

Purva Mimaansa

*A Multi-disciplinary Bi-annual Research Journal
(Refereed Peer Reviewed)*

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ESTD. 1916

Sanatan Dharma College

Ambala Cantt.-133 001 (Haryana), INDIA

"College with Potential for Excellence"

NAAC Accredited College with A+ Grade with C.G.P.A. 3.51 in the 3rd Cycle

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DEMOCRATIC LEADERSHIP: A STUDY OF ITS IMPACT ON INDIAN YOUTH

Kavleen Bharej¹
Dr. Ekta Anand²

Abstract

In today's globalized world, it has become imperative to instill the qualities of leader to attain success. But the question still remains the same from the past few decades that whether the leaders are born or made? There are a number of leadership styles and each has its pros and cons; democratic leadership also known as the participative one is mostly used in present scenario. This paper seeks to analyze the impact of democratic leadership followed by our country's politician on its youth, the major factors contributing to be a successful leader and the mix of marketing and leadership strategies for publicizing the same. The research methodology used is both primary and secondary, a structured questionnaire; with a sample size of 104 respondents has been used to ascertain the impact of leadership on the mindset of Indian youth.

Keyword: *Democratic, Leadership, Minister.*

Introduction:

Leadership is an old phenomenon; from the time of human existence it is imperative. Human being cannot work in isolation, according to Kellerman leadership is a systematic process between the leader and the followers which occurs at multiple levels in an organization and involves social influence and focuses on group goal. A democratic leader is the one which involves the followers in the decision making process but is responsible and accountable for the consequences. Certain qualities that are required in a leader that impact the youth are: understanding and empathizing with the followers, acting confidently and staying updated, being a visionary and expressing the ideas enthusiastically, setting an example and having charismatic personality as a leader.

India is a democratic country in which we elect our leader through votes and select our Prime Minister. The country has witnessed a range of successful leaders since independence in the year 1947. But the

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current scenario gives a totally different outlook to leadership style due to information technology up gradation and globalization at large.

Narendra Damodardas Modi is one of the successful and powerful leaders throughout the world. He has become a youth icon with his exemplary qualities which directs him to be a democratic leader. He even received the first ever Philip Kotler Presidential award for his leadership skills and digital revolution in India. Kotler mentioned that his leadership focuses on three aspects people, profit and planet. This paper seeks to understand whether the youth has the awareness about the democratic leadership style and the recent changes taking place in the political environment, which becomes one of the essential macro environment part.

During the past two decades various political parties have worked hard to uplift the country in a systematic manner. Schemes such as swachh bharat abhiyan for all round cleanliness, dirt and disease free nation, national skill development programme for preparing the youth for self-employment and development of heritage area for maintenance of the historic monuments and increasing tourism which in turn will increase the country's GDP. The work done is limitless, as since independence there is a need for our country to move from developing nation tag to developed nation.

With the advent of technology up gradation digitalization into paperless economy has taken place, with laws like GST (one nation one tax), Make in India to be self-reliant and reducing the deficit of balance of payment by increasing exports, adhaarcad identification and linkage with other documents, banning single use plastic etc. have paved a way towards sustainable development taking care of the environment at large.

What really is the question of concern that whether these leaders have the qualities of effective leadership, so that the country's youth is not misguided and works towards the betterment of the nation? Qualities such as being a visionary to foresight the consequences of any decision taken, to be a good communicator so that not even the country's public but the other nations also understand the procedure followed by the country. To have the analytical and empathetical qualities and better understanding of the followers and the problems from the grass root level. And to have a pleasing personality which connects each individual with the leader. A great influencer can help convert the negative thoughts of the people into positive, thus creating an impact on the country at large. Our constitution has four pillars legislative, executive, judiciary and press. Now a day's press is used as a promotional tool for marketing by the politician to highlight their work in progress and accomplishment. But what puts a debate is

whether they are working for the country or it is just a marketing gimmick to put an impact on the public is a big question.

Review of Literature:

According to **Peter Drucker (1989)**, leader is not born; leadership can be taught and learned. Therefore, it is essential to understand the characteristics that can be worked upon to be a successful leader. **Locke (1991)** observed and mentioned the traits that drive a leader such as honesty, integrity, confidence etc. **Boyett (2006)** believed that a leader should have the influencing power over its followers. Each individual is different from the other regarding their needs, wants to do a specific task.

Objectives:

- To understand the awareness and impact of democratic leadership
- To determine the factors influencing the success of leadership
- To understand the impact of effective leadership on sustainable development.

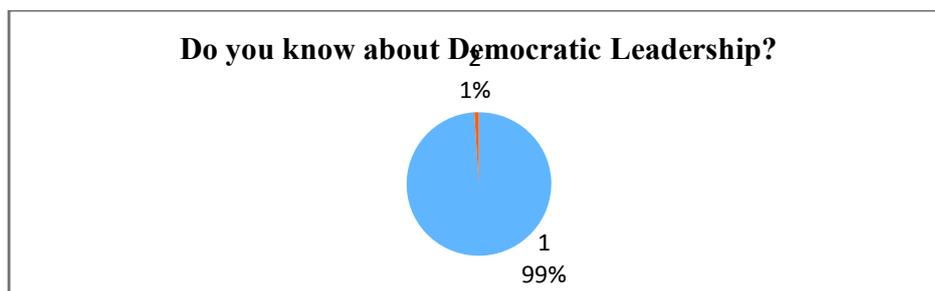
Research Methodology:

Primary data through survey of 104 respondents was done through structured questionnaire. The respondents were chosen on convenient random sampling basis. Due care was given that the respondents are exposed to this concept and technology so that a proper analysis can be done.

Findings and Analysis:

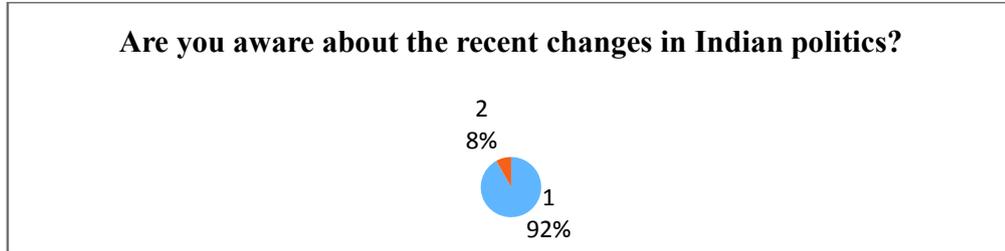
Following are the analysis and findings of the study-

Table 1:



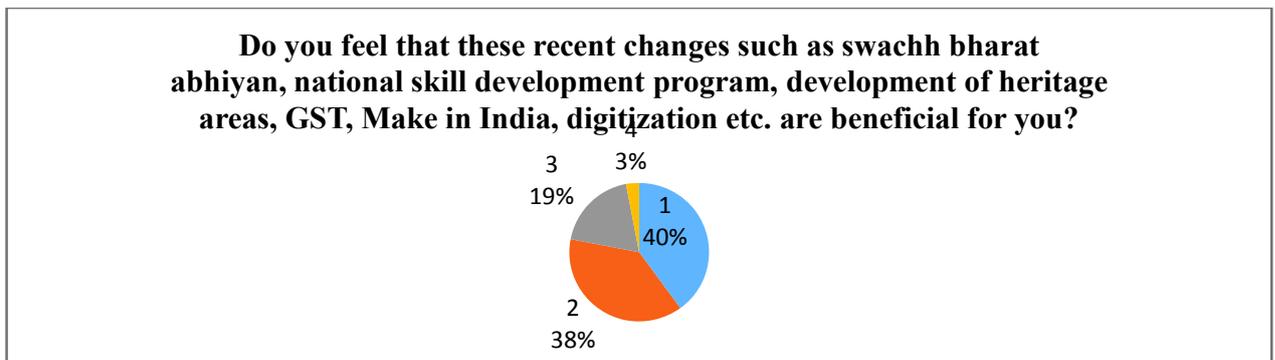
Interpretation: Above pie- chart depicts that almost all respondents know about Democratic Leadership.

Table 2:



Interpretation: Above pie- chart exhibits that most of the respondents are aware about the recent changes in Indian politics.

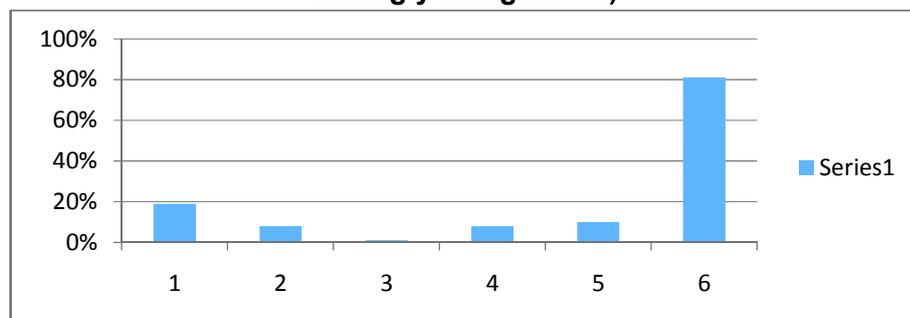
Table 3:



Interpretation: Above pie- chart shows that 40% of the respondents strongly agree and 38% agree upon the recent changes for the development of economy are beneficial to them. It shows that style of economic system and different programmes introduced by the Leaders of different parties have positive impact on the minds of youth generation.

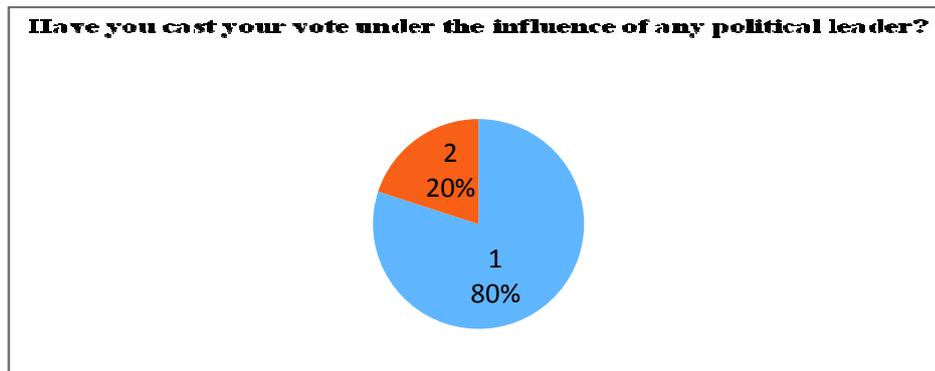
Table 4:

What qualities do you feel contribute to a successful leader (politician)? (Strongly Agree= 5, Strongly Disagree = 1)

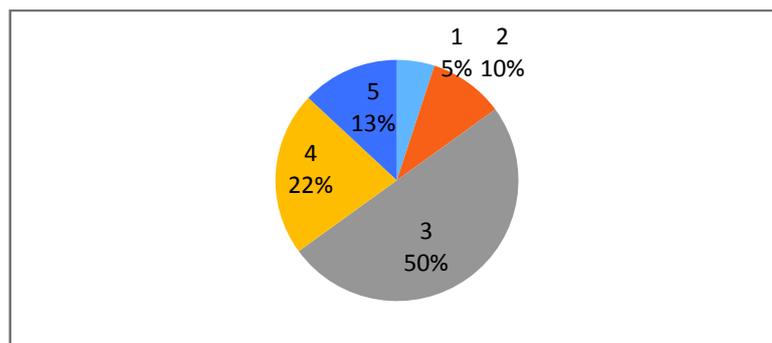


Interpretation: Above diagram reveals that a successful leaders posses all the qualities like problem solver, initiator, over all personality, visionary, good communicator. Maximum respondents i.e. 81% feel that all the qualities are necessary for becoming successful leaders. These are the various factors which may positively influence the working of successful leaders.

Table 5:



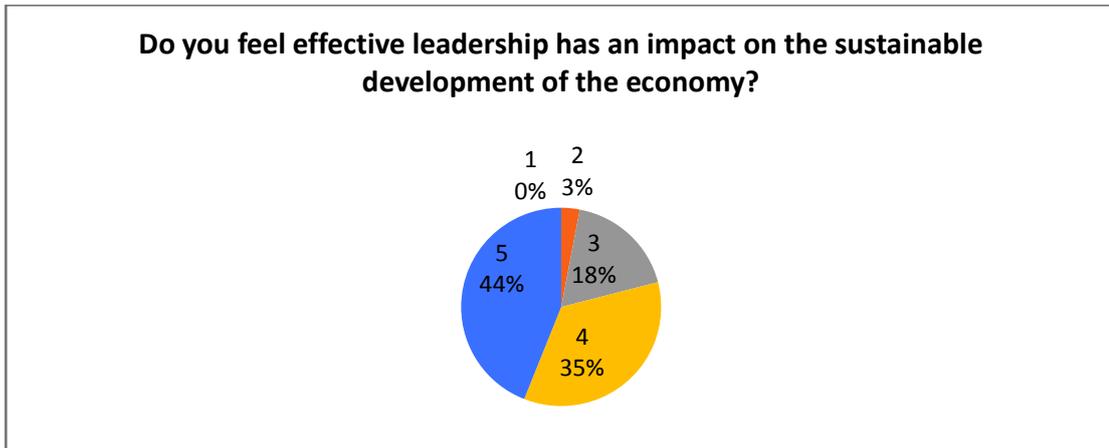
Interpretation: Above table shows that 80% of the respondents vote under the influence of political leaders as compare to 20% of the respondents do not vote under the influence of political leaders. It shows that those who are influenced, they might be aware about the different politic parties but some of them, due to their own reasons they are influenced to cast their vote.



Interpretation: Above pie-chart depicts that 50% of the respondents are neutral about whether they feel that the political leaders contribute for the development of the country or its just marketing gimmick. Very few of respondents are disagreeing with this statement. But 35% in total agree upon this that they

feel that the political leaders contribute for the development of the country and it is not just marketing gimmick.

Table 7:



Interpretation: Above pie- chart reveals that most of the respondents feel that leadership has an impact on the sustainable development of the economy as various measures have been taken to conserve the environment such as ban of single use plastics, afforestation.

Conclusion:

Young people aged between 15 and 25 make up a fifth of the world’s population – but have limited influence in national political institutions. Young people are often well-placed to help tackle the challenges they face – including poverty, discrimination, barriers to education and limited employment opportunities – but frequently have limited opportunities to meaningfully participate in democratic action. But to identify tailored solutions, political leaders must involve youth in democratic decision-making and build partnerships with them for the more and more development of an economy.

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CHALLENGES FOR LEADERS IN THE NEW BUSINESS SCENARIO IN INDIA

Dr. Shagun Ahuja¹
Dr. Renu Sharma²

Abstract

Leadership is a practice that combines training, organizational development, and career development efforts to encourage improvement of individual, group and organizational performance. Its purpose is to enhance employee performance and productivity, which leads to employee and customer satisfaction and an increase in the profitability of the organization. Leadership development and learning theories are extremely important for any organization to be successful in the long run. Leadership initiatives lead to high efficiency and performance, which in turn leads to the accomplishment of the goals and objectives of the organization.

Introduction

Every organization creates value for its customers in a number of ways. As a whole enterprise, the organization's core competency – it is know how or its ability to deliver its value promise – is based upon what employees know as individuals and as a collective. If know how is based on knowledge, skills, and abilities, then leader should view learning and development not as a basic requirement, but as a strategic tool that will drive organizational competitiveness.

Leadership is a practice that combines training, organizational development, and career development efforts to encourage improvement of individual, group and organizational performance. Its purpose is to enhance employee performance and productivity, which leads to employee and customer satisfaction and an increase in the profitability of the organization.

A major worldwide survey conducted under the auspices of IBM and Towers Perrin entitled ***Priorities for Gaining Competitive Advantage*** has identified several key groupings of leadership policies and practices which have been used to gain competitive advantage:

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1. Culture:

- a. Promoting an empowerment culture
- b. Promoting Diversity and an equality culture

2. Organizational Structure and Control:

- a. Emphasis on flexible organizations/work practices
- b. Emphasis on utilizing IT to structure the organization
- c. Emphasis on horizontal management
- d. Emphasis on increasing and promoting customer service
- e. Emphasis on rewarding innovation/creativity

3. Link between pay and individual performance

- a. Shared benefits, risks and pay for team performance
- b. Resourcing
- c. Emphasis on external resourcing
- d. Emphasis on internal resourcing: training and careers
- e. Emphasis on internal resourcing: managing outflows

4. Communication/Corporate responsibility

- a. Emphasis on communication
- b. Emphasis on corporate responsibility

Each of these elements is interrelated to the others. If one element is at odds with the others, no matter how clear the strategy, mixed messages will get in the way of implementation. HR planning can ensure that the key elements are integrated into a focused plan for building competitive advantage through people.

Challenges for Leaders

In today's highly competitive business world, leadership focuses on employees. This helps to increase the performance and the competencies of employees which enhance individual employee growth and organizational growth in the long run. Profitable organizations ensure that all of their employees are trained in such an efficient and effective way that they become role models or benchmarks for other organizations.

- 1. **Learning Strategies and Theories:** Leadership learning strategies and theories, such as behaviorism and situated learning, accentuate individual employee objectives should join with

the organization where their career ladders are developed and guidance is given for reaching their potential successfully. When an employee becomes a competitive advantage for the organization through effective human resource development, he or she is responsible for the success of the organization. Organizational goals are accomplished through excellent employee performance.

2. ***Human Resources as the Strategic Partners:*** In the present era the HR's main task is to play the role of strategic partner in the business enterprise. This is due to the reason that administrative functions like recruitment, training, retention, and the employee related paper work is at the low end of the HR value chain. In aligning human resource planning with the business strategy, the human resources of the organisation have to play the strategic role.
3. ***Increasing Role of Women Employees:*** Throughout the world there is increasing role of women employees both in managerial cadre and in non-managerial cadre. The various companies in India launch time to time various recruitment programmes for women. Employment of women presents several challenges which leader has to face. These are in the form of balancing career and family life, prevention of sexual harassment, and prejudices against women.
4. ***Human Resources as the Competitive Advantage:*** HR can become the competitive advantage for firm and companies aspiring to become global players. If the work force is going to be global the company needs to recruit the right talent and the role of HR is very critical in hiring decisions of the firm. Effective management of the workforce provides a very definite competitive advantage to those firms that are progressive enough, leverage the HR department appropriately.
5. ***Double Income Families:*** The trend already is towards both the husband – wife going out of their homes in pursuit of their careers. This trend is only going to increase which would require the HRD to be responsive to their needs. Leadership which could provide a in-house leisure planner, a travel manager, and an entertainment adviser would be appreciated.
6. ***Scarcity amidst Plenty:*** Human talent pool is limited while the demand is far outstripping the supply. There is a virtual war among companies to corner their share of the limited human talent that is available. HR will be ideally at the core of the work force management.
7. ***Countering Erosion of Trust:*** The workplace could become a very insensitive place because of business decisions like lay offs, golden handshakes etc. which might leave those lefts behind in a

state of fright and suspicion. It is upon leaders to take up this challenge of bringing in some sensitivity and trust into the work place.

8. **Re-humanizing:** The past decade saw major efforts in the direction of humanizing the work place. The future might again require major efforts on part of the leaders to make bonds which have got more or less severed due to the onset of email, telecommunication, flextime etc. Employees would see less of each other due to the convenience offered by modern technology.
9. **Employee Retention:** Employee retention offers the significant competitive advantage to the organisation. The global companies retain the competent and efficient performers. Leaders should also take the leadership role in employee management communications.
10. **Developing a Self-Renewal Capacity:** Self-renewal means building innovation and commitment to change into the organization's values. The HRD program should have developed within the organization an ability to constantly innovate. The self-renewing organization is constantly able to initiate new strategies leading to continue innovation.
11. **The Organization of the Future:** The organization of the future will be different from today's organization. In a world of global competitiveness and technological innovation, organizations are reengineering, restructuring, and flattening the hierarchy to meet market pressures. Leading companies now envision an endlessly changing organization. The new term is reconfigurable---an organization that is flexible and able to change on an annual, monthly, weekly, daily, or even hourly time frame. There is a continuing need for long-range strategies to improve organizational decision-making and work relationships to meet these changing conditions.
12. **HRD and Leadership:** In today's extremely competitive global world, HRD allows organizations to be successful because it allows effective management of employees through effective leadership. Organizations should appreciate that leadership can shape managerial successes and minimize the risks and threats for the business. Leadership is the root of success of any organization and consists of a vision of the leader to motivate employees, the aim of the leader to empower employees in the business, the objective of the leader to be transparent, collecting and implementing external information, and taking challenges to achieve success through high performance, productivity and innovation. HRD is fundamental to an organization's effective leadership. Therefore, an organization's leaders must possess HRD skills for creating an environment where employees are given major importance and developing HRD

strategies that endeavor to satisfy the goals of the employee development and employee education are the three major concepts that a successful HRD professional would implement in his/her organization. The HRD skills of an organization should be concentrated upon implementing learning theories such as behaviorism and situated learning, conducting training programs, transmitting information and experience to all employees, involving them in organizational success and providing them with career counselling.

13. **Change Agent:** In contact of performance improvement role leadership acts as a key organizational change agent, to create a congenial environment in the organization by improving adaptability, capability, and capacity of the employees. This is possible when the employees know very well the changes necessary for attaining the mission and objectives of the organization. Leaders keep analyzing internal HR processes and procedures which meet the changing business scenario and enable employees for a better business strategy and HR strategy.
14. **Leading by Example:** Since learning is so important to the enterprise, Leader leads the way. As a result, Leader master knowledge in three content areas related to their: position, profession, and organization. HR professionals master the generally accepted body of knowledge for the profession. This is best represented by their advanced degree or certification. Leader stays abreast of trends as well as the regulatory and operating environments in their industry. Many HR professionals have also gained street credibility by joining cross functional teams, completing externships, or spending a few years of their career outside of HR in the line functions of their organizations to better understand the “business of the business”.
15. **Culture Building:** Culture in an organization is the perception about the developmental environment prevalent in the organization. Leadership contributes in creation of the culture that characterizes openness, trust, fairness, and all the values close to the organization. Rebuilding the corporate culture is the area of focus for leadership with an aim to have disciplined thought, disciplined action and disciplined speech. Thus leadership stimulates a culture of learning in the organization. The leadership program helps the employees to identify the relationship between work and learning.
16. **Counselling:** Leadership provides every manager with an opportunity to demonstrate his genuine interest in the welfare and development of every member of the department. In this relation even the individuals with unsatisfactory performance are likely to appreciate the efforts

of their boss to help them improve and succeed in meeting the criteria for productivity and success. The employees need not keep guessing the expectations of their boss from them.

17. ***Outsmarting the Competition:*** Today's work environment is increasingly competitive. Most organizations create value and competitiveness through the smart deployment of human potential. This potential is enhanced, refined, leveraged or brought to bear through the purposeful enrichment of the knowledge, skills and abilities of its people. Therefore, learning is as essential a strategic action as having a business plan to operationalize goals or having an investment plan to capitalize on financial or other assets. Unlike other capital investments, the value of learning appreciates, rather than depreciates. Leaders add strategic value to their organization by elevating the importance of learning and positioning its delivery as a competitive tool. Leader links the learning activities to how the organization creates value for its customers.
18. ***Focus on Quality:*** In the past in the protected environment with a lot of demand even for sub standard products customer and quality were never considered important and the entire focus was on quantity of output. Management believed only in "carrot and stick approach" of its employees and never thought of in terms of developing its quality of output. Now there is a wave in favor of Total Quality Management which calls for a change in the mindsets of individuals. This is successfully achieved through massive leadership efforts.
19. ***Emphasis on Core Competencies:*** With the licensing era coming to an end in India, companies now no longer need to preemptively secure licenses in diverse and unrelated areas to outwit their competitors. There is now a perceptible shift in favor of developing core competencies through mergers and demergers. Companies specialize their groups through leadership for gaining competitive advantage.
20. ***Improvement in Capabilities:*** Leadership leads to the improvement in the capabilities of the employees by making them aware of the skills required for the effective performance of the job and by making the employees aware of the performance standards. Leadership enables the employees able to take risk and make them innovative.
21. ***Improvement in Team Work:*** Leadership enhances collaboration and team work in the organization. Employees trust each other and also become more open towards each other. Therefore, Leadership improves the organizational climate.

22. **Technological Changes:** Recent spurt in computerization and technological up gradation is, on the one hand, streamlining process and paper work and increasing quality, service and speed on the other hand making several jobs obsolescent. Many companies which realize that they are not adding value in all functional areas are increasingly outsourcing all but the most critical functions. These changes may make Indian workers redundant at some places. The redundant workers everywhere need to be rehabilitated through training. The changes have to be brought about with a human face. At this point Leadership plays a critical role.
23. **Optimizing the Human Resources:** The organisations have to optimize the human resources. The organisations have to address the issues like, which skills and competencies are vital for the execution of the business strategy, which skills should be performed by the core staff, what support systems are needed to help employees shift from team to team, how does a company should operate in multigenerational and multi cultural workforce. HR professionals have a critical role to play in helping their companies to find answers to the issues like these.

Suggestions for Leaders

Relying on the human resource department to recruit the best employees, design appropriate and effective training programs and institute successful retention programs can give the organization a competitive advantage. While competitors struggle with maintaining an experienced and motivated workforce, the organization can focus more on productivity and increased sales and at the same time the leadership plays an integral role in the workforce development.

1. **Hire Professionals with Experience:** Leaders vary in the kinds of skills and experience they bring to a job. Many are administrators proficient at processing payroll and executing benefits programs, but have little more leadership status than the clerical workers.
2. **Give HR Leadership Positions:** The human resource department often is given job descriptions and told to fill the positions. Salaries are predetermined and the HR staff has little or no input in the hiring process. So the HR manager should be involved completely in the hiring process and the formulation of recruitment policy.
3. **Allow Leaders to Determine Training Program:** In addition to defining employee jobs and required qualifications, an actively participatory HR department can monitor employee activity

levels, morale and customer service success to design and implement appropriate training programs with line supervisors and executive management teams.

4. ***Provide Leadership Tools to Monitor Employee Performance:*** The human resource department can build programs to track those employees who stand out. When the human resource professionals are involved in designing and providing employee reviews, they can help the organization to spot talent and advise it on how it can best groom employees for promotions. They can provide designated employees with specific training and help the organization to devise opportunities for growth, serving as its eyes and ears for seeking out the best candidates that will push the organization into a competitive advantage.
5. ***Communication:*** Good communication is the foundation of sound management. The performance of all managerial functions depends on successful communication by the managers at various levels. Leadership has to play an important role in ensuring that the communication is clear, correct, and controlled wherever possible. Communication is a key to ensure involvement of employees. Nothing substantial can be achieved unless people within the organization work towards the shared vision and mission. Leadership should ensure that how we can reach out to people and relate with them in the sense of understanding what they want, how they think and what motivates them. Identifying the areas of improvement and the training needs and trying to bridge gap between the desired performance and the present performance should be the main objective of Leadership.

In today's global environment, efficient and effective employees are a major source of success of and organization. A competitive advantage can be achieved if the performance of employees is increasing through the effective use of Leadership theories and activities. To meet the demands of the consumers and to provide complete consumer satisfaction, organizations have developed new ways to increase employee's performance where the objectives of the organization and the individual employee are met. Leadership development and learning theories are extremely important for any organization to be successful in the long run. Leadership initiatives lead to high efficiency and performance, which in turn leads to the accomplishment of the goals and objectives of the organization.

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THE ROLE OF CIVIL SOCIETY IN POST-DISASTER RELIEF, REHABILITATION AND RECONSTRUCTION

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Abstract

Indonesia is having a lot of disaster potential sources ranging from natural hazards (biological hazards, geological hazards) and man-made hazards. Indonesia is also located at the mid of tectonic plates and volcanic arc that made Indonesia is in the Ring of Fire. On May 27th, 2006 at 05.54 local times, Yogyakarta was shaken by a destructive earthquake at 6, 4 Richter magnitude scale. It was impacted to 5,700 death toll, more than 37.000 injuries, and massive destructed buildings. Though there were many victims, the recovery effort was run quicker due to the 'hand-in-hand mechanism' (gotong royong) and other local social order that exist in society in Indonesia. Based on the above disaster recovery experiences this study is aimed at analyzing the role of civil society in post-disaster relief, rehabilitation and reconstruction. It is argued that the role of Civil Society is very significant in boosting the effort of post-disaster relief, rehabilitation, and reconstruction. However, only in a society where a certain social mechanism is institutionalized, the effort of post-disaster relief, rehabilitation and reconstruction will run quicker. On the other hand, the degree of vulnerability will determine the speed of recovery of the earthquake victims. This study will employ a people-centered approach where the subject of the empowerment is the society itself; even they are the victim of the disaster

Keywords: Civil Society, Disaster Relief, Rehabilitation, Reconstruction

Background

The civil society is playing a significant role in post-disaster recovery, apart from the disaster relief assistance from government or funding agencies. Despite strengthening the society preparedness and effective response to "Build Back Better" as formulated by United Nations International Strategy for Disaster reduction, the role of civil society is seen as a very significant that aimed at strengthening the

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local capacity to be not dependent on disaster recovery aid. Build Back Better is the UN Strategy for Disaster Reduction(WCDRR, 2015).

As yet to be noticed, that many disasters cannot be predicted when it will going to happen. Society therefore in urgent need to be given an understanding of how to have their own mechanism to reduce the disaster risk by employing local initiative, tools and empowering them to prepare for any disaster. Some of the tools that have been prepared by international organizations need to be adjusted in its implementation. Such as The Hyogo Framework of Action 2005-2015 (UNDRR, 2005), it needs to be adjusted in implementation. This Framework of Action is introducing the strategic and systematic approach to reduce vulnerabilities and risks to hazards. It underscored the need for and identified ways of, building the resilience of nations and communities to disasters.

The Earthquake and how people perceive a disaster

After the earthquake hit Yogyakarta in 2006, people began to realize that Yogyakarta is placing at the potential danger line of an earthquake. Many people start to notice that their area due to the fact that Java island lies on the Sunda Shelf (and the Sunda microplate) to the north of the Sunda Trench, which is in the middle of the meeting zone of the Indo-Australian Plate that is placed under the Eurasian Plate. The above zone is characterized by frequent earthquakes and a large number of active volcanoes that influence the regional geography. Therefore, Yogyakarta is the most affected area due to its location.

The earthquake that hit Yogyakarta that day happened very early in the morning. Some of the villagers in the Bantul area were already wake up as they are mostly farmers. Some may already have their domestic activities after *Subuh* (the early morning) Prayer for Muslims. Therefore, although they were many people who got killed, many got injured. Some may say that those who survive from the earthquake most possibly are those who already wake up that morning when the earthquake hit Yogyakarta. It is local perception arising during that day that in many villages where the people are already wake up and have their domestic activities, they were the most possible one to get out of the house while the earthquake hit and they can be secure from the damaged building.

Some people were trying to run to the mosque because they have learned from the previous disaster (in this case the Tsunami) that hit Aceh in 2004 (The National, 2014), that the mosque are the only building that survives. Although mostly in the surrounded area of the Baiturrahman mosque and

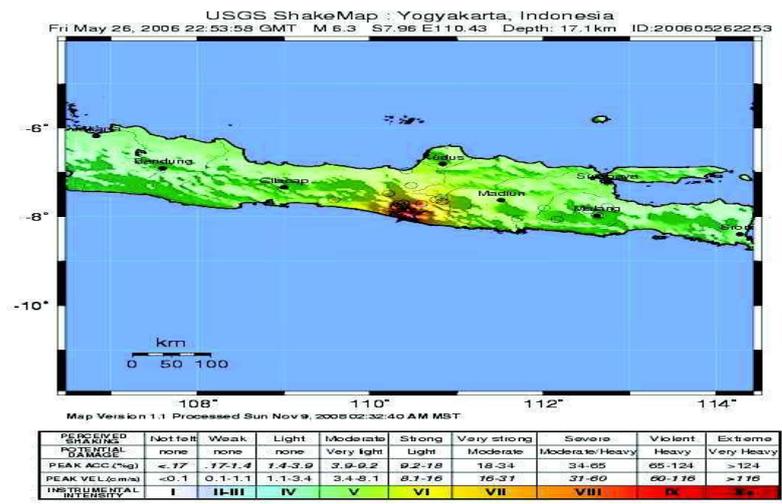
Rahmatullah mosque in Aceh devastated due to tsunami, the Baiturrahman and Rahmatullah mosque were at least two mosque that remain standing. So, those two mosque were very astonishing amidst the surrounded flat-horrible affected area by the tsunami.



Source: Rahmatullah mosque (left), Baiturrahman Mosque (Right) after Aceh Tsunami 2004, taken from liputan6.com

Therefore, many people were trying to replicate the action by going to the mosque in our village. In my village, although the housings are most likely got 90% damages, the mosque remains. Only some of the roofs that made from terracotta that fallen. In this case, it should be noted that the housing in the village is mostly the old building, that made by no such iron/metal plate in the wall. Therefore, there is no doubt that the damage of the housings complex is about 80% to 90%.

From the earthquake point of view, the table below describes the magnitude of the earthquake that hit Yogyakarta in 2006.



From the above table, it can be seen that the potential damage is predicted very heavy due to extreme shaking (USGS, 2016).

After struggling from the debris of the earthquake-devastated area, people right away run to the open space area in order to prevent the reoccurrence of the earthquake. Since a long time ago, especially in Javanese people, there is local wisdom when there is an earthquake (*lindu*, in local Javanese language), people were told to be in an open space. In order to let other people know that there is a disaster happening, and to make other people realize that there was a disaster that massively happening, people in Yogyakarta still get used to hit continuously of the local emergency drum made from bamboo or wood which is struck to sound an alarm. Usually, people after hearing the continuous sound of the local alarm, they will get together and going to find the source of the *Kentongan* (local alarm made from bamboo) sound. In this case, when there were earthquakes happening, people directly go to open spaces such as the oval/sports field, rice field or other open space that prevent them from the rumbled building.

After a while, and when the situation is a little bit calming down, usually adult people will get together and divide themselves into some tasks that consist of gathering as many information available, searching of family members, grabbing some necessary utensils that need for emergency situation and also locking the house. People then gathered in several open spaces, creating temporary shelter for public use. Usually, they are giving priority to children, elders, and women to stay in the temporary shelters. Then, they are doing “gotong-royong” or hand in hand mechanism to create a temporary public kitchen to prepare food for them. Some of them are also creating temporary shelters in their backyard as in the below example.



Source: personal Collection

Therefore, it can be seen that victims are trying to make themselves secure from the reoccurrence of the earthquake, while at the same time, they are trying to make use of their own resources to secure themselves after the disaster.

Framework for Disaster Relief and Ways to Engage

As yet to be introduced earlier that there is The Hyogo Framework of action 2005-2015: Building the Resilience of Nations and Communities to Disasters, as a result of the World Conference on Disaster Reduction that was held from 18 to 22 January 2005 in Kobe, Hyogo, Japan. This Framework of Action is introducing the strategic and systematic approach to reduce vulnerabilities and risks to hazards. From the Hyogo Framework of Action, it can be seen that people-centered approach based on Civil Society Involvement in the post-disaster recovery is actually strengthening them into some relief scheme which are (Chavda & Gupta, 2014, p. 273):

1. Enabling an accurate definition of problems as communities possess a strong understanding of their own situation and are able to express their own needs and priorities;
2. Creating greater sustainability of projects as Civil Society involvement in project design and implementation engenders a sense of project ownership;
3. Strengthening and empowering the Civil Society through recognition of their knowledge, their capacities and their ability to play an active part in improving their own lives;
4. Creating greater efficiency, as the use of local resources (intellectual and material) can reduce the pressure on external agents

From the above point of view, it can be seen that there were many approaches and frameworks in order to reduce the risk and also to enhance disaster response and save the victims. For disaster relief, usually, it is keeping in mind that they will prioritize the victim's conditions, related to their safety, their health conditions, their food security in emergency situations, their temporary shelters and their psychological relief or trauma healing (Margottini et al., 2013; Petrucci & Llasat, 2013, p. 140).

The rehabilitation process was intake after the situation is calming down and the relief process was ongoing, or it was already done. The rehabilitation process usually be started by collecting useful household items and classifying the above items into two categories: the still useful and the damaged stuffs. People in Yogyakarta have started to do this after the reoccurrence of the earthquake is less. But during that effort, they keep staying high alert towards the reoccurrence of the disasters.

They were trying to make themselves survive and not in vulnerable conditions although they are the victims of the earthquake. They make the local social mechanism enacted by having a quick division of working groups. In Yogyakarta people usually are involved in community activities within the existing local community organisation called the RT (the group of households) and the RW (the group

of some residents) which actively have their social activities in daily lives. Therefore, the making division of labor work during the emergency period was not a problem. The residents can easily have the labor work for free within their division. This is something that makes the rehabilitation process is running quicker.

Below is an example of how people enacting “gotong-royong” or hand in hand in helping a member of the victim's group.



Source: personal collection

By obtaining help and support from other unaffected societies and some funding institutions, the earthquake victims in Yogyakarta create several programs, from the instant activities such as to take care of the injured people, fulfilling current emergency needs, until a program to clean from debris and rebuilding the house.

Therefore, touching upon the programmatic step for disaster response activities, the last step of the disaster response is reconstruction. Reconstruction here was done through some help from external sources, while also making use of their internal sources. The internal sources means the people utilized their own stuffs in rebuilding their house. Some external sources came from various ways, ranging from giving some assistance to help them survive after the disaster until a long assistanceship that aimed at helping the victims able to stand on their own feet. Some responses as below:



Source: personal collection

The aid is giving blocks of cement and other necessary need for helping society in building the house and schools.



Source: personal collection

The aid distributed as above example, was also aimed at helping farmers to get back to their rice field. Therefore, the aid was giving away grains and fertilizers. The logic behind this particular aid aimed at giving tools to the farmer to grow rice and help themselves in the future without depending on the delivery of external aid.

From the above point of view, there was a broad range of frameworks and models that have been developed in order to give respond to disaster. It called as Civil Society-based approaches to disaster management. At the first stage, usually saving the life of people is the focus of the action. After that, it needs a Damage Assessment of the affected area. Damage assessment is noted here in particular. It is regarded as an activity in which the participation of communities is formalized under certain rules and legislation. The motivations behind this formalization are manifold. Disaster policymakers anticipate that the allocation of responsibility for the conduct of initial Damage Assessments to affected communities will boost the efficiency of the assessment process itself, promote enhanced Civil Society self-reliance and society empowerment (Méheux et al., 2007).

In the above mechanism, the Civil Society has a responsibility to collect simple data on the extent of damage in their area. Data were transmitted to the government, where decisions on disaster response assistance are made. Training is to be made available to communities to ensure that they have the skills and capacity to provide the government with the data. Once the disaster response and subsequent rehabilitation programs are completed, communities were invited to participate in the data-collection stage of the post-disaster relief, rehabilitation, and reconstruction. During the initial process, it usually also employs a monitoring and evaluation exercise in a certain period of time. The role of communities is restricted to receive information through training and then provide the government with post-disaster data. Importantly, communities are excluded from decision-making on the provision of disaster response due to potentially imbalanced responses addressed to all affected areas. The

participation of communities in the damage assessment process can be defined as participation by consultation (Méheux et al., 2007).

In order to have a quick response to any disaster, it is better than the government then set up a mechanism and procedure to which any response to the disaster victims is dedicated. The government needs to state in which area the Civil Society can participate. The damage assessment at the first level may need Civil Society to participate in terms of collecting and supplying data gathered from the victims. The thorough assessment then may take years to be completed (See: Ibrahimbegovic & Zlatar, 2009).

Civil society and civil society organizations may take a significant role in the first stage after the disaster. Usually, they are distributing relief, both food/public kitchen and non food items (clothes, blankets, utensils, lamps). Temporary shelter needs to be created as this will become the first possible way to stay away from the potential reoccurrence of the disaster. People usually pay attention more to their family members, especially to elders, women, and children. In the case of Yogyakarta, once the earthquake happening, people are strongly urged to leave their homes as it has potentially fallen due to the potential reoccurrence of the disasters. People were asked to create temporary shelters made from available materials such as tents and a hut made from bamboo. They were employing 'a hand in hand' mechanism to do all the things. Therefore, especially in villages, there were many temporary shelters, tents and many 'new-crowds' in the open space.

To accord to this disaster occurrence, many of the funding came to the affected areas from local institutions and local people, and also from international agency. During the Yogyakarta earthquake, there were many international commitments to help the affected people in Yogyakarta. Some of them are as follow:

1. Japan promised US\$10 million, sent two medical teams and also announced that it will send troops to help out to the searching of victims, help in victim's relief, and reconstruction.
2. The United Kingdom offered four million pounds (US\$7,436,800)
3. Saudi Arabia promised US\$5 million, plus food, medical equipment, and tents, while the United Arab Emirates and Kuwait each pledged US\$4 million
4. The European Union offered three million euros (US\$3,800,000)
5. The United States offered \$5 million; US military joins relief effort
6. Australia offered 7.5 million Australian dollars (US\$5,675,000) in aid relief and medical teams.

7. China offered \$2 million U.S dollars
8. Canada offered two million Canadian dollars (US\$1.8 million)
9. India put forward an aid package worth \$2 million.
10. The Church of Jesus Christ of Latter-Day Saints/LDS (Mormons) donated US\$1.6 million worth of emergency supplies to devastated areas, teaming up with Islamic Relief Worldwide who provides the transportation. In addition, local Indonesian LDS members prepared thousands of meals, hygiene kits, cots, mattresses, and blankets for those requiring medical attention.
11. The Netherlands gave 1 million euros in May 2016 and 10 million euros in June.
12. Belgium has pledged \$832,000, while Norway, France, and Italy have offered either medical teams or relief supplies.
13. The Red Cross, Red Crescent, OXFAM, Plan International, Jesuit Refugee Service alongside other NGOs and UN agencies, including WFP and UNICEF, provided plastic sheeting, tools and building materials, and cash assistance to the victims. Japan and Malaysia sent medical teams to the affected region.
14. Singapore offered humanitarian relief assistance in the form of a 35-member Armed Forces Medical Team, a 43-member Civil Defense Force Disaster Assistance and Rescue Team, as well as US\$50,000 worth of emergency supplies.
15. The United Nations World Health Organization sent medicines and communications equipment, enough emergency health kits to last 50,000 people three months, and surgical kits for as many as 600 operations.
16. Vietnam offered 1,000 tons of rice to Indonesia.
17. The Isle of Man offered £30,000 (US\$56,291) to Indonesia
18. King Abdullah II of Jordan sent humanitarian relief to alleviate the suffering of the Yogyakarta earthquake victims. The aid included blankets, medicines and other medical equipment.
19. MERCY Malaysia sent 6 Missions to Yogyakarta right away. The first mission is being sent on the 28th of May 2006. It is said that it led by Datuk Dr. Jamilah Mahmood, President of MERCY Malaysia (Mission Leader) and Saiful Nazri, Program Officer from MERCY Aceh Office. They shift two (2) tons of medical supplies contributed by the international agencies from Aceh.

The following program after the first initial saving-life program is developing village development plans with the Civil Society. An integrated, multi-hazard approach to disaster risk reduction should be

forced into policies, planning, and programming related to sustainable development, relief, rehabilitation, and recovery activities in post-disaster and post-conflict situations in disaster-affected areas.

A gender perspective should be integrated into all disaster risk management policies, plans and decision-making processes, including those related to risk assessment, early warning, information management, and education and training (Cohen, 1982, p. 69). Cultural diversity, age, and vulnerable groups should be taken into account when planning for disaster risk reduction, as appropriate (Cohen, 1982, pp. 64–71).

Building Civil Society Capacity to Participate

Civil Society participation can be considered as a voluntary, rewarded or enforced activity (Peduzzi et al., 2009). The stipulation in legislation that communities and civil society are required to participate in Damage Assessments makes the form of participation enforced rather than voluntary. Nevertheless, the reluctance of communities to participate can still pose a challenge to successful participation, particularly if they feel they are being forced to participate against their will, or if they have concerns about the acceptance of their data by government decision-makers.

In order to understand the degree of vulnerability that led to the vulnerable condition, usually, it is argued that disaster occurs when a significant number of vulnerable people experience a hazard and suffer severe damage and/or disruption of their livelihood system in such a way that recovery is unlikely without external aid. In other words, it could simply be defined that 'Risk will be mounted from the multiply effect of vulnerability situations and hazards that have been occurred or reoccurrence". Risk component could be understood as the combination of the probability of an event and its negative consequences such as chance or possibility and potential losses from some cause and period (UNISDR, 2009). The above is related much with mortality risk index (population hazard exposure x historical mortality rate) and, economic loss risk index (GDP per unit area exposure x historical economic loss rate (Dilley et al., 2005, p. 10). The vulnerability could be defined as contingencies and stressful conditions. Vulnerability also associates with difficulty in coping with them (Chambers, 1989). Therefore, the degree of vulnerability is important in determining the action taken towards vulnerable people.

Apart from the above explanation, on the alternative paradigm that considers disaster as vulnerable people experience a hazard and suffers severe damage and/or disruption of their livelihood

system, the impact of the disaster could be considered as a security issue. The development of international strategic environment which characterized by globalization, universality of human rights, and the growing complexity of threats after cold war have either directly or indirectly enforced the transformation in understanding security from traditional security issues to non-traditional security issues such as resource scarcity, human rights abuses, outbreaks of infectious disease and environmental degradation by global warming, water pollution, which much of them relates to the impact of disaster.

In any society, there is an obvious agreement that civil society is willing to participate in damage assessments after disasters. While communities stated they were willing to participate, there is a strong sense that their interpretation of 'participation' involves a partnership between communities and government. Rather than communities collecting data independently of government, Civil Society participants in this study commonly suggested that the optimum assessment team would have both Civil Society and government members.

As security challenges become more complex and the impact of the disaster could have been bigger, the focus of security has broadened from state security to human security (Commission on Human Security, 2003). Human Security is defined as safety from constant threats of hunger, disease, crime, and depression in the pattern of our daily lives – whether in our homes, in our jobs, in our communities or in our environment (UNDRR, 1994).

In this case, the existence of Civil Society placed importance on collaboration between government officers and communities in having a better assessment of the rehabilitation of the victims. This collaboration is also aimed at maintaining a balanced view of the damage assessment so that people will get benefit from the above action. The collaboration as above mentioned is also aimed at ensuring the government and other policymakers thought about the result of the assessment. In the distribution of disaster response, the only firm institution is the government.

Civil Society Challenges to Participate

A further challenge to the successful establishment of Civil Society participation in damage assessment is the availability of the members. Members of civil society will go to ask 'how much time they have' and that 'not all will be willing', as they may have to spend time repairing their own property or plantations. Other communities highlighted the importance of salvaging crops in the first few days after a disaster. Residents may need to devote time to this activity to ensure food security in the coming weeks. Similarly, residents described the damage to or destruction of their homes and the need to

construct temporary shelters quickly. Addressing immediate needs such as these may take priority over conducting a damage assessment and supplying the government with appropriate data (Chen et al., 2006, p. 37).

Communities must evaluate whether they feel it is more beneficial to participate in a damage assessment or to begin making temporary repairs to their property and salvaging crops from plantations. If they choose the latter, notification to the government of the extent of the damage may be delayed and the timeliness of the response affected.

Furthermore, the government may interpret silence as evidence of impacts so significant that a Civil Society is unable to respond and is in need of urgent assistance. Hence, assistance may be inappropriately delivered to communities that do not require it. Equally, there is a danger that the government could interpret silence as a signal that communities are unaffected and therefore require no assistance (when in fact they may need significant assistance).

Civil Society Capability to Participate

The ability of Civil Society members to participate in damage assessments represents a further challenge. A number of disaster management practitioners expressed a high degree of confidence in Civil Society members possessing the necessary basic skills to conduct damage assessments, such as good literacy and numeracy, familiarity with completing forms, and leadership and organizational skills.

Beyond their confidence in the basic skills of Civil Society members, both disaster management practitioners and Civil Society members felt there was a need for specialized training in damage assessments, particularly in relation to ensuring the application of a consistent damage scale. One may argue that Civil Society can do damage assessment if they have been trained to do so. Civil Society members can express their desire to do the training, filling up the data-collection forms to guide their assessments. However, their participation is subject to their availability. But it again they got some constraints when they have to secure their immediate shelter and considering their own food security. Although it is believed that Civil Society members have their own generic skills necessary to conduct damage assessments (such as literacy, numeracy, and familiarity with completing forms), specific training is needed in order to keep the data collection and assessment valid.

Another significant issue on the delivery of disaster relief, rehabilitation and reconstruction programs is when it is dealing with politicians or political parties. Some may say that they are trying to make use of the disaster aid event as their political vehicle to make the constituent indebted to them, and

later on during the election, they may choose them. Therefore, some people getting sensitive in receiving this disaster aid delivery. In order to deal with this, they can make use having cooperation with local government or cooperation with the Civil Society Organization. The message of disaster aid delivery will be different if it is delivered by the civil servant of the local government. The victims will feel that the government although at the local level, thinking about them. Therefore, the local and central government is functioned as the coordinator for the post-disaster assistance programs. It is, on one hand, perpetuate the mentality and culture of dependence towards aid but on the other hand, the government wants the victims to become more self-reliant and less dependent.

Generous government assistance programs can reduce the incentive for communities to prepare themselves adequately for disasters and to take action to recover from the impact of a disaster. Disaster response is often influenced by political imperatives, such that government assistance is now seen to perpetuate dependency among the public. The issues noted above demonstrate the ways in which political motivations can convert the disaster assistance program into their own goal.

On the accord to make victims more self-reliant and independent are driven by the fact that residents wrongly believed that the government was legally obliged to provide replacement of housing if their home destroyed by a natural disaster. The misconception had developed following previous disasters after political leaders made a decision to provide a significant number of replacement houses. For example, in Fiji during the disaster of 2005, two-thirds of the housing in some villages had been provided freely by the central government as part of post-tropical cyclone relief programs (Méheux et al., 2007). This has contributed to the establishment of a belief among Civil Society members that free replacement housing is the government's responsibility following the occurrence of the disaster.

The contrasting focus of politicians and disaster management practitioners was exemplified by attitudes towards the 2006 review of disaster management policy. A consultant involved in the review described how gaining political support for it relied strongly on marketing the enhancements that would be made to the disaster response rather than the preventative benefits of improved mitigation and preparedness. An environment exists in Indonesia in which political leaders are focused on highly visible disaster response that is exploited for political gain. The strong desire of political leaders to be seen to be assisting disaster-affected communities undermines the self-reliance of communities and supports of Civil Society's dependence on government. Furthermore, it is inconsistent with the message presented by the idealistic view on disaster management practitioners that communities should

participate in and accept more responsibility for their own disaster preparedness and recovery. The inconsistency of messages from political leaders and bureaucrats weakens the capacity to facilitate Civil Society participation at all levels of government.

Government's Perception towards Community's Engagement

There is a general belief among disaster management practitioners in Indonesia that communities are capable of participating in damage assessments. Yet, government officers have often expressed concerns about the ability of Civil Society members to provide accurate damage assessment data. These worries are based on two key perceptions:

1. Civil Society members in the affected area are villagers and are thus less capable of administrative tasks. In Yogyakarta, the earthquake hit Bantul regency, thus it has a little bit false association that those who live there are common villagers.
2. Civil Society members are less trustworthy than external government officers and are likely to increase the level of reported damage in order to receive additional assistance from the government. This is due to the pre assumption that civil society, especially in the affected area, is less likely working for the shake of objective manner.

Such concerns are particularly important as a government's commitment to participation is essential if it is to be effective. So it has basically become the integrated actions conducted by quite many actors (Chen et al., 2006). Although senior disaster management practitioners believe that communities are capable of participating in damage assessments, they acknowledge that not all government officers may share this opinion. They suggested that some operational government officers might perceive Civil Society members as lacking the skills necessary to conduct damage assessments. Such concerns have been noted in a development context, with administrative officers doubting the capability of rural communities to take responsibility for administrative matters(Home, 2007).

Government officers are usually questioned the objectivity of Civil Society members conducting damage assessments; recognize the potential for communities to add on the degree of damage to gain additional assistance. Some officers may not trust Civil Society participation in damage assessments due to the perception that Civil Society using the fake number of damages on the ground'. This is a kind of trend shown in so many disaster response aid programs includes the relief, rehabilitation, and reconstruction programs. Many people believe that they thought that this could be a way of receiving more'. Indeed, despite the above assertion that government officers are obliged to be accurate in their

assessment. One may say that exaggeration of data on damage was a shortcoming in their own assessments. In Civil Society role in post-disaster damage assessments would compound such inaccuracies. It said that this is a common view as they are the victim of disaster themselves, and they are demanded to also think about their family situation.

However, the role of the Civil Society in the post-disaster situation is harvesting a culture of dependence. This is an important point to note. While Civil Society participation has the potential to lead to decreased dependence through an increased sense of ownership and empowerment, participatory initiatives may struggle to get off the ground and are unlikely to be maintained if underlying institutional cultures of dependence are not given sufficient consideration and or there was the politicization of the action (Venton & Hansford, 2006). While the data presented here are situated in the context of post-disaster damage assessments, it is reasonable to suggest that the findings are equally applicable to Civil Society participation in a range of disaster risk reduction initiatives. In a climate of increasing focus on engaging communities in disaster processes, it is important that practical experiences of participatory disaster management to take into account that challenges are identified and that strategies are developed to address these challenges to ensure that the rising number of participatory and Civil Society-based disaster initiatives have the best chance of success.

Conclusion

There is a significant role played by Civil Society during the time of post-disaster relief, rehabilitation and reconstruction as explained above. Although there are quite a number of misperception towards the existence of Civil Society activity with the victims of disaster, in this case, the earthquake disaster, but the growing involvement of civil society in the post-disaster recovery programs (relief, rehabilitation, and reconstruction) has approved that the civil society can contribute to enhancing the effort done by government and funding agencies in the implementation of the disaster relief programs ranging from relief, rehabilitation and reconstruction.

Although external aid also giving significant progress in helping the victim of disaster can help themselves to stand up in their own feet, the involvement of Civil Society was remarkably important in responding to disaster and speed up the recovery process.

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IMPACT OF LEADERSHIP ON ORGANISATIONAL CULTURE

Pooja Rani¹

Abstract

Leader is a person who leads his/her subordinate in the right direction, motivate them and helps them in achieving the organisational and individual goals. Organisational culture is an environment where different people as an employee from different background work together and work under team spirit. This study shows the impact of leadership on organisational culture. 60 respondents filled the questionnaire based on likert scale. It was found that there is a positive and significant impact of leadership on organisational culture. Majority of the people accepted it.

Keywords: Leadership styles, Organisational Culture, Knowledge Management

INTRODUCTION

Organisational culture and leadership qualities impact both of them in a great sense. Different theories of leadership have been developed from time to time. In 1930 to 1950 the trait theory in 1960 to 1970 behavioural theories, in 1980 to 1990, heroic leadership was developed. Heroic leadership was based on vision and transformational aspect. Nearby leadership model shows that leadership style based on engagement. Engaging leadership is that type of leadership in which values, attitudes of a particular leader is considered. If a leader accepted engaging leadership style, he is able to increase the capabilities and performance of their workers. Self confidence and efficiency, power to reduce the stress of job are related to wellbeing and motivation, achievement and satisfaction are related to the strong and positive attitude regarding work. So, well beings and work related positive attitude are important element by which an organisation is able to increase their efficiency. A study was made and published on engaging leadership by Professor Beverly Alimo- Metcalfe and Dr. John Alban Metcalfe in 2001. If an organisation adopts engaging leadership style, then the employees working in that organisation pay extra efforts towards their work to achieve their objectives. If an organisation wants to gain a competitive advantages, then it has to focus on knowledge management. By managing their knowledge, an

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organisation can improve productivity, efficiency, provide better quality service to society and provide innovative, new products and ideas to achieve customer loyalty. More studies have been done and gave the result that organisational culture and leadership styles are major components and problems in knowledge management. If leadership style and employees empowerment is linked with organisational reputation than an organisation is able to increase his internal and external capabilities and is able to develop public relationship. Leadership is related to culture of organisation. Leadership differentiates administration and management from each other and formulate culture. There is requirement to know different leadership style & their impact and implication on organisational culture. Some authors gave the opinion that more focus is paid to the relationship between leaders and their followers rather than their impact of leadership style on organisational and environmental effectiveness. Organisational culture and leadership style are dependent to each other and plays an important role in effectiveness of organisation.

REVIEW OF LITERATURE

Peter Lok & Crawford (2003) showed the impact of leadership styles and organisational culture on organisational commitment. Two samples size of managers were taken from Australia and Hong Kong. This study revealed the positive relationship between innovative organisational culture and consideration style of leadership with job satisfaction and organisational commitment but there is a negative relationship between initiating structure leadership style and job satisfaction and organisational commitment.

Block, L (2003) studied that cultural leadership is most important aspect in any organisation is coming years. The supervisor who follows leadership style has great influence on their employees. The study focused on relationship between leadership and organizational culture. The study was based on service and sales organization working on private basis. Supervisor who follows transformational leadership style are more competent in achieving the goal of the organisation rather than those organisation who adopt transactional leadership.

Bryant (2003) studied that organisation who want to achieve competitive advantage, should be more focused on the management of knowledge. Leaders have the capabilities to manage the knowledge by developing, allocating and applying it effectively. Transactional leadership style is more powerful in

applying the knowledge while transformational leadership style is helpful in developing and allocating the knowledge. The whole study concluded the importance of transformational leadership style with organisational culture and knowledge.

Kavanagh & Ashkanasy (2006) concluded that organization who wants to opt merger decision, leaders plays an important role in merging it. The study gave more importance to communication and process of transparent change. Leaders should be able to capable in changing and adopting the organisational culture by their employees. Leaders have the experience in changing the mindset of employees and accepting the changing environment through mergers.

Metcalf et al. (2008) concluded that there is a correlation between leadership styles and working attitude and well being with organisational performance. The study revealed that instruments of leadership having predictive and discriminate validity and different type of relations are present in leadership quality and working attitude and well being aspect. Performance of organisation can be predicted through engaging leadership style.

Ngyyen & Mohamed (2011) studied the relationship of leadership behaviour and knowledge management. The study was based on small to medium size enterprises in Australia and examined the impact of transactional and transformational leadership style on knowledge management and impact of organisational culture on relationship between leadership behaviour and knowledge management. Different leadership styles like charismatic and systematic aspects also affect knowledge management.

McMurray, Islam et al. (2012) studied the relationship of leadership style on working environment on Non Profit Organisation. Transformational and transactional leadership styles were studied to see the impact of these styles on working environment and work performance. Transformational leadership style influenced the working climate. But there is a positive relationship between working environment and employee performance to each other. Both leadership styles did not affect working environment and employee performance simultaneously.

Yang et al. (2014) study was based on Korean firms explained different aspects i.e. proactive behaviour of employees, leader member exchange quality. If employees are self motivated, it is not accepted by

managers of Korean firms. The study revealed a positive relationship among persons of self rated and manger rated.

Mittal & Dhar (2015) focused on IT companies working on small and medium size level to show the relationship of transformational leadership style on creativity on employees. If an organisation adopts transformational leadership style than it can change the mind set of their employees and can make them more creative.

Neubert et al. (2016) examined the impact of servant leadership on satisfaction aspects of patient and nurse. Multilevel model was used to show the relationship of leadership with patients and nurse satisfaction level. If a leader has a serving quality then he can be able to satisfy the patient behaviour. Nurses are more satisfied towards their work while adopting servant leadership style.

Tokarev et al. (2017) study showed the connectivity between roles of leader with mental health of workers. Different psychological methods were applied to know the impact of leadership quality on mental health of employees. Leaders have the power that can improve their confidence and forced them to go to depression. If leaders are cooperative then employees can never leave the organisation.

Hughes et al. (2018) study was based on systematic review of leadership on vision and modernisation. Variables are assumed to show the relationship between leadership vision and modernisation. Leadership affects the vision and innovation aspects of an organization. The study was based on the aspect that how the different factors affects the various aspects of innovation and implementation.

Research Gap

For getting better results, it is required to improve the number of samples from various organisations so that reliable results can be obtained and generalisation of findings should be possible. Organisational professionals and leaders should use qualitative research methods while facing the research problem in the form of in depth interviews. The concept of leadership should be concerned with public relation aspects. Leaders should perform the functions of public relations to make proper and effective communication. Longitudinal and cross section study should be included to know the better impact of leadership on organisation culture.

OBJECTIVES

1. To study the impact of leadership on organisational culture.
2. To study the factors affecting organisational culture.
3. To examine the cultural differences among different employees.
4. To study the future aspects of leadership and organisational culture.
5. To study the psychology of leaders towards organisational culture.

HYPOTHESIS

H1 there is a positive and significant impact of leadership on organisational culture.

RESEARCH METHODOLOGY

Data was collected through questionnaire taken from the article “A measure Organisational culture and personal attributes” Dawson (2011). 70 respondents were considered while filling the questionnaire. 10 questionnaires were not filled properly. The data was not up to mark for the research purpose so it was left out. Only 60 respondent’s questionnaire data was considered. The data was based on the impact of leadership on organisational culture.

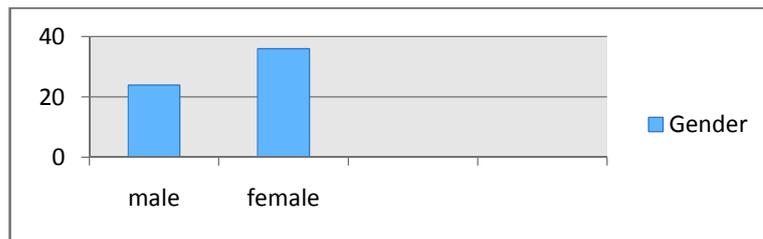
In this descriptive type of study questionnaire is used because testing of hypothesis is required. Data was collected on Likert scale basis. By making questionnaire data can be easily collected from concerned respondents, it will save the time. On the basis of collected data, analysis and interpretation of data was possible and drawing of the finding and conclusion was possible to verify its truth of hypothesis.

DEMOGRAPHIC PROFILE

40% of the total respondents were male and 60% were female. Respondent were also categorised on the basis of marital status. 55% of males and 35% females are married. Respondents were further classified on the basis of academic qualification. 70% of the respondents were UGC net qualified persons. 30% of respondents were Phd. holders. 60% of the respondents were M.Phil. 5% of the respondents having experience less than 5 years, 10% of the respondents having the experience between 5 to 10 years, 20% of the respondents having the experience between 10 to 15 years and 25% of the respondents were of more than 15 years experience.

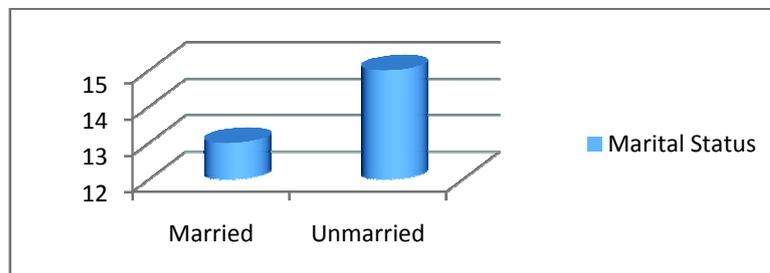
Gender

Gender	Frequency
Male	24
Female	36



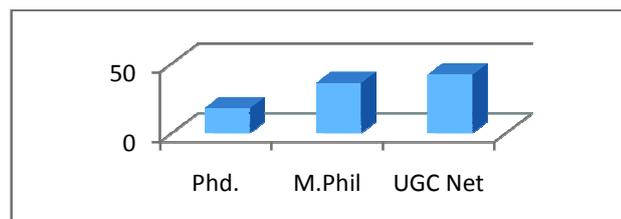
Marital Status

Male	13
Female	15



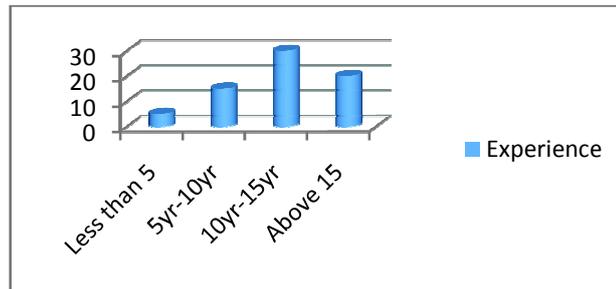
Academic Qualification

Academic Qualification	Frequency
Phd.	18
M.Phil	36
UGC Net	42



Experience

Experience	Frequency
Less than 5	05
5-10	15
10-15	30
Above 15	20



SOURCE OF DATA

Data collection method used in this study is questionnaire which was filled by different teachers working in the education sector.

TARGET GROUP

This study considered the teachers as respondents as well as a target group to show the impact of leadership on organisational culture.

SIZE OF SAMPLE

Target group was 70. 70 questionnaires will be filled by different teachers working in educational sector. They got the questionnaire through directly contact.

TOOLS

To know the response of respondents' questionnaires were filled by respondents and different types of questions relating to study were added in it and SPSS was applied for data analysis as per requirements.

SAMPLING TECHNIQUES

Various sampling techniques can be used in collecting data. Convenience Sampling Technique was used to collect information. It was more convenient for me and saved the time of respondents also because they filled it in their comfortable time.

REGRESSION ANALYSIS

Regression analysis method was used to study the relationship between leadership and organisational culture because regression analysis is based on independent and dependent factors. Leadership is the independent factor and organisational culture is a dependent factor. For getting positive relationship there should be direct movement or same direction between dependent and independent variable and the impact between dependent and independent variable is positive, so there positive relationship between these two variable. Regression analysis shows the degree of relationship between dependent and independent variable.

RESULTS AND DISCUSSION

Table-1 (Descriptive Statistics)

	N	Minimum	Maximum	Mean	Std. Deviation
OC1	60	3	5	4.33	.752
OC2	60	2	5	4.10	.915
OC3	60	1	5	3.73	1.039
OC4	60	2	5	4.00	.864
OC5	60	1	5	3.90	1.175
OC6	60	2	5	4.43	.810
OC7	60	2	5	3.87	.965
OC8	60	2	5	3.77	.851
OC9	60	2	5	3.90	.796
OC10	60	2	5	4.20	.879
OC11	60	2	5	3.90	.656
OC12	60	2	5	3.83	.905
OC13	60	2	5	4.10	.877
OC14	60	1	5	4.03	1.057
OC15	60	2	5	4.10	.877
OC16	60	1	5	3.60	1.061
OC17	60	2	5	4.00	1.105
OC18	60	2	5	3.93	.821
OC19	60	2	5	4.13	.676
OC20	60	1	5	3.73	1.133
OC21	60	1	5	3.17	.905
Valid N (listwise)	60				

Table 2 (Descriptive Statistics)

	N	Minimum	Maximum	Mean	Std. Deviation
LD1	60	2	5	3.70	.830
LD2	60	1	5	3.60	1.092
LD3	60	3	5	3.67	.705
LD4	60	1	5	3.60	1.210
LD5	60	2	5	4.00	.781
Valid N (listwise)	60				

The above calculation was done through SPSS Software.

Table 1 and Table 2 showed the descriptive statistics of organisational cultural variables as dependent variable and leadership variable as independent. We found the mean and standard deviations. We took likert scale to verify our answer which included Strongly Agree meant 5, Agree meant 4, Neutral meant 3, Disagree meant 2, and Strongly Disagree meant 1. Average came between agree to neutral or within the range of 3 to 4. It concluded that most of the people were agreed that leadership impacts the organisational culture.

Table-3 (Model Summary)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.556 ^a	.309	.297	.41843

a. Predictors: (Constant), COMPLD

Table 3 showed the regression means the degree of the relationship between leadership and organisational culture. 0.556 was the regression and 0.309 was the coefficient of regression. 0.4184 was found as standard error of estimate.

Table-4 (ANOVA^b)

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	4.536	1	4.536	25.910	.000 ^a
Residual	10.155	58	.175		
Total	14.691	59			

a. Predictors: (Constant), COMPLD, b. Dependent Variable: COMPOC

Table 5 (Coefficients^a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.381	.311		7.654	.000
	COMPLD	.420	.083	.556	5.090	.000

Table-4 (ANOVA^b)

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	4.536	1	4.536	25.910	.000 ^a
Residual	10.155	58	.175		
Total	14.691	59			

a. Predictors: (Constant), COMPLD, b. Dependent Variable: COMPOC

Table 5 (Coefficients^a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.381	.311		7.654	.000
	COMPLD	.420	.083	.556	5.090	.000

Table 6 (Descriptive Statistics)

	N	Mini mum	Maximum	Mean	Std. Deviation
COMPOC	60	2.67	5.00	3.9413	.49900
COMPLD	60	2.20	4.80	3.7133	.66011
Valid N (listwise)	60				

Table 6 showed the mean and standard deviation of organisational cultural variables (Mean=3.9413, SD=.4990) and mean and standard deviation of leadership variables (Mean=3.7133, SD=0.6601).

SUGGESTIONS AND CONCLUSION

The study concluded that there is a positive and significant impact of leadership on organisational culture. So our null hypothesis is accepted. Mean and standard deviation were found which verifies that more than half majority accept that leadership is a independent factor which affects the organisational culture which is dependent factor. Leader by adopting suitable styles according to situation can influence the employees; can improve the productivity, profitability, and efficiency.

LIMITATIONS

Every study has its own limitation. This study was based on data collected single organisation. Samples were considered from one unit. It created a limitation. Some respondent did not respond correctly or accurately or some of them gave misguided information. Another limitation was that only employees were considered. For gaining maximum reliable results, number of samples should be increased. By adding more number of organisation and employees, results will come more reliable, valid.

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INDIAN LEADERSHIP: A STUDY OF BEFORE AND AFTER INDEPENDENCE

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Dr. Renu Sharma²

Abstract

India is the land of great political leaders who ruled the country in an effective manner. As there is a great change in economy of India, leaders played a significant role for it. This paper is an attempt to understand how the concept of leadership affects India. More and more organizations are facing adaptive challenges around the globe and also forcing them to clarify their values and learn new ways of operating. Most important task for leaders in the face of such challenges is mobilizing people to do proper work. Some of the questions like “how the concept of leadership grown”, “how different leader's thoughts affected India” are to be examined. A study of different leaders before and after Independence is to be covered. Secondary data like books, magazines, research papers are to be considered. At the end, this paper is to be concluded as the leaders have a great role in Indian economy.

Keywords: *Indian society, Ideal leaders, Independence, leadership*

Introduction:

Leadership is the ability to secure desirable actions from a group of followers without the use of coercion. It is an important element of directing in which capacity of an individual to influence and direct group effort towards the achievement of organizational goals. Leadership is the driving force which gets the things done by others. The essence of leadership is 'followership'. It is the followers that make a person a leader. Leadership is the ability to build up confidence and zeal among people and to create awareness in them to be led. An individual who possesses the attributes leadership is known as 'Leader'. A successful leader gives the necessary encouragement to his followers in their work performance rather than pushing them in doing it. There is a difference in opinion about the qualities of a leader among various scholars. According to some scholars leaders are born not made. According to

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this point of view these qualities are inborn and that they cannot be acquired. On the contrary, some scholars are of the opinion that leaders can be made. Thus, we can say that leadership is the practice of influence that stimulates followers to do their best towards the achievement of desired goals. A leader plays a significant role in building of a nation.

INDIAN LEADERSHIP: BEFORE INDEPENDENCE:-

India has very different political leaders from all political parties. The Indian Independence movement was a series of activities with the ultimate aim of ending the British rule in India. The movement spanned total of 90 years starting from 1857 and ending with 1947. Leaders like Pandit Jawaharlal Nehru, Lal Bahadur Shastri and Indira Gandhi played an important role in changing the perspective of world towards India. Here are some leaders who contributed for growth.

Bal Gangadhar Tilak (1856-1920)

Bal Gangadhar Tilak was one of the most prominent freedom fighter of India who inspired thousands of the people with their slogan - "Swaraj is my birthright and I shall have it". As a form of protest against the British, Tilak established schools and published newspapers. He was one of the prime architects of modern India and strongest advocate of Swaraj. He was universally recognised as the "Father of Indian Movement". He was famous as one of the trios - Bal, Pal and Lal. People loved him and accepted him as one of their leaders and so, he was called Lokmanya Tilak.

Bipin Chandra Pal (1858-1932)

Bipin Chandra Pal was one of the key members of the Indian National Congress and a prominent freedom fighter. He advocated the abandonment of foreign goods. He along with Lala Lajpat Rai and Bal Gangadhar Tilak spearheaded many revolutionary activities. For this reason he is called as the 'Father of Revolutionary Thoughts'. He was one of the main architects of the Swadeshi Movement. He stood against the partition of Bengal by the colonial British government. He was one third of the Lal, Bal and Pal triumvirate. He was also a writer and an Indian Nationalist.

Dadabhai Naoroji (1825-1917)

Dadabhai Naoroji also known as the "Grand Old Man of India" and "Unofficial Ambassador of India". Credited with establishing the Indian National Congress, Dadabhai Naoroji is remembered as one of the most prominent members to have participated in the Independence movement. In one of the books published by him, he wrote about the colonial rule of the British which was precisely aimed at looking

wealth from India. He was also a member of the second international along with Kaustsky and Plekhanov. He was also the first Indian to be a British MP.

Sukhdev (1907-1931)

Sukhdev was son of Ram Lal and Ralli Devi. He played a major role in the India's struggle for Independence. One of the key members of Hindustan Socialist Republican Association, Sukhdev was a revolutionary and a close associate of Bhagat Singh and Shivaram Rajguru. He too, was involved in the killing of John Saunders, a British police officer. Sukhdev was captured along with Bhagat Singh and Shivaram Rajguru and was martyred at the age of 24. He along with other renowned revolutionaries started the 'Naujawan Bharat Sabha' Aat Lahore that was an organization involved in various activities, mainly gearing the youth for the freedom struggle and putting an end to communalism.

Chandra Shekhar Azad (1906-1931)

Chandra Shekhar Azad popularly known as by his self-taken name Azad, was an Indian revolutionary. One of the close associates of Bhagat Singh, Chandra Shekhar Azad is credited for reorganizing Hindustan Republican Association. Azad, as he was popularly called, is known as one of the bravest freedom fighters of India. At the time of being surrounded by British soliders, he killed many of them and shot hmself to death with the last bullet of his Colt pistol. He did so as he never wanted to be captured alive.

Shivaram Rajguru (1908-1931)

Shivaram Rajguru was an Indian revolutionary from Maharashtra, who played a major role in the India's struggle for Independence. A member of the Hindustan Socialist Republican Association, Shivaram Rajguru was a close associate of Bhagat Singh and Sukhdev. Shivaram is mainly remembered for his involvement in the assassination of John Saunders, a young British police officer. With an intention of killing James Scott, the police superintendent who had assaulted Lala Lajpat Rai just two weeks before his death, Shivaram mistook John for James and shot him to death.

Bhagat Singh (1907-1931)

The name Bhagat Singh is synonymous with sacrifice, courage, bravery and vision. By sacrificing his life at the age of 23, Bhagat Singh became an inspiration and a symbol of heroism. Along with other revolutionaries, Bhagat Singh founded the Hindustan Socialist Republican Association. To remind the British Government of its misdeeds, Bhagat Singh hurled a bomb in the Central Legislative Assembly. By embracing death at the young age, Singh became a symbol of sacrifice and courage, thereby residing

forever in the hearts of every Indian. He is credited with popularizing the catchphrase "Inquilab Zindabad".

Lala Har Dayal (1884-1939)

Lala Har Dayal was a scholar who dedicated himself to the cause of Indian freedom. A revolutionary among Indian nationalists, Lala Har Dayal turned down a lucrative job offer and went on to inspire hundreds of non-resident Indians to fight against the atrocities of the British Empire. In 1909, he served as the editor of *Bande Mataram*, a nationalist publication founded by the Paris Indian society. He was the General Secretary of the *Gadar* party and was a prominent leader in the *Gadar* movement. He travelled to many parts of the world and helped to spread the freedom movement.

INDIAN LEADERSHIP: AFTER INDEPENDENCE:-

The Independence from the Britisher left us with two countries India and Pakistan and Pakistan was further divided into East Pakistan and West Pakistan which later on led to the formation of Bangladesh. While India found itself independent from the British, it was still to find independence from social, economic and political problems that had started to become a rock in the way of its growth. From time to time different leaders played a significant role for the growth of Indian economy.

Atal Bihari Vajpayee (1924-2018)

Atal Bihari Vajpayee, was an Indian politician and a poet who served three terms as the Prime Minister of India. He was the first Indian Prime Minister who was not a member of the Indian National Congress party to have served a full five year term in office. Vajpayee ji sought to improve diplomatic relations with Pakistan. He not only improved the economy of India but also introduced social reforms to uplift the unprivileged section of the society. His government introduced a revenue sharing model under New Telecom policy which helped telecom firms to get away with fixed license fees.

Manmohan Singh (1932-)

Manmohan Singh is an Indian economist and politician who served as the Prime minister of India from 2004 to 2014. During his tenure as the Finance Minister from 1991 to 1996, he was widely credited for carrying out economic reforms in India in 1991 which resulted in the end of the infamous Licence Raj system. He has continued the peace process with Pakistan initiated by his predecessor, Atal Bihari Vajpayee and also under his supervision the government has continued the pragmatic foreign policy that was started by P.V.Narasimha Rao. Exchange of high level visits by top leaders from both countries have highlighted his tenure, as has reduced terrorism and increased prosperity in the state of Kashmir.

P.V.Narasimha Rao (1921-2004)

Pamulaparthy Venkata Narasimha Rao was an Indian lawyer and politician who served as the 9th Prime minister of India from 1991 to 1996. He led an important administration, overseeing a major economic transformation and several home incidents affecting national security of India. He is referred as the 'Father of Indian Economic Reforms', and further it continued by Atal Bihari Vajpayee and Manmohan Singh. He was also referred as 'Chanakya' for his ability to steer economic and political legislation through the parliament at a time when he headed a minority government.

Rajiv Gandhi (1944-1991)

Rajiv Gandhi was an Indian politician who served as the 6th Prime minister of India from 1984 to 1989. Rajiv Gandhi is referred as the 'Father of Information Technology and Telecom Revolution of India'. He is rightfully known as the architect of digital India. He promoted science and technology and associated industries. The Indian Railways was modernized after introduction of computerized railway tickets. As Rajiv Gandhi was young himself, he sought to give empower the youth and lowered the voting age from 21 years to 18 years. He is credited with laying the foundation of Panchayati Raj institutions in order to take democracy to the grassroots level. Though Panchayati Raj was created by the 73rd and the 74th Amendments to the Constitution in 1992, a year after Rajiv Gandhi was assassinated; the background was prepared during the Congress government led by him.

Narendra Modi (1950-)

Narendra Damodardas Modi is an Indian politician serving as the 14th and current Prime minister of India since 2014. He has reached out to the world with his idea to 'Make in India' and it has generated positive response from foreign companies. Modi's foreign policy is currently focused on improving relations with neighboring countries and getting the world to invest in India. When the flood created devastations in Kashmir valley, response from Modi government was immediate and genuine as he decided constant monitoring system for flood affected areas and people of Kashmir. He also announced Jan Dhan Yojana which aims at reaching every household to provide credit facility, pension and insurance to account holders.

CONCLUSION:

India is a land of great political leaders, who played a very significant role for economic growth. As it was not an easy task to accomplish, keeping in view the changes taking place in the world political scenario. Leaders like Mahatma Gandhi Pandit Jawaharlal Nehru, Lal Bahadur Shastri, Bal Gangadhar

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Tilak, Atal Bihari Vajpayee, P.V.Narasimha Rao, Rajiv Gandhi, Indira Gandhi and Narendra Modi played an indispensable role in changing the perspective of world towards India. The far-sightedness and pragmatic characteristics of the leaders can be assumed from the fact that they framed the Constitution of India by inducing the best possible clauses of the world. They led the country from the front without being showing any inclination to either of the power blocs.

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SPIRITUAL LEADERSHIP IN BUSINESS

Rashmi Billus¹

Abstract

Today the leaders face constant changes in the business environment and these changes have forced the companies to seek and develop leaders who have the ability to influence people different from themselves in numerous, compound ways. Research has shown that there is a clear consistency between spiritual values and practices, and leadership effectiveness and that values that have long been considered spiritual ideals, such as integrity, honesty and humility have a positive influence on leadership success.

Keywords: Leader, leadership, Spiritual Leadership

INTRODUCTION

Along with growing uncertainty and new challenges facing organizations in dynamic environments (Tyssen et al.2014), an enormous number of enterprise managers focus on creating a clear organizational vision, forming favorable organizational cultures, and inspiring employees inner motivation to increase the competitive advantage of organization (Chen and Li,2013;Chen et al,2013).

Today the leaders face constant changes in the business environment and these changes have forced the companies to seek and develop leaders who have the ability to influence people different from themselves in numerous, compound ways.

Feature articles from news week, time, fortune and business week have chronicled the growing presence of spirituality in corporate America. For our purposes “spirituality” is concerned with qualities of the human spirit and that intangible reality at the core of personality, the animating life principle or life breath that which alerts us to look for the deepest dimension of human experience.

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Source: Louis W. (Jody) Fry, PhD and Eleftheria Egel, PhD

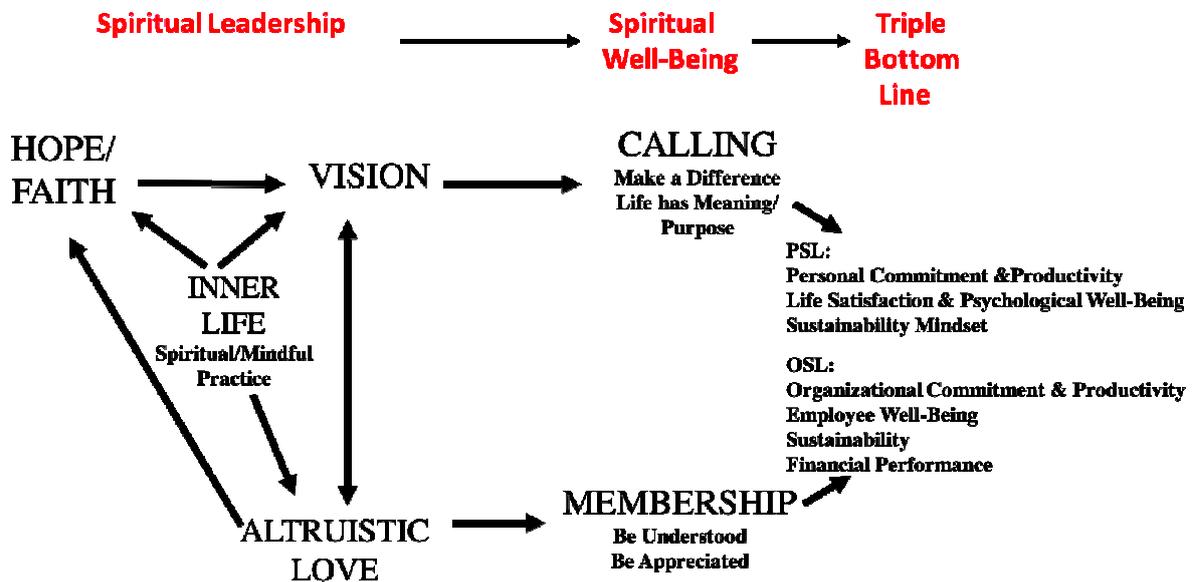
Research has shown that there is a clear consistency between spiritual values and practices, and leadership effectiveness and that values that have long been considered spiritual ideals, such as integrity, honesty and humility have a positive influence on leadership success.

An example of Spiritual Leadership Business Model in Action

Unilever: Paul Poleman, CEO of Unilever, an Anglo-Dutch company with 176,000 employees, 76,000 suppliers in 190 countries and 300 factories worldwide. Unilever offers more than 400 brands. At Unilever, environmental risks and poverty are the major problems for almost every part of business operations from manufacturing laundry detergent to growing tea. Fundamental to Poleman's leadership philosophy is his view that the real purpose of business is to come up with solutions that are relevant to society and help make society better. He also believes that customers will abandon companies that fail to grasp that while business that embrace the triple bottom line will inevitably become more profitable.

SPIRITUAL LEADERSHIP AND TASK PERFORMANCE

Task performance involves a specific pattern of behaviors that orient toward completing a work task and make a unique contribution to supervisor judgment of an employee's overall worth to the organization (Motowidlo and Van Scotter, 1992; Conway, 1999; Johnson, 2001)



Source: Louis W. (Jody) Fry, PhD and EleftheriaEgel, PhD

SPIRITUAL LEADERSHIP AND INNOVATION BEHAVIORS

Innovation behaviors refer to the intentional creation, introduction and application of new ideas within a work role, group or organization (De Jong and Den Hartong, 2010). Drawing from spiritual; leadership theory, spiritual leadership develops a compelling vision that articulate the road to fulfilling followers’ ideas in the workplace since providing a shared vision is believed to inspire innovation behaviors. (Weng et al., 2015)

PRAYER AND MEDITATION AT WORKPLACE

Many people use prayer at work for several reasons: for guidance in decision-making, to prepare for difficult situations, when they are going through a tough time, or to give thanks for something good.

-Timberland Shoes CEO Jeffrey B. Swartz uses his prayer book and religious beliefs to guide business decisions and company policy, often consulting his rabbi. Kris Kalra, CEO of BioGenex uses the Hindu holy text, The Bhagavad Gita, to steer his business out of trouble.

- The ABC Evening News reported that The American Stock Exchange has a Torah study group; Boeing has Christian, Jewish and Muslim prayer groups; Microsoft has an on-line prayer service. There is a “Lunch and Learn” Torah class in the banking firm of Sutro and Company in Woodland Hills. Wheat International Communications in Reston, Virginia has morning prayers open to all employees, but not required. Spiritual study groups at noon are sometimes called “Higher Power Lunches”—instead of the usual “power lunches.”
- In addition to prayer and study groups, other spiritual practices at companies include meditation; cantering exercises such as deep breathing to reduce stress; visioning exercises; building shared values; active, deep listening; making action and intention congruent; and using intuition and inner guidance in decision-making. According to a study at Harvard Business School published in The Harvard Business Review, business owners credit 80% of their success to acting on their spiritual intuition.
- Meditation classes are now held at many major corporations, such as Medtronic, Apple, Google, Yahoo, McKinsey, Hughes Aircraft, IBM, Hughes Aircraft, Cisco, Raytheon.
- Apple Computer’s offices in California have a meditation room and employees are actually given a half hour a day on company time to meditate or pray, as they find it improves productivity and creativity.
- Avaya, a global communications firm that is a spirituality-off of Lucent/AT& T, has a room set aside for prayer and meditation that is especially appreciated by Muslims, as they must pray five times a day.
- Prentice-Hall publishing company created a meditation room at their headquarters which they call the “Quiet Room, where employees can sit quietly and take a mental retreat when they feel too much stress on the job. Sounds True in Colorado, which produces audio and video tapes, has a meditation room, meditation classes and begins meetings with a moment of silence..Greystone Bakery in upstate New York has a period of meditative silence before meetings begin so people can get in touch with their inner state and focus on the issues to be discussed.
- Lotus founder and CEO Mitch Kapor practices Transcendental Meditation and named his company after a word for enlightenment. A research project by Prof. Richard Davidson at the University of

Wisconsin at Pomega, a biotechnology company that had a very high-stress workplace, found a mindfulness meditation training produced astonishing results in reducing stress and generating positive feelings.

- Paula Madison at WNBC TV in New York City prays before each show and says she became the number one news show in the area when she increased coverage of spiritual stories.

- Apparel manufacturer Patagonia provides yoga classes for employees on their breaks, as does Avaya telecommunications. A Spiritual Unfoldment Society has been meeting regularly at The World Bank for years, with lectures on topics such as meditation and reincarnation.

- The CEO of Rockport Shoes, Angel Martinez, talks openly of the spiritual mission of his company and encourages employees to spend work time envisioning ways to express their deepest selves in their work. Companies such as Evian spring water have successfully used spirituality in their advertising, as for example: "Your body is the temple of your spirit."

- The Service-Master Company, with six million customers world-wide, provides cleaning, maintenance, lawn care and food services, and puts its spiritual values upfront in its annual report. It begins with a biblical quote, "Each of us should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."

- Corporations are increasingly hiring chaplains to support their employees, as they are good listeners and quick responders in crises, and can serve people of any (or no) faith. (A chaplain is a member of the Christian clergy who does religious work) Tyson's Foods, for example, has 127- part-time chaplains in 76 sites, and Coca-Cola Bottling has 25 chaplains serving employees at 58 sites. Fast food companies such as Taco Bell and Pizza Hut hire chaplains from many faiths to minister to employees with problems, and credit them with reducing turnover rates by one half.

- Marketplace Ministries, based in Dallas, TX serves 268 firms in 35 states. Fellowship of Companies for Christ International based in Atlanta has 1500 member companies around the world. They promote "The importance and practice of prayer in company decisions; a commitment to excellence; following Jesus' example of focusing on people, not things.

SPIRITUAL ORGANISATION: STRATEGIC MANAGEMENT PROCESS

Over the years, a great number of spiritual organisations have gained importance in business by providing standard and customised workshops and courses, some free and some on payment basis to make its executives and employees learn the techniques to deal with stress, be happier at work place and improve mutual understanding, and thereby reach the organisation goals. The key features of such workshops in general are as under:

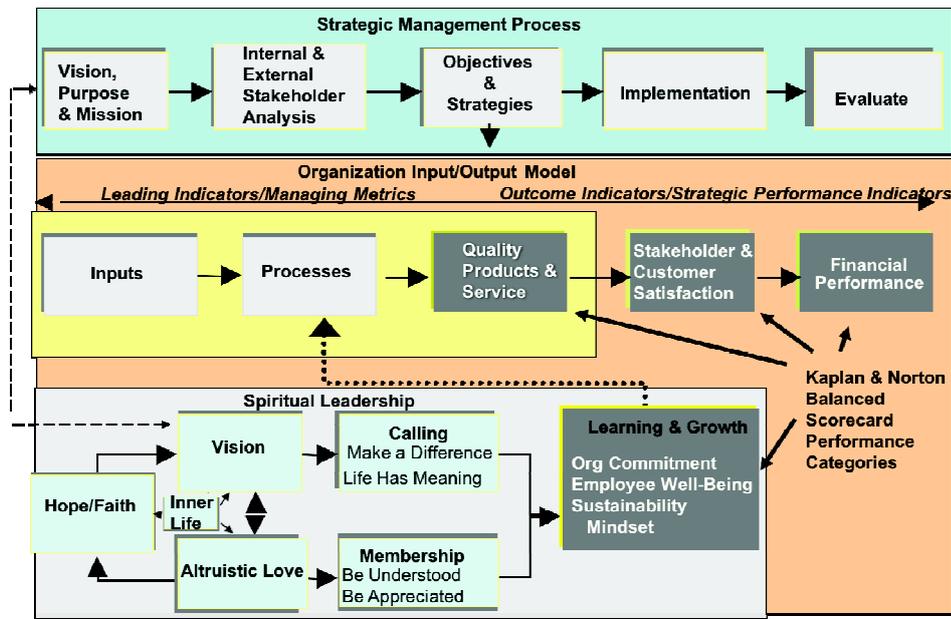
- Teaching yoga and meditation
- Playing games and role plays
- Teaching breathing techniques
- Interactions with spiritual gurus
- Planning right diets and creating good food habits
- Teaching principles to live life happily

Some of the famous spiritual organisations offering such corporate courses are

- Art of living
- Isha foundation
- Brahmkumaris
- Great white brotherhood
- Vipassana

The responses of involvement of such organisations in business for the purpose of teaching spiritual techniques for happier and stress free lives has really gained great success. Many people consider it to be the simplest way of becoming spiritual to get associated with some spiritual organisation and follow their methods and practices. A number of researches have taken place to study the impact factor of the corporate courses on the employees of business. The results of such studies are mostly positive and end

up in recommending the adoption of corporate workshops as most effective ways of launching spiritual values in organisations.



Source: Louis W. (Jody) Fry, PhD and EleftheriaEgel, PhD

CONCLUSION

So it is quite clear that it is the faith and positivity that is the main fundamental principle of being spiritual. The sustainable business, social investment and spirituality in business movements are one of the hopeful signs that business, as the most powerful institution in world today, may be transforming from within.

What is emerging is a new attitude towards the workplace as a place to fulfil one’s deeper purpose with faith, commitment and positivity. As World Business Academy cofounder Willis Harman remarked many years ago, “The dominant institution in any society needs to take responsibility for the whole, as the church did in the days of the Holy Roman Empire.”

Each day, more and more businesses are helping to create a better world by being more socially responsible in how they treat people and the environment. But the question asked in the beginning still remains...” whether spirituality is only an instrument for effective and efficient goal achievement or is it

becoming an end in itself converting profit making as merely means to achieve the self-actualisation.”
Having known the presence of spiritual organisations becoming business centres as mentioned above,
the answer is left for the reader to be found.

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BHAGAWAT GITA: PSYCHOLOGICAL GUIDE FOR SPORTS PERSON

Dr. Meenakshi Gupta¹

Abstract

Decision making word seems to be very small. But this is the technique, when it is adopted in right time one can be most successful person in the world. Five thousand years ago Shri Bhagwat Gita taught us the techniques of decision making. In our life we have to take decision on so many matters. Right decision takes us to success and wrong to failure. Shri Krishna gave us lessons in decision making. This is not merely a religious book. Gita teaches us that choosing the right over the pleasant is sign of power. Accept the favourable and reject the unfavourable. Do not let your emotions make your decisions. Means take care of emotions but do not take your decisions emotionally. There are more teachings in Bhagwat Gita which leads a person to take right decision in right time. A Sportsman has to take decision in a fraction of second in playing situations, a wrong decision on that moment may cause defeat to him or may ruin the whole competition. Here Bhagawat Gita gives solution. By practising the teachings of this holy book one can be intelligent enough to take decision correctly. In this Paper some of the Psychological techniques taught by Shri MadBhagawat Gita have been described.

Do not let your feelings over power your decisions

Never take an easy path. As competitive sports need extra effort to put in. People take up sports but they leave it as a lot of hard work is required and without putting effort no success can be achieved. When Arjun denies fighting against his Gurus & relatives, Lord Krishna motivates him to arise and go for battle because that was the right decision for Arjuna to fight against injustice. To select a let go attitude is not a solution of any problem. We must arise and get ready to fight till our goals are achieved in life.

Do not focus on the result

In Shreemad Bhagwat Gita this is clearly stated that Nishkam Karma is the true quality of a Karam Yogi. Do your Karma and leave the result to the God. He will himself take care of for the same. It is essential to move out from one's comfort Zone and then take the decision. As Arjuna was not ready for

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the war because he never wanted to move out for a change. But God Krishna pacifies him to fight for the right. In Games and sports there is a lot of pressure to get victory. But sometimes this cause extra pressure on an athlete which cause Anxiety and pressure of result may lead to faulty performance and failure to bring good results. So an athlete is suggested to give her best and do not focus on results. If one has been trained enough the results will automatically come.

Do not take decisions in extreme emotional state

In extreme emotional state we react differently to the same stimuli. One should never take any important decision in the state of ecstasy and also when one is in the gloomy state as this is stated in the chapter sixth of ShriMadBhagwat Gita. For example if in a match one has the ball but her team mate is in better position to score a goal he must pass the ball to her because at that time both are playing for their team not for their own fame.

Have faith in your decision

In Bhagawat Gita it is advised to have faith in whatever you believe. In chapter seventeenth of this holy book it is suggested that until we believe in ourselves our decision will not proved to be right. So set the realistic goals have faith in yourself and then move ahead to accomplish the same. In sports a decision taken in one time cannot be revert. So each and every move is played intelligently and with self confidence.

Difficult Goals bring improvement

Actions performed by great man are followed by common people. Chapter three Of Bhagawat Gita explains that successful people always keep their goals higher; easy goals never bring improvement. Same is the rule of sports training. Motor abilities cannot be improved without training beyond one's capacity. Annually, monthly and daily goals are fixed in sports and the goals are kept higher than before to achieve the maximum performance of an athlete.

Never forget the social expectations

Actions taken by some you are not good for you until it is for the betterment of the society also. Chapter three of Shri Mad Bhagwat Gita clearly explains this fact. For example if a person sells adulterated food

and wants to make money out of that .But that bad food destroys the health of a person ,than of a society, than of a nation & poor nation means poor people which ultimately harms the seller of the adulterated food. And this rule applies to the sports also. Sports and games bring social development. Sports is the best way to be socially recognised at universal level. But if an athlete commits any misconduct like consumption of prohibited drugs this bring bad name to his or her nation. So Bhagwat Gita teaches us that your actions must be approved by the law and the society.

Believe in Almighty

Do the right and always leave it on the God. Means while making any decision always trust in God. Because if trust yourself and the God, Everything is possible. Purity of thoughts brings success. If you have been trained hard in the play field only trust is the best mental boost up. The ultimate power will lead you to the success.

Never forget to use wise human resource

Before making any decisions always take advice from your parents, teacher or the people who had already the experience of same work. Although Arjuna was very wise but still he takes advice from Lord Krishna. Right guidance at right time leads to success in life. In Sports, qualified coaches are appointed to train the sports persons which play a vital role in sportsman's performance. The techniques and tactics taught by an experienced and qualified personal enhance your performance positively.

Conclusion

Decision making is not a small term. But this is a soft skill. In contemporary era this is the top most skill which must be learnt carefully. Psychological skills play a vital role in sports and Games. Decision making is not a small term. But this is a soft skill. Competitions are won prior in the rest rooms before it actually happens because all depend upon the mental makeup of an athlete. At higher level of competition most of the teams are equally good. Teams which have mental toughness and psychologically prepared well will give the better performance than other. And to learn these skills the top most Guru is Shrimad Bhagavat Gita.where in the dialect between Shrikrishna and Arjuna everything has been clearly explained. The only need is to be a regular reader to this holy book. And adopt the teachings in daily life.

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ARGUMENTS AND CONFRONTATIONS IN PERFORMANCE MANAGEMENT

Dr. Ajit Bansal¹

Abstract

The success or failure of an organization in retaining & managing its manpower depends largely on the quality of performance management system designed & followed by it. Earlier performance management was seen as a prerogative of a human resource manager and it was used as a tool to reward or punish the employees. But nowadays employees have the right to know how they are performing. Even they can conduct their self appraisal. In this paper an attempt has been made to highlight issues & challenges relating to Performance Management.

Keywords: *Performance Management, Manpower, Reward, Self Appraisal.*

Introduction:

Since 1980s, the discipline of Human Resource Management has witnessed a lot of new emerging concepts like Performance Management, Quality Circles, and total Quality Management and so on. Performance Management has emerged as a management tool for measuring the performance of employees and compensating them accordingly.

The main objective of Performance Management is to monitor the performance of employees on a continuous basis and to manage their performance. It is used as a tool to control the employees and also to obtain their maximum participation towards fulfilment of organizational objectives.

Performance Management Model

Although different models are given by different authors yet in authors' opinion, performance management model suggested by Frances Neale in his book, "Handbook of Performance Management" is more relevant in modern scenario. In this paper an attempt has been made to analyze various components of the said model.

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- a) **Strategy & Objectives:** In the very first step managers are required to identify the mission and vision statement of the organization so as to derive long term and short term objectives on the basis of that. The objectives derived should be smart ones i.e. they should be specific, measurable, agreeable, realistic and time bound.
- b) **Performance Measurement Standards:** This is one of the major components of performance management model. It is as important as finance for an organization. So performance targets should be set carefully after considering all factors which may have impact on performance of an individual. The standards so set should be measurable and realistic one. They should neither be too high nor too low.
- c) **Performance Related Skill Training:** Training should be provided to all employees so that they can understand their job profile and perform the job accordingly. Job trainings can be on the job and off the job. Usually in case of technical jobs, on the job training is more advisable. Performance enhancement through training is most likely to be achieved when the training itself is focused on performing real tasks of significance to those involved.
- d) **Appraisal or Measuring Performance:** Appraisal has a major role to play in this model. The main feature of a performance appraisal system is the establishment of objectives against which assessment of the performance of individual is based. An individual should be told about the organizational expectations and objectives against which his performance is going to be measured. The good appraisal system can never be confidential. Managers should play impartial role while conducting performance appraisal system as wisely drafted and honestly implemented system will be perceived to be good by all employees of the organization and everyone will take it seriously. At the end the employee should be given transparent feedback regarding his performance and gaps, if any so that he can improve.

Objectives or Purpose of Performance Appraisal:

- The employees can assess their performance themselves
- Team spirit can be built.
- There will be better understanding between appraiser and performance.
- Identifying potential of employees and recognizing their achievements.
- Improving Organizational Performance

- Improved Supervision

e) **Performance Related Pay (PRP) or Rewarding:** Performance Related Pay is a term used to cover a variety of reward management. It can be used within organizations to design a particular scheme like bonus system or merit pay system.

It is that part of financially measurable rewards which are directly associated with performance of employees. This system is also being criticized by a lot of labour unions. So nowadays corporate have started developing group award system aimed at rewarding team, department or both.

The companies can devise other systems for recognizing the performance of employees as well other than linking it with monetary rewards. Certain ways are suggested by Chapman in which employee's contribution can be recognized:

- Declaring employee of the month in staff meetings
- Sending a mail to the concerned employee recognizing his contribution
- Inviting the best performer on lunch with management
- Have an employee of the month lunch.

f) **Coaching and Counseling:** Coaching is providing a person or group with the guidance, support and confidence to enable them to enhance their performance continuously. It involves working within an individual on a particular task that forms part of their job with an objective of improving performance of employee.

The task of counseling is to assist others to make changes in their work. The main purpose of counseling is to advise but not to provide the solutions. Effective counseling is an integral part of managing performance. Counseling becomes imperative when the employee is not able to perform well due to any reason not known to him and management wants him to improve and perform. Some attributes of counseling are:

- The sessions should be timely,
- They should be planned in advance and should be in supportive environment,
- Two way communications should be there,
- No focus on negative issues,

- Progress of sessions should be monitored so that on the basis of performance of employee, the efficiency of counseling sessions can be rated,
- g) **Succession Management:** It includes all activities aimed at ensuring a suitable supply of successors for senior or key posts. A succession plan should be much more than an organization chart showing who will succeed whom. It should first of all set the business scene against which future succession will take place. It should indicate the likely shape and size of the organization and the content of future management jobs. Activities in succession management includes:
- Analysis of demand for managers and professionals by level, function and skill
 - Inventory of existing stock of manpower resources
 - Career Counseling
 - Performance related training & development to prepare individual for future roles as well as their current responsibilities.

Key Benefits of Performance Management

- Managers will have focus on behavior and results.
- Expectations will be validated
- Equal treatment of all employees
- Performance reviews will be focused on contribution to management goals
- Performance is viewed as a continuous process
- It will support ongoing communication, feedback and dialogue about organizational goals.
- Provides specificity for comparisons, direction and planning.
- Redirects attention from bottom-up approaches.

Conclusion:

Nowadays organizations seem to be more dynamic and changing as compared to ever before. The external environmental variables are also changing rapidly. As per some experts no sooner is a measurement identified than the measurement becomes obsolete because the organizations have changed substantially. The measurements themselves may change. However as organizational members

we should be able to scan, recognize and explain this change. Managers of tomorrow should take into consideration all the parameters which may impact external environment and hence performance of employees.

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BAPU: LEADER OF LEADERS

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Abstract

When we talk of a good leader only a few names/pictures do appear before us and we can say that because of certain qualities/ideologies or of certain decisions we start following someone and give respect to him/her with regard to these things but Mohan Das Karamchand Gandhi better known as M. K. Gandhi/Mahatma/Gandhi is beyond imagination. Because of his strong willpower and control over himself in all situations separate him from rest of the line of the leaders. The present paper is an attempt to see how he worked out in different situations and how he resolved the conflicts among the masses and the kind of knowledge and mastery over everything has made him the leader of the masses and of the generations. The other focus of the paper would be to see the means and ends adopted by him at various levels.

Keywords: Satyagraha, Nonviolence, Truth, Brahmacharya, National Movement

Introduction

Mohandas Karamchand Gandhi (M. K. Gandhi) is widely recognized as one of the 20th Century's greatest Political, Spiritual and leader of masses (<https://www.youthforhumanrights.org/voices-for-human-rights/champions/mahatma-gandhi.html>). Honored in India as the 'Father of the Nation' as 'Bapu' and also known as 'Mahatma', pioneered and practiced the principle of Satyagraha—resistance to tyranny through mass nonviolent civil disobedience.

While leading nationwide campaigns to ease poverty, expand women's rights, build religious and ethnic harmony and eliminate the injustices of the caste system, Gandhi supremely applied the principles of nonviolent civil disobedience, playing a key role in freeing India from foreign domination. He was often imprisoned for his actions, sometimes for years, but he accomplished his aim in 1947, when India gained its independence from Britain.

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As mentioned above that due to his stature, he is also referred to as Mahatma, meaning “great soul.” World civil rights leaders—from Martin Luther King, Jr. to Nelson Mandela, from Mother Teresa to former President of USA Mr. Barack Obama — have credited Gandhi as a source of inspiration in their struggles to achieve equal rights for their people.

When we see the process of making of Gandhi from a simple layman to a Mahatma, there are so many factors which contributed in his making whether we talk of his family, friends, education, spiritual books, experiences with the Western thinkers/philosophers, moving to London for getting higher education, South African experiences or after finally coming to India in 1915, participation in the local Satyagrahas or in the freedom movement, he developed himself with the facing of different situations, circumstances and emerged as a winner from enormous difficult and tense situations. In all the above mentioned situations/events, he never thought of using wrong means or any shortcut methods, rather adopted himself according to the situation and tried to improvise it in such a manner that his success rate was above 100% always. While considering his different approaches and also visiting the places where he laid down his footsteps/rather the practical fields where he offered his sataygraha, the two railway stations i.e., one in South Africa by the name of Pieter Marti burg, his life changed and also in overcoming his fear for further embracement, so he changed his thought and started his fight against racial Discrimination. Whereas from the second railway station, his life changed from a simple person to Mahatma and Leader of Masses, that when millions of people were there to receive him at the railway station so that he can help them to overcome the problem of Tin Kathia system, where local farmers were forced to grow natural Indigo where as the cheaper synthetic Indigo was easily available in the market. It was not only the matter of cultivation of Indigo but it was the question of the farmers who were dying without any fault or reason. So, when Gandhi see the plight of the poor farmers, there he took the pledge that in case if he has to give 1 year or 2 years just for this cause, he is ready to do so and will try to help the farmers to get back their dues and freedom from the British governments wrong polices in relation to the cultivation of the crops.

On the other hand, It is interesting to recall that four years earlier before he finally active in Congress party's working, when he attended the Lucknow session of the Congress, he was more an observer than a participant and had seemed to Jawaharlal Nehru “very distant and different and apolitical” (<http://mehaksethi1986.blogspot.com>). But, in 1920, he dominated the political scene. In fact, he re-

created the Congress and turned talking politicians into active revolutions and anglicized leaders of society into servants of the people who henceforth wore white home-spun. He bridged the gulf between the intelligentsia and the masses and widened the concept of Swaraj to include almost every aspect of social and moral regeneration. From now on, the story of life is the story of how Congress fought for and won India's freedom.

Like a magician, Gandhi roused a storm of enthusiasm in the country with his call to non-cooperate. He began the campaign by returning to the Viceroy the medals and decorations he had received from the Government for his war-services and humanitarian work. "I can retain", he wrote to wrong to defend its immorality." Many Indians renounced their titles and honours, lawyers gave up their practices, students left colleges and schools, and thousand of the city-bred went into the villages to spread the message of non-violent, non-cooperation with the "satanic" government and to prepare the masses of defy the law. The somnolent people woke up in a frenzy of courage and self-sacrifice. Bonfires of foreign cloth lit the sky everywhere and the hum of the spinning wheel rose like a sacrificial chant in thousands of homes. Women, secluded for centuries, marched in the streets with men and incidentally freed themselves from age-old shackles. In speech after speech, article after article in his two weeklies, Young India and Navjivan, Gandhi poured forth his passionate utterances which electrified the people. Thousands of people were put in prison and many more thousands were preparing to court arrest. The anti-climax came suddenly in February 1922. An outbreak of mob violence in Chauri Chaura so shocked and pained Gandhi that he refused to continue the campaign and undertook a fast for five days to atone for a crime committed by others in a state of mob hysteria. Many of his colleagues protested and though Gandhi admitted that "the drastic reversal of practically the whole of the aggressive programme may be politically unsound and unwise", he maintained that "there is no doubt that it is religiously sound". He felt that "it is a million times better to appear untrue before the world than to be untrue to ourselves". Where Gandhi's conscience was concerned he was always ready to stand alone (<http://mehaksethi1986.blogspot.com>).

Gandhi successes in remarkably short period from 1919 to 1922 informing mass movement "for real freedom or power that was entirely unprecedented in India. His dramatic political achievement at this time was transformation of Indian national congress into political organization with mass base. Gandhi said that highly educated men to carry out all stages of co-operation and his hope is more with masses.

His faith in people is boundless. There is an amazing responsive nature. Gandhi requested let not leaders disrupt them (<http://gandhiseries.blogspot.com>).

Gandhi saw non-cooperation as way of involving whole spectrum of Indian society in political movement. This worked through three dissent levels or tiers of followers: the western -educate elite, the “the power brokers” or middle level political operators in law, business and agriculture and finally “dumb millions” as Gandhi call them or silent majority of people without property. Gandhi influence on this last group particularly the vast poor peasantry was substantial. By 1921 his message of Swaraj as personnel as well as social and political revolution had dug deeply into the popular consciousness (<http://gandhiseries.blogspot.com>).

Self purification along with social reform merged into the constructive program that congress promoted through its pervasive organization. Swaraj was introspected as demanding changes in personal behavior that extended family planning and dies. Yet he transformed himself as people call him “Mahatma”. Charisma came from Gandhi skill as communicator and especially his ability to use symbols and images in a languages for and Indian people. Like a poet, Gandhi treated his past with affection, drawing from Indian classics old words - ahimsa, karma yoga, Ramraj, Tapsya- moksha and charging them with fresh meaning until they become symbols of both past and future. Gandhi drew from Hinduism the core ideas that gave his taught continuity and coherence, yet he repeatedly reexamined that tradition for purpose of social reform. Gandhi said his sacred wisdom is the Bhaghawat Gita. The following are Gandhi’s opinion on Gita. “What, however, I have done is to put a new but natural and logical interpretation upon whole teachings of Gita and spirit of Hinduism. Gita itself an instance in point. It has giving new meaning to karma, sanyasa, yajna etc. it has breached new life into Hinduism. According to Gandhi, the Gita is an aphoristic work, it is a great religious poem. The deeper you drive into the rich meanings you get. It is being meant for the people at large, there is pleasing repetitions. With every age the importance of words will carry new and expanding meanings. As a matter of fact, Gandhian terms were infused with rich traditional Indian symbolism than two key concepts of his thought, Swarajya and Satyagraha and no one remained more sensitive to their meaning. Gandhi liked word Swarajya because it had traditional roots, and he seldom missed an opportunity to evoke the religion symbolism explicit in the idea of both Swarajya and Satyagraha” (Gandhi M. , December 1990). It is sometimes assumed that since Gandhi for

noble causes such as abolition of untouchability and developed a worldwide reputation as saint he stood above criticism.

Thirty five years later, near the end of Gandhi long public carrier, Jawaharlal Nehru soon to become independent India's first prime minister, reflected back turning point, of nationalist movement. With unparalleled eloquence that deserves to be quoted as length, Nehru wrote what remains as perhaps the most moving assessment of what Gandhi achieved, (<https://hssenglishnotes.wordpress.com>) "And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breath like beam of light that pierced the darkness and removed the scares from our eyes, like a whirlwind that upset many things but most of all the working peoples minds. He did not descend from top , he seemed to emerge from millions of India , speaking their language and incessantly drawing attention to them and their appalling condition. Get off the backs of these peasants and workers, he told us all you who live by their exploitation, get rid of the system that produces this poverty and misery" (<https://hssenglishnotes.wordpress.com>).

"Political freedom took new shape then and acquired a new content. Much that he said we only partially accepted or some times did not accept at all. But all this was secondary. The essence of Gandhi's teaching was fearless and truth and action allied to these always keeping the welfare of masses in view. The greatest government for an individual nation or so we had been told in ancient books was abhaya, fearlessness, not merely body courage but the absence fear from our mind. But dominant impulse in India under British rule was that of fear, pervasive , oppressing , strangling fear of the army, the police, the wide spread secret service, fear of official class, fear of laws meant for suppress, and of unemployment and starvation, which were always on there sold. It was against this all pervading fear that Gandhi quiet and determined voice was raised. Be not afraid.

In fact, Gandhi had millions of people with him when he was fighting with British for getting freedom to our country. His contribution to our country is enormous and marvelous and that is the reason he fondly called father of nation. He is one of great world leaders among 19th Century leaders'.

The emergence of Gandhi played a pivotal role in the history of Indian Nationalism. The development of Indian Nationalism occurred in three separate phases. It was the third phase of Indian Nationalism that

witnessed the rise of Mohandas Karamchand Gandhi, as the man who took the country by storm with his novel political ideologies centered on the cardinal principles of ahimsa and Satyagraha.

Armed with these ideological tools Gandhi shouldered critical responsibilities in the momentous events that finally led India to the path of freedom. The emergence of Gandhi, on the Indian political scenario was not the mere instance of another emerging new leader, but it was the rise of a whole new philosophy that permeated into every sphere of the Indian psyche. Gandhi's political ideals were merely an extension of his spiritual tenets, which were rooted in deep humanitarian values. Gandhi's greatness lies not only within pioneering a unique fervor in Indian politics and the rise of the masses, but in the way he revolutionized the entire way of looking at politics as an extension of mankind's inherent greatness, enriched with an innate belief in and commitment to truth. No wonder, he is revered as the Mahatma and has been immortalized as The Father of the Nation” (<https://www.mapsofindia.com>).

Emergence of Gandhi: Formation of his Political Ideologies

The first twenty years that Gandhi spent in South Africa, had a decisive influence on his later life. His political ideologies, his greatest contribution to Indian politics, took shape in South Africa. The concept of non co-operation, found in the works of John Ruskin, Leo Tolstoy and Henry David Thoreau influenced him significantly. These three illustrious writers advocated non co-operation as an effective tool in the hands of the civilians against a tyrannical and oppressive government. It was Gandhi, however, who gave action to these valuable words through his Satyagraha agitations first in South Africa and later in India, in its struggle for freedom. At this juncture, it is important to understand the meaning of Satyagraha, as projected by Gandhi. Passive resistance, adherence to truth, civil disobedience, non-cooperation and pacifism, perhaps capture the essence of Satyagraha as enunciated by Gandhi.

Another critical concept that finds expression in Gandhian philosophy is that of ahimsa. Gandhi had adopted this central philosophical tenet from Jainism and Vaishnavism that exercised a strong influence in Gujarat. For Gandhi, ahimsa was not a mere moral value but a political weapon par se, embodying virtues like chastity, self control, the strength to lead a simple life and the notion of swaraj. For Gandhi, swaraj entailed an internal self rule along with freedom from the rule of the colonial government. Using these invincible ideological tools, Gandhi launched a massive satyagraha movement in South Africa

against the hegemony of the British colonial rule and succeeded in uniting all major sections of the Indian community in South Africa, irrespective of their religious affiliations. Christians, Parsis, Muslims, Hindus, South Indians, upper class merchants and the poor laborers coalesced under the inspiring ideals of the Mahatma. Hinduism and Christianity also had considerable influence on the formation of his ideologies.

Emergence of Gandhi: As a Leader of Indian National Movement

As mentioned before that, in the year 1915, Gandhi returned to India, during his initial days, he spent his time at the Sabarmati Ashram in Ahmedabad, quite unknown to the masses. In this context it is pertinent to mention that Gandhi sought guidance from Gopal Krishna Gokhale in assuming his political stance. It was Gokhale's advice to Gandhi that he should first study in details the socio-political scenario prevalent in the country and then act accordingly. However, Gandhi soon emerged on to the political scenario through his able leadership in certain local conflicts.

Gandhi gave voice to the cause of the oppressed cultivators in Champaran district of Bihar who were suffering under tyranny of the European indigo-planters. Threatened by the outbreak of large scale Satyagraha struggle, the government finally succumbed to the pressure by passing a law allowing concessions to the peasants in 1917. In the following year, Gandhi resumed leadership to fight for the cause of plague and famine affected peasants of Kheda district in Gujarat. Some concessions were also granted to these cultivators by the government. The weapon of Satyagraha which was emerged and practiced in South Africa, was employed by Gandhi, yet another time in an industrial dispute between the workers and owners of a cotton mill in Ahmedabad. The consequence was a wage hike for the workers. Gandhi's leadership infused coherence in the isolated mass movements, which so far was the characteristic feature of the Indian freedom movement. In all his struggles, the weapon of passive resistance reigned supreme and the political consciousness of Indians across class boundaries received an impetus.

Emergence of Gandhi as the Father of the Nation

During the freedom struggle movement for Gandhi, prison was more a luxury than a punishment. He could devote more time to prayer, study and spinning than he could outside. In January 1924, when he

fell seriously ill with acute appendicitis, he was removed to a hospital in Poona where a British surgeon performed the operation. While he was convalescing he was released by the Government.

What he saw of India as a free man greatly pained him. At the time of his arrest he had left his people on the wave of a great moral upsurge which had united Hindus and Muslims as never before. But in the meanwhile the Khilafat issue had been killed by Kamal Ataturk. The Muslims no longer needed Hindu support; the two communities had drifted apart. There were communal riots in several places. Not knowing how to stem this tide of frustration, he undertook a fast of twenty-one days to reunite the Hindus and Muslims and to atone once again for the sins of his people. "It seems as if God has been dethroned," he said, announcing the fast. "Let us reinstate Him in our hearts." The fast caused considerable heart-searching, and long before it was over, pledges of amity poured in upon him from men of various communities (<https://www.mkgandhi.org>).

For the next five years Gandhi seemingly retired from active agitational politics and devoted himself to the propagation of what he regarded as the basic national needs, namely, Hindu-Muslim unity, removal of untouchability, equality of women, popularization of hand-spinning and the reconstruction of village economy in general. "I am not interested". He wrote in June 1923, "freeing India merely from the English yoke. I am bent upon freeing and social and economic freedom must go together.

There was also the fact that Gandhi, on his release from prison, had found the Congress divided. By 1929, however, the various groups had once more rallied under his leadership, and when on the last day of that year he himself alongwith Pt. Nehru, moved the Resolution in the Congress session declaring complete Independence as the goal of Congress policy, it was obvious that he was again ready to lead the nation in an open challenge which was taken by millions throughout the country on January 26, 1930.

Emergence as Nationalist Leader

In continuation of previous passage, by the autumn of 1920, Gandhi was the dominant figure on the political stage, commanding an influence never before attained by any political leader in India or perhaps in any other country. He refashioned the 35-year-old Indian National Congress (Congress Party) into an effective political instrument of Indian nationalism: from a three-day Christmas-week picnic of

the upper middle class in one of the principal cities of India, it became a mass organization with its roots in small towns and villages. Gandhi's message was simple: it was not British guns but imperfections of Indians themselves that kept their country in bondage. His program, the nonviolent and noncooperation movement against the British government, included boycotts not only of British manufactures but of institutions operated or aided by the British in India: legislatures, courts, offices, schools. The campaign electrified the country, broke the spell of fear of foreign rule, and led to the arrests of thousands of *satyagrahis*, who defied laws and cheerfully lined up for prison.

During the mid-1920s Gandhi took little interest in active politics and was considered a spent force. In 1927, however, the British government appointed a constitutional reform commission under Sir John Simon, a prominent English lawyer and politician that did not contain a single Indian. When the Congress and other parties boycotted the commission, the political tempo rose. At the Congress session (meeting) at Calcutta in December 1928, Gandhi put forth the crucial resolution demanding dominion status from the British government within a year under threat of a nationwide nonviolent campaign for complete independence. Henceforth, Gandhi was back as the leading voice of the Congress Party. In March 1930 he launched the Salt March, a Satyagraha against the British-imposed tax on salt, which affected the poorest section of the community. One of the most spectacular and successful campaigns in Gandhi's nonviolent war against the British Raj, it resulted in the imprisonment of more than 60,000 people. A year later, after talks with the viceroy, Lord Irwin (later Lord Halifax), Gandhi accepted a truce (the Gandhi-Irwin Pact), called off civil disobedience, and agreed to attend the Round Table Conference in London as the sole representative of the Indian National Congress.

The conference, which concentrated on the problem of the Indian minorities rather than on the transfer of power from the British, was a great disappointment to the Indian nationalists. Moreover, when Gandhi returned to India in December 1931, he found his party facing an all-out offensive from Lord Irwin's successor as viceroy, Lord Willingdon, who unleashed the sternest repression in the history of the nationalist movement. Gandhi was once more imprisoned, and the government tried to insulate him from the outside world and to destroy his influence. That was not an easy task. Gandhi soon regained the initiative. In September 1932, while still a prisoner, he embarked on a fast to protest against the British government's decision to segregate the so-called untouchables (the lowest level of the Indian

caste system) by allotting them separate electorates in the new constitution. The fast produced an emotional upheaval in the country, and an alternative electoral arrangement was jointly and speedily devised by the leaders of the Hindu community and the untouchables and endorsed by the British government. The fast became the starting point of a vigorous campaign for the removal of the disabilities of the untouchables, whom Gandhi referred to as Harijans, or “Children of God.” (That term has fallen out of favour, replaced by Dalit; Scheduled Castes is the official designation.)

In 1934 Gandhi resigned not only as the leader but also as a member of the Congress Party. He had come to believe that its leading members had adopted nonviolence as a political expedient and not as the fundamental creed it was for him. In place of political activity he then concentrated on his “constructive programme” of building the nation “from the bottom up”—educating rural India, which accounted for 85 percent of the population; continuing his fight against untouchability; promoting hand spinning, weaving, and other cottage industries to supplement the earnings of the underemployed peasantry; and evolving a system of education best suited to the needs of the people. Gandhi himself went to live at Sevagram, a village in central India, which became the centre of his program of social and economic uplift.

The Last Phase

With the outbreak of World War II, the nationalist struggle in India entered its last crucial phase. Gandhi hated fascism and all it stood for, but he also hated war. The Indian National Congress, on the other hand, was not committed to pacifism and was prepared to support the British war effort if Indian self-government was assured. Once more Gandhi became politically active. The failure of the mission of Sir Stafford Cripps, a British cabinet minister who went to India in March 1942 with an offer that Gandhi found unacceptable, the British equivocation on the transfer of power to Indian hands, and the encouragement given by high British officials to conservative and communal forces promoting discord between Muslims and Hindus impelled Gandhi to demand in the summer of 1942 an immediate British withdrawal from India—what became known as the Quit India Movement.

In mid-1942 the war against the Axis Powers, particularly Japan, was in a critical phase, and the British reacted sharply to the campaign. They imprisoned the entire Congress leadership and set out to crush the party once and for all. There were violent outbreaks that were sternly suppressed, and the gulf between

Britain and India became wider than ever before. Gandhi, his wife, and several other top party leaders (including Nehru) were confined in the Aga Khan Palace (now the Gandhi National Memorial) in Poona (now Pune). Kasturba died there in early 1944, shortly before Gandhi and the others were released.

A new chapter in Indo-British relations opened with the victory of the Labour Party in Britain 1945. During the next two years, there were prolonged triangular negotiations between leaders of the Congress, the Muslim League under Mohammad Ali Jinnah, and the British government, culminating in the Mountbatten Plan of June 3, 1947, and the formation of the two new dominions of India and Pakistan in mid-August 1947.

It was one of the greatest disappointments of Gandhi's life that Indian freedom was realized without Indian unity. Muslim separatism had received a great boost while Gandhi and his colleagues were in jail, and in 1946–47, as the final constitutional arrangements were being negotiated, the outbreak of communal riots between Hindus and Muslims unhappily created a climate in which Gandhi's appeals to reason and justice, tolerance and trust had little chance. When partition of the subcontinent was accepted—against his advice—he threw himself heart and soul into the task of healing the scars of the communal conflict, toured the riot-torn areas in Bengal and Bihar, admonished the bigots, consoled the victims, and tried to rehabilitate the refugees. In the atmosphere of that period, surcharged with suspicion and hatred, that was a difficult and heartbreaking task. Gandhi was blamed by partisans of both the communities. When persuasion failed, he went on a fast. He won at least two spectacular triumphs: in September 1947 his fasting stopped the rioting in Calcutta, and in January 1948 he shamed the city of Delhi into a communal truce. A few days later, on January 30, while he was on his way to his evening prayer meeting in Delhi, he was shot down by Nathuram Godse, a young Hindu fanatic.

Place in History

The British attitude toward Gandhi was one of mingled admiration, amusement, bewilderment, suspicion, and resentment. Except for a tiny minority of Christian missionaries and radical socialists, the British tended to see him at best as a utopian visionary and at worst as a cunning hypocrite whose professions of friendship for the British race were a mask for subversion of the British Raj. Gandhi was conscious of the existence of that wall of prejudice, and it was part of the strategy of Satyagraha to penetrate it.

His three major campaigns in 1920–22, 1930–34, and 1940–42 were well designed to engender that process of self-doubt and questioning that was to undermine the moral defenses of his adversaries and to contribute, together with the objective realities of the postwar world, to producing the grant of dominion status in 1947. The British abdication in India was the first step in the liquidation of the British Empire on the continents of Asia and Africa. Gandhi's image as a rebel and enemy died hard, but, as it had done to the memory of George Washington, Britain, in 1969, the centenary year of Gandhi's birth, erected a statue to his memory.

Gandhi had critics in his own country and indeed in his own party. The liberal leaders protested that he was going too fast; the young radicals complained that he was not going fast enough; left-wing politicians alleged that he was not serious about evicting the British or liquidating such vested Indian interests as princes and landlords; the leaders of the untouchables doubted his good faith as a social reformer; and Muslim leaders accused him of partiality to his own community.

Research in the second half of the 20th century established Gandhi's role as a great mediator and reconciler. His talents in that direction were applied to conflicts between the older moderate politicians and the young radicals, the political terrorists and the parliamentarians, the urban intelligentsia and the rural masses, the traditionalists and the modernists, the caste Hindus and the untouchables, the Hindus and the Muslims, and the Indians and the British.

It was inevitable that Gandhi's role as a political leader should loom larger in the public imagination, but the mainspring of his life lay in religion, not in politics. And religion for him did not mean formalism, dogma, ritual, or sectarianism. "What I have been striving and pining to achieve these thirty years," he wrote in his autobiography, "is to see God face to face" (Gandhi M. K., 1990, p. X). His deepest strivings were spiritual, but unlike many of his fellow Indians with such aspirations, he did not retire to a cave in the Himalayas to meditate on the Absolute; he carried his cave, as he once said, within him. For him truth was not something to be discovered in the privacy of one's personal life; it had to be upheld in the challenging contexts of social and political life.

Gandhi won the affection and loyalty of gifted men and women, old and young, with vastly dissimilar talents and temperaments; of Europeans of every religious persuasion; and of Indians of almost every political line. Few of his political colleagues went all the way with him and accepted nonviolence as a

creed; fewer still shared his food fads, his interest in mudpacks and nature cure, or his prescription of *brahmacarya*, complete renunciation of the pleasures of the flesh.

Gandhi's ideas on sex may now sound quaint and unscientific. His marriage at the age of 13 seems to have complicated his attitude toward sex and charged it with feelings of guilt, but it is important to remember that total sublimation, according to the best tradition of Hindu thought, is indispensable for those who seek self-realization, and *brahmacarya* was for Gandhi part of a larger discipline in food, sleep, thought, prayer, and daily activity designed to equip himself for service of the causes to which he was totally committed. What he failed to see was that his own unique experience was no guide for the common man.

Scholars have continued to judge Gandhi's place in history. He was the catalyst if not the initiator of three of the major revolutions of the 20th century: the movements against colonialism, racism, and violence. He wrote copiously; the collected edition of his writings had reached 100 volumes by the early 21st century.

Much of what he wrote was in response to the needs of his coworkers and disciples and the exigencies of the political situation, but on fundamentals he maintained a remarkable consistency, as is evident from the *Hind Swaraj* (Gandhi M. K., 1998 Edition) ("Indian Home Rule"), published in South Africa in 1909. The strictures on Western materialism and colonialism, the reservations about industrialism and urbanization, the distrust of the modern state, and the total rejection of violence that was expressed in that book seemed romantic, if not reactionary, to the pre-World War I generation in India and the West, which had not known the shocks of two global wars or experienced the phenomenon of Adolf Hitler and the trauma of the atom bomb. Prime Minister Jawaharlal Nehru's objective of promoting a just and egalitarian order at home and nonalignment with military blocs abroad doubtless owed much to Gandhi, but neither he nor his colleagues in the Indian nationalist movement wholly accepted the Gandhian models in politics and economics.

In the years since Gandhi's death, his name has been invoked by the organizers of numerous demonstrations and movements. However, with a few outstanding exceptions—such as those of his disciple the land reformer Vinoba Bhave in India and of the civil rights leader Martin Luther King, Jr., in the United States—those movements have been a travesty of the ideas of Gandhi.

Yet Gandhi will probably never lack champions. Erik H. Erikson (Erikson, April 17, 1993, p. 440), a distinguished American psychoanalyst, in his study of Gandhi senses (https://www.jstor.org/stable/1849243?seq=3#metadata_info_tab_contents) “an affinity between Gandhi’s truth and the insights of modern psychology.” (Rao, 2018). One of the greatest admirers of Gandhi was Albert Einstein, who saw in Gandhi’s nonviolence a possible antidote to the massive violence unleashed by the fission of the atom. And Gunnar Myrdal, the Swedish economist, after his survey of the socioeconomic problems of the underdeveloped world, pronounced Gandhi “in practically all fields an enlightened liberal.” (<https://www.britannica.com/biography/Mahatma-Gandhi/Place-in-history>). In a time of deepening crisis in the underdeveloped world, of social malaise in the affluent societies, of the shadow of unbridled technology and the precarious peace of nuclear terror, it seems likely that Gandhi’s ideas and techniques will become increasingly relevant.

Gandhi reigns in the hearts of millions of Indians as The Father of the Nation, for the path breaking role that he played not in the Indian struggle for independence but for moulding the national character and the lives of the Indians alike. At a time when the fabric of the Indian society was tearing apart, he accomplished the Herculean task of unifying the nation. Confronted with diverse political ideologies like hard line extremism, the moderate approach and the newly emerging communist forces the confused Indians found solace in the simple philosophies of Gandhi. He worked assiduously for the upliftment of the downtrodden like the dalits and gave them a new identity. Women, under his aegis, found back their long lost confidence and actively participated in the tasks of national cause. Gandhi with similar perseverance championed the cause of the secularism. As a visionary, he realized right at the onset that the real strength of India lies in communal harmony and brotherhood.

Thus, the emergence of Gandhi, as a national leader, as a humanist, as a visionary, as a social and political reformer and most importantly as a spiritual leader has been critically instrumental in shaping a new India, firmly rooted in its historical past and at the same time welcoming the progressive trends of modernity.

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IMPACT OF TECHNOLOGICAL CHANGES ON LEADERSHIP AND ITS ROLE

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Abstract

In today's world leadership plays an important role in an organisation. It could be one of the reasons for the success or failure of the organisation. The organisation where the leadership is effective, the success of that organisation cannot be denied. In the fast changing technological environment, it is a challenge for the organisation to adapt these changes. These technological changes affect the leadership in the organisation and calls for flexibility and discovering the new ways for effective leadership. Every organisation needs to prepare their present as well as future leaders to tackle the challenges posed by technological changes. The present study is an attempt to understand the impact of technological changes on the leadership and working environment and how leadership can play a role in adaptation of these changes in the working environment for smooth functioning.

Keywords: Leadership, Technological Changes, Organisation

INTRODUCTION

Leadership is a research area and practical skill which make an individual to lead other individuals. It is the ability or quality of an individual to influence, motivate and guide an individual or a group of individuals to achieve the specific objectives. Leadership is one of the most important functions of the management. The process of leadership is carried out by leaders by applying leadership qualities and attributes like decisiveness, endurance, knowledge, confidence, unselfishness, integrity, initiative etc. Good leader means good leadership and satisfied followers. A good leader always maintains cordial interpersonal relations among followers. He not only highlights the negative aspects of his/her followers but also highlights the positive aspects to encourage and motivate them. Leadership influences the behaviour of the followers and make them work towards the organisation for the benefit of both the followers as well as the organisation.

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Following are the points which justify the importance of Leadership:

- Helps to achieve the specified goals
- Increase the efficiency of the individuals to whom a leader leads.
- Helps in communicating the policies and plans to subordinates.
- Instils confidence and motivate subordinates by clarifying their roles, by providing guidelines and by solving problems if any.

Leadership Styles

Leadership styles are the methods in which leaders can lead the subordinates. The following are the various types or styles of leadership:

1. **Autocratic leadership:** In this type of leadership, the subordinates have to obey the orders given by the leaders. Only one way communication occurs with the followers and decisions are solely taken by the leaders.
2. **Democratic leadership:** In democratic leadership, the decisions are taken by leaders in consultation with the followers. There is a two way communication. They are encouraged to participate in decision making.
3. **Laissez-faire leadership:** In this, followers are independent to set their own objectives and work accordingly. The leader interferes and uses his power only when necessary.
4. **Situational leadership:** This type of leadership has been developed by Kenneth Blanchard and Paul Hersey. In this the leader should match his style to fit the development level of the ones to whom the leader is influencing. The leader change style continually according to the situation.
5. **Transactional leadership:** In transactional leadership, leaders promote compliance by rewards and punishments which lead to short term motivation. It is basically used in specific projects or in emergency situations.
6. **Transformational leadership:** In this leaders work with teams to enhance the motivation, job performance, morale and inspire them to take greater ownership for their work and make them able to identify strengths and opportunities.
7. **Strategic leadership:** Leaders influence employees to make decisions on their own to achieve long term success. It includes tactics regarding mission and vision of the organisation. Leader

should motivate and persuade them to follow that same vision and motivate them to apply the strategies.

As the technology changes, the leaders also needs to be flexible enough to incorporate these changes in working environment. The experience of the leader is not enough to be a successful leader but also his ability to adapt and avoid resistance of the employees to adapt these changes. So, leadership could be the best way for incorporating technological changes for achieving goals.

REVIEW OF LITERATURE

Alire, 2001 focuses on racial/ethnic diversity and the role leadership plays for emerging library leaders of color. The article covers the need for minority library leadership and the differences between white and minority leadership, and provides five leadership categories followed by ten leadership realities of which readers should be aware.

Gardner et al., 2011 explains the concept of Authentic Leadership with a historical Overview and analyse 91 publications that focus on authentic leadership.

Dartey, 2015 aims to bring resemblance between the current resilient leadership theory and the transformational- transactional leadership theories. It draws a conceptual link among them to buttress the point that resilient leadership is a repetition of the ideas underlying the two already existing theories- transformational and transactional.

Hawi et al., 2015 aims to investigate the relationship of the transformational leadership behaviour in Jordan Universities from teaching staff by conducting a survey through Multifactor Leadership questionnaire and SPSS method is use to analyze it. The results showed that leader's behaviour has main role in the academic field at the level of organizations performance when they show transformative and consider the humanity aspects for achieving goals.

Sidani et al., 2015 takes an institutional approach to identify cognitive, normative and regulatory factors affecting women's leadership in an understudied traditional society. Main purpose is to access how such forces work to create a case of female leadership deficit in Lebanon. The authors analyze interview data to identify themes linking women's leadership with societal institutional forces.

Singh, 2015 examines authentic leadership and its development, new genre leadership theories, complexity leadership and shared leadership.

Bouilloud et al., 2017 aims to analyse the position of the leader in relation to the ethical dimension of truth-telling within the organization under his/her control.

Miniano et al., 2018 highlights meaningful insights drawn from the leadership journey and experiences of twelve former presidents of a national association of human resource management professionals in the Philippines. The qualitative research resulting into the identification of three major leadership journey stages namely: Leadership Awakening, Leadership Metamorphosis, and Leadership Transcendence.

Aithal et al., 2019 argued that the behaviour of a leader depends on his/her attitude which may be positive or negative depends on the four factors identified as feelings, emotions, belief and environment.

OBJECTIVE OF THE STUDY

- To understand the impact of technological changes on leadership
- To understand the impact of technological changes on working environment.
- To understand how leadership can help adapting these changes.

IMPACT OF TECHNOLOGICAL CHANGES AND LEADERSHIP ROLE

Technological changes have both positive as well as negative impact on the employees and leadership. It is in the hands of leader that how he uses the positive impact for the benefit and take it as a challenge to turn the negative impact into positive one by adopting his skills and competence. Therefore leadership has lot to do with the technological changes. Following are the various impacts of technological changes on leadership and how leadership plays an important role in absorbing these impacts.

Social Concern: Fast changing technological environment challenges the leaders to anticipate the changes in business environment accurately and to make their organisation flexible. Also there lies the social concern about the future of jobs as people are being replaced by the technology and are losing their jobs. It poses a challenge for the leadership to adapt to new technology without compromising on

the human capabilities and creativity. Leadership can solve the problem by augmenting the technology with human resources by following human centric, followership or full circle approach.

Distant leading: Changing technology has given rise to virtual organisations. Employees are working remotely over the internet without being physically connected. Thereby increasing the difficulty level of the leaders to lead and guide the employees who are more efficient in face to face leading. It is difficult but not impossible. Leaders can manage and lead the employees using the technology, maintaining continuous contact by online chat tools and exchanging information through online software, discussing the progress through video conferencing. Leaders should empower the employees and held them accountable for their work and must create environment of trustworthiness and cooperation.

More flexibility to employees: Nowadays employees prefer working from their homes without physically present in the organisation. The home has now turned into the workplace. This change is only because of the changing technology as it keeps them connected to the organisation. And this challenges the leadership for managing people at home. Due to this leadership has to provide more flexibility to the employees to work from their home creating loyal and satisfied employees leading. Hence leads to greater efficiency and productivity maintaining work life balance.

Managing diversity: Employees working in an organisation may belong to different religion, culture, languages, may have varied preferences and expectations. The major barrier may be the language. Introduction of technological changes has solved this problem as there are number of software or translation tools that a leader can use for effective communication and maintaining the interpersonal relations. Hence, it makes easier for leaders to manage the workforce diversity.

Facilitates expansion of market: Organisations are becoming virtual due to technological changes thereby making it easier for leaders to expand their operations globally; eliminating the barriers of language and providing access to the potential markets and talents that was not possible earlier. Maintaining documents in various languages has also become easier. A good leader always find opportunities and uses disadvantage to its advantage.

Leading and motivating through social media: Technological changes do not mean only new techniques and IT solutions but also mean new way of leading through social media. Effective

leadership involves interacting and motivating individuals through wide channels of communication through social media.

Taking training to the higher level: Technology has developed number of ways for providing the training to employees even without physically present at the training place. Leaders usually face problems like irregularity, employee resistance, high cost, hindrance in regular work etc. But technology has removed these problems as online training programmes can be easily designed which can be accessed anytime, anywhere by the employees. Also it has made it easier for the leaders to manage the HR information, progress reports and monitor the training programmes for the employees. Leaders can easily allocate human resources and monitor the teams to various projects.

Employee Resistance: Leaders have the responsibility to implement these changes in the organisation. Implementation of changes is not an easy task as the employees have the tendency to resist change. Therefore leadership comes in the picture to avoid this resistance by highlighting the benefits of the new method and motivating and assuring employees that change is for their benefit. Leaders with help of the technology may design personalize training programmes to implement the changes.

Effect on Critical Thinking: With the increasing use of technology at work place, employees highly rely on the automated systems and are less involved in critically examining any problem. Employees are becoming more reactive than proactive. They are becoming slaves of the technology. Leadership plays an important role in challenging employee's capabilities and making them realise that human abilities are more powerful and important than machines.

Emotional Intelligence: There is no better way than to lead and motivate face to face but technological changes and work from home has hampered the effectiveness of the leadership. The interpersonal relations are suffering and communication between leaders and employees is reducing. For motivating employees physical and emotional presence is important to make them the masters not slaves. It will induce confidence among the employees and realize their importance.

Women Employees: Today women's can manage their work from home. In case of emergency situations they have the option to work from home than sitting idle. The leader has a challenge to manage the work and problems of women employees simultaneously.

CONCLUSION

Technological changes affect the employees which in turn affects the leadership. Leadership must aim at adapting these changes but not at the cost of human resources. Technology may leads to change in the leadership styles but the basics of the leadership remains intact. Not even a single area is untouched by the technological changes therefore leadership should always take a step forward to tackle these changes for good of the employees and organisation.

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**BUSINESS LEADERSHIP AND SUSTAINABLE DEVELOPMENT IN INDIA:
EMERGING TRENDS AND ANALYSIS**

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Abstract

United Nation's Brundtland Commission in 1987 defined sustainable development as, "Meeting the needs of the present generation without compromising the ability of future generations to meet their own needs." Sustainable Development requires a multi-stakeholder approach where business leaders, their organizations and corporate houses have an emerging role. This research study seeks to contribute theoretically to the field of business leadership and sustainable development. This study is an attempt to analyze the emerging trends in India among the business leaders for sustainable development using three Indian business conglomerates as case studies.

Keywords: Sustainable Development, Business Leadership, Leaders.

INTRODUCTION

Our preferences of the past have left the world today ridden with the most critical challenges of all times – the rising socio-economic inequalities among people, the global health risks, the escalating pressure on earth's limited resources, besides others and the greatest of all - climate changes. With these exceptional challenges striking in its face, the world today wants new and strong solutions that are innovative. The resource-intensive and flawed production and consumption pattern of the past can "no longer sustain the world of today". Hence the idea of sustainable development comes into play. Sustainable development is the organizing principle for meeting human development goals while simultaneously sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. Sustainability can be described as the optimum utilization of resources keeping in mind the necessities of the future generation. It means becoming conscious of choices and behaviors that influence the intricate balance of the earth's social, ecological, and economic systems, and then expanding that consciousness through conservation that can lead to joint action.

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There are three basic areas of sustainability that explain the relationship between environmental, economic and social aspects of the world. When the fundamental concepts of the spheres are applied it is a win win situation for all. Sustainable development requires multi stakeholder approach to yield successful results for all the current as well as generations to come.

Leadership is the capability to innovate, make decisions, influence and inspire others to accomplish results. "As we look ahead into the next century, leaders will be those who empower others." - Bill Gates. Leaders lead by example, in all situations in a similar way. There are many leadership methods that come handy in a variety of circumstances in businesses, but there are some traits that every leadership style shares like self-awareness, decisiveness, integrity, fairness, enthusiasm, knowledge, creativity and imagination, and endurance. A leader inspires, motivates and encourages people to attain their goals and objectives by inculcating in them faith in their own abilities. A leader plays an active role in the victory and failure of a venture. Leaders are often portrayed as those who inspire a shared vision, build consensus, provide direction, and promote beliefs in actions among followers required to achieve the goals of the institution or enterprise. Inherent in this viewpoint is the assumption that leaders have a progressive view about what is required for success of the enterprise. From this viewpoint, leaders are capable in engaging others in process for creating a vision and making it a reality through the advancement and execution of actions to support goals inherent in the vision.

INDIAN BUSINESS LEADERSHIP AND SUSTAINABILITY: EMERGING TRENDS

Nations across the world accepted the 2030 agenda for Sustainable Development, in the year 2015, committing to the objective of delivering better human well-being, inclusive and sustainable economic growth, while conserving the planet and its limited resources. The 2030 Agenda for Sustainable

Development, through its 17 Sustainable Development objectives, calls upon the nations to take courageous steps that change their future choices. On one hand, there are massive challenges in the realization of these goals and objectives, but on the other hand, the current times also offer greater opportunities to leverage innovative approaches and new models to achieve these goals. The Sustainable Development Goals pushes us to critically rethink our present approaches to deal with the social, economic and environmental challenges on the way to 2030. Increased stress will now be on developing and transitioning to economic systems that provides superior human well-being through sustainable utilization of primary resources. While the Governments will have the prime responsibility for implementation, follow-up and assessment of their progress at national, state and regional levels, the role of businesses cannot be undermined in routing and determining this transition. The 2030 Agenda recognizes the role of the ‘diverse private sector, ranging from micro-enterprises to cooperatives to multinationals,’ in understanding of the outlined goals and objectives.

Indian private players have taken initiatives to ensure the environmental sustainability of their ventures in order to achieve the SDG targets by 2030. This research study focuses on three such business groups which have led by example and the initiatives taken by their business leaders to walk the talk.

1) Case study-WIPRO

Environmental degradation is at an alarming stage today. It can have far-reaching unfavorable effects on the environment if not dealt with straight away. It is our liability to leave a clean and rich environment for future generations. Wipro Limited, a top player in Global IT and R&D services headed by Mr. Azim Premji, is devoted towards environmental sustainability by reducing the usage of dangerous substances and chemicals which have potential impact on the ecology. It has joined hands with WWF India, one of the largest conservation association in the country, to straightforwardly deal with issues of climate change, water and waste management and biodiversity conservation.

Energy efficiency: 25% enhancement in energy efficiency in the last 6 years due to implementation of green building standards based on LEED framework 44% decline in use of printing paper through effective automated controls and behavioral changes.

Water efficiency: 32% of water requirement is met through water recycling and harvesting.

Waste management: Four biogas plants convert food waste to cooking fuel translating into a net decline of 100 tons per annum

2) Case Study - Mahindra group

Mahindra group headed by Mr. Anant Mahindra continues its pledge to reduce its carbon footprint. In 2016, M&M became the first Indian company to publicize its in-house carbon price of \$10 per tonne of carbon emissions. The move was in line with its business pledge to reduce its GHG emissions by 25% over the next three years. They have taken on emission and carbon footprint reduction targets as per the SBT framework, which is an evidence of their continuing efforts to fight climate change.

3) Case Study - Tata Group

Businesses and Biodiversity are mutually dependent; as businesses depend on the Natural Capital and Ecosystem Services, which form the base of all economic activities and provide essential for businesses to function. Moreover, businesses also have major impact on the biodiversity which may limit future business opportunities and profits significantly. Business risks associated with biodiversity loss include ceasing of operations, reputation loss and financial woes. Tata group headed by Mr. Ratan Tata identifies the strategic significance of Biodiversity conservation and is dedicated to the valuation of business impacts on Natural Capital as part of Tata Sustainability Policy.

Biodiversity conservation:

- 1) More than 13 million saplings have been planted by tata group since 1970's in the locality of their hydro power facilities.
- 2) The Dharti Ko Arpan program at Tata Chemicals runs several initiatives for ecology preservation, species conservation and protection of biodiversity.

Energy conservation

1. Tata Consultancy Group:

Energy and Carbon Performance (baseline year 2007-08):

- 51.4% decline in particular electricity consumption

- 13 LEED-certified campuses
- Achieved the target PUE of 1.65 across 13 key data centers. Power usage effectiveness of 1.71 across 23 key data centers
- 52.5% reduction in specific carbon footprint
- 8.45% of total power from renewable sources

2. Tata Motors

Similarly for Tata motors, 10.49% of water has been recycled in its facilities and 20.76% of the total energy consumed has been sourced from renewable energy.

ANALYSIS OF SUSTAINABLE LEADERS (CASE STUDIES)

It can be inferred on the basis of the three case studies mentioned that the present business leaders do not limit sustainability to mere philanthropy but it has been adopted as a major agenda in their organizations. Private players and corporate sector now play the role of flag bearers in the country w.r.t. achieving the sustainable development goals. A strong business leadership is instrumental in attaining the set of goals and vision earmarked for sustainability initiatives. The conviction of the leader to commit to sustainability programs ultimately reflects in the success of the programs undertaken. In the case study-1, Wipro leadership has collaborated with WWF India to tackle issues related to climate change, waste water management and biodiversity conservation. The leaders have worked on managing the energy efficiency, water efficiency and waste management in their organization. In case study-2, Mahindra group is focused on combating climate change, by targeted reduction of GHG emissions. In case study-3, Tata group has strategically drafted the Tata Sustainability Policy which has worked towards biodiversity conservation via its sapling plantation drive and 'Dharti ko Arpan' program for species conservation. The Tata leadership has been committed to energy efficiency by increasing the usage of renewable energy.

CONCLUSION

The research study highlights the innovative measures undertaken by the leaders of Wipro, Mahindra Group and Tata Group and their aligned efforts to achieve the SDG targets of Agenda 2030. The new

trend of sustainable leadership has been witnessed in the Indian businesses, which shows the commitment of private players to sustainability. They have inspired a shared vision, built consensus, provided direction, and promoted beliefs in actions among followers required to achieve the green targets. The sustainable efforts are likely to enhance the profits of the businesses in the long run as they will end up prolonging the life of the resources by efficient usage and consumption.

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**LIBRARY SERVICE QUALITY ASSESSMENT OF
SANATAN DHARMA COLLEGE (LAHORE), AMBALA CANTT**

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Abstract

Library is the most important part of Educational Institutions. It is the ocean of Knowledge. Mere presence of library is not important but also the quality and type of services or material provided by the library matters. The perceptions and the expectations of the students regarding the library play an important role in fulfilling the objectives for which the library is established. The present study aims to assess the Service Quality of the library of S.D. College, Ambala Cantt. For this purpose, primary data has been collected from the students of various streams (Commerce, Science, and Arts) through questionnaire. The perception and the expectation of students regarding library services are analysed using SERVQUAL Model. The model includes five dimensions of service quality: Tangibles, Reliability, Responsiveness, Assurance, and Empathy. It is found that tangibles dimension shows the maximum difference between the perceptions and expectations of the students of various streams.

Keywords: *Library Service Quality, SERVQUAL Model*

INTRODUCTION

Library plays an important role in the academic life of a student. The main aim of library is to provide valuable resources and services to meet the needs and expectations or say demand of individuals and group of individuals for education, information and personal development including recreation and leisure. The facilities of online journals, e-books etc are provided now days for easy access of study material. It helps in the overall development of the students and enhances their knowledge. The quantity of books in library is not important but quality of books matters. Good quality of services provided by the library influences the learning behaviour of students and provide environment conducive to learning. The services not only include the infrastructure and books but also the behaviour of library staff and their cooperation with the students and various intangible aspects. Library is beneficial mostly for the

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needy people who cannot afford to buy the books that are required for their study. If there are no libraries, then it will become difficult to advance research and human knowledge. In nutshell, an institution is nothing without library. On the basis of the benefits provided by the libraries of educational institutions, it becomes essential to observe the service quality provided by the libraries. Considering it, the present study has been conducted to evaluate the service quality of the library of S.D. College, Ambala Cantt.

REVIEW OF LITERATURE

Anjor et. al. (2014) evaluated the customers' perception and expectation towards life insurance service quality. Further, the study examined the relationship between customer expectation and perception of service quality dimensions and customers overall satisfaction of life insurance service quality. Data were collected from 500 customers from the five cities of Uttar Pradesh. In the findings of the study, the expectation was found to be higher than perception in terms of service quality in insurance sector. Moreover, communication gap and service delivery aspect were the factors which were considered as important factor for expectation by customers. It was suggested that insurance service providers should try to emphasize on the core services to be customized as per the requirements of the consumers. **Patel (2016)** evaluated the satisfaction of students from higher education institutes with the help of SERVQUAL Model analysis. For the purpose of the study, data were collected from BBA students using quota sampling method. In the study, descriptive statistics were used to report analysis. It was found that for each dimension of services of higher education, the satisfaction level of the students was negative. It was concluded that the students were highly dissatisfied with reliability aspect of higher education followed by tangibility aspect. Further, is a no significant difference was observed in the overall satisfaction level of boys and girls. **Leonard (2018)** investigated the main factors of service quality that affect student satisfaction and loyalty by collecting data from 319 students from London School of Public Relation in Jakarta. In the analysis, Structural Equation Modeling (SEM) was employed through AMOS 24 statistical package. In the results, tangibility and reliability were the main factors by which the student satisfaction level was influenced. These tangibility and reliability factors consisted of comfortable lecture rooms, adequate library facilities, neat staff appearance, non-discriminatory treatments provided by staff and lecturers, high ability and knowledge provided by staffs and lecturers and appropriate academic services provided by the university. **Onditi and Wechuli**

(2017) examined the service quality and student satisfaction in higher education institutions with the help of a review paper. In the conclusion of the study, the service quality in higher education was found having significant influence on student satisfaction. On the basis of results of the study, it was suggested that higher education institutions should put in place mechanisms to collect student feedback for enabling them to evaluate the service quality dimensions of interest of their students.

OBJECTIVES OF THE STUDY

- To assess the quality of library services provided by S.D. College, Ambala Cantt.
- To compare the perceptions and expectations of Commerce, Science, and Arts Students regarding the quality of library services.
- To find out the relationship between the perception of Commerce, Science and Arts Students regarding the quality of Library Services.

RESEARCH METHODOLOGY

The present study is descriptive and analytical in nature. Primary data has been collected with help of structured questionnaire from 240 students of Commerce, Science, and Arts stream of S.D. College, Ambala Cantt. 80 students from each stream have been selected. SERVQUAL Model has been used to evaluate the Service quality of the Library of S.D. College, Ambala Cantt. The model includes five dimensions of service quality namely Tangibles, Reliability, Responsiveness, Assurance, and Empathy. Firstly, the perceptions and expectations of students have been collected through questionnaire, and they have also been asked to give weights to five dimensions of SERVQUAL Model, then Service quality score has been calculated by subtracting expectation score from perception score. The overall average service quality scores are obtained and then multiplied with the respective average weights given by the students. Higher the Weighted Score, higher is the service quality. Correlation has been used to find out the relationship between the service quality perception of Commerce, Science, and Arts students.

FINDINGS AND INTERPRETATION

Service Quality by Commerce Students

Table 1: SERVQUAL scores of Commerce students						
Service Dimensions	Expectations (E)	Perception (P)	SERVQUAL Score (SQ= P-E)	Weights	Weighted SERVQUAL score	Ranks
Tangibles	5.57	4.31	-1.26	27.73	-1.59	5
Reliability	5.57	4.46	-1.11	21.41	-1.08	4
Responsiveness	4.53	4.38	-0.15	19.00	-0.13	1
Assurance	5.58	4.15	-1.43	15.98	-1.04	3
Empathy	5.74	4.69	-1.05	15.89	-0.76	2
Overall	5.40	4.40	-1.00	100.00	-0.92	

Source: Primary Data

Table 1 exhibits about the service quality scores given by the Commerce Students. The overall service quality score is -0.92 indicating that there is a minor gap between expectations and perceptions of the students regarding the quality of library services. It shows that library services are almost meeting the expectations of the students. It is found that the maximum difference between the perception and expectation of the students is in case of tangibles dimension i.e. -1.59 followed by reliability dimension i.e. -1.08. Tangible dimension include Physical Infrastructure and facilities. Therefore, library should improve tangible attributes for meeting the commerce student’s expectation.

Service Quality by Science Students

Table 2: SERVQUAL score of Science students						
Service Dimensions	Expectations (E)	Perception (P)	SERVQUAL Score (SQ= P-E)	Weights	Weighted SERVQUAL score	Ranks
Tangibles	5.73	4.60	-1.12	25.63	-1.31	5
Reliability	5.80	4.90	-0.90	19.48	-0.80	3
Responsiveness	4.72	4.80	0.08	19.70	0.07	1
Assurance	5.78	4.83	-0.94	16.23	-0.70	2
Empathy	5.90	4.88	-1.02	18.98	-0.88	4
Overall	5.58	4.80	-0.78	100.00	-0.72	

Source: Primary Data

Table 2 exhibits the service quality scores given by the science students. The overall service quality score is -0.72. It indicates that there is not a major gap between the perceptions and expectations of the science students regarding the service quality of library. It is clear from the table that the minimum difference between perceptions and expectations is in case of responsiveness dimension i.e. 0.07 reflecting satisfaction among students as it shows positive difference and the maximum difference is in case of tangibles dimension i.e.-1.31 followed by empathy i.e.-0.88. It indicates that science students have high expectations regarding the tangibles and library has to pay attention to meet these expectations.

Service quality by Arts Students

Table 3: SERVQUAL score of Arts students						
Service Dimensions	Expectations (E)	Perception (P)	SERVQUAL Score (SQ= P-E)	Weights	Weighted SERVQUAL score	Ranks
Tangibles	5.79	4.57	-1.22	24.97	-1.38	5
Reliability	5.71	4.65	-1.06	20.38	-0.98	4
Responsiveness	4.76	4.81	0.05	19.46	0.04	1
Assurance	5.66	4.55	-1.11	18.38	-0.93	2
Empathy	5.98	4.72	-1.26	16.81	-0.96	3
Overall	5.58	4.66	-0.92	100.00	-0.84	

Source: Primary Data

Service quality scores given by the students of Arts stream are shown in table 3. The overall weighted service quality score is -0.84. However the score does not reflect the major dissatisfaction among the students regarding the quality of services. Tangibles dimension shows the maximum service quality gap of -1.38 showing the disappointment among the students of Arts stream regarding the physical facilities provided by the library. The minimum difference between the perceptions and expectations of students regarding the library services is in case of responsiveness i.e. 0.04 indicating that the perceptions have exceeded the expectations of students reflecting the willingness of the library staff to help students.

Overall Service Quality

The overall service quality scores given by the students of commerce, science and arts of S.D. College, Ambala Cantt are depicted in the table 4. The overall service quality score given by students is -0.83.

Expectations are exceeding the perceptions to some extent with regard to various services provided by the library as there is negative difference. It is found that the maximum difference is found in case of tangibles dimension i.e. -1.44. It clearly indicates that the students of all streams have high expectations regarding the tangibles as compared to other dimensions and the library must do some improvements to meet these expectations. The least difference is found in case of responsiveness dimension i.e. -0.01 which is not a major concern and shows the willingness of library staff to help and assist the students.

Service Dimensions	Expectations (E)	Perception (P)	SERVQUAL Score (SQ= P-E)	Weights	Weighted SERVQUAL score	Ranks
Tangibles	5.70	4.49	-1.21	26.11	-1.44	5
Reliability	5.69	4.67	-1.02	20.42	-0.95	4
Responsiveness	4.67	4.66	-0.01	19.39	-0.01	1
Assurance	5.67	4.51	-1.16	16.86	-0.89	3
Empathy	5.87	4.76	-1.11	17.23	-0.87	2
Overall	5.52	4.62	-0.90	100.00	-0.83	

Source: Primary Data

Comparative Service Quality Assessment

Table 5 shows the comparative analysis of service quality assessment as per students of various streams (Commerce, Science and Arts) of S.D. College, Ambala Cantt.

Service Dimensions	Weighted SERVQUAL Score		
	Commerce	Science	Arts
Tangibles	-1.59	-1.31	-1.38
Reliability	-1.08	-0.80	-0.98
Responsiveness	-0.13	0.07	0.04
Assurance	-1.04	-0.70	-0.93
Empathy	-0.76	-0.88	-0.96
Overall	-0.92	-0.72	-0.84

Source: Primary Data

From table 5, it is found that the students of commerce stream give negative service quality score in all dimensions with the maximum negative score in case of tangibles i.e. -1.59. Students of science and arts stream give the negative service quality score in all of the four dimensions except responsiveness having

the positive score of 0.07 and 0.04 respectively. But the overall service quality score for each stream is negative indicating that the gap between the expectations and perceptions regarding the quality of library services. The highest difference between the expectations and perceptions is in case of commerce students i.e. -0.92, followed by arts students i.e. -0.84. The lowest difference between the perceptions and expectations is in case of science students.

Correlation Analysis of Service Quality Scores

Table 6: Correlations				
		ARTS	SCIENCE	COMMERCE
ARTS	Pearson Correlation	1	.953**	.988**
	Sig. (2-tailed)		.003	.000
	N	6	6	6
SCIENCE	Pearson Correlation	.953**	1	.939**
	Sig. (2-tailed)	.003		.005
	N	6	6	6
COMMERCE	Pearson Correlation	.988**	.939**	1
	Sig. (2-tailed)	.000	.005	
	N	6	6	6
**. Correlation is significant at the 0.01 level (2-tailed).				

Table 6 exhibits the correlation among the all three streams regarding the quality of library services. It depicts that there exists the strongly positive correlation among the students of Commerce, Science and Arts. In case of Arts and Science students there is positive correlation i.e. $r=0.953$. Similarly the students of Arts and Commerce are highly correlated i.e. $r=0.988$. High degree of positive correlation is found among the students of Science and Commerce i.e. $r=0.939$. It can be said that the responses of all students of three streams are highly related regarding the quality of library services.

CONCLUSION

It is concluded from the study that the students of all streams have high expectations in relation to the services provided by the library. In almost all the cases the difference between the expectations and perceptions is negative indicating that the present services needs to be improved a little bit for meeting

the expectations of the students. However it is to be noted that the difference is not significant. It is found that the maximum difference between perceptions and expectations is in case of tangibles dimensions for all streams. It is also found that the service quality scores given by students of different streams are highly correlated. So it can be said that the quality of physical infrastructure and facilities needs to be improved for satisfaction of the students.

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STUDY OF POLITICAL LEADERSHIP IN RELATION WITH GROWTH OF INDIAN ECONOMY: WITH SPECIAL REFERENCE TO BJP AND INC

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Abstract

Indian economy is dynamic in nature and is influenced by many factors among them is political environment, which is the major factor influencing the environment with its policies and ideologies. Further, political environment is mostly influenced by its leaders whether they belong to ruling or opposition party. These political leaders are the persons who shape the opinion of the masses despite which political party they belong to. Present study aims to find out the role of political leadership in economic growth of India. Data in this study is collected by using the secondary sources. The research paper uses the qualitative approach. The study is conducted to see the influence of two most influential political parties of the country i.e. Bhartiya Janta party and Indian National congress. These are the two major Political parties in India, along with them exist- Aam Aadmi Party, Bhujan Samaj Party, communist party of India, and many more along with numerous regional parties. In this study the major decisions and economic changes are studied which happened in the leadership of the Prime Ministers in accordance to the political ideologies of their respective Parties. This study shows that there is a definite relationship among the Political leadership and growth of Indian economy. Every decision taken by the leaders is the show of their thinking about the priority in dealing with an economic issues, solution to current problems, public needs etc.

Keywords: Political leader, leadership, economic growth, economy and Indian Economy.

Introduction

Indian economy is continuously evolving and is being affected by its political environment. Political environment always influenced the economy of any nation it may be in the way Kings used to patronize the merchants and traders or the way they used to collect taxes from outside traders to promote their own traders or the way they used to make policies regarding money supply. A political leader was always

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looked upon to guide the public in every aspect of society including economic ones. Every time there is a political upheaval in a country there tend to be negative impact on its economy prices starts to rise, growth rate decreases, investment reduces and other similar changes occur. These days, if there is any uncertainty associated with the political environment of a country than it automatically leads to the reduction in foreign investment, value of their currency also falls with any prospect of future growth. Economic development can happen only in the framework of laws and regulation which is provided by government of that country. In counties like India, where mixed form of economy is followed (i.e. Public and Private sector both are involved in the economy) they together determine the policies for economic development. Here, the economy flourishes by the combined efforts of both government and private sector.

Political leadership and growth of economy here is interred related to each other. Predictors of political leaders are influenced by various factors like education, family background, gender, religion, race, ethnicity and many more factors. Great political leaders have shaped the Indian economy to a great extent.

Conceptual Clarification

Since this study aims at finding a relation between political leadership and growth of Indian economy we need to understand these terms first.

- Leader – is a person who works to influence a group of people for the achievement of a common goal. This person generally (not necessarily) holds a position of power from where the group can be influenced. These groups are known as followers.
- Leadership - is the process through a leader influences the group or the action by which the group is motivated to work for a common goal.
- Political leader- is a person who belongs to a political party and uses political activities to motivate the masses to gain the power.
- Economy – is an area in which all the production and consumption activities of goods and services take place, to fulfill the need of the people living in it.

- Economic growth – is the increase in the amount of produce in a specified time period in a specified area.

Objective

- To study the relation between the political leadership and growth of Indian economy during the regime of various Prime Ministers.
- To study the impact of political decisions on the Growth rate of the economy.

Hypothesis

- There is no significant relationship between political leadership and growth of Indian economy.

Research Methodology

This is an explanatory study based wholly on the secondary data collected from books, journals, newspapers and official websites. The target population for the study are the political leaders of Bhartiya Janta party & Indian National Congress party. The area of study is entire country i.e. India. Convenience and judgment sampling of non- probability sampling method has been used for the study of the same.

Working of Political Leaders in detail

These are the workings of different political leaders during their tenure and the economic growth in that period. The brief description about their reforms and failures has been discussed below;

1. During the tenure of Pdt. Jawaharlal Nehru (15 Aug 1947-27 May 1964)

He was the first prime minister of India from Indian National congress and also the longest serving PM. He held office for 17 years.

- ❖ Major reforms undertaken by him during this period were;
 - Setting up of premier institutions like IITs, IIMs, AIIMS etc.
 - Agriculture reform: abolished zamindari system, reconciliation of small land holdings and undertook irrigation project.

- GDP & GNP increased during this period by 4%.
- India's trade share decreased by 0.5% in world trade.
- Made primary education available for every child.
- Brought social reforms like criminalizing caste based discrimination, worked for women rights.

Failures during this period (15 Aug 1947-27 May 1964);

- Ignored China as a threat.
- His personal bias on Kashmir issue.
- Miscalculated expenditure on heavy industries, resulting in inefficiency in meeting the basic needs of people.

2. During the tenure of PM Lal Bahadur Shastri (9 June 1964- 11 Jan 1966)

He was also from Indian National Congress party. He was considered as leader of masses and gave the famous slogan "Jai Jawan Jai Kissan"

❖ Reforms during his tenure;

- Brought Green revolution in Indian agriculture sector and also increased the production in dairy industry.
- Helped India to harness nuclear power.
- Improved the international relations.

3. During the tenure of PM Indira Gandhi (24 Jan 1966- 24 Mar 1977 & 14 Jan 1980 – 31 Oct 1984)

Also known as the iron lady of India and till date is the only female PM of India. She also served from Indian National Congress party.

❖ Economic reforms during their tenure;

- Nationalized 14 major private banks.
- Reduced unemployment.
- Introduced equal pay for both gender for equal work.
- Worked to strengthen the Indian defence.
- Merged Sikkim in 1975 as an Indian state.

Failures during this period (24 Jan 1966- 24 Mar 1977 & 14 Jan 1980 – 31 Oct 1984) ;

- Imposed emergency which is considered as worst assault on Indian democracy till date.
- Political ills like degradation of presidency, criminalization of politics and corruption first flourished in her tenure.
- Encouraged use of religion for vote bank politics.

4. During the tenure of PM Rajiv Gandhi (31 Oct 1984- 2 Dec 1989)

He was called India's IT revolutioner. He also served from Indian National Congress party.

❖ Economic growth during his tenure;

- Reduced license raj.
- Introduced telephone connection for first for general public.
- Contributed massively in IT & communication revolution.
- He also introduced Panchayati Raj.

Failures during this tenure (31 Oct 1984- 2 Dec 1989);

- Sikh riots occurred during his period.

- BOFORS scam also connected to him.
- Tried to appease both Hindu and Muslim simultaneously and failed miserably.

5. During the tenure of P.V. Narasimha Rao (21 June 1991 – 16 May 1996)

Referred as father of Indian economic reform .Under his regime India shifted from mixed economy to market economy. He served from Indian National Congress party.

❖ Economic growth during his tenure;

- Brought major economic reform of Liberalization, Privatization and Globalization (LPG) to manage economic crisis in 1991.
- Abolished license raj.
- India's nuclear program flourished under him.
- Foreign investment was opened in equity market.

Failure during this period (21 June 1991 – 16 May 1996);

- Babri mosque was demolished in his regime.
- Allegations of buying support in parliament.

6. During the period of PM A.B. Vajpayee (16 May 1996-1 June 1996: 19 Mar 1998 -22 May 2004)

He was the first non-congress PM to complete his tenure. He served from Bhartiya Janta party (UPA).

❖ Economic growth during his tenure;

- Pokhran II nuclear test was carried out & was successful.
- Private sector and foreign investment were encouraged during his period.
- Implemented National Highway Development project and started Sarv Siksha Abhyan

Failures during his period (16 May 1996-1 June 1996: 19 Mar 1998 -22 May 2004) ;

- Gujarat burn was negative mark on his career as a PM.

7. During the tenure of PM Manmohan Singh (22 May 2004- 26 May 2014)

He was the first Sikh PM. He is considered as one of the best economist of the country.

❖ Reforms during his tenure;

- Highest GDP growth since independence i.e. 10.08%.
- India became world's second fastest growing economy.
- Launch national rural healthcare program
- Passed the RTI act.
- Enhanced diplomatic relations

Failures during the period (22 May 2004- 26 May 2014);

- Termed as weakest PM ever.
- During serial terror blast and 26/11 his govt. seemed to be mute spectator.

8. In the tenure of PM Narendra Modi (26 May 2014 till date)

He is the most popular PM in the history. He is currently serving form Bhartiya Janta party.

Economic achievement in his prevailing period;

- Biggest demonetization in the world to get rid of the black money.
- Implemented the Goods and Service tax.
- Started the project Make in India and digital India.
- Swach Bharat abhiyan was initiated by him.

- Beti Bachao Beti Padhao was also initiated by him.
- Scrapped article 370 from constitution and solved historic Kashmir issue.
- Formed two new union territories i.e. Ladakh & Kashmir.
- Struck down part of Section 377 which earlier was criminal offence.
- Passed the Triple Talaq bill.

Current failures or setbacks in his leadership (26 May 2014 till date);

- Demonetization was the greatest failure as it was not able to achieve the goal it was intended for.
- Increase in suicide rate of farmers.
- Media is captured under control of the government.
- Weakening of constitutional institutions
- Allegation regarding EVM frauds.
- Increased mob lynching activities in his leadership.
- Increased religious gap
- Fail to curb the situation of unemployment.

These were the major work done by some of the most prominent leaders of their times.

To judge the work of these leaders a table of average Growth Rate is given below:

S.no.	Political Leaders (with their tenure)	Average growth rate in their regime
1	Jawaharlal Nehru (15 August 1947- 27 May 1964)	4.75%
2	Lal Bahadur Shastri (9 June 1964- 11 Jan 1966)	1.59%
3	Indira Gandhi (24 Jan 1966- 24 Mar 1977 & 14 Jan 1980- 31 Oct 1984)	4.67%
4	Rajiv Gandhi (31 Oct 1984- 2 Dec 1989)	5.57%
5	P.V. Narshima Rao (21 June 1991- 16 May 1996)	5.51%
6	A.B. Vajpyee (16 May 1996- 1 June 1996 & 19 Mar 1998- 22 May 2004)	6.098%
7	Manmohan Singh (22 May 2004 - 26 May 2014)	6.88%
8	Narendra Modi (26 May 2014- till date)	7.35% (2014-2018)

Conclusion

From the above data, it is clear that leadership plays a significant role in the economic growth of any country. Leadership is seen as the way a person or a group of persons influence the skill, efforts and knowledge of other people towards achieving a goal or set of goals. The data shows that political leadership and economic growth are related to each other. Effective leadership leads to economic growth of a nation as from the data above we can see that a strong leader can bring about major reforms which is not possible by any feeble leader. If a leader has a proper vision he can take the economy to a great height.

In this study, the political leaders of Indian National congress party showed major economic growth as it had the strongest leaders of that era. They took some key steps that lead the economy in a new direction like the nationalization of 14 banks by Indira Gandhi, IT & communication revolution by Rajiv Gandhi, introduction of economic reform i.e. LPG policy in 1991 by PM P.V. Narsima Rao and many such steps. These leaders ideology ruled for almost half century.

On the other hand, Bhartiya Janta party was formed in 1980's and has ruled for just above a decade but their work is significant in such a short period of time. The Demonetization, Pokhran 2, implementation

of GST, scrapping off of article 370 from Indian constitution is some of audacious move by the BJP leaders.

According to the table above Average Growth Rate during the regime of PM Narendra Modi is highest i.e. 7.35 (from 2014-2018). So, he is the most effective political leader and he belongs to the BJP. We can see the influence of political leadership decisions on the growth rate of that period.

Leaders of both the political parties influenced the economy of India immensely. It shows that there is a positive relationship between the political leader's and the growth of an economy.

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NEGATIVE RAMIFICATIONS OF CASTE BASED POLITICS IN INDIA

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Abstract

Caste is the chief factor for Indian voters voting behaviour in the electoral politics. Indian voter's mind-set is very consciousness to caste identity. Just similar to religion, caste does a large division in Indian politics and society. However, this caste politics is really matchless to our nation national-building. Nowhere else in the world is so consciousness regarding caste as like the Indian society?. The Indian Hindu religion is the mixture of different castes and sects. In India, everything has been revolving around the caste. It is a well known fact that a dirty game has been playing by caste to polarize Indian voters mind-set in elections. Caste is the main factor to win elections by a candidate in the current electoral politics. The inefficient candidate is being elected MLA's and MP's due to caste based voting behaviour of Indian voters. Indian Political parties usually using dominant caste candidate to contest elections and as well as it impulse the voters to give votes for "co-caste candidate". The elected representative of the co-caste geared up the caste community sense by emotional attachment of caste. Now the Indian political parties are offering reservations making the stakes higher than ever before. Today, the existence the reservation in India is due to historically caste based discrimination by the higher caste over the deprived castes. This chapter tries to explore the pessimistic role of caste in Indian electoral politics and social system.

Introduction

The caste politics developed a narrow-minded sentiment and made the people overly conscious of their own caste. Many a time caste interests were given precedence larger than national concern. Thus the whole caste politics stood in opposition to the very idea of national harmony. During the pre-Independence era, the Britishers ruled India on the policy of Divide and Rule. The Britishers divided Indian's on the basis of caste and religion. They divided the whole India mainly into Hindus and Muslims. To diminish Hindu dominant in Indian sub-continent, the Britishers further divided Hindus into various castes. Ultimately, at the time of leaving the country by Britishers they divided the country

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into Hindustan and Pakistan. The Congress party continued this divide policy after coming in to the power. The Congress government gave reservation to the minorities as well as to the other classes on the basis of caste system. The Indian constitution facilitated the provision of reservation was for ten years only but in order to enlarge their vote bank they extended it every ten years for next ten years. In the meantime, the other political parties of India, in order to diminish the vote bank of congress increased the reservation quota more than the congress.

Caste has always been playing an important role in Indian electoral politics. In India, political parties consider caste as an important factor in distribution of tickets for contest elections. And another side, Indian people have always cast their vote on the basis of caste. This is paralyzing the whole concept of Indian democracy. Nowadays, some political parties are indulging in caste polarisation of people by organising rallies, giving false lectures to uneducated one. The base of democracy is being shaken by caste politics. The Gandhian model of self governance is not achieved yet it has taken a turn of communal and casteial differences. And on the grass root level it is even harsher that people recognise everything based on caste.

Caste is being considered as a problem in Hindu religion. One of the biggest complains by non-Hindus against Hinduism is the caste system. Most non- Indian Political parties usually using dominant caste candidate to contest elections and as well as it impulse the voters to give votes for "co-caste candidate". The larger Hindus community considers it as a racial discrimination. The racism developed as a dishonesty of the caste classification, just as any system can get dishonored over time if the citizens are not accurately conservation it. Any form of regime like democracy, socialism or communism can seem finest on paper but it should be proved own on ground. Hindus in India are setting it true today. The root of the casteism is not only Hinduism yet it has also existence in others world religions. Like every religion Hinduism teaches that not only every human being should be respected as supernatural being but even animals, plants and rocks are principally forms of the supreme God and therefore be worthy of respect.

Caste and politics are the most loathed hitherto influential words in the Indian state of affairs. The politics of caste and the caste of a politician can craft a power struggle. That is why all the political parties work out on caste combinations before handing out tickets to the candidates based upon the

population of a particular caste in a given constituency. This exercise is more prevalent practice in the State assembly elections as the constituencies are smaller in area and thus, less cosmopolitan or with lesser demographic diversity. Caste is not only a element of politics, but part of culture as well. Caste politics do not have any diverse category It is just like any other divisions such as, religion, race, nationality, ethnicity, etc. In addition to all of these, the structure of the family system may enlarge like a caste, if it is obligatory to give family names as surnames like Meenas, Patels, Yadavs, Reddys, Thakurs, and Ranas, are some of the examples, one can refer to.

Relation between Caste and Politics

The renowned Indian thinker and social scientist Rajni Kothari (1970) examined the relationship between caste and politics by analyzing the matter as to what happens to political system as of the vote of castes. In India, the Caste and politics have a reverse effect. Politics also affects caste and religion in India. One main transform it has brought about is that many minor castes and sub-castes bring together for political reasons. They understand that they will have strength in numbers, and form alliances within themselves. We frequently observe tags emotionally involved such as backward caste groups or forward class groups. It is remarkable fact that Caste has been playing a critical role in the Indian politics since a very long time. The Indian politicians have been very victorious in separating the people on the basis of caste. In olden times the Indian emperors used cast to fulfill their own interests. During the British rule in India, the British were doing in dividing the larger Hindu people on the basis of caste and religion. The Britishers enthused a segment of Hindus to demand for separate representation.

The Caste politics is a lame excuse of Indian politicians and it was used by the privileged to explain their poor performance in elections. The privileged castes of India usually gains in the positions of power in India like PM, Cabinet minister etc. Indian politics is caste centric because Indian people are very conscious to caste and they have always given proper importance to their own caste. Politics reflects the mindset of the society and social structure. Most of the Indians given vote on the basis of caste and religion. Almost every party in India is formed on the basis of caste or religion. Most of the political parties are secular only for the namesake. At present, every Indian political party is promoting casteism. Even the people support for the party which gives maximum seats to their own community. The illiterates as well as poor people cast their vote for the caste candidate in the election. During the

early days of Indian Independence, there was not a considerable representation of every caste, especially downtrodden in the politics. Hence people started to form associations and started demanding representation of their respective castes in the society. But now people turned out to be more casteist than before. They give vote for their caste candidate in the election.

In India, the Caste based politics starts at on Panchayat level. Everyone wants their own caste Sarpanch. We know the caste of every Candidates contesting in elections. People won't think about capability, eligibility and leadership ability in those situations, blindly person has been giving and casting their vote to caste candidate. Indian political system is actually a bottom up system. Thus leaders at Panchayat level support their co-caste people at the Assembly level. And it flows upwards in similar way. This is primary reason for politics to be caste centric. Other than this, Indian political leader making hate speeches, trying to make issue-out everything in caste perspective.

Since Indian Independence, different Indian political leaders have misrepresented caste system to obtain their motives fulfilled. When elections are in close proximity to, a lot of calculations are prepared and candidates are preferred on the basis of caste. Indian People are delude and convinced to vote for the contender of their caste. This has remained the paramount reason for the backwardness of many states of modern India in spite of having a lot of resources. The UP and Bihar are the unsurpassed examples of caste based politics. Even in the elections of Panchayats Raj on local level, caste is the biggest factor. People spoil their brotherhood and social harmony because of caste. The most maddening thing is that highly educated young citizens are also affected from the caste based politics. Caste has affected Indian politics from its origin. All political estimates are based on caste in Indian politics. In India, almost every decision is taken in view of caste. There are many so called Dalit leaders and particular caste leaders and they exist only because of caste politics. The so-called Dalit leaders have nothing in their mind except caste consciousness.

It's not that politics have forever been based on caste - it's that caste and certainly all communal identity everywhere in the earth has always been based on caste. In modern Indian social order, caste based favoritism still exists; it is not only influences identity, but also pressure the right to use to resources. Caste also plays a leading role in work allotment, for example, the unskilled jobs like disposing of dead animals, manual scavenging are considered to be the jobs of Dalit and lower castes of Hindu society.

Thus, in this context, In Indian society, caste biases play a prominent role in lower category work allocation. The Mixture of cast and politics are a vicious circle. Political parties do not want to do away with reservation. So they will promise all freebies to voters and get elected. After election, the education and health of the voters are never given attention- so that these innocent voters are forced to remain in their old way of poor standard life. Caste politics are rapidly increasing in India for the reason that Indian people wish for proper representation. They want their people in positions of rule to pay attention to their woes and concerns. Right now, all dominant positions are acquired by dominated by the forward Hindu castes. It is high time to alter caste politics and craft a more fair society. The caste politics has contrary to the democratic spirit. Democracy presupposes human equality, but the caste politics believed in inequality and it is a hierarchical arrangement wherein the Brahmins were at the top, whereas the Sudras were at the lowest rung of the ladder. In the caste politics the lower castes were suppressed and repressed by the higher castes. Thus the caste politics was solely based on exploitation of the lower castes.

Negative Ramifications of Caste based Politics in India

The feeling of caste has enlarged class classification. The difficulty with any type of categorization is that it leads to disconnection among citizens leading to ill feeling for others. This is one of the major causes why still humans on this Earth disagree with each other on hopeless topics. The categorization can be based on manifold issues like ethnicity, caste, Creed, religion, gender, homeland and a many more. The caste and ethnicity are the most horrible categorizations in the human being history. These are the main reason of the carnage in the human being history. The politics anywhere in the world is mostly identified for self profit of the politicians. There is nothing like free of charge service. Indian peoples pay a price for this blunder election mistake. In India, the caste based politics was started from the 1990s era. It was approved and used by all the major political parties in India. Some Indian political parties were formed on caste-based like INLD,SP, BSP, RJD and many more. Their key program was to serve up their particular caste voters. These parties won elections multiple times based on their narrow agenda because Indians people were more touching than rational in those hard times. The consequence wasn't high-quality. As everyone know that a centre government came in the power in India in the late 1990s phase, which was created by the coalition of various parties and many worst decisions were taken, it

lead to great hammering for Indian people. The caste separation has always show the way to devastation and soreness at multiple occasions and only one who get profit from it are politicians because they got a way to create separation among people for their own benefit.

The Indian politics has suffered caste based discrimination. The lack of knowledge has been enlarged the caste based politics. Due to caste, we have not elected excellent candidates in elections. We have measured the candidate efficiency on the basis of caste population. The Indian caste politics is against the equality and justice. It is fact that Indian politics has been lean towards to caste. The Indian people need to change their caste oriented voting behaviour. In India, the ongoing caste politics has diminished the role of deprived caste. Due to caste based polarization, the dominant caste candidates have gained the victory in the elections and this situation has created marginalized position for deprived caste. The caste based politics has demoralized the meritorious candidates in the elections. The efficient candidates have not gained good position due to caste based politics. The caste population is the only mere merit for selection candidates in elections. The distinct identity crisis has also enlarged the caste based politics. The people want to select their own caste candidates in the elections. For that, the people do not want to give votes to other caste meritorious candidates.

Suggestions and Conclusion

The caste politics has deep-root in Indian politics. It can't end in a single day. The end of caste politics would be a welcome shift in recent time politics. The end of caste based politics helps us to blur caste differences and reduces tension along such fault-lines. It is the responsibility of every citizen to be knowledgeable about caste politics so a group of youth has to create awareness about how caste politics plays a disgrace role in nation building. The new youth voters of India have need to conduct door to door campaign, hold meetings for encourage people to distract caste based politics. If this is done then people will vote for development over Caste. The South Indian voter's voting behaviour is open, liberal and free of caste barrio and it is already a role model so the North India has to set itself a target to achieve the same. The students must be educated on Caste system which happened a long time ago either in Text books or at homes.

The caste politics is proved a curse for Indian democracy. The caste politics has devastated the whole concept of democracy. The caste based politics has created limited chance for meritorious candidates in elections. The caste based elected politicians has always involved in their caste benefits. They do not care the common man of India. The larger ill-effects of caste based politics have shocked the people. We need to end this baseless caste based politics. This caste based politics deteriorate the real feeling of Indian democracy. The Indian people need to more conscious regarding the ill-effects of caste based politics. It is need to hour that all political parties should start a programme to eradicate this caste based politics.

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PROCESS OF FIXED ASSETS MANAGEMENT IN BUSINESS PERSPECTIVE

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Abstract

The Fixed Assets Management is the classical Financial Statement of a business. Fixed assets are achieved for use in the business for gaining revenues so they are shown at their book values and at their current negotiable values. But when the business unit is not a going concern and is to be liquidated, current realizable value of fixed assets become relevant. A fundamental concept of accounting, is related to the may concern concept, is cost concept of accounting. According to this concept, a fixed asset is recorded in the books at the price paid to acquire it and that this cost is the basis for all subsequent accounting for the asset. This concept does not mean that the fixed asset will always be shown at cost but it means that cost becomes basis for all future fixed assets are acquired. But when the business unit is not a going concern and is to be liquidated, current realizable value of fixed assets become relevant. According to this concept, a fixed asset is recorded in the books at the price paid to acquire it and that this cost is the basis for all subsequent accounting for the asset. This concept does not mean that the fixed asset will always be shown at cost but it means that cost becomes basis for all future Asset is recorded at cost at the time of its buying but is consistently reduced in its value by charging depreciation.

INTRODUCTION

Finance may be defined as the provision of money at the time where, it is required. Finance refers to the management of flows of money through an organization it concerns with the application of skills in the manipulation, use and control of money.

Different authorities have interpreted the term 'finance differently. However there are three main approaches to finance.

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Fixed asset management enables organizations to monitor equipment and vehicles, assess their condition, and keep them in good working order. In this way, they minimize lost inventory, equipment failures and downtime and improve an asset's lifetime value. Fixed asset management can be complex, especially for global enterprises or companies with large inventories — like a car rental business or manufacturing multinational.

Small organizations may use spreadsheets or enterprise resource planning (ERP) tools for asset tracking. However, manual data entry is prone to error. It can also be a slow method for staying on top of fixed asset inventory, when fleets of vehicles are moved between locations or the technology is complex.

OBJECTIVES OF THE STUDY

1. To considered evaluate fixed assets performance.
2. To evaluate the fixed assets turnover.
3. The study is evaluate is giving adequate returns to the company.
4. To know the amount of finance made by long-term liabilities and owner funds towards fixed assets

LITERATURE REVIEW

Finally, the Organization of Economic Cooperation and Development (OECD) emphasizes the service to the public, which is the end customer of the road agencies and administrations:

[Asset Management is] a systematic process of maintaining, upgrading and operating assets, combining engineering principles with sound business practice and economic rationale, and providing tools to facilitate a more organized and flexible approach to making the decisions necessary to achieve the public's expectations. (OECD 2000)

The genesis of the movement toward Asset Management in the United States has been an understanding of the need for it. Highway agencies in the United States have moved their primary focus many times during the last 50 years. There was a shift from expansion to preservation from the 1960s to the mid1980s, then the focus changed to reinventing government from the mid1980s to the beginning of the new century. From that point of time until now, the focus has been on employing sound business practices. This new focus has many implications, including embracing quality, emphasizing the need to

address strategic rather than tactical issues, integrating economics and engineering, and taking advantage of the progress made in information technology (AASHTO 1999).

The reasons for this new approach to infrastructure management are many and include limited funds leading to scarce budgets, technological advancements, lack of expert personnel, and public demand for better quality of service and accountability from the people in charge (AASHTO 1999). Taking into account that the estimated value of U.S. transportation infrastructure sums up to more than \$1 trillion (estimated by the FHWA in 1999), the need to effectively and efficiently manage this infrastructure with the best and most cost-effective approach has become paramount.

S.B. Gupta A bank is an institution that accepts deposits of money from the public withdrawals by cheque and used for lending. Thus, there are two essential functions which make a financial institution a bank: The literature review included asset management concepts, current asset management practices and philosophies of other state departments of transportation (DOTs) and the FHWA, and research efforts focused on right-of-way acquisition. The purpose of this review was to ensure that TxDOT and the research team will benefit from state-of-the-art concepts and practices for asset management. ASSET MANAGEMENT CONCEPTS 1 Asset management is an emerging effort to integrate finance, planning, engineering, personnel, and information management to assist agencies in managing assets cost-effectively

(AASHTO 1997). In its broadest sense, asset management is defined as “a systematic process of maintaining, upgrading, and operating assets, combining engineering principles with sound business practice and economic rationale, and providing tools to facilitate a more organized and flexible approach to making the decisions necessary to achieve the public’s expectations” (OECD 2001).

The main objective of asset management is to improve decision-making processes for allocating funds among an agency’s assets so that the best return on investment is obtained. To achieve this objective, asset management embraces all of the processes, tools, and data required to manage assets effectively (Nemmers 2004). For this reason asset management is also defined as “a process of resource allocation and utilization” (AASHTO 2002). The framework needed to carry out this process effectively

encompasses an agency’s policy goals and objectives, performance measurements, planning and programming, program delivery, and system monitoring and performance results

Prof. Marshall mentioned about the activities of money changers in the temple of Olympia and other sacred places in Greece, around 2000 B.C.



CONCLUSION

The fixed assets turnover of the firm is good throughout the study and the best efficient performance of the firm was in 2010.

1 The company is earning respectful returns on the investment made on fixed assets, the return on fixed assets are satisfactory in 2010 and 2012 but due to the loss incurred by the firm, the firm had negative return which is not good indicator.

2 The company’s fixed assets does not value the amount to pay off owner’s funds and longterm obligations, as fixed assets ratio is not even equal to 1 throughout the study.

3 The fixed assets turnover of the firm is good throughout the study and the best efficient performance of the firm was in 2010.

4 The company’s fixed assets does not value the amount to pay off owner’s funds and longterm obligations, as fixed assets ratio is not even equal to 1 throughout the study.

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**AN ANALYSIS OF THE PARAMETERS AFFECTING THE SALE OF CEMENT TO
B2B CONSUMERS IN THANE REGION**

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Abstract

This study was undertaken during January to June 2019 in order to understand the buying behaviour of B2B cement consumers in Thane district & its neighbouring areas, Maharashtra India. The present literature has very few papers on the topic of B2B buying of cement brands. From an initial set of 9 brands, a set of four brands labelled as Brand A (ACC, UltraTech, Ambuja & Bharathi) and Brand B (Coromandel, Birla A1, Sanghi, JSW, Birla Shakti & Birla Gold) were chosen for analysis. The Inter correlation matrix was used to study the relationship between Quality, Brand, Price, Credit terms, Ease of ordering, Company Sales Personnel, Advertisement, Technical support, Digital E marketing, & Trade shows and exhibitions. The perceptual map showed that Ultra Tech, ACC & Ambuja in Brand A & Coromandel & Birla Shakti in Brand B was preferred by B2B customers like Builders and Engineers. This study found that Quality & consistency of cement, Trade Shows & Exhibitions played a major role in Brand A & Brand B. The study further found that Quality and consistency of cement & Trade Shows & Exhibitions is strongly correlated with Brand Name & company name. There is a strong positive correlation between Brand Name & company name with Quality & consistency of cement in both Brand A & B respectively. In Brand A, Advertisement & Sales promotion has weak correlation with Price, whereas in Brand B, it has weak negative correlation with price. In Brand A, Company sales personnel has a negative correlation with Brand name & company name, which is serious, whereas in Brand B, it is moderate positive correlated. Interesting finding was that in both Brand A & B; the price of cement is moderate positive correlation with Quality of cement & Brand name. We hope these findings would help the Manufacturers & B2B Marketers of cement with better understanding of B2B consumer behaviour to meet their expectations effectively.

Keyword: B2B cement buying, parameters for B2B cement buying, cement brands.

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Introduction to Cement Industry in India with reference to Thane Region

Thane Region is part of the Thane District which is the largest district of Maharashtra, and has a vast geography & varied demographics ranging from the City of Thane to semi-rural & rural parts of the Thane districts including Bhivandi, Karjat & Kasara. Most of the construction is new housing buildings, gated community buildings, most of them relatively new builders, including some old builders, corporate builders like TATA housing, Lodha, Hiranandani & local builders like Podar, Mohan, Puraniketc. This region is predominantly consisting of affordable housing, with low income group to middle income groups.

Indian Cement industry plays a very significant role, in the rapid growth and development of country because cement is a fundamental requirement for all constructions activities. Cement is basic construction material used in housing, dams, bridges, industrial construction, roads etc.

Till 1985 in India cement was a regulated commodity, with limited production, pricing was arbitrary & quality was unheard of. After the deregulation, many companies expanded their capacities & with excess supply, concept of branding of cement started, but still in nascent stage & only one or two companies took the lead.

India post Liberalisation, Privatisation & Globalisation (LPG) introduced the concept of Branding in Business to consumer markets B2C markets & Business to Business (B2B) markets was still in an infant or Idea stage, not ready for implementing branding.

With nearly 455 Million Tonnes (MT) of cement production capacity, India is the second largest cement producer in the world. The cement production capacity is estimated to touch 550 MT by 2020.

The top 20 companies account for around 70% of the total production.

Factors such as rains & festivals affect the demand for cement in India every year. The prices are always under pressure & discounts offered by the multinational cement companies to meet their targets (year End) also lead to reduction in realisations Top & Bottom line of the companies respectively. Some of the exogenous factors which affect the demand & realisations of cement are ban on sand mining, shut down

of brick kiln, shortage of railway wagons, slow down of the construction activities & hence affecting the demand for cement.

Affordable housing projects were implemented in last two fiscals has had impact on demand for cement. In India, in last fiscal, there was Green shoots seen in rural economy which aided demand growth, rainfall & increased agriculture produce had impact on the cement consumption.

India is the world’s 2nd largest cement market, both in production and consumption, Supported by high level of activity going on in real estate and high government spending on smart cities and urban infrastructure. The Top four Cement producers in world in 2017 in Million Metric Tonnes Per Annum (MTPA) are:

Country	FY 2017 Production (Mt)
China	2400
India	290
USA	86
Vietnam	86

*Source: IBEF.ORG October 25, 2018-10-28 last updated October 2018-10-28 & <https://www.globalcement.com/magazine/articles/1054-global-cement-top-100-report-2017-2018>

Capacities have increased in excess of demand and a glut in capacity is created. Competition increases, prices fall and margins come under pressure. Capacity addition comes to a halt; weaker players shut shop or sell off to larger ones. Demand catches up and the cycle is repeated all over again. Perhaps, of all the cyclical industries, the Indian cement industry exhibits this boom-and-bust cycle most visibly.

The present study covers one of the most important segments in Cement marketing i.e. cement sales to Builders who are a part of Business to Business B2B segment in the area of Thane to Bhivandi, Kalyan to Karjat&Kasara which is both urban & semi rural in nature.

Builders most of whom are affected by common problems related to construction at sites, which impact their buying behaviour when it comes to a basic raw material like cement which is perishable & having a shorter product shelf life. The builder is unable to plan their cement consumptions due to sudden stoppages in work at site dues to various Municipal & regulatory issues. When they get a window period

for construction they are at the mercy of the cement suppliers & cannot dictate any pricing power as a buyer.

The B2B segment is considered to be more Rational in its decision making, with many people involved in the decision making, yet their decision making is not fully understood.

In B2B buying scenario, cement is purchased by builder or an institution and is used by an Engineer and or mason, recommended either by builder, Architect Engineer, Mason, Contractor or even by retailer/dealer/stockist. Thus in B2B cement buying processes there are many participants such as:

- Initiators like masons, Engineer, Builder, Architect, RCC consultant.
- Users like Mason, Engineer.
- Influencers like Architect, RCC consultant, Quality Control of user who defines the specifications.
- Deciders like the buyer/builder, purchase department, finance department.
- Approvers like the Quality Control department, engineer, builders or Architect.
- Buyers like builders, Institutions, Government bodies, Contractors, Purchase department.
- Gate keepers are anybody at the client's place, who allow or does not allow information to pass from Seller to buyer or filters the same.

After 2008 & till now 2019, with recession setting in the housing industry & therefore affecting the cement industry progressively, the buying behaviour of B2B consumer is all the more changing.

Cement as a Brand Concept

Cement being a commodity, it is challenging for cement companies to differentiate cement manufactured by one company from cement manufactured by other companies. This is where an effective branding and marketing exercise may play an important role. New players are making a foray into the Indian market and existing players are trying to stave off the competition and consolidate their positions. The skill here lies not just in capturing a market and selling a commodity but creating a distinct brand space for the commodity.

In India Cement is a widely used commodity in bulk, next to probably consumption of wheat, and proper branding of the product is a very critical part of the overall marketing strategy. A brand has to be created around some significant Unique Selling Points (USP), which could either be the strength, reliability, quality, trust or heritage etc. Leading cement brands in India like Ultratech and ACC have been in a position to improve their market across the country through their brand image. The driver of the brand value includes the brand's ability to attract consumers and improve relationship with them, thereby improving sales.

REIVEW OF LITERATURE

In the present era of intense competition, branding plays an important role. It has emerged as one of the important priorities of top management. As is well known, brands have many roles to play, besides serving as an identifier and differentiator for the products or services offered by firms, it makes it convenient for the customers to choose one brand over the other. It also provides an implicit promise of a particular quality level and trust.

Prasad S. Shyam , Rathore Vishwajeet Singh , Kathawala Aslam Ahmed, (January 23, 2019) in their study found that quality and brand reputation was the most influential factors in determining the brand choice. Price was a close third. Yet, presently, academic literature has very few papers on the topic of Inter correlation analysis of B2B Consumers of cement Brands in Mumbai. This paper may be one of the first of its kind on the consumer perception towards B2B cement brands.

It is often thought that branding is just a good name or symbol: whereas it is created by salespersons in B2B market. Baumgarth, Wirtschaft & Berlin (June 2010), in their study have found that, there is a high relevance of the sales force to the building and maintenance of a strong B-to-B brand. The most important driver of brand equity in b2b environment is the salesperson's behaviour, followed by the salesperson's personality, product quality and non-personal marketing communications, in that order. Effective management of a B2B brand is impossible without the support of the sales force. The study furthermore confirms that brand equity can also be influenced by the two elements of the marketing mix investigated: the product and marketing communications. It also offers an alternative approach to the measurement of brand equity in B2B marketing.

Brennan, Canning & McDowell (2017) in their book “Business To Business Marketing” have mentioned that in B2B the demand is derived, demand is volatile, customers are heterogeneous, Buying influences are many, purchase cycles are often long and more of personal selling is involved in B2B selling.

Keller, Parameswaran, & Jacob (2015) in their book “Strategic Brand Management” have concluded that Purchase decisions in business to business situations are complex and are often high risk, so branding plays an important role in B2B markets. In B2B value perceptions have to be framed. Branding reduces risk for the buyer.

Grewal, Linen, Bharadwaj, Jindal (2015), they laid out the challenges and research opportunities associated with business-to-business (B2B) buying. B2B buyers are more interested in satisfying their total need than in buying any specific product, the offering can be complex and include training, technical support, financing, delivery terms, and so forth, such that neither the buyer nor the seller can easily determine which offer is best for the buyer.

Kotler & Pfoertsch (2006) in their book “B2B Brand Management” have mentioned: Even commodities can be branded & they have taken examples from India. Emotions in B2B branding play a major role in business decisions. The major communication instruments in B2B are Direct Sales, Direct Marketing, PR, Specialised Press, Sponsorships, Trade Shows, and Exhibitions, Advertising, sales Promotion, and E-marketing.

Although different studies reveal various aspects of cement buying mostly at retail levels, no study yet has been conducted on the topic of B2B buying behaviour in cement industry in Thane. If the B2B Buyer is a Rational Buyer then he must be influenced only by quality & price, then by this logic only a low price & good quality cement brand must be selling in B2B segment. In reality many brands at different price points are being sold & the quality of each brand is perceived differently. This academic study is an attempt to throw some light on these gap areas.

Further, no attempt, however, has been made either to study the B2B Inter correlation analysis of B2B Consumers of cement industry or suggest a branding strategy to the industry. There is lack of understanding of positioning of brands in B2B market, particularly in the state of Maharashtra (Thane).

Hence, in order to bridge this gap, this paper is limited to understanding the positioning of the different brands in B2B brands of cement industry in Thane region.

OBJECTIVE

1. To find the correlation or the existence of a relationship / interdependence between parameters affecting the buying of cement by B2B consumer.
2. To find if advertising is helping Branding in B2B context & is Brand name creating differentiation amongst Brands in B2B context.
3. To find out if Personal Selling is creating a differentiation amongst brands or its importance in B2B buying scenario.
4. To find out the importance of Price Parameter in B2B buying.

TENTATIVE HYPOTHESIS

With these objectives in view, the following hypotheses have been framed to test and make the study in a proper manner.

1	H ₀	There is No relationship between parameters affecting the buying of cement by B2B consumer
	H ₁	There is Relationship between parameters affecting the buying of cement by B2B consumer
2	H ₀	There is no association between Brand Name & Advertisement including sales promotion.
	H ₁	There is association between Brand Name & Advertisement including sales promotion
3	H ₀	There is No relationship between company sales personnel & brand choice made by B2B consumer.
	H ₁	There is Relationship between company sales personnel & brand choice made by B2B consumer.

Research methodology

The data for this research was collected from B2B consumers, which has been categorized into five categories i.e. Architect, Builder, Purchase Department, Quality Control, & Engineer, during Jan – June 2019. The aim of this study is to find out the impact of various parameters affecting brand choice made by B2B consumers. For this study 9 brands of cement were taken and categorized into Group A (Acc, Ultra Tech, Ambuja and Bharathi) and Group B (Coromandel, Birla A1, Sanghi, Jsw and Birla Gold). On doing an intercorrelation analysis of primary data, on 10 parameters like Quality & consistency of cement, Brand name & company name, price of cement, credit and payment terms, Ease of ordering & availability OTIF on time in full, company sales personnel, advertisement & sales promotion, Technical meeting, Digital & E marketing activities and Trade shows & Exhibition, it was found that brands such as Group A brands were well known to the customers as compared to Group B.

The data collection consisted of gathering both qualitative and quantitative data through a questionnaire. The population of the study comprised specifically builders from Thane to Bhiwandi, Kalyan to Karjat & Kasara. A total of 101 respondents consisting of Architect, Builder, Purchase Department, Quality Control, & Engineer were contacted and data was collected. The questionnaire was designed to understand the customer perception towards the brands and information on their purchasing behaviour.

Questionnaire Structure

Section		Content
Section One	General	This section contains general information like name of the B2B customer & category, gender of respondent, age group, no of years in business & Location.
Section Two	Brand Awareness	This section was about brand awareness both unaided & aided response & the brand purchased or used by the B2B customer.
Section Three	Parameters affecting purchase and ranking	This section was about important parameters for each brand purchased or used & it's ranking by the by the b2b customer
Section Four	Rating the parameters of brands	This section was about rating the various parameters of the brands like product quality, price, brand name, sales personnel, advertising technical support, by the b2b respondent.
Section Five	Rating the options Integrated Marketing Communication IMC	This section was about rating the options in Integrated Marketing Communication activities like Advertising, Technical Training programme, trade shows, interactive web sites, social media, and digital media of the brands selected.
Section Six	Level of Brand satisfaction	This section contained rating of satisfaction level with the brand, trust level, value for money, brand switching with the existing brand
Section Seven	Rating of Personal Selling	This section contained rating of quality of sales personnel & personal selling of the brands used by the b2b customer like satisfaction level, customer service provided, trust on sales person, technical knowledge, and commercial knowledge of the sales personnel.

Input Variables:

Category of customer, Parameters, Integrated Marketing Communication options like Advertising, personal selling, Technical training, trade shows, digital marketing.

Output Variables:

Top of Mind Recall Brand, Brand selection or brand purchased, Satisfaction levels with the brands, trust, value for money, brand switching, satisfaction levels with personal selling.

THANE TO BHIVANDI, KALYAN TO KARJAT & KASARA: BRAND – AN ANALYSIS OF INTER CORRELATION MATRIX

Correlation estimates the strength of the Linear Relationship between two (and only two) variables. Correlation coefficient, r , ranges from -1.0 (a perfect negative correlation) to +1.0 (a perfect positive correlation). The closer the correlation coefficient gets to -1.0 or +1.0, the stronger the correlation. The closer a correlation coefficient gets to Zero; weaker is the correlation between the two variables. The sign* (2 tailed) P-value tells you if your correlation was significant at a chosen alpha level (in present study 1% and 5%).the p- value is the probability you would see a given r-value by chance alone. If your p- value is small, then the correlation is significant.

The inter-correlation matrix between different parameters of cement brands industry in table 1.1 depicts the following results.

The correlation coefficient for Quality and consistency of cement is strong perfect correlated with the Brand name and company name (1.000**), Trade Shows & Exhibitions (.780**). Aaker (1996) in his study found that branding and the concept of brand equity however are increasingly important in industrial markets, because it has been shown that what a brand means to a buyer can be a determining factor in deciding between industrial purchases alternatives. The researcher found that there is strong correlation between Brand name & company name, Trade Shows & Exhibitions with Quality and consistency of cement. Secondly, Quality and consistency of cement is moderately correlated with Price of cement (.686**), Credit & payment terms (.458**), Ease of ordering & availability On Time in Full OTIF (.458**), & Advertisement& sales promotion (.481**).

It shows a negative correlation with Company sales personnel (-.132**). It seems that there is no effective contribution of company sales personnel in Quality & consistency of cement. Maybe they are unable to convince quality or technical knowledge to consumers. Both the brands UltraTech & ACC have to seriously look into their company sales personnel's technical knowledge levels & their role.

Baumgarth, Wirtschaft & Berlin (June 2010) explained that The most important driver of brand equity in b2b environment is the salesperson's behaviour, followed by the salesperson's personality, product quality and non-personal marketing communications, in that order. Effective management of a B2B brand is impossible without the support of the sales force.

Brand name and company name is moderately and positive correlation with Price of cement (.686**), Credit & payment terms (.458**), Ease of ordering & availability On Time in Full OTIF (.458**), Advertisement & sales promotion (.481**). It means Price of cement, Credit & payment terms, Ease of ordering & availability On Time in Full OTIF & Advertisement & sales promotion play some role in Brand name and company name.

Aaker and Jacobson (2001) have found that an increasing number of B2B companies are now undertaking brand building activities. Mudambi (2002), Wise and Zednickova (2009) concluded through their studies that, branding is a relevant aspect of B-to-B marketing.

Price of Cement is having positive strong correlation with Credit and payment terms (.859**), Ease of ordering & availability On Time in Full OTIF (.859**) & moderately correlated with Quality & consistency of cement (.686**) & Brand name (.686**).

Researcher found that the above factors have moderate to strong impact on the price of cement. So the study concludes that there is relationship between the parameters affecting the buying of cement by B2B consumers.

**TABLE NO: 1.1 THANE TO BHIVANDI, KALYAN TO KARJAT & KASARA:
BRAND A - INTERCORRELATION MATRIX:**

	Quality & Consistency Of Cement	Brand Name & Company Name	Price Of Cement	Credit & Payment Terms	Ease Of Ordering & Availability OTIF On Time In Full	Company Sales Personnel	Advertisement & Sales Promotion	Technical Support & Technical Meetings	Digital & E Marketing Activities	Trade Shows & Exhibitions
Quality & Consistency Of Cement	1	1.000**	.686**	.458**	.458**	-.132	.481**	.351**	.144	.780**
Brand Name & Company Name	1.000**	1	.686**	.458**	.458**	-.132	.481**	.351**	.144	.780**
Price Of Cement	.686**	.686**	1	.859**	.859**	.301**	.260**	.141	-.027	.302**
Credit & Payment Terms	.458**	.458**	.859**	1	1.000**	.481**	.116	.112	.162	.159
Ease Of Ordering & Availability OTIF On Time In Full	.458**	.458**	.859**	1.000**	1	.481**	.116	.112	.162	.159
Company Sales Personnel	-.132	-.132	.301**	.481**	.481**	1	.056	.190	-.136	-.012
Advertisement & Sales Promotion	.481**	.481**	.260**	.116	.116	.056	1	.659**	-.036	.774**
Technical Support & Technical Meetings	.351**	.351**	.141	.112	.112	.190	.659**	1	.318**	.677**
Digital & E Marketing Activities	.144	.144	-.027	.162	.162	-.136	-.036	.318**	1	.180
Trade Shows & Exhibitions	.780**	.780**	.302**	.159	.159	-.012	.774**	.677**	.180	1

Statistical Test Applied: Pearson Correlation

****.** Correlation is significant at the 0.01 level (2-tailed).

*****. Correlation is significant at the 0.05 level (2-tailed).

THANE TO BHIVANDI, KALYAN TO KARJAT & KASARA: BRAND - B: ANALYSIS OF INTER CORRELATION MATRIX

Table 1.2 depicts the correlation coefficient between Quality & Consistency of cement with Brand Name & Company Name, Price of cement, Technical support & meetings, & Trade shows & exhibitions. Quality & consistency of cement has strong and positive correlation with and also significant at 1% level with Brand name & Company name (.747**), Technical support & technical meetings (.793**), & Trade shows & exhibitions (.733**). This shows that Brand name & company name, Technical support & meetings along with Trade shows & exhibitions play a major role in Quality & consistency of cement.

Brand name & company name has strong correlation with Quality & consistency of cement (.747**), & Trade shows & exhibitions (.813**). Observation is that in Group B brands, Quality & consistency of cement & Trade shows & exhibitions, play a vital role in branding of the product and shows significant and positive correlation. Other parameters like Price of cement (.456**), Company sales personnel (.626**), Technical support & meetings (.512**), & Digital & E marketing activities (.638*), are moderately correlated with Brand & company name. Big cement companies like Ambuja, Ultra Tech, ACC, India Cement, and JK are spending heavily on Advertisement and Branding activities along with personal selling, unlike relatively smaller regional companies like Coromandel, who may spend relatively less on advertising but still sell in a B2B.

So, researcher concludes that the variables like Brand name & company name, Technical support & meetings, Trade shows & exhibitions influence the perception of Quality & consistency of cement & Perception of Brand & company name. Hence the hypothesis proved that, there is a relationship between the various parameters and brand choice made by B2B customers.

In Group B, it is revealed that Quality & consistency of cement, Company sales personnel, Technical support & meetings, Digital & E marketing activities, Trade shows & exhibitions play a vital role for Brand & Company name in a B2B marketing scenario & should increase such activities for promoting the brand.

1. TABLE NO: 1.2 THANE TO BHIVANDI, KALYAN TO KARJAT & KASARA: BRAND - B: ANALYSIS OF INTER CORRELATION MATRIX

	Quality & Consistency Of Cement	Brand & Company Name	Price Of Cement	Credit & Payment Terms	Ease Of Ordering & Availability OTIF On Time In Full	Company Sales Personnel	Advertisement & Sales Promotion	Technical Support & Technical Meetings	Digital & E Marketing Activities	Trade Shows & Exhibitions
Quality & Consistency Of Cement	1	.747**	.465**	-.284**	.278**	.631**	.658**	.793**	.680**	.733**
Brand Name & Company Name	.747**	1	.456**	-0.192	.243*	.626**	.361**	.512**	.638**	.813**
Price Of Cement	.465**	.456**	1	.431**	.722**	.818**	-.200*	0.156	-0.113	0.075
Credit & Payment Terms	-.284**	-0.192	.431**	1	.383**	.242*	-.460**	-.392**	-.447**	-.368**
Ease Of Ordering & Availability OTIF On Time In Full	.278**	.243*	.722**	.383**	1	.773**	0.077	.410**	0.107	0.154
Company Sales Personnel	.631**	.626**	.818**	.242*	.773**	1	0.182	.492**	.293**	.326**
Advertisement & Sales Promotion	.658**	.361**	-.200*	-.460**	0.077	0.182	1	.917**	.923**	.732**
Technical Support & Technical Meetings	.793**	.512**	0.156	-.392**	.410**	.492**	.917**	1	.877**	.753**
Digital & E Marketing Activities	.680**	.638**	-0.113	-.447**	0.107	.293**	.923**	.877**	1	.895**
Trade Shows & Exhibitions	.733**	.813**	0.075	-.368**	0.154	.326**	.732**	.753**	.895**	1

Statistical Test Applied: Pearson Correlation

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Managerial Implications

Quality & Consistency of cement is perfectly correlated with Brand name & company name in Thane region for brand A, which shows that Brands Ultratech& ACC who are leading in branding activities

have been perceived as having good quality & consistency of cement. Branding has been playing a major role for B2B products in traditional as well as in this modern era of globalization (Desai, 2002). In spite of certain limitations to this study, it is useful for both Brand A & brand B. However Company sales personnel of brand A is having small negative correlation with Brand name & company name which is serious & warrants attention by the respective brand incharge. They can explore and correct their situation. Finally, the Quality & consistency of cement, company sales personnel, Advertisement & sales promotion, Technical support & meetings, Digital & E marketing activities & Trade shows & exhibitions play an important role in influencing the customers especially in both group A & B brands. In most consumer industries, retailer brands and manufacturer brands are independent of each other. Due to the impact of branding, an increased understanding of the perceptions of branding by the management is essential (Horan, O'Dwyer, & Tiernan, 2011). Companies have recognized the importance of brand personality in the development of brand equity (Ahmad & Thyagaraj, 2015). The cement manufacturers can accordingly plan their marketing strategies. Trade shows & Exhibitions played an important role in Brand name & company name for both Brand A & B which is significant & brands can make use of such activities to promote their respective brands.

Limitations of the study and scope for Further Research

There are few limitations to this study. The first one is that the data collected is confined to areas of Thane to Bhiwandi, Kalyan to Karjat & Kasara, and hence cannot be generalized for the entire country. It is suggested that the sample collected from different parts of India would give a better picture of Indian cement brand positioning in India.

Although different studies revealing various aspects of the Parameters Affecting the Sales of Cement with Emphasis on Retailers, have been done in various parts of Maharashtra, Tamilnadu & West Bengal, substantial study on parameters affecting sales of cement with emphasis on B2B customers is yet to be done in Thane & its neighbouring areas. Thane & its neighbouring areas are one of the leading markets for B2B customers in cement industry.

The construction of affordable homes is largely taking place in this region. The cement companies on several occasions had appointed various marketing research agencies to evaluate the parameters affecting the Retail sales & especially after the 2008 recession in the construction industry in many parts

of India, the research has taken a back seat at the national as well as state level. Most of the cement companies which have a national presence did research on Retail Branding & its impact. The present inquiries revealed that no comprehensive study has so far been carried out & no comprehensive academic study on the area of B2B consumers of cement has been conducted in this region. It is in this context, that the present study which deals with the nature of B2B buying process, parameters which B2B customers are looking for while buying a brand, is carried out. It is expected that the study would help cement marketing companies to evolve suitable strategies for B2B Marketing in Thane region.

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GREEN ENTREPRENEURSHIP

Ramesh Saini¹

Abstract

This study tells that green entrepreneur acts as an innovator to boost the economic activities by his powerful entrepreneurial decisions. The objective of this study is to recognize and breakdown the opportunities and threats; the green entrepreneur is likely to face. Green entrepreneur is one who believes in eco friendly ways of production. They have a strong motivational power to fight and tackle prevailing environmental problems. Their business activities have a good effect on the natural environment and at the same time they are financially sustainable. Green Entrepreneurs plays a vital role not only to develop industrial sector but also farming and services sector in a sustainable way. They are risk takers, who controls and monitors the business activities by using their ability to forecast the future. They strongly believe in Sustainable Development- that meets the needs of the present without compromising the ability of future generations to meet their own needs. They act as a strong pillar in the overall development of a country as they contributes in development of standard of life, generation of employment, increasing tax revenue and national income, without compromising with natural resources ultimately adding to the economic development of a country.

Keywords: Green Entrepreneur, Economic Development, Eco-friendly, Innovation, Sustainable Development

Literature Review

The idea of green entrepreneurship originated recently, connecting sustainable development to entrepreneurship (Schaltegger & Wagner, 2008). Over time, many scholars have given various names to it like “ecopreneurship” (Gerlach, 2003), “environmental entrepreneurship” (Dixon & Clifford, 2007) or “green entrepreneurship” (Chick, 2009).

There are lots of studies conducted in the past and examined the scientific structure of entrepreneurship research but the research on green entrepreneurship is very limited.

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Petersen (2002) established that among 64 new ventures, 46 are having relation to environment friendly movement.

Gerald D. O'Neill, Jr et al.(2009) conducted the study by taking cultural context of sustainability entrepreneurship and presented that holistic value proposition (HVP) developed by a sustainability venture can create the value for various stakeholders across the different dimensions of sustainability.

Cohen and Winn (2007) carried out a study by taking organizations and the natural environment together and focused on incremental innovation through improvement of waste management practices. They concluded that corporate greening makes financial sense and simultaneously contributes to improved environmental performance.

Dean and McMullen (2007), conducted study to explain how entrepreneurship can help resolve the environmental problems of global socio-economic systems, and found that Environmental entrepreneurs can alleviate environmentally relevant market breakdown with the help of findings, judgments, and use of opportunities present in market failure.

From the above discussion it is concluded that the field of green entrepreneurship is having multidimensional aspects for research and very few researchers have conducted the research quantitatively to see the trends and productivity of the field.

Brief Profile of Green Entrepreneurs in India

An entrepreneur always concentrates on creation of new ideas which can bring change in the society. Through this entrepreneur is adding to the welfare of society and helps in protection of environment. A good entrepreneur always thinks that he/she is responsible for the welfare of society. Many entrepreneurs have changed the concept of businesses in their own way and provided solution for various problems prevailing in the society. Below are few cited examples to motivate upcoming green entrepreneurs:

1. Waste Ventures – Waste management

Waste Ventures India converted 90% of waste and produces nutrient-rich organic compost. They sign yearly contracts with municipalities and engage waste pickers at their processing units to separate waste. The Delhi-based startup was launched in 2011.

2. EnCashea

Bengaluru-based Encashea gather scrap waste for cash. They pay you for separating your recyclable waste properly, reducing its environmental impact. Encashea has a Mobile app that makes it easy for users to request for a pickup. EnCashea has the prices for trash listed on their website.

3. Banyan Nation – Recycling plastic

Banyan Nation gathers plastic wastes from industries and recycles it for further use in the industry. Mani Vajipey is a co-founder of Banyan Nation who inaugurated recycled plastic bags manufacturing unit at Patancheru in Hyderabad, said that they come a long way on the engineering front and are now adding performance enhancers to the recycled plastic in order to ensure greater lifecycle of recycled plastic. Every month this company recycles more than 30000 kg plastic.

4. Priti International – Ecommerce for products made out of waste

Hritesh Lohiya has founded his fortune in a trashcan, startup named Priti International, which converts industrial and consumer waste into useful products. This firm designs and produce handmade products from waste scrap. They produce handbags from old gunny bags and denim pants. They also make furniture from waste tins, drums, waste machine parts and lamps from old scooter and bike lights.

5. The Living Greens – Rooftop farming

Prateek Tiwari, an agriculture engineer and an MBA from Indian Institute of Foreign Trade, founded a start up named The Living Greens. It is a Jaipur-based startup that guides to set up rooftop farms and kitchen gardens. Their motive is to grow organic vegetables on every roof and to make every building a living green building, which helps in generating the largest number of urban carbon credits in the world.

Challenges for Green Entrepreneurs

A business can endure if it has support from all stakeholders such as government giving tax benefits, suppliers focusing on supplying environmental friendly materials and customers buying green products.

The biggest challenge for green entrepreneurs is customer value creation through innovative products and cost control. We can take an example of organic farming in which country's farmers weren't eager to grow organics, and supermarkets weren't intent on stocking them, all because consumers weren't keen on buying them.

Nevertheless green entrepreneurs face challenges like:

1. Lack of substitution of the traditional merchandise.
2. Cost control.
3. Redesigning stuff.
4. Lack of Research and Development infrastructure
5. Lack of support from Stakeholders- Government, allied business partners, Consumers etc.
6. Lesser profits as compared to other traditional form of businesses.

Geoffrey Jones, the Isidor Straus Professor of Business History at Harvard Business School, who wrote the recently released book Varieties of Green Business: Industries, Nations and Time said that the reason of the country's "green and clean image," as shown in the government's tourism ads, gave people the impression that its existing food chain was already safe.

These challenges can be reduced if proper support is received from all stakeholders affecting business decision of any concern.

Indian Market Scenario for Entrepreneurs

The government of India has provided the budget of Rs 5 lakh for the Garbage Cafe Scheme. The country's first garbage cafe has been launched here in Ambikapur, Chhattisgarh. In this café, the Municipal Corporation will offer food to the poor and homeless people in lieu of plastic waste. Ambikapur has planned to use the plastic for construction of roads. Ambikapur already has a road made up of plastic granules and asphalt. The first road in the state of this type has been made in the city by

mixing 8 lakh plastic bags. The road made by mixing plastic and asphalt is durable, because water cannot permeate through it.

Another new initiative from Government side is the complete ban on single use plastic from India. This will act as a solution to solve plastic pollution. Indians must embrace solutions rather than lobbying against regulations, since polluters will find their business and reputation under threat if they do not clean up their act.

To reduce and tackle the plastic waste from our daily lives, Dhritiman Borah has made an innovative solution. He is from Assam and he manufactures bamboo bottles to replace plastic. Green industries are productive sectors operating efficiently by using organic components, phasing out toxic ingredients, substituting with renewable energy sources, improving occupational health, safety and environmental performances ultimately reducing environmental impacts of processes and products in a prudent manner. Greening of industries decouples the environmental stress and strains from economic growth. It incorporates a holistic approach integrating socio-economic, political and environment dimensions and bringing synergy in growth through maintaining proper equilibrium between local, state, national and international communities. Green industrial development is an instrument for transforming and fostering the nations to green economies with eco friendly life styles.

Green economies facilitate the growth of green enterprises and service industries on sustainable lines for reaping economic benefits through upholding environmental values. It has now evolved to include greening of the entire economy, providing long-term objectives of sustainable development and promoting social justice and decent work. Green economy includes broader dimensions of energy and resource efficiency, poverty eradication, social equity and human well-being.

Green business orientation is gaining momentum especially due to increasing demand for quality life, sustainable development and rise in the velocity of adversities happening all over the world in the form of natural and man-made catastrophes. Eco friendly entrepreneurship adopts principles, policies and practices campaigning for green behavioral approach that encompasses 4Rs- reduction (reduction of consumption and reduction of waste), reuse, recycling and recovery (Kassaye, 2001). Greening of the business may involve additional costs; however, preference for green products and services that enhances the quality of life will always bring extra benefits and increase the profitability of business. By

going green the business can gain a competitive advantage, better customer acceptability, enrich brand image, provides value added services magnetizing more customers towards a sustainable commercial approach.

Schemes launched by Government for promotion of MSME

Many schemes for development of MSMEs in the country have been initiated and the various Ministries/Departments of Government of India gave thrust to address general thematic issues. Recently development in lines with environment protection and sustainability is also gaining attention. As a part of this implementation of energy efficient technologies, setting up Carbon Credit Aggregation Centres, technology upgradation to make it greener and cleaner, promoting Lean Manufacturing, providing access to credit (Credit linked Capital Subsidy Scheme), quality improvement (Quality Management Standards/Quality Tools Scheme for MSMEs, QMS/QTT), assistance to achieve national and international standards, (ISO 9000/14001/HACCP Reimbursement Scheme), marketing assistance schemes (Marketing Assistance and Technology, Up-gradation Scheme for MSMEs, Vendor Development Program for Ancillarization, Export Promotion Program for Packaging) has been supported by the Ministry. A capacity building of new entrepreneurs (Support for Entrepreneurial and Management Development of SMEs through incubators), promoting use of information technology in MSMEs (Information and Communications Technology schemes for MSMEs), assistance in developing new designs (Design Clinics Scheme) and creating awareness about intellectual property rights (Building Awareness on Intellectual Property Rights for MSMEs) are also part of MSMEs development programmes. These schemes can be availed of by any of the MSMEs, either by individual enterprises or by a group of enterprises, across all sectors.

Setting up of Sustainable MSMEs and government Policies

- Increasing Energy efficiency.
- Enhancement of use of new and renewable energy.
- Waste minimization and management.
- Beneficial uses of waste.
- Prevention and control of air, water, soil pollution.
- Sustainable Consumption Production (SCP) oriented financing or Green financing.

- Giving due importance to Occupational Health and Safety (OHS).
- Utilisation of ICT in manufacturing for enhancing productivity.
- Skill development and up-gradation of workers especially from SCP angle.
- Creating awareness amongst managers of the benefits of SCP.
- Augment Investment in Research & Development for developing green technologies.
- Extensive marketing of Green Products.
- Integrated and Aggregate Reporting.

Recommendations or Green Business Ideas for Entrepreneurs

1. **Innovation in Farming:** Rooftop farming, Hydroponics- Growing plants without soil, Aeroponics- Growing plants with no soil and very little water can be used in order to enable people to grow their own food or creating true eco-friendly gardens.
2. **Green Heating:** Solar water heating systems can be installed in any building in order to provide up to 70% hot water when properly installed to a family. When integrated with the building, solar water heating systems can also be used to heat the house and keep it warm, especially during those cold winter nights.
3. **Green Cleaning:** Using eco-friendly detergents can yet be another good idea to safeguard environment.
4. **Green Transportation:** For carbon-footprint now countries are moving in a direction to go green in transportation. For its implementation Electric and gas scooters and cars are going to increase in popularity.
5. **Green Building:** Green products like water-saving toilets, rooftop solar panels, or even after-installation servicing can be a best idea for green infrastructure building.

Findings

Based on the literature survey and conceptual model the following are major findings of the study:

1. There are optimistic opportunities for the green entrepreneurs as the green market is expanding and consumer behavior is favorable towards green market in India.
2. India will be one of the best destinations in the world from investment point of view.

3. The study found a conceptual link between environmental concern, emerging green market, green entrepreneurs and sustainable development.
4. Due to increasing environmental awareness and education, consumers are becoming more responsive towards the environment. These factors will augment the changing consumer behavior towards green product or eco-friendly product.
5. Green market is an emerging market, which brings ample of opportunities in every field such as greening supply chain management, green production, green design etc.

Conclusion

Green businesses are making efforts for sustainable, economical, social and environmental development by using renewable resources, eco-friendly practices, minimizing the harmful impacts of business on environment, thereby focusing on well being of current as well as the future generations. MSMEs are the backbone and key stakeholders in the transition of Indian economy. More than 90% of the MSMEs in the country are microenterprises run on small scale basis, causing low environmental hitches, concentrating on wide range of products and services especially in the rural and less industrialized areas. They can contribute enormously towards green and inclusive economy by encouraging innovation, generating green employment, and providing resilience to global economic apprehensions. Increasing thrust has been given to procedures and policies that endorse the concept of low-carbon economy resulting in the success of a number of green industries such as renewable energy, eco-agriculture, and green tourism and so on. The study will significantly contribute to streamline the renewable energy and green entrepreneurship sectors to help the entrepreneurs nurture in structured style and also assist government policy makers in designing good strategies for the growth of green business consequently boosting economic growth on sustainable lines.

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THE HUMAN EDUCATION PHILOSOPHICAL IDEOLOGICAL: M.K. GANDHI

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Abstract

True Education is always an on-going process. The beauty and adventure of this field are unique and there is no ultimate peak here. There is always a new valley to explore and a higher life to scale. The new voyage is ever there and new paths are always inviting. The pilgrims on the way are endlessly enriched. Never the less, education is quite rewarding. It is an investment for the future of mankind. It is an experience of mind's flight to variegated destinations. It means a composite personality material and spiritual wisdom, as well as the negation of mental slums.

In this research paper discusses the educational philosophy of the great thinker Mahatama Gandhi aim and purpose of education, according to them. It highlights their respective educational experiments and finally strikes an en-lightning their educational philosophies on four elements of education-Humanism, idealism, realism and naturalism.

Humanism:

Gandhi's approach of the individual in his system of education is humanistic. He had great faith in the sun city of human worth and in his great potentialities, complete of mastering his own destiny. The system or order of society which Gandhi wanted to establish through his system of education was based on respect for human nature and also on the desirability of providing in an environment most favourable to its health and growth. His aim was to establish village which will be self sufficient and constitute the basis of the future decentralized democratic state resting on truth and non-violence. He wanted man to be free in the true sense of the term and therefore more freedom to vote without economic freedom in this opinion was an illusion and a misnomer incompatible with true democracy, hence, according to Gandhi, maximum decentralization of economy was essential to prevent exploitation of the common man by vested interest one of the common feelings that has gone is the Gandhis system

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based on cottage industries and decentralized economy, spelt, the destruction and all scientific progress that the age has made so far. The truth, however is that Gandhi was never against science. He had in fact the greatest admiration for the tremendous scientific progress that the west has made and he wanted every bit of it. But at the same time, he wanted to be the master of science and not its slave, to harness to the good of mankind not to allow it to become an instrument of human destruction. He was dissatisfied with the haphazard development of science unrelated to the social and economic structure of India. He has been a witness of the result of scientific development which has steeled the masses in chaos. Therefore his desire was to solicit for this unscientific research in science a planned and humanized research which could take into account the social and economic factors, so that scientific research might subserve human progress instead of being its destroyer. His aim was to bring down science from that so-called mountain tops where it was monopolized by the few in the interests of the few and reduce it to the terms of the masses. In his speech at the science institute, Bangalore Gandhi observed. "I tell you, you can devise a greater wireless instrument which does not require external research, but internal and all research will be useless, if it is not allied to internal research which can link your hearts with those of the masses. Unless all the discoveries you make have the welfare of the poor as the end in view, all your workshop will be really no better than Satan's workshop as Raja Gopalchari said in a joke" The above is an instance of Gandhi's humanism in his educational philosophy.

In his autobiography one gets glimpses into the humanistic tendencies in his biography of education. It is evident in his opposition to corporal punishment. In his various educational experiments, he has never resorted to corporal punishment as one of the last means of maintaining discipline, excepting only once in his life but he used to repent for the violence of his deed in having once picked up a ruler lying at hand and for having delivered a blow on the arm of one of the inmates of the Tolstoy farm, who was always wild and unruly, given to being quarrelsome. Later he used to feel and realize that he had exhibited before the student that day, not the spirit, but the brute in him - Therefore he has always been opposed to corporal punishment and thus in his endeavour to impart spiritual training to the boys and girls under his charge, he came to understand better and better the power of the spirit. This is another example of Gandhi's humanism.

Idealism:

In the writings of Mahatma Gandhi the idealistic tendencies are quite perceptible. In fact they are dominant. In the Tolstoy form which Gandhi founded in 1910, the satyagraha is and their children used to parties a form of sport and a life.

During this period he had to undertake some responsibility in connection with education of the young boys and girls in his charge. There he always tried to impress upon the student the need of practising the art of self control, since morality was one of the keynotes of his life. Idealistic tendencies are present in his gospel of Brahmacharya which he has never been tried to preaching without which he thought no man could really turn himself into an efficient servant of mankind. It was his insistence on continence which frequently brought Gandhi in conflict with those who held a different view on the subject. His frequent emphasis on the building up of the sound character in education is another instance of the idealistic tendency in his educational philosophy.

He had the view that a purely literary education would not lead one to the realism of result. Therefore he stressed the necessity of a cultural education. He cared more for moral values in education than for more knowledge of letters. His outlook on life was intensely Idealistic. He realized that the training of the spirit was a thing by itself and to develop the spirit was to build character and to enable one to work towards the knowledge of good and self realization. He held the culture of the heart to be an essential part of the training of the young and that all training without culture of the spirit was of no use to him and might be even harmful.

Idealism does form the core of Gandhi's philosophy of education. It is not found reflected in his ultimate aim of education which is nothing but self realization? When he says that education is that which liberates he means by that, the liberation of man from all kinds of bondage so that it might lead him to a higher life - a life of the spirit. Since self realization was his ultimate aim of education, he would never defer preparation for a life of renunciation to the fourth stage of life. According to him, true education should enable a man to lead a life of renunciation, dedicated to the service of humanity throughout one's life and preparation for such an invaluable experience should by no means be deferred to the last stage of one's life, when, not self-realization, but old age amounting to a second and pitiable childhood would creep in he held those views even while he was teaching in 1911-12, though he might not then have

expressed them in educational language. The very fact that he held the balanced and harmonious development of the body, mind and spirit as one of the important aims of education itself testifies to the idealism in his educational philosophy. It shows that he does not ignore the training of either the body or the intellect on the spirit but considers the training of them all to be very essential for a higher life.

He restores the child, in his education to the proper place and accords him the human dignity that is legitimate. He looks upon the child as a spark of the divine, possessing immense potentialities of development. Therefore, in his philosophy of education, the child is the centre of education progress and not the subject matter or the mere acquisition of knowledge. He holds education to be the birth-right of each and all and in his opinion, the aim of education is the natural, progressive and harmonious development of the powers and capacities, a human being is capable of. That was why it became his educational ideal, that universal compulsory primary education should be introduced in India.

By stressing the value of religious education for each individual, his claim as an idealist in education becomes a reasonable one. He wanted every child to be familiar with the fundamental tenets of all faiths, so that they might get a broad outlook and have a tolerant attitude towards other religions, besides a good appreciation of one's own religions. Religion was a way of life for Gandhi, and therefore, true religion was not divorced from any aspect of life.

Similarly his idealism finds expression in his ideas on freedom. He always emphasized self-discipline and according to him, the highest form of freedom carries with it the greatest measure of discipline and humility. Unbridled license is a sign of vulgarity, injurious alike to self and one's neighbors and freedom that comes from discipline and humility cannot be denied.

The fact that he is an idealist to the core becomes obvious when he says, that his creed is not a narrow one but that of realizing the essential brotherhood of man. Therefore, real education, according to Gandhiji should bring about unity of all life, by cultivating absolute purity of heart. In his opinion, true education brings a man nearer to God in the least possible time.

By stressing the importance of atmosphere in education, he becomes a true idealist. He never fails to emphasize the value of proper environment for enabling each child to develop his latent powers stimulate them to their fullest development. The very fact that he has chosen the term 'Ashrama' for the

various centres in which he conducted his educational experiments is a proof of the high regard he had for a proper environment-physical and social in shaping a man's nature.

Realism:

Gandhiji had a been sense of realism. His principle of education was the education of the whole personality of man and it was based on his discovery that it was not what was powered into a person's mind through written or spoken word, but the way in which he tackled the basic urges of his life, conditioning his thinking and his individual and social behaviour. In spite of his being an idealist in education, he always insisted that education must be self-supporting, activity-centred and that it should lead to the harmonious development of personality. He was a realist to the core in the sense that he had no faith in preaching things which could not be practised, whether it be importing spiritual training, administrating discipline or importing sex education.

Gandhi had not much use for things which the masses could not practice. He realized the cruelest many of western education, which was purely literary and academic, not suiting the genius of the people of the country. According to him, good ethics must also be good economics and true economics never militates against the highest ethical standard. His plan of self-supporting education through a rural craft, which has since been accepted, at least partially by the country is only one among several instances of his realistic tendency in education.

There is much in common between the realism of Gandhi and the pragmatist is approach. A pragmatist wants the child to acure everything for himself, be it knowledge or skills, necessary to deal effectively with life situations. When Gandhi defines education as education for life, through life, than it is definitely a preparation for life for future, through situations of real life. Similarly, quite in common with pragmatism Gandhis scheme of education is purposive, experimental and activity centered. Just like the pragmatist, Gandhi emphasizes bearing by doing, and distrusts mere bookishness believes that the child bears for more from his own activity than from mere repeated instructions. By makings bearing craft-centred and all other bearing being made possible through proper correlation, he tried to integrate school studies with the world outside so that the school might become a miniature society.

According to a pragmatist a truth must be capable of being experimentally verified. Gandhi also similarly believed that whatever truth was capable of verification was relative truth. Just like the scientist he claimed no finality or absoluteness for such a truth. Only one claim he made for his conclusions and it was, that whatever seemed to be absolutely correct, seemed to be for the time being final. For, if they were not, he should base no action on them. His keen sense of realism is obvious at every step of experiments that he has carried out the process of acceptance or rejection, and he acted accordingly. But he ceases to be a pragmatist when he talks about absolute Truth, for which he needs no verification.

Just as he did not tolerate social injustice in any form, similarly he objected to any divorce taking place between thinking and doing. In the schools of his conception, no divorce of such a nature was to take place. His school must be a doing school as well as thinking school. He thought of education as a whole process in which effort and interest are not opposed to each other but inter-related. He believes that proper interest could be secured in bearing a craft when it is taught scientifically and not mechanical and learnt with sincerity.

Like the pragmatist he injures a purpose in all becoming without which, it is useless to him. He seeks in his scheme of education, to relate all knowledge quite significantly to the life of the people. In fact he injures, a social purpose in education. Gandhi's keen sense of realism is distinct through his introduction of a basic craft at the centre of education, the correlation and co-ordination of which is absolutely necessary for effective learning a method based on life situations.

Naturalism:

Gandhi is not an outright naturalist but. Yet his writing do contain gems of thought which entitle him to an honorable place among the naturalistic philosophers in education. Quite like Russian he protests against on artificial system of education. Dissatisfied with the hostile atmosphere around the students which they had to light, he rightly observed : "Instead of the sacred surroundings of a Rishi Guru's ashrama and his paternal care, he has the atmosphere of a broken home and artificial surrounding created by the modern system of education. The his taught the without books. They only gave them a few mantraj which the pupils transferred in their memories and translated in practical life. Thus Gandhi

deprecates the artificiality in education and makes a strong plan for restoring the child to his natural and rightful place.

Like Russian Gandhi believes that nature and rural environment, are great potential agents in education. That was the reason why he accorded to place of greater honour to the life of a villager than that of an industrial worker. He held nature in such high honour that he wanted to rid the villages of the evils of urbanization. He wanted to persuade too students to make village life their goal rather than city life. His education is calculated to wean him from his traditional culture. And the mass of educational youths are not denationalized it is because the ancient culture is too deeply included in them to be altogether uprooted even by an education adverse to its growth . It I had any way, I would certainly destroy the majority of the present text-books and cause to be written text books which have a bearing an and correspondence with the home life, so that a boy as he barns may react upon his immediate surroundings. Does not the above observation illustrate a strong under current of naturalistic tendency running through his educational philosophy?

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WOMEN EMPOWERMENT IN INDIA THROUGH TECHNICAL AND HIGHER EDUCATION IN PRESENT SCENARIO

Mr. Om Singh¹

Abstract

With an effective population of nearly 1.25 billion, India is the world's largest democratic country. In India, women technical and higher education has a major preoccupation in both the government and civil society as educated women can play a very important role in the development of the country. In present scenario, it is a milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. In reference to women empowerment we can't neglect its importance. It is the most powerful tool to change the position in society. It also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation.

Keywords: Technical & Higher Women Education, India, Preoccupation, Empowerment and Participation etc.

Introduction

Higher and Technical education of women in India plays an important role in improving living standards and prosperity of the country. Illiterateness rate of women improves the quality of life at home and outside home. By encouraging and promoting education of children, especially female children, and in reducing the child mortality rate. As an independent group, women constitute 48% of the total population of India. Education to everyone, EFA programme was launched in 2002 by the Government of India after its 86th Constitutional Amendment made education from age 6-14 the fundamental right of every Indian child. In India women has made significant progress towards the goal of education for all during the past few years. Women higher and technical Education is milestone and breakthrough strategy of women empowerment because it allows them to responds to the challenges, to provoke their traditional role and change their life style accordance with modern society. Prime minister is starting the

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'Beti Bachao - Beti Padhao' scheme, which seeks to address gender imbalance and discrimination against the girl child.

Significance of the study

In India there is a huge gap between the literacy rates of male and female i.e. 82.14% of Male and 65.46% of Female in 2011. Low literacy rate of has a huge negative impaction on the overall growth and development of the society—where women are majorly responsible for child care and development.

Why Education is important for Women?

Education for women is most effective way to improve lives and health of a family and a society. A woman with education has the power to educate the children in her family, guide them in taking effective decisions, contribute economically and gives valuable inputs for improvement on home and society both. Education unlocks a whole new world of chances for a girl; it gives her the confidence to tackle different problems of life.

Importance of Women education

The importances of women education are briefly summarized below:

- **Economic empowerment:** Being dependent on men economically, the helpless condition of women can't be altered. Proper financial empowerment and independence can be achieved through proper education.
- **Improved quality of life:** In India, after marriage women lost their identities and sometime freedom and dignity also. Their rights are compressed and crushed down, sometimes situation becomes abusive& in salting.
- **Dignity and honor:** Educated women become a source of inspiration for millions of young girls and women who make them their role-models for social up-liftment.
- **Justice for rights:** Educated women are more knowledgeable of their rights for social justice. It leads to decline in instances of violence and injustice against women.
- **Choice to choose a profession for women:** Educated women can prove be highly successful in the fields of life. A girl-child should get equal opportunity for education, so that, she can plan to become successful and could choose a profession of her choice.

- **Alleviate poverty of India:** Women education is an essential to alleviate poverty. Women need to take equal burden of the huge task of eliminating poverty. This would demand huge contribution from educated women.
- **Improved health:** Educated girls and women are health conscious due to health education; they are prepared to lead a healthy life- style.
- **Improved standard of living:** Educated girls and women improve standard of living of their families with healthy and prosperous life.
- **Develop capacity of women:** Higher education would develop capabilities to discharge duties and responsibilities in the fields of social, economic, political and cultural grounds.

Benefits of Women Education

There are numerous benefits of women education. Here are few of them:

- ❖ Educated women take charge of their future for benefits of their family and society as a whole.
- ❖ Women can earn better and contribute to their family income.
- ❖ Well educated women reduce child and maternal mortality.
- ❖ Educated women are better equipped herself to take care of their children's growth and education.
- ❖ Educated women are less likely to take advantage of and lower disclosure to domestic abuse.
- ❖ Educated women have great confidence and takes right decisions at right time for family and society.
- ❖ Educated Women contributes in a positive way to the society and the nation at large for welfare.
- ❖ Women are included in key decision-making positions; they take holistic decisions for the development and growth.

Educational Development of Women through Government Initiatives and Schemes

The National Policy on Education (NPE), 1986, as revised in 1992, a path breaking policy document, articulates the Government of India's unequivocal commitment, that "Education will be used as an agent of basic change in the status of women. The removal of women's illiteracy and obstacles inhibiting their services, setting time targets and effective monitoring of entire system..."

DEVELOPMENT IN HIGHER & TECHNICAL EDUCATION

It has always been a constant endeavor of the Department of Higher Education to frame different schemes and projects to ensure larger participation and enrolment of women. Therefore, reducing the gender gap in higher education is a focus area. Under above segment government is providing various facilities and services:-

- **University Grants Commission (UGC):** The women education has been the priority area for the University Grants Commission a premier apex body governing university education purpose; the Commission has launched a number of schemes to encourage the enrolment and promotion of girls in Higher Education. Such schemes being run by UGC are briefly as under.
- **All India Council for Technical Education (AICTE)** was set-up in November 1945 as a national level Apex Advisory Body to conduct survey on the facilities on technical education and to promote development in the country in a coordinated and integrated manner.
- **Post Graduate Indira Gandhi Scholarship for Single Girl Child for Pursuing Higher and Technical Education:** The scheme support higher education through scholarships to girls who happen to be the only child in their families. Girl students up to the age of 30 years at the time of admission of Postgraduate courses are only eligible.
- **Post-Doctoral Fellowships for Women:** The scheme is implemented for the unemployed women candidates holding Ph.D. degree in their respective subject areas with an aim to accelerate the talented instincts of the women candidates to carry out the advanced studies and research.
- **Indira Gandhi National Open University (IGNOU):** IGNOU has been making conscious efforts to reach out to the Women learners especially in remote and rural areas.
- **Development of Women's Studies in Universities and Colleges:** The scheme gives assistance to universities for setting up new women study centers as well as to strengthen and sustain the university women study centers.

Main Factors Inducing Women in Finishing Higher and Technical Education

1. Women are strong in their task and job, so their performance is outstanding.
2. There are some courses which provide scholarship facilities and stipend for women.

3. Women enthusiasm and passion to take equal responsibility of the family impules them to complete their higher study and higher and technical education.
4. Due to higher and rewarding pay scale for the employees working in higher educational institutions.
5. In some cases in India women are dependent on male for both finance and decision making.
6. In rural areas highly educated women are considered equivalent to „dowry “ of a bride because educated women become one of the earning member of family.
7. The global scenario of modern society has changed many respects which helps women to complete their higher studies.
8. In India central and state government should implement policies for stopping drop out of girl students in primary and secondary schools.

REVIEW OF LITERATURE

Review of literature is the base for considering the research problems, selecting objectives and formulating the research paper.

L. Radhakrishnan (2008), in his study “Empowerment of Women through Entrepreneurship” analyses of women entrepreneurship and problems and prospects in Women Entrepreneurship. When we talk of women entrepreneurship throughout the world, Women’s participation in economic activities is fast increasing. In this changing socio-cultural environment in India, women are entering a new era.

B. M. Sharma (2005) in his study “Women and Education” analyses various topics related to women empowerment. The first part of the study discusses the view of Gandhi on women empowerment and the other author highlights the importance of various training programs for women empowerment.

N. Nagarajan (1998) in his study “Progress of Women Literacy in India: Challenges for 21st Century”, highlights the challenges faced in eradicating illiteracy from India. He argues formulation strategies to address the problem of women illiteracy.

Objectives of the Study

1. To find out need and importance of women education.
2. To trace out benefits of women education.

3. To examine educational development of women through Government initiatives and schemes.
4. To recognize main factors Inducing women in finishing Higher and Technical education.

Hypothesis of the study

1. Higher and technical education of women are very essential and important for empowerment
2. Higher and technical education of women is beneficial for women development in different sectors.
3. Government initiatives and schemes have major contribution in educational development of women.
4. Higher and Technical education of women will influenced by different dimensions of human life.

Research Methodology:

In the present study descriptive methods are followed and secondary data has been collected. For this study data and information has been collected from various books, Research Article, Magazines, Research Journal, E-journal, Report of UGC, and Report of the higher & technical education and other websites.

Suggestions

1. Creates skill-oriented higher education for women.
2. Design in such a way so that women involvement in higher education is accelerated.
3. Establish organizations, institutions and Universities in remote, rural and tribal area.
4. Establish higher educational institutions in rural and tribal areas for up-liftment of women education in this area.
5. Make provision of appropriate transport facilities in this area for women.
6. Stop sexual harassment within or outside institutions.
7. Women teachers in co- educational institutions of higher and technical education.
8. Women involvement in decision making bodies of higher and technical educational institutions.
9. Government should launch special schemes for welfare of women.

Conclusion

In 21st century education is widely recognized as the new opening for economic security, safetyman opportunity particularly for girls and women. An educated woman has high skills, the self-confidence

and the information, an educated woman wants to become a better paternal, worker and citizen for the overall development of India. When woman is financially in dependent she has the ability to live life on her own terms. Women in technical and higher education have a major pre-occupation in both the government and civil society. An educated woman plays an important role in the development of the country. Women made significant progress towards the education during the past few years. Women in higher and technical Education are milestone and breakthrough strategy of women empowerment.

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LEADERSHIP OF INTROVERTS

Nishi Sharma¹

Abstract

Leadership is the ability to lead, direct, guide and influence the work of others. In this study, efforts are made to throw light on a very less explored field i.e. leadership of introverts. This study examines the traits of Introverts with reference to the well-known theories like Carl Jung's theory and MBTI instruments. Traits of introverts like reasoning, logical thinking, focused and deep conversations, engaged listening can be used in informing, supporting, guiding, directing subordinates, making good decisions, resolving conflicts and creating an achievable vision for the organization. Introverts put all strengths together in order to influence.

Moreover, it is evident from the study that many successful introverted leaders feel proud to say that they are leaders. So, just like extroverts, introverts can also become successful leaders.

Introduction

The purpose of this study is to throw light onto the relatively unknown field of Introverted Leadership. Whenever it comes to Leadership people always connect it with the Extroversion traits. But the lacking point here is the identification that introverted personalities do possess some traits that can contribute to their success in leadership roles. There is a growing body of research adding to the new-found belief that introverts can become good leaders. There is a common belief so far that extroverts are the real leaders because of their traits like they are outgoing, sociable, good communicators, loud, and seek the company of others. But having all extroverted leaders in an organization can lead to ineffective communication. Chaos can ensue due to the power struggle between a group of extroverts all trying to express their views at the same time. Thus, the importance of introversion traits emerges. Introvert possess traits like calmness, clarity of mind, focus, good listeners and goal oriented. This study wants to examine the recent evidences that propose that introverts can be an advantage in leadership by exploring how introverted managers perform.

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Introvert and Extrovert Personalities

Introversion and Extroversion were popularized by Swiss Psychoanalyst Carl Jung (1875-1961) in 1921 and then later by the Myers-Briggs Personality Test, used in many universities and corporates. After that several more prominent people have tried to define what traits can be coupled to introverts and extroverts, respectively.

Theory of Carl Jung on Personality

According to Jung there are two mutually exclusive attitudes- extroversion and introversion

"Each person seems to be energized more by either the external world (extroversion) or the internal world (introversion)."

Jung noted that none of us are completely extroverted or introverted, but we certainly connect to one or the other attitude. In all of us, lies an unconscious mind- one which is not conscious of feelings and thoughts all the time, but those feelings and thoughts are capable of affecting our lives nonetheless. If you take an extrovert you will find his unconscious has an introverted quality, because all the extroverted qualities are played out in his consciousness and the introverted are left in the unconscious.

(Jung in Mc Guire and Hull, 1977, p.342) In the following table examples of introverted and extroverted traits are given as presented in the book "Quiet" by Susan Cain(2013b, pp 24-27)

Introvert traits	Extrovert traits
Gentle	Dominant
Mature	Assertive
Good listener	Take risks
Like to focus at one thing at a time	Do several things at a time
Have rich inner life	Take fast decisions
Focus best in quiet environments	Like to be the middle of attention
Do not think of money and fame as an incentive	Avoid loneliness
Think before they speak	Strong need for companionship
Like deep conversations	Chase reward such as money and status
Work methodically and prudent	Talk rather than listen

According to Howard and Howard (2010, p. 132) many extrovert managers are comfortable leading by wandering around, enjoy being in the thick of things, handles a heavy meeting schedule well, enjoys meeting and greeting, likely to have an extensive network of contact inside and outside the organization. Contrary introvert managers excel in quieter paperwork-intensive leadership in highly introverted cultures such as accounting, engineering, IT and R&D. (Howard & Howard, 2010, p. 132)

However, Susan Cain, in her famous book "Quiet: The Power of Introverts in a world that can't stop talking" pointed out one more major element in personality and that is shyness and introversion. According to Susan Cain, "Bill Gates is quiet and bookish, but apparently unfazed by others' opinions of him: he's an introvert, but not shy. Barbara Streisand has an outgoing, larger than life personality, who also battles with a paralyzing case of stage fright: she's a shy extrovert. Shyness and introversion are not the same thing. Shyness is the fear of negative judgment, and introversion is a preference for quiet, minimally stimulating environments."

Leadership

DuBrin (2012, p. 5) defines leadership as “the ability to inspire confidence and support among the people who are needed to achieve the organizational goals”.

According to Keith Davis, “Leadership is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor which binds a group together and motivates it towards goals.”

Traits of a good Leader

1.	Inspires and motivates others
2.	Displays high Integrity and honesty
3.	Displays technical or professional expertise
4.	Drives for results
5.	Communicates powerfully
6.	Builds relationships
7.	Develop others
8.	Displays a Strategic Perspective
9.	Solves problems, analyzes issues

Introverted Leaders

Through interviews and observations Kahnweiler (2013a) has identified six strengths that introverts embrace to achieve an impact: taking quiet time, preparation, engaged listening, focused conversations, writing and thoughtful use of social media. Introverts typically put all these strengths together in order to influence, although each strength by itself is powerful. According to Kahnweiler (2013a) introverts process information internally, keep matters private, avoid showing emotion and exhibit calm nature and she describes five key characteristics of introverted leaders:

1. They think first and talk later. They consider what others have to say, then reflect and then respond;
2. They focus on depth not superficiality. They like to dig deeply into issues and ideas before considering new ones; like meaningful rather than superficial conversations;
3. They exude calm. In times of crisis in particular, they project reassuring, unflappable confidence;
4. They prefer writing to talking. They are more comfortable with the written word, which helps them formulate the spoken word;
5. They embrace solitude. They are energized by spending time alone, and often suffer from people exhaustion. They need a retreat, from which they emerge with renewed energy and clarity

Introverts are not anti-social but they are selectively social. They perform in their personal groups very efficiently as their intellectual knowledge is more as compared to extroverts. Introverts have more focussed minds.

Of course, introverts define themselves in many different ways:

““So many people think that introversion means you don’t like being around people. Introverted does not equal antisocial”.”-- Cody Vermillion, co-founder of Uncommon [good]

““An introvert is someone who prefers isolated scenarios... someone who isn’t necessarily anti-social but someone who excels with internal workflow.” — David Acosta, co-founder of Rebel PR

““To me, it means I get refreshed and rejuvenated by having some quiet time to myself on a regular basis.”” — Dan Purcell, co-founder of Ever In Touch

John Sherwin, CEO of pharmaceutical startup, Hydrant, and a self-proclaimed introvert, works at his desk

““I tend to let other people talk, really listen to what they’re saying, then come in with less words that are more powerful,””

““Being an introvert doesn’t mean you’re a loser or socially awkward, it just means you need to be alone when others need to be with people.” ”Adds Kevin Pasco, co-founder of Nested Naturals, one of the best-selling natural supplement brands on Amazon.

Here are some well known Introverted Leaders (source: Internet)

- ★ Bill-Gates (co-founder Microsoft)
- ★ Jeff Bezos (founder and CEO Amazon)
- ★ Elon Musk (founder and CEO Tesla, space X)
- ★ Sergey Brin (co-founder, google)
- ★ Marissa Mayer (founder CEO yahoo!)
- ★ Warren Buffett (president and CEO Berkshire Haethaway) `
- ★ Peter Thiel (co-founder PayPal, Plantir)
- ★ Steve Wozniak (co-founder Apple)
- ★ M. Zuckerberg (co-founder Facebook)
- ★ Susan Cain (author of book "Quiet")

Findings and Suggestions

Approximately half of the population of world are introverted personalities. One the other hand if leadership positions are considered approximately 96% positions are filled with extroverted leaders with extroversion qualities. Remaining 4% positions are left for introverted leaders which also include leaders like Bill Gates, M. Zuckerberg or Susan Cain. So the concept of Introverted Leadership is relatively unknown field.

Imagine a group full of extroverts, isn't it noisy and loud. On the other hand, imagine a group full of introverts; it shall be boring or dull. So a proper balance should be maintained in order to make anything effective. There should be a blend of these two personalities--full energy, enthusiasm, excitement combined with groundedness, ability to listen, inner strength, focus, logic and calmness. Hence, introverted leaders can prove great leaders if given opportunity. This hidden field needs to be explored.

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LEADERSHIP QUALITIES

Kajal Chauhan¹
Alka²

Abstract

Many people believe that good leaders are born with those attributes and those attributes cannot be learned. But, I think this is a Wrong belief because an effective leader can be built by facing day-to-day Circumstances or with training and development programmes. This study is basically about the qualities of a leader. The qualities which are required to be a good leader are studied.

KEYWORDS: Self confidence, initiative, honesty, humility, focus, vision, courage.

INTRODUCTION:

Leadership is a process by which an executive can direct, guide and influence the behavior and work of others towards accomplishment of specific goals in a given situation. Leadership is the ability of a manager to induce the subordinates to work with confidence.

In leadership some Characteristics are included:

- A leader is involved in shaping the behavior towards organizations goals.
- There is no best style of leadership. It all depends upon tackling with the situations.
- A leader should have positive attitude
- Leadership deals with the implementation of a specific vision.
- A leader always evaluate the situation and than take corrective action.

John C Maxwell defines leadership, “A leader is one who knows the way, goes the way, and shows the way.”

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There are some benefits of leadership

1. It helps in encourage and motivating team members.
2. To handle work load effectively
3. Helps in sharpening interpersonal and communication skills
4. Helps in achieving the individual as well as organizational goals

Leadership skills can also play important role because leadership skills are the strengths and abilities and are essential components in positioning executives to make thought decisions about their organization's mission and goals, and properly allocate resources to achieve those directives. The great leaders in India like Pandit Jawaharlal Nehru, Lal Vagaries Shaatri and Indira Gandhi Bose played an indispensable role in changing the perspective of world towards India.

When a person started his or her business actually he/she doesn't handle all work own it's own at that time a leader With different capabilities can help the owner in interacting with employees, clients and their team members. There are different types of quality in leadership such as: Influence, Communication, Accountability, Empathy, Vision, Confidence, Integrity, Humility, Resilience, Positivity, Cooperation, Strategic planning.

Objective of study:

1. To understand what leader is.
2. To give light on Qualities which must be present in a leader.

Review of Literature:

Dr. Kirthi F chapparamani, prof Dhruva B jyothi (2011)- under this review of literature on leadership qualities given: In this article a great leader have a capabilities to build confidence and increased moral of other employees, whole article is talking about the qualities which require in a leader.

Chai,(March 2015)- This Research is totally focus on a group of leader that can be done by elected some persons those hold various positions in the society. His opinion is that some leadership qualities are by birth with a person and some are developed by providing training programmes.

Shah and Dr. Pathak (sept 2015)- This research paper given more emphasis on study of leadership among adolescents in school setting. In this research, resecher can take a sample from a class in which she give task to students for writing approx five qualities which they want in a class leader, After the analysis of data Result is that honesty and confidence are the two qualities that are most wanted out of other qualities from class point of view.

(Jan2014)-talking about commands that we follow in day to day life. It means that we live a world where we follow what have been commanded to us. In this various traits are highlighted which are very necessary for a leadership.

Qualities of good leader:

As we all know, there are different Organizations and all these organizations need a good leader for performing their task. For effective or smooth running of business a business need leader who has such qualities:

1. Influence - Some leaders believe that respect will come automatically after achieving a certain position of leadership but it's not true. It means that respect can be earned not force to anyone to give it. Here leader can do different tasks to increase their influence:

- ★ Leader connect with people in informal way
- ★ Work for common goals
- ★ Clearly state what they want
- ★ Have self-awareness
- ★ Taking suggestions and opinion of people

2. communication:- Until a leader can clearly communicate about vission or strategies to achieving the goals, it become difficult to attain results as the leader want to achieve. A leader required to be a good speaker who has the capacity to communicate his or her view in front of others with the usage of

effective words because words have the power to motivate or encourage people. If you use them in an effective way you can achieve your goals definitely.

3.Accountability: In this point the approach of Arnold H Glasow is discuss in which he said, "A good leader takes little more than his share of the blame and little less than his share of the credit. " A strong leader is accountable for their team's results weather it is good or bad. A good leader always ready to take responsibility to blame when necessary. In other words, it is the quickest way for a leader to build trust with their team members.

4.Empathy:- a good and true leader always understand their followers' ,hopes, motivation, dreams, and problems so that wise they can maintain deep connection with their colleagues or other people. For example ; if an employee come office 15 minutes late at continuous bases ,at that time a good leader never blamed that employee for late coming leader will solve that problem (problem may be Related to their family, health issue ,traffic and so on..) because a Real Leader Always understand their teams feeling.

5. Vision:- vission are the long term objectives of a person, leader or a firm. Good business leader Always create a vission. According to John C. Maxwell stated that, "people buy into the leader before they buy into the vision. "A company's vision totally dependence upon the leader capability to influence others. Vision is the art of seeing what is invisible to others.

6. Confidence:- For a leader it is necessary to be a confident person who take his /her decision in effectively or with surty. Confidence plays an important role in making or adding one step In qualities of a leader. In Current senario the competition rapidly increase due to customer awnerness at time time confidence among leader play important role for facing the competition as well as building the moral of their employees.

7. Cooperation: leadership is the ability to get the work from people as per your requirements.

8. Initiative for actions: A great leader can also take initiative. In different activities that helps in achieving the organisational goals and it is the responsibility of the leader that he can also motivate their employees for performing different tasks as per their convinceness.

9. Patience: The Word patience Is indicate the word calmness that mean doing work early in effective way "patience is a characterstic of great leaders and successful businessmen. Mostly they wait for the right time i.e for the right Opportunities. Good leader never avail all opportunities without evaluate them. Patience ensures long term success.

10. Open-minded :- A leader must a open minded it doesn't work in a limited area, they take a large or important role in the organization ,further he take opinion or views, suggestions of employees In this case ability to takeover new changes they can be easily adopted.

11. Listening:- Being a good listener is absolutely good leader You listen the people Who are on the front line or those are belong to lower level . The big secret of leader is that he has a listening power that helps in connecting more people. They openly listens the question and give response to that message that come from another employee and may suggest best way of question or a query.

Opinion of different authors

The supreme quality for leadership is unquestionably integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an offic.

_____ Dwight D.Eisenhower

Leadership is not about you; it's about investing in the growth of others.

_____ Ken Blanchard

Leadership is solving problems. The day soldiers stop bringing you their problems is the day you have stopped leading them. They have either lost confidence that you can help or concluded you do not care. Either case is a failure of leadership.

_____ Colin Powell

Effective leadership is putting first things first. Effective management is discipline, carrying it out.

_____ Stephen covey

Conclusion:

Self confidence, vision, honesty, initiative in all activities are necessary for a good leader. A person having these abilities can plan his /her Individual and organisational goal and can be achieved their standards whether they are individual or group standards, leader may be a men or women who are highly successful or intellectual capabilities.

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WANTLESSNESS: A PANACEA FOR MATERIALISM

Dr. Geetanjali Atri¹

Abstract

World today is witnessing a period of huge transformation. An avalanche of technological innovations are occurring one after the other. Humanity in general is going to experience more changes in next 20 years, than in previous 300 years. This might result in unrest and political upset which may lead to the collapse of the world or replacement of the present day structure. The old value system, the moral world is withering away swiftly and is being replaced by new materialistic aspects. The essence of a society having high moral standards is itself at the verge of extinction. The world is passing through a very difficult and critical time. The multinational companies are playing their marketing card very well i.e 'find a need and fill it'. They are targeting the psyche of the innocent masses. They know that people do not want their products or services, but want answers to their problems, solutions for their needs various paths to their wants and a secret door to their heart's desires. Needs are the simple things, which one must have. For instance food when one is hungry. Wants are the things which are liked by one but are not necessary, for instance, want for an ice-cream. Desires all are things which one hopes for, they are perfect motivators. Fears are the things which one does not want them to happen. An individual weighs his fears against his needs, wants and desires. Hence, the companies try to match up with needs, wants, desires and fears of a person, makes him satisfied and sell him goods, one after the other, by playing a perfectly manipulated game. Thus he get carried away with their gimmicks and becomes their target. He lands up ultimately buying and hoarding things which are actually not required by him. In spite of having a huge array of things, one feels lonely. The world is changing constantly and it cannot bring permanent happiness.

Keywords: Wantlessness, Needs, Wants, Desire, Turmoil.

World today is witnessing a period of huge transformation. An avalanche of technological innovations are occurring one after the other. Humanity in general is going to experience more changes in next 20 years, than in previous 300 years. This might result in unrest and political upset which may lead to the

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collapse of the world or replacement of the present day structure. Yuval Noah Harari in his novel *Homo Deus* writes to the extent that if we take the really grand view of life, all other problems and developments are overshadowed by three interlinked processes : science is converging on an all encompassing dogma, which says that organisms are algorithms and life is data processing; intelligence is decoupling from consciousness; non-conscious but highly intelligent algorithms may soon know us better than we know ourselves. (Harari, 2015). Professor Peter Turchin, in his latest, research predict; that the 2020's could bring society to an “instability peak” as issues over the rich poor divide, political infighting and government dysfunction coming to a lead. “Our society like all previous complex societies, is on a rollercoaster. Impersonal social forces bring us to the top; then comes the inevitable plunge. But the descent is not inevitable. Ours is the first society that can perceive how those forces operate, even if dimly. This means that we can avoid the worst perhaps by switching to a less harrowing track, perhaps by redesigning the rollercoaster altogether.” (Mansfield, 2017)

The old value system, the moral world is withering away swiftly and is being replaced by new materialistic aspects. The essence of a society having high moral standards is itself at the verge of extinction. The world is passing through a very difficult and critical time. “Never before in history has so much responsibility been inherited by a group of human beings. Where in previous times the lives of individual nations and culture were at stake, today the stake is the destiny of all humanity”. (Brown, 1984). Gap between the haves and have nots is widening more and more as a result of globalization in the name of one global village. The rich are becoming richer and the poor are becoming poorer. Poor people remain trapped in the vicious cycle of poverty. Zamny Minton Beddoes, Economics editor for the Economist magazine said “Growing inequality is one of the biggest social, political and economic challenges we face. However, it is not inevitable”. Every individual rich or poor wants each and every comfort of life which he has been exposed to by the media without considering his status or economic restrictions. The race to grab the latest and the best thing in the market has made everyone hysterical. Each and every child wants to get the latest mobile phone available in the market. Not only that everyone wants to keep pace with the day to day changing technology. If any model of anything purchased today becomes old in a few months it has to be replaced by the latest model, be it a television, fridge, mobile phone or a car.

The multinational companies are playing their marketing card very well i.e 'find a need and fill it'. They are targeting the psyche of the innocent masses. They know that people do not want their products or services, but want answers to their problems, solutions for their needs, various paths to their wants and a secret door to their heart's desires. Needs are the simple things, which one must have. For instance food when one is hungry. Wants are the things which are liked by one but are not necessary, for instance, want for an ice-cream. Desires all are things which one hopes for, they are perfect motivators. Fears are the things which one does not want them to happen. An individual weighs his fears against his needs, wants and desires. Hence, the companies try to match up with needs, wants, desires and fears of a person, makes him satisfied and sell him goods, one after the other, by playing a perfectly manipulated game. Thus he get carried away with their gimmicks and becomes their target. He lands up ultimately buying and hoarding things which are actually not required by him. In spite of having a huge array of things, one feels lonely. The world is changing constantly and it cannot bring permanent happiness. One might have what one wants at a particular time but that cannot last forever. Not only the world but one's desires are also changing constantly. Something might bring a lot of pleasure for a short time, but one might not remain satisfied with it for a long time. One might be looking for always something better or something latest. So the pursuit of pleasure does not lead to lasting happiness. Many times desires themselves, rather than their not being met might be the problem. Some desires might not effect the health of an individual however others might not be conducive to ones wellbeing. Many desires distort the path of reality and make one loose the main perspective of what was more important. When there is a difference between what one wants and what one has there is a lot of discontentment and sadness in one's mind. It does not go very easily and constantly keeps on troubling one's mind. In this way one looses inner peace. No amount of fulfilling one's desires can bring back this inner peace. Many of these desires even turn into cravings, obsessions and greed Being greedy and selfish makes one feel very sad. It gets converted into a kind of addiction which goes unrecognised. It makes one to be self centered. The concern for others wellbeing finishes. The endless desire for more and more material comforts, money and various possessions makes an individual blind to the daily pleasures of family life. One becomes so involved in achieving ones daily targets that one has no time to enjoy the small joys of a simple family life. The list of human wants and desires is endless it does not end, but keeps on increasing day by day.

The time has come to take some grave decisions when all the goodness in the man, must come forward to suppress the bad; when the survival is depending upon the victory of prudence and intellect over absurdity and dogma. At this time when humanity is groaning under the crushing burden of numerous miseries and is struggling with the nightmare of a future which seems very traumatic and terrifying, the course indicated by the unerring fingers should come as a solace to the humanity which is seeking happiness, prosperity and goodwill for all. In this quagmire of darkness Mahatma Gandhi's teachings come like a ray of hope for the masses. Gandhiji advocated the theory of wantlessness. According to him, the world is a state of unhappiness, turmoil and away from peace, happiness only because of multiplicity of human wants. He once observed "the itch to own things for the mere pride of possession is the disease of pretty vulgar minds". (Tendulkar, 1962). Gandhi worked for economic simplicity. According to him only when material wants are limited, an environment can be created in which the individual would be able to discover his true identity. For this one would have to lower one's ego in the service of others. Gandhiji believed in deliberate curtailment of wants. "If by abundance you mean every one having plenty to eat and drink and to clothe himself with, enough to keep his mind trained and educated, I should be satisfied. But I should not like to pack more stuffs to my belly than I can digest and more things than I can ever usefully use. But neither do I want poverty, penury, misery, dirt and dust in India". (Harijan, 1968). He very rightly replied to an interviewer that "The fact is, the material resources of the West have advanced out of proportion to its moral resources, and something need be done to bring them in a level with each other". (Young India, 1927). Gandhiji replied, "That is precisely what the charkha is intended to do.". In 1938 while discussing the possibility of peace he had occasion to remark, "This again seems impossible without great nations ceasing to believe in soul-destroying competition and to multiply wants and thereby increasing their material possessions.". (Harijan, 1938). He clarified his views further, "I cannot only imagine but am working for a civilisation in which possession of car will be considered no merit and railways will find no place. It would not be for me an unhappy event if the world once more became as large as it used to be at one time..... it is not an attempt to go back to the so-called ignorant, dark ages. But it is an attempt to see beauty in voluntary simplicity, poverty and slowness..... the modern rage for variety, for flying through the air, for multiplicity of wants, etc. have no fascination for me. They deaden the inner being in us.". (Harijan, 1939). "High thinking is inconsistent with complicated material life based on high speed imposed on us by Mammon worship. All the graces of life are possible only when we learn the art of living nobly."

(Harijan, 1946). To the question whether such plain living is possible for an isolated nation, he replied: "The answer is straight and simple. If plain life is worth living, then the attempt is worth making even if an individual or a group makes the effect". (Harijan, 1946). "As I was picturing life based on non-violence I saw that it must be reduced to the simplest terms consistent with high thinking". (Harijan, 1940). "A certain degree of physical harmony and comfort is necessary, but above a certain level it becomes a hindrance instead of help. Therefore the idea of creating an unlimited number of wants and satisfying them seems to be delusion and snare. The satisfaction of one's physical needs, even the intellectual needs of one's narrow self, must meet at a certain point a dead stop, before it degenerates into physical and intellectual voluptuousness. A man must arrange his physical and cultural circumstances so that they do not hinder him in his service of humanity on which all his energies should be concentrated." (Harijan, 1936). "Our civilisation our culture, our Swaraj depend not upon multiplying our wants self-indulgence, but upon restricting our wants, self-denial." (Young India, 1921). He had occasion to remark quite early, "I should not have laboured my point as I have done, if I did not believe that, in so far as we have made the modern materialistic craze our goal, so far are we going downhill in the path of progress. I hold that economic progress in the sense I have put it is a antagonistic to real progress. Hence the ancient ideal has been the limitation of activities promoting wealth. This does not put an end to all material ambition. We should still have, as we have always had, in our midst people who make the pursuit of wealth their aim in life. But we always recognised that it is a fall from the ideal..... That you cannot serve God and Mammon is an economic truth of the highest value. We have to make our choice. Western nations are today groaning under the heel of the monster God of materialism. Their moral growth has become stunted....I refer to these things because they are held to be symbolical of material progress. But they add not an atom to our happiness". (Harijan, 1916).

However, there is a paradoxical twist in Gandhian method of solving economic problem of unlimited wants and limited resources. It almost amounts to putting the energy in the reverse gears. Instead of satisfying maximum wants with limited resources Gandhi advocated the theory of wantlessness. He was of the opinion that wants are the source of pain. Instead of adding to the sum total of human happiness wants subtract from it to a good deal. As a matter of fact he believed that the maximization of satisfaction is rather completely inconsistent with the maximization of human wants. A want is quite a painful experience. That is certainly evident from the fact that one wishes to satisfy it and wants to get

rid of it as soon as possible. If one does bothers to remove or satisfy it, it continues to be painful. So the removal of wants is the removal of pain from one system and procurement of total pleasure. This pleasure is something as supreme satisfaction or utility. Thus for one to procure maximum pleasure, one should be vigilant enough to see to it that all pain is removed and no fresh pain is experienced in future. At least this is the ideal for any one and everyone who wants to achieve maximum pleasure from his limited resources.

In the Bhagwad Gita, a book which was very dear to Gandhi a quite says, “As enjoyments born of contacts (with external objects) have a beginning and an end, they become the course of unhappiness. This wise man, O Kaunheya! does not find happiness in them”. (Tilak,1899). Not only is the enjoyment of physical things, short-lived but there is also no limit to the desire of such things. Gandhi has explained in these beautiful words: “The human mind is like a restless bird, the more it gets, the more it wants and still remains unsatisfied”. (Gandhi, 1933). The Kathopnishad also agrees with this. (Kathopnishad). The Indian view point is that happiness has very little to do with the consumption of worldly things. It depends upon the mental state of a person.

It is a matter of common experience that a man, who is fabulously rich, generally remains worried, both mentally and physically and by no stretch of imagination can he be called a happy man. On the other hand a person, not living in luxury, or even in comfort, is found to be happy and well continued. The example of millions of Indian villagers can be cited in proof thereof. And again when one helps someone with money or other worldly things, judged by the economists stand-point, he must grow unhappy but all of us know that this is far from the truth. Hence, it can safely be concluded that beyond a limit, the multiplication of wants and their satisfaction do not promote happiness and certainly not in the same sameproportion. Some extracts from the speech of Mahatma Gandhi, which he delivered under the auspices of the Economic Society of the Muir Central College, Allahabad on December 22,1916: “Every human being has a right to live and, therefore, to find the wherewithal to feed himself and where necessary to clothe and house himself. But for this very simple performance we need no assistance from economists and their laws...The only statement that has to be examined is whether it can be laid down as a law of universal application that material advancement means moral advancement”. “Now let us take a few illustrations. Rome suffered a moral fall when it attained high material affluence. So did Egypt and so, perhaps most countries of which we have and historical record. The descendants and kinsmen of the

royal and divine Krishna too fell when they were rolling in riches”. ...But Jesus answereth...Children, how hard is it for them that trust in riches to enter into the kingdom of God”. I should have not laboured my point as I have done. I do not believe that in so far as we have made the modern materialistic craze our goal, in so far we are going down the hill in the path of progress. Hence the ancient ideal has been limitation of activities promoting wealth”.

A person by having an aim in life and working whole heartedly for it, is compelled to select his wants which may be helpful in the fulfilment of the object. The work alone gives him happiness through he neglects his worldly comforts, sometimes even his food. Gandhi sacrificed many worldly comforts and subordinated his wants to this oe aim and still remain happy. So will it be wrong to conclude that the aim in life and devotion to this aim automatically reduces wants and promote happiness. Gandhi admits that a certain degree of comfort physical and cultural, is essential for the moral and spiritual advancement. But the satisfaction of these needs must bot go beyond a certain level, otherwise it will degenerate into physical and intellectual voluptuousness.” (1936). The aim should not be multiplicity of material wants but their restrictions consistent with comfort. One should not choose to think of getting what he can. On the other hand, he should decline to receive what others cannot get”. (Dhawan, 1946)

Thus, it can be concluded, that social unrest and political upset in the society can be overcome by following Gandhi's principle of wantlessness. The society can be at peace and happy if there is voluntary minimization of human wants. When everyone in the society is satisfied by achieving the target of his basic needs and not hoarding wealth, normalcy is found to come in the society. With this, occupational equilibrium, ecological balance and co-operative living could be attained. Wantlessness also promotes mutual help, cooperation and sharing, brings out talents and curbs exploitation, coercion, violence and bad feelings among each other. The road to a particular destination remains the same, if we travel by a small or a big car. The destination also remains the same, if we reach there in a bus or a car or train. The time remains the same if it is seen with a cheap quality watch or an expensive watch. Needs should be taken care of but they should not be converted indogreeds. As rightly said by Mahatma Gandhi, “The earth provides enough to satisfy every man's needs, but not every man's greed”. He was in favour of the fact that the persons also were endowed with aptitude and skill are free to produce more goods in the society and earn accordingly. They should enjoy the fruit of their hard work and labour.

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NAMDEO DHASAL'S GOLPITHA: CRAFTING ALTERNATIVE AESTHETICS

Dr. Rajesh Chauhan¹

Abstract

Dalit poetry has overshadowed the subjects of poverty, untouchability, repression and revolution. Especially, it attacks on the caste system prevailing in Hindu religion. It is because of its ferocious attack, dalit literature is measured a unique genre in Indian literature. After 1960s in particular, the dalit writers exercised the conventionally denied literacy tools and exposed the Dalit poetry is quite different from the traditional poetry from the point of view of its source of inspiration and poetic subject matter. Namdeo Dhasal is also a by-product of social movements like Dalit Panthers. He makes his readers to acquaint with a different world through his poetry which was never seen before in the literary circles. Dhasal's first collection of poems *Golpitha* (1972) broke away the standards poetic styles and conventions; he profusely used vocabulary and language usual to dalits. In *Golpitha*, he exploited the filthy, abusive expressions used normally in a red light area sending shock waves to many elitist readers. Dhasal himself defines:

This is *do number ki duniya*, this is the bottom of the world. This is where my poem comes from. I have taken Vijay Tendulkar around this place. I have shown this to Narayan Athavale. I am showing it to you. I'll show it to anyone that wants to know what life is like here. I grew up here. I have a bond with these people. They are my people – these lumpen; I am one of them. My poetry is about life here (Namdeo Dhasal 162).

There is nothing that can quite describe the sensation of reading Dhasal's poetry; one's hair stands on end and readers feel slapped and spat upon, their head thrust down the gutter. The poet Dilip Chitre, Dhasal's friend and translator, called this a "loathsome and nauseating universe" from which emerged Namdeo Dhasal's voice, unique, shocking, searing. The playwright Vijay Tendulkar, no stranger to street vocabulary, wrote the introduction to Dhasal's first collection of poems, *Golpitha*, about Mumbai's underbelly, Kamatipura. Tendulkar wrote:

This is a world where the night is reversed into the day, where stomachs are empty or half-empty, of desperation against death, of the next day's anxieties, of bodies left over after being

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consumed by shame and sensibility, of insufferably flowing sewages, of diseased young bodies lying by the gutters braving the cold by folding up their knees to their bellies, of the jobless, of beggars, of pickpockets, of holy mendicants, of neighbourhood tough guys and pimps (Namdeo Dhasal 10).

As Dhasal describes this locale that it had over crowded rooms, filth, squalor, open gutters, sluggish and murky ground. He calls his area as an inferno on the earth. He goes beyond the boundaries of mainstream life and describes all those ill-fated human beings and identify with them. He explains the nature of the pain or unhappiness about the prostitutes working in his surroundings thus:

On a barren blue canvass
Clothes ripped off, a thigh blasted open,
A sixteen-year-old girl surrendering herself to pain.
And a pig: its snout full of blood. (Namdeo Dhasal 60)

As Dhasal's very first book *Golpitha* is largely about the lives of prostitutes in Mumbai. He believes that prostitutes are not defiled beings but they are innocent, cleaner and holier than the water of the river Ganges. He considers himself as an impartial spokesperson of all these ravaged women. By showing a deep respect or obeisance to them, he shapes the sculpture of their copulation and consummation. He remarks that in the eternal darkness of their lives these prostitutes have sown seeds of a revolution. But he feels that these prostitutes appear like petals of lotus. He is the first poet in Marathi who has related prostitutes with the lotus. Dhasal writes:

O Kamatipura,
Tucking all seasons under your armpit
You squat in the mud here
I go beyond all the pleasures and pains of whoring and wait
For your lotus to bloom.
– A lotus in the mud. (Namdeo Dhasal 75).

His treatment of the subject makes the reader more introvert and restless. He adopts a broad, humanitarian attitude of looking at the problems of prostitutes. Many of Dhasal's poems are considered important documents that replicate the lives of prostitutes in Kamatipura. Kamatipura, located in the center of Mumbai, is one of the largest red light areas in Asia where thousands of young girls working as prostitutes here. It is criss-crossed by streets upon streets of brothel houses. Dhasal writes:

This is hell

This is a swirling vortex

This is an ugly agony

This is pain wearing a dancer's anklets

Shed your skin, shed your skin from its very roots

Skin yourself

Let these poisoned everlasting wombs become disembodied

Let not this numbed ball of flesh sprout limbs (Namdeo Dhasal 74-75).

Perhaps, Dhasal was the very first to paint the lives of prostitutes on the literary canvass of India. He is very candid and frank in magnifying the traumatic existence of prostitutes who are the most marginalized and helpless members of human society. He not only fights their battle by depicting mere their life in his poems but also counters social system. On an occasion in reference to the lives of prostitutes in Kamatipura, Dhasal converses to his close friend Henning Stegmüller, a German cinematographer and photographer that "I enjoy discovering myself. I am happy when I am writing a poem, and I am happy when I am leading a protest of prostitutes fighting for their rights" (The World's Poetry Archive 2). Dhasal becomes sentimental while writing about the painful and troublesome life that prostitutes had to live. He writes about their tragic experiences.

Manda

Your mind is neither of ash nor of marble

I feel your hair, your clothes, your nails, your breasts

As though they were my own; they reveal to me, within myself

Colonies of dead; hunchbacks left to die in the streets;

Sandwiches; streets; milk of a she-dog that's just given birth to her litter

(Namdeo Dhasal 57).

The poet says that on the back of his tortured body there are weal of the whip-lashes of hunger, poverty, slavery, destitution and discrimination of dalits. In his another poem *Water*, he expresses his dislike for the eternal indifference and heartlessness extended to his community to the extent that they were deprived of their natural right to drink the potable water without any inhibition. He points out the irony in the claims of the so-called humanitarians and social workers and moral preachers who are generous to dogs and cats but refuse to quench the thirst of fellow humans only because they are labeled

as untouchable. In the poem *Water*, the poet has presented the extreme grief of those who have been denied access to a natural resource like water. The poet records his protest against the caste-system which arbitrarily deprives the dalits and the underdogs of their natural right to water. He underlines the significance of water in this poem:

O Lady give me some water, give me some water O Lady

Pour me a trickle O lady

My throat is parched.

O Big Brother, O village Patil,

O Master, O God My Lord,

Ouch Ouch O

(Namdeo Dhasal 45)

Dhasal's poetry is the poetry of revolutionary ideals and it is fully committed to its goal of total emancipation of the Dalits from enslavement. It focuses on the human problems and challenges, and brings about transformation through revolutionary ideals. Its prime objective is to challenge the existing social and political system and establish new social order on the basis of equality. His poems reflect a comprehensive atheism and intense rebellious feelings. Insurgence is an exceptional attribute of his poems. His poems expose and attack the socio-cultural discrepancy. They are deadly against the abstractions of god and religion. Dhasal rejects the very concept of God or divinity because the whole establishment is constructed on the basis of such myths created by the priestly classes for their own benefit and betterment. He raises some very pertinent questions about the existence of God and rejects the notion of God but fails to get any satisfactory answer.

Dhasal's very famous poem *Water* may be considered as an excellent poem by Dhasal. He has painted a horrible and frightening side of the caste or *varna* system. From the point of view of content and expression, this poem offers a unique experience. Dhasal initiates a sharp attack on the established forces of capitalism because farmers, peasants and land-labourers are confronted with a number of difficulties, problems, sufferings and pains. They are being crushed under the authoritarian, exploitative, social, political and economic forces. A number of factories are being shut down adding to an ever-growing number of unemployed people. The farmers are being robbed of their produce. The poet finds a capitalistic design behind the economic marginalization of these underprivileged people and the proletariat. Dhasal acknowledges their contribution to the nation-building. His poem becomes a weapon

in the battle of liberation of these working masses and explores the disheartening poverty that dominates the villages of the country.

Dhasal expresses that he and his community have been disillusioned with the notion of freedom. Therefore, he wants to know the real meaning of it. It is a difficult question to which there are perhaps no answers. He looks at the idea of freedom from the perspective of the 'others'. He argues that in the free and sovereign society of India, the Dalits are treated as the 'others'. They have never been allowed key position. For them the very idea of freedom has no meaning at all. They are not free even today in a caste-ridden society. The real meaning of freedom is to create it for others. The consciousness of freedom is associated with high ideals, birth or rise, progression and attainment of certain ideals. However, this has not materialized in the life of dalits. He writes about his disillusionment:

I did not reach
Any destination, as
There was none,
I was frustrated
As man is disillusioned
With his freedom. (Namdeo Dhasal 14)

A cursory glance at dalit poetry reveals that it has been inspired by Ambedkar and Phule or their other icons. It expresses their deep sense of gratitude to them. There are multiple strands in Dalit poetry – it protests against the painful tradition bound submissive life and a profound sense of gratitude towards Ambedkar for giving them a new sense of self, identity and for inculcating a fighting spirit for construction of a new society. This has made their poetic experience a kind of collective introspection and expression of Dalit mind. Dhasal writes in *Golpitha*.

You are that Sun, our only charioteer
Who descends into us from a vision of sovereign victory,
And accompanies us in fields, in crowds, in processions, and in struggles;
And saves us from being exploited.
You are that Sun
You are that one – who belongs to us. (Namdeo Dhasal 42)

Thus, undoubtedly, Dhasal creates a different kind of poetic aesthetics through his poems and this was altogether diverse from the conventional concept of classical literary aesthetics based on

Satyam, Shivam, Sundram. Sharankumar Limbale, well-known dalit activist and critic also asserts: “Dalit literature is not pleasure giving literature. Consequently, the aesthetics of dalit literature cannot be based on the principles of conventional or classical literary aesthetic that privileges pleasure derived from beauty. This is why there is a felt need for separate dalit aesthetics” (116). Every human being is born with free spirit but prevailing social, cultural and political forces deprive him of his natural freedom. The idea of untouchability is completely unnatural and subjectively imposed on a large section of humanity by the prevailing social set up with an express motive of absolute marginalization. However, the Dalit literature challenges the validity of all these socio-cultural practices and rejects them. It reveals the collective conscious of dalits that has been silenced through centuries of exploitation because of their castes. It is an absolute assertion and allegation of their articulation through literary forms.

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SUSTAINABLE DEVELOPMENT AND MAHATMA GANDHI: AN OVERVIEW

Dr. Kiran Bala¹

Abstract

The prime concern of the undertaking has been to critically analyze the societal and individual aspects of the developmental processes and the consequences of the same. The paper lays down a comparative path for the developmental processes and further tries to study the same from a Gandhian perspective. It has been well observed that the new age approach to development has manifested itself in the form of sustainability and popular participation. This clearly resonates with the Gandhian ideas of peaceful coexistence and grass root empowerment. The Gandhian ideas have been instrumental in shaping the world since the world has realized the efficacy of sustainability and community participation. The paper emphasizes on the inculcation of participatory mechanics and mass empowerment. The paper also tries to shed some light on the Gandhian contribution in the evolution of ecological consciousness and the subsequent effects of the same. The paper also acknowledges the efficacy of modern technologies and hence vies for the inculcation of the same in policy making and implementation.

Introduction

The notion of development is different for the people around the world. Some think of it as an economic process while for others it is but a necessity for the socio-cultural and the personal well being of an individual or the community as a whole. Development is a relative term and that stands true everywhere. The real deal being that the conception of people is different about it. The developmental notion has led man to newer realizations and hence it has breached the walls of traditionalism and conservatism. However, the current scenario demands that the notion of development should be reconsidered and that a new idea must be formed of the same.

The advent of man has been marked by the great “Cognitive Revolution” that came about in the homo-sapiens species. This has been the reason that our species has been able to evolve and organise itself into the complex socio-political and regional spheres. The notion of identity and nationality has further taken it to a new level. The evolution of the concept of nation- state has been the pivotal development that has shaped our conception of the developmental idea as a whole.

Understanding development has been the new vogue among the academics and theorists since developmental pursuit has led to the onset of newer technological revolutions that have been instrumental in changing the traditional feudal outlook of the people and hence it has brought about the

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genesis of the scientific revolution and the age of reason. The scientific revelation has led to the onset of a new age of knowledge which has redefined the meanings of the very existence itself.

Human existence is defined by evolution and that means progress in rational and behavioural terms. The humans are programmed to be better and better and our genetic code bears this as a constant reminder. The human DNA has been mutating into newer and newer combinations so that adaptive capabilities can be more effective. This is particularly evident due to the survival of the human species in adverse conditions and it still continues. The recent trend makes it very obvious that the entire process depends upon the developmental conception since it has been the very reason for the huge strides taken by humans in the name of development and progress.

The current rate at which the world is changing makes it clearly a concern since many things are at stake. The environment has been a great concern in today's world hence the idea of sustainability has been in vogue. The sustainable view of development aims for a balanced approach so that the progress cannot be at the cost of environment and hence this new idea has been the reason for a positive change in the world. The industrial revolution has brought about a great change in the lifestyles of the people but the results have been devastating for people and communities around the world.

Gandhi has been a great inspiration for millions of people around the world and his ideas have been instrumental in shaping billions of lives. The idea of Gandhi was simple and unique in the same time. While the world around him was talking of fast paced progress in the name of development, Gandhi was of the view that development was not only about personal or material benefits but it had to liberate the people from the shackles of penury and servitude. This has been the aim of every welfare state that has been active in its pursuit of this goal.

The Sustainable Development Goals (SDGs) goals are a big thing in the current world and hence this is a big achievement for the people of the world that the Millennium Development Goals (MDGs) have now been given a new lease of life through the same. The MDGs were more specific or rather concentrated on the efforts of the developed world and hence it presented a halfway to the goal of eradicating hunger and poverty. The SDGs however have a more inclusive approach of educating and empowering people and communities of the world so that their lives can change for the betterment of their condition.

The concept of sustainability is increasingly discredited as a useful concept by itself, it appears to be serving some purpose when preceded by a delineating modifier like "ecological" or "agricultural" or "economic." Efforts have been made by members of various professions to give meaning to the term within the context of those respective professions. Callicott and Mumford, for example, develop the meaning of the term "ecological sustainability" as a useful concept for conservation biologists; In "Ecological Sustainability as a Conservation Concept," these authors advance an ecological definition of sustainability that connects human needs and ecosystem services: "meeting human needs without

compromising the health of ecosystems.” They propose this concept as a guiding principle for areas where human activities take place. (Callicott and Mumford, 1997)

Mahatma Gandhi was a beacon of hope for the millions of people around the world and hence he gave his entire life for the values and ideals that he believed in. The Gandhian way of freedom was very similar as that proposed by the great academics around the world in the form of SDGs. The idea of village republics and character building was Gandhi’s main focus and he strived hard for the same. Eradication of poverty and hunger has always been the aim of leaders around the world and efforts have been made for the same in different capacities. The great hindrance for the same has been that the world has been too focused on the pursuit of material wealth.

The advent of capitalism has been the single greatest reason for the technological revolution and the coming of the industrial revolution which namely led to the advancements in the sectors of health, transport, communications and technology. The coming of the IT revolution and the nano-science has further intensified the human race to immortality. The human life expectancy has increased, epidemics such as the black plaque have been decoded and medicines have provided a new lease of life to billions of people around the world. Healthier babies are born and food production has been on a completely new level. Fruits and vegetables are available all around the world.

The effect of all this has been that the human population has boomed and more than seven billion people live around the globe in the present day. The lives of all these people are not pleasant but are plagued by misery, disease, poverty and conflict. The capitalist machine clearly makes a distinction between the rich and the poor and this gap will continue to grow with the passage of time since the equitable distribution of wealth and resources is impractical to such a system which relies on the equations of demand and supply. The profit curve has to be maintained so that the machine can be fed and the developmental crusade continues unabated.

For Gandhi, industrialisation and profit making were at odds with moral progress. He advocated, “The incessant greed for material comforts and their multiplication is an evil. I make hold to say that the Europeans will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves.” Further, with a prophetic words, Gandhi forewarned that a time would come when those who are in mad rush today of multiplying their wants, would retrace their steps and say; what have we done?” If we observe subtly the contemporary debate on climate change, the manner in which the West is frantically trying to persuade the developing countries to reduce their carbon emissions and the billions of dollars being spent by developed countries to moderate the process of climate change, it validates Gandhi was utterly accurate in his prophecy. Although from the early seventies we came to know about the environmental degradation through literature like *Small is Beautiful* (Schumacher1973) and *Limits to Growth* (Meadows et al. 1972), it took over a decade for the world to realize the gravity of the situation.

The developmental idea has only related to the economical sphere and has catered to the needs of the few at the cost of the most. A handful of people rule the world and hence the entire welfare perspective of the western liberal nations is being borne by the underdeveloped third world nations. Conflict and political instability have been a part of these petty nation states and the resolutions have always been provided in the form of long term debts and military support. Human rights have to be protected by some nations in some nations so that some nations can witness that something is being done.

The entire discourse of this system creates problems and then seeks a bigger problem so that the previous one looks smaller. The case of pesticide abuse has been the prime example of this. Pest control witnessed the use of harmful chemicals which not only destroyed the local ecosystem but also has long lasting impacts on the food chain and the human population. Food production has to be increased but the after effects of the same were neglected which led to newer problems. Antibiotic abuse and cattle industry are related but they abound due to the fact that they sate the population and maintain a sense of developed world.

The pursuit of luxury and well being has led to a new paradigm in the developmental realm. Living standards of people have improved but the future depends on the continuous innovative spree which further creates problems for the existing workforce. A balanced approach is needed which not only ensures the betterment of all but on the other hand it also ensures that we do not destroy lives, people and communities. There has to be some inflection point. The SDG initiative has been a great leap forward since it thinks of sustainability as a collective goal.

Mahatma Gandhi was a man of great vision and he brought about the great change in the Indian perception of the world. He started the era of mass politics and brought millions of Indians into the freedom struggle. He vied for women rights and hence women participated in great numbers in the freedom struggle. The people of all castes and creed stood for a national cause and brotherhood. The Gandhian way of struggle was different from the typical ones since he blended asceticism with nationalism. This led to a new kind of movement which became a new challenge for the British imperialists.

Gandhi wanted village republics to be the basis of the Indian movement. He stood for the strengthening of the Indian people and wanted more and more decentralization of power so that the people could participate in the national struggle for self sufficiency. The Gandhian concept of Swarajya and Swadeshi was relevant to the modern idea of sustainability. The basic idea was that people should be empowered so that they may be able to tackle their problems and come up with a collective and effective solution.

The world is a big place and hence the problems that originate in such a diverse and sensitive sphere are also complex. The customary approach has always been top to bottom where the elite has always tried to play their role. This particularly has not been able to work since imposition is not a solution to the problems of the people. It clearly creates another problem which leads to other socio-political and

regional worries for the leaders and the system. The solution lies with the people themselves since it relate to them.

Laws and regulations are needed to control the people but Gandhian thought was different from the same. He particularly believed that human emancipation was possible through self realization and penance. The system that he sought to establish focused on village development and empowerment. Panchayati Raj and community participation was paramount for him. He basically wanted the individual to have a social existence but on the same time, personal development was also a necessity. The Gandhian view of development was inclusive and challenging. The method he sought was of personal sacrifice and individual penance. He sought the spiritual realization and “*Mokshapath*” but he did not want that at the cost of the people.

Personal emancipation and salvation was not acceptable at the cost of the people. This can be related to the idea of “*Daridranarayan*” as professed by the great saint-teacher Ram Krishna Paramhansa, the guru of the great Swami Vivekananda. The idea clearly focuses on the service of the poor and the needy. Vivekananda continued his guru’s work by starting the Ram Krishna Mission and hence the idea became more and more real. The Gandhian way stood for truth and non-violence. He advocated this in his lifetime and the same manifests itself in the form of the freedom struggle that was led by him.

Sustainability has evolved as a new thought with the industrial nations and has rather come on the global scene with the mixed causes of high mass consumption and global environmental chaos. The people have thought that such excessive consumption does have some implications on the planet as a whole. The per person carbon imprint of any citizen of the United States of America is greater than any other nation of the world. One can have champagne delivered to him through a private jet in any part of the world but such extravagance should not only be assessed in dollars or bit coins but should rather be thought in a relatively concerned way.

The idea of sustainable living has not been new but is a reality in tribal and ancient cultures that still struggle to have their own way of life. Protected tribes have been the greatest sufferers of the global developmental pace since it is always their lands that end to be the ones with all the resources but we have been successful in creating nature trails in the form of national parks and protected forests. All this seems to be a comedy of errors but the matter is serious since we need to protect our forests from ourselves.

This is the most promising aspect that has been touched by Gandhi since he believed in “*Sainyam*” or self-control and wanted to guide people in having an amicable life. The modern take on sustainability relies on regulation and laws while Gandhi was of the view that one should traverse beyond the same. It has to be imbibed into the very soul of the people so that the understanding can continue in the long run. The reality being that the human nature defies law and hence laws and regulations are bound to create some problems. The solution lies in the way how we deal with the problems.

Gandhi used the famous tool of **Sarvodaya**, **Swadeshi** and **Swarajya**. He basically summed the entire process in these three steps and hence showed us the perfect way to have the target. These are not only words but they are entire set of ideals and teachings of the great man. The “**Sarvodaya**” movement aimed for the empowerment and the upliftment of all. It basically strived for the idea of equality and hence sought to get rid of the oppression and differentiation that was prevalent in the name of caste, race, colour and religion. Gandhi was very specific about his ideals and hence he imparted his teaching through his revolutionary mass movements and thus created a new generation of leaders. It was these leaders that imbibed Gandhian principles into their life and hence shaped India in the way it is.

The ideas of equality and poverty eradication are not new and people have always been writing and professing of the same in their own time. The Gandhian way stands out due to its practicability and ingenuity. The idea of collaborating communities and teaching moral education has only been talked of recently in international circles. The reason for this being that this education system has only produced bookworms and patients. Civility has been enacted and speeches are made but the problem remains as it was. The world should seriously notice that the education system really needs an overhaul so that we do not create but we shape the lives of our children. They have to be made self reliant and worthy of being called the dwellers of this mother earth.

Gandhi experimented with and wrote at length advocating simple living in harmony with the environment (Power, 1991). His ideas about human connectedness with nature, therefore rather than being explicit, must be inferred from an overall reading of the Mahatma’s writings. Naess explains that ‘Gandhian approach advocates manifestation of the internal relation between self-realisation, non-violence and what sometimes has been called bio spherical egalitarianism’, and acknowledged that he was highly influenced by the Mahatma’s metaphysics ‘which contributed to keeping him (Gandhi) going until his death.’ Moreover, ‘Gandhi's Utopia is one of the few that shows ecological balance, and today his rejection of the Western World's material affluence and consumerism culture is accepted by progressives of the ecological movement’ (Naess, 1974: 10).

Gandhian thought led one to think and reconsider the cause of this great divide and the solution is very evident. The world is a common ground for all hence everyone is responsible for everyone. Every life is important and hence it should be the duty of all to be on the responsible side. The developmental agenda is necessary but we have to make sure that we get on it in a better way. Unplanned and specific developmental agenda has led to regional imbalances and hence a lot of socio-economic and political issues have cropped up around the world. The solution lies in a balanced and just way. This has to be beyond petty considerations and political vendetta.

Governments and communities around the world have been focusing on these sustainable goals but the basic change has to come from the developing and the underdeveloped nations since they have most of the people and problems in the first place. The combined populations of India and china almost account for 40% of the global population. The change has to come from these countries since they form the

major chunk of the depressed and poor. Gandhi had been vocal about the industrial revolution and the rapid unplanned urbanization but he died too early to witness the real wonders of globalization.

The idea of sustenance has always been advocated by people in different cultures in different ways. Some worshipped nature while some started to conserve nature through their cultural practises and traditions. A balance was always the most vital part of the basic understanding of these people. The modern ways of life have led us far into the wild where we not have destroyed species and their habitat but now we threaten human existence to its core. Air, water, soil and even our thoughts are polluted. This has to stop somewhere but we have to make sure that it does not end with our own kind.

Conclusion

The present times need some of the most planned and calculated approaches so that the balance can be had in a proper way. The damage due to the developmental pursuit has left millions in abject poverty. It has brought the wrath of calamities upon millions more. People have forgotten the way of life that meant sharing and caring for all. The individualistic way of life has given a new lease of life to creativity and innovation but the societal traits have been becoming a theoretical concept. The newer technologies and the development of AI has been a revolutionary step and will have serious impact upon the way humans exist. James Barrat has been quite vocal about this in his seminal work, “Our Final Invention” where he reasons that this may be the last generation of lawyers, doctors, engineers and academics. This being due to the fact that AI will fundamentally change the way the world exists. (James, 2013)

The world needs to be on a conclusive and cooperative mode so that a united front can be had for this struggle. The new era needs new solutions and that does not mean shunning old practises completely but we just need to be more adaptive and receptive. The future belongs to all and we must ensure that it is that way. The SDGs have shown a bright light but a lot needs to be done so that it can be achieved. The people of different nations and understanding have to come on a common plank so that they may be able to help each other and save the planet for their future generations.

The greatest struggle starts with the individual and the self. Sustainable goals have to be achieved and furthered so that we may save the threatened world. Gandhian views have often been termed as idealistic but the man lived on these very principles. Gandhian principles have been a great contribution in the idea of sustainable development and people and governments have tried to emulate these very ideas. The real tribute to Gandhi won't be in the form of statues and awards but by adopting those very principles which were sacred to him.

Sustainability is the need of the hour and we must learn to shape our lives for the better so that we may change the life of others in a positive way. The future will belong to the ones who have the courage to bring about the change and stand up for what is right. Resistance has been there as it was in the time of the mahatma but great change comes at a great cost. The question being the humankind's will to pay the price. The way of the mahatma was and is still relevant.

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INDIAN AND WESTERN QUESTIONING METHODS: COMPARING SOCRATIC AND GURUKUL TRADITION OF TEACHING

Shveta Dhaliwal¹

Abstract

“The mind is everything; what you think you become”

Socrates (The Psychology of Fate & of Free Will)

Teaching is one of the noblest professions indeed. It has enjoyed this status across societies, across all time periods. The biggest reason for such uncontested importance of this profession is its direct contact with the young minds and thus with the future of any society. It is also a profession that is responsible for directing the minds of any society to construct the nature of the society. There have been several ways to explain and at the same time to understand the purposes and methods of teaching and all of them have their relevance. This paper is focused on one particular method of teaching: the Socratic method of teaching. It is known by the name of the Greek thinker who devised a method of discussion; rather a method of questioning and counter-questioning a concept or a phenomenon till the reason behind it is fully realized beyond any further doubts. The paper begins with writing about Socrates and his ideas and continues to analyze his ideas about education. In the next part the paper compares a few seemingly similar teaching methods and attempts to clarify the difference. The paper discusses the Socratic method in relation with the Lockean concept of Tabula Rasa. The paper concludes with an attempt to compare this method with the Indian culture of education, which is the Gurukul Pratha or the Gurukul Tradition. In India a teacher (Guru) had to submit completely to the lives of his pupils in order to inculcate dedication in them.

Introduction:

A society is known by the knowledge it keeps or escapes. This is most probably the reason why since ages teaching has been considered one amongst the highly respected professions in every society. It will not be incorrect to say that the relationship of the teacher and taught is richer than that of a mother and her child as the umbilical cord between the minds and thoughts of a teacher and his/her student never breaks, or at least this is how this relationship is ought to be. Socrates has been a famous and popular

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Greek thinker who was in his times known as an eccentric and even a traitor. Because this is how a society without knowledge would treat a thinking mind. He lived from 469 BCE to 399 BCE in Athens, Greece. Sophroniscus was the father of Socrates, who was a sculptor and stone-mason. His mother was Phaenarete, a midwife.¹ Socrates was (in)famous for visiting public places and even brothels to indulge in discussions with ordinary unassuming people. He used to engage people in dissecting small concepts like honor, morality, happiness etc. He believed that it is of utmost importance to know why one is doing what is one doing and then to evaluate if that is worth doing. Socrates says:

'The unexamined life is not worth living for a human being'.

He believed that knowledge is limited to an academy or any institution it exists in every mind. His famous quote expresses it best:

'I cannot teach anybody, I can only make them think'.

Another focus of his ideas was to constantly chasing knowledge and to challenge everything in order to know its relevance. He used to take an individual to a conflicting position of a concept so that it can be dismantled and atomize the complex and blur thoughts. He beautifully writes:

'Sometimes you put walls up, not to keep people out, but to see who cares enough to break them down'.

He also believed that knowledge is just a spark not a fulfilling sentiment.² According to Socrates true knowledge is in doubting oneself, as this is the only route to find true knowledge. Therefore, acknowledging the 'not known' is the plinth of knowledge. His ideas reached their ultimate stage when he witnessed the fall of Athens at the hands of another Greek city state, Sparta. It was heart wrenching for Socrates since for him it was a fall of the intellect of Athens to the physical might of Sparta; which indicated the barrenness of Athenian mind. He spoke against the Athenian democracy and was put behind bars. After a trial he was sentenced to death.

It is worth mentioning here that Socrates never wrote anything. He was so devoted to thinking that he did not even want to limit his thinking to his own writing. But he lived on in the writings of his student, Plato. The devotion of Plato towards his teacher is another aspect which needs special mention in a

¹ "Socrates: His Life and Times". Available at: <http://kendallkpsd401.weebly.com/uploads/4/0/3/7/40379583/socrates.pdf>. Accessed on 14 September 2019.

² For further reading, see: Gustavo Araujo Batista, "Socrates: Philosophy Applied to Education-Search for Virtue". Available at: <https://www.atiner.gr/journals/education/2014-1-X-Y-Batista.pdf>. Visited on 18 September 2019.

paper which is based on teaching, that is, the bond between the teacher and the taught. Not only Plato remained on the path shown by his teacher but he also penned his philosophy. The classic written by Plato, *the Republic*, has Socrates as the main speaker and also in his other great writings like *the Symposium*, *the Apology* and *the Crito*.

Socratic Method of Teaching:

Before we compare the Socratic method of teaching with other methods it is important to understand that this method has a narrower view as well as a broader view. In the narrowest sense the Socratic method is a method of questioning and counter-questioning an idea until no further doubts are left regarding the idea at hand. However, in the background of this activity there is a spectacular range of principles which generally go unnoticed. This must be borne in mind that firstly, this method is based on a casual discussion which is highly serious in nature and only an ignited mind can manage such a method, since the participants are to be directed in a right direction of true reason, without even their realizing this. Another basis of this method is respectful relationship with the students. They need not be ridiculed for being ignorant since Socrates makes it very clear that ‘not knowing is the only knowing’, therefore. The method is highly scientific as it takes only reasonable, provable points as arguments. It is methodically designed so as to direct the questions towards the real answers and thus has more than one set of questions planned, primarily because each student or person would take a different route to the same ultimate answer. Thus, it is very closely focused on each of the students involved.

Similar Modern Approaches in Teaching and Learning:

Socratic method¹ is one of the oldest methods of inculcating a sense of knowledge amongst individuals (not just students). On one hand the modern pedagogy acknowledges this as a fact, while on the other hand has developed similar approaches which are at best a reflection of this method. Faith Lam in the research work titled “The Socratic Method as an Approach to Learning and Its Benefits” clarifies this argument of the authors in the excerpt below:

Since the Socratic dialogues are among the earliest documented instances of learning through inquiry, it is reasonable to argue that what is now known as inquiry-based learning can trace its origin to the Socratic Learning Method. This thesis, however, does not use the two terms

¹ For further details, see: <http://www.notablebiographies.com/Sc-St/Socrates.html>. Accessed on 14 September 2019.

interchangeably: there are no clear rules of how to conduct inquiry-based learning or guidelines to what kind of questions can be asked in the process; the Socratic Learning Method, on the other hand, is more systematic and has four defined component steps that naturally lead to certain types of questions.¹

Another seemingly similar approach is of informal teaching. One of the features of informal teaching is that it exists inside as well as outside the classroom. It is not strictly based on or limited to books and has horizontal design of learning since everyone is a participant and analyses are welcomed from everyone. It appears to be very close to Socrates' approach of teaching, however, this modern and popular method of teaching also falls short of matching the beauty of Socratic method. The latter had informal appearance to it but was highly organized exercise. It was based on cause and effect principles coupled with mystique of ideas.

The Purpose and Stages of Socratic Method

Socrates believed that science is supreme and society can achieve its ideal form only if it is based on pure science or reason. Therefore, he devised a theory of Justice which was based on human anatomy. According to Socrates, there are three cavities in the human body and each of these represents a capability lying in each individual. These cavities are which are placed in an order, all for a purpose. The first cavity is of the skull, which holds brain and the brain represents reason or intellect which is supreme hence placed at top most position. Second cavity is that of the rib cage which has heart which further represents courage or valor; which is definitely another capability of an individual, however, second to intellect. The third cavity is that of diaphragm which has stomach etc. which signifies appetite and lust as a drive in individuals.

Socrates proposes a society in which every one is assigned a role in the society according to his or her capability or aptitude, and such a society would definitely be a just one as the justice is coming from within and not from outside, or merely through law. Also, he says that it is scientific to divide a society into three classes and assign each class a role or profession according to the dominant capability of the three. So he proposes that people with reason as dominant aptitude should be made rulers, he calls his ruler 'the philosopher king'. Those with valor as dominant instinct must be put in the class of soldiers

¹Faith Lam, "The Socratic Method as an Approach to Learning and Its Benefits". Available at: <http://repository.cmu.edu/cgi/viewcontent.cgi?article=1126&context=hsshonors>. Accessed on 18 September 2019.

and those with appetite are to become the working class, traders etc. as they are driven by natural sense for profit etc.

His ideal society is to be created through a well planned education system which is focused on identifying the real aptitude of every individual. Hence, his class system is not hereditary but based on education.

According to Faith Lam are eliciting relevant preconceptions, clarifying preconceptions, testing one's own hypotheses or encountered propositions, and deciding whether to accept the hypotheses or propositions.¹ Generally it is understood that the first pre-requisite to apply a Socratic method is to have a contradictory context or a concept, which is only partially true to the authors of this paper, because, Socrates' purpose was not only to look for contradictions but to know everything with clarity. According to Christopher M. Ford, in his writing, "Socratic Method in 21st Century" enumerates the following goals of the method:

...Paul Bateman notes the following goals that the method seeks to develop:

- (1) "Attitudes of inquiry that involve an ability to recognize the existence of problems and an acceptance of the general need for evidence in support of what is asserted to be true
- (2) Knowledge of the nature of valid inferences, abstractions, and generalizations in which the weight or accuracy of different kinds of evidence are logically determined,
- (3) Skills in employing and applying the above attitude and knowledge.
- (4) The ability to recognize stated and unstated assumptions, and
- (5) The ability to draw conclusions validly and to judge the validity of inferences"²

His famous dictum was 'Know thyself' and the only way to do that was to 'know the idea of the good', which further meant the truest sense behind everything which is based on pure reason. And when that is sought contradictions automatically disappear. Centuries later, John Locke in his idea on education mentions a term 'Tabula Rasa'³ where he says that human mind is like a blank tablet and he acquires all knowledge or ideas when he acquires experience.⁴ He appears to be similar to Socrates' ideas on

¹Faith Lam, "The Socratic Method as an Approach to Learning and Its Benefits". Available at: <http://repository.cmu.edu/cgi/viewcontent.cgi?article=1126&context=hsshonors>. Accessed on 14 September 2019.

² Available at: https://www.usma.edu/cfe/Literature/Ford_08.pdf. Accessed on 15 September 2019.

³"Locke's Concept of Tabula Rasa". Available at: <http://www2.hawaii.edu/~freeman/courses/phil100/10a.%20Locke.pdf>. Accessed on 18 September 2019.

⁴ For further details, see: http://www.age-of-the-sage.org/philosophy/john_locke_tabula_rasa.html.

knowledge, however, John Locke refutes the presumption that everyone has a potential to be knowledgeable and also refutes the presence of universal knowledge.¹ Plato very firmly explains Socrates' theory of education and takes it one step further and says that after acquiring all knowledge the human mind should still be 'Tabula Rasa' as the quest for true knowledge never ends. This might also be understood in a way that knowledge should not pre-suppose itself. And also neither it should impose itself.

Now, if we put this Socratic view to his four stages or steps of it becomes clearer that in this pursuit of knowledge the teacher is also the student or should also be a learner, simply because Tabula Rasa is to be achieved and maintained!

For a teacher this method gives an opportunity to be a learner. A teacher using this method is a part of the discussants and does not stand out as a spectator or pronouncer. Therefore, the teacher has more chances to be better. Secondly, the teacher using this method breaks away from all inhibitions as there is no need to presume anyone to be 'knowing better'. However, there is a twist in this. The teacher only appears to be 'not knowing any better' but he/she is actually directing the whole discussion with of course an open mind to an argument which might be new to him/her also. The teacher has the biggest advantage by using this method and that is that he/she gets connected to the thought process of the pupils which leads to a much stronger relationship, any society would need. Before using the Socratic methods the teacher is required to read and understand to the level that he/she develops his/her own vision, which is presented to students to invoke arguments and to trigger the questions. The method makes a teacher tolerant and more receptive as during the implementation of this method several views and view-points may appear.

Advantages of the Socratic Method

This method of teaching is beneficial to the students since, the students are introduced to a completely new world of thought process. They are told to believe the strongest person in their lives; themselves! This method opens a door to a student's own mind and encourages them to be thinking citizens. This

Visited on 14 October 2019.

¹ For further details on this aspect, please visit: <https://plato.stanford.edu/entries/innateness-history/>.
Accessed on 2 April 2019.

also helps in healthier relationship between the teacher and taught as far as triggering of thinking is concerned. The biggest advantage of this method is that it becomes part of their personalities forever.

Institutions can also be benefitted by such method of teaching. The educational institutions in general and in India, in particular are challenged by social questions which are posed by way of deteriorating value systems, lack of empathy amongst members of the society, barrenness of minds shown by degraded actions etc. In such a context the institutions must promote methods like Socratic method so that alongwith the degrees the institution also grants them a quality of thought process which gradually would re-define the society for better. In another way the institutions son not live within the four walls of the classrooms or campus but they live in the minds of their products, their students. An institution promoting rich and free teaching methods like Socratic method would definitely reach the top notch.

The Indian Model/Culture of Education:

India has been known as intellectual capital of ancient times. We have given to the world some fines educational institutions, classic writings and finest thinkers. The Socratic method of teaching reminds the authors of the *Gurukul* culture of Indian tradition, where there was unconditional surrender to the *Guru* just because of his knowledge and experience. Socrates never mentioned any caste or even class basis to impart knowledge/education, which cannot be said entirely about the *Gurukuls* in India. We all have grew up with the example of *Eklavya* and *Guru Drona*, where *Eklavya* despite his capability was rejected by *Guru Drona* as a disciple, in order to favor a prince. The *Gurukuls* had gone one step further than Socrates by *Asharam* practice. Wherein, all pupils used to live with their *Guru* in a small settlement with very primitive life sans luxury. Another added feature of *Gurukul* tradition was that the *Guru* used several other methods to teach his students than just questioning and counter-questioning. For example, they used to put them in practical problems which challenged their values and even reason rather than just discussing in abstract. However, both the classic practices have survived good, bad and ugly societies, therefore, are worthy of respect and adoption.

Gurukul is a residential school, with pupils or *shishya* living near the *guru*, often within the same house. India has been known as the land of *Gurus* and *Gurukuls*. *Gurukuls* were great centres of learning in the ancient India. In the *Gurukul* system of education, students lived in the *kula* (family) of their *Guru* (teacher) and studied the *Vedas* (Sacred Scriptures) and other subjects, such as *Śikshā* (Phonetics),

Vyākaraṇa (Grammar) and Jyotiṣha (Astronomy), and sciences like Arthaśāstra (Economics), Dharmaśāstra (Laws), Śāstravidyā (Art of Warfare), Kalā (Fine Arts) etc. under his guidance for a minimum period of 9 to 12 years. Dr. A.S. Altekar says, “The Gurukul system which necessitated the stay of the student away from his home at the home of the teacher or in boarding house of established reputation, was one of the most important features of ancient Indian education.” The Guru identified the capability of his students and accordingly imparted knowledge. So, unlike Socratic method the Indian approach to teach was adapted as per each student.

The students learnt everything amidst the natural surroundings of the kula or āshram, in open air, in close contact with nature. The Gurukul System of Education was dedicated to the highest ideals of ‘all-round human development’, namely, physical (practical), mental (intellectual) and spiritual (religious), leading to God-realization (Brahmasākshātkāra). The system was based on the principle, “Experience (anubhava) is the best teacher.” At the end of their training, the students thus emerged as responsible individuals who are well learned in the Vedas and capable of facing the toughest challenges of life. The word, Gurukul, literally means the ‘family’ (kula) of the teacher (Guru). Gurukul is an ancient Indian concept of education, wherein the student imbibed knowledge by residing with his Guru as part of his family. The word, kula, indicates the close relationship that existed between the teacher and students. Since kula means a ‘family’, Gurukul did not mean the ‘school’ of a teacher but the ‘family’ of a teacher. The Guru was more than merely a teacher; he was a parent, a guide and role model for all the students.

The following text from the Atharva Veda captures the spirit of family in the Gurukul:

“ācārya upanayamāno brahmacārinam kṛṇute garbha-mantaha.”

That is, the Guru or acharya, while accepting a child, protects her/him as a pregnant woman protects her child in her womb. The Guru used to take the place of their real father the moment the children joined the Gurukul. It is true that while getting admission in the Gurukul, the students leave behind their parents who had given them birth, but their place is taken by the Guru, who is not only a teacher but also a parent to them. In some accounts, the Guru’s wife – Guru-Ma – lived in the āshram along with her husband, providing material care for the students. The āshram was veritably Gurukul, where the students

were loved and cared for as members of the Guru's family. It is believed to be a modern discovery in the field of education that a child should at no stage feel cut off from the family or society. It may be pointed out that this very belief lay at the bottom of Gurukul System of Education.¹

A Guru, irrespective of the nature of students, has three tumultuous things to enact, namely: i) to induce and promote creativity among all levels of students, ii) to equip students with confidence and ability, and iii) to maintain integrity in their words and deeds. If the Guru could perform these functions perfectly, the other functions would take care of themselves, and the education system would be on the correct trail to the limelight. The main responsibility of the Guru would be to embed creativity into the mechanical minds of students. Where and when creativity is wanting, even the coveted students in many fields would not come up with immediate solutions to many prevailing problems. Creativity in educational institutions would leave no room for boredom, and which would, in turn, generate interest for studies. It has to be stated that the teachers should concentrate upon unlocking the imagination of students rather than restricting them to the boundaries of curriculum.

Apart from imbibing the knowledge imparted by the Guru, the students would also be expected to shoulder some of the household chores or responsibilities (Āshrama-seva).

As Apastamba puts it more definitely, the student shall "assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth." The former class of acts will comprise of collecting sacred fuel, grass, earth and flowers for sacrifice as also fetching a pot full of water, while the latter class implies gathering fuel for cooking, begging alms, etc. Every day the student is to go round the neighbouring villages begging food for himself and his Guru, and collecting fuel for the maintenance of the sacred fire. Apart from the services to be rendered to the teacher, there is a second class of duties connected with the student's own welfare, such as bathing three times a day, performing morning and evening devotions, offering libations of water to gods, sages, manes, etc.²

Therefore the Indian model of teaching gives emphasis to submission to one's Guru as well as to root out any ego of self prevalence by making pupils seek help from others. This feature of interdependence

¹ Cheong Cheng, *et. al.* (eds.) *Subject Teaching and Teacher Education in the New Century: Research and Innovation*. Springer. 2002, p. 194. Also, please see: N. Jaypalan, *Education in Ancient India*, Atlantic Publishers, 2005, pp. 5.

² Subodh Kapoor, ed. *Ancient Indian Education*, Vol. 80, Delhi: Cosmo Publications, 2002, pp. 263.

is getting eroded from every society now-a-days including Indian society. Therefore, aspects like this in an educational model are very much needed.

Comparison of Socratic and Indian Models of Education

Socrates must be understood in the context of pressing times in Athens and hence his staunch suggestions to design an ideal society on basis of intellect and in order to find this intellect he depends on only education. However, he would consider education as good enough only if it is as per his theory of three aptitudes of human mind and hence assigning everyone one of the three corresponding roles in the society. This is not the context of the Indian model nor is the purpose. The Indian education system is far more liberal in letting every child or pupil discover his own self. There is no artificial effort to create an ideal society, only the literature that was majorly taught was meant to guide pupils towards being righteous. Therefore, I see a similarity in Indian and Socratic idea that sense of justice would come from within and only then it can be sustainable.

Also, Socrates, attached limited role to the teacher/philosopher in the life of the learner. As compared the Gurukul system brings a teacher and the pupils as close as one body and one soul. Pupils are always being observed by the Guru and the same was true for the Guru, who would teach them without actually doing the act deliberately. It is because of this closeness the pupils never 'leave' the Guru, and are always ready to come at their beck and call. We have several instances of lifelong indebtedness of the pupils towards their Gurus, in Indian literature.

Indian model of education was also 'environment friendly' as the students were kept close to nature and were taught how humans must respect other living beings. NO such reference is seen in Socratic approach.

There can be several points to discuss but to close my paper I think lastly, Socrates never actually teach and bring his theory of education to practice, however, in India Gurukuls have been thriving since ancient times. Rabindranath Tagore's Shanti Niketan was also ideologically based on traditional education model of India, which is a modern example of Gurukul model in practice.

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HUMAN RIGHTS AND RIGHTS OF INDIGENOUS PEOPLE

Savitri¹

‘Democracy’ the word originated in English language in the late 16th Century, which means a type of government which is equal for each and every citizen. Every individual can contribute equally directly or indirectly through the elected representatives in the advancement, growth, development and formulation of laws. It follows social, economic and cultural atmosphere that allows individuals to adopt political, social and economic self determination.

The modern era of human rights can be drawn to fight to end slavery, genocide, discrimination, and government domination. After World War I, many scholars, activists, and some national leaders called for a declaration and accompanying international system—the League of Nations—to protect the most basic fundamental rights and human freedoms. Atrocities during World War II made clear that earlier struggles to secure individual rights and restrain the power of governments to violate these rights were inadequate. The time was ripe for agreement of a globally recognized instrument that treasured these values. Then was born the Universal Declaration of Human Rights (UDHR) as part of the development of the United Nations (UN).

The UDHR was the first international document that brought the basic civil, political, economic, social and cultural rights that all individuals should enjoy in life. The UN General Assembly approved the declaration universally on December 10, 1948. The vote to adopt the UDHR was considered an achievement as it unified various nations and conflicting political regimes. The UDHR was not legitimately binding, though it carried great ethical and moral weight. In order to give the human rights enumerated in the UDHR the force of law, the United Nations enlisted two covenants, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). The division of rights between these two treaties is imitation, a reflection of the global ethical divide during the Cold War. Though politics prohibited the creation of an integrated treaty, the two covenants are interrelated, and the rights confined in one covenant are necessary to the implementation of the rights contained in the other. Together, the UDHR, ICCPR, and ICESCR are

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recognised as the International Bill of Human Rights. They contain an inclusive list of human rights that governments must respect and promote, including:

- Right to Equality
- Security of person
- Freedom from slavery
- Freedom from arbitrary arrest/detention
- Freedom of movement and residence
- Due process of law
- Freedom of opinion and expression
- Freedom of association and assembly
- Right to safe and healthy working conditions
- Right to form trade unions and to strike
- Right to adequate food, clothing, and housing
- Right to education; and
- Right to health.

Human rights is a word that most of the people have heard directly or indirectly, but do we really know the basics of the concept? To many Americans human rights comprise the right to bear arms, the right to a free education, or the right to vote etc. But to others Americans, human rights include being able to walk down the street without being questioned by police, to walk freely anywhere without asking anyone; it is the right to go to any place without being followed. For some others it is the basic right to fall in love with whomever they want. Since the formation of America, people have been struggling all their lives for their basic rights. From the right to vote to the right to equality and right to live with dignity.

Human rights are rights intrinsic to all human beings in this world, whatever our nationality, place of residence, race, caste, sex, national or ethnic origin, color, religion, language, or any other status.¹ We are all equally eligible to our human rights without any perception or discrimination. These rights are all universal, collective, worldwide, inalienable, non-discriminate, interdependent, and

¹<https://www.un.org/en/universal-declaration-human-rights/> (Retrieved on 10.02.2018)

indivisible. Human rights are the rights that every person on this planet earth should have to live a happy, fair, contented and satisfactory life.

Human rights are inseparable. Irrespective of if they relate to civil, cultural, economic, political, or social issues, human rights are hereditary to every individual. Negating someone of one of their basic rights will affect the rest of their rights. It obstructs enjoyment of the other rights in life. If anyone has the right to live a life of good standard, it should not be challenged at the expense of another right, like the right to education, right to live with dignity.

The vow of the United Nations to human rights originates from the Organization's establishing Charter.¹ The international community has a responsibility to uphold and protect these rights. Let us make sure that the people who need the rights utmost, are made aware that this Declaration exists — and that it exists for them. Let us each understand our responsibility to make these universal rights a living reality for every individual everywhere.

In perhaps the most deep and attractive words of any international agreement, 'all human beings are born free and equal in dignity and rights. The vows made by all States in the Universal Declaration of Human Rights are in themselves enormous achievement, discrediting the dictatorship, discrimination and contempt for human beings that have marked the past. The Universal Declaration promises to all the economic, social, political, cultural and civic rights that strengthen a life free from want and fear. They are not an incentive for a good behaviour. They are not state-specific, or particular to a certain period or social group. They are the indisputable privileges of all people, at all times, and in all places — people of every colour, caste, from every race and ethnic group, every religion; whether or not they are disabled; citizens or migrants; no matter their sex, their class, their creed. Human rights abuses did not finish when the Universal Declaration was embraced. But since then, numerous people have gained greater liberation. Violations have been prohibited; independence and sovereignty have been attained. Many people – though not all – have been able to safeguard freedom from anguish, sufferings, unwarranted imprisonment, summary execution, enforced disappearance, harassment and unjust discrimination, as well as fair access to education, economic opportunities, and satisfactory resources and good health-

¹Mertus, Julie A., (2005), *The United Nations and Human Rights, A guide for new era*. London and New York: Routledge Tailor and Francis group

care. They have obtained fairness for wrongs, and national and international safeguards for their rights, through the strong planning of the international human rights legal system. The power of the Universal Declaration is the power of notions to change the domain. It motivates us to continue working to safeguard that all people can gain freedom, equality and self-esteem. One vigorous aspect of this task is to empower people to claim what should be guaranteed: their human rights.

The United Nations and Human Rights:

The Charter of the United Nations represents a significant development so far as faith in and respect for Human Rights is concerned. The signing of the Charter of the United Nations also marks the formal recognition that Human Rights is a matter of international concern. The appalling atrocities caused by the Nazis on the Jews and other races during the Second World war led to a strong movement for the international protection of fundamental Human Rights, and the Charter contains numerous references to them. Indeed, with the horrors perpetrated by Nazi and Fascist leaders still in their minds, the makers of the Charter were determined that the rights of the individual be made an international concern. Human Rights are mentioned for the first time in any international treaty (not counting the treaties for the protection of minorities concluded after the First World War, which related to the rights of special groups but not to Human Rights in general) because the drafters of the Charter were looking behind the facts of war to its causes, that is to say, to the existence of dictatorship which makes wars possible.

The signing of the United Nation Charter which incorporates several provisions concerning Human Rights has done much to stimulate the large amount of international Human Rights which are respected today. The provisions contained in the U. N. Charter regarding Human Rights run throughout 'like a golden thread'. Much of the credit goes to the determined lobbying by Non Governmental Organizations at the San Francisco Conference. The delegates of some of the States at the San Francisco Conference were in support of the implementation of even stronger provisions concerning Human Rights. An attempt, which proved unsuccessful, was also made to incorporate in the U. N. Charter an International Bill of Human Rights.

Human Rights and the Indian Constitution:

The Constitution of the Republic of India which originated on 26th January, 1950 with 395 Articles and 8 Schedules, is one of the most decorative fundamental laws ever embraced. The Preamble to the Constitution affirms India to be a Sovereign, Socialist, Secular and Democratic Republic. The term 'democratic' signifies that the Government gets its power from the will of the people. It provides a feeling that they all are equal irrespective of the race, caste, creed, religion, which language they speak, sex and which culture they belong to. The Preamble to the Constitution vows justice, social, economic and political, liberty of thought, expression, belief, faith and worship, equality of status and of prospect and fraternity promising the dignity of the individuals and the harmony and integrity of the nation to serve its citizens.¹

Fundamental Rights and Human Rights

The judicially enforcement of fundamental rights which encompass all seminal civil and political rights and some of the rights of minorities are enshrined in part III of the Constitution (Articles 12 to 35). These comprise the right to equality, the right to freedom, the right against exploitation, the right to freedom of religion, cultural and educational rights and the right to Constitutional remedies.

Fundamental rights vary from ordinary rights in the sense that the previous ones are unchallengeable. No law, ordinance, tradition, usage, or administrative order can condense or take them away. Any law, which is breakable of any of the fundamental right, is void. Fundamental rights are the modern name for what have been conventionally known as natural rights. The Supreme Court of India has also acknowledged these fundamental rights as 'Natural Rights' or 'Human Rights'. Fundamental rights are those prodigious and basic rights, which are accepted and assured as the natural rights inherent in the prestige of a citizen of a free country.

Understanding the term 'Indigenous'

Considering the diversity of indigenous people, an endorsed definition of 'indigenous' has not been embraced by any UN-system body. Instead the system has developed a modern understanding of this word based on the following:

¹ Prof. Pylee, M.V., *Constitutional Government in India*, (2008), New Delhi: S Chand and Company Limited

- Self- identification as indigenous people at the distinct level and recognized by the community as their associates.
- Historical endurance with pre-colonial and/or pre-settler civilizations
- Strong link to territories and close natural resources
- Distinctive social, economic or political systems
- Diverse language, culture and beliefs and philosophies
- Form non-dominant groups of communities
- Resolve to sustain and reproduce their ancestral backgrounds and systems as distinctive peoples and communities.

Indigenous people are treated as minorities in certain circumstances so that there exists a certain relationship between them and other groups. This is evident from the fact that the elements of distinct cultural forms and non-dominance, as endorsed in the definition of indigenous peoples, frequently feature in the definition of minorities as well. Minority people living in a given country or locality, having a race-religion, language and traditions in a sentiment of solidarity, with a view to preserving their traditions, maintaining their forms of worship, ensuring the instruction and upbringing of their children in accordance with the spirit and traditions of their race and rendering mutual assistance to each other. However, the term 'minorities' seems to refer to ethnic minorities rather than indigenous minorities.

Although most indigenous peoples easily fit this definition, they object to being regarded as minorities, their argument being that the term denies them their separate and unique identity. Indigenous peoples of the world are claiming the right to be recognized as peoples rather than as minority populations.¹ The concept of populations is frequently included in the deflation of indigenous groups. This is done so that no question of self-determination can arise.

United Nations and Indigenous People:

It is predictable that there are approximately over 370 million native individuals across seventy countries world wide practicing distinguished traditions. All over the world from the Arctic to the South Pacific, these people are the descendants of those who settled in a country or a geographical area at the time

¹ May, Stephen, Modood, Tariq and Squire, Judith, *Ethnicity, Nationalism and Minority Rights*, (2004), New York: Cambridge University Press

when people of different principles, cultures or ethnic origins arrived. The new advents later became prevailing through conquest, occupation, livelihood, settlement or any other means. Indigenous peoples do not inevitably claim to be the only people intrinsic to their countries, but in many cases indigenous people are certainly “aboriginal” or “native” to the domains they live in, being descendants of those people that occupied a territory preceding to colonization or formation of the present state.

Indigenous peoples have their own distinctive languages, beliefs, cultures, philosophies and social and political institutions that are very different from those of conventional society. While indigenous peoples face the same practice of discrimination and banishment as other ethnic subgroups or minorities, there are very significant differences in terms of their rights and identity.

India and Indigenous people:

In India, sixty eight million people belonging to two hundred and twenty seven ethnic groups which comprise of five hundred and seventy three tribal communities originating from six racial stocks namely - Negroid, Proto- Australoid, Mongoloid, Mediterranean, West Breachy and Nordic exists in different part of the nation. These ethnic people commonly the indigenous tribals live close in the vicinity of jungles and have managed and preserved the biodiversity of their vicinities since long time. These tribals take shelter from jungles and consume wild edible plants equally raw and cooked. The flower and fruits are normally eaten raw however tubers, leaves and seeds are cooked. Tribals consume forest produce, forest timber and fuel timber. These tribals are existing in forest since centuries and have established a kind of kinship with forests. A tribe is a small group of people, generally associated closely that work together for the whole. Leadership is usually based on the rule and regulations of the elders. A tribe is normally part of a group of indigenous people who were the original inhabitants of a land and if that group of people is less in numbers than a group of who migrated from elsewhere and are racially different they become an ethnic minority.

India has been the land of tribes since time immemorial. They are the autochthons of the land before the onset of Aryans. Each tribe has a unique history, language and culture. The diversified economic and social formation coupled with varied ethos and style of life has always attracted various scholars to study them.

There are more than 500 groups in Indian society, which are officially designated as Scheduled Tribes (STs). Now, the question arises that who are Schedules Tribes? The concept of Tribes is thus of paramount importance to understand Tribes in Indian culture. Anthropologists and social scientists have made an attempt to define a tribe. According to Majumdar (1961) 'A social group with territorial affiliation, endogamous with no specialization of functions, ruled by the tribal officers, hereditary or otherwise, united in language of dialect, recognizing the social distance from tribe or castes but without any stigma attached in the case of caste structure following tribal traditions, beliefs, customs, liberalization of natural ideas from alien sources, above all consciousness of homogeneity of ethical and territorial integration.'

The meaning of the tribe according to the Shorter Oxford Dictionary is 'a social group comprising numerous families, clans, or generations together with slaves, dependents, or adopted strangers having a common character, occupation, or interest' In the encyclopedia Britannica, the families or small communities that constitute a tribe are said to trace their descent from a common ancestor. The states that Imperial Gazetteer of India that a tribe is a collection of families bearing a common name, speaking a common dialect, occupying professing to occupy a common territory and is not usually endogamous, through originally it might have been so.¹

Anthropological literature characterizes a tribe as a habitat in hilly or hill clad areas and forests or forest clad areas, isolated or semi-isolated from the wider community, having economic self sufficiency i.e. subsistence economy, with no surplus production, backward technology, lack of division of labour, having mechanical solidarity, economic exchange based on reciprocity or on barter, political autonomy or having their own political system, egalitarian values, having their own religious faith in animism and finally a sense of belongingness to the community

Collective Rights of indigenous people:

Contrary to other ethnic minority groups that struggle to protect their rights on a distinct level, indigenous people have always frazzled the need to identify their collective rights. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) distinguishes these collective rights. The UNDRIP was embraced by the UN General Assembly in 2007.

¹ Pandey, Girish Chandra, *Indian Tribes, the Habitat, Society, Economy, and Change*, (1991), New Delhi: Anmol Publications

Self determination:

Today, many indigenous people are still excluded from society and community. They are still deprived of their rights as equivalent citizens of a government. Nevertheless they are determined to preserve, cultivate and transmit to future generations their ancestral territories and their ethnic identity, claiming on their right to self-determination.

Self Identification:

Self-identification as indigenous group and acceptance as such by the group is an indispensable component of indigenous people's sense of identity. Their constant existence as people is closely associated to their possibility to accept their own fate and to live in accordance with their own cultural forms, patterns, social institutions and legal systems.

Land Rights and natural resources:

Indigenous peoples often inhabit land, which is rich in minerals and natural resources. Indigenous peoples have prior rights to their territories, lands and resources, but often these have been taken from them or they have been threatened to leave. Indigenous peoples face serious difficulties such as constant threats of territorial invasion and murder, plundering of their resources, cultural and legal discrimination, as well as a lack of recognition of their own institutions.

There is no universal and explicit definition of the theory of 'indigenous people', but there are a lot of criteria by which indigenous people worldwide can be identified and from which each group can be categorised. The most widespread methods are those proposed in the International Labour Organization (ILO) Convention no.169 and in the MartínezCobo Report to the UN Sub-Commission on the Prevention of Discrimination of Minorities (1986).

Main Human Rights concerns:

Scheduled Tribes face a wide variety of human rights violations. These range from individual violations of civil and political rights – such as killings and illegal detentions – to widespread violations of social, economic and political rights, including mass displacement and multiple forms of social discrimination. Many of these violations are not manifested in the official statistics which – for the similar reasons of discrimination and lack of access that are part of the problem – normally fail to record more than a small

portion of the incidents that occur. Key areas of rights violations comprise of militarisation and state suppression, forced displacement and land alienation, violation of forest and resource rights, and atrocities and discrimination.

Role of Media and civil society:

Adivasis and indigenous people continue to be highly marginalised in the Indian media and prevalent culture. Mainstream media – predominantly, but not only the English language elite media – rarely report on Adivasi regions or issues. When they do, most reporting falls into three categories: paternalistic welfare stories on deprivation, scarcity and poverty; stories of atrocities against them and stereotyped descriptions of the ‘exotic’ philosophies and social norms of these groups. These tendencies are predominantly pronounced with regard to analysis of the Northeast. Within the Northeast itself, the large existence of STs does safeguard that indigenous peoples’ issues obtain some attention in local media.

Central Government and State Governments have shown a lot of interest and have worked towards the upliftment of tribes but the progress attained so far is just reasonable. Government of India has undertaken and applied many tribal welfare programmes and guidelines but none of them have been operative and welfare of tribal people is a concerned issue as they contain 8.6 percent of the total population of our country and it is the responsibility of the Government to take care of every citizen and work towards their prosperity. Government has failed to implement these guidelines and procedures due to lack of political will and shortfall of administrative machinery, procedural delays and lack of appropriate monitoring. Today, tribal people are not even able to claim their rights due to poor reactions and response of the authorities. Moreover when they approach the authorities for entitlement of their rights, they are asked to produce some documents which they commonly do not have and thus they fall a prey to corruption and exploitation.

We have the belief that the government programmes and strategies fail because of the lack of interest shown by the authorities and government. Therefore, the undue haste is shown in the policy implementation and execution of the strategies. We think that welfare of the tribes should be the main aim of the government and no politics should be played on this issue. Development is possible through

education so, first of all the government should take steps in this direction because a country cannot develop unless its citizens are educated and well aware of their rights.¹ Government should also try to make judicial proceedings faster and easily accessible for the tribes. Also for the proper implementation of the welfare schemes and policies for the tribal benefit the tribes should be made aware about them through awareness and training programmes, the authorities should be well trained in this regard and proper constitution of the Gram Sabhas should be there because they act as a connecting link between tribes and the authorities.

The issues and the problems of the Tribes cannot be neglected and isolated from the main development agenda of the Government. The Sixth five year plan document stated that “three decades of the development have not had the desired impact on the socially, economically, educationally handicapped section.” Despite so many efforts made by the Government, the Tribal people are still deprived of a life which they are entitled to. We believe that Government and all the political parties should work together towards the welfare of the Tribes and should not be diplomatic on this sensitive issue.

¹ Saravanan, Velayutham, *Environmental History and Tribals in Modern India*, (2018), Singapore: Springer Singapore

PEOPLE'S PERCEPTION, EXPERIENCE AND PRACTICE OF SOCIAL DISTANCING IN NORTH INDIA DURING COVID-19: AN ANALYSIS

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Abstract

There is no doubt that the most unpredicted virus- COVID-19 is affecting every aspect of life of an individual as well as of society as a whole. Social Distancing is one such intervention in the social environment that has been advised by the Ministry of Home affairs in India ever since the outbreak of the pandemic. It is a deliberately imposed restriction to prevent the spread of virus infection. Although, social distancing is very much required non-pharmaceutical measure to control the spread of infectious disease but it has some other related social dimensions also. It has resulted into a feeling of self-isolation and loneliness in some while the other might be happily following the social distancing guidelines. The present paper is a modest attempt to delve into the practice, perceptions and experiences of social distancing by the people of India.

Keywords: Social distancing; COVID-19; Pandemic; Social behavior; Non-pharmaceutical; Corona; Mental Health

Introduction

Worldwide efforts are being done to minimize the spread of COVID-19. As there is no particular vaccine or medicine of the Novel Corona virus available till date, the importance of non pharmaceutical measures is of paramount concern to check the spread of this deadly disease. Social distancing is one such non pharmaceutical measure to prevent the spread of disease or slow down it. It requires some changes in our daily routines in order to minimize the close contact with others such as avoiding crowded places and gatherings, avoiding handshakes and hugs as greetings, limiting the contact with people who are at higher risk, to remain at a distance of at least 6 feet from others and like. It is required to maintain social distance at markets, public places, offices, establishments, schools, colleges, hospitals and similar places where it is likely to catch the disease from any infected person or pathogen.

In the wake of COVID-19, Ministry of Health and Family Welfare, India issued advisory on social distancing measures. According to it, "Social distancing is a non-pharmaceutical infection prevention

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and control intervention implemented to avoid/decrease contact between those who are infected with a disease causing pathogen and those who are not, so as to stop or slow down the rate and extent of disease transmission in a community.” Social distancing eventually leads to decrease in spread, morbidity and mortality due to the disease according to these guidelines.

According to Santa Clara County, Public Health Department, US “Social distancing is a term applied to certain actions that are taken by Public Health officials to stop or slow down the spread of a highly contagious disease.” These measures are taken to restrict when and where people can gather. These include limiting large groups of people coming together, closing buildings and canceling events. According to Australian government, “Social distancing includes ways to stop or slow the spread of infectious diseases. It means less contact between you and other people.” There is no doubt that social distancing measures reduces the spread of pandemic, slows down its expansion rate and provide the vital time to tune in the medical preparations for combating the disease but it some other repercussions also. This paper is an attempt to examine people’s experiences while following social distancing measures and their perception regarding it.

Review of Literature

There are a few studies on social distancing and its effects during COVID-19 though various studies on effects of social distancing during other communicable diseases are available. Non pharmaceutical interventions include both personal and community measures. Frequent hand washing; wearing masks when going out; self isolation if came into contact of any infected person; sanitize the things and objects of routine usage etc. are the personal measures while cancellation of events of mass gatherings; shutting down of crowded places; closure of schools, colleges, places of worships and workplaces etc. are the community measures which are taken with the objective of promoting social distancing. These are effective ways of combating spread of disease (**Ferretti L et al. 2020; Jafferson T et al. 2008; Ahmed F et al. 2018**). Government of India, Ministry of health & Family Welfare in its advisory on Social Distancing Measures in View of Spread of COVID-19 disease (March 2020) prescribed various measures and subsequently all educational institutions were closed, examinations were postponed, places of mass gatherings were closed; gatherings in marriages and cremations were restricted; work from home was promoted, commercial activities were halted, travels were banned and the like measure

were taken in order to prevent the spread of COVID-19. Further vide its notification dated 4th June, 2020 Standard Operating Procedure (SOP) on preventive measures to contain spread of COVID-19 in offices has been issued. In this notification general preventive measures which are to be followed all times, offices specific measures, measures to be taken on occurrence of infection cases and the disinfection procedure to be followed in case of occurrence of suspected or confirmed case has been given which proved to be very beneficial in this fight against COVID-19.

There are many studies concluding that there is an association between the application of personal and community-wide non pharmaceutical measures and reduction in overall mortality, fatal viral cases and delayed peak-case timing. All these effects are helpful in flattening the curve (**Galea S. et al., 2020**). Cities those enforced these measures earlier successfully reduced the effect and delayed the spread of the disease. In a recent study in Wuhan (China), it is estimated that had the Wuhan travel ban and national emergency response not been done there would have been more than 700,000 confirmed COVID-19 cases outside of Wuhan by 19th Feb 2020 (50th day of pandemic) instead of 30000 cases in Wuhan by that date (**Tian H, Liu Y, Li Y et al. 2020**). The cities or countries which did not follow or timely implemented non pharmaceutical measures and social distancing had to face serious repercussions. For instance, in Italy, there was a campaign like 'Hug a Chinese' on the instance of Mayor of Florence in order to curb the racism. People, ignorant about the pandemic and necessity of Physical Distancing, hugged the Chinese and posted the pictures with them on social media. It resulted in spreading of virus rapidly and consequently the country which is known for its best health services and facilities was on its toes (**Outlook, The News Scroll**). So there is no doubt that social distancing is an effective way in the fight against Corona.

In past also when Spanish Flu erupted (1918) worldwide the cities, which followed non pharmaceutical measures, were in controlled position unlike the cities which delayed it or did not follow it. For example, town of Gunnison, Colorado isolated itself for two months to prevent the spread of flu and took all necessary community wide social distancing measures during the pandemic resulting in zero deaths in town due to pandemic (**Gunnison: Case Study**). Several other cities also followed the same preventive measures (**Merkel Howard et al, 2006**). In St. Louis administration took the measures like closure of schools, ban on public gatherings etc. immediately after the first case of Spanish Flu in the city in 1918. Consequently there were very less cases in St. Louis while Philadelphia, which did not follow the social distancing measures until more than two weeks after its first case and even, allowed a mass parade to

continue after 10 days of the first reported case of US (17 September 1918) attended by 200000 people resulting in highest deaths in the country due to flu (**Ryan J. 2008**).

COVID-19 disease caused by the novel corona virus, SARS-CoV-2, has infected over 10 million people in 185 countries within six months i.e. up to June 30, 2020. Worldwide social distancing measures are now in place. These measures like isolation, home quarantine, lockdowns, and the closure of all places where people congregate, are aimed at preventing the virus from spreading from one person to another. It is expressed that social distancing measures are necessary but these have repercussions also. A study quotes, “While these steps may be critical to mitigate the spread of this disease, they will undoubtedly have consequences for mental health and well-being in both the short and long term.” (**Galea S et al., 2020**). Many studies have expressed concerns over the mental health of the people due to social distancing.

The outbreak of COVID-19 resulted in major economic losses, reduced physical interaction and significant psychological distress (**Remuzzi & Remuzzi, 2020**). In China depression and anxiety in people were observed during pandemic (**Qiu et al., 2020**). Not only in China but people worldwide had to cope up with stress and anxiety and still facing it. In a study impacts of social isolation on mental health during previous pandemics have been discussed (**Torales et al. 2020**). Various studies could not conclude convincingly about the impact of social distancing during lockdown due to Corona, though these expressed that there are evidences about psychological impact of social distancing in previous pandemics (**Brooks et al, 2020; Venkatesh and Edirappuli, 2020**). The social distancing measures are being followed by the people willingly as a preventive measure but they cannot be forced to adhere to these measures for longer periods. In Italy when given the hypothetical situation to respondents that the lockdown if lasts longer than their expectations they were less willing to follow the social distancing measures (**Briscese G et al., 2020**). The impact of social distancing in persons who were in low paid or precarious jobs resulted in negative effect on mental health like de-motivation, loss of purpose and decreased self worth (**Williams et al., 2020**).

Objectives of the study: The primary objective is to analyze the impact of social distancing measures on the individuals. The paper aims to:

- Delve into level of awareness and the practices of social distancing norms by the respondents
- To analyze peoples experiences of distancing from society.

- To gauge into the respondents perceptions regarding social distancing norms in future.

Data base and Research Methodology: The study is based on both primary and secondary data. The secondary source of information includes the websites maintained by Ministry of Home affairs, India, newspapers, periodicals and media reports. Primary data has been collected through 120 respondents from Punjab, Haryana, Himachal Pradesh and Chandigarh. The respondents were selected randomly and a questionnaire having both close ended and open ended questions was administered to them through online channels like emails, whatsapp, face book and twitter to fill their responses. Information was also gathered through telephonic interview. It is important to mention here that the unequal distribution of the participants across the different categories is present as questionnaire was administrated through the online mode. Even though efforts were made to get the responses from all categories but people were reluctant to participate in the survey, as a large number of surveys on Covid-19 are in progress. The analysis of data is done with the help of frequency tables, percentages and pie charts.

Elaborations:

Profile of the respondents: The respondents were having diverse demographic features (**Table 1**). They included 55% females and 45% male respondents. About 50% respondents were from the age group of 20-40 years. Majority respondents (71.3%) were graduate while 11.8% were under graduate. The respondents included 56% salaried person and 22.6% were self-employed. Maximum respondents (63%) were from urban areas while 22.4% from semi-urban and rest from rural areas. Around 69% respondents belonged to nuclear families whereas 27.6% were living in joint families and few in extended families (2.6%).

Table-1: Sample distribution and profile of respondents

States Particulars		Punjab	Haryana	Chandigarh	Himachal Pradesh	Total (%)
Gender	Male	15	14	16	9	54(45%)
	Female	17	16	20	13	66(55%)
	Total	32	30	36	22	120
Age group	Less than 30	7	9	10	6	32 (27%)
	30-40	16	14	19	12	61 (50%)
	40-50	6	5	4	3	18 (15%)
	50 & above	3	2	3	1	9 (8%)
	Total	32	30	36	22	120
Education	Undergraduate	3	5	2	2	12 (10%)
	Graduate	26	19	24	16	85 (71%)
	Post graduate	3	6	10	4	23 (19%)
	Total	32	30	36	22	120
Employment	Salaried	18	19	21	9	67 (56%)
	Self-employed	9	6	7	5	27 (23%)
	House makers	4	3	6	4	17 (14%)
	Students	1	2	2	4	9 (7%)
	Total	32	30	36	22	120
Locality	Urban	23	17	21	14	75 (63%)
	Rural	8	6	2	3	19 (15%)
	Semi-urban	1	7	13	5	26 (22%)
	Total	32	30	36	22	120
Family type	Joint	12	8	11	3	34 (28%)
	Nuclear	20	22	25	17	84 (70%)
	Extended	-	-	-	2	2 (2%)
	Total	32	30	36	22	120

Practice of Social Distancing by respondents : Though social distancing is being assumed to be followed by every responsible citizen still the effort have been made to examine the level of awareness of the respondents regarding social distancing advisory issued by Ministry of health and family welfare in India. It has been found that majority of the respondents (83.4%) claimed that they are aware of the social distancing guidelines issued by the Ministry of Home Affairs (MHA) in India. When enquired about following social distancing norms in practice, 88.3% respondents said that are completely following the norms whereas 15.5% are following it to the maximum possible extent while the rest are

either not following it or following it a little. Although 93.2% respondents believe that following social distancing norms is very much essential to stop the virus infection from spreading in communities, 17% respondents accepts that every member of their family is not following the social distancing norms. This is particularly in the cases where respondents are living in joint or extended families. In these families they have some senior or super senior family members for whom it is very difficult to make them understand the importance and need of this non-pharma measure to prevent the spread of COVID-19. The old age people, especially in rural areas, are very inclined to have social groups where they can talk and share their contemporary experiences. They find more solace in social circle than being at distance from their peer groups. Around 21 % respondents stated that it is very difficult to teach their children the need of practicing social distancing, especially to toddlers. Few respondents who are highly religious and superstitious don't care about the infections as they believe that it is a matter of fate and don't believe much in social distancing. These people need to be guided about importance of social distancing at this time of pandemic.

Respondent's experience of social distancing practices: Although 83.2% respondents are happily following the social distancing guidelines but they have different experiences of distancing from their loved ones. The respondent's feedback on various *statements* to express their experience regarding social distancing on a 3 point Likert scale has been tabulated below: **(Table 2).**

Table 2: Statements and the responses showing experience of social distancing

Sr. No	Statements	Agreed	Neutral	Disagreed
1	You are missing the social gatherings at parks with neighbors and friends	56	24	40
2	You are missing the family get-together at family functions	61	16	43
3	Social distancing is spoiling social relations	20	36	64
4	Social distancing is affecting mental health of people and creating strangers anxiety	59	20	41
5	Social Distancing gives a feeling of self-isolation and loneliness	50	24	46
6	Social distancing at work place results into depression and ultimately loss of productivity	66	16	38
7	Social distancing arouse more anxiety about impact of	52	25	43

	COVID-19 on the lives of individuals			
8	Social distancing at workspace has resulted into loss of job	63	19	38
9	Social distancing has resulted into loss of income	53	19	48
10	Social distancing has resulted into reduction in employment opportunities in various sectors	62	14	44

The experiences of practicing social distancing by the respondents have further been analyzed under three categories which are as follows:

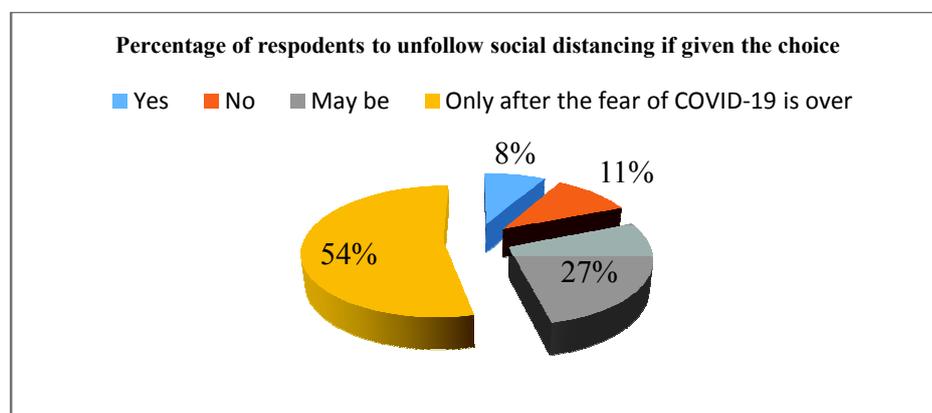
- Social experiences:** Despite knowing the urgency of social distancing to be followed, it has taken a toll on social behavior, culture and relationships. Majority respondents (51%) stated that they feel very bad as for a long period they could not be a part of any social gatherings and even not sure how long it will take to get back to such gatherings. They miss the social functions, family get together at marriages, birthdays and festivals. Around 47% respondents stated that they miss going to parks and gardens for their leisure time with friends, children and neighbors. Majority of the respondents (53%) do not think that social distancing is spoiling their social relations because every individual is presumed to know the need and benefit of being socially at distance. Still 17% respondents stated that they are feeling like being alienated in the society and it is having a negative impact on their relation, especially in the neighborhood. People are looking at each other with suspicious eyes and afraid of talking to even from a safe distance.
- Psychological experiences:** Social distancing is definitely going to affect mental health of an individual. Due to lack of social interaction, respondents (42%) are feeling self-isolation and loneliness. Nearly 43% respondents agree to the feeling of strange anxiety has aroused due to social distancing. Lack of tea and lunch breaks with colleagues have been causing depression and that ultimately may affect the employees' efficiency and productivity at work place.
- Economical Experiences:** Several people have become unemployed due to lockdown. All the non-essential businesses were not allowed to operate during lockdown. About 52% respondents asserts to loss of job due to social distancing at workplace. This has consequently resulted in decrease or loss of income in various families. This is especially true for the people engaged in unorganized sectors. Majority respondents (44%) are not sure about getting back to the economic track even after the lockdown is lifted up fully. They are pessimistic to some extent about their

future as they do not expect enough customers at early stage of unlocking due to fear of being getting infected. It has been observed that the people working in unorganized sector like street vendors and road side dwellers, domestic help, professions demanding personal interaction like beauty parlor and salons, tailors etc. are experiencing fall in income and decreased customer base. 52% of the respondents feel that there is going to be the dearth of employment opportunities in near future.

Respondent’s perceptions about social distancing in future: About 58% respondents strongly agreed/agreed with the statement that social distancing will be the new social etiquette in the future social behavior while 12% respondents disagreed and 31 % respondents are neutral as they are not sure about future social behavior. Around 34% respondents believed that handshakes and hugs are going to disappear forever as greeting gestures in Indian society whereas 43% respondents are feeling optimistic about future social behavior. They believe that such greeting gestures will return back once the things get normal.

The respondents were asked that if given the option not to follow social distancing in near future, would they like to do so. Majority 53.6% stated that they would un-follow the social distancing practices only after getting sure that the risk of COVID-19 is not there in near future otherwise they will continue with these norms. 11% of the respondents straight forward denied to un-follow the social distancing as they would like to make it a habit in future to avoid risk of any virus infection in future. There are respondents (8%) who are eagerly waiting to shun off such distancing measures with people they love to be in close association (**Figure 1**).

Figure-1



Thus, the above analysis shows that the respondents differ in their experiences and perceptions of social distancing measures. On the basis of the responses analyzed in the above text, respondents have been classified into three categories (Table 3). This will give a summary of the respondents practice, experiences in present times and perceptions of social distancing in future.

Table 3: Thumbnail sketch of the respondents practice, experience and perceptions regarding social distancing

Happily at distance	Helpless followers	Stubborn
<ul style="list-style-type: none"> • Aware of the urgency and importance of social distancing. • More health conscious. • Employed in organized sector. • Have regular source of income. • Willing to maintain social distance in near future. • Optimistic about normal situation post pandemic. 	<ul style="list-style-type: none"> • Aware of the risk of infection and need of social distancing. • Working in private and unorganized sector. • Suffering loss of employment and loss of income. • Ready to un-follow social distancing once the restrictions are lifted. • very social in nature and enjoy social gatherings in neighborhoods. • Pessimistic about future after lockdown. 	<ul style="list-style-type: none"> • Don't acknowledge the importance of social distancing. • Living in rural areas. • Having multiple source of income. • More religious and believe in superstitions. • Pose much threat to the others. • Neutral about future conditions.

Furthermore, the respondents' opinion, comments and suggestions about social distancing have been listed below:

- Housewives have to play a key role in especially, in making the children aware of the situation and make them understand to practice social distancing from their friends, relatives and strangers also.
- Precaution is better than cure. So besides following the social distancing guidelines, people must work upon building and strengthening their immunity level. They should be health conscious and take healthy diet.
- Social distancing in a country like India is very essential. There is a problem of over-population, poverty and poor health, hygiene and sanitations. Due to lack of awareness and literacy amongst the lower communities, objectives of social distancing could only be achieved through strict measures by the government.

- People should not take the social distancing in negative terms. They should understand that at present social distancing is the need of hour to protect not only themselves but also their loved ones from the virus infection that have already taken thousands of lives world over.
- Social distancing is a confusing term. It should rather be understood and practiced more as physical distancing rather than emotional distancing.

Conclusion

The analysis shows that there have been mixed experiences by the respondents when it comes to follow social distancing norms. Though majority is aware and maintain social distance to the maximum possible extent, the fact cannot be denied that there are few respondents who are either not following the social distancing norms or following it out of compulsion. The most critical category of the people is that belonging to helpless followers and the stubborn. These are the people who will come out like a blast once the social distancing restrictions are lifted up. This may further exaggerate the pandemic risk of spreading in communities as already been witnessed 100 years ago. We should not make history repeat. People should only maintain physical distance not the emotional distance from each other. They should keep in touch with their loved ones through other mediums like social media. They should engage themselves in the various activities or things they wanted to do in life but were not able to do due to busy schedule. For people, it is the time to get back to all those indoor games (Ludo, Carom board, Chess to name just a few) that are being replaced by virtual games now a days. Quality time should be spent with the family members. This time should be taken as an opportunity to do new and creative things. Let us rethink, redefine, and recreate our society.

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संगीत में परिवर्तन के उत्प्रेरक

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परिचय

विश्वभर में संगीत के सात स्वर माने जाते हैं, जिनमें भविष्य में किसी प्रकार के परिवर्तन की सम्भावना नहीं है। फिर भी संगीत की पृष्ठभूमि में सांगो-पांग परिवर्तन दृष्टिगोचर है। यहीं नहीं इन परिवर्तनों की गति पिछली शताब्दी के उत्तरार्ध में तेजी से आई और संगीत को भूचाल के बाद वाली परिस्थितियों में छोड़ दिया, जहाँ उसे आज स्थायित्व की तलाश है। संगीत के इस विस्फोट से समस्त वातावरण संगीतमयी प्रतीत होता है, निःसन्देह इसके प्रभाव सकारात्मक तथा नकारात्मक दोनों प्रकार के हैं। इन परिवर्तनों के कारण संगीत का ध्येय मनोरंजन ही नहीं रहा, अपितु कहीं रोगों के निवारण में, कहीं खतरों से अगाह करने में, कहीं भीड़ को व्यवस्थित करने में और कहीं बुलबुल को विकसित करने के उद्देश्यों को पूरा करने के लिए प्रयोग हो रहा है। कुछ लोग रॉक तथा हैवी मेटल संगीत द्वारा नशा, अश्लीलता तथा ध्वनि प्रदूषण को बढ़ावा दे रहे हैं। आज संगीत के एक बड़े भाग का उद्योगीकरण हो चुका है। इसे एक उत्पाद की तरह विज्ञापित करके बेचा जाता है। उपभोक्ता भी ऐसे संगीत में गम्भीर नहीं होता और नैतिक जेतवनही की नई कवायत में विश्वास रखता है। इन सबके बावजूद हमारे शास्त्रीय संगीत ने प्रौद्योगिकी तथा भूमण्डलीकरण की आँधियों को झेलते हुए अपनी छवि को बरकरार रखा है।

परिवर्तन के कारण : मानव के विकास के साथ अनेक नई चीजों को अपनाया गया और पुरानी चीजों को त्याग दिया गया। जहाँ तक कला और संस्कृति की बात है, सृजनकर्ता की उस कृति को सदैव सहाराया गया है जो हमें सत्, चित्त और आनन्द की अनुभूति करवाती है। वास्तव में कृति का आंकलन नये या पुराने होने से नहीं बल्कि उसके सार्वभौमिक होने से होता है।

संगीत आदिकाल से परिवर्तित एवं परिवर्तित होकर आज कला के रूप में मुखरित है। संगीत को कला के रूप में प्रतिष्ठा दिलवाने में अनेक कलाकारों की हजारों वर्षों की साधना एवं संघर्ष की कहानी है। परन्तु अब यदि यह पूछा जाए कि भारतीय संगीत, विशेषकर शास्त्रीय संगीत में कोई ठोस परिवर्तन हो रहे हैं – इसका उत्तर नकारात्मक होगा। संगीत का व्याकरण, संगीत की विधाएं, रागों का गायन-वादन तथा ताल विज्ञान आदि की परम्परा का निवारण आज ठीक ऐसे ही हो रहा है जैसा मुगलकाल में होता था। अन्तर केवल इतना आया है कि पं. भातखण्डे तथा पं. प्लुस्कर ने शास्त्रीय संगीत के बिखरे मोतियों को एकरूपता की माला में पिरोकर आज

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जनसाधारण के लिए प्रेरित किया है। पिछले कुछ दशकों में संगीत के क्षेत्र में जो परिवर्तन दिखाई दे रहे हैं, का कारण केवल कलाकारों की कृतियां न होकर उनके चारों ओर हो रहे बदलाव है क्योंकि संगीत निर्वात में उत्पन्न नहीं होता, इसके चारों ओर जो भी परिवर्तन हो रहे हैं, समाज इन्हें स्वीकार करता है, संगीत भी इनसे पृथक नहीं है। दूसरे शब्दों में “भारतीय शास्त्रीय संगीत उस बहुमंजली इमारत के समान है जिसकी नींव तथा भूतल ठोस कंक्रीट के बने हुए हैं तथा शेष इमारत को आवश्यकतानुसार आकर्षक तथा विहंगम दृष्टि हेतु निरन्तर विकसित किया जा रहा है।”

परिवर्तन की तीव्रता को चित्र नं. 1 द्वारा दर्शाया गया है जो संगीत के विभिन्न प्रारूपों को प्रभावित करता है। परिवर्तन के कारक वैज्ञानिक उन्नति तथा तकनीकी विकास, शिक्षा का प्रसार, पुरानी परम्पराओं के विघटन तथा आधुनिक पश्चिम जीवन शैली की ओर झुकाव, इलेक्ट्रॉनिक तथा प्रिंट मीडिया में संगीत को एक अहम स्थान, संगीत का उद्योगीकरण, वैश्वीकरण तथा घुलनशीलता, महान् संगीत विभूतियों के कार्यों का उत्कर्षण तथा सम्मान। वैज्ञानिक उन्नति तथा तकनीकी विकास : विज्ञान तथा प्रौद्योगिकी ने गायक तथा ताल वादक के साथ अनेक चीजें जोड़कर जहां गायन को प्रभावशाली बनाया है, वहीं वादक के वादन को आश्चर्यजनक ऊंचाईयों तक पहुंचाने में चमत्कारिक योगदान दिया है। आज एक संगीतकार अपने संगीत को निखारने में प्रौद्योगिकी का भरपूर प्रयोग कर रहा है तो श्रोता भी समय और स्थान की चिंता किए बिना मन चाहे संगीत को प्राप्त करने में सक्षम है। प्रौद्योगिकी ने दूसरा बड़ा लाभ जन साधारण को कठिन परिश्रम से निजात दिलवाकर दिया है, फलस्वरूप उसकी दिनचर्या में समय की बढ़ोतरी होने से संगीत में रुचि बढ़ी है।

राजा-महाराजाओं के दरबार में होने वाले संगीत सम्मेलन अब आधुनिक तकनीकी से बने प्रेक्षागृह में होते हैं और सभी श्रोता एक समान मंच पर निष्पादन कर रहे कलाकारों से सानिध्य प्राप्त करते हैं। तकनीकी विकास से ही आज संगीत एक उद्योग के रूप में कार्यरत है जहां नई-नई अनुसन्धानों से संगीत के बनने तथा संचय करने के तरीके ईजाद हो रहे हैं। इलेक्ट्रॉनिक तानुपरा, स्वरमंडल, इलेक्ट्रॉनिक गिटार, सिन्थेसाईजर इत्यादि वाद्यों से संगीत के विद्यार्थी को सीखने में सहायता मिलती है। इसी प्रकार पदजमतदमज द्वारा वदसपदम कार्यक्रम को सुनने तथा सीखने में भी प्रयोग किया जा सकता है।

शिक्षा का प्रसार : मुगलकाल के विघटन के साथ जिन कलाकारों ने भारत की विभिन्न रियासतों में शरण ली थी उनका उद्देश्य अपनी सांगीतिक शिक्षा को अपने वंश या सगे-सम्बन्धियों तक ‘घरानों’ के रूप में संरक्षण प्रदान करना था। परन्तु 20वीं शताब्दी के प्रारम्भ में पं. भातखण्डे तथा पं. प्लुस्कर के प्रयासों से शिक्षा प्रचार केवल संगीत संस्थाओं तक ही सीमित नहीं रहा अपितु विद्यालयों, महाविद्यालयों एवं विश्व-विद्यालयों में भी संगीत विषय पर स्वतंत्र अध्ययन-अध्यापन होने लगा। आजकल संगीत विषय पर न केवल स्वतंत्र अन्वेषण चल रहा है बल्कि अंतःशास्त्रीय अध्ययन तथा अनेक प्रयोग संगीत के रहस्यों को समझने में सहायक हो रहे हैं। जिन क्षेत्रों में अंतः

शास्त्रीय अध्ययन संभव हो रहा है – भौतिक विज्ञान, गणित, शरीर क्रिया विज्ञान, मनोविज्ञान तथा संगीत चिकित्सा विज्ञान से संब(करके अनेक रोगों से निजात दिलवाने में सहायक सि(हो रही है। हमारे देश में अभी संगीत चिकित्सा का प्रचलन तथा अन्वेषण निमेष मात्र ही है परन्तु अमेरिका जैसे देश में हजारों रजिस्टर्ड संगीत चिकित्सक इस क्षेत्र में कार्यशील हैं।

भारत में गुरु शिष्य परम्परा गुरुकुलों, घरानों से होती हुई ;गुरु-शिष्य में दूरी बढ़ती हुई कक्षाओं में सिमटने लगी। तकनीकी विकास से रेडियो, टी.वी. इंटरनेट इत्यादि सम्प्रेषण माध्यमों से दूरस्थ संगीत शिक्षा की सम्भावनाएं बढ़ रही हैं दृश्य-श्रव्य साधनों द्वारा एक प्रबु(कलाकार अपने शिष्यों को देश-विदेश में निशुल्क या निश्चित शुल्क लेकर शिक्षा प्रदान कर सकता है। भारत में प्राचीन गुरु-शिष्य परम्परा को जीवित रखने के लिए इन्दिरा कला संगीत विश्वविद्यालय खैरगढ़, संगीत रिसर्च अकादमी कलकत्ता, ध्रुपद केन्द्र भोपाल, मध्यप्रदेश तथा शास्त्रीय संगीत को समर्पित धारावाहिक आदि ऐसी संस्थाएं प्रयत्नशील हैं।

जीवनशैली में बदलाव: जीवन शैली किसी व्यक्ति, समूह या संस्कृति की रुचि, राय, व्यवहार तथा व्यवहार के झुकाव की दिशा को सम्मिलित रूप से व्यक्त करती है।¹ वैज्ञानिक उन्नति ने जीवन के हर क्षेत्र को प्रभावित किया है, यह चाहे उस का कार्यक्षेत्र हो या उसके फुरसत के क्षण। अब उसे अपनी रुचियों को पूरा करने के अनेक साधन उपलब्ध हैं। संगीत में रुचि रखने वालों के लिए बाजार में विभिन्न प्रकार का संचित संगीत विद्यमान है। ग्रामोफोन से संगीत संचय प्रारम्भ होकर, कैसेट प्लेयर के रूप में विकसित हुआ। कम्प्यूटर के विकास के साथ इंटरनेट की खोज ने संगीत के प्रचार-प्रसार तथा इसके व्यापार में जबरदस्त इजाफा किया है आज 'आयट्यून्स' के माध्यम से जमअमरवड़े ने रेडियो, मोबाइल तथा कम्प्यूटर पर हर प्रकार के संगीत को सुनने का अवसर प्रदान करवाया है। शारीरिक परिश्रम करने वाला अपने काम के साथ अपनी इच्छानुसार संगीत सुन सकता है। आज कार्यालयों, अस्पतालों, औद्योगिक इकाइयों, हवाई अड्डों, रेलवे स्टेशनों तथा बस अड्डों पर संगीत सुनने की प्रवृत्ति बढ़ रही है। पिछले दशक से विशेषकर युवाओं में संगीत सिर चढ़ कर बोल रहा है।

लोगों पर इस संगीत अनुराग के नकारात्मक प्रभाव भी दिखाई पड़ रहे हैं। आसानी से उपलब्ध इस संगीत ने व्यक्ति में एक 'मरीचिका' को जन्म दिया है, जो कुछ नया पाने के चक्कर में अशांत तथा अतृप्त हो रहा है। बाजार में उपलब्ध संगीत का कोई नियंत्रक नहीं है। इसको बनाने से बेचने वाले सभी लोगों का मकसद धन अर्जित करना है। यही वजह है कि शास्त्रीय संगीत का विपणन आज भी लाभ की वस्तु नहीं है। केवल नामी गिरामी शास्त्रीय कलाकार ही अपने संगीत को मार्केट में बेचने का खतरा मोल ले सकते हैं।

जब हम लोक संगीत के बारे में सोचते हैं हमारे मन में ग्रामीण अंचल का दृश्य प्रतिबिम्बित होने लगता है। वास्तव में कृषि के मशीनीकरण से लोक संगीत की परम्परा क्षरण हो रही है। अब नये युग तथा स्वस्थ जीवन शैली के अनुसार लोक संगीत नहीं पनप रहा। दृश्य-श्रव्य माध्यमों से लोक संगीत को अति कृत्रिम ढंग से अश्लील नृत्य

तथा लचर गायकी द्वारा दूषित किया जा रहा है। आज का लोक संगीत हमारी स्वस्थ संस्कृति और परम्परा का भौंडा प्रारूप है।

विश्वीकरण तथा घुलनशीलता : यातायात तथा संचार के साधनों ने हमारे देश के विभिन्न राज्यों को आपस में जोड़कर सांस्कृतिक तथा सामाजिक आदान-प्रदान के द्वार ही नहीं खोले अपितु विश्व के विभिन्न देशों के साथ शिक्षा तथा सांस्कृतिक आदान-प्रदान के प्रयास भी प्रारम्भ किए हैं। इसके लिए सन् 1946 में भारत न्छैम्ब का एक सक्रीय सदस्य बना। सन् 1950 में भारतीय सांस्कृतिक सम्ब(परिषद की स्थापना हुई। इसके संस्थापक अब्दुल कलाम आजाद, जोकि स्वतंत्र भारत के प्रथम शिक्षा मंत्री थे, का उद्देश्य आपसी सहमति से भारत तथा दूसरे देशों में सांस्कृतिक सम्बन्धों को सुदृढ़ करना था। इस परिषद ने संगीत को प्रचारित तथा प्रसारित करने में अनेक कदम उठाए हैं। इनके फलस्वरूप ही विदेशी विद्यार्थियों को भारत में संगीत तथा नृत्य की शिक्षा ग्रहण करने के लिए अनेक शिक्षा केन्द्रों को मान्यता दी है। विदेशों में शिक्षा ग्रहण करने वाले विद्यार्थियों को प्रोत्साहन स्वरूप वजीफा प्रदान करना भी इस सांस्कृतिक परिषद का लक्ष्य है। इस परिषद का अपना स्वतंत्र प्रकाशन है जिसके माध्यम से यह हिन्दी के अतिरिक्त कुछ भाषाओं में अपने श्रवणतदंस भी प्रकाशित करती है। इसी संस्था ने शास्त्रीय संगीत पर एक पुस्तक का प्रकाशन भी किया, जिसका विषय था— व्यक्तिगत निर्माण में शास्त्रीय संगीत की भूमिका”।

इण्डियन काउंसिल ऑफ सोशल साइंस भी अन्य कार्यों के अतिरिक्त विश्व में भारतीय संगीत के प्रचार-प्रसार के लिए अनुदान प्रदान करती है। ‘विश्वविद्यालय अनुदान आयोग’ विदेशों में होने वाली सेमिनार तथा सम्मेलनों में सम्मिलित होने के लिए महाविद्यालयों तथा विश्वविद्यालयों के प्राध्यापकों को अनुदान प्रदान करती है।

निजी स्तर पर अप्रवासी भारतीय भी विभिन्न कलाकारों को अपने-अपने देश में आमन्त्रित कर संगीत के कार्यक्रमों का आयोजन करते हैं। ऐसे प्रयासों से ही पंजाबी संगीत-पॉप संगीत व रैप द्वारा देश-विदेश में अपनी धूम मचा रहा है। इसी प्रकार भारतीय शास्त्रीय संगीत, फिल्मी संगीत तथा लोक संगीत विदेशों में अपना लोहा मनवा रहा है।

महान् संगीत हस्तियों का योगदान : विश्व में भारतीय संगीत को बुलन्दियों तक पहुंचाने में उस्ताद अल्लाउद्दीन खां के शिष्य पं. रविशंकर तथा अली अकबर खां का विशेष योगदान है। पं. रवि शंकर ने पाश्चात्य संगीत के साथ प्रयोग भी किए परन्तु शास्त्रीय संगीत को किसी प्रकार कमतर नहीं होने दिया। इसीलिए पं. रविशंकर व सितार को पृथक करके नहीं देखा जा सकता। भारतीय संगीत में उनके योगदान के लिए उन्हें भारत सरकार ने ‘भारत रत्न’ से नवाजा। उस्ताद अली अकबर खां का सरोद विश्व के अनेक देशों में बजा। परिणाम स्वरूप भारत में ही नहीं विदेशों में भारतीय शास्त्रीय संगीत की ओर रुझान बढ़ा। पं. शिव कुमार शर्मा ने संतूर, उस्ताद बिस्मिल्लाह खां ने शहनाई तथा पं. रविशंकर ने सितार को प्रभावित ढंगों से प्रचारित तथा प्रसारित किया। ऐसे विदेशी संगीतकार जो भारतीय संगीत के लिए जाने जाते हैं, उनमें स्वीट्जरलैंड के सरोदवादक-केन जुकरमैन,

अमेरिकन बांसुरीवादक-स्टीव गौडरन तथा इटालियन ध्रुपद गायक – अमेली क्यूनी प्रमुख हैं। विदेशी घरानों में रोटरडम घराना तथा सेन-रा-फेल-सेनिया घराना हिन्दुस्तानी शास्त्रीय संगीत प्रफुल्लित कर रहे हैं।

अंत में कहा जा सकता है कि आधुनिक काल में होने वाले अब तक के बदलावों से हमारे संगीत की स्तर वृद्धि हुई है। परन्तु तेज रफ्तार परिवर्तन हमारी संस्कृति के लिए अभिशाप न बन जाए, इन पर चिंता व्यक्त करते हुए श्री रविभूषण ;वार्डलार्ड-1994 को उद्धृत करते हुए लिखते हैं, “आधुनिकता, तकनीक, घटनाओं और मीडिया की तेज रफ्तार, सभी आर्थिक, राजनैतिक और यौन सन्दर्भों ने हमें पलायन वेध ;म्बंचम टमसवबपजलद्ध की ओर धकेला है जिसके परिणाम स्वरूप हम वर्तमान और इतिहास के क्षेत्र से मुक्त हो गए हैं”²¹ इसीलिए मेरी सभी गुणी कलाकारों, शिक्षकों, मंच-प्रदर्शकों तथा संगीत उत्पादकों से विनती है कि वे ऐसे संगीत का सृजन करें जो न केवल मनोरंजन व आनंद प्रदान करता हो अपितु व्यक्ति को सुव्यवस्थित, सुसंस्कृत, संवेदनशील तथा कर्तव्यनिष्ठ होने की प्रेरणा देता हो। संगीत को सुनने वाला समझदार व मननशील श्रोता अपनी स्वस्थ आलोचना से संगीत में आने वाले विघटन की ओर सभी कलाकारों का ध्यान आकर्षित करे। इस प्रकार संगीत के उत्थान के साथ स्वस्थ समाज तथा संस्कृति का सतत निर्माण होगा।

भारतीय संविधान तथा वाल्मीकी रामायण*

*डॉ० विशाल भारद्वाज¹

वैदिक तथा लौकिक दो भागों में संस्कृत साहित्य विभक्त है। लौकिक संस्कृत साहित्य का प्रथम ग्रन्थ महर्षि वाल्मीकिकृत रामायण है। इस कारण महर्षि वाल्मीकि को 'आदिकवि' तथा रामायण को 'आदिकाव्य' की संज्ञा प्राप्त है। वेदशास्त्रों के ज्ञाता एवं महान् विद्वान् महर्षि वाल्मीकि अलौकिक प्रतिभा के धनी थे। उनकी अमर रचना 'रामायण' भारतीय जीवन तथा भारतीय साहित्य के लिये प्रेरणा स्रोत बन गयी। महर्षि वाल्मीकि ने अपने आदिकाव्य में विभिन्न विषयों का प्रतिपादन किया है, यथा—पारिवारिक सम्बन्ध, राजधर्म, स्वामी-भक्ति, राष्ट्र-भक्ति इत्यादि। स्वतन्त्रता प्राप्ति के पश्चात् संविधान में वर्णित दिशा-निर्देशों के आधार पर भारतीय राजनीतिक व्यवस्था चल रही है। संवैधानिक मूल्यों के साथ-साथ महर्षि वाल्मीकि द्वारा वर्णित राजनीतिक व्यवस्था आज 21वीं शताब्दी में अत्यन्त प्रासंगिक है, जिसका वर्णन यहां प्रस्तुत किया जा रहा है।

भारतीय संविधान लोकतन्त्रीय शासन प्रणाली की बात करता है। संस्कृत साहित्य तो वैदिक काल से ही लोकतन्त्रीय शासन प्रणाली का पक्ष लेता आ रहा है। अथर्ववेद में 'सभा' तथा 'समिति' नामक दो लोकतान्त्रिक संस्थाओं का उल्लेख करते हुये उनको प्रजापति अर्थात् शासन-व्यवस्था का पुत्रियां माना गया है। इन दोनों संस्थाओं का उद्देश्य शासक को श्रेष्ठ परामर्श देना होता था। शासक का भी कर्तव्य बनता था कि वह इन 'सभा' और 'समिति' का दत्तचित्त होकर उसी प्रकार पालन-पोषण करे, जिस प्रकार पिता अपनी पुत्री का भरण-पोषण करता है —

सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने।

येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरः सङ्गतेषु।¹

प्रजापति की इन दो पुत्रियों — 'सभा' तथा 'समिति' से अभिप्राय आज की 'लोकसभा' (Lower House)से है, जिसमें लोगों द्वारा निर्वाचित प्रतिनिधि जनता का प्रतिनिधित्व करते हैं। 'समिति' से भाव आधुनिक 'राज्यसभा' (Upper House) से है। वाल्मीकीयरामायण में भी इन 'सभा' और 'समिति' का उल्लेख किया गया है।

भारतीय संविधान में संसद की व्यवस्था की गई है। वाल्मीकीयरामायण में रावण की संसद का वर्णन उपलब्ध है, जिसमें यथायोग्य भिन्न-भिन्न विषयों के लिये उचित सम्मति देने वाले मुख्य-मुख्य मन्त्री, कर्तव्य निश्चय में पाण्डित्य का परिचय देने वाले सचिव, बुद्धिदर्शी, सर्वज्ञ, सद्गुण-सम्पन्न उपमन्त्री तथा और भी बहुत से शूरवीर सम्पूर्ण अर्थों के निश्चय के लिये और सुखप्राप्ति के उपायों पर विचार करने वाले सैकड़ों की संख्या में सदस्य उपस्थित थे —

¹ असिस्टेंट प्राफेसर, संस्कृत विभाग, गुरु नानक देव विश्वविद्यालय, अमृतसर।

मन्त्रिणश्च यथामुख्या निश्चितार्थेषु पण्डिताः ।
अमात्याश्च गुणोपेताः सर्वज्ञा बुद्धिदर्शनाः ॥
समीयुस्तत्र शतशः शूराश्च बहवस्तथा ।
सभायां हेमवर्णायां सर्वार्थस्य सुखाय वै ॥²

वाल्मीकीयरामायण में संसद के सभासदों की विशेषताओं को भी उजागर किया गया है, जिनका अनुसरण वर्तमानकालीन संसद के सभासदों के लिये नितान्त अनिवार्य है। रावण के सभासदों के बारे में बताया गया है कि उसकी सभा का कोई भी सदस्य असत्य नहीं बोलता था। वे सभी सभासद न तो चिल्लाते थे और न ही जोर-जोर से बातें ही करते थे। वे सभी के सभी सफलमनोरथ एवं भयंकर पराक्रमी थे तथा सभी अपने सभाध्यक्ष (स्वामी) की ओर ध्यान केन्द्रित किये रहते थे —

न चुक्रुशुर्नानृतमाह कश्चित्
सभासदो नापि जजल्पुरुच्चैः ।
संसिद्धार्थाः सर्व एवोग्रवीर्या
भर्तुः सर्वे ददृशुश्चाननं ते ॥³

भारतीय संविधान मन्त्रियों की नियुक्ति की बात तो करता है, परन्तु उनकी योग्यताओं के सम्बन्ध में कोई विशेष दिशा-निर्देश का अभाव है। मन्त्रियों की योग्यताओं का प्रतिपादन करते हुये वाल्मीकीयरामायण का कथन है कि अपने ही समान शूरवीर, शास्त्रज्ञ, जितेन्द्रिय, कुलीन तथा बाहरी चेष्टाओं से ही मन की बात समझ लेने वाले सुयोग्य व्यक्तियों को ही मन्त्री के पद पर सुशोभित किया जाना चाहिये —

कच्चिदात्मसमाः शूराः श्रुतवन्तो जितेन्द्रियाः ।
कुलीनाश्चेङ्गितज्ञाश्च कृतास्ते तात मन्त्रिणः ॥⁴

राम के सीता का पता लगाकर सुग्रीव आदि वानरों के सहित समुद्र के तट पर पहुंचने पर रावण अपने सभासदों से मन्त्रणा करते हुये कहता है कि अब वे लोग आपस में विचार-विमर्श करें और कोई ऐसी नीति बनायें कि जिससे सीता को लौटाना भी न पड़े तथा दोनों दशरथकुमारा भी मारे जायें —

अदेया च यथा सीता वध्यौ दशरथात्मजौ ।
भवद्भिर्मन्त्र्यतां मन्त्रः सुनीतं चाभिधीयताम् ॥⁵

प्रजाजनों के हित को ध्यान में रखते हुये राजा दशरथ अपने पुत्र राम को राज्यभार सौंपकर राजकार्य से विश्राम लेना चाहते हैं। वे अपने सभासदों के सामने प्रस्ताव रखते हैं कि यदि उन्हें यह प्रस्ताव अनुकूल जान पड़े तो समस्त सभासद इसके लिये उन्हें सहर्ष अनुमति प्रदान करें अथवा यह बतायें कि वह किस प्रकार से कार्य करे —

यदिदं मेऽनुरूपार्थं मया साधु सुमन्त्रितम् ।
भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम् ॥⁶

ये दृष्टान्त वाल्मीकीयरामायण की इस धारणा को अभिव्यक्त करते हैं कि शासक को कोई भी कार्य करने से पूर्व अपने सभासदों से मन्त्रणा अवश्य कर लेनी चाहिये।

अच्छी मन्त्रणा ही राजाओं की विजय का मूलकारण है। वह भी तभी सफल होती है, जब नीतिशास्त्रों में निपुण मन्त्रिशिरोमणि अमात्य उसे सदा गुप्त रखें —

मन्त्रो विजयमूलं हि राज्ञां भवति राघव।

सुसंवृतो मन्त्रिधुरैरमात्यैः शास्त्रकोविदैः।।⁷

वाल्मीकीयरामायण के मत में सच्चा मन्त्री वही है जो अपने और शत्रु-पक्ष के बल-पराक्रम को समझकर तथा दोनों पक्षों की स्थिति, हानि और वृद्धि को अपनी बुद्धि के द्वारा विचार करके, जो अपने स्वामी के लिये श्रेयस्कर एवं उचित हो, वही बात करे —

परस्य वीर्यं स्वबलं च बुद्ध्या

स्थानं क्षयं चैव तथैव वृद्धिम्।

तथा स्वपक्षेऽप्यनुमृश्य बुद्ध्या

वदेत् क्षमं स्वामिहितं स मन्त्री।।⁸

सीता के अपहरण से क्रुद्ध रावण का सभासद कुम्भकरण रावण को प्रताड़ित करता हुआ कहता है, “महाराज! तुमने जो यह छलपूर्वक छिपकर परस्त्री-हरण कार्य किया है, यह सब तुम्हारे लिये अत्यन्त अनुचित है। इस पापकर्म को करने से पूर्व ही आपको हमारे साथ अर्थात् सभासदों के साथ परामर्श करना चाहिये था। जो राजा समस्त राजकार्य न्यायपूर्वक करता है, उसकी बुद्धि निश्चयपूर्ण होने के कारण उसे बाद में पछताना पड़ता है। जो कर्म उचित उपाय का अवलम्बन लिये बिना ही किये जाते हैं तथा जो लोक और शास्त्र के विपरीत होते हैं, वे पापकर्म उसी तरह दोष की प्राप्ति कराते हैं, जैसे अपवित्र आभिचारिक यज्ञों में होमे गये हविष्य। जो पहले करने योग्य कार्यों को पीछे करना चाहता है और पीछे करने योग्य काम को पहले ही कर डालता है, वह नीति और अनीति को नहीं जानता” —

सर्वमेतन्महाराज कृतमप्रतिमं तव।

विधीयेत सहास्माभिरादावेवास्य कर्मणः।।

न्यायेन राजकार्याणि यः करोति दशानन।

न स संतप्यते पश्चान्निश्चितार्थमतिनृपः।।

अनुपायेन कर्माणि विपरीतानि यानि च।

क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव।।

यः पश्चात् पूर्वकार्याणि कर्माण्यभिचिकीर्षति।

पूर्वं चापरकार्याणि स न वेद नयानयौ।।⁹

संविधान नागरिकों को मौलिक अधिकार तो प्रदान करता है, परन्तु उनकी सुरक्षा का दायित्व तो शासक का होता है। वाल्मीकीयरामायण में शासक के लिये निर्देश दिया गया है कि शासक की लापरवाही से जब प्रजा का विधिवत् पालन नहीं होता, तभी प्रजावर्ग को विपत्तियों का सामना करना पड़ता है। शासक के दुराचारी होने पर ही प्रजा में दंगों, आतंकवाद आदि के परिणामस्वरूप अकाल-मृत्यु का सामना करना पड़ता है। अथवा नगरों तथा जनपदों में रहने वाले लोग जब अनुचित कर्म (पापाचार) करते हैं और वहां शासन-व्यवस्था के द्वारा रक्षा की

कोई व्यवस्था नहीं होती एवं उन्हें अनुचित कर्म करने से रोकने के लिये कोई उपाय नहीं किया जाता, तभी देश में प्रजा में अकाल-मृत्यु का भय प्राप्त होता है —

राजदोषैर्विपद्यन्ते प्रजा ह्यविधिपालिताः ।
असद्वृत्ते हि नृपतावकाले म्रियते जनः ॥
यद् वा पुरेष्वयुक्तानि जना जनपदेषु च ।
कुर्वते न च रक्षास्ति तदा कालकृतं भयम् ॥¹⁰

संविधान में नागरिकों को स्वतन्त्रता का अधिकार दिया गया है। वह किसी भी धर्म, व्यवसाय को अपना सकता है। परन्तु हमारे सम्मुख अनेक ऐसे दृष्टान्त उपलब्ध हैं जहां देश के धन को ही हड़प कर हमारे देश के नागरिक विदेशों में भाग जाते हैं तथा उनके भागने में हमारी सरकारों की ही मिली भगत होती है। वाल्मीकीयरामायण में इस सम्बन्धी स्पष्ट निर्देश है कि जो चोरी में पकड़ा गया हो, जिसे किसी ने चोरी करते हुये देखा हो, पूछ-ताछ से ही जिसके चोर होने का प्रमाण मिल गया हो तथा जिसके विरुद्ध (चोरी का माल बरामद होना आदि) तथा और भी बहुत से कारण (सबूत) हों, ऐसे चोर को धन के लोभ में छोड़ा नहीं जाना चाहिये —

गृहीतश्चैव पृष्टश्च काले दृष्टः सकारणः ।
कच्चिन्न मुच्यते चोरो धनलोभान्नरर्षभ ॥¹¹

राजकोष संग्रह की बात करें तो नीतिशास्त्र में अमात्य की तुलना कमण्डलु से की गई है, क्योंकि यह समय के मूल्य को ध्यान में रखते हुए कम व्यय एवं अधिक संग्रह करता है। निश्चित रूप से वही अमात्य श्रेष्ठ है जो अत्यन्त प्रयत्नपूर्वक कोष को बढ़ावे, क्योंकि कोषयुक्त राजा का वास्तविक प्राण कोष ही हुआ करता है—

कमण्डलूपमोऽमात्यस्तनुत्यागो बहुग्रहः ।
नृपते! किंक्षणो मूर्खो दरिद्रः किं वराटकः ॥
स ह्यमात्यः सदा श्रेयान् काकिनीं यः प्रवर्धयेत् ।
कोशः कोशवतः प्राणाः प्राणाः प्राणा न भूपतेः ॥¹²

साथ ही अर्थनीति को प्रतिपादित करते हुये महर्षि वाल्मीकि का कहना है कि सरकारी खजाने का धन अपात्रों के हाथ में नहीं जाना चाहिये तथा सरकारी व्यय की अपेक्षा आय अधिक होनी चाहिये—

आयस्ते विपुलः कच्चित् कच्चिदल्पतरो व्ययः ।
अपात्रेषु न ते कच्चित् कोषो गच्छति राघाव ॥¹³

संविधान में न्यायपालिका को बहुत ही महत्वपूर्ण स्थान दिया गया है। न्यायप्रणाली का प्रमुख उद्देश्य समाज में दुष्टों के दमनपूर्वक शान्ति व्यवस्था बनाए रखना होता है। दुष्टों को पापाचरण से विरत कर देना ही 'दुष्टदमन' कहलाता है —

...पापाचारनिवृत्तिर्यैर्दुष्टनिग्रहणं हि तत्॥¹⁴

दुष्टों का दमन करने से प्रजा निरंकुश नहीं हो पाती तथा सदैव राजा के आदेशानुसार काम करने में प्रवृत्त होती है —

...स्वाज्ञया वर्तितुं शक्या स्वाधीना च सदा प्रजा॥¹⁵

आज हमारे भारत वर्ष में न्यायपालिका का वह स्थान नहीं रहा, जिसकी कल्पना हमारे संविधान में की गई है। धन के लोभ में अनेक कर्मचारी न्याय-प्रणाली को दूषित कर रहे हैं। नीतिशास्त्र का मानना है कि कर्मचारियों को उपयुक्त पदों पर नियुक्त करने के अनन्तर समय समय पर राजा उनकी कार्य-पद्धति पर निगरानी बनाए रखे, क्योंकि मनुष्यों की चित्त-वृत्तियां सदा एक जैसी नहीं रहतीं। प्रायः देखने में आता है कि कभी-कभी मनुष्य भी घोड़ों के स्वभावानुरूप आचरण में प्रवृत्त होने लगते हैं। जिस प्रकार घोड़ा अपने स्थान पर बंधा हुआ शान्त दिखाई देता है, किन्तु रथ आदि से जोड़ते ही वह बिगड़ जाता है, उसी प्रकार स्वभाव से शान्त दिखाई देने वाला मनुष्य भी कार्य पर नियुक्त होने के उपरान्त उद्विग्न हो जाता है—

...कर्मसु चैषां नित्यं परीक्षां कारयेत्, चित्तानित्यत्वान्मनुष्याणाम्।

अश्वसधर्माणो हि मनुष्या नियुक्ताः कर्मसु विकुर्वते॥¹⁶

जैसे जीभ पर रखे हुए मधु अथवा विष का स्वाद लिए बिना रहा नहीं जा सकता, उसी प्रकार अर्थाधिकार कार्यों पर नियुक्त पुरुष अर्थ का थोड़ा भी स्वाद न ले, यह असम्भव है। जिस प्रकार पानी में रहने वाली मछलियां पानी पीती हुई दिखाई नहीं देती हैं, उसी प्रकार अर्थकार्यों पर नियुक्त कर्मचारी भी धन का अपहरण करते हुए नहीं जाने जा सकते। आकाश में उड़ने वाले पक्षियों की गतिविधि का पता लगाया जा सकता है, किन्तु धन का अपहरण करने वाले कर्मचारियों की गतिविधि से पार पाना कठिन है—

यथा ह्यनास्वादयितुं न शक्यं जिह्वातलस्थं मधु वा विषं वा।

अर्थस्तथा ह्यर्थचरेण राज्ञः स्वल्पोऽप्यनास्वादयितुं न शक्यः॥

मत्स्या यथान्तः सलिले चरन्तो ज्ञातुं न शक्याः सलिलं पिबन्तः।

युक्तास्तथा कार्यविधौ नियुक्ता ज्ञातुं न शक्या धनमाददानाः॥

अपि शक्या गतिर्ज्ञातुं पततां खे पतत्रिणाम्।

न तु प्रच्छन्नभावानां युक्तानां चरतां गतिः॥¹⁷

वाल्मीकीयरामायण का मानना है कि यदि धनवान् एवं निर्धन में कोई विवाद हो जाये तथा वे राज्य के न्यायालय में निर्णय के लिये आयें, तो हमारे न्यायाधिकारी धन के लोभ को त्यागकर उस विवाद का निर्णय करें। न्याय-व्यवस्था ऐसी होनी चाहिये कि निरपराधी को किसी भी स्थिति में दण्डित न किया जाये—

व्यसने कच्चिदाह्यस्य दुर्बलस्य च राघव।

अर्थ विरागाः पश्यन्ति तवामात्या बहुश्रुताः ।।

यानि मिथ्याभिशस्तानां पतन्त्यश्रूणि राघव ।

तानि पुत्रपशून् घ्नन्ति प्रीत्यर्थमनुशासतः ।।¹⁸

संविधान के होते हुये भी जहां आधुनिक समाज में नारी असुरक्षित है, वहीं वाल्मीकीयरामायण में नारी-सम्मान को अत्यधिक महत्त्व दिया गया है। महर्षि वाल्मीकि स्त्री अपमान को कदापि सहन नहीं कर सके। युद्धकाण्ड में वानरों की सेना को अपनी ओर आता देखकर रावण का पुत्र इन्द्रजित् के क्रोध की सीमा न रही। उसने तलवार को म्यान से बाहर निकाला और सीता के सिर के केश पकड़कर उसे घसीटा। सीता चिल्ला रही थी तथा वह राक्षस उस सीता को पीट रहा था —

तद् वानरबलं दृष्ट्वा रावणिः क्रोधमूर्च्छितः ।

कृत्वा विकोशं निस्त्रिशं मूर्ध्नि सीतामकर्षयत् ।।

तां स्त्रियं पश्यतां तेषां ताडयामास राक्षसः ।

क्रोशन्तीं राम रामेति मायया योजितां रथे ।।¹⁹ महर्षि वाल्मीकि हनुमान् के माध्यम से इन्द्रजित् को फटकारते हुये कहते हैं, “अरे! तेरी बुद्धि ऐसी बिगड़ी हुई है? धिक्कार है तुझ जैसे पापाचारी को! नृशंस! अनार्य! दुराचारी तथा पापपूर्ण पराक्रम करने वाले नीच! तेरी यह करतूत नीच पुरुषों के ही योग्य है। निर्दयी! तेरे हृदय में तनिक भी दया नहीं है”—

धिक् त्वां पापसमाचारं यस्य ते मतिरीदृशी ।

नृशंसानार्य दुर्वृत्त क्षुद्र पापपराक्रम ।

अनार्यस्येदृशं कर्म घृणा ते नास्ति निर्घृण ।।²⁰

भारतीय संविधान एक ऐसे सामाजिक ढांचे की कल्पना करता है, जिसमें समस्त प्रजाजन सुखी एवं कल्याणमयी जीवन व्यतीत कर सकें। भारतीय संविधान की इस कल्पना का व्यवहारिक स्वरूप महर्षि वाल्मीकि ने अपने आदिकाव्य में हमारे सम्मुख प्रस्तुत किया है। महर्षि वाल्मीकि के अनुसार राज्य में समस्त नागरिक प्रसन्नचित्त रहने चाहियें, अनेक देवस्थल एवं तीर्थस्थान एवं तालाब आदि प्राकृतिक स्थल उसकी शोभा को बढ़ायें, सामाजिक उत्सवों का आयोजन हो, खेतों को जोतने के लिये पशुधन की प्रचुरता हो, पूर्णतः हिंसारहित एवं भयरहित वातावरण हो, सिंचाई के लिये केवल वर्षा के जल पर ही निर्भर न रहना पड़े तथा पापी लोगों का सर्वथा अभाव हो —

प्रहृष्टनरनारीकः समाजोत्सवशोभितः ।

सुकृष्टसीमापशुमान् हिंसाभिरभिवर्जितः ।।

अदेवमातृको रम्यः श्वापदैः परिवर्जितः ।

परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः ।।

विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः ।

कच्चिज्जनपदः स्फीतः सुखं वसति राघव ।।²¹

महर्षि वाल्मीकि ने शासक के द्वारा परित्याज्य इन चौदह दोषों का वर्णन किया है— नास्तिकता, असत्य-भाषण, क्रोध, प्रमाद, दीर्घसूत्रता, ज्ञानी लोगों का संग न करना, आलस्य, इन्द्रियों के वशीभूत होना, राजकार्यों के विषय में अकेले विचार करना, प्रयोजनों से अनभिज्ञ विपरीतदर्शी मूर्खों से सलाह लेना, निश्चित किये कार्यों को समय पर आरम्भ न करना, गुप्त मन्त्रणा को प्रकट कर देना, मांगलिका कार्यों का अनुष्ठान न करना तथा अनेक शत्रुओं के साथ एक साथ युद्ध करना —

नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रताम्।
अदर्शनं ज्ञानवतामालस्यं पञ्चवृत्तिताम्॥
एकचिन्तनमर्थानामनर्थज्ञैश्च मन्त्रणम्।
निश्चितानामनारम्भं मन्त्रस्यापरिरक्षणम्॥
मङ्गलाद्यप्रयोगं च प्रत्युत्थानं च सर्वतः।
कच्चित् त्वं वर्जयस्येतान् राजदोषांश्चतुर्दश॥²²

इस प्रकार स्पष्ट है कि भारतीय संविधान में जिस आदर्श सामाजिक तथा राजनीतिक परिवेश को स्थापित करने का प्रयत्न किया गया है, वह आदर्श परिवेश हमें महर्षि वाल्मीकीयरामायण में पूर्णतः परिलक्षित होता है। आवश्यकता है संविधानिक मूल्यों के साथ-साथ महर्षि वाल्मीकि की विचारधारा को अपनाने की।

सन्दर्भ

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3. वाल्मीकीयरामायण, 6.11.30
4. वाल्मीकीयरामायण, 2.100.15
5. वाल्मीकीयरामायण, 6.12.25
6. वाल्मीकीयरामायण, 2.2.15
7. वाल्मीकीयरामायण, 2.100.16
8. वाल्मीकीयरामायण, 6.14.22
9. वाल्मीकीयरामायण, 6.12.29-32
10. वाल्मीकीयरामायण, 7.73.16-17
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प्रागैतिहासिक क्षेत्र मीरजापुर के चित्रित शैलाश्रय : मदनपुरा के विशेष संदर्भ में

अभिनव तिवारी¹

शोध सार : कला के माध्यम से प्राचीन काल से ही मनुष्य अपने अव्यक्त भावों को चित्रों के रूप में व्यक्त करता रहा है। कुछ भावों को वह बुद्धि के विकास के आधार पर सोच-समझ कर और कुछ भावों को वह अचानक से व्यक्त करता था। इसी प्रकार से मदनपुरा के शैलचित्रों को भी प्राचीन मानव अपने अव्यक्त भावों को शैलचित्रों के माध्यम से व्यक्त किया है। शोधार्थी द्वारा प्रस्तुत शोध पत्र में मदनपुरा के शैलचित्रों की व्याख्या की गई है।

प्रमुख शब्द : विंध्याचल, मीरजापुर, मदनपुरा, प्रागैतिहासिक शैलचित्र

प्रस्तावना : मदनपुरा, विन्ध्य पर्वत में स्थित विंध्याचल मण्डल के मीरजापुर जनपद में जिला मुख्यालय मीरजापुर से 15 किमी० दक्षिण-पूर्व दिशा में मदनपुरा नामक ग्राम (25.0267082, 82.5573406) में समुद्रतल से 400 मीटर ऊंचाई पर स्थित एक छोटा सा गाँव है। गाँव के बाहरी भाग में पहाड़ी के दक्षिणी ढाल पर यह चित्रित शैलाश्रय स्थित है। जिसे 'मदनपुरा का चित्रित शैलाश्रय' कहा जाता है। चट्टानों के खिसक जाने से शैलाश्रय अब अपने मूल स्वरूप में नहीं है। शैलाश्रय के वाम पार्श्व में एक बड़ी शिला दक्षिणमुखी सीधी खड़ी है। वर्षा एवं धूप का सीधा प्रभाव इस शिला पर नहीं पड़ पाया, अतः इस शिला पर अंकित चित्र अपेक्षाकृत सुरक्षित हैं, जबकि शैलाश्रय के अन्य भागों में अंकित चित्र अत्यंत क्षीण व अस्पष्ट हैं।

प्रागैतिहासिक अवस्था में मानव की मुख्य गतिविधियाँ भोजन संग्रह के विभिन्न प्रयत्नों तक सीमित थी। इसके अतिरिक्त इस युग में उसकी एक चिंता हिंसक पशुओं से आत्मरक्षा की भी थी। आखेट इन दोनों का समाधान था। अतः इस काल में मानव जीवन के मुख्य संघर्ष की अभिव्यक्ति जब चित्रकला में हुई तो यह स्वाभाविक ही था की आखेट के दृश्यों का विशेष आलेख हो, उसके पश्चात् अन्य क्रिया-कलाप जैसे नृत्य-उत्सव इत्यादि।

¹ शोध, छात्र, इतिहास एवं पुरातत्व विभाग, हे०न०ब० गढ़वाल विश्वविद्यालय, श्रीनगर गढ़वाल, उत्तराखण्ड

मानव विकास की जिस आदिम सांस्कृतिक अवस्था से कला का उद्भव माना जाता है, वह अवस्था आखेट है। जिस सापेक्ष बौद्धिक श्रेष्ठता ने उसे पाषाण उपकरणों के निर्माण कौशल द्वारा पशुओं पर अधिपत्य प्रदान किया, उसी की अभिव्यक्ति रचनात्मक अनुभूति के क्षेत्र में चित्रकला के रूप में हुई। भारतीय प्रागैतिहासिक चित्रों में प्राप्त बहुसंख्यक आखेट अवस्था से ही चित्रण का आरम्भ हुआ और उसके पश्चात् अन्य क्रिया-कलाप जैसे नृत्य-उत्सव इत्यादि। यहाँ के चित्रकारों की पुरातन पीढ़ी आखेटकों एवं नृत्य की ही थी। मीरजापुर के बहुसंख्यक प्रागैतिहासिक शैलचित्रों (जिनकी विषयवस्तु नृत्य है) की भांति मदनपुरा शैलाश्रय के चित्रों की विषय वास्तु भी नृत्य के दृश्यों से सम्बंधित है। इस काल में मानव के क्रिया-कलाप आखेट अथवा भोजन-संग्रह तक ही सीमित थे, उसका कोई स्थाई निवास नहीं था। संभवतया भौतिक संसार से परे अन्य किसी वास्तु तक उसका दृष्टिकोण जाना संभव नहीं था। कला उसके लिए अपनी शिकारी प्रवृत्ति का अंग बन गयी थी। आखेट उनके जीवन का प्रमुख अंग था एवं अन्य कार्य द्वितीयक तथा जीवन से संबध इस प्रक्रिया को उन्होंने अपने निवास स्थानों अथवा शैलाश्रयों में चित्रित किया। निवास स्थल में स्थाई या अस्थायी निवास करते हुए ही उन्होंने शैलचित्रों का आलेखन किया होगा। ऐसे दृश्य भारत में विश्व के लगभग अनेक स्थलों से प्राप्त हुए हैं।

साहित्यिक समीक्षा : फ्रांस और स्पेन में जब प्रागैतिहासिक चित्र का पता चला और वह प्रकाश में आये तो उसके पश्चात् भारत में भी प्रागैतिहासिक कलाकृतियों/शैलचित्रों पर विद्वानों ने भी ध्यान केन्द्रित करना प्रारम्भ किया और विशेषतः शैल चित्रों पर भी परिचर्चा का विषय बन गया। मीरजापुर में शैल चित्रों के खोज का श्रेय कार्लार्डिल और काकबर्न को जाता है। कार्लार्डिल ने 1880 में सर्वप्रथम मीरजापुर के निकट कैमूर की पहाड़ियों पर शैलचित्रों को देखा था, जो गुहचित्रों के रूप में विद्यमान थे परन्तु वह उसके विवरण को प्रकाशित नहीं कराये। तत्पश्चात् काकबर्न ने इन चित्रों को जब देखा तो 1883 में इनका सचित्र विवरण 'एशियाटिक सोसायटी ऑफ बंगाल' के जर्नल में प्रकाशित किया। 1909 में 'इम्पीरियल गजेटियर' द्वारा इन शैलचित्रों की पुनः समीक्षा की गई। 'डी०एल० ड्रेक' द्वारा 1911 के गजेटियर में पंचम अध्याय के अंतर्गत इतिहास का परिचय देते हुए वहाँ के शैलचित्रित गुहाओं को मानव निवास का सर्वप्राचीन निवास स्थल बतलाया है। तत्पश्चात् मनोरंजन घोष ने नवीन

प्रागैतिहासिक शैलचित्रों का पता लगाया, जिनमें लिखनिया दरी था। गार्डन चार्डल्ड 1880—1932 के मध्य मीरजापुर और बांदा के शैलचित्रों पर काम किया और उनके विवरणों को प्रकाशित किया। जगदीश चन्द्र गुप्त ने 1958 में 'आजकल' के अंक में 'भारतीय प्रागैतिहासिक चित्रकला : एक परिचय' में भी मीरजापुर के शैलचित्रों के विषय में विवरण दिया। डॉ राधाकांत वर्मा ने प्रथम बार मीरजापुर क्षेत्र के प्रागैतिहासिक चित्रों का पाषाण कालीन संस्कृतियों पर क्या प्रभाव पड़ा, उक्त सन्दर्भ को अपने शोध प्रबंध में सचित्र दर्शाया है। तत्पश्चात जगदीश गुप्त ने 1967 में अपने पुस्तक 'प्रागैतिहासिक भारतीय चित्रकला' में मीरजापुर के अनेक शैलचित्रों का विवरण दिया। यशोधर मठपाल, मिश्रा, और राकेश तिवारी (पूर्व महानिदेशक, भारतीय पुरातत्व संस्थान, नई दिल्ली) द्वारा भी अनेक शैलचित्रों की खोज की गयी और उनका विवरण प्रकाशित किया गया है। वर्तमान में भी शोधकर्ताओं एवं विद्वानों द्वारा मीरजापुर में पुरातात्विक खोजें की जा रही है परन्तु यह अभी अप्रकाशित है।

शोध प्रक्रिया Research Methodology

- 1.ग्राम स्तरीय सर्वेक्षण** – शोधार्थी को ग्राम स्तरीय सर्वेक्षण के दौरान ही मदनपुरा के शैलचित्र के विषय में पता चला।
- 2.शोध का महत्व** – मदनपुरा के शैल चित्रों के अध्ययन से जनपद के शैलचित्रों के माध्यम से पुरातात्विक एवं सांस्कृतिक आधार पर जनपद का एक नवीन इतिहास लिखने का प्रयास किया गया है।
- 3.शोध की आवश्यकता** – सभ्यता एवं संस्कृतियों से सम्बंधित नवीन तथ्य को हम पुरातात्विक शोधों के द्वारा प्रकाश में लाते हैं। तथ्यों के विश्लेषण से प्राचीन इतिहास को हम क्रमबद्ध और तथ्यपरक ढंग सृजित करने में मदद मिलती रहती है। पुरातत्व के अंतर्गत कलाकृतियों का मूल्यांकन उसकी कलात्मक विशिष्टताओं के आधार पर नहीं होता अपितु सांस्कृतिक महत्व का मूल्यांकन किया जाता है।
- 4.शोध समस्या** – मदनपुरा के शैलचित्रों के आधार पर उसका विश्लेषण करना और तिथिक्रम को प्रस्तुत करना एक कठिन और चुनौतीपूर्ण कार्य है।
- 5.परिकल्पना** – मदनपुरा के शैलचित्रों के विविध पक्षों का विस्तृत विश्लेषण करना।

— उनके तिथिक्रम को ज्ञात करना, तुलनात्मक आधार पर।

— व्यवस्थित पुरातात्विक सर्वेक्षण से प्रकाश में आयी पुरासंस्कृतियों, पुरस्थलों एवं पुरावशेषों के आधार पर मदनपुरा के क्रमबद्ध इतिहास को प्रकाश में लाना।

6शोध प्रविधि — प्राचीन इतिहास एवं पुरातत्व विषय की अपनी अलग-अलग शोध प्रविधियां होती हैं, जिन्हें एतिहासिक और पुरातात्विक शोध प्रविधियां कहा जाता है। इनका प्रयोग शोध समस्या के आवश्यकतानुसार किया जाता है। मदनपुरा के शैलचित्र के लिए सर्वेक्षणात्मक प्राविधि का प्रयोग किया गया है।

7शोध उपकरण — पेन,पेन्सिल,रबड़, स्केल, इंचीटेप, कैमरा, टोपोसीट, मानचित्र, टोर्च, पिन, कम्पास, इत्यादि

नमूना संग्रह विधि — नमूना संग्रह सिर्फ फोटोग्राफी और विडिओ रिकार्डिंग द्वारा ही किया गया है।

साक्षात्कार — ग्रामीणों का साक्षात्कार लिया गया, जिनसे इस शैल चित्र के सम्बन्ध में अनेक लोक कहानियां पता चली परन्तु वह सब असत्य प्रतीत हुई।

शोध का उद्देश्य — शोधार्थी द्वारा प्रस्तुत प्रागैतिहासिक शैलचित्र अभी तक किसी भी विद्वानों द्वारा प्रकाश में नहीं लाया जा सका। अतः शोधार्थी द्वारा इस नवीन प्रागैतिहासिक शैलचित्र का चयन अपने शोधपत्र के लिए किया गया है।

पठारी क्षेत्र के ये शैलाश्रय प्रागैतिहासिक मानव के लिए उपयुक्त स्थल बन गये थे। इन्ही के अन्दर निवास करते हुए उसने विभिन्न मौसमी प्रत्यावर्तनों से जूझने की शक्ति अर्जित की। मदनपुरा का शैलाश्रय अपने मूल स्वरूप में काफी विशाल रहा होगा। वर्तमान में शैलाश्रय की ऊंचाई 04-05 मीटर तथा लम्बाई 07 मीटर के लगभग है।

शैलाश्रय का काफी बड़ा भाग चित्रित था। सूर्य,प्रकाश,वायु,वर्षा की बौछारों को झेलते-झेलते अधिकतम चित्र नष्ट हो चुके हैं या जो बचे हुए हैं वह पहचान योग्य नहीं है। शैलाश्रय के एक शिलापटल (4x3 मीटर) पर चित्रित आखेट दृश्य किसी सीमा तक सुरक्षित है। इसके सुरक्षित रह पाने का एक प्रमुख कारण धूप एवं वर्षा की बौछारें सीधी इस शिलापटल पर नहीं पड़ पाईं। दूसरा, चित्रित शिलापटल की सतह छिद्रित है। छिद्रों में रंग भर जाने के कारण ये चित्र स्वतः यथास्थान जम गये।

चित्रण में लाल खुनी रंग का प्रयोग किया गया है। आकृतियाँ रंगों से भरी हुई हैं किन्तु रंगों द्वारा काया को भरने की चेष्टा में रंगों का अनावश्यक बहाव या छीटें पूर्णतः अज्ञात है। इससे चित्रकारों की कुशलता स्पष्टतः सिद्ध है।

शैलाश्रय के चित्रित दृश्यों में पशुओं और मानवों के समूह हैं। रेखाओं द्वारा चित्रित पशुओं और मानवों के समूह हैं। रेखाओं द्वारा चित्रित मानवाकृतियों को किसी समारोह में नृत्य करते हुए या उत्सव मानते हुए प्रदर्शित किया गया है। पशुओं को मानव समूहों के साथ ही प्रदर्शित किया गया है। मानव आकृतियों के समूह संयोजनों में बायी ओर, नीचे की ओर, एवं दाहिनी ओर के भागों में चित्रित किये गये हैं। प्रस्तुत चित्र में कुछ 13 मानव एवं 02 स्त्री आकृतियाँ स्पष्ट हैं, अन्य आकृतियों के चित्रित पहचान योग्य नहीं हैं। अन्य आकृतियों के हाथ या तो नीचे फैले हुए और पैरों के घुटने मुड़े हुए, जिससे चित्रित आकृतियों को देखकर उनके समारोह में नृत्यरत अवस्था का ज्ञान प्राप्त होता है। सभी चित्रित आकृतियों में उनके गर्दन बाएं से दाहिने ओर मुड़े हुए प्रदर्शित हैं, सभी मनुष्य अपने बायीं तरफ देखते हुए दिख रहे हैं।

पुरे दृश्य में एक उल्लेखनीय तथ्य यह है कि दोनों पार्श्वों में स्थित मनुष्य आकृतियों को अन्य आकृतियों की अपेक्षा बृहद् आकार में चित्रित किया गया है।

मदनपुरा शैलाश्रय के नृत्यरत दृश्य की भांति आयताकार एवं रेखांकित देहवाली आकृतियाँ मीरजापुर के अन्य क्षेत्रों में भी प्रचुर मात्रा में मिलती हैं। नृत्यरत चित्रण स्वाभाविक मुद्राओं के साथ हुआ है। प्रस्तुत शैलचित्र में मुख, हाथ, पैर, शारीरिक संरचनाओं की बनावट स्पष्टतः किया गया है। विविध भाव-भंगिमाओं के अनुरूप सशक्त विन्यास दिखाई देता है। आदिम कला का नमूना होने पर भी वे सप्रमाण दिखाई देती हैं।

भारतवर्ष में अनेक स्थलों से विद्वानों द्वारा शैलचित्रों की खोज किया गया फिर उन्हें अपने लेखों के माध्यम से प्रकाश में लाया गया। उत्तराखण्ड में (भट्ट 1996-97 : 29-34, अग्रवाल और जोशी : 1978, मठपाल : 1977), बिहार में (पन्त : 1977, वाकाणकर : 1976), मध्यप्रदेश में (वाकाणकर एवं ब्रुक 1976 : 34-60 एवं 96-103, मिश्रा : 1977, काकबर्न : 1803) उड़ीसा, आंध्रप्रदेश, केरल, और उत्तर प्रदेश में (काकबर्न : 1883, 1899, तिवारी : 1980) आदि से अनेक शैलचित्र प्राप्त हुए हैं।

प्रस्तुत लेख मीरजापुर जिले के शैलाश्रयों में चित्रित नृत्य दृश्यों पर विचार किया जा रहा है। मीरजापुर जनपद के पूर्व चंदौली, उत्तर-पूर्व में वाराणसी, पश्चिम में इलाहाबाद, उत्तर में भदोही, दक्षिण में सोनभद्र, जनपद स्थित है। जनपद के मध्य में गंगा नदी प्रवाहित होती है और किनारों पर विन्ध्याचल पर्वत का पठारी मैदान है। मीरजापुर के विस्तृत पठारी भू-भाग में बलुआ पत्थर के सहस्रों छोटे-बड़े आश्रय प्राप्त होते हैं। जिनमें लगभग अनेक चित्रित शैलाश्रय प्रकाश में आ चुके हैं। जिनके ऊपर विद्वानों (तिवारी : 1980, 1982, एलिमेन : 1957, सांकलिया : 1974, गुप्त : 1967) ने अपने लेख प्रस्तुत कर उन्हें प्रकाश में लाये। विन्ध्य क्षेत्र की परम्परा के अनुरूप पठार और छिछली वनाच्छादित घाटियों में चित्रित शैलाश्रय प्राप्त होते हैं।

प्राचीन शैलचित्र सर्वाधिक संख्या में उत्तर भारत में ही प्राप्त हुए हैं। इसमें बिहार, मध्य प्रदेश, उत्तराखंड, उत्तर प्रदेश एवं दक्षिण भारत के आंध्रप्रदेश, कर्णाटक, केरल, आदि से प्राप्त हुए हैं। उत्तर भारत के अधिकांश चित्रित शैलाश्रय विन्ध्य पर्वत श्रृंखला के विभिन्न स्थलों से ज्ञात हुए और उन पर विद्वानों के लेख प्रस्तुत किये गये हैं। अन्य स्थलों में सतपुड़ा पर्वत श्रृंखला क्षेत्र है।

जहां तक चित्रों की प्राचीनता का प्रश्न है, वह कई तथ्यों से स्पष्ट है। अधिकांश चित्र धुंधले और खंडित हो चुके हैं। जो चित्रों की प्राचीनता को ही सिद्ध करते हैं। चित्रों की विषयवस्तु भी इसके प्रागैतिहासिक होने का प्रमाण है, क्योंकि सभी प्रागैतिहासिक चित्रों में यायावरीय की आखेट जीवन, नृत्यरत अवस्था की ही प्रकृति दिखाई देती है, खाद्य उत्पादक संस्कृति की नहीं। विषयवस्तु एवं रूपायन के आधार पर मदनपुरा के नृत्यरत दृश्य की तुलना देश के अन्य भागों (विशेषतः भीमबेटका) से प्राप्त प्रमुख प्रागैतिहासिक चित्रों से की जा सकती है।

यह प्रागैतिहासिक शैलचित्र प्रागैतिहासिक मानवों की जीवन्त कहानी को प्रदर्शित करती हैं। जिनको गहनतापूर्वक अध्ययन से तात्कालिन मानव समाज के सामाजिक, आर्थिक, धार्मिक क्रिया-कलापों की जानकारी प्राप्त किया जा सकता है।

वाकणकर ने भारतीय शैलचित्रों के कालक्रम का निर्धारण करते हुए उन्हें पांच कालों तथा बीस शैलियों में विभाजित किया है। प्रथम काल, जो की मध्य पाषाणकाल से सम्बद्ध है, क्रमशः 1-6 शैलियों या स्तरों में चित्रित है। मदनपुरा के चित्रों को विषयवस्तु एवं आलेखन शैली के आधार पर

वाकणकर द्वारा उल्लिखित प्रथम काल के तृतीय स्तर में रखा जा सकता है। इसी स्तर में उन्होंने मानव आकृतियों व आखेट दृश्यों के चित्रण का प्रारम्भ माना है। इसी तरह राकेश तिवारी ने मीरजापुर के विभिन्न क्षेत्रों से नृत्यरत शैलचित्रों को प्रकाश में लाये और उनका काल निर्धारण करते हुए 7000 ई०पू० बतलाया है। इसी तरह मदनपुरा का चित्रित शैलचित्र, मीरजापुर के विभिन्न शैलचित्रों से साम्यता रखता हुआ प्रतीत होता है। इसमें मदनपुरा के समान पतली बाह्य रेखाओं से चित्रित हैं तथा आकृतियाँ पूर्ण तथा देहवाली मिलती है। इसी तरह मठपाल ने भी भीमबेटका के शैलचित्रों का काल निर्धारण करते हुए उन्हें प्रागैतिहासिक से लेकर ऐतिहासिक काल में विभक्त किया है।

तिथिक्रम इस प्रकार मदनपुरा के शैलचित्रों की विषयवास्तु, रूपायन, देश के अन्य भागों से प्राप्त प्रागैतिहासिक चित्रों का अत्यधिक धुंधलापन आदि प्रमुख लक्षणों के आधार पर इन्हें मध्य पाषाण कालीन कहा जा सकता है। जिनकी तिथि 7000 ई०पू० माना जा सकता है।

सुझाव

इस प्रकार उक्त शोध कार्य के प्रति शोधार्थी द्वारा भविष्य हेतु कुछ सुझाव प्रस्तुत किये जा रहे हैं –

- उत्तर प्रदेश के मीरजापुर जनपद के सभी शैल चित्रों का भारत सरकार एवं पुरातत्व विभाग द्वारा इनके संरक्षण हेतु कार्य किया जाना चाहिए। जिससे उनको संरक्षित करने से यह बहुमूल्य धरोहरों को हम अगली पीढ़ी तक मूल रूप से हस्तगत किया जा सके।

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चित्र : स्वतः शोधार्थी द्वारा

**A QUEST FOR IDENTITY AND FREEDOM IN
ALICE WALKER'S THE COLOR PURPLE**

Neetu Bala Bakshi¹

Abstract

Identity implies granting the same rights to women as those enjoyed by men. Identity and freedom do not exclusively talk of equality and rights of women but it is more about compassion, respect and understanding from the male counterparts in the society. Throughout the world women have been denied of their social and economic rights. Twentieth century has seen a growing awareness among women regarding their desires, sexuality, self-definition, existence and destiny. Women's endeavors to seek their freedom and self-identity began a revolution all over the world which was termed by analysts and critics as "Feminism". This paper focuses on the theme of women's quest for self, new identity and freedom to assert their femininity in and out of their married lives. African American woman writers are striving hard to explain their self-identity and trying to sustain their self in a hostile land. The author has brought in the other aspect of the African American women's real life in her fiction. The characters' selfhood is their determination to appreciate themselves and celebrate their womanhood. The new African American woman believes in herself and wants to survive with dignity. This paper also focuses on marginality, not only at the universal level, but also inside the same community, race and class.

Key Words: *Identity, Freedom, African American women, Feminism, Marginality, Suppression, Alienation.*

A woman is a biological other of man, creation of God, responsible for the creation of human race. The spelling of "woman" in English has progressed over the past millennium from wīfmann [2] to wīmmann to wumman, and finally, the modern spelling woman.[3] In Old English, wīfmann meant "female human", whereas wēr meant "male human". Mann or monn had a gender-neutral meaning of "human", corresponding to Modern English "person" or "someone"; however, subsequent to the Norman Conquest, man began to be used more in reference to "male human", and by the late 13th century had begun to eclipse usage of the older term wēr.[4] The medial

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labial consonants f and m in wīfmann coalesced into the modern form "woman", while the initial element, which meant "female", underwent semantic narrowing to the sense of a married woman ("wife"). Woman play equal role in society. By no means she can be addressed an inferior to male counterparts in the society. According to the patriarchal set up of the society women are supposed to submit to the men and adhere to them. Therefore feminism came into being for the rescue of the females from the clutches of patriarchy. Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish, and achieve political, economic, personal, and social equality of sexes.^{6/7} This includes seeking to establish educational and professional opportunities for women that are equal to those for men. Charles Fourier, a Utopian Socialist and French philosopher, is credited with having coined the word "féminisme" in 1837 (8).

Sara Ahmed argues that Black and Postcolonial feminisms pose a challenge "to some of the organizing premises of Western feminist thought." During much of its history, feminist movements and theoretical developments were led predominantly by middle-class white women from Western Europe and North America. However women of other races have proposed alternative feminisms. This trend accelerated in the 1960s with the civil rights movement in the United States and the collapse of European colonialism in Africa, the Caribbean, parts of Latin America, and Southeast Asia.

Since that time, women in developing nations and former colonies and who are of colour or various ethnicities or living in poverty have proposed additional feminisms. Womanism emerged after early feminist movements were largely white and middle-class. Postcolonial feminists argue that colonial oppression and Western feminism marginalized postcolonial women but did not turn them passive or voiceless. Third-world feminism and Indigenous feminism are closely related to postcolonial feminism. These ideas also correspond with ideas in African feminism, motherism, Stiwanism, negofeminism, femalism, transnational feminism, and Africana womanism. So it can be said that this moment came into being somewhere in 1960 and African-American literature got some recognition. Eminent writers like Phillis Wheatley (poet), Frederick Douglass, Tonny Morrison, Maya Angelou, Walter Mosley. Today African American Literature has become accepted as an integral part of American Literature with books such as "Roots: The Saga of an American Family" by Alex Haley, "The Color Purple" by Alice Walker and "Beloved" by Tony Morrison achieving best selling and award

winning status. African American Literature tends to focus on the themes of particular rights of Black people, African-American culture, racism, religion, slavery, freedom, and equality. The focus started with the earliest African-American writings such as the slave narrative genre in the early 19th century. African American Gospel music, rap, African-American tradition of Christian Sermons made their way into African American Literature. It brought new attention to African-American Literature. While the Harlem renaissance is based on the African-American community in Harlem in New York City, existed as a larger flowering of social thought and culture-with numerous Black artists, musicians, and other classic works in the field from jazz to theater. The renaissance is best known for the literature that came out of it. African-American literature differs in many ways from Post-colonial literature. It is exclusively by the black people who live in one of the most powerful nations in the world. Their view is based on the experience of Black people who live in America.

Though African-Americans have been announced to be American citizens long ago in the history of the United States, they were not accepted as one among them by many white Americans. African-American literature, while existing fully within the American culture, also retains its own entity. As a result, new styles of story-narration and unique voices were created in isolation. Artistic examples like jazz and hip hop were developed in isolation and became popular across the United States and the world. After the abolition of slavery and the American Civil War, many writers continued to write fiction and non-fiction works regarding the status of African Americans in the country. Naturally many African American writers did not support the view point that all Black literature should try to promote themselves, rather it should present the true picture of Black people's community and life. A more recent occurrence of this Black-on-Black criticism came up in charges made by some critics that Alice Walker's novel "The Color Purple" unfairly attacked Black men. By exposing their ideas African American writers caught the attention toward the issues of class. But as the century progressed, concerns about class were eclipsed by sorrow and anger over racism, though authors like Brooks, Perry, Morrison and Alice Walker have made attempts to get outside the stereotype and most prominently, Walker has attempted to depict the gender issues in her writing. In their writings they introduced new themes like motherhood, mother-daughter relationship, women's friendship and the relationship between men and women among African Americans.

Alice Malsenior Walker was born in the rural community of Eatonton, Georgia on February 9, 1944. She was the youngest of eight children, five boys and three girls. When she was eight years old, Walker was blinded in one eye when her brother accidentally shot her with a BB gun, which, partially corrected when she was fourteen, which left a profound influence on her and her writing. She began her college education at Spelman in 1961 but transferred to Sarah Lawrence in 1963. After graduating in 1965, she visited Mississippi as a civil rights activist. She found that writing required peace and quiet, but these were difficult commodities to come by when ten people lived in four rooms, so she spent a great deal of time working outdoors sitting under a tree. Although Walker grew up in the traditionally so-called deprived environment, she was sustained by her community and by the knowledge that she could choose her own identity. Walker's mother supported her and her writings and gave her the contexts for her stories, from her fund of spiritual, social and moral stories. Alice Walker's writings include poems, short stories, essays and novels. All her works focused on African-American women, against societies that are racist, sexist and often violent. Her writings also revealed the African-American heritage and culture. *The Color Purple* was her third novel published in 1982 and this work won both a Pulitzer Prize and the American Book Award the following year. Walker started working on the theme that was faced by most of the Black women in their life within their community. Her stories do not focus on the racial violence that happens among strangers, but the violence they experience among their friends and family members. Though Walker got good reviews for her portrayal of men characters in her writings, she was admired for her strong and powerful portraits of her women characters also.

The Color Purple is an epistolary novel about Celie, a woman so down and out where she can tell her troubles only to God in the form of letters. Celie discovers herself from her situation with the help of another woman character in the novel. Celie's treatment at the hands of man lets her reveal that I dnt even look at mens. That's the truth. I look at women, tho, I'm not scared of them (*The Color Purple* 6). Her first and foremost concern was to save her sister Nettie from Alfonso's advances. One of the touching examples of womanism happens when she offers herself to her father to save Nettie from him. "I ast him to take me instead of Nettie while our new mammy sick" (*The Color Purple* 8). Celie learns to pull herself out from the sexual exploitation and atrocities of men in her society earlier by her father and later by her husband. She marries Mr _____ for her sister's sake. "he look at me. It like he looking at the earth" (*The Color Purple* 21). Albert a typical dominating male believes, wives is like children. You let

them know who got the upper hand. Nothing can do better than a good sound beating” (The Color Purple 37). She used to get a sound beating from her husband but she doesn’t cry. “I make myself wood. I say to myself, Celie, you a tree (The Color Purple, 23).

Here Celie’s husband hides Nettie’s letters from Celie for twenty years. In this novel Walker brings out the voiceless women’s voice, the turmoil and struggles of women characters in this society to limelight. To quote Wendy Wall: Letter became the surrogate body for Celie an inanimate form that serves dual purpose; it fends off pain by siphoning off her feelings of degradation, as well as allowing her express and thus feel the intensity of her emotions. Albert intercepts Celie’s letters because he couldn’t seduce her so he rapes her language as he couldn’t seduce her body. Terry Eagleton identifies letters with illicit intercourse. “The letters come to signify female sexuality,” her remarks, “that folded secret place which is open to violent intrusion.”

Walker’s main aim to write the novel was to replace the typical patriarchal concerns of the historical novel- the taking of lands, or the births, the battles and the deaths of the great men”-with the scene of one or two.

Alice Walker exposes the dominant groups and characters, showing the ill-treatment of women occurring within the black community. When love exists in one’s life in a family, community, nation or world, life is safe, happy and fulfilling. Love, hatred, ill-treatment are shown in different dimensions. Celie is an innocent girl in the novel, who suffers a lot in her life. She expects a little love from whomsoever she meets, which only at the end of the novel she receives. Celie’s character is the combination of both extremes of life, happiness and sorrow. She wants and expects some harmony in her life, because she is soft and gentle. Though her husband never treats her, or thinks of her as a human being, she does all the house chores and duties toward him properly. She is the protagonist and narrator of the novel. She wants to look after her sick mother and her little sister Nettie. When she was molested by her stepfather and harassed by men for she knows not the real world. When she could not give voice to her pain, the only solace for her was God almighty, whom she gets hold off, by writing letters to Him. In the beginning of the novel the line opens with the note in which Celie is asking God to give her a sign to understand what is happening around her in the world: “I am fourteen year old, I have been a good

girl. Maybe you can give me a sign letting me know what is happening to me....". (The Color Purple, 3) These lines explain the trauma of Celie at that young age. After her mother's death she has been taken out of school to look after the children and the house, where her stepfather's abuse of her continues and she gives birth to two children of his. After her marriage to Albert, she could not give voice to her new pain. When Nettie comes out of her home and seeks help from Celie, Celie could not help; instead Nettie leaves the house saying she will come back. Celie wants to survive in this world. So, she never voices anything out about her physical pain and harassment she undergoes in her life. After meeting Shug Avery, Celie understands about herself and her identity in this world.

"I remember one time you said your life made you feel so ashamed you couldn't even talk it to God, you had to write it, bad as you thought your writing was. Well, now I know what you mean." (The Color Purple 113) Experiencing loneliness, pain and rejection from her family and from outside, Celie becomes spiritual and finds refuge in God. But continuous harassment she is used to, has made her weak physically and mentally, which leads her to stop writing letters to God. But the contrast of Celie's character Sofia is a bold and strong woman character in the novel. Towards the end of the novel Celie understands herself and love. She understands completeness of life. She also understands that power, position, education money or beauty will never make one valuable in this world. All her suffering and her questions were answered at last. Her achievement is priceless, which she attains with the help of many powerful persons. Shug Avery a blue singer also brings transformation in her life. Celie experiences extreme happiness in the company of Shug. She feels an emotional bond with her. For the first time in my life, I feel just right (The Color Purple 60). Further transformation of Celie takes place when she receives letters of her sister Nettie. Celie's belief on God being is also changed by Nettie who says, "the Bible says that Jesus Christ had hair like lamb's wool. Lamb's wool is not straight Celie" (The Color Purple 141). When she gets the letter from Shug that she is going to come back home, Celie is happy and contented, ready to face the world in a different way. Shug takes Celie to her big home, Shug states, "you not my maid. I didn't bring you to Memphis to be that. I brought you here to love you and help you get on your feet" (The Color Purple 218). Celie crosses three stages in her life; first she suffers abuse and cannot understand anything that is happening to her; second she understands that if she loved something, she has to set it free; and third Nettie's moving tributes towards the fabulous African culture give her something to be proud about. At the end her love is understood by everyone, especially by her

husband. Albert after his conversation with Celie after she has returned back tells her, "I'm satisfied, this is the first time I ever lived on Earth as a natural man. It feels like a new experience" (The Color Purple 267). He also admits that "it took him long enough to notice you such good company, he says" (The Color Purple 283). Towards the end her dreams come true; she sets herself free from all the troubles and comes out with great strength and power. In the end we meet a confident and self-reliant Celie who starts stitching pants and "anybody can wear them" (The Color Purple 218). These are not only males she sews pants for but for females too. Through this she makes an attempt to break the distinction between two sexes. Love sustains Celie; she learns to love herself and to share love despite continually cruel pressures. Celie endures and learns to fight and finally wins her battles. Ultimately Celie survives physically and spiritually

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POLITICS OF WOMEN RESERVATION IN INDIA

Dr. Surander Singh¹

The issue of women reservation and political participation always remains a burning topic of Indian polity at constitutional and extra constitutional levels. The issue of gender discrimination and gender inequality were discussed, debated and criticized by the academicians, intellectuals and social reformists in India. The issue started with the origin of inequality among male and female based on sex in the society. Historically, India is a traditional, conservative and male dominated society. The struggle for women participation in politics and governing process started during colonial era. During British rule, women had very less participation in politics and decision-making process. Due to the struggle of the women, in 1927 adult franchise was granted to a small number of women when the Madras state provincial legislature allowed them to vote.¹

The struggle for women empowerment and rights started in 20st century in India and abroad. It was started with the idea of reservation for women and this was rejected by women leaders as a retrograde step. This was expressed in the Joint Memorandum on the status of Indian women in the proposed New Constitution of India by All India Women Conference (AIWC), Women's Indian Association (WIA) and National Council of Women in India (NCWI) in 1930.² In 1939, a women's Sub Committee was appointed under the National Planning Committee of the All India Congress Committee to examine the role of Indian women and to make recommendations on their place in the planned economy of a free India. The members of the sub-committee endorsed the 1931 Fundamental Rights Resolution made at the Karachi Session of the Congress and rejected reserved seats for women.³

After independence the ongoing demand for reservation of seats for women in Parliament and State Legislative Assemblies came to the fore mainly because of the fact that despite progressive changes in the society, the status and conditions of women has not changed. India is a multicultural, multireligious, multilinguistic and multiethnic society. It has been divided on the basis of various socio-economic grounds. But what is common is that, women are still disadvantaged, marginalized and excluded

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category in the society. They are still suffering from various problems created by the socio-economic, cultural systems and the mind setup of male domination. Historically, origin of private property was one of the basic reasons of women's problems. Due to nature of production process, male established his control over means of production and other economic resources. The ownership over means of production further strengthens the dominance of male in all spheres of the society. After this change, male created social order and cultural setup as per his own convenience and supremacy. Due to this whole process the unjust social order started and it is still working in changed manner, even after independence.

India adopted Parliamentary democracy after independence. It was a step towards establishment of representative government. But parliamentary democracy has been an utter failure when it comes to women's representation. India is sadly at the 103rd place out of 140 countries with a mere 12% representation. Among the Asian countries India stands at the 13th position out of 18 countries while countries like South Sudan, Saudi Arabia have fared well in bringing women to parliament than India.⁴ It shows the nature of democratic political process in the country, which is again dominated by male than female.

In 1993, an attempt was made to provide reservation to women in local government bodies, by 73rd and 74th amendment act. The amendment acts provided 33 percent reservation to women in urban and rural local bodies. According to the 73rd Amendment, "not less than one third (including the number of seats reserved for women belonging to SCs and STs) of the total number of seats to be filled by direct election in every panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a panchayat. The office of the chairpersons in the panchayat at the village or any other level shall be reserved for the SCs / STs and women in such manner as the legislature of the state may, by less than one third of the total number of offices of Chairpersons in the panchayat at each level shall be reserved under this clause shall be allotted by rotation to different panchayats at each level".⁵

It was a right step to give women their share in decision making process at local level. The implementation of reservation at local level raised questions about the working and efficiency of women

representatives. It was observed that, due to various socio-economic reasons, women are working as a rubber stamp and the powers are used by their husband or male counterpart. It seems that they are nothing but silent spectators of those democratic bodies. Party politics, male dominated socio-cultural norms have been hindered in the way of their representation in such bodies. In other words, it represents women descriptive representation in decision-making bodies.

The bill for thirty three percent women reservation in Lok Sabha and state legislative assemblies was first introduced in the Lok Sabha on September 12, 1996. Almost all the major political parties included the issue of reservation for women in their Party election manifestoes. But in practice each political party looked at the women as a vote bank. In the first session of the Parliament held after 1996 general elections, the United Front Government introduced the Bill as the Constitution (81st) Amendment Bill 1996. The Bill proposed to give reservation of one-third seats for women in the Lok Sabha and State Legislative Assemblies. There was enthusiasm and almost certainty that the Bill would be smoothly passed. The enthusiasm was so great that the women members in the Rajya Sabha pressed the Prime Minister to pass the Bill on that very day. The Prime Minister agreed. However, when the discussion began in the Lok Sabha and the Prime Minister was also present there; then situation turned out to be different. Leaders of Left Parties demanded immediate passage of the Bill but speakers belonging to other parties raised a number of points which showed that there was no unanimity on the subject. It became clear that the Bill for reservation for women would not be pressed for passage that day and the Prime minister proposed that the Bill be referred to a Joint Select Committee.

Therefore, the draft of the bill was prepared and presented in the house. But it was opposed and did not allow discussion on the bill in the Parliament. Left Parties, the Congress, the BJP and the Samta Party were all supporting the Bill and even declared to vote in favour of the Bill. The determined opposition of the three constituents of the United Front Government i.e. Samajwadi Party, Janta Dal and Rashtriya Janta Dal sealed the fate of the Bill at least in the Parliament session held in August-September 1997. Samajwadi Party under the leadership of Sh. Mulayam Singh Yadav argued that the quota of reservation should be reduced from 33 percent to 20 percent or below. It has put forward the demand that there should be a sub-quota for OBC women and minorities. Shri Mulayam Singh further suggested that the Constitution should be amended to make it imperative for political parties to reserve seats for

women. The suggestion on the part of Samajwadi Party and JD and RJD clearly indicate that they are against reservation of seats for women in the Parliament and State Legislatures. Ahead of the first Lok Sabha session of 2019, about 270 civil society activists have written to the Indian Law Minister, Ravi Shankar Prasad, urging him to “draft a proposal or revise the old draft of the Women’s Reservation Bill”, which had lapsed multiple times in the past three decades. With the rising concerns over the decreasing labor force participation rates and the increasing number of cases of violence against women, the country and its women are looking forward to the upcoming Lok Sabha sessions.⁶

Though the Bill is passed in the Rajya Sabha but it is still pending in Lok Sabha because of lack of political consensus. The politicization of reservation did not stop here but extended further and used as political instrument for vote politics.

In local government bodies working it was observed that female-led panchayats perform better in the long-term on an index of eight services—drinking water, toilets, gutters, schools, ration shops, self-help groups, implementation of welfare schemes and male alcoholism. After three years female-led panchayats perform slightly better than male-led panchayats, and significantly better after five years. Furthermore, the assessment suggests an increase in women’s political involvement on an index covering voting patterns, knowledge about rights and the functioning of the panchayat participation in village-level political and social activities.⁷ The observation made in the working of women in rural local-bodies in India shows that women are highly competent in their job and they can participate in politics as well. History is full of example when the women lead the country and gave a strong political leadership to the country.

Challenges to Women Reservation in Politics

The women reservation bill is very contestant issue in Indian socio-political milieu from its introduction. The bill has been got response from different quarters of society as per the agenda. Feminists groups have given mixed responses of “quotas within quota”. Most women groups accept the principle of quotas within quota, but while some groups are prepared for redrafting of the present Bill to include such quotas. Left groups, continue to insist that the Bill must be passed first, and other can be discussed later. Beside this, following are the basic challenges to women reservation and participation in politics:

Mindset of political elite class: The movement for women empowerment and political rights to the women started in 20st century during the colonial age, but women are still away from political participation and their role in decision-making process in Indian polity. The political elite class dominated by the male never allow the women participation in politics. It is the nature and working of elite class, that they never like any change in their position and power status. They always try to maintain status quo. They are the highly ambitious group of the society. Moreover, there is a feeling of insecurity and fear that due to reservation one may have to lose his own seat or constituency during the process of delimitation or allocation of constituency after reservation. If reservation takes place definitely the number of seats for existing male representatives will be less. The bill for reservation for women in parliament and state legislative assemblies was placed in parliament with the promise of all political parties. Without much discussion the bill was handed over to one of the committees of parliament for discussion. It was a delay tactics to avoid the amendment bill regarding the reservation. Due to this mindset of political elite class, women reservation always remains in the manifestos of all political parties but none of the political parties try to practice it.

Lack of Economic Resources; Economic factor is the most important determinant of the status of the individual in the society. Basically, gender discrimination started with the origin of private property in the society. Due to the nature of production process, male members establish their control over means of production in the society. This ownership over means of production or economic resources lead to further inequality and exploitation in social, cultural and other fields of life in society. It is being argued that, the expansion of education and growth of science and technology in the post -independence era, has changed economic status of women. But still majority of the women are dependent on men for their livelihood and other basic needs. The change is limited only to the highly educated women of rich families. Though economic backwardness is one of the reasons for the demand of the reservation to women in politics, but it is also one of the weak -areas related to the status and dignity of the women. It is important to restructure the economic system (economic sources) of the country to eradicate the gender discrimination from the society.

Unjust Social Order: India is a multidimensional society with different caste, religion and language etc. The traditional and conservative nature of the social order is also one of the hurdles in the political participation of the women. Social injustice, inequality and gender discrimination exists even after more

than seven decades of independence. India is a traditional and conservative society. The well rooted traditions, customs and rituals never allow women to go out and take part in political activities or any decision-making process. Beside this, the mind set of males is a biggest challenge for women's political participation. It has been established that women are limited only to the house hold and they may not be allowed to take part in the political processes. Male participates in place of female in political activities. Husband attend meetings and take decisions on the behalf of their wife, as wife is not allowed to take part in public meetings due to *Pardda Paratha* and other social customs. Therefore, male domination and socio-cultural ethos are major impediments in the way of women effective representation in Indian democracy.

Constitutional or Legal Dimensions: Indian political system and governing process is governed and organised by the Indian constitution. The constitution was framed by the constituent assembly with certain objectives and goals. It is the main source of authority and governance in the Indian polity. It has provision for fundamental rights and directive principles for the citizens. But there is a gap between theory and practice regarding the implementation of the constitutional provisions regarding the rights. It provides right to equality (from article 14 to 18) to all men and women in chapter III. But practically there is a lack of equality among the male and female. Discussion and debate on gender discrimination is enough evident in this regard. There is a need to create better living conditions so that rights can be enjoyed by all citizens.

Conclusion: Women reservation is the key to women empowerment in India. The issue of women reservation and more rights and powers to women started women movements during British era. After independence the Indian constitution provides various rights and duties to women. After independence, due to educational, technological, scientific and other development, various changes take place in the country. But no big change takes place in role and status of women in politics in general. Due to various political, socio-economic and cultural and other reasons women participation in politics and decision-making process is very less. Basically, the issue of women reservation has been politicized by the political elites of the country for their own political benefits. There is a need to change the mindset of the male dominated society and economic structure of the country.

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