragupta*, both situated close to each other in the western group of temples at *Khajuraho*, can in all probability, be attributed to this King.<sup>18</sup> His son *Vidyadhar* (1017-1029 A.D.) succeeded *Ganda*. Under him the *Chandelle kingdom* reached its Zenith. *Vidyadhara* continued the brilliant building tradition of his predecessors. *Kandariya Mahadeva temple* is the largest and grandest temple of *Khajuraho*.

After the death of *Vidyadhara* the power of the *Chandelle* gradually declined, and the importance of *Khajuraho* also waned. But the artistic momentum of *Khajuraho* was not lost and temples continued to be built here till the twelfth century.<sup>19</sup> *Kandariya Mahadeva temple* was followed by a succession of smaller but almost equally artistic temple such as *Vamana*, *Adinatha*, *Chaturbhuj*, *Javari* and *Dulodeo*, the last erected during the first half of the 12th century.<sup>20</sup> The accounts of *Ibn-Battuta* reveals that the *Khajuraho* temples continued to shine in their glory till 1335 A.D.<sup>21</sup>

Most of the temples at *Khajuraho* confirm to a basic unity of design with the exception of the *chausath Yogini*, *Brahma* and *Lalguna Mahadeva temples*. All *Khajuraho* temples are built of a fine

grained, sand stone in varying shades of buff, pink or pale Yellow brought from the quarries of Panna on the east bank of the Ken River.<sup>22</sup>The *Khajuraho* Sculptures can be divided in to five broad categories, but two categories made a special and important to artistic point of view. **First** category consist of erotic sculptures of *Khajuraho*-according to ancient architectural texts, the depiction of the loving words, animals and human, couples were considered auspicious and was believed to being good luck to the builder and, vicariously to the devotee. Ancient creation myths stress the polarity between the sexes as the source of creation. The physical union of man and women is, indeed, portrayed as the human counterpart of the cosmic function of creation. The sculptures on the temple of *Khajuraho* perhaps him to depict this.<sup>23</sup>

**Second** category consists of sculptures of animals including the mythical, as a water spout and the chimeras.

Mythical *Vyala* or *Sardula*, the fabulous *beast* often represented as a rampant horned lion with an armed human rider on its back. Numerous varieties of this basic type are known with heads of elephant, man, parrot, boar etc.<sup>24</sup>

The entrance porch of *Khajuraho* temples is ornate by *Makara Torana* or a profusely caved arched entrance flanked by crocodiles.<sup>25</sup> Stone sculptures or *Grotesque*<sup>26</sup> or *Gargoyle*<sup>27</sup> (Carved stone figure) of the mythological *Makara* and its ancient place in the iconography of Hinduism and Buddhism or widely spread through South Asia and South East Asia. *Makara* is a sea - creature in Hindu Mythology. It is generally depicted as half terrestrial animal (In the frontal part in animal forms of elephant or crocodile or stag or deer) and in hind part as aquatic animal, in the tail part as a fish tail or also as Seal. Sometimes even a Peacock tail is depicted.

*Makara* is the vahana (Vehicle) of the Ganga, Varuna and also love God Kamdeva. It is often portrayed protecting entryways to Hindu and Buddhist temples. *Makara Torana* found in Lakshmana temple and Kandariya - Mahadeva in *Khajuraho*.<sup>28</sup>In architectural terms only the creature serving as actual water spout is called a Gargoyle otherwise it is known as a Grotesque. *Makara* as a water spout (Gargoyle) find in Lakshmana temple in *Khajuraho* world Heritage centre.<sup>29</sup>*Chimeras*<sup>30</sup> are creakers that are mixing of different types of animals' body parts to create a new creature.<sup>31</sup>some of the more notable *Chimeras* are found in *Khajuraho* -world Heritage center.<sup>32</sup>

According to art historian Krishna Deva, the Sculptural art of *Khajuraho* Surpasses the medieval school of Orissa in revealing the sensuous charms of the human body.<sup>33</sup>

The Bundelas who succeeded to the heritage of the Chandellas were also patrons of art and literature. Raja Rudra Pratap founded the Bundela capital of Orchha. This immediate to successors, Bharti Chand and Madhukar Shah embellished it with the Raj Bhawan and the famous temples of Shri Chaturbhuj and Shri Raghunath. The next in importance Bir Singhdeo Bundela (1607-1628 A.D. was the greatest and the most powerful among the Bundela rulers. He had deeply ingratiated himself in to the favours of Emperor Jahangir by removing from his path, Abul Fazal who was obstructing his smooth succession to the throne of his father Akbar.<sup>34</sup>

The Bundela rulers of Chanderi, Datia and Panna who were collaterals or successors Bir Singhdeo.<sup>35</sup>Bundela connection with the Mughal court and relation with the Rajput princes influenced their indigenous styles in art and architecture which is clearly visible in the construction of their

buildings such as *Jahangiri Mahal, Chaturbhuj temple and Raghunath temple at Orchha*, old place and *Bundela* remains in the fort of Datia. Early *Bundela* rule up to the times of *Bir Singhdeo* and their designs and mixed style formed the models for the later lay outs all over *Bundelkhand*. So was the case with the *Bundela* style of painting known as the *Bundeli Kalam* which was widely popular amongst the rulers and the ruled. The finest specimens of this *Bundeli Kalam* may be seen in the palaces of *Orchha and Datia*.<sup>36</sup>

***Bundeli Kalam***- Stylistically, the *Bundeli Kalam* can be said to be influenced on the, one hand by the painting styles of Rajasthan (especially *Udaipur, Bikaner, Bundi and Jodhpur*), *Malwa*, as well as the *Mughal*, while, on the other hand it has certain distinctive features of its own. The perspective pattern, the selection of flowering and fruit plants and trees, the coloured portrayal of the sky and clouds elongated eyes stretched backwards (as in the *Rasleela* paintings in the *Laxmi temple*) and the method of subjective narration employed in the paintings are evident examples of the influence Rajputs style of painting. However the *Bundeli* composition is simpler compared to the paintings are evident examples of the influence of the Rajputs style of paintings.<sup>37</sup>

***Apsara Sculptures***- It is the branch of the Visual arts. A wide range of styles and tradition succeeding centuries, but by the ninth and tenth centuries C.E. Indian Sculpture had reached a form that has lasted with little change up to the present day. This Sculpture is distinguished not by a sense of plastic volume and fullness but rather by its linear character, the figure is conceived from the standpoint of its outline and the figure itself a graceful, slender and has supple limbs. From the tenth century this Sculpture was used mainly as a part of architectural decorations. Sculpture has been a means of human expression since prehistoric times. It begins to carve characters and scenes from the stories of India's three interconnected religious- Hinduism, Buddhism and to a lesser extent Jainism.<sup>38</sup>

The presentation tends to be frontal. The most abiding image of Hindu arts are magnificent young women nude, full breasted and often in some strikingly athletic pose. Occasionally these are just female attendants but more often they are characters of legend. In central India the *Apsaras* sculptures have been found at *Khajuraho, Sanchi, Bagh, Bhojpur, Gyaraspur, Kholvi, and Dhamnar* etc. Many of them are marked by symmetry, proportion balance, rhythm and serenity, thus melding the *Apsaras* sculptural art inspirational both to the visitors and the artists.<sup>39</sup> An *Apsara* is a female spirit of the clouds and waters in Hindu and Buddhist mythology.<sup>40</sup> English translation of the word *Apsara* include *nymph, celestial nymph* and *celestial maiden*. *Apsara* are beautiful supernatural female beings. They are youthful elegant and superb in the art of dancing. They are often the wives of the *Gandharvas*, the court musicians of Indra. They dance to the music made by the *Gandharvas*, usually in the palaces of the Gods, entertain and sometimes seduce gods and men. As ethereal beings that inhabit the skies, and are often depicted taking flight or at service of a God, they may be compared to angels.<sup>41</sup> *Khajuraho* is known for its ornate temples. Sculptures as *decorative features* of *Khajuraho* temples can be divided into five broad categories. In the five categories one of them category consists of *Apsaras* and *Sura-Sundaries*, and these accounts for the finest and most numerous sculptures at *Khajuraho*. They are executed either in the round, or in high or medium relief on the outer or inner walls, pillars and ceilings. The *Sura-Sundaries* are invariably represented as graceful nymphs, attired in the choicest garments and bedecked in the finest jewellery. As *Apsara*, they are shown dancing in various postures. As attendants of the higher divinities, they are represented with hands folded or carrying the lotus-flower, mirror and water jar raiment, Ornaments etc. as offerings for the deities.<sup>42</sup>

The Sura-Sundaries are portrayed expressing common human moods, emotions and activities and are often difficult to distinguish from conventional human Nayikas. They are thus shown disrobing, , Scratching their backs, touching their breasts, rinsing water from wet plaits, removing thorns from their feet, fondling babies, playing with pets like parrots and monkeys, writing letters, playing on a flute or via painting designs on walls or bedecking themselves in various ways by painting their feet or applying collogium to their eyes.<sup>43</sup>

### Conclusion

This hurried survey of the political history of *Bundelkhand* from the ancient times to the medieval age was mainly attempted to a back drop of its cultural heritage. In the two epics - the *Ramayana* and the *Mahabharata* and the Puranic lore we come across copious references to the places and the rivers of *Bundelkhand*. *Chedi, Dasharan, Naisada, Chitrakot, Kalingar, Padmawati, Vidisha* etc. and the rivers *Yamuna, Betwa, Dasharn (Dhasan), Tamsa (Tons) and Sindh* all found mention at relevant places. The saint composers *Valmik and Vyas* both were born near *Kalpi* on the *Yamuna* which forms the northern boundary of *Bundelkhand*.<sup>44</sup>

The tract around *Khajuraho* was known during ancient times as *vats* in medieval times as *Jaijakhukti* and since the fourteenth century as *Bundelkhand*.

Under the *Chandelle*princes, who were great builders and patrons of the arts. The *Chandellas* adorned *Khajuraho* with numerous tanks and scores of lofty temples, each vying with the other in sculptural grace and architectural splendor. Resurgence of *Hinduism* during that period and the temples of *Khajuraho* were a part of the same movement.<sup>45</sup>The *Nagara* or northern style of temple architecture reached its apogee during this period. The *Nagara temple* was focused on a square sanctum which acquired a cruciform shape, on account of transepts on either side. It was also topped by a gently curvilinear *sikhara* or spire.

*Bundela* connections with the *Mughal* court and the relation with the Rajput princes influenced their indigenous styles in paintings, known as the *Bundeli Kalam* which was widely popular amongst the rulers and the ruled.<sup>46</sup>The specimens of this *Bundeli Kalam* may be seen in the palaces of *Orchha and Datia*.<sup>47</sup>

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## Impact of Agrarian Environment and Ruler Policy on the Society During Medieval Period (with Context to Central India Malwa)

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### ABSTRACT

*“Agrarian word related to life science and allied application or agriculture and systems of dividing landed property. The Malwa region is predominantly agricultural. Nature has provided Malwa’ with a rich and fertile soil, plenty of rainfall and a temperate climate which with a reasonable amount of human effort is capable of yielding plenty of agriculture produce. Ibn Battuta<sup>1</sup> testifies that the region about Dhar produced abundant grain, especially wheat. According to **Abul Faza<sup>2</sup>**- ‘both the harvests are excellent and specially wheat, poppy, sugar-cane. Mangoes, melons and grapes.’ Besides wheat, Malwa also produced paddy, gram, peas, jawaree, bajree, moong, urad, linseed and til<sup>3</sup> As a **Europeans travellers<sup>4</sup>**- ‘production of cotton, which certainly was an important item of produce during the period. Garlic turmeric and ginger<sup>5</sup> were produced in abundance. Malwa produced an excellent quality of betel leaves, <sup>6</sup>which according to Ibn Battuta was sent to Delhi. The abundance of betel leaf in Malwa had made it a commodity of general consumption and it had become almost an institution in social life. Mahmud Khilji distributed pan at the condolence meeting on the death of Sultan Muhammad Gujarati. Pan was distributed to the guests during the marriage as a mark of welcome. Mahmud II sent pan to Medini Rai as a symbol for him to depart.” In the present paper*

attempt is being made to analysis of agrarian environment (Natural environment) and environmental condition of social formation and rural policy related to agriculture and agrarian system in medieval Malwa.

**Key Words-***Muqta, Bhatori, Iqta, Mutafahis.*

A special feature of the fifteenth century India was the rise of the Provincial kingdoms. The death of *Firoz Tughlaq* marked the end of an epoch. The mild policy of *Firoz Tughlaq* did not create a crisis and more so because he did not disturb the Provincial governors. During the declining years of *Firoz Shah's* life and after the death of his youngest son Prince Muhammad shah finally succeeded in ascending the throne with the title of *Sultan Nasir-ud-din Muhammad Shah*. *Sultan Muhammad Shah* made new appointments to various officers and *Dilawar Khan Ghuri* was appointed "Muqta" of *Dhar*. It was this *Dilawar Khan Ghuri* who later became independent and founded the kingdom of *Malwa*.<sup>7</sup>

**Agrarian environment-**The *Malwa* proper or the heart of the kingdom of *Malwa* is almost a triangular tableland with the *Vindhya Mountains* as its base. The tableland is almost uniform in height and is about two thousand feet above sea level. Providing a climate which is Salubrious, pleasant and invigorating.<sup>8</sup>

*Malwa* implies the plateau region which formed a political unit like *Magadha, Kalinga* and *Saurashtra*. In the sixth century B.C., it became famous under the name of *Avanti* but from the fifth century onwards it was largely called *Malava* or *Malwa* and comprises of the districts of *Dhar, Jhabua, Ratlam, Dewas, Indore, Ujjain, Mandsaur, Sehore, Shajapur, Raisen* and *Vidisha*.<sup>9</sup>

*Malwa* is drained by three main rivers-the *Chambal, Betwa* and *Narmada*. To the west and North West of this plateau are the *Aravalli hills*, which is the oldest mountain system on the globe. To the south, it is bounded by the *Vindhyas Mountain*. South of the *Vindhyas* and roughly parallel with them are the *Satpura Mountains*. To the north west of *Malwa* are the *Bundi Hills*. The *Malwa Plateau* is buckled on the northern fringes, approaching the *Ganga Valley*, with *Bundelkhand* on its east and *Hadauti (Rajasthan)* on the west.<sup>10</sup>

In this region the main classes of soil are black, brown and bhatori (stony) soil. The Volcanic clay like soil of the region owes its black colour to the high iron content of the basalt from which it formed. The soil requires less irrigation because of its high capacity for moisture retention. The other two soil types are lighter and have a higher proportion of sand.<sup>11</sup> The black soil, which is very fertile for the cultivation of cotton, wheat, sugarcane, groundnuts etc.; this black soil was derived from old lava deposits. The area round this region is rich in forest.<sup>12</sup>

1. This territory of the *Malwa* region may be divided in to the four natural divisions -1. The central *Malwa* plateau, physically, it may be described as high tableland, consisting of a gently undulating and inclined plain, which is open and highly cultivated, and which is varied by small conica.<sup>13</sup> It is watered by numerous rivers and small streams and favoured with a rich and highly productive soil and a mild climate, conducive to both the health and happiness of men.<sup>14</sup> The central *Malwa* plateau consist of the district of *Rajgarh, Shajapur, Dewas, Indore, Ratlam* and *Dhar*. The rivers system of *Malwa* is very rich. This region is watered by several rivers which are fed by numerous tributaries that intersect and irrigate the

area in all direction. Among the principal rivers are the *Chambal*, the *Kalisindh*, *Sepra*, *Parvati*, *Betwa*, *Mahi* and *Narmada*.

2. The north-east plateau is narrow outstretch of the great central plateau of *Malwa* which is made distinctive by the wooded ranges of the *Vindhya*s encircling it from the east, north and south. The region about *Vidisha* was always prosperous and flourishing. In early times, this region was famous under the name of *Dasarana*.<sup>15</sup>
3. The north-west plateau -this comprises of *Mandsaur* and part of the *Ratlam* district. This tract is hilly and rugged, which aids the development of characteristics required for military way of life and also affording facilities for the erection of edifices in stone. The *Malvas* and the *Aulikars*, who ruled over this region. *Dashpur (Mandsaur)* was the famous city of this region.<sup>16</sup>
4. The *Narmada Valley*-the low lying narrow Valley of this great river is enclosed by the range of the *Vindhya*s and *Satpura* to the north and south respectively. The country is flat and fertile and cultivation here is more wide spread and flourishing. Along the *Vindhya* hills, the country becomes wilder and teak forests predominate in this area. This region was known as *Anupa* in ancient times.<sup>17</sup>

**Social Formation-** The physical features of *Malwa* affected the lives and habits of the People, influenced their character and makeup and invested them with distinctive characteristics. In the Valleys of the rivers of *Narmada*, *Chambal*, *Betwa* and others great centers of culture and civilization gradually developed. To begin with stone is people settled in these Valleys. Afterwards, Chalcolithic people made their homes near the banks of the rivers. *Maheshwar* and *Navadatoli* sites are very important. In the course of the time, the important towns of *Ujjain*, *Vidisha*, *Maheshwar*, *Mandsaur* etc. sprang up on the banks of these rivers.<sup>18</sup>

**Agriculture and Economy-** As the climate is good and the soil is fertile in *Malwa*, most of the people took to agriculture and other peaceful pursuits such as cottage crafts. There were easy means of livelihood without a hard struggle. Attracted by the easier way of life, settlers from different parts migrated to this region from time to time.<sup>19</sup>

1. **Trade-** From the earliest times, this region remained in touch with the different parts of the country by several routes. Three routes met in *Avanti* from the western coast from *Deccan* and from *Sravasti*. Besides the land route, there was also a water route to the west (The *Narmada* river passing through *Malwa* joins the sea). In early times, goods landed at *Broach* (*Bharukachchha*) *Ptolemy* could be conveniently transported to *Malwa* by river. These facilities of communication led to the development of commerce and trade. As a result this region flourished from the earliest times.<sup>20</sup> In medieval period establishment of trading houses at *Multan*, *Bijapur*, *Daultabad*, *Agra* port of *Surat* increased the importance of *Malwa* region. Lying on the main trade route of *Agra-Deccan*, *Surat*, *Agra*, *Bijapur*, *Ujjain*, *Malwa* became a crossroad of trade. European traders settled on the western coast travelled by *Malwa*. Chief trading centers in this time of *Malwa* were *Narwar*, *Mandsaur*, *Seronj*, *Gagroan*, and chief cities were *Ujjain*, *Chanderi*, *Dhar*, *Mandu* and *Gharamandal*.<sup>21</sup>
2. Thus historically *Malwa* displays a curious duality. The *Deccan Lavas* provided the only really extensive agriculture base in central India, and so it has retained its individuality. Its

frontiers are least persistent in the North. This is, in part at least, inherent in the Geography of Malwa compared to that of its neighboring regions. As it provides by far the best route from Northern India to the Deccan, it has been regarded as a prized possession by all political powers of Northern India and the Deccan. So Malwa was the arena where ambitious rulers fought out their battles for supremacy.<sup>22</sup>

**Rulers Policy related to Agrarian system-**The death of Firoz Tughlaq the end of an epoch. In the course of a few years the kingdom broke up, and during the first half of the fifteenth century there was no longer a single predominant Moslem power in India. The Deccan and Khandesh, Gujarat Malwa, Bengal and Jaunpur had become independent kingdoms.<sup>23</sup> the information regarding the state income is so scanty. The greater part of the kingdom was granted in *Iqta's* to the officers who were left to make their own arrangement. A certain part of the kingdom was kept by the Sultans and was known as the *Khalsa land*. In the *Khalsa land* the revenue administration was directly under the central Government and revenue officers were appointed by the Sultan.<sup>24</sup> The method of assessment is not clear but from the measures taken by Mahmud Khalji and it is clear in his region revenue was paid by the cultivators throughout the revenue officers of the state. The revenue was paid at the harvest time.<sup>25</sup> The officers reported that the receipts in the revenue department were made according to the solar calendar and the payments in the various officers were made according to the *lunar calendar*.<sup>26</sup>

**Mahmud Khalji (I) policy for cultivation-** Mahmud Khalji (I) fully alert that the prosperity of his kingdom and cultivators. Nothing could be more discouraging to a cultivator than to see the fruits of his labour spoilt. The greatest danger to which the fields of the cultivators were exposed was the movement of the army. Mahmud (I), therefore, took quite a good deal of precaution to see that the fields of the cultivators were not destroyed. And wherever of their conquering armies had to march through the cultivated lands of the *ryat* and trampled down the crops under the feet of their horses, Mahmud appointed trustworthy *amins* and honest *mutafahis* to measure all such damage carefully and pay compensation from the treasury for the amount of crop so damaged.<sup>27</sup>

Mahmud (I) considered agriculture produce as the real wealth of a country is also borne out by the policy that he adopted when invading the territories of any neighboring kingdom. On many occasions we find that after he entered the enemy territory he gave orders to his army to destroy everything in the fields so completely that even fodder for the cattle was not left. The idea behind such destruction was to render the enemy helpless against him and also to drive home into the minds of the *ryat* the incompetence of their own rulers, who could not protect them. It was something like breaking the morale of an enemy country. After the death of Mahmud Khalji (I) the last mentioned source must have ceased to bring in any income, because his successors could *not* pursue his policy.<sup>28</sup>

## Conclusion

Agrarian word related to rural or agriculture matters. Agrarian structure will be valuable to ruler class and peasants. The relationship between agrarian transformation and environmental change is very for peacefully important. Nature has provided Malwa proper with ideal atmosphere for peaceful pursuits of life with plenty of scope for material property and ample natural beauty to inspire cultural development. The rulers of Malwa therefore, looked beyond the tableland to such adjacent territories from where any invading army could be checked and at the sometime to establish such relationship

as would promote trade and commerce. Malwa in the reign of Al-ud-din-khalji was not immediately changed to the important centers with a super imposition of Muslim officers. When Muhammad Tughlaq meted out harsh punishment to the centurions in Malwa it was only followed by revolts. These revolts under Muhammad Tughlaq in reality were an expression of the feeling of independence that these officers had imbibed. The mild policy of Firoz Tughlaq did not create a crisis and more so because he did not disturb the provincial governors. Finally Dilawar Khan who cautiously but surely succeeded in proclaiming the independence of Malwa. *Frishta* remarks about the reign the Hindus and the Muslims lived happily and maintained friendly relations with each other. The state of *Malwa* envisaged the protection and welfare of the people as the primary obligation of the state. It is generally held that Shershah was the first ruler who cared for the cultivations, but here in Malwa long before Shershah *Mahmud Khalji* taking positive steps to encourage cultivation. He ordered that no damage to the crop should be caused by the marching armies and if it was caused full compensation from the state treasury was to be given to the cultivators. He also refrained from increasing the revenue demand when agriculture prospered in any part of his kingdom. Abul Fazal indicate that the pattern of production of the region had practically undergone no change and that Malwa enjoyed for many centuries the fruits of her fertile soil, natural resources and skill in various handicraft displayed by her intelligent and industrious population. Malwa enjoyed a fair state of economic prosperity and there is ample evidence to indicate abundance of grain in the country.

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## Role and Contribution of Dr. B. R. Ambedkar Towards Women Empowerment

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### ABSTRACT

*Dr. Ambedkar was a true fighter and a brilliant scholar, who made great efforts to lead the Indian society on the path of Liberty, Equality and Fraternity. He was first Indian to break down barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. The operations of caste, both at the systemic level and at the level of functioning of patriarchy and also the growing caste / class divide in feminist political discourse makes Ambedkar's view on women's oppression, social democracy, caste and Hindu social order and philosophy, significant to modern Indian feminist thinking. Although Ambedkar proved, himself to be a genius and was known as a great thinker, philosopher, revolutionary, jurist – par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable.*

*Dr. Babasaheb spent his life for the betterment of women, even involved in bad practices and professions like prostitution. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust social practices like child marriages and devdasi system. Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India.*



*He insisted on Hindu Code bill, suggesting the basic improvements and amendments. He also insisted and invoked all the parliamentary members to help pass the bill in parliament. Eventually, he resigned for the same. Thus his deep concern and feelings for all round development of women is expressed from each of his sentences and words.*

**Key words :** *Patriarchy, Caste, Class, Social-Injustice, Socio-Cultural Rights, Social Reforms, Equality.*

### **Introduction**

Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century in the world. Paul Baran, an eminent Marxist economist, had made a distinction in one of his essays between an “intellect worker” and an intellectual. The former, according to him, is one who uses his intellect for making a living whereas the latter is one who uses it for critical analysis and social transformation. Dr. Ambedkar fits Baran’s definition of an intellectual very well. Dr. Ambedkar is also an outstanding example of what Antonio Gramsci called an organic intellectual, that is, one who represents and articulates the interests of an entire social class.

Dr. Ambedkar, the determined fighter and a deep scholar, secured the highest academic honors from some of the most prestigious universities of the world. Prof. A. K. Sen has also said, “*Ambedkar is my Father in Economics. He is true celebrated champion of the underprivileged. He deserves more than what he has achieved today*”.

Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and was first Indian to break down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. He stated that women should be given all round development by way of social education and emphasis on their socio-cultural rights. He emphasized that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women<sup>1</sup>.

Ambedkar made his mark as the leader of the untouchables in 1927. Following the outbreak of caste violence during the Mahad conferences of 1927 over the question of opening the town pond to the untouchables, he made a demand for separate electorates for the untouchables. And a dream came true with the signing of the Poona Pact which gave political representation to the depressed classes.

But when his persistent call for equal social status to the untouchables continued to be ignored, Ambedkar declared his rejection of Hinduism in 1936 and started considering conversion. He wrote the *Annihilation of Caste* (1936) emphasizing the need to do away with the practice of hereditary priesthood in Hinduism. But it was only in the October of 1956, a couple of months before his death, that the ceremony for the untouchables’ conversion to Buddhism was conducted at Nagpur. Ambedkar was the first untouchable leader to demand independence for India. This he did at the Depressed Classes Conference held at Nagpur in 1930. One of his best known political achievements is his great contribution to the making of the Indian Constitution. He ensured that the Constitution provided for representation of the Scheduled Castes in legislatures and services under the Government and entrusted

the responsibility of educating them with the Government. The Indian Constitution also included anti-untouchability clauses and provided for a government officer to take due care of minority affairs. As the Law Minister in the first Union Cabinet, he introduced the Hindu Code Bill, which was supposed to make the Hindu law uniformly applicable all over India.

Dr. Babasaheb Ambedkar always believed in movements led by women. He also added that if the women from all walks of life are taken in to confidence, they may play a significant role in the social reforms. They have always played a massive and active role to eradicate the social abuses. He insisted that every married woman must participate in her husband's activities as a friend. But she must show the courage to deny the life of slaves. She should insist on the principle of equality. If all the women follow it, they will get the real respect and their own identity<sup>2</sup>.

### **Objective of Study**

The Role/ Contribution of Dr.B.R. Ambedkar in giving women, in Indian Society, dignity and equality before law.

### **Discussion & Analysis**

Dr. Ambedkar started his movement in 1920. He stated *"We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education..."*<sup>3</sup> He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. Through its issues he put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women.

Ambedkar's perception of women questions, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminist demands. As J. S. Mill expressed in the 'Subjection of Women', the legal subordination of one sex to the other is wrong in itself and one of the chief hindrance to human development; and ought to be replaced by a principle of perfect equality, admitting no privilege or power on one side and disability on the other. Ambedkar also held the same views on work for women<sup>4</sup>.

In January 1928, a women's association was founded in Bombay with Ramabai, Ambedkar's wife, as its president. In the Kalram Temple Entry Satyagraha at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said "It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights." The credit for this self – respect and firm determination of women goes to Ambedkar.

Dr Ambedkar believed in the strength of women and their role in the process of social reform. The historic Mahad Satyagraha witnessed participation of three hundred women along with their male counterparts. Addressing another meeting of about 3000 women, he said, "I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves."

He strongly advocated for family planning measures for women in Bombay Legislative Assembly. In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the constitution for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property rights. The bill received strong opposition from many political leaders. In turn, Dr. Ambedkar resigned from the cabinet expressing his discontent over non acceptance of woman's right by the parliament. Besides, he highlighted the issues of Muslim women. His secular perspective is known through his thoughts on Purdah (Veil) system, religious conversions and legal rights for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance.<sup>5</sup>

Ambedkar's emphasis was on reconstruction of the Hindu society on the basis of equality rather than the social reforms initiated by Brahma Samaj or Arya Samaj because their attempts were limited only to the upper castes. His in depth study of Smritis and Shashtras and his experience from the response of upper castes during the temple entry movement crystallized his conclusions on Hindu philosophy and society. Gaining inspiration from Ambedkar, many women wrote on various topics. And Tulsibai Bansode started a newspaper Chokhamela. This shows how Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust social practices like child marriages and devdasi system.<sup>6</sup>

Dr. Babasaheb Ambedkar exclaimed, "I strongly believe in the movements run by women. If they are truly taken in to confidence, they may change the present picture of society which is very miserable. In past, they have played a significant role in improving the condition of weaker section and classes. He always honored women for their work and hardships.

While addressing women conferences, he could easily communicate with them as a homely person. He evoked women in the following words. *"Never wear such clothes which will degrade our personality and character. Avoid wearing the jewellery on your body everywhere. It is not fair to make holes on nose and wear nath."* In this he condemned all the bad traditions, habits and ways of life which made life difficult and complex. And to the surprise, even the illiterate women followed his advice from the bottom of their heart.

Dr. Babasaheb spent his life for the betterment of women involved in bad practices and professions like prostitution. The greatest example of it was seen in Kamathipura. There was a person named David who was the mediator working in brothel. He left his profession persuaded by the thoughts and teachings of Dr. Babasaheb Ambedkar. He evoked the entire group to give up their profession and lead the life of honour.<sup>7</sup>

In Manu Smriti, Manu not only shows contempt for women but goes on to degrade them as slaves, devoid of intellect; denies them the right of education and the right to property; and forbids them from performing sacrifices. Being India's first Law minister and chairman of drafting Committee of the Constituent Assembly, Dr. Ambedkar thought it appropriate, rather his duty, to free women from the age old traditions by reforming the Hindu social laws created by Manu. He, therefore, took initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly.

Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India i.e.

- Article 14 - Equal rights and opportunities in political, economic and social spheres.
- Article 15 Prohibits discrimination on the ground of sex.
- Article 15(3) Enables affirmative discrimination in favour of women.
- Article 39 – Equal means of livelihood and equal pay for equal work.
- Article 42 – Humane conditions of work and maternity relief.
- Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women.
- Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.
- Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.
- Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

The Hindu Code Bill, the most formidable legislative measure of modern India, sought among other reforms, to put an end to a variety of marriage systems prevailing in India and legalise only monogamous marriages. The Code also sought to confer on women the right of property and adoption which had been denied by Manu. It put men and women on an equal level in all legal matters. Dr. Ambedkar said, “I should like to draw attention of the house to one important fact. The great political philosopher Burke who wrote his great book against the French Revolution said that those who want to conserve must be ready to repair. And all I am asking this House is: If you want to maintain the Hindu system, Hindu culture and Hindu society, do not hesitate to repair where repair is necessary. This Bill asks for nothing more than to repair those parts of the Hindu system which have become dilapidated”.

In his letter of resignation dated the 27 September, 1951 to the Prime Minister, he wrote<sup>8</sup> *“For a long time I have been thinking of resigning my seat from the Cabinet. The only thing that had held me back from giving effect to my intention was the hope that it would be possible to give effect to the Hindu Code Bill before the life of present Parliament came to an end. I even agreed to break up the bill and restricted it to Marriage and Divorce in the fond hope that atleast this much of our labour may bear fruit. But even that part of Bill had been killed. I see no purpose in my continuing to be a Member of your Cabinet”*.

The Hindu Code Bill was later split in to four Bills, and the same were put on the Statute Book by Parliament. The Hindu Marriage Act, 1955; The Hindu Succession Act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956 are the four enactments which incorporate the ideas and principles of Hindu Code Bill formulated by Dr Ambedkar. They give independent status to women and endowed them with the right of adoption, succession and property, so completely denied by Manu. Therefore, it is true to say that it is due to Dr. Ambedkar that a large part of the Hindu social law is now on par with the legal systems prevailing in advanced western countries<sup>9</sup>.

### **Conclusion**

In the condolence message, on Ambedkar's death in parliament, Prime Minister Jawaharlal Nehru said "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favors women empowerment.

Dr. Babasaheb expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indians even today. His deep concern and feelings for all round development of women is expressed from each of his sentence and word. From his last speech in Indian Parliament, we can know his feelings and respect shown towards women. He quoted the famous thoughts of an Irish Patriot Daniel O Connal as, "No man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost of his liberty."

In his famous book 'Pakistan and partition of India' he expressed his views about Muslim women and their religious traditions, about wearing veil, their marriages and so on. Muslim women were suppressed under various religious traditions. Towards all the women, irrespective of their religion, casts and class, Babasaheb had a particular humanitarian view. He frequently raised his voice against all sorts of injustices towards women.

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## India and Central Asia : Redefining Energy Links

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### ABSTRACT

*Central Asia is a region of great economic significance owing to its huge hydrocarbon resources. As a consumer market it still remains to be exploited. This has led to increasing interest in Central Asian Republics (CARs) by various countries. India as an extended neighbour of CARs has great economic interests in this region. The future prospects for cooperation between Central Asia and India in the field of energy security seem to be very important. So far India has not shown as much interest in Central Asia as is required in terms of its energy needs but sooner or later it has to realize the energy potential of Central Asia. China has been gaining foothold deeper into the Central Asian energy sector. India should not lag behind in this competition and has to explore various routes for getting much needed energy to its industry. It should adopt pro-active policy in this regard. The new government under Prime Minister Narendra Modi at New Delhi should show the will and determination to explore the possibilities of energy cooperation with Central Asia.*

The emergence of the Central Asian republics from the fold of the former Soviet Union as independent actors on the political and economic map of the world has no doubt attracted several contenders for influence there. It has become a theatre of a new 'Great Game' not only because of its strategic location but also due to its natural resources, notably oil and natural gas. Central Asian Republics (CARs) lie at the crossroads of Russia, the Middle East, South Asia and the Far East. Any geopolitical changes in the region inevitably extend their impact on several states in the neighbourhood.

It is rapidly emerging as the key playing field in the contest to access energy resources and the leverage they offer. It is in this context that the present article identifies the evolving Indian energy security interests in Central Asian Republics.

The subject of Indo-Central Asian relations is not a new one. Central Asia has been India's door to the outside world and has deeply influenced India's history, culture and polity. While the region south of the Himalayas has largely determined the mainstream features of Indian civilization, Central Asia has continued to exert influence on India in many an important way.<sup>1</sup> New Delhi has often described this region as its "extended neighborhood".<sup>2</sup> It has always been closely connected with Central Asia and the close contacts continued during the Soviet period. Remnants of Buddhist monasteries have been found in many towns of Central Asia. During the medieval period, travelers and merchants further consolidated the bonds of relationship between the peoples of the two regions.<sup>3</sup> The region provided the link in the shape of the fabled silk route between China and India and Europe till the discovery of sea routes in the fifteenth century.

Economic cooperation is a major pillar of establishing strategic depth in Central Asia. As Indian economy grows, there would be ever increasing requirement of energy and natural resources to fuel and maintain the momentum of our growth. Discovery of large reserves of hydrocarbon deposits and other resources needed for sustaining economic growth also make the region immensely attractive for forging a mutually beneficial cooperative relationship.<sup>4</sup> In the first half of the twenty first century, it is estimated that India will become one of the top five consumers of energy. In order to fulfill the growing demands of its burgeoning population and expanding economy, India needs to look for alternative sources of energy, to augment those which it is presently acquiring from the Persian Gulf region.<sup>5</sup> India's growing need for energy coupled with its aspirations of becoming a regional power. The region has more than 6 percent of the world's proven oil reserves and almost 40 percent of its gas reserves. According to US department of energy estimates in June 2000, even if one did not count Russia's and Iran's regional assets, the rest of the Caspian region (Kazakhstan, Turkmenistan and Azerbaijan) has about 16-32 billion barrels of proven oil reserves, and another 206 billion barrels of possible oil reserves. The energy resources of the Caspian Sea region (which includes two Central Asian states – Turkmenistan and Kazakhstan) and rest of Central Asia is least unexplored and unexploited at present. The Caspian region's proven oil reserves (16-32 billion barrels) compared with 22 bb for the US and 17 bb for the North Sea. A proven gas reserve in the region was estimated at 23 -337 trillion cubic feet (tcf.), compared to reserves of 300 tcf in the USA.<sup>6</sup> The opening –up of these resources to the outside world generated huge expectations among international oil companies.

Although Central and South Asia have been geographically more connected through the ancient "Silk Road," the analogy has not been observed in practice during the past two decades. India, particularly, has displayed limited engagement with the Central Asian Republics. India lags significantly behind all the major players in the region (Russia, China, Iran, US and Turkey) in trading volumes with the Central Asian countries and has failed to exploit the vibrant consumer market. India has a distinct, geographic disadvantage in Central Asia compared to China. While China shares borders with Kazakhstan, Kyrgyzstan and Tajikistan, as well as Russia, India does not share a land border with any of the Central Asian states.<sup>7</sup> However, the presence of two unfriendly regimes of Pakistan and Afghanistan between India and Central Asia has slowed the progress of Indo-Central Asian cooperation in the economic, transportation and energy spheres.

In contrast, India's regional rivals China and Russia possess vast economic resources and more efficient state machinery that they can galvanize to project their economic power and access the region's energy market. Beijing's capacity to rapidly mobilize resources in developing communication, transport and pipeline infrastructure in Central Asia is unrivalled in scope, scale and speed. It is often said that whereas India spends millions, China spends billions. But in crucial cases, ONGC Videsh, the Indian public sector company that made the effort, was unable to match up to completion from china.<sup>8</sup> A standard round of international companies, together with Russian and Chinese players, dominated the output of the Kazakh oil and natural gas sector, under the watchful eye of privatized state corporations.

However, India has made some important strides in the right direction recently. The Third Connect Central Asia Dialogue successfully organized on 10 October, 2014 in Dushnbe, Tajikistan, which was yet another step towards building a long-term partnership with this region. The objective behind this regional conference is to have a regular annual dialogue forum among academics, scholars, government officials and business representatives from India and the CARs, with the aim of providing inputs to governments on both sides. In the First India-Central Asia Dialogue, a Track-II initiative organized on 12-13 June 2012 in Bishkek, Kyrgyzstan, E. Ahmad, then Minister of State for External Affairs in India, pronounced India's new "Connect Central Asia" Policy. He said: "India is now looking intently at the region through the framework of its 'Connect Central Asia' policy, which is based on pro-active political, economic and people-to-people engagement with Central Asian Countries, both individually and collectively."<sup>9</sup> The "Connect Central Asia" policy is a broad-based approach, which encompasses political, economic and cultural connections between India and the CARs. To improve connectivity to the region, India is working on the International North- South Transport Corridor (INSTC) among other options

The greater Central Asia strategy also finds resonance with India because of the potential of realizing Turkmenistan-Afghanistan- Pakistan – India (TAPI) gas pipelines. Integrating Central and south Asia are part and parcel of India's long term strategic perspective. Fructifying of this concept would result in vast economic benefits to all the stake holders leading to a positive outcome for stability and security in the region. Implementation of TAPI pipeline project is likely to create mutual interdependency and help attenuate India- Pakistan peace process.<sup>10</sup> However, there are clear barriers to the fulfillment of this project, including India's turbulent relationship with Pakistan, with both countries restricting transit across their border. Then there is the ongoing instability in Afghanistan, which may well worsen following the NATO military pullout in near future, something that would rule out a transit route through its territory. Pakistan still remains wedded to the notions of gaining strategic depth in Central Asia and has also been claiming its 'privileged interests' in Afghanistan. Policies of Pakistan in Afghanistan have been in contradiction to those of the American and NATO forces despite it being a major non-NATO ally. Bringing Taliban back to levers of power in Kabul has been Pakistan's enduring goal after the dislodgement of Taliban regime in Afghanistan in the wake of September 11 terror attacks.<sup>11</sup> Therefore, Pakistan has been pushing for mainstreaming of Taliban in the guise of 'moderate' Taliban while at home it is now gunning for Pakistan Taliban.

The pipeline route through Xinjiang is potentially the most viable and the shortest route between India and Central Asia. The "Silk Route Extension" (SRE), origination from Xinjiang, could come through the undisputed parts of Sino-Indian border along the Karakorm pass at Daulat Beg-Ulde into



Nubra Valley. In the past, British India used the SRE to serve its political and economic interests in the region vis-a vis tsarist Russia and China.<sup>12</sup> Although China is developing infrastructure not for profit but rather to provide energy to the country, it does not have enough resources to develop the infrastructure alone. Therefore, China's pipeline development projects fit very well as a viable energy supply route for India to get Central Asian oil. Not only are discovered oil fields at a very short distance from Ladakh border but also a small land –portion of south west Xinjiang separates the link between Ladakh and the Central Asian republics of Tajikistan, Kyrgyzstan and Kazakhstan.

Central Asian countries have adopted a multi-vector approach in their energy policies. They are searching not only for new transit routes, but also for foreign investments that go hand in hand with the pipeline projects. The main goal is to diversify their supply chains, which to date have been heavily dependent on Russia. The 2013 visit of Chinese President Xi Jinping to the Central Asian republics resulted in energy deals struck with four countries. Tens of billions of dollars' worth of loans to Kazakhstan, Kyrgyzstan, Turkmenistan and Uzbekistan changes the regional energy landscape. Beijing's importance is rising and Moscow's is in decline. The International Energy Agency estimates that if the Chinese expansion into Central Asia continues at the current pace, Beijing will be importing half of the region's gas by 2020. The Middle Kingdom, apart from being the major economic partner for all the Central Asia's countries, is taking over the most strategic energy branches as well. This situation could well end up as a win-win game in which Beijing provides funding and Central Asia satisfies China's enormous energy thirst. But if the countries of the region are not prudent they could find that they have escaped the grip of one great power, only to replace it with the dominance of another.

Therefore India has to play a more constructive role in Afghanistan and to adopt pro-active policy towards Central Asia. Russia, a key benefactor in Central Asia, and India can develop a complementary rather than a competitive relationship in the region through enhanced security co-operation to stabilize Afghanistan after the NATO pullout. Already India provides security personnel for relief and construction work. Both countries could share the burden of development and humanitarian assistance, spreading the financial risk of such ventures and increasing the volume of aid. They could also consider jointly investing in the region's underdeveloped infrastructure and promote increased growth in trade across the Tajik-Afghan border. This co-operation could amplify its soft power further in the region, building on existing positive Afghan perceptions of its involvement, projecting its influence, and ultimately facilitating access to energy resources in the region. Despite the political roadblocks the impair central Asian oil and gas flowing to India via Afghanistan and Pakistan, India still enjoys other optional routes, should it decide to shed political misgivings and join China, Russia and the Central Asian counties in a long term energy strategic policy. In fact, considering the degree to which India enjoys political good will among these states, New Delhi's initiatives for embarking on new ventures, especially in long –term projects, have been limited, India needs to draw up a long-term strategy, similar to that of China if it wants to secure energy supplies to sustain economic growth

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## Decentralisation and Democracy at the Grassroots in Kerala

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### ABSTRACT

*This paper attempts to comprehend and analyse the People's Campaign in Kerala. It first deals with the context in which this initiative was taken, then addresses the initial conceptualisation and planning of the campaign and implementation. The paper then seeks to present the various aspects of decentralised planning. The attempt in this paper is not to arrive at some 'final' findings but to understand the dynamics of the panchayats. It argues that the discourse on decentralisation in Kerala also has relevance for the whole country, as the People's Campaign has offered a new paradigm for participatory planning. The issues it has thrown up can help to focus attention on what needs to be done to make decentralisation a meaningful exercise in other states.*

### Introduction

Decentralisation in Kerala exhibits that democracy is not mere voting in the elections and electing the desired representatives. It has enlarged the very meaning of democracy. The institutional reforms that the state of Kerala initiated after the advent of decentralisation have changed the governing patterns which made Kerala different from the rest of India as it marched ahead of others to devolve powers, responsibilities and funds to the local governments. The 73<sup>rd</sup> Constitutional Amendment which came into force in 1993, has widened meaningfully the scope for building the local democracy and Kerala has rightfully grabbed the opportunity for bringing about institutional reforms<sup>1</sup>

The scheme called the Panchayati Raj was launched by the first Prime Minister of India, Pandit Jawaharlal Nehru at Nagaur in Rajasthan on October 2, 1959. It underwent different phases-development during Nehru era, stagnation in post-Nehru period and decay in Indira Gandhi era. Rajiv Gandhi's vision enlightened again the concept of decentralisation and this led to the creation of new Panchayati Raj System in all the states in 1994. But the efficient and vibrant system could not be established due to one reason or the other. Kerala is the exception and is widely recognised as the model which needs to be emulated by other states.<sup>2</sup>

Post 73<sup>rd</sup> Amendment of the Constitution, the states enacted their own Panchayati Raj Acts in conformity with that. The process of devolving powers and responsibilities to local bodies began with the enactment of the Acts and in this regard, Kerala's attempt has been unique. The People's Campaign which was launched in Kerala as the decentralisation process sought transfer from administrative power from the State Government to the Panchayats and the people's participation in the process of development. It was expected to bring about "certain basic attitudinal changes towards the development process" and a "radical transformation of the development culture of the state, which is a necessary requisite for successful participatory decentralisation."<sup>3</sup>

The scale of decentralisation process in Kerala has been gigantic. It has adopted a "big-bang" approach, where a large number of powers and functions along with institutions and the staff have been transferred at one go. The government did not wait for building the capacity of the as a pre-condition for transfer of powers and functions and responsibilities. It was a practical approach which succeeded in harnessing public action in favour of decentralisation. The firm political commitment by the governments of different composition gave momentum to the process of decentralisation in Kerala. The present paper attempts at looking into the process of decentralisation initiated in Kerala following 73<sup>rd</sup> amendment of the constitution which became a model for other states for emulation.

### **Tiers of Panchayati Raj in Kerala**

Kerala Panchayati Raj Act, 1994 which was enacted in conformity with 73<sup>rd</sup> Constitutional Amendment Act, 1993 was thoroughly restructured in 1999 for laying strong foundations in order to build institutions of local-self government.<sup>4</sup>

As per 1994 Act, Kerala has 3-tier structure plus one important base tier named Gram Sabha. The latter consists of all the electors of the ward of all the members of the Gram Panchayat. The Gram Sabha has the role to identify the beneficiaries, to prioritise the development needs and to conduct social audit. Hence the Gram Sabha becomes the base of the Panchayati Raj System in Kerala which has been strengthened in this way. Gram Panchayat, Block Panchayat and District Panchayat form the 3-tier structures of Kerala's Panchayati Raj System.<sup>5</sup>

### **Committee on Decentralisation of Powers**

The Left Democratic Front government which came to power in May 1996 set up a committee on decentralisation of powers with late S B Sen as its Chairman. This committee recommended in its interim report in August 1996 the maximum decentralisation of powers to the local bodies so that they might function as independent units in order to discharge the basic responsibilities which included economic development and social justice.<sup>6</sup>

The Committee interacted closely with the People's Planning Campaign and recommended for

basic restructuring of laws of local government. The recommendations of the Sen Committee were accepted and effected appropriate amendment in to the Kerala Panchayati Raj in 1999. The recommendations by the Committee have contributed immensely in institutionalising the achievements of People's Plan Campaign into a solid foundation for local self-government.<sup>7</sup>

### **Decentralised Planning**

In kerala, there is attempted a successful methodology for participatory planning. The People's plan campaign has set the platform for this. People's campaign for democratic decentralisation and planning is one of the most important feature that differs Kerala from other states. Kerala organised and implemented decentralisation according to 73<sup>rd</sup> amendment of the Constitution in a different way through the People's Campaign for planning at lower levels. The 'People's Plan Campaign' as the decentralisation process came to be called in Kerala, which assumed importance involves five phases:

#### *First Phase-Mobilisation of people(Needs Identification):*

People's needs are identified in Grama Sabha. Grama Sabhas are convened on holidays so that the maximum participation of women and backward population is ensured. They are encouraged to identify, discuss and prioritize developmental issues. Trained resource persons facilitate each group discussion analysing the problems and suggesting possible solutions. Discussions among the groups are recorded and documented in the plenary session of the grama sabhas. One or two representatives from each group participate in next stages of planning too.

#### *Second Phase-Preparation of Development Reports(Situation Analysis):*

Panchayat-level development seminars are organised and development report is prepared, presented and debated by grama sabha representatives, local experts, government officials and Panchayat leaders. Each Panchayat's development report consists of brief history, natural resources available, gaps in each sector and possible solutions. Development seminars aim to match identified needs with natural and human resources in the locality.

#### *Third Phase-Formulation of strategies and solutions(Strategy setting):*

The formulation of different schemes corresponding to development problems is done with the help of Panchayat-level task forces. Task forces, consisting of officials and activists of each development sector, take into consideration available resources, technical requirements, cost, benefit and timeframe of each project proposed by grama sabhas.

#### *Fourth Phase-Annual plan preparation at panchayat level(Projectisation):*

The Panchayat plan by the Panchayat committee is actually prepared at this stage. Projects are analyzed based on the schemes prepared by task forces. Financial resources received from the State government in the form of grants constitute a major chunk of Panchayat resources.

#### *Fifth Phase-Annual plan preparation at Higher levels(Plan finalisation):*

Panchayat-level plans are integrated at the higher (block or district) level.<sup>9</sup> The block and district panchayats start preparing their annual plans to complement the plans of the Gram Panchayats. But the higher level panchayats are reluctant to integrate centrally sponsored schemes in their plans. So the planning seems to become difficult.

The plan campaign was visualised only in five phases at the time of its launching. But the lack of technical expertise became a hurdle in the realisation of the desired results. Hence, *sixth phase-Formation of voluntary technical corps(Plan Vetting)* was added for the purpose. Though such technical expertise aim at strengthening the panchayats, it comes rather late. It could have been more effective, had the technical expertise was used when the projects were prepared. Moreover, adequate expertise is not available to all panchayats. But in spite of all this, the VTCs-Voluntary Technical Corps did valuable job of appraisal and technical sanction of projects.<sup>10</sup>

VTCs was set up as part of the People's Planning Campaign at Block and District levels. These VTCs were converted into Block Level Expert Committees(BLEC) and District Level Expert Committees(DLEC).<sup>11</sup> So these expert committees at the Block and District level vet the projects for their technical viability and forward them to the District Planning Committee(DPC). The DPC gives the final approval to the plans and after which the Panchayati Raj Institutions can implement the approved plans.<sup>12</sup>

The People's Plan Campaign proves to be a remarkable story of unusual motivation for participatory planning for development. Its achievements lie in the capacity to mobilise people, to facilitate public discourses on development, and to tap a wide range of resources available. As the process moves on from awareness and discussion to more complex phases, certain critical gaps become visible. Inability to provide technical expertise and inadequate restructuring of administrative and financial systems are the major hurdles.<sup>13</sup>

Anyhow the process of planning right from calling the ward sabha to identifying the felt needs of the people, discussion at the development seminar to projectisation, supported by technical group has increased the scope for participation by people.<sup>14</sup>

#### **Independent Watchdog Systems:**

To ensure accountability in local level governance, independent watchdog systems have been created outside the ambit of the executive so that the executive may not exercise of power over the elected local governments. Following are those independent systems:

##### **(a) Ombudsman**

This is high power institution. It consists of seven members-a High Court Judge, two District Judges, two Secretaries to Government and two eminent public men selected in consultation with the Leader of the Opposition. It has been given vast powers to look into the acts of malfeasance as well as non-performance of the local governments. It also has the power to set right any wrong doing and punish those responsible.<sup>15</sup>

##### **(b) Appellate Tribunal**

These Tribunals are constituted at the District or Regional levels. This is a semi-judicial body headed by a District Judge. It has the power to hear appeals against the decisions of the local governments in exercise of their regulatory powers such as licensing, grant of permit, environmental legislation etc.

##### **(c) Performance Audit Authority**

Also, there is internal audit system which helps the local governments in maintaining their

accounts. It is not autonomous body but has the freedom to carry out their activities. It ensures that accountability systems are properly kept.<sup>16</sup>

### **Conclusion**

Kerala's approach to decentralisation has been different. Instead of 'incremental approach', it has adopted a 'big bang approach' conferring responsibilities and then capacity building, giving powers and then creating procedures and administrative systems, devolving funds and then establishing accountability mechanisms.<sup>17</sup> After the enactment of Kerala Panchayati Act, 1994, a number of reforms have been proposed and these are implemented with the passage of the Kerala Panchayati Raj Amendment Act in 1999. An ombudsman has been set up to address complaints relating to the acts of commission and omission of local bodies. The quantum of funds given to the Panchayats has increased immensely. An Administrative Reforms Committee has been set up to suggest measures to implement the reforms. All these developments as well as the participatory planning has catapulted Kerala to the centre stage of decentralisation discourse in the country.

The contribution of E.M.S. Namboothiripad of Left Democratic Front is particularly noteworthy notwithstanding the centralising nature of the party he represents.<sup>18</sup> The major decision of the Left Democratic Front that came to power in 1996 was transfer of 35-40% of the state plan outlay to local governments. This was followed by the initiative of the State Planning Board which worked out through a "learning by doing exercise", a methodology to be adopted by local governments for decentralised planning.<sup>19</sup> The State Planning Board, which conducted a rapid assessment study of first ten years of decentralisation in Kerala, has concluded that the benefits delivered through the Panchayati Raj Institutions is greater than those where plans were implemented through Central and State Government departments. The Planning Board Study in its report submitted that it was clear that Panchayati Raj had been mainstreamed in Kerala over the last decade. Although there might be differences over varied aspects of decentralisation, there is general consensus across the political spectrum in Kerala that Panchayati Raj must be strengthened in Kerala.<sup>20</sup>

The other states of our country can emulate the kerala model but it may not be possible to fully replicate this model. However, it can definitely be customized as per the local needs of different states. Of course, that requires a strong political will of the ruling dispensations in those states.<sup>21</sup>

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## Gandhian Philosophy in Indian Context

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### ABSTRACT

*Mahatma Gandhi was a great philosopher, educationist and sociologist who led India to independence and inspired movements for non-violence, civil rights and freedom across the world. His philosophy was based on truth, non-violence and ethics. He was fully aware of the problems of Indians and he kept this thing in mind, when he tracked about focusing of education on job-orientation, character formation, social development and giving sex-education and basic education. When we relate these aims of education with existing condition in the society we feel that the education in schools and colleges its not fulfilling the target of job orientation and the child is now more involved in violence and other anti-social activities. The number of crimes done by adolescents is increasing in every country throughout the world. The demand of the situation is that the philosophy of Gandhi should be followed seriously and only in that condition we can same humanity and could do overall development of the child.*

Mahatma Gandhi was a great philosopher, educationist and sociologist who led India to Independence and inspired movements for non-violence, civil rights and freedom across the world. He had spent a long time in England and South Africa, so his thinking process was influenced by Western culture also. He had a deep knowledge of Geeta, Kuran and Bible. The important point of Gandhi Ji Educational views were that he was fully aware of the problems of Indians and he kept this thing in mind while imparting educational views. On one side he supported the aims of old Indian Education System and on other side he modified them according to modern period. His philosophy is a master-piece of co-ordination between Naturalism, Pragmatism and Idealism. The Gandhian

thought is based on such philosophy and tradition, which is basically secular and give answers to all questions, which are full of ecological consciousness. Philosophy of Gandhi is based on three fundamentals – truth, non-violence and ethics, which are not only conceptual frames but also virtual applications. The focus of Gandhi philosophy was educational thoughts. In the coming text we will discuss his educational thoughts briefly and side by side we will also see its relevance in today's scenario.<sup>1</sup>

He was of the opinion that by education we should be able to draw out the best from child's body, mind and spirit. He further said that literacy in itself is no education. According to him education should be a kind of insurance against unemployment. For that he focused on handy-craft and education by industry. If we look into today's scenario than we all feel that there is a need of such type of education because if we look around we will see a lot of unemployed and under-employed youth moving here and there. Due to which a filling of dissatisfaction and depression is growing in the youth. For jobs the youth has to look towards the other Countries. For example in Punjab State of India there are about 80% of families whose one or the other member is working abroad and sending money to their families who are residing in India. Recently there was an article in The Times of India, in which the corporate sector has raised eyebrows regarding the poor quality of IIT'ians being produced. Now days the school education, which we are providing now a days is just a whitewash, which is have no use to the students and every year the number is increasing.<sup>2</sup> The worst part is that the fees which is given by poor parents is a mere wastage because their wards are not able to perform well as they are not able to provide them extra classes after school and in govt. schools the quality is deteriorating day by day. Due to his poor parents are becoming poorer.

In this direction serious effort is required by the govt. and this could be only possible if we follow the idea of basic education of Gandhi. In his philosophy character formation was given much importance as compared to literacy because in character he includes purity of soul, ideas, activities and non-violence. When we look towards the headlines of media of USA, UK we come to know that frequency of violence occurring in schools of these countries is increasing day by day and the educationist of these countries are worried a lot today. We also feel that character of the society is going down and it needs an upliftment. Now days even the political parties are taking help of violence in raising their issues, which is a serious threat to democracy. After industrialization and increase in the rise of cost of living, now men and women are both working to meet their daily needs. Sometime they have to come late from their offices and on the way from office to home they are always scared because of the rise of anti-social elements.<sup>3</sup> These anti-social elements are the result of impurity of soul and ideas. So here the need is to make the curriculum in school according to Gandhian views and teach them Bhagwatgeeta, Upanishad, spirituality, meditation so that then purity of souls and ideas could be done and they can move on the path of non-violence.

According to him aim of education should not only be to impart knowledge but it should be focused on social development of child. The child should learn how to live in the society and obey the norms of the society. Now the world is passing through a phase of social mobility. Due to which social unrest is there in the society and here only the responsible individuals could help in keeping the harmony of the society otherwise social riots could occur. It could harm the democratic system. Which Gandhi Ji had always pushed forward? When we see from Gandhian Angle Life is not individualistic but whole. Discipline and responsibility cannot be imposed from outside but they have

to emerge from within. When they follow this in life, their life will become more beautiful and will enjoy healthy relations with their parents, sister, brother, wife, neighbors, friends, classmates, colleagues, junior, senior etc.<sup>4</sup>

Regarding sex education he said sexual science is of two kinds: one, which is used for controlling or overcoming the sexual passion and second which, is used to stimulate and feed it. Instruction in the former is as necessary as part of child's education as the latter is harmfully and dangerous and fit therefore only to be shunned. When we look around we find that the crime against fair sex is rising, like you see in Nirbhaya rape case in which one of the culprits was a boy of age below 18. Again we take example of Bombay rape case: we came to know that two of the three culprits were minor. So, viewing the present situation, we feel that there is a great need of imparting sex education to the school going students. Here again we look towards Gandhi Ji's philosophy who advocates that base of sex education should be imparting right knowledge to girls and boys about their sexual organs, their use and how to control their sexual desires. We should avoid the situation where we can't make a difference between a man and an animal. That's why Gandhi Ji focused more on character formation.

There are some important points to be noted here with regard to Gandhian non-violence, especially while inviting youths of the day to be familiar with it; and first of them is humility. Humility-that is Vinamrata in Indian terms, is a quality of a man free from ego and pride. And, as there is no place to ego and pride in Ahimsa-the non-violence, it is necessary for a person who claims to be non-violent that he follows it in his routines. In this context Mahatma Gandhi himself says: "If one has pride and egoism, he is not non-violent. Non-violence is impossible without humility." Secondly: without self-purification in all walks of life the realization of Ahimsa as an active force remains to be a dream only; and in such a situation, how can there be the guarantee of its success? But, in its active form Ahimsa travels extraordinarily, and then it becomes a miracle. And, that is why; declaring non-violence to be an active force and a live value, Mahatma Gandhi calls upon self-purification, not only in one or two walks of individual life, and not on some occasions only, but in all walks of life and continuously, so that it could be fully realized;<sup>5</sup> Satya-the Truth could prevail all around and the way to unity could be visible. To quote Mahatma Gandhi himself: "Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of *Ahimsa* must remain an empty dream; God can never be realized by one who is not pure of heart. Self-purification, therefore, must mean purification in all walks of life. And purification being highly infectious, purification of oneself necessarily leads to purification of one's surroundings."

The over emphasis of Mahatma Gandhi upon self-purification may seem to the people, and especially to the youngsters to be difficult or burdensome; it may seem to be possible only for a few, or sometimes it may seem to be impractical for one reason or the other, but for those who are bent upon to follow the path of Ahimsa, it is not only important but essential too. Then the path of Ahimsa is not an easy one. It is for the brave and not for a coward; it is for sacrifice and not for empty gains. Mahatma Gandhi himself states: "But the path of self-purification is hard and steep. To attain to perfect purity one has to become absolutely passion free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion." Admitting the fact simultaneously, he also says: "I know that I have not in me as yet that triple purity, in spite of constant ceaseless striving for it. That is why; the world's praise fails to move me; indeed it very often stings me. To

conquer the subtle passion seems to be harder for than the physical conquest to the world by the force of arms.<sup>6</sup>

He was in the favor of women education because of the poor condition of women in India. Gandhi Ji strongly favored the emancipation of women and he went so far as to say that “the women have come to look upon me as one of themselves” he opposed purdah, child-marriage, untouchability and the extreme oppression of Hindu widows and sati's. The same is been recommended by Kothari Commission and New Education Policy. The Indian Govt. is working in this direction and the situation of women education is at a better platform as compared to earlier times. When we look towards these aims of education which were given by Gandhi Ji, we feel that still a lot has to be done specially in the area of character formation, sex education, social development of the child keeping the society in mind and last but not the least focus should be on basic education according to which proper time should be given for singing, dancing, craft education, SUPW in time table, which is being some how followed by the private schools for making their curriculum interesting but there is a need of this to be followed in Govt. schools of rural areas also as Gandhi true India lives in villages.<sup>7</sup>ECE

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