THIRD
CONCEPT

❖ **Black Sea**

❖ **Tourism Industry in India**

❖ **Women Empowerment**

❖ **Crimes Against Women**

❖ **Social Science Research**

INSIDE

Editorial

Institutional declension

Parliamentary democratic institutions constitute the raison d'être of democracy. Strong institutions serve as main bulwark for safeguarding democratic norms and practices thereby providing the framework for individuals and systems to function. Collapse or breakdown of such institutions leads to the cessation of societal functioning, weakening of democracy, erosion of justice and enfeeblement of the polity. For the smooth functioning of parliamentary democracy in India, framers of the Indian Constitution have envisaged institutions like Parliament, judiciary, Central investigating agencies like CBI, NIA, IB, CVC, Election Commission and other institutional mechanism to maintain an equilibrium between executive, legislature and judiciary under the instrumentality of checks and balances.

Framers of the Indian Constitution had bequeathed a sound and strong set of institutions which have played crucial role in shaping the destiny of the nation that currently prides in its multifarious achievements in different walks of life. While establishing various institutions of governance, the Constitution also laid down norms to be observed for the smooth functioning of these institutions, overlapping of the authority and maintenance of the institutional sanctity through delineation of powers of each institution. However, over the years most of these institutions have been characterized by gradual decline.

However, developments obtaining in recent years seemingly make it discernible that a semblance of declension is gradually creeping into these institutions. The Parliament is gradually inching towards losing its sheen as country's apex legislative body in the wake of frequent adjournments thereby squandering taxpayers' money without any productive business. The Parliament, which once enjoyed pivotal position in the India polity, is now witnessing a decline in the wake of the growing dichotomy and the resultant 'cognitive hiatus' between Parliament as a mechanism of accountability and dysfunctional of its parliamentarian members thereby engendering skepticism on the validity of the claim that parliamentary system is one of the finest mechanisms to provide effective and accountable governance. The functioning of the judiciary itself has been the cause of serious concern, especially in the aftermath of four senior judges of the Supreme Court airing their grievances in the public in January last year. There have been attempts at eroding the autonomy of higher academic institutions via the reductions in budgetary allocations, anointing henchmen at the top by subverting set rules and excessive emphasis on privatization.

Growing political interference into the autonomous apex institutions by the contemporary dispensation at the helm to suit its vested interests leads to erosion of the credibility of these institutions. The sordid state of affairs afflicting the CBI in recent times is a stark example. *Tone and tenor of sordid state of affairs that has pervaded the CBI in the wake of tussle between two top most officials and placing of this spat before the Supreme Court has brought to fore the declining trends afflicting country's premier institutions of governance.*

Interestingly, the parties in Opposition often vehemently criticize the party in power for interfering in the autonomous institutions and when the same party/parties happen to be at the helm, they also indulge in similar tactics of interference because such a mechanism suits them. These institutions have come into existence by virtue of collective public trust facilitated by the Constitution. Coming into existence of the judiciary, media, bureaucracy, academia and other similar institutions over the decades has given the people confidence that these institutions will act on their behalf. However, excessive political interference leaves the people high and dry when these institutions are hijacked to serve the vested interests. Key political institutions along with judiciary, bureaucracy, and police are vital for democracy to flourish. Growing violence tends to engender serious concern about law and order. Mounting backlog of unresolved cases at lower levels of judiciary is another cause of concern. Enfeebled delivery of essential public services, especially in health, education, and water. Such developments showcase prevalence of weak governance at the state level. Onward march of the nation on the trajectory of growth entails sanguinity about improvement in political and economic institutions, thereby exalting people's aspirations and they start demanding more from their public institutions-better public services, more security and law and order, and greater political participation.

Inability of public institutions to come up to the exalted aspirations of the people brings these institutions under public scrutiny and political leadership automatically has to account for this.

—BK

Bleak Prognosis of the Black Sea

Prof. Anis H. Bajrektareviæ*

[Chairperson and professor in international law and global political studies, Vienna, Austria. He has authored six books and numerous articles, mainly on geopolitics energy and technology. He has long teaching experience on subjects like International Law and Relations (including lecturing in both Kiev and Moscow universities and Diplomatic Academy). He is editor of the NY-based GHIR (Geopolitics, History and Intl. Relations) journal and editorial-board member of several similar specialized magazines on three continents. His 7th book, 'From WWI to www. – Europe and the World 1918-2018' is to be released in December.]

Following the latest events in the Black Sea two old questions are reappearing. Both are inviting us for a repeated elaboration: If a Monroe doctrine (about the hemispheric security exclusivity) is recognised at one corner of the globe, do we have a moral right or legal ground to negate it at the other corner?

Clearly, the 'might-makes-right' as a conduct in international relations cannot be selectively accepted. Either it is acknowledged to all who can effectively self-prescribe such a monopoly of coercion, or it is absolutely condemned as contrary to behaviour among the civilised nations.

Next to the first question is a right of pre-emption.

It is apparent that within the Black Sea theatre, Russia acts in a pre-emptive and defensive mood. For the last 25 years, all the NATO interventions were outside its membership zone; none of the few Russian interventions over the same period was outside the parameter of former USSR.

Before closing, let's take a closer look on the problem from a larger historical perspective.

Una hysteria Importante

Historically speaking, the process of Christianization of Europe that was used as the justification tool to (either intimidate or corrupt, so to say to) pacify the invading tribes, which demolished the Roman Empire and brought to an end the Antique age, was running parallel on two tracks. The Roman Curia/Vatican conducted one of them by its hammer: The Holy Roman Empire. The second was run by the cluster of Russophone Slavic Kaganates, who receiving (the orthodox or true/authentic, so-called Eastern version of) Christianity from Byzantium, and past its collapse, have taken over a mission of Christianization, while forming its first state of Kiev Russia (and thereafter, its first historic empire). Thus, to the eastern edge of Europe, Russophones have lived in an intact, nearly a hermetic world of universalism for centuries: one empire, one Tsar, one religion and one language.[1]

Everything in between Central Europe and Russia is Eastern Europe, rather a historic novelty on the political map of Europe. Very formation of the Atlantic Europe's present shape dates back to 14th–15th century, of Central Europe to the mid-late 19th century, while a contemporary Eastern Europe only started emerging between the end of the First World War and the collapse of the Soviet Union – meaning, less than 100 years at best, slightly over two decades in the most cases. No wonder that the dominant political culture of the Eastern Europeans resonates residual fears and reflects deeply insecure small nations.

Captive and restive, they are short in territorial depth, in demographic projection, in natural resources and in a direct access to open (warm) seas. After all, these are short in historico-cultural verticals, and in the bigger picture-driven long-

term policies. Eastern Europeans are exercising the nationhood and sovereignty from quite recently, thus, too often uncertain over the side and page of history. Therefore, they are often dismissive, hectic and sceptic, nearly neuralgic and xenophobic, with frequent overtones.

Years of Useful Idiot

The latest loss of Russophone Europe in its geopolitical and ideological confrontation with the West meant colossal changes in Eastern Europe. One may look into geopolitical surrounding of at the-time largest eastern European state, Poland, as an illustration of how dramatic was it.[2] All three land neighbors of Poland; Eastern Germany (as the only country to join the EU without any accession procedure, but by pure act of *Anschluss*), Czechoslovakia and the Soviet Union have disappeared overnight. At present, Polish border countries are a two-decade-old novelty on the European political map.

Further on, if we wish to compare the number of dissolutions of states worldwide over the last 50 years, the Old continent suffered as many as all other continents combined: American continent – none, Asia – one (Indonesia/ East Timor), Africa – two (Sudan/South Sudan and Ethiopia/Eritrea), and Europe – three.

Interestingly, each and every dissolution in Europe was primarily related to Slavs (Slavic peoples) living in multiethnic and multi-linguistic (not in the Atlantic Europe's conscripted pure single-nation) state. Additionally, all three European fragmentations – meaning, every second dissolution in the world – were situated exclusively and only in Eastern Europe. That region has witnessed a total dissolution of Czechoslovakia (western Slavs) and Yugoslavia (southern Slavs, in 3 waves), while one state disappeared from Eastern Europe (DDR) as to strengthen and enlarge the front of Central Europe (Western Germany). Finally, countless centripetal turbulences severely affected Eastern Europe following the dissolution of the Soviet Union (eastern Slavs) on its frontiers.

Irredentism in the UK, Spain, Belgium, France and Italy, or Denmark (over Faroe Islands and Greenland) is far elder, stronger and deeper. However, all dissolutions in Eastern Europe took place irreversibly and overnight, while Atlantic Europe remained intact, with Central Europe even enlarging territorially and expanding economically.

Deindustrialized, incapacitated, demoralized, over-indebted, re-feudalized, rarified and de-Slavicized

Finally, East is sharply aged and depopulated – the worst of its kind ever– which in return will make any future prospect of a full and decisive generational interval simply impossible. *Honduras-ization* of Eastern Europe is full and complete. Hence, is it safe to say that if the post-Second World War Soviet occupation of Eastern Europe was overt and brutal, this one is subtle but subversive and deeply corrosive?

The key (nonintentional) consequence of the Soviet occupation was that the Eastern European states –as a sort of their tacit, firm but low-tempered rebellion – preserved their sense of nationhood. However, they had essential means at disposal to do so: the right to work was highly illuminated in and protected by the national constitutions, so were other socio-economic rights such as the right to culture, language, arts and similar segments of collective nation's memory. Today's East, deprived and deceived, silently witnesses the progressive metastasis of its national tissue.

Ergo, euphemisms such as *countries in transition* or *new Europe* cannot hide a disconsolate fact that Eastern Europe has been treated for 25 years as defeated belligerent, as spoils of war which the West won in its war against communist Russia.

It concludes that (self-) fragmented, deindustrialized and re-feudalized, rapidly aged rarified and depopulated, (and de-Slavicized) Eastern Europe is probably the least influential region of the world – one of the very few underachievers. Obediently submissive and

therefore, rigid in dynamic environment of the promising 21st century, Eastern Europeans are among last remaining passive downloaders and slow-receivers on the otherwise blossoming stage of the world's creativity, politics and economy. Seems, Europe still despises its own victims…

Terra nullius

Admittedly, by the early 1990s, the 'security hole'– Eastern Europe, has been approached in multifold fashion: Besides the (pre-Maastricht EC and post-Maastricht) EU and NATO, there was the Council of Europe, the CSCE (after the 1993 Budapest summit, OSCE), the EBRD and EIB. All of them were sending the political, economic, human dimension, commercial signals, assistance and expertise. These moves were making both sides very nervous; Russia becoming assertive (on its former peripheries) and Eastern Europe defiantly dismissive.[3] Until this very day, each of them is portraying the NATO enterprise as the central security consideration: One as a must-go, and another as a no-go.

No wonder that the absolute pivot of Eastern Europe, and the second largest of all Slavic states – Ukraine, is a grand hostage of that very dilemma: Between the eastern pan-Slavic hegemony and western 'imperialism of free market'.[4] Additionally, the country suffers from the consolidated Klepto-corporate takeover as well as the rapid re-Nazification.

For Ukraine, Russia is a geographic, socio-historic, cultural and linguistic reality. Presently, this reality is far less reflected upon than the seducing, but rather distant Euro-Atlantic club. Ukraine for Russia; it represents more than a lame western-flank' geopolitical pivot, or to say, the first collateral in the infamous policy of containment that the West had continuously pursued against Russia ever since the 18th century.[5]

For Moscow, Kiev is an emotional place – an indispensable bond of historio-civilizational attachment – something that makes and sustains Russia both Christian and European. Putin

clearly redlined it: Sudden annexation of Crimea (return to its pre-1954 status) was an unpleasant and humiliating surprise that brought a lot of foreign policy hangover for both the NATO and EU.[6]

Nevertheless, for the Atlantist alarmists (incl. the *Partition studies* participants and those working for the *Hate* industry), military lobbyists and other Cold-War mentality 'deep-state' structures on all sides, this situation offers a perfect *raison d'etre*.

Thus, drifting chopped off and away, a failed state beyond rehabilitation,[7] Ukraine itself is a prisoner of this domesticated security drama. Yet again, the false dilemma so tragically imploded within this blue state, of a 50:50 polarized and de-territorialized population, over the question where the country belongs – in space, time and side of history. Conclusively, Eastern Europe is further twisting, while gradually combusted between Ukrainization and Pakistanization.[8] The rest of Europe is already shifting the costs of its own foreign policy journey by 'fracking' its households with a considerably (politically) higher energy bills.

(Footnotes)

1. Annotated from one of my earlier writings, it states as following: "…Early Russian state has ever since expanded north/northeast and eastward, reaching the physical limits of its outreach by crossing the Bering straits (and the sale of Russian Alaska to the USA in 1867). By the late 17th and early 18th century, Russia had begun to draw systematically into European politico-military theatre. (…) In the meantime, Europe's universalistic empire dissolved. It was contested by the challengers (like the Richelieu's France and others–geopolitical, or the Lutheran/Protestant –ideological), and fragmented into the cluster of confronted monarchies, desperately trying to achieve an equilibrium through dynamic balancing.

   Similar political process will affect Russian universal empire only by late 20th century, following the Soviet dissolution. (…) Not fully accepted into the European collective system

before the Metternich's Holy Alliance, even had its access into the post-Versailles system denied, Russia was still not ignored like other peripheral European power. The Ottomans, conversely, were negated from all of the security systems until the very creation of the NATO (Republic of Turkey). Through the pre-emptive partition of Poland on the eve of Second World War, and successful campaigns elsewhere in Eastern Europe, Bolshevik Russia expanded both its territory and its influence west wards. (…)

An early Soviet period of Russia was characterized by isolated bilateral security arrangements e.g. with Germans, Fins, Japanese, etc. The post-Second World War days have brought the regional collective system of Warsaw Pact into existence, as to maintain the communist gains in Europe and to effectively oppose geopolitically and ideologically the similar, earlier formed, US-led block. Besides Nixon's rapprochement towards China, the collapse of the Soviet Union was the final stage in the progressive fragmentation of the vast Sino-Soviet Communist block (that dominated the Euroasian land mass with its massive size and centrality), letting Russia emerge as the successor.

The sudden ideological and territorial Soviet break-up, however, was followed by the cultural shock and civil disorder, painful economic and demographic crisis and rapidly widening disparities. All this coupled with the humiliating wars in Caucasus and elsewhere, since the centripetal and centrifugal forces of integration or fragmentations came into the oscillatory play. Between 1989 and 1991, communist rule ended in country after country and the Warsaw Pact officially dissolved.

Subsequently, the Gorbachev-Yeltsin Russia experienced the greatest geopolitical contraction of any major power in the modern era and one of the fastest ever in history. Still, Gorbachev-Yeltsin tandem managed to (re-) brand themselves domestically and internationally – each got its own label of vodka…" (*Verticalization of Historical Experiences: Europe's and Asia's Security Structures –*

Structural Similarities and Differences, Crossroads –the Macedonian Foreign Policy Journal, 4 (1), page 111-112, M-MFA 2008)

2. Ethnically, linguistically and religiously one of the most homogenous countries of Europe, Poland in its post-communist concepts reinvigorates the faith (as being, past the days of Tadeusz Mazowiecki, massively de-Slavicized). No wonder as the Polish-born Karol Józef Wojtyla served the Roman Curia as *Pontifex Maximus* from 1978, to be replaced by the German-born Joseph Ratzinger in 2005. Prizing Roman-Catholicism over ethnic and linguistic roots, even harshly denouncing any Slavic sentiment as a dangerous *roter russischer Panslawismus*, 'fortress' Poland effectively isolates itself on a long-run as none of its neighbors is Catholic.

To the contrary, the four-fifths of its land-borders are shared with other Slavic states. To externally mobilize, the elites (in any Eastern European state) would need an appealing intellectual case – not a mere ethno-religious chauvinism. One of the leading Croatian thinkers, Domagoj Nikolic says: "Austrian Catholicism is not anti-Germanic, but Polish is anti-Slavic. Belgian Catholicism is neither antifascism dismissive nor anti-Francophonic, but our Croatian Catholicism is very anti-Slavic and is antifascism trivializing… That undeniably leads us to conclude that (Slavic) Eastern Europe suffers the authenticity deficit…Only the immature nations can suffer such a historical disorientation."

3. Since the end of Second World War in the Old Continent, there was no other external military interventions but to the Europe's East. To be accurate, in the NATO history (nearly as double longer than the history of the Warsaw pact), the only two interventions of that Block ever conducted in Europe were both taking place solely on Eastern European soil. While the two Russian (covert) interventions since the end of the Cold War aimed at its strategic neighborhood (former Soviet republics, heavily inhabited by ethnic Russian; Abkhazia-South Ossetia and Crimea-East Ukraine), and were (unsuccessfully)

justified as the encirclement preemption, the US-led NATO intervened overtly.

In both NATO cases (Bosnia and Serbia-Kosovo), it was well beyond any membership territory, and short of any UN-endorsed mandate, meaning without a real international legitimacy. "Humanitarian intervention in Kosovo was never exactly what it appeared… It was a use of imperial power to support a self-determination claim by a national minority"– wrote Michael Ignatieff about the 1990s Balkans events, as fresh and accurate as if reporting was from Sevastopol in spring 2014.

4. This is further burdened by the *imperialism in a hurry*– an inflammable mix of the Lithuanian-Polish past traumas and German 'manifest destiny' of being historically yet again ill-fated; *impatient for quick results*– simply, unable to capitalize on its previous successes.

5. Does the declining big power of a lost ideological grip, demoralized, with a disfranchised, ageing and rarified population, of the primary-commodities export driven, but shrinking economy need to be contained? Hence, what is the origin of anxiety: facts or confrontational nostalgia? The chief American Sovietologist George Kennan warned about the NATO expansion already in 1998: "I think it is a tragic mistake. Russians will gradually react quite adversely and it will affect their policies".

In that very interview, Kennan predicted that the NATO Eastern enlargement will provoke a major crisis in Europe with hawks than 'arguing' a self-fulfilling prophecy "you see, we always told you that is how the Russian are". Apparently, the Russian red line is Georgia and Ukraine. Kremlin kept stressing that calmly, but repeatedly for nearly 20 past years. Eventually, Georgia was territorially and politico-economically wrecked as a functioning, viable state before it was allowed to become a Western stronghold in Russia's backyard. Georgia of 2008 is an indication enough of how Ukraine – which is even a front-yard for Russia – might end up beyond 2014.

6. Putin's "project is national, not imperial…to modernize Russia which, like any other state, has security concerns..."– fairly admits former French Minister of Defense Jean Pierre Chevènement and confesses: "The pursuit of this conflict may turn Ukraine into a lasting source of conflict between the EU and Russia. Through a widely echoed ideological crusade, the US is attempting both to isolate Russia and to tighten its control over the rest of Europe". / Chevènement, J-P. (2015), *No Need for this Cold War*, Le Monde diplomatique July 2015 (page 18)/

7. By the most scholarly accounts, Ukraine is the world champion in the re-feudalisation of its society. It goes well beyond pure income levels and its rampant systematic distribution inequality (inequality extraction ratio). Unfortunately, Ukraine is the world champion in other endemic disproportionality, too – in an asymmetry of wealth disposal and in a speed of acquiring it. The combined wealth of Ukraine's 50 rich oligarchs equaled 85% of Ukraine's (pre-war) GDP. Oligarchs needed only 16 years to accumulate it (1991-2007). Even the *Economist* (a well-informed magazine of a wealthy class-tolerant, neoliberal orientation) questioned these practices, as stretching far beneath a classical criminal activity and representing – in fact – a warfare of elites against its own population (*undeclared guerrilla war*). The Magazine concluded: 'Ukraine today is as our western societies would be without *checks-and-balances* mechanism'.

8. *Ukrainization* could be attributed to eastern and western Slavs– who are fighting distinctions without significant difference. *Pakistanization* itself should describe the southern Slavs' scenery: In lieu of truth and reconciliation, guilt is offered as a control mechanism, following the period of an unchecked escalation, ranging from a hysteria-of a-small-difference to a crime-of-otherness purge. Both models share about the same ending result: a self-trivialization, barbarization and re-feudalization.

◆◆

Evaluating Tourism Industry in India

M. Ilango*& Dr. M. Alexpandi**

[Tourism today is the most vibrant tertiary activity and a multi-billion industry in India. Traditionally known largely for its historical and cultural dimensions, tourism today is highlighted for its immense business opportunities. With its lucrative linkages with transport, hotel industry and the like, the potential and performance of India's tourism industry needs to be gauged in terms of its socio-economic magnitudes. Tourism is a highly labour-intensive industry offering employment to both the semi-skilled and unskilled human beings. This aspect of provision of employment becomes more important in a developing country where the level of unemployment and under-employment tends to be high. The present paper attempts to analyse the world tourism arrivals, share of foreign exchange earnings of India through tourism and the share of various states and union territories in domestic and foreign tourists' arrivals. Moreover, it also gives some policy suggestions to address the constraints in promoting sustainable tourism in India.]

Tourism is not an activity for pastime and entertainment but is an enriching and energising activity. Tourism is the right vehicle for a developing country like India which is on the trajectory of economic growth through structural transformation of the economy. The tourism industry employs a large number of people, both skilled and unskilled. Hotels, travel agencies, transport including airlines benefit a lot from this industry. Total contribution by travel and tourism sector to India's GDP is expected to increase from US$ 136.3 billion in 2015 to US$ 275.2 billion in 2025.

India ranked third among 184 countries in terms of travel and tourism's total contribution to GDP in 2016. A sum of US$ 27.693 billion was earned under foreign exchange through tourism during 2017. The employment in the sector is expected to rise to 46.42 million by 2026. ABOUT 10.177 million foreign tourists had arrived in India during 2017. The Government of India has set a target of 20 million foreign tourist arrivals (FTAs) by 2020 and double the foreign exchange earnings as well.

The launch of several branding and marketing initiatives by the Government of India such as 'Incredible India!' and 'Athiti Devo Bhava' has provided a focused impetus to its growth. The Indian government has also released a fresh category of visa - the medical visa or M-visa, to encourage medical tourism in the country. The Government has also been making serious efforts to boost investments in tourism sector. In the hotel and tourism sector, 100 per cent FDI is allowed through the automatic route. A five-year tax holiday has been offered for 2, 3 and 4-star category hotels located around UNESCO World Heritage sites (except Delhi and Mumbai).

Analysis and Interpretation

Table 1

Foreign Tourist Arrivals in the World, Asia-Pacific Region and in India

** Research Scholar, Dept of Hotel Management and Catering Sc., Kamaraj University College, Madurai.
** Teaching Assistant, Dept of Commerce, Madurai Kamaraj University College, Madurai,

Year	Tourist Arrivals (in Million			% Share of India in World	% Share of India in Asia Pacific
	World	Asia and	India		
2007	894.0	182.0	5.08	0.57	2.79
2008	917.0	184.1	5.28	0.58	2.87
2009	883.0	181.1	5.17	0.59	2.85
2010	948.0	204.9	5.78	0.61	2.82
2011	994.0	218.5	6.31	0.63	2.89
2012	1039.0	233.6	6.58	0.63	2.82
2013	1087.0	249.7	6.97	0.64	2.79
2014	1134.0	264.3	13.11	1.15	4.86
2015	1184.0	278.6	13.28	1.12	4.67
2016	1235.0	308.7	14.57	1.18	4.72

Source: UNWTO Barometers and Tourism Highlights, Various Issues

Table 1 gives the summary of foreign tourist arrivals in the World, Asia-Pacific region and in India and the percentage shares of India. The number of foreign tourists' arrival in the World has increased from 894 million in the year 2007 to 1235 million in 2016. Whereas, in the Asia-Pacific region, the arrival of tourists increased from 182 million in the year 2007 to 308 million in the year 2016. The arrival of foreign tourists in India increased from 5.08 million in the year 2006 to 14.57 million in the year 2016.

Share of Top 10 Countries' Tourists Arrivals in India

Table 2

Share of Top 10 Countries' Tourist Arrivals in India in 2016

Rank	Country	Number	Percentage Share
1	Bangladesh	1,380,409	15.68
2	United States of America	1,296,939	14.73
3	United Kingdom	9,41,883	10.7
4	Canada	3,17,239	3.6
5	Malaysia	3,01,961	3.43
6	Sri Lanka	2,97,418	3.38
7	Australia	2,93,625	3.33
8	Germany	2,65,928	3.02
9	China	2,51,313	2.85
10	France	2,38,707	2.71

Total of Top 10 Countries	5,585,422	63.43
Other Countries	3,218,989	36.57
Grand Total	8,804,411	100.00

Source: UNWTO Barometer June 2017 and Ministry of Tourism in India.

Table 2 provides the name of countries with tourist arrivals in India and ranks which are above in terms of tourist arrivals during 2016. Among top 10 countries Bangladesh maintained first rank with 1,380,409 tourists, followed by United States of America securing second rank with 1,296,939 tourists and Canada received third rank with 941,883 tourists. On the other hand, France received tenth rank with 2,38,707 tourists in the year 2016.

Share of India in the International Tourism Receipts

Table 3

Share of India in International Tourism Receipts

Year	*International Tourism Receipt*		*India (in US$ Million)*	*% Share of India in World*	*% Share of India in Asia Pacific*
	World In US$ Billion	*Asia and Pacific (In US$ Billion)*			
2007	857.0	187.0	10.729	1.25	5.74
2008	939.0	208.6	11.832	1.26	5.67
2009	853.0	204.2	11.136	1.31	5.45
2010	931.0	255.3	14.193	1.52	5.56
2011	1042.0	289.4	16.564	1.59	5.72
2012	1117.0	329.4	17.737	1.59	5.38
2013	1198.0	360.2	18.445	1.54	5.12
2014	1252.0	359.0	20.236	1.62	5.64
2015	1196.0	349.5	21.071	1.76	6.03
2016	1220.0	366.7	22.923	1.88	6.25

Source: UNWTO Tourism Market Trends 2007 and UNWTO Tourism Highlights.

The results of the Table 3 show that the international tourism receipts of the World, during the period under the study, was 857 US $ billion in the year 2007 that increased to US $ 1220 billion in 2016. Whereas, tourism receipts of Asia-Pacific Region were US $ 187 billion in the year 2007 and it increased to US $ 366.7 billion in 2016. The receipt of international tourism receipts of India which stood at Rs. 10.729 million in the year 2006 had increased to Rs. 22. 923 million in 2016.

Foreign Exchange Earnings from Tourism in India

Table 4

Foreign Exchange Earnings from Tourism in India (Rs in Crore)

Year	Foreign Exchange	% Change Over Earnings the Previous year
2007	44,360	3.7
2008	51,294	15.6
2009	53,700	4.7
2010	64,889	20.8
2011	77,591	19.6
2012	94,487	21.8
2013	1,07,671	14.0
2014	1,23,320	14.5
2015	1,35,193	9.6
2016	1,54,146	14.0

Source: Reserve Bank of India and Ministry of Tourism

The above table explains the growth rate of foreign exchange earnings by Indian tourism. In the year 2007, the earnings of foreign exchange stood at Rs. 44,360 crore and increased to Rs. 1,54,146 crore in 2016. It could be understood that the growth of foreign exchange earnings from tourism industry in India rose year after year.

Share of Top 10 States/UTs of India in Number of Tourist Visits

The number of foreign tourists visiting various states in India was 23,326,163 and number of domestic tourists stood at 1,431,973,794 in 2015.

Among the states that have topped the charts is Tamil Nadu that received 4,484,707 foreign tourists, Maharashtra with 4,408,916 followed by Uttar Pradesh with 3,104,062 foreign tourists. As far as domestic tourists' arrivals to various states in India is concerned, Tamil Nadu received the first rank with 333,459,047 tourists, Uttar Pradesh second rank with 204,888,457 followed by Andhra Pradesh receiving the third rank with 121,591,054 tourists in the year 2015. It could be discerned that Tamil Nadu secured first Rank both in connection with Foreign and Domestic Tourists' arrivals among the various states in India.

Table 5

Share of Top 10 States/UTs of India in Number of Tourist Visits in 2015

Rank	Foreign Tourists			Rank	Domestic Tourists		
	State/Union Territory	Number	Share in Perecentage		State/Union Territory	Number	Share in Perecentage
1	Tamilnadu	4,684,707	20.1	1	Tamlnadu	333,459,047	23.3
2	Maharashtra	4,408,916	18.8	2	Uttar Pradesh	204,888,457	14.3
3	Uttar Pradesh	3,104,062	13.3	3	Andhra Pradesh	121,591,054	8.5
4	Delhi	2,379,169	10.2	4	Karnataka	119,863,942	8.4
5	Rajasthan	1,489,500	6.4	5	Maharashtra	103,403,934	7.2
6	West Bengal	1,475,311	6.3	6	Telengana	94,516,316	6.6
6	Kerala	977,479	4.2	6	Madhya Pradesh	77,975,738	5.4
8	Bihar	923,737	4.0	8	West Bengal	70,193,450	4.9
9	Karnataka	636,502	2.7	9	Gujarat	36,288,463	2.5
10	Goa	541,480	2.3	10	Rajasthan	35,187,573	2.5
Total of Top 10 States		**20,620,863**	**88.4**	**Total of Top 10 States**		**1,197,367,974**	**83.6**
Others		**2,705,300**	**11.6**	**Others**		**234,605,820**	**16.4**
Total		**23,326,163**	**100.00**	**Total**		**1,431,973,794**	**100.00**

Source: State/Union Territory Tourism Departments

Conclusion and Policy Implications

Tourism is today emerging as a leading sector in the world and is now considered by some as the *numero uno* industry. Demographic, socio-structural and socio-cultural developments have always led to changes in tourist demands. The survival of the tourism industry depends decisively on recognizing the relevant trends and allowing for them in good time. Development of tourism is a very complex process of interaction among many players, who have shared the responsibility concerning the environmental, social and economic sustainability of this lucrative sector.

Consumer trends in tourism, which are gradually changing, require an appropriate response in terms of both policy formulation and investment and the survival of the tourism industry depends decisively on recognizing the relevant trends and allowing for them in good time. However, the Indian tourism industry has been hit by pollution. The condition of many of our monuments is deteriorating due to the negligence of the concerned authorities. On the other hand, beaches have become the dumping grounds of garbage and waste left by tourists.

This nuisance should be properly monitored. The tourist infrastructure in India should be strengthened. Government-owned hotels should be properly managed. The Government should also take steps for the maintenance for the tourist destination. Steps should be taken to restore the ancient splendor of the monuments. Sincere efforts could help to further develop the Indian tourism industry.

References

1. Agarwal, S. and Shaw, G. eds. (2007). "*Managing Coastal Tourism Resorts; A Global Perspective*", UK: Channel View Publications.

2. Arunmozhi T, Panneerselvam. A (2013). "Types of Tourism in India", *International Journal of Current Research and Academic Review,* Vol.1, pp. 84-88.

3. Fayissa B, Nsiah C. Tadasse. B (2007). "*The Impact of Tourism on Economic Growth and Development in Africa*", Department of Economics and Finance Working Paper Series.

4. Goeldner, C. and Ritchie, B., (2003). "*Tourism: Principles, Practices*", Philosophies. 9th ed. Texas: Culinary and Hospitality Industry Publications Services.

5. Patel R., (2012). "India's Tourism Industry - Progress and Emerging Issues". *Arth Prabhand: A Journal of Economics and Management*, Vol. 1, No. 5.

6. Sangeetha. R (2012). "Scope of Tourism: Indian Perspectives" *International Journal of Innovative Research in Science, Engineering and Technology*, Vol. 1, No 2.

◆◆

Establishment of Anubhava Mantap and Present Status of Lingayatism

Dr. Salagare M B* & Devaraddi S S**

[This paper deals with the Influence of Anubhava Mantapa on contemporary Indian Society, Some main tenets of Lingayatism, Lingayatism, its present status, Lord Basava, Chenna Basava, and Jangamas. Wearing of Istalinga on the body, though it seems to be amusing, is extremely important and challenging in the context of Hindu tradition and the two main categories of Jangamas are 1) Sthira Jangama and 2) Chara Jangama].

Unlike any other religion, Lingayatism was constitutionalized in a unique manner. In the historical development of religions, we usually see, a prophet or a founder preaching a religion that is carried on through oral preaching which is later systematized and given a proper shape after a gap. Nevertheless, Lingayatism was systematized hand in hand with its origin, or to express it more clearly, it was first systematized and later conveyed to the common masses.

The reformative and prophetic Lingayat religion was systematized in an academy called "Anubhava Mantapa" which was established in 1140 A.D. at the city of Kalyana. This city of Kalyana was the capital of the Chalukya Empire and is now in the Bidar district of Karnataka province, and renamed as Basava Kalyana.

Objectives of the Study:

1. To know the importance of Anubhava Mantap

2. To analyse historical development of Lingayatism

3. To know the Contribution of Basaveshwar and his follower for emerge of Anubhav Mantap.

Research Design

This paper is based on a qualitative research methodology called hermeneutics. Hermeneutics is related to the name of the Greek God Hermes

* Teaching Asst, Dept. of History, Rani Channamma University. P G Centre, Vijayapur.
** Dept. of History, Govt First Grade College, Athani, Karnataka.

in his role as the interpreter of the messages of the gods. In the current context, hermeneutics can be described as the interpretation and understanding of ancient literatures and religious texts. A hermeneutic is defined as a specific system or method for interpretation, or a specific theory of interpretation.

The scope of hermeneutics also includes the investigation and interpretation not only of ancient texts, but of human behaviour generally, including language and patterns of speech, social institutions, and ritual behaviours. Further, the study was conducted with the help of secondary sources of existing literature through historical, analytic approaches. Method consists of analysing concepts and arguments, synthesizing ideas and evidence drawn from different sources, constructing consistent and well-supported arguments, discussing an issue in a balanced way, evaluating the ideas and arguments of others, drawing inferences and expressing informed opinion.

Anubhava Mantapa - The House of religious experience

One of the important achievements of Basava's life was the establishment of an institution which went by the name of "The House of religious experience". (Dr Siddayya Puranik: 18) This institution attracted seekers of truth so quickly that people from all castes, various occupations, and of different ranks gathered round that nucleus. This rare but monumental institution, also called Mahamane or Great House, contributed a vast

quantity of mystic literature and a galaxy of seven hundred and seventy saints, together with thousands of followers within a short span of time. Among this constellation, three hundred were writers, and sixty ladies were great saints, thirty of these producing a vast quantity of literature.

Many problems concerning the individual and society were discussed in that assembly. When we go through the dialogues of Anubhava Mantapa, we are surprised to see the first idea of a parliament germinating in the history of mankind. Prabhudeva, a great Yogi of extraordinary achievement, was the president and Lord Basava acted as the prime-minister. Channabasava can be compared to the speaker while at the same time working as the editor, and compiler of Vachana literature. The only difference between the present-day parliament and Anubhava Mantapa is that the members were not elected by the people, but were picked up or nominated by the higher authorities of the Mantapa, the necessary qualification being expected was spiritual attainment.

The problems tackled were of a various nature covering social, religious, spiritual, yogic, psychological, economic and literary spheres. Members of the Mantapa and followers of the religion were given full freedom of thought, speech and action. They were allowed to put any questions or doubts to get them cleared in front of the congregation and a systematic programme was launched to record and to preserve the dialogues that were going on in the House. These discussions reminisce us of the Dialogues of Plato, the great Greek philosopher. But they differ from the latter in being characterized by a high type of mystic experience.

As silent documents, we can see even today the caves cut out of the brittle stony hillocks, in and around the city of Kalyana, into which these mystics used to retire for the purpose of intense meditation. Mantapa can be called an Experimental station where these mystic-scientists were engaged in finding out solutions for various problems of life, both spiritual as well as mundane.

Influence of Anubhava Mantapa on contemporary Indian Society

The influence of the House of religious experience was immense, due to its multifarious attractions. The rational approach of the institution, and its simple as well as lucid way of communication, overcame the polytheistic and blind beliefs which existed in the Hindu mind. The new approach, which was pragmatic, practical and realistic and the new concepts of God, soul, salvation etc., were sowed in the minds of the common mass through community-preaching.

A direct method of worship and meditation without the intervention of any priest introduced a tremendous change in society along with an increase in the number of mystics. When the iron curtain of priest and temple-craft which had stood between a sincere aspirant and God was cut, genuine seekers after religion were attracted more and more towards religious values.

Unique preaching of equality charged with the acceptance of the fatherhood of God and the brotherhood of humanity fascinated the tortured minds and consoled the gasping hearts of the oppressed and distressed masses. "The burning zeal of Basava to place religion on a democratic basis, his passionate love for God and his untiring energy in serving humanity added to the glory of Anubhava Mantapa" (Rev. Uttangi C. D. Anubhava Mantapa:.7).

Within a short span of time the academy became well-known throughout every nook and corner of India, and even beyond her borders to Afghanistan and Ceylon. Seekers of truth from Kashmir to Ceylon, and from Afghanistan to Bengal flocked towards Kalyana. Marulu Shankaradeva, a silent aspirant of the Mantapa is thought to be a convert from Suphism; and Singalada Siddhabasavideva who wrote a commentary on the Vacanas of Basava was from Ceylon.

The galaxy of saints was philosophically divided into three classifications: 1. Avatarika Guru 2. Siddaguru and 3. Sadhaka Guru. Basava,

believed to be the Avatarika, Primal Guru and founder of the Faith became the heart of Lingayatism. Three great saints Prabhudeva, Cennabasava, Siddharama and the woman-saint Akkamahadevi were sturdy pillars of the institution, and were placed in the classification of Siddhaguru. Many other hundreds of great saints, who acted as different organs of the system, were classified in the category of Sadhaka Gurus.

Another very important system established by Basava, and which needs to be mentioned is that of the preachers called Jangamas. Jangama, a Sanskrit word, etymologically means 'that which moves'. When this word is applied to a person, in the context of Lingayat religion, it symbolizes a man who moves from place to place preaching moral and religious values. The two main categories of Jangamas are 1) Sthira and 2) Chara. Sthira Jangama is a person, who, staying in math i.e., a Lingayat monastery, has to carry on mass education, preaching to the local people, and giving them the necessary guidance to achieve spiritual progress, and to perform certain rights and rituals concerned with birth, marriage, death, Holy Communion on special occasions etc.

Chara Jangama is one who constantly moves around, preaching as he goes, without settling himself at any particular place and without accumulating any property of his own.

This missionary system introduced into society by the Anubhava Mantap acted as a successful means of communication to inculcate the progressive ideas of Lingayatism and to enliven the spiritual urge hidden in the self of man. We hear from many literary sources of Lingayatism that these Jangamas travelled to faraway places like Kashmir, Nepal etc., and attracted thinkers and sincere aspirants of truth towards the Kingdom of God.

Thus, due to its humanistic and compassionate outlook towards society and especially towards downtrodden people, Anubhava Mantapa became a spiritual power-house of that time; it ignited spiritual fire in many a cold soul and introduced a miraculous change in their lives. Stirring the minds of many sinful men and women it metamorphosised them into saints of an extraordinary caliber.

Multidimensional reforms were introduced, which revitalized the contemporary society. Religious centres were established in cities, towns and villages, the preaching method, and the active missionary work awakened the mob and shook to its roots the tree of blind tradition. As a bold step interlining was allowed between different castes of Hindu society. To sweep away both the superiority and inferiority complexes deeply rooted in high and low caste Hindus respectively, community dinners called 'Nitya Dasoha', 'Arogane' were arranged in the house of Lord Basava.

The robust nature of this movement was raised to its peak by arranging an inter-caste marriage between a Brahmin girl and an untouchable boy. Tradition-bound high caste Hindus with vested interests were not patient enough to welcome and to digest such an extreme revolutionary action. So, under the leadership of priests they proceeded to the royal court and insisted that the king, Bijjala should severely punish the tradition-violators.

After the trial, a choice between the detainment of his post as prime-minister or involvement in social reformations was given to Lord Basava. Basava announced his firmness in continuing reformations and boldly declared his decision not to retreat from his ideal. As a further step, he submitted his voluntary resignation from his royal post. The traditionalists were still unsatisfied as they knew that Basava was a popular mass leader. They emphatically urged the exiling of Basava from the kingdom.

The motive behind this was to paralyze his social reformations and to prevent any further progress in his revolution. A banishment order was issued. After his departure out of the kingdom, the fathers of the newly married couple and the bridegroom were executed for being guilty of going against sacred tradition. Thus, the revolution of the twelfth century came to an end for a while.

A point needs to be made clear before ending this issue. The Lingayat religion, being reformative in its outlook, was more progressive than aggressive. It placed more emphasis on evolution by tergiversation or change of mind rather than on sanguinary revolution. So, it is wrong to say that the founder Basava and his followers were imbued with an antagonistic spirit towards any other community, as expressed by scholars like R. G. Bhandarkar and Salathur. Hence, Rev. N. C. Sargant aptly says, "Basava's aim was not to oppose or propose any religious or philosophical system; but to show people the existing social and religious evils and, if possible, to remove these evils from society" (N.C Sargant: 49)

Some main tenets of Lingayatism

Lingayatism is fundamentally theistic. Dr. Zaehner's opinion that "It does not matter for a Hindu, whether he believes in God or not, still he can be a Hindu" (Dr Zaehner R.C: 13), certainly does not apply to Lingayatism as the latter is essentially theistic. This religion emphatically preaches a passionate love for God, who is believed to be the creator and protector of the universe. It is firmly declared by Basava that the cause for rebirth is disbelief in God.

 It is most interesting to see that 'Istalinga' is the nucleus of reformation and of the breaking of age-old tradition. Thus, it is expressed by many Indian scholars like Rev. C. D. Uttangi: "Lingayatism revolutionized the idea and method of worshipping God in idolatrous India….by its particular Istalinga worship. The religion proclaimed as its first commandment under the polytheistic sky that God is one and he should be worshipped in one and one form alone, viz., the formless one. By bringing into practice this new mode of worship which was rather a physical representation of the Absolute of the Upanishads, it made a remarkable change in the image worship of India, which is supposed to be one of the essential elements of popular Hinduism, so deeply ingrained in the Indian mind." (Rev. Uttangi C. D., Anubhava Mantapa: 7)

Istalinga which was given an initiation to one and all, irrespective of birth, caste, sex and profession, showed religious democracy. It is through this precept that the gate of the religious kingdom was flung open to the entire humanity. This precept challenged the traditional belief that one cannot change his 'Jati' or Varna, and *vritti* or profession, which has come by birth. To corroborate this Lingayatism says: "The third reason is to fight against the aristocracy. The temples instead of carrying on spiritual awakening had become commercial centres and abodes of exploitation." (N.C Sargant: 52)

A rich man either to get rid of his sins or to acquire more merit (and thereby to get more comforts in life) used to spend money on building temples. By witnessing such a generous act of a rich man, quite naturally a poor but ignorant man would gasp his deep desperate breath for his helplessness and even would think of himself as sinful. So, if a rich man could feel proud for his acquired merit, the poor man could feel inferior on account of his accumulated sin or for not gathering any merit.

This veil of illusion was torn and the strange idea of sin which had been firmly set in the Indian mind was uprooted by Lingayatism, with its democratic approach. The founder of the religion Basava, boldly declared that the greatness of a person does not lie in constructing a stone, or a brick temple, but in transforming his body and mind into an abode of God. He says:

"The second one, more akin to confirmation, is performed between the age of 10 to 20. In traditional Hindu society Brahmin, Kshatriya and Vysya are allowed to undergo "Dwija Samskara" or 'Upanayana' known as the sacred thread ceremony, whereas Sudras, untouchables and women are not allowed to undergo any kind of religious initiation (with the exception of Arya Samaj preaching, which does not encourage any such differentiation as high or low in society)."

The 'Linga Diksa' ceremony which was available to all opened a new horizon. Not only men from all castes and all occupations were welcomed,

even the ladies were able to obtain religious recognition. Religious initiation, allowed irrespective of whether a child is male or female, was bestowed as a marvelous boon to womankind, as a result of which great women saints came forward like Akkamahadevi, Muktayakka, Lingamma and others. When a few ladies went forward and even surpassed the male saints, the latter, being intellectually honest and progressive in outlook, welcomed those lady-saints whole-heartedly, and appreciated their talents and attainments.

Prabhudeva, the Pope of Sunya Simhasana, declared, "Maya (weakness or temptation) is not an objective reality existing either in women, wealth or earth, and women need not be blamed as the major cause of sin. Maya exists in one's own mind" (Dr R C Hiremath: 16). Women were granted the right to study the scriptures, to worship God, to practice Yoga, and to initiate others into the spiritual path.

Lingayatism, which owes its origin to Lord Basava, respects him as its Primal Guru. It is firmly believed that he is the Word, Om or Pranava-made flesh. He is revered as the Divinity clothed in human flesh. Basava himself, and his contemporaries, believed that he appeared on the stage of this world to fulfill a great purpose. His name is raised to the status of divine-spell and he is addressed as Mantra purusha. Following the Lingayat religion is completed only when one surrenders oneself to Guru i.e., Basava, to Linga or God, and to Jangama or the holy group of saints. These three are considered as objects of worship.

This principle is more akin to the principle of Buddhism, apart from many differences, which preaches "Buddam Saranam Gacchami, Dhammam Saranam Gacchami, Sangham Saranam Gacchami". It is also possible to compare this surrender towards Guru, Linga and Jangam, with the principle of the Trinity- God the Father, God the son and, God the Holy Spirit, professed in Christianity.

The Lingayat religion preaches a weltanschauung of world and life affirmation. Neither the world not the daily round is treated as a hindrance to the achievement of salvation. One need not renounce them; rather they can be utilized as means for perfection. In Lingayat metaphysics this mortal world is compared to the creator's mint, and is addressed as the value of soul-making.

Another interesting as well as important social reformation attempted by Basava was the conversion of prostitutes and their resettlement in society. When we go through the epics written about him, we feel wonderstruck to see his bold attempt to metamorphosize the lives of prostitutes who were in a sense outcaste of so-called pure society. Jangamas or preachers were sent to the streets of prostitutes, and moral values were preached to them. Those, who were carrying on this sinful way of earning a livelihood because of poverty, were provided with various Kayakas or occupations. Those, who were the victims of the urges of the flesh and mental weaknesses, were encouraged to get married with young men, who were in turn trained to save the lives of those sinners.

Those prostitutes, who were converted to intense religious life, were provided with a shelter and spiritual training in Anubhava Mantapa. In this way there was a conversion of twelve thousand haricots into genuine house-wives. Among these converts a few women later on became good pastors and great saints and even Vacanas have been written by them.

Lingayatism being strictly monotheistic considers it a heinous sin to worship petty gods, planets, meaningless images and the hundreds of idols. The polytheistic method of worship is believed to be a disloyalty and an insult to the Almighty. It is said:

There are eight aids to faith called 'Astavarana', 5 codes of ethics known as Pancacaras, and a Yogic path of six steps called Satsthala. To specify their importance, the principle of Astavarana is compared to the body of Lingayatism, the code of Panchacharas to the breath, and the path of Satsthala to the soul. The

aim of life, as preached by Lingayatism, is to attain Linganga-Samarasya or the absolute union with God and to achieve 'Sunya Sampadane', the attainment of Sunya. The concept of Sunya of Lingayatism can neither be compared with the nihilistic Sunya of Buddhism nor the 'neti' concept of the Upanishads.

The word 'Sunya' is applied to the 'perfect being'. It is applied also to an extraordinary mystical state of mind where the sense of separation dissolves and the sense of divinity takes possession of the whole of the mystic's being. The Grace of God plays an immense role in the mysticism of Lingayatism. From the beginning to the end it enjoys the same respect. God is never an uninvited guest in the theistic Yoga of Lingayatism, as it happens in many other Indian yogas; but on the contrary He is the part and parcel of Lingayat mysticism and of the mystic's life.

Lingayatism, its present status

The Lingayat religion, established and preached in twelfth century, had to face many vicissitudes owing to its vigorous as well as its all-round challenge to an age-old tradition. Still it neither died out nor was it expelled from the land of its birth. It survived in spite of many hurdles it had to face and against the constant threat of its sharpness being blunted. Sometimes it became dull, but then many a time in its history it regained its brightness. The literature of the religion which was quite unknown, till the beginning of this century, is now coming to light with vivid charm. Many universities of India have launched new schemes to work on this literature.

Now its course is like that of a river, flowing calmly through a wide plain. Today the religion has a following of about 20 million people, mostly settled in the province of its birth, namely Karnataka and also in provinces like Tamil Nadu, Telangana, Andhra Pradesh, and Maharashtra. In the new re-organized state of Karnataka, the Lingayat community is the biggest one.

From the point of view of educational, financial, cultural and literary developments, the Lingayat community has progressed more than many other groups. Politically too, it has a powerful hold over the state and has contributed great socio-political leaders to the nation, among whom the late Hardekar Manjappa, famous as the Gandhi of Karnataka, the former Vice-president of India, Dr. B. D. Jatti, Dr. D. C. Pavate, ex-Governor of Punjab, and S. Nijalingappa, Ex-Chief Minister of Karnataka, as well as ex-president of the All India Congress, Shri Veerendra Patil, ex-Chief Minister of Karnataka, Shri B.S Yadurappa, ex Chief Minister of Karnataka, Shri Shivaraj Patil, ex- Home Minister of India, Dr Prabhakar Kore, Chairman of Lingayat Education Society, Dr M B Patil, ex Minister of Karnataka and chairman of B.LD.E Vijayapur etc., are prominent figures.

An important and solid contribution of the present-day Lingayat community is in the field of education. Hundreds of educational institutions have been founded and are being run by great Swamis, Mathas and other Lingayat organizations. Free boarding is provided to accommodate thousands of poor students, who are unable to take up higher school and college education. Without any distinction of caste, or creed, students from all communities are allowed to board. In an underdeveloped country like India, where the majority of the people are struggling hard for their bare existence, this service done by Mathas, especially with no motive or attempt of proselytization of the poor into Lingayatism, is no ordinary contribution.

The contribution of religious organizations to the field of literature is considerable, as many such organizations are extremely interested in publishing books and spreading knowledge.

It is quite a pitiable and sordid fact that the community is not following the original precepts preached in Vachana scriptures. Once again many of the practices of religion have been emptied of all truth and have been degraded into meaningless formalisms. Instead of strict monotheism, and a rational adoption of religious values, polytheism is widely practiced. Superstitious worship of petty gods is in full swing. One can clearly see the caste hierarchy which has slowly seeped into

this society, as is quite natural with any community in India.

A consoling fact is that the caste barriers are not very rigid when compared with other communities. It is quite comforting to see that the problem of untouchability is not so serious, where the influence of the Lingayat community and its literature are there. Harmonious relations and communications are established among different groups of society.

Apart from their attractive contribution to the field of education and literature, the Mathas are also becoming centres of conflict. Different organizations are giving rise to many local cults. In the fight to win fame and reputation, and a great number of followers, many religious leaders are interested in developing local cults, setting themselves up as the heroes of such cults. Aristocratic behavior, poem piousness' and grandeur are on the increase in religious leaders as against the simplicity preached by the founder of the Faith.

Processions in palanquins, decoration with golden crowns, pompous ceremonies where quantities of money are poured down drains are certainly mockeries of the fundamental precepts of Lingayatism. Temple craft and priest craft have entered society with full strength. All those blind beliefs challenged and expelled from the religious field by Lord Basava and his contemporary saints of 12th century, have returned with the same vigor.

To conclude, still, a healthy and soothing reflection is that an era of renaissance is dawning in the present-day Lingayat community. A few organizations are intensely engaged in reviving and in inculcating the real precepts of Lord Basava. The Vachana literature is becoming an effective medium of enlightenment and an efficient means of revitalizing the society. It is quite natural to see in the history of religion many ups and downs. An eager anticipation for a better awakened society and a sincere effort to move towards enlightenment can be traced in the present generation of the respective community.

References

1. Dr Siddayya Puranik, Basava Journal, Basava Samiti, Bangalore, Vol, 1976

2. Dr R C Hiremath, Vachanas of Basavanna, Karnataka University, Dharwad, 1968

3. M R Sakhare, History and Philosophy of Lingayat Religion, Prasaranga, Karnataka University, Dharwad, 2004

4. N.R Mahantia, Anubhava Mantapa. Rev. Uttangi C.D, Dharwad, 1962

5. NC Sargant, *The Lingayats*, C.I.S R S, Bangalore, 1963

6. Dr Zaehner R.C, *Hinduism*, Oxford University, Press, 1969

7. Dr S Radhakrishnan, *Hindu View of Life*, George Allen and Unwin Ltd London, 1928

8. Dhavaleshwar C U (2016), The Role of social worker in community development, International research journal of social sciences, Vol 5 (10), 61-63.

9. Mallanna Umapati, Chidanand U. Dhavaleshwar & Ravikanth Lamani - Empowering Marginalised Categories in India – Problems and Prospects (2012) ISBN 978-93-80615-11-0 Edited by D. Pulla Rao, Madhav Books Gurgaon (Haryana), pp. 145-153.

◆◆

Women Empowerment

Dr. R. Malathi*

[Gender equality is, first and foremost, a human right. A woman is entitled to live in dignity and in freedom from want and from fear. Empowering women is also an indispensable tool for advancing development and reducing poverty. Empowered women contribute to the health and productivity of whole families and communities and to improved prospects for the next generation. The importance of gender equality is underscored by its inclusion as one of the eight Millennium Development Goals. Gender equality is acknowledged as being a key to achieving the other seven goals. Yet discrimination against women and girls - including gender-based violence, economic discrimination, reproductive health inequities, and harmful traditional practices - remains the most pervasive and persistent form of inequality.]

Women and girls bear enormous hardship during and after humanitarian emergencies, especially armed conflicts. There have been several organizations and institutions advocating for women, promoting legal and policy reforms and gender-sensitive data collection, and supporting projects that improve women's health and expand their choices in life. Despite many international agreements affirming their human rights, women are still much more likely than men to be poor and illiterate. They usually have less access than men to medical care, property ownership, credit, training and employment. They are far less likely than men to be politically active and far more likely to be victims of domestic violence.

The ability of women to control their own fertility is absolutely fundamental to women's empowerment and equality. When a woman can plan her family, she can plan the rest of her life. When she is healthy, she can be more productive. And when her reproductive rights — including the right to decide the number, timing and spacing of her children, and to make decisions regarding reproduction free of discrimination, coercion and violence — are promoted and protected, she has freedom to participate more fully and equally in society.

Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life. Equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up businesses; enjoy equal access to education and the opportunity to develop personal ambitions.

A critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. Women's empowerment is vital to sustainable development and the realization of human rights for all. Where women's status is low, family size tends to be large, which makes it more difficult for families to thrive. Population and development and reproductive health programmes' are more effective when they address the educational opportunities, status and empowerment of women.

When women are empowered, whole families benefit, and these benefits often have ripple effects on future generations. The roles that men and women play in society are not biologically determined - they are socially determined, changing and changeable. Although they may be justified as being required by culture or religion,

* Asst Prof., in Economics, S.T.E.T Women's College. Mannargudi.

these roles vary widely by locality and change over time. Key issues and linkages pertaining to reproductive health render women, for both physiological and social reasons, more vulnerable than men to reproductive health problems.

Importance of women empowerment

Women empowerment is all about making them self-dependent on taking the decisions of life irrespective of the fear of the people and the society. In today's time, the condition of the women is deteriorating day by day with less attention paid to them. Though a lot is being said about women empowerment but nothing is done and that is why the women are becoming weak. It is high time that we understand the power of the women and help them to come out with flying colors. If we treat them with respect, this will automatically boost their confidence.

Help in better decision-making power

Women empowerment gives every woman the right to take her decisions whether it is related to the family or to their work. They are free to decide what they want to do. Just like men do everything they wish to, similarly, the women too should share equal right to do things as per their wish. This is only possible if we women understand our powers and utilize it to the fullest. Taking that very first step is necessary and it comes when one gets the power.

Establish their Self-image

Even women have their own identity and it is important to maintain the same. In the olden times, the women were given the name of their husbands but today time has changed and women love to carry their own identity in every walk of life. Whether they are a housewife or working professional, their identity means everything for them. This is definitely a good sign that women are finally moving out of the four-walls of their home and taking a big step.

Move ahead in their life

Women need to change their mindset that they are not just meant to remain within their home but move outside to live their own life. They have the choice to decide whether they like to work or indulge in other activities. Even the men should understand this and help the women around them to move ahead in life. This will fill the gap between men and women and offer them an equal status which was never given to them.

Lay a strong foundation of the society

Every child learns from his/her mother so the foundation of the society is laid down by none other than the women. By educating them properly we can certainly ensure a well-educated family. Gone are the days when women were not taught but today a lot of revolution has come and women are now learning and exploring life. Still, the women from the developing and under-developed countries are not getting enough opportunities to grow and therefore they are lagging behind in everything.

So, if you want the foundation to be strong, it is essential to empower women as this will bring a huge revolution. They will be able to stand on their feet and play a crucial role in their family and outside both. This will help to build a better society where everyone is equal.

Active participation in development

There is no denial to the fact that a woman has the ability to transform the lives. So, if they actively participate in the outside activities it will have a huge impact on the overall development of the country. As we all know that women are very efficient in whatever they do so, if the same is utilized in the right direction, they can do wonders for the nation. Therefore, it is important to bring them forward and encourage them to work and show their participation.

Conclusion

So, if women are empowered there is no doubt that they can achieve anything they like. Rather than talking about women empowerment, it's time to take an initiative that actually works only then the difference will be visible. You cannot sit back to let things happen on their own and even the women should come out to support themselves. This can bring a revolution for which we are waiting for a long time.

◆ ◆

Appraising Women Entrepreneurs in Tamil Nadu

Dr. J. Shanthi*

[*The role of business women in economic development is inevitable. Nowadays women enter not only in selected professions but also in challenging profession like trade, industry and engineering women are also willing to take up business and contribute to the nation's growth. For this purpose, both the Government and Non-government agencies have to play a vital role. With the change in time, women are coming out of the four walls to participate in all sorts of activities. They are growing as successful in different areas and playing vital role in the socio- economic development of the country. Business owned by women is highly increasing in all the countries. The hidden entrepreneurial potentials of women have gradually been changing with the growing sensitivity to their role and economic status in the society. Skill, knowledge and the adaptability in business are the main reasons for women to venture in to business.*]

Women form a nation's significant human resource. They should be sued as catalyst for the growth and development of economy at each and every state. Women, on the other hand, are willing to take up business and lend their contributions to the growth of the nation. Women are now ready to do all business and enter all professions like trade, industry, engineering etc. The role and participation of women is recognized and steps are being taken for the promotion of women entrepreneurship, Women must be equipped properly with other entrepreneurial traits and skills to face the challenges of world markets, meet the changes in the trends, be competent enough to sustain and strive for excellence in the entrepreneurial field.

Attainment of complete entrepreneurial development in a nation can be facilitated by the participation of women and therefore the growth and development of women entrepreneurs must be accelerated. Traditionally, Tamil Nadu is one of the well-developed States in terms of industrial development. In the post-liberalization era, Tamil Nadu has emerged as one of the front-runners, by attracting a large number of investment proposals. It has been ranked as the third largest economy within India.

However, the government's efforts came only from 1970 onwards for the promotion of self - employment among women. In Tamil Nadu, each city has its own set of products that are manufactured by women entrepreneurs using indigenous skills. Most of these products are made with locally available materials and the skills available in production are seldom found in elsewhere.

Objectives

i) To study the factors influencing the establishment of SSI units by women entrepreneurs;

ii) To examine the entrepreneurial behaviour and its determinants among the women entrepreneurs;

iii) To evaluate the entrepreneurial performance and its determinants among women entrepreneurs;

iv) To study the enterprise involvement and its consequences among women entrepreneurs; and

v) To analyze various problems encountered by women entrepreneurs

---

* Asst. Prof., Dept. of Economics, STET Women's College, Mannargudi, Tamil Nadu.

Literature Review on Women Entrepreneurs

Henry et al., (2005)2 identified that the entrepreneur behaviour, personality, attitude, capabilities, education and training create the necessary interest among the women entrepreneurs.

Brush et al., (2004)3 pointed out that previous management experience, family history, functional skills and relevant business knowledge are the influencing factors in women entrepreneurs.

Rosa et al., (1996)4 found that women-owned businesses tend to have lower sales turnover, fewer employees, serving most local markets and women entrepreneurs are less ambitious to grow their business and less optimistic than men about the success of their businesses in future.

Entrepreneurship and Women

Self-employment is the best employment and entrepreneurship is the most important mode of self-employment. In India, women have remained a neglected section of workforce. They are not considered on par with man. Actually, women constitute about half of the population and majority of them are unemployed. Unemployment is the main cause of low status of women in social and economic fields. The only solution to this is to develop women entrepreneurship.

Our new industrial policy has also highlighted the need for entrepreneurship development for women so that they may start their own business. Due to social and cultural difficulties, even qualified women have not entered in the employment market. But due to changing business environment, women are now entering the field of entrepreneurship. The qualities of entrepreneurship in women can be developed by education and training which should be provided by various programmes.

Women Entrepreneurship in Tamil Nadu

Tamil Nadu has got an important place in the industrial map of India. Despite the fact that it is very poor in the important industrialized inputs such as coal, coke iron ore and such other things,

Tamil Nadu is an advanced industrial state among the other four states of the southern region namely Andhra Pradesh, Karnataka, Kerala and Tamil Nadu.

The industries such as cotton, textile, cement, engineering and chemicals rely upon the countries in the northern region for requirements of raw material. It is not profitable to establish such industrial units in Tamil Nadu from the economic point of view. Yet, the entrepreneurs in Tamil Nadu have got an entrepreneurial zeal, ability to overcome the economic handicaps associated with it and made Tamil Nadu an industrially-developed state.

In order to fulfill some of the national objectives like balanced regional development, industrialization, import substitution, promotion of employment and so on, the Government of Tamil Nadu has entered in the realm of business. The unemployed women who have been enterprising and hardworking have been encouraged to set up agro-based industries in their villages in Tamil Nadu. The development of women entrepreneurship is given more importance by the state government.

In Tamil Nadu special entrepreneurship development programs are being conducted exclusively for the promotion of women entrepreneurs by the agencies such as Small Industries Service Institute at Chennai, the Industrial and Technology Consultancy Organization of Tamil Nadu and the Tamil Nadu Industrial Investment Corporation.

The small scale and tiny sectors play a vital role in the economy of our country. There are 311.52 lakh SSI units providing employment to more than 732.12 lakh people in the country. The SSI sector contributes 40 percent of industrial production and 35 percent of national exports. The fixed investment in this sector has been reckoned at Rs 84,329 crore. In Tamil Nadu, there are 6.41 lakh SSI units having an investment of Rs 53,000 crore, providing employment to nearly 42.15 lakh people.

Due to globalization, liberalization and privatization under WTO regime, SSI units have to face the challenges of the growing competition both globally and domestically. A lot of products have already reached India without any restriction.

Hence to serve and compete in the global market, SSI units should manufacture quality products at competitive rates. To improve quality and productivity, the small-scale industries are left with no other option but to throw away obsolete technologies and adopt modern technologies that are available locally and internationally, duly adding quality testing and R & D facilities. In addition to these, the skills of the existing workers will have to be developed by providing necessary training to improve productivity.

In view of the above, it is imperative to create awareness among the SSI units, and thereby enhance competitiveness. For this, it is essential to provide necessary additional common infrastructure facilities or service. The Government of Tamil Nadu plays the role of facilitator with invention mechanism in the areas of technology, up gradation, modernization, quality testing, product displaying centers, marketing information and database, marketing assistance, capacity building for Human Resource Development, etc. The Government of Tamil Nadu has therefore committed to extend all help, the following areas of growth:

Evolution of Women Entrepreneurship in Tamil Nadu

In most parts of Tamil Nadu, women occupied a very low status in medieval and early modern society in the Madras Presidency. Lack of educational facilities, child marriages, prohibition of widow remarriages, prevalence of Devadasi system, etc. were some of the social factors responsible for the low status and misery of women who were reduced to the position of glorified slaves. Social barriers, imposition of taboos and female ignorance reigned supreme. The heavy industrialization and urbanization in the State made significant development in the

areas of women's empowerment and social development.

In Tamil Nadu women were engaged more in agriculture than in manufacturing or services. In the manufacturing sector, women worked as beedi workers and as manual labour for cotton textiles, fish, and food processing and match industry A few were involved in the manufacturing of electronic and electrical goods.

In a traditionally conservative society like Tamil Nadu, risk-aversion was common. Women were a step behind the average man, having to contend with gender barriers in financial institutions, discouragement in families, lower levels of education and confidence. The position of rural women in the State has remarkably changed with the formation of SHGs, which started on an experimental basis in 1989 in the rural areas. It helped poor rural women to enter the entrepreneurial world and it also helped them to develop self-confidence, communication, courage, independence, mobility, management and technical skills.

Assisted by some NGOs and with a little Government support, this movement gained momentum and developed into strong local institutions. They provided legitimate avenues for social mobilization with access to inputs, such as training, banking services, government services, etc. Most of them in the informal sector are now running micro enterprises or home-based production units such as basket-making, mat-weaving, beedi-making, lace-making and the production of agarbathi, candles, garments, telephone mats, handicrafts, paper dice, ink, soaps, washing powder, snacks, fruit juices, pickles, jams squash, vattal, etc.

Participation of Women in SSI Sector in Tamil Nadu

The available data relating to participation of women in Tamil Nadu in the SSI sector show that their number has increased significantly in recent years. According to the Second All India Census (1987-88) the percentage of women in the registered SSI sector was 12.97 and it

increased to 13.33 per cent in 2001-2002. R. Natarajan, Special Officer for women entrepreneurship in the Department of Industries and Commerce, Chennai, pointed to the success that women in Tamil Nadu had achieved after venturing into the world of manufacture and business.

Out of the 2.7 lakh registered SSIs in the State, 36000 are run by women. The data relating to district-wise women SSI units registered as on 31-3-2004 and 31-3-2005 obtained from the Department of Industries and Commerce, reveal that Cuddalore district had the maximum number of registered women SSI units during 2004 (7738) and 2005 (7985) Again, the number of women enterprises in the SSI sector was the highest in Kancheepuram district and the lowest in the Nilgiris district. Similarly, the number of women-managed units in the SSI sector was the highest in Salem district and the lowest in the Nilgiris district

According to the Third All India Census of SSI-2004 (given in Table 1.5) in Tamil Nadu 14.83 per cent of the women enterprises and 13.33 per cent of women-managed units were in registered SSI sector and the corresponding percentage in unregistered sector was 16.96 and 17.48 respectively. A comparison of the percentage of women SSI units in Tamil Nadu (in the total SSI sector) with that of all India level shows that the percentage of women enterprises and women-managed units in Tamil Nadu was much above the national average.

Organisations Promoting Women Entrepreneurship in Tamil Nadu

The Integrated Women Development Institute

The institute was set up in 1989 to uplift women and girl children from the distressing situations they encounter, by setting up income generating programmes for deserving women to become self-employed.

The Tamil Nadu Corporation for Development of Women Ltd.

The corporation was set up on December 9, 1983 under the Companies Act, 1956 to focus on empowerment of women to encourage entrepreneurship among women, to identify trade and industries suitable for women, to undertake marketing activities for products manufactured by women and encourage women to form SHGs through giving training and extending credit facilities.

Women Entrepreneurship Promotional Association (WEPA)

WEPA, functioning in Chennai, is an association of women entrepreneurs, providing training to women in various fields. The association also conducts exhibitions for the members and assists in marketing of the products of members.

Marketing Organization of Women Entrepreneurs (Regd.) (MOOWES)

MOOWES provides comprehensive support to women entrepreneurs to achieve success in the business. Its main aim is to aid women in marketing their products through exhibitions and thus provide an opportunity to tour the country also.

Financial Institutions Assisting Women Entrepreneurship in Tamil Nadu

- Tamil Nadu Industrial Cooperative Bank Limited,
- Tamil Nadu Industrial Investment Corporation (TIIC),
- Tamil Nadu Adi Dravidar Housing Development Corporation (TAHDCO),
- Regional Rural Banks, Public Sector Banks, Private Sector Banks, etc.

These institutions provide financial assistance to women entrepreneurs. In Tamil Nadu there are 36 specialized SSI commercial bank branches functioning in different places. Some banks (e.g. Indian Overseas Bank, Egmore, and Chennai) have a Mahila Banking Branch which is meant mainly for women and managed by women.

Woman entrepreneur is a person who accepts a challenging role to meet her personal needs and to become economically impendent. To conclude, the role of business women in economic development is inevitable. Nowadays women

entre not only in selected professions but also in professions like trade, industry and engineering. Women are also willing to take up business and contribute to the nation's growth. For this purpose, both the Government and Non-Government agencies have to play a vital role.

With the change in time, women are coming out of the four-walls to participate in all sorts of activities. They are growing as successful in different areas and playing vital role in the socio-economic development of the country. Business owned by women is highly increasing in all the countries. The hidden entrepreneurial potentials of women have gradually been changing with the growing sensitivity to their role and economic status in the society, Skill, knowledge and adaptability in business are the reasons for women to venture upon business.

◆◆

Evaluating Crimes against Women in India

K. Sivasubramanian*

[The present study emphasizes the hiking of violence against women in an upward swing as compared with other crimes. It becomes a very big issue in the case of social protection and gender inequality in India. The brutality against women has grown in many ways like domestic violence, acid attacks, violence at work place, sexual harassments, abuse of girl children, and list is endless on the real scenario. There are different people who have been engaged in the violations against women namely husband, father-in-law, mother-in-law, sister-in-law, co-worker at work place, higher officials, and employer. Constitutionally, all crimes should be reported, and every person whose rights have been violated should get justice. But still marginalized groups in India, including the poor, women, Dalits, tribes, or residents of certain areas, face irresistible obstacles in obtaining justice. These obstacles include inaccessibility or antagonism of the police and the criminal justice system; social sanction or the threat of retribution; harassment by insensitive law enforcement agencies; lack of resources to report crimes and pursue cases; poverty; and excessive control in the hands of armed and paramilitary forces in conflict-affected areas.]

The term violence against women means "whichever precede of gender-based violence that consequences in or is probable to result in corporeal, sexual or psychological harm or suffering to women including coercion of such acts, compulsion or arbitrary deficiency of liberty whether occurring in public or private life'". This definition makes a clear idea about the meaning of the base for violence against the women may occur.

Violence against women exists at three levels. The first is the physical battering that leaves a woman bruised and with broken bones. The second kind of violence is the mental violence, where a woman's self-esteem is whittled away

through piercing derogatory words till it is systematically eroded. The third kind of violence is where a woman is made to lose her self-worth, self-esteem and brought to the level of self-denial, such that she accepts violence as part of her everyday life.

Women all over the world face violence in one form or other with varying degrees. Women are constantly subjected to harassment. They face many forms of violence: domestic abuse, wife-beating, sexual harassment in work place, rape, trafficking in women, forced prostitution and so forth. It constitutes hostile physical and psychological acts. It is also in the form of threats that target women by reason and sex alone. Violence against women also manifests as an act of aggression against the self, such as suicide, self-mutilation and negligence of ailment, etc.

* Ph.D. Scholar, Dept of Economics, Guru Nanak College, Chennai

Objectives of the Research Study

1. To bring out various violations against women in India

2. To analyze the growing brutality aligned with respect to different states in India

3. To propose suitable suggestions to protect women from violence.

Methodology

The present study is purely based on secondary data published in the reports of the National Crime Records Bureau, Ministry of Home Affairs, Government of India, New Delhi. The other presented, interpreted and analyzed data was collected from various secondary sources like newspapers, journal articles and reports.

Statement of the Problem

Women are respected as god in India, but the crimes against women is keeping on increasing in Indian states. The brutalities are commonly in existence as sexual harassments, dowry, girl child marriage, domestic violence, eve-teasing, rapes and acid attacks. It creates the protection of women as a big question in India.

Types and Forms of Violence against Women in India:

Sexual Harassment: Almost half of the total number of crimes against women reported in 1990 related to molestation and pestering at the work place. Eve-teasing is a euphemism used for sexual annoyance or molestation of women by men. Numerous activists blame the rising incidents of sexual harassment against women on the pressure of "Western-culture".

Dowry: In the year 1961, the Government of India passed the Dowry Prohibition Act, making the dowry demands in wedding arrangements illegal. However, many cases of dowry –related domestic violence, suicides and murders have been reported. The term for this is "bride burning" and it's criticized within India itself.

Child Marriage: Child marriage has been traditionally prevalent in India and continues to this day. Historically, young girls would live with their parents till they reached puberty. In the past, the child widows were condemned to a life of great agony, shaving heads, living in isolation, and shunned by the society. Although child marriage was outlawed in 1860, it is still a common practice.

Female Infanticides and Sex Selective Abortions: India has a highly masculine sex ratio, the chief reason being that many women die before reaching adulthood. It is, therefore, suggested by many experts, that the highly masculine sex ratio in India can be attributed to female infanticides and sex-selective abortions. The abuse of the dowry tradition has been one of the main reasons for sex-selective abortions and female infanticides in India.

Domestic Violence: The incidents of domestic violence are higher among the lower socio-economic classes. There are various instances of an inebriated husband beating up the wife often leading to severe injuries. Domestic violence is also seen in the form of physical abuse. Domestic violence includes, harassment, maltreatment, brutality or cruelty and even the threat of assault-intimidation. It includes physical injury, as well as "willfully or knowingly placing or attempting to place a spouse in fear of injury and compelling the spouse by force or threat to engage in any conduct or act, sexual or otherwise, from which the spouse has a right to abstain". Confining or detaining the spouse against one's will or damaging property are also considered as acts of violence.

Trafficking: The Immoral Traffic (Prevention) Act was passed in 1956. However, many cases of trafficking of young girls and women have been reported. These women are either forced into prostitution, domestic work, or child labour.

Eve- Teasing: Eve teasing is an act of terror that violates a woman's body, space and self-respect. It is one of the many ways through which a woman is systematically made to feel inferior, week and afraid. Whether it is an obscene word whispered into a woman's ear; offensive remarks

on her appearance; an intrusive way of touching any part of a woman's body; a gesture which is perceived and intended to be vulgar; all these acts represent a violation of a woman's person, her bodily integrity.

Rape: One-quarter of the reported rapes involves girls under the age of 16 but the vast majorities are never reported. Although the penalty is severe, convictions are rare. Crimes such as rape as a form of sexual violence are reported to be on the increase. Around the world, one in five women have been found to be victims of rape in their lifetime. Many rapes go unreported because of the stigma and trauma associated with them and the lack of sympathetic treatment from legal systems. The insecurity outside the household is today the greatest obstacle in the path of women.

Conscious that, compared to the atrocities outside the house, atrocities within the house are endurable, women not only continued to accept their inferiority in the house and society, but even called it sweet. In recent years, there has been an alarming rise in atrocities against women in India. Every 26 minutes a woman is molested. Every 34 minutes a rape takes place. Every 42 minutes a sexual harassment incident occurs. Every 43 minutes a woman is kidnapped. And every 93 minutes a woman is burnt to death over dowry.

Acid attacks

At times, acids have been used to disfigure or kill women and girls for reasons such as family feuds, inability to meet dowry demands and for rejection of marriage proposals. The Government of India should come out with some more stringent laws to protect the rights of women who are victims of violence of any kind occurring within the family, so that it will work as the preventive measure to eradicate the crime. A strict law needs to be passed to punish those women who are filing a false compliant against husband or relatives by misusing Domestic Violence Act so that there will be fair justice to all.

In our society, violence is bursting. It is present almost everywhere and nowhere is this eruption more intense than right behind the doors of our homes. Behind closed doors of homes all across our country, people are being tortured, beaten and killed. It is happening in rural areas, towns, cities and in metropolitans as well

Constitutionally, all crimes should be reported, and every person whose rights have been violated should get justice. But still marginalized groups in India, including the poor, women, Dalits, tribes, or residents of certain areas, face irresistible obstacles in obtaining justice. These obstacles include inaccessibility or hostility of the police and the criminal justice system; social sanction or the threat of retribution; harassment by insensitive law enforcement agencies; lack of resources to report crimes and pursue cases; poverty; and excessive control in the hands of armed and paramilitary forces in conflict-affected areas.

Patriarchy, as well as notions of shame and "honour" associated with women's sexuality, combines to make the pursuit of justice even more difficult in incidents of violence against women. As a result, a large proportion of such incidents is never reported to the police.

National Crime Records Bureau Report of 1991 reveals that in every 33 minutes one Indian woman is being abused by her husband. It also reveals that in 1989 one dowry death occurred in every 125th minute. Family Health Survey-III, carried out in 29 states during 2005-06, has found that a substantial proportion of married women have been physically or sexually abused by their husbands at some time in their lives. The survey indicated that nationwide 37.2 percent of women experienced violence after marriage.

Bihar was found to be the most violent, with the abuse rate against married women being as high as 59 percent. It was followed by Madhya Pradesh (45.8 percent), Rajasthan (46.3 percent), Manipur (43.9 percent), Uttar Pradesh (42.4 percent), Tamil Nadu (41.9 percent) and West Bengal (40.3 percent). The National Crime Records Bureau has recorded an increase of 40

percent in the case of social harassment, and 15.2 percent in cases of dowry deaths.

The NCRB statistics reveal altogether different picture of prevalence of violence among Indian states. West Bengal now tops in the recorded domestic violence, followed by Andhra Pradesh and Rajasthan. The National Crime Records Bureau (NCRB) Report for the year 2011 further highlights some staggering statistics about the domestic violence against women. The percentage share of domestic violence against women in the cognizable crime has grown from 3.8 percent in 2007 to 4.3 percent in 2011.

The cruelty by husband and relatives under IPC 498A comes at number four in the maximum incidences of cognizable crimes. Only theft under IPC sec. 379-382, hurt under the IPC Section 323-333 and sec 335-338; and causing death by negligence under IPC Section 304A are more frequent than the domestic violence.

National Crime Records Bureau (NCRB) has reported a huge number of crimes happening against women in India during 2014, 2015 and 2016 and emerging trends show that there was no proper implementation of law to control this violence. The report exhibits 33947 crime incidences happening against women in the year 2014 and 329243 incidences in 2015.

Table.1 Crime Against Women in India (2016)

Crime Head	Crime Incidence			Percentage Variation	
	2014	2015	2016	2014-2015	2015-2016
Total Crime against	339457	329243	338954	-3%	2.9

Source: National Crime Records Bureau

In many developing and developed countries, the law for the women harassment is being properly implemented and validated. But, such a big democratic country like India still has the problem of implementing various laws and also failed to give protection for all ages of women.

Table.2 Crime against Women (IPC + SLL) - 2014-2016

	STATE/UT	2014	2015	2016	%State Share To All–India (2016)	Rank % share (2016)	Rate of Total Crimes (2016)++	Rank Based on Crime Rate (2016)
1	2	3	4	5	6	7	8	9
	STATES							
1	ANDHRA PRADESH	16526	15967	16362	4.8	8	63.5	9
2	ARUNACHALA PRADESH	351	384	367	0.1	27	58.7	10
3	ASSAM	19169	23365	20869	6.2	6	131.3	2
4	BIHAR	15393	13904	13400	4	12	26.6	29
5	CHHATTISGARH	6301	5783	5947	1.8	16	45.9	18
6	GOA	508	392	371	0.1	26	40.5	20
7	GUJRAT	10854	7777	8532	2.5	15	28.7	27

8	HARYANA	9010	9511	9839	2.9	14	77.8	6
9	HIMACHAL PRADESH	1529	1295	1222	0.4	22	35.2	24
10	JAMMU & KASHMIR	3327	3366	2850	0.8	20	47.8	16
11	JHARKHAND	6086	6568	5453	1.6	17	33.2	25
12	KARNATAKA	14004	12775	14131	4.2	11	45.8	19
13	KERALA	11451	9767	10034	3	13	54.9	12
14	MADHYA PRADESH	28756	24231	26604	7.8	5	71.1	8
15	MAHARASHTRA	26818	31216	31388	9.3	3	54.6	13
16	MANIPUR	337	266	253	0.1	28	19.6	32
17	MEGHALAYA	390	337	372	0.1	25	27	28
18	MIZORAM	258	158	120	0	30	23.2	30
19	NAGALAND	68	91	105	0	32	9.2	36
20	ODISHA	14651	17200	17837	5.3	7	84.5	3
21	PUNJAB	5481	5340	5105	1.5	18	38	22
22	RAJASTHAN	31216	28224	27422	8.1	4	78.3	5
23	SIKKIM	111	53	153	0	29	50.3	15
24	TAMIL NADU	6354	5919	4463	1.3	19	12.9	34
25	TELUNGANA	14147	15425	15374	4.5	9	83.7	4
26	TRIPURA	1618	1267	1013	0.3	23	53.9	14
27	UTTAR PRADESH	38918	35908	49262	14.5	1	47.5	17
28	UTTARAKHAND	1413	1465	1588	0.5	21	30.4	26
29	WEST BENGAL	38424	33318	32513	9.6	2	71.2	7
	TOTAL STATE(S)	**323469**	**311272**	**322949**	**95.3**		**53.6**	
	UNION TERRITORIES:							
30	A & N ISLANDS	117	136	108	0	31	40.1	21
31	CHANDIGARH	434	468	414	0.1	24	56.7	11
32	D & N HAVELI	21	25	28	0	35	14.4	33
33	DAMAN & DIU	16	29	41	0	34	37.3	23

34	DELHI	15319	17222	15310	4.5	10	160.4	1
35	LAKSHADWEEP	4	9	9	0	36	21.4	31
36	PUDUCHERRY	77	82	95	0	33	12.8	35
	TOTAL UT (S)	15988	17971	16005	4.7		137.6	
	TOTAL ALL INDIA	339457	329243	338954	100		55.2	

Source: National Crime Records Bureau

Note: i) ++' Crime Rate is calculated as Crime per one lakh of population. TABLE 2 - Page: 1 of 1

ii) + Population Source: Registrar General of India estimated population of 2016 based on 2001 Census.

iii) Rank is based on Incidence (Col.7) as well as on the Crime Rate (Col.10). Both should be considered simultaneously

The above table.2 shows the total crimes against women in 2014 was 339457 in India. Among all states, Uttar Pradesh leads in the major share of 14.5 percent crimes happening against women during 2016 (Table.2). The Maharashtra and West Bengal come in the next two places respectively with 9.3 percent and 9.2 percent. The crime rates are almost closest to the second and third place for Rajasthan and Madhya Pradesh which recorded 8.1 percent and 7.8 percent respectively. The Capital of India recorded 4.5 percent of the share in crimes against women, especially rapes, sexual abuse and other physical tortures etc.

Findings

It is found from the data that the rate of crimes and violence against women has increased in a massive way in recent years. Among all states Uttar Pradesh leads in the major share of 14.5 percent crimes happening against women during 2016. The report exhibits 33947 crime incidences happening against women in the year 2014 and 329243 incidences in 2015. National Crime Records Bureau Report of 1991 reveals that in every 33 minutes one Indian woman is being abused by her husband. The insecurity outside the household is today the greatest obstacle in the path of women. Conscious that, compared to the atrocities outside the house, atrocities within the house are endurable, women not only have continued to accept their inferiority in the house and society, but even called it sweet. In recent years, there has been an alarming rise in atrocities against women in India. Every 26 minutes a woman is molested. Every 34 minutes a rape occurs. Every 42 minutes a sexual harassment incident occurs. Every 43 minutes a woman is kidnapped. And every 93 minutes a woman is burnt to death over dowry.

Conclusion

The violence against women has extraordinarily increased in recent years. The data show the massive degree of violence was imposed against women by various opponents. The survey indicated that nationwide 37.2 percent of women experienced violence after marriage. Bihar was found to be the most violent, with the abuse rate against married women being as high as 59 percent. It was followed by Madhya Pradesh (45.8 percent), Rajasthan (46.3 percent), Manipur (43.9 percent), Uttar Pradesh (42.4 percent), Tamil Nadu (41.9 percent) and West Bengal (40.3 percent).

The National Crime Records Bureau has recorded an increase of 40 percent in the case of social harassment, and 15.2 percent in cases of dowry deaths. The NCRB statistics reveal altogether different picture of prevalence of violence among Indian states. West Bengal now tops in the recorded domestic violence, followed by Andhra Pradesh and Rajasthan. The NCRB Report for the year 2011 further highlights some

staggering statistics about the domestic violence against women. On the whole, it has been revealed that women's security is not up to the mark and strong actions need to be carried out by the government and law makers.

Suggestions

1. Firstly, every individual should respect all women, including their families.

2. Secondly, both state and central governments have to arrange a separate subject for school and college students on women protection in India.

3. Finally, the government must strictly implement the law and take necessary action against the accused.

References

1. Chaudhuri Paramita, (2008) "Sexual Harassment at the Work Place: Experience with Complaints Committees, *Economic and Political Weekly,* Vol-43, No-16, April 6, 2008.

2. Kosambi, Meera (1993), Violence Perpetrated Against Women in India (Report). Bangkok: UNESCO Principal Regional Office for Asia and the Pacific

3. Kumar. A, (2006), Indian Women Status &Contemporary Social Issues, Anmol Publications, New Delhi.

4. Nalini Mishra, (2008), "Women, Law Against Violence and Abuse", Pearl Books Publications, New Delhi, 2008

5. Narrain Arvind, "Sexual Violence and the Death Penalty ", *Economic and Political Weekly,* Vol- 49, No-3, January 18, 2014

6. *ibid.*

7. National Crime Records Bureau, (2012), *Crime in India: 2011 Statistics,* New Delhi.

8. Shoba Saxena, (2004), "Crime against Women and Protective Laws", Deep and Deep Publications Private Ltd., New Delhi, 2004

9. The Hindu, Violence Against women on the Rise, Special Correspondent, Salem, Nov 21, 2016

10. The Hindu, Violence Against Women is deep-rooted, Education has failed to Liberate Women from being subjected to violence, Madurai, Nov, 29, 2012

11. Uma Devi K., "Violence against Women – Human Rights Perspective", Serial Publications, New Delhi, 2005

12. Wal Shruti Banerji, (2007), "Encyclopedia Women as Human Resource In 21st Century Women's Rights And Social Change", Sarup & Sons, New Delhi.

◆◆

Problems of Social Science Research in India

Prof. Harish K. Thakur*

[*Social Science Research (SSR) in South Asia is ranked lowest by World Social Science Report 2016. While India is the largest contributor in research in South-West Asia zone, the state of SSR in India is also not up to the mark. The chief SSR financing agency ICSSR and UGC have played a crucial role in this regard but they are still faced with shortage of funds that has worsened during the current regime and needs to be resolved at the earliest to ameliorate the state of research in India.*]

In the present scenario the role of social sciences has assumed much greater significance than before on account of increased uncertainties and problems resultant of globalization. The magnitude of the problems partially owes to the failure of the social scientists in meeting the prevalent disorders and inadequacies in the governance paradigms and coming out with more viable and realistic alternatives. The responsibility gets doubled with the emergence of several new issues surfacing at socio-economic, political, cultural and environmental levels.

Over the decades social scientists have wrestled with several issues of different nature emerging out of the interplay of different factors in different societies. Since the evolution of social problems has sometimes distinct territory, the specific resolution of the problems fails to provide universal alternatives and the problems sustain. And when the problems have universal characters common to them the solutions work and a sense of relief is felt by the social scientists. Broadly, the problems range from theoretical, methodological to applied research.

The disruption of the quest in social issues and the observing of social realities after the positivist promulgations led to the honing of the techniques in empiricism of the social disciplines and quantifying the data in order to place the statements of issue resolutions. The success was noticed in the areas where the information was available in the shape of statistics but in rest of the disciplines the quest had its limitations primarily on account of problems in observing human nature and its changing properties, also known as "Hawthorne Effect".

Less maneuverability and non-cooperativeness of the subjects in humanities make the problems under observation more complex. The challenge in quantifying the qualitative matter and lack of availability of tool applications further distanced the realities from theory. This distance has over the decades narrowed down with considerable progress made in the area of statistical techniques.

Since the social problems have myriad of dimensions they require to be observed from different angles and here the role of the investigator becomes more scrupulous. The consistent interventions from different corners destabilize the investigation but the value neutrality and scientific temperament are required to keep the study rigorous and honest. "Contestation and refutation of the observed reality and findings of the analysis is the crux of social science research.

Conjectures, refutation and new conjectures interrogate available evidences as well theories from multiple angles, dimensions and perspectives. They generate hypothesis for further research. The criteria of social theory are 'falsifiability, or refutability, or testability'" (Shah 2012).

* Dept of Pol. Sc., HP University, Shimla

Since democracy has become the buzz word of the day almost world over the catapulting of varied problems to the fore has also multiplied. The social issues and challenges compounded with ecological and technological issues have reshaped the text and texture of the problems. The governmental planning and policy formulation expect sincere pathways and courses from social scientists. Here the social science research becomes a part of general public discourse and since the level of expectation rises the morality to bring out prolific answers and viable solutions also increase. The problems for scholars in the authoritarian states are more since they have to meet the prioritized objectives.

The issues of poverty, unemployment, health, education, income disparities, malnourishment, gender and racial discriminations are at the core of the rising inequalities world over and primary for social science research. "Countering inequalities requires robust knowledge – but knowledge alone is not enough. The challenge is to improve the connection between what we know and how we act: to mobilize the knowledge of the social and human sciences to inform policies, underpin decisions and enable wise and transparent management of the shift towards more equitable and inclusive societies. In this sense, investment in knowledge is a down-payment for informed change." (WSSR 2016).

The corporatization of education and knowledge centres and the decreased role of governments in limiting the private monopoly further challenge the task of social scientists. While lucrative incentives may lead to genuine progression in research it is also shadowed by the guided financing and grants that influence the research outputs. Several such cases have been recorded world over. In India also besides several companies Patanjali was also slammed twice a fine of Rs. 90 lakh in 2012 and 12 lakh in 2016 for presenting false figures and information in media for scoring a lead in the market. It was also fined for misbranding and selling poor quality products.

Of late, the question of communications and language has also been forwarded in social science research. Today all the hegemonic structures and principal ideologies are now open to interrogation and established theories are now read discursively. Science has been objected to become yet another kind of dominant ideology. Like the 'protective Brahmanism' that conserves the knowledge for its long-term dominance, a kind of social capitalism lingering in India till date, the knowledge system requires to pilfer into all the sections of the society.

Instead of divulging away from these monuments of knowledge, people should stick up to them, try to gain more access and become part of it. In the process the established social, economic and political institutions that supply oxygen to the prevalent mode require to be plugged.

For Noam Chomsky, the nub of the matter is that while "everyone acquires linguistic competence, not everyone is in a position to conduct scientific research. The difference between the humanities and the sciences, for Chomsky, is that scientists must cooperate with one another across space and time and therefore be honest." (Chomsky 2012). In social sciences scholars are diffident in accepting the honest cooperation of natural sciences. He calls the culture of science as the "counter culture" against the dominant knowledge system which needs to be expanded.

While dealing with the social problems the researchers are faced with multiple issues relating with different disciplines and are required to develop a holistic approach. Here the researcher has to move from having a comprehensive view of the issue to focus upon the specific ends of the study because while doing so the concerned disciplines bring their epistemology, scope and methodology into purview. A lag on the part of the researcher in multi-disciplinary information may affect the course of study adversely and hence, the stress on inter-disciplinary studies becomes quite urgent.

J Edward Greene emphasized that "the objectives of research in the development sciences must be identified with a specific set of values. These values must aid the formation of public policy,

the primary aim of which ought to be that of increasing the social well-being i.e. the quality of life of the society in general and the mass of deprived people in particular." (Greene 1984). Thus, the question of application of the research output becomes significant.

Theory has largely remained distanced from practice or the *vice versa* though the two are indispensable. The theory, practice or praxis, the process of application is interwoven to the extent the research policies and development plans are strictly coordinated. A failure on this account has been seriously noticed world over especially in India and the gap needs to be abridged by legislating research-friendly rules and laws. Otherwise the grants forwarded by different agencies like ICSSR, ICHR, ISS, IIE, ICRIER, NCAER, UGC etc. would produce a junkyard of project reports and a sheer waste of human intellectual property. It would be zero production enterprise with millions of dollars of expenditure.

Today South Asia Zone stands one among lowest in world in social science research production. According to the World Social Science Report 2015 from 1992 to 2013 South and West Asia produced just 779 works in social and human science publications (full and fractional counting) and ranked lowest against the number of 37040 of North America, 24345 of East Europe, 2959 of East Asia and 2401 of Sub-Saharan Africa. (WSSR 2015, p.352)

With a network of 29 research centres all over India ICSSR is playing a lead role in social science research. However, a low in the quality of research has been observed over the years. A four-member committee instituted by government of India in 2010 in its report of June 2011 expressed concern over the steady decline in social science research institutions and held that social science research is under crisis in India. As compared to the grants forwarded to CSIR and ICMR the share of ICSSR was just 2.3

percent and 11 percent of ICMR respectively. It also held that while ICSSR had failed to identify key areas for research, the award of research projects and fellowships was prejudiced. (ICSSR 2016 Web)

The state of UGC is also not better. Only 12 percent budget allocation was directed towards social science research by UGC against natural sciences. What is startling is the share of Delhi and northern states over the doctoral fellowship grants. From 2001 to 2010 Delhi and northern states accounted for about 60 percent of share in which Delhi alone had a share of 33 percent. This is true of other fellowships too. In the same period Delhi got 33 percent senior fellowships. The scenario of national fellowships was worst as Delhi alone cornered 51.05 per cent fellowships. (UGC Report 2015, 133-38).

According to a new workload-based formula devised for research guidance by UGC a sharp decline of about 80% has been witnessed in all the universities in India, a sign of further throttling of research sector. (UGC Notification July 13, 2017). On October 13, 2017 the promise by the current NDA government of an assistance of Rs. 10,000 crore to 20 best Universities in India to promote autonomy and competitiveness globally also shows disproportionate liberality towards private sector, a major charge the government is facing today.

Besides bringing a rational distribution in grants, the research institutions have to be ensured due autonomy since in the last few decades a tendency to control them has been noticed. Besides the ICSSR episode when its director M L Sondhi was removed due to Sangh fallout, the administrative machinery of these institutions has to be oriented as per the requisitions of research and technology. The websites of these institutions should be timely updated as one can notice several inactive links in the ICSSR home page.

The grants to these institutions, which are quite small against those of natural sciences, need to be increased and the process of further allocation of funds to the research scientists, be improved. The policy of granting projects to NGOs needs a serious reconsideration since hundreds of NGOs have mushroomed without genuine credentials. The project reports should be duly evaluated and findings translated into policies. Sethi rightly warns that "the greater danger is the continuing loss of autonomy, accountability and creativity within the wider research community." (EPW 2001, 3114).

The creativity here expects the novel ideas and practices in research detached from the conventional Western standpoint so far treaded by us. The Indian social reality is different and it should be kept in mind while dealing with the social issues. At the universities' level too, the research methodology training should be rigorous, failure in which adds to the poor quality of research. Adequate infrastructure should be provided and proper dissemination of important data acquired by different agencies like Census made accessible.

Sometimes good research exercises remain unutilized because of language or data organization flaws which could be met out by providing a viable publishing agency controlled by responsible research institutions. The points of active relationship between the institutions of governance and the governed have to be taken into research purview to make decision-making process more responsive and effective.

Keeping in view the scarcity of funds from government, ICSSR has so far done a commendable job in executing research programmes through its network of research centres. Besides projects, fellowships and conferences, it also helps in organizing seminars in colleges and universities through its zonal centres. More funds are required to be directed towards this agency and the network reinvigorated through further sensitizing meets and fixing a bit of liability about their mission.

References

1. Chomsky Noam, "The Architecture of Language", 2000, web. https://chomsky.info/architecture01/

2. Greene J Edward (1984): "Challenges and Responses in Social Science Research in the English-speaking Caribbean". Source: Social and Economic Studies, Vol. 33, No. 1. March.

3. ICSSR needs a complete revamp: States expert committee report, 2011. Web. http://www.indiaeducationreview.com/features/icssr-needs-complete-revamp-states-expert-committee-report.

4. Sethi, Harsh (2001), "Social Science Research: The Real Challenge", EPW, Aug.18.

5. Shah Ghanshyam, "Emerging Issues in Social Science Research and Public Policy in India", web. 2012. https://www.academia.edu/4409943/Emerging_Issues_in_Social_Science_Research_and_Public_Policy_in_India.

6. University Grants Commission, Annual Report, 2015, Secretary, University Grants Commission Bahadur Shah Zafar Marg, New Delhi- 110002.

7. UGC, Notification, July 13, 2016, web. 2016. https://www.ugc.ac.in/ugc_notices.aspx?id=1435

8. World Social Science Report 2015, United Nations Educational, Scientific and Cultural Organization (UNESCO) and the International Social Science Council (ISSC), 1 rue Miollis, 75732 Paris Cedex 15, France.

◆◆

Indian Theme and Ambience in *The Guide*

R. Nisha*

[Literature presents reality but it is not just a mirror image of reality. It goes beyond to highlight the complexities of human existence and though all this the moral voice remains a steady consistent factor. Writing is a convert exercise to reform the world around man and consequently the world of literature is a rectification of the world in which the man lives. Since the literature is also considered as mirror of life, it has its roots in time and space. At the same time, it is not a mere record of the time to which the writer belonged. If it reflects only the social condition, it becomes a social history and not literature. This paper talks about Indian Theme and Ambience in The Guide. The protagonist of the novel is Raju, who becomes a fake swami. It is quite probable in the Indian context and how it is appreciable to the Indian theme and ambience. R. K. Narayan is able to transform a particular limited region into a symbol of India and Indian life.]

R. K. Narayan is one of the greatest Indian writers of fiction. He is a novelist who has no axe to grind. He has written many novels, a number of articles and a hundred of short stories. His first three novels deal with the three different stages in the life of the same character, though he is given different names. *Swami and Friends*, *Bachelor of Arts* and *The English Teacher* are novels of school and college life and they are deep autobiographical. *The Dark Room* and *The Vendor of Sweets* (1967) are also novels of domestic life. *The Finance Expert, Mr. Sampath, The Guide* and *The Man Eater of Malgudi* deal with the careers of money–hunting men of the world.

R. K Narayan is essentially a comic writer. His chief concern is with middle class common man with marked potential for the uncommon trying to win attention from the readers. The Indian writer of fiction in English as an inheritor of these two traditions and values one by birth and the other by his exposure to the influence of the West through several channels. It is generally supposed that the study of English was imposed upon the Indians by Lord Macaulay with the sole purpose of serving the ends of the British administration in India. It is said that he wanted to make India 'a cultural colony' of England and to produce an army of English knowing clerks. Nothing can be farther from the truth.

"The rural India that the British writers describe is indeed an almost Indian-less India. In fact, the only occasion when these authors express any rapturous sentiments about the physical India – the only time they show a deep love for India".

R. K. Narayan has received Sahitya Akadami award (1960) for his finest novel *The Guide*. Railway Raju, a tourist guide has an affair with Rosie, a successful professional dancer. Raju went to prison for forgery, trying to prevent a possible reconciliation between her and her husband. Mistaken for a Sadhu upon his release, he is prompted both by necessity and vanity to play the part well, resulting in many ironic developments, until finally the saint's halo becomes a deadly noose-stricken village.

The ending is charged with a Hawthorne ambiguity, Raju's transformation from a railway 'guide' into a worked out through a neatly woven pattern of ironic complications. But the irony is not a simple blend of the comic and the tragic. The narrative alternates between the past and the

* Asst Prof. in English, Periyar Govt Arts College, Cuddalore, Tamil Nadu.

42   THIRD CONCEPT, JANUARY 2019

present 'Swinging backward and forward '. The novel which opens with Raju in the ruined village temple about to be reverentially accepted as a sadhu ends in the same locality with his enforced deaths thus giving the tale a perfectly rounded circular structure.

The novel is an essentially western art form but R. K. Narayan has successfully used it to express Indian sensibility. His reputation has been rising gradually, his works have been translated into most of the important languages of the world. William Walsh regards him as one of the most distinguished novelists now writing in English in the Commonwealth. He regards his work as an original blend of Western method and Eastern material and he has successes in the way that only a talent to finest kind could, is making an Indian sensibility wholly at home in English art. In other works, he has idealized the novel, an essentially western art form.

R. K. Narayan follows the Indian tradition of story-telling. "His plots are thin and there is nothing spectacular or distinctive about them. However, he does not have the force of the typical Indian story-teller perhaps because he does not draw upon the story-teller's resources – the epic tales and the epic heroes". Except in Gods, Demons and other stories, no serious use is made in his novels of ancient Hindu mythology, religion or epics, though he himself says at one place, "you can't write a novel without Krishna, Ganesh, Hanuman, Astrologers, Pandits and Devadasis".

 "All his novels, except *The Guide*, are straight forward narrations, uncomplicated by chronological disjointedness or multipoint of view. The flashbacks in *The Vendor of Sweets* and *Mr. Sampath* are clear and involve no Joycean acrobatics, while chronological sequence in *The Guide* though slightly more difficult to tabulate is also simple enough. The point of view adopted in the various novels is similar".

Besides human relationship within the family, R. K. Narayan also studies relationships centering round sex and money. Such relationships are much more complex than family relationships. These relationships would be with special reference to *The Guide.* According to T. D. Brunton's opinion, *The Guide* is radically flawed because the career of Raju himself is too fantastic for Narayan's essentially realistic mode to cope with, and the book cannot overcome its inherent improbability. On the contrary says, Uma Parameshwaran "The Guide, is the only one of Narayan's novel which comes close to having a perfect unity and a compound of realism and fantasy in *The Guide*, Narayan uses the literacy device of ambiguity to get this compound".

Raju, The Guide becoming the fake swami, is quite probable in the Indian context. It is the drought and the peasants' faith that the swami's undertaking the fast can end it and bring down rain. The novel ends on a note of ambiguity and critics in general are of the view that Raju really dies, but it is preferable to break his fast and make him to live to enjoy the hallow of sainthood which now envelops him.

He has a great regard for family ties and pieties of the home and the family. Human relationships, particularly domestic relationships, occupy a central place in his novels. If the accepted norms are violated, the order is disturbed, the order is restored and normally established once again largely as a result of the influence of the family. This stress on the role of the family shows his Indianness. The Indianness of Narayan is seen in various ways. It is seen in his simple and traditional mode of narration which is straight forward and chronological, even in *The Guide*, where part of the story is narrated by Raju and a part by the novelist. It is also seen in his exploitation of such Indian motifs as cobras, Devdasis, Bharatnatayam, gurus, sadhus and swamis. It is also seen in the setting of the novel.

R. K. Narayan is a story–teller in the Indian tradition of story–telling. The narration moves forward chronologically, each succeeding event being linked causally with the precious one. There is no looking backward or forward, no probing of the sub-conscious or even the unconscious as in the case of novelists like Virginia Woolf, James Joyce and others. As Paul Vergheese points out, "Narayan's is the simplest form of prose junction the story which records a succession of events, there is no hiatus between character and plot, both are inseparably knit together. The qualities that the novelist attributes to these characters, determine the action, and the action in turn progressively changes the character and thus the story carried forward to the end."

In Other words, as a good story-teller, Narayan sees to it that his story has a beginning, middle and an end. The end of his novel is a solution of the problem which sets the events moving; the end achieves that completeness towards which the action has been moving and beyond which the action cannot progress. This end very often consists either in a balance of forces and counterforce or in death or both. "However, The Guide is an exception in this respect. The narrative technique Narayan has followed in this novel is different from that of the other novels.

Narayan is able to transform a particular limited region into a symbol of India and Indian life. Malgudi is the only character in his works which has a soul or spirit of its own. The changes that take place in Malgudi are the changes that were taking place in the country as a whole during the stirring thirty-two years from 1935 to 1967. Narayan's treatment is so convincing and vivid that the readers begin to feel that whatever happens in Malgudi, happens everywhere as well.

He studies life's little ironies in Malgudi and these are life's little ironies everywhere. As William Walsh points out, 'He is much reoccupied with the skills and problems of various kinds of work, commerce, teaching, journalism, money lending, typical of Malgudi and of India as a whole. Within this scope, however, his habit is to focus the attention sharply and to work from an instinct for limitation. He writes on the middle class, his own class, the members of which are neither too well-off nor to be worried about money and position.

Narayan's heroes are usually modest, sensitive, ardent, wry about themselves and sufficiently conscious to have an active inner life and to grope towards some existence independent of the family. The family is the immediate contest in which he operates and his novels are remarkable for the delicacy and precision of the family relations treated – that on son and parents in *The Bachelor of Arts*; of husband and wife and father and son in *The Financial Expert*; of grandmother and grandson in *Waiting for the Mahatma*.

The firmly delineated town, therefore, is the outer circle of the action, within it is the subtler and more wavering ring of the family; and at the centre of that stands or rather flinches, the Narayan hero, engaging with the universal problems of just not being but also of becoming and growing into a mature human being. It is in this way that Narayan achieves universality. He may be regional but he is never parochial.

This Indianness is also seen in his stress on the family which is assigned a place of central importance in each of the novels. But the action is developed through the conflict between the ego- centricity of an individual member and the family's claim on him.

The heroines of Narayan are typically Indian. Rosie in *The Guide* is not so meek and submissive as the heroines in other novels, and she is also more modern, but even she shows her essential Indianness in the attitude of resignation she adopts when Raju is arrested for forgery. They are all typically Indian wives. Even when they revolt like Savitri in *The Dark Room*, the

revolt is temporary and they return to their home with children.

Even Rosie in *The Guide* shows her essential Indianness in her solicitude for her husband and the attitude of resignation she adopts when Raju is arrested for forgery. She tells him, "I felt all along you were can we do?" Even she has sexual relations with Raju, the pull of middle-class morality and traditional subservience of a Hindu wife to her husband make her remark, "After all he is my husband, I have to respect him. I cannot leave him there".

His Indianness is further seen in the introduction of much that is fantastic but which is credible in the Indian context. Many popular superstitions, rituals and beliefs are frequently exploited. Sadhus, sanyasis and swamis are ever-recurring characters. In *The Guide* there is fasting to bring down the rain and Raju is easily taken to be a Mahatma by the credulous villagers. Much is woven into the fabric of his novels, which recognizes no logic. There is the exploitation of such Indian motifs as cobras and dancing girls as, Devadasis for example in *The Guide*.

On his release from jail, Raju takes shelter in a deserted temple on the banks of the river Sarayu, a few miles away from Malgudi and close to the village called Mangala. The simple villagers take him to be a Mahatma, begin to worship him, and bring for him a lot of eatables. Raju is quite comfortable and performs a new role of a saint to perfection. However, soon there is a severe jasmine and droughts and the villagers expect Raju to undertake a fast to bring down the rains.

Despite his best efforts to the contrary he has to undertake the fast. The fast attracts much attention and people come to have darshan of the Mahatma from far and wide. On the 12th day of the fast, Raju falls down exhausted just as there are sign of the rain on the distant horizon. It is not certain whether he is actually dead; or has merely fainted. Thus, the novel ends on a note of ambiguity.

Raju has been in Mangala for a long time. He lost count of time; months and may be even years must have passed crowded with activity with Raju playing the role of a saint. "His beard now caressed his chest; his hair covered his back and around his neck he wore a necklace of prayer-beads. His eyes shone with softness and compassion, the light of wisdom emanated from them".

The villagers gave many things for him and he lost interest in accumulation. He disturbed whatever he had to the gathering at the end of the day. They brought him huge chrysanthemum garlands, jasmine and rose petals in baskets. He gave them all back to the women and children. He had become every inch a saint and had come to be called Swami by the simple, credulous people of the village.

Then his troubles began. One summer there was a total failure of rains. The people came to him with sad, long faces and poured out their troubles to him. Their crops were scorched, their seedlings were dead, their wells were drying up and the water-level in the river was falling. The earth became drier and drier and cracks appeared. Then cattle began to die. There was no fodder and no water for them. All sorts of rumours began to spread. It was said that cholera had broken out in some village and had taken a heavy fall of life. Raju himself could see that the animals were growing thin and emaciated.

Food and other offering which the villagers brought for him became smaller and smaller in quantity. The people still came to him in large numbers, but the usual cheer was lacking rather, they poured their woes into his ears. It was an endless tale of woe, tiresome and sickening. "The villager on the lower step looked up at his face with devotion, which irked Raju, why do you look at me like that?".

The Indianness of Narayan is also seen in his treatment of the credulous and superstitious villagers of India. They believe in sadhus and

any fraud can cheat, easily impose upon them and make them worship him as a Guru or Mahatma. Raju is able to deceive them quite easily; they worship him offering heap of food. They accept him as their spiritual guide. When there is draught and jasmine, their reaction is typically Indian. The continued absence of rains evokes fantastic speculations from the villagers. One villager wants to know if the 'rain fail' because the movement of airplane disturbs the clouds, while the other seeks to know it, the atom bombs are responsible for the drying up of the clouds.

This reveals a peculiar aspect of Indian life; the remarkable co-existence of science and superstition, knowledge and ignorance, mythology and weather prediction. When cattle stop yielding milk and fail to drag the plough through the furrows, when sheep look scurvy and bony and when wells and earth dry up, the harmony of human relationship is actually disturbed. "They quarreled over the water-hole for priorities, and there was fear, desperation and lamentation in their voices". In all these matters their response is entirely Indian.

Raju, the human monster and an ex-convict, is readily accepted by them as a Swami, and when he undertakes the fast, they hail him as their savior. Their reaction to the fast itself is typically Indian. In India, every event and situation are turned into an occasion for feasting and merry-making. They give feast to celebrate a death. As the fasting Raju is on verge or death a large crowd gathers on the banks of the river. Women, Children and Men eat, drink and make merry.

In all these ways Narayan renders the Indian sensibility, in a western art-form, however his Indianness is best seen in his theme. According to Indian belief, its custom, convention and traditional models are violated, there is disorder and chaws. Any deviation from the traditional norms results in disorder. And normally are restored only when there is return to the normal,

which is also the traditional. The story of the novel is used to illustrate the rhythm of order-disorder-order.

Raju, a romantic individualist and self-seeker, creates disorder by violating traditional norms and morality. He seduces the wife (Rosie) of another (Marco). The result is the husband goes away leaving the wife behind. Thus, he ruins the domestic life of an innocent, confiding and generous man. Rosie, the seduced wife, comes to live with him. This creates disorder in the family. It is against traditional norms to have one's mistress in the home, it is a flagrant violation of the accepted order of things.

Raju wastes his money on Rosie, and soon he faces financial ruin. He has to give up the railway stall and he finds no time to take up his old work as a tourist guide. Whatever money his father had left is soon gone, and he is unable to pay his debts. There is some Satan within him, he laughs at the Seth when he comes to him to demand his money. The result is the Seth goes away in great anger and Raju has to face prosecution in the law courts. Later on, When Rosie is launched as a dancer, she earns a lot of money. But she wastes it all in drinking and gambling with his friends. He keeps up a lavish way of living, much beyond his means.

Then he conceals the book of Marco, meant for Rosie, and thus is guilty of misappropriation. Soon after, he commits forgery which lands him in jail. Rosie does her best to defend him and when he is jailed, she leaves him and returns to Madras. The disorder represented by Raju uses suffering to himself and to all those who enter his life.

On coming out of jail, Raju sets up as a Swami, a Mahatma. He exploits fully the credulity and ignorance of the simple villagers of Mangal, and lives in luxury as a parasite on their offerings. But there is failure of rains and consequent draught and famine. Raju is called upon to undertake a fast to bring down the rains. He tries

to escape the ordeal but in vain. He, therefore, decides to face the situation, to go through the fast to the best of his ability. In other words, he accepts the traditional norms, and decides to act in the way society expects him to act. This resolution is the turning point in Raju's career.

He undertakes the fast, not because he believes that it would cause rainfall, but as a concession to proper belief and as an act of self-discipline and self-purification.

"For the first time in his life he was making an earnest effort, for the first time he was learning the thrill of full application, outside money and love; for the first time he was doing a thing in which he was not personally interested". Thus, Raju rises for the first time, above narrow individualism and self-seeking and achieves spiritual regeneration by identifying himself with the life of the community. This is an act of supreme self-sacrifice in the noblest Hindu tradition of social and individual morality. The rain which Raju sees falling on the distant hills may be taken to symbolize the spiritual bliss which follows such an act of self-effacement. He dies but his death is his spiritual rebirth.

The Guide is a remarkable example of the especially difficult genre to which most of Narayan's work belongs – the serious comedy. It is radically flawed because the career of Raju, himself is too fantastic for Narayan's essentially realistic mode to cope with, and the book cannot overcome its inherent improbability. On the contrary says, Uma Parameswaran, *The Guide* is the only one of Narayan's novels which comes close to having a perfect unity and a compound of realism and fantasy.

The assessment of Narayan's art and genius lets us quote the words of Paul Vergheese, "Narayan as a novelist is also a commentator on the broad tendencies of his society and age. He follows the tradition of story- telling as it existed in ancient India, but adopts his form and style from the West. The interments of his critical strategy are comedy, irony and satire. Narayan keeps very close to surface reality or his aim is to reveal the tragic-comedy implicit in ordinary life".

Narayan is a master of irony. Irony is the instrument of his satire. Narayan does not satire directly; he does so directly through the use of irony. His satire is mild and gentle; he exposes and ridicules, but his primary aim is entertainment, and not social reform. In *The Guide,* he has satirized lawyers, government officers and fake sadhus and their credulous disciples. He has cast his net wide and has roped in varied aspects of Indian life.

In short, *The Guide* is Indian both in its theme and ambience. Even while using a Western art form, Narayan remains an Indian to the core and this we do witness in the novel, amid all the small talk and crazed thoughts, all the comic gestures and frantic movements, the miracle of faith enacting its own mysterious surprise in minds darkened and deadened by the galloping herds of the sickness of modern life. From 'In my beginning is my end' to 'In my end is my beginning' is a full circle, indeed and this is in the noblest tradition of Hindu Philosophy.

Works cited

Primary Source

Narayan, R. K. (1958), *The Guide*, Chennai: Indian Thought, Publications.

Secondary Sources

1. Iyenkar, Srinivasa, K. R. (2005) *Indian Writing in English*, New Delhi, Atlantic Publishers.

2. Singh, Pramod Kumar. (2001) *Five Contemporary Indian Novelists*, Jaipur: Book Enclave.

3. Agarwal, K. A. (2004) *Indian Writing in English, Jaipur: Book Enclave*.

◆◆

Perspectives on Quality of Work Life

Santosh L. Patil* & Dr. S.Y. Swadi**

[The quality of work life is one of the important components of individual life besides personal and social life. It is imperative for an individual to feel satisfied in order to perform better at the work place and it is equally important for the organization to look into various aspects of an individual employee to motivate him to do better at the work place. In order to achieve higher quality-oriented production and to sustain in the globalization era, every organization is paying a due attention to it by initiating QWL programs. It is very comprehensive component at work place which abounding in innumerous vital aspects which deserve attention in all time periods. The present study is an attempt to orient about the views of various thinkers towards QWL and the various important factors of it, which in case not considered, would be a disaster on the part of management as well as employees. The present paper is based on secondary source of data. For the construction of the paper, the articles published in national and international journals were referred.]

The quality of work life is a buzz word. It has gained importance from industrial rejuvenation as a result of the contributions of certain eminent management thinkers like, Robert Owen, Charles Babbage, F.W. Taylor, Elton Mayo and so on. It has claimed a huge importance in the period of globalization where every organization is struggling to survive and prosper in a rapidly changing moment where only the knowledgeable, talented and contented employees can only be the ultimate source of survival.

So, every organization across the globe is working hard to keep its employees contented by introducing and bringing required modifications in the existing Quality of Work Life programmes. The innumerous factors are taken into consideration while planning the QWL programmes. The present study is an attempt to orient about the views of various thinkers towards QWL and the various important factors of it which in case not considered would be a disaster on the part of management as well as employees. The present paper is based on secondary source of data. For the construction of the paper, the articles published in national and international journals were referred.

The conceptual framework of quality of work life

The term quality of work life has different meanings to different people. Some label it as a happiness programme, others especially trade unions name it as a subtle employee incentive or just another productivity device. The quality of work life has assumed increasing interest and importance in both industrialized as well as developing countries of the world. In India, its scope seems broader than much labour legislations enacted to protect the workers. It is more than a sheer work organization movement which focuses on job security and economic growth of the employees. Thus, quality of work life refers to the level of happiness or dissatisfaction with one's career.

Those who enjoy their careers are said to have a high quality of work life, while those who are unhappy or whose needs are otherwise unfilled are said to have a low quality of work life.

---

* Research Scholar, PG Dept of Studies in Social Work, Karnataka University, Dharwad.

** Associate Prof., PG Dept of Studies in Social Work, Karnataka University, Dharwad.

Rose et al., (2006), opine that QWL is a philosophy or set of principles which holds that people are trust worthy, responsible and capable of making a valuable contribution to the organization. 'Treating people with respect' is the cornerstone of this philosophy. The elements that are relevant to an individual's QWL include the task, the physical work environment, the social environment within the organization, administrative system and relationship between life on and off the job.

Nadler and Lawler (1983) defines QWL as a way of thinking about people, work and organizations. Its distinctive elements are (a). concern about the impact of work on people as well as an organizational effectiveness and (b). the idea of participation in organizational problem-solving and decision-making.

Lau et al (2001) equated QWL to favourable working environment that supports and promotes satisfaction by providing employees with rewards, job security and career-growth opportunities. According to Tripathi (2003), the scope of QWL concept originally included only job design efforts based on the socio-technical systems approach. Today this concept encompasses a wide variety of interventions. The important among them are: Job enrichment, Stress-management, Job satisfaction, Promotion and Career planning, Quality circles, Suggestion schemes, Employee Participation, Empowerment, Autonomous work teams, Flexible organizational structure and Socio-technical work systems.

De (1976), pointed out that the quality of work life is an indicator of how free the society from exploitation, injustice, inequality, oppression and restriction on the continuity of growth of man, leading to his development to the fullest.

According to Richard Walton (1977), quality of work life is the work culture that serves as the corner stone. Hence, work culture of an organization should be recognized and improved to enhance the quality of work life of an organization. According to Asit Narayan and Amarnath Jha (1992), quality of work life is a generic phase that covers a person's feeling about every dimension of work including economic rewards and benefits, safe and healthy working conditions, organizational and interpersonal relationship and its intrinsic meaning in a person's life.

The American Society for Training and Development appointed a task force on the QWL in 1979. The task force defined quality of work life as "a process of work organization which enables its members at all levels to actively participate in shaping the organization's environment, methods and outcomes. This value-based process is aimed towards meeting the twin goals: enhanced effectiveness of organization and improved quality of life at work for employees. According to this definition, quality of work life means a process of work organization designed to enhance the effectiveness of an organization and improve the quality of work life of its employees.

All organizational development initiatives and organizational effectiveness programs were part and parcel of QWL. Moreover, QWL was seen as a global concept and was frequently perceived as a panacea for all the problems which an orgnisation could face including the confrontation of foreign competition. The review of the definitions of QWL indicates that it is as multi-dimensional construct, made up of number of interrelated, interdependent factors that need careful consideration to conceptualise and measure. It is associated with job satisfaction, job-involvement, autonomy, motivation, productivity, health, safety and well-being, job-security, competence development and balance between work and non-work life and realization of one's potentials.

Components or dimensions of QWL

Adequate and fair compensation

The fundamental driving force behind work is to earn a living (Walton, 1973); Schreuder and Theron, 1997). Nirenburg (1993), appeals to consider adequate and fair compensation as a

major component when QWL programs are implemented. Stein (1983) identified pay as being one of five important components of QWL, although its categorical classification is somewhat different to Walton. The study conducted by Reid (1992) on clothing workers confirmed Walton's proposition that compensation plays a critical role in determining QWL.

Safe and healthy working conditions

Orpen (1981) strongly argues that employees should not be exposed to working conditions that can adversely affect their physical and mental health. Many of the researchers in the domain of quality of work life believe that safe and healthy work conditions have significant impact of QWL. For most of the employees in the developed economics of the Western countries, fair compensation and good working conditions function mainly as hygiene factors and not as motivators. But in India, they are hygiene factors because employees in India have not yet crossed the first two levels of needs as depicted in the need hierarchy theory of Maslow (1954).

Opportunity to use and develop competencies

Employee's perception of the quality of their work life depends upon the extent to which jobs allow them not only to use but also to develop their competencies. Jobs should be designed in such a way that employees' higher-level skills are utilized and higher-level needs are satisfied and thus experience high level of quality of work life. Jobs should be designed on the principles of autonomy, skills variety, task significance and feedback, meaningfulness and completeness of a task (Oomens, Geurts and Scheepers, 2007).

Opportunity for continued growth

Career advancement is a major concern of employees. This also relates to the idea of professional learning as a means for career development or succession possibilities (Bertrand, 1992).

Constitutionalism in the work organization

The first is privacy, which refers to the right of individuals to personal privacy. It means matters they consider part of their private lives are not divulged to others without their permission. "Equity" is another right of the employees which means equitable treatment in all matters of the important on the job, such as compensation, status, security and advancement. Free speech is another right which includes the right of the individual to disagree openly with the ideas and opinions of their supervisors in the organization without fear of reprisal or subsequent victimization (Orpen, 1981).

Work and total life space

This dimension of QWL refers to the extent to which there is balance between the role of work and the employee's other life spheres. This concept of a balanced role encompasses work schedules, career demands, and travel requirements that do not continually take up leisure and family time and advancement and promotion that do not require repeated geographical moves (Walton, 1973).

The social relevance of work

Employees who feel that their organization is acting in a socially responsible manner, in terms of its products and services, will tend to value their work and careers more highly, which in turn is likely to enhance the self-esteem and well-being (Orpen, 1981). Organisation must ensure that its various actions are seen by its own members to be socially responsible in the broadest sense. This requires that the work organization at least know what actions its various members regard as socially responsible and irresponsible, in terms of the conceptions of what constitutes quality of life in general (Orpen, 1981).

Autonomy

Autonomy suggests that a job should be designed in such a manner that it affords the employee a degree of independence and discretion in terms of how the job is carried out (Orpen, 1981). Newell (2002) is of the opinion that QWL

involves providing employees with greater responsibility and autonomy. A job that lacks autonomy will result in low QWL.

Creativity and innovation

According to Orpen (1981), an essential requirement for genuine psychological growth is the provision of something new or novel exposure to the employees. Creativity is defined as the generation of new and useful products, practices or services. Creativity is the prerequisite for an organisation's innovation, effectiveness and long-term survival and an organisation's adjustment to shifting environmental conditions and to take advantage of emerging opportunities (Oldham, 2002).

The employer should foster employees' creativity in order to directly stimulate an organisation's effectiveness and promote employee's active mental health (Binnewies, Ohly and Niessen, 2008).

Role Clarity

"Role clarity" refers to knowing what one's tasks are and also knowing what is expected from oneself. When the individual does not do certain task as the employer expects or when he or she does tasks that are part of another person's job, stress develops. This results in low QWL. Also, pressure demands via role ambiguity were bound to cause a significant increase in systolic blood pressure (Pollard, 2001). Tubre and Collins (2000) observed that the clarity with which individuals perceive their work roles is linked to several important organizational outcomes, including job performance, organizational commitment and job satisfaction.

Importance of Quality of Work Life

These days for an organization to be successful and achieve its organizational objectives it is imperative that its employees are satisfied with their work, since work occupies an important place in many people's lives, such conditions are likely to attract not only their physical but also a high level of social, psychological and spiritual well-being. It is well established in the literature that employees with high levels of psychological well-being are better, more committed and more productive than employees with a low level of psychological well-being. Nonetheless, employees are likely to have higher well-being if they are satisfied with their work and organization and they perceive their quality of work life (QWL) positively, since an employee's experiences in the workplace and his/her QWL influence his/her health and psychological well-being.

In today's work environment, organization need to be flexible and adopt a strategy to improve the employees "Quality of Work life" to satisfy both the organizational objectives and employee's needs. Effective quality of work life practices in organization makes its impact on employee performance and the overall organization performance. In the life of a working individual, quality of work life holds prime importance. Over a period of time, numerous opportunities have been created in the corporate world, each offering a more conducive work environment to the employees than the last.

This has given rise to employees' expectations, which coupled with the acceptance of the importance of employee retention, has forced employers to think even about the minutest parameters which influence the quality of work life.

Though the quality of work life has always been of paramount importance, its significance came into realization during late 1960s when various researchers (Lawler and Porter, 1966) expressed their viewpoints emphasizing the importance of understanding the factors influencing work life and its behavioural impact on performance of individuals. Since then organization have been continuously striving to understand the determinants of quality of work life (Glasier, 1976; Elizar and Shye, 1990).

Improving the QWL is an important thing because the contribution can increase organizational effectiveness and reduce the negative behavior of workers. In several empirical studies, the implementation of the quality of work life led to increased compliance and employee satisfaction, increased confidence, improving relationship between workers and supervisors, improving safety and health. In addition, it can reduce labour complaining, reduce the conflict between labour and management, improving productivity and strengthen the organisation's position in market competition.

The basic objectives of an effective QWL program are improved working conditions. QWL contributes to a company's ability to recruit quality people, it also enhances a company's competitiveness. Common beliefs support the contention that QWL will positively nurture a more flexible, loyal and motivated work force, which is essential in determining the company's competitiveness. Hoque and Rahman (1999) found that QWL is important for job performance, job satisfaction, labour turnover, labour management relations which play a crucial role in determining the overall well-being of any industrial organization. They found in their study that workers of the private sector textile mills perceived significantly higher QWL than the workers of the public sector textile mills.

QWL programmes can lead to a greater self-esteem and improved job satisfaction. Satisfied employees work harder and provide better services. Implementation of QWL programs result in improved worker satisfaction, commitment and performance (Nadler and Lawler, 1983). High level of QWL has been found to be associated with high level of job satisfaction on many aspects of working life. QWL is a significant predictor of organizational commitment among managers (Anuradha and Pandey, 1995). There is a reduction in minor accident, grievance, absentee and turnover rates with the installation and institutionalization of QWL process (Havlovic, 1991).

QWL programmes tend to increase employee participation and also reduce worker stress. QWL programmes have two objectives. One is to increase productivity and second to increase satisfaction of employees. It requires certain amount of investment in human resources, for its successful implementation. QWL depends on the factor affecting on it. (Sarang Shankar Bhola, 2006). QWL initiatives facilitates the release of human energy. Improving the employees' quality of work life may have a number of positive effects on the organization ultimate performance (Elizur and Shye, 1990). As QWL is a response to environmental pressures, the efforts to cope with the pressures and what QWL represents will continue. The labels might change but the momentum of change will not (Herman Gadon, 1984).

Conclusion

The Quality of Work Life is, however, much debated and research area of concern but still attracts the attention of the researchers due to its everlasting significance in organizations irrespective of its size, nature and operations, etc., The organizations are striving hard to attract and retain the talented human resources by making use of innumerous incentives. Every attempt of an organization in this regard will have direct impact on the quality of work life of the employees. Now-a-days, it has become challenge for every organization to improve their chances of survival by succeeding in retaining the new and existing employees in the organization for a long duration.

The QWL would remain the matter of concern and continuous research for the researchers as well as the practitioners. Meanwhile, it is found to be low in public enterprises and high in the private ones. The government should also take some effective measures to improve the QWL of their employees and set a model to the private organizations. As the QWL depends upon various factors which have to be taken into consideration and ignorance of factor is definitely going to

create the discontentment of the employee community. So, this is a continuous and wise endeavour where the HR department has a pivotal role to play. Finally, it is equally important for every executive to look into the problems of their sub-ordinates and attempt to resolve it in time.

References

1. Rose., Beh.L., Uli.J., and Idris.K (2006): "An analysis of quality of work life and career related variables", *American Journal of Applied Sciences*, 3(2), 2151-2159.

2. Nadler, D.A and Lawler, E.E (1983): "Quality of work life: Perceptions and directions", *Organisational Dynamics,* 11(3), 20-30.

3. Lau.T., Wong.Y.H., Chan, K.F and Law, M (2001): "Information Technology and the work environment: does it change the way people interact at work", *Human Systems Management*, 20(3), 267-280.

4. Tripathi, R.C (2003): "Culture as a factor in community intervention", In J.W. Berry, R.C. Mishra and R.C. Tripathi (eds), Psychology in human and social development: Lessons from diverse cultures (pp.235-253), New Delhi: Sage.

5. De, N.R (1976): "Some Dimensions of Quality of Work Life", Paper presented at the *National Seminar on Quality of Work Life,* Bombay, 1976.

6. Walton, R.W (1977): "Criteria for Quality of Work Life", *the Free Press*, London.

7. Skrovan, D.A (1980): "Brief Report from ASTD Quality of Work Life Task Force", *Training and Development Journal*, 34 (3).

8. Tubre. T.C., and Collins, J.M (2000): Jackson and Schuler (1985) revisited: "A Metanalysis of the Relationship between role ambiguity, role conflict and job performance", *Journal of Applied Psychology*, 90, 323-334.

9. Pollard, T.M (2001): "Changes in mental well-being, blood pressure and total cholesterol levels during workplace reorganization: the impact of uncertainty", *Work and Stress*, 15(1), 14-28.

10. Oldham, G.R (2002): "Stimulating and supporting creativity in organizations", In S.E Jackson. M.A Hitt and A.S. DeNisi (ed.) *Managing Knowledge for sustained competitive advantage,* 243-273, San Francisco, CA: Jossey-Bass.

11. Orpen, C (1981): "The Conceptualisation of quality of working life perspectives", *Industrial Psychology,* 7, 36-69.

12. Walton, R.E (1973): "Quality of working life: what is it?", *Slogan Management Review,* 11-21.

13. Hogue, M.E and Rahman, A (1999): "Quality of Working Life and Job Behavior of Workers in Bangladesh: A Comparative Study of Private and Public Sectors", *Indian Journal of Industrial Relations,* 35(2), 175-184.

14. Anuradha, S and Pandey, P.N (1995): "Organisational Commitment and QWL: Perception of Indian Managers", *Abbigyan, Summer*, pp.39-77.

15. Havlovic, S.J (1991): "Quality of Work Life and Human Resource Outcomes", *Industrial Relations,* Vol.30(3), pp.469-479.

16. Sarang Shankar Bhola (2006): "A Study of Quality of Work Life in Casting and Machine Shop Industry in Kolhapur: An Abstract", *Finance India,* Vol 20(1), pp.202-208.

17. Herman Gadon (1984): "Making Sense of Quality of Work Life Programmes", *Business Horizons,* Vol.27 (1), pp.42-46.

◆◆

Appraising Ranajita Guha's Contribution to Subaltern Historiography

Dr. Ramesh Kamble*

[Present review paper is a historical analytic effort to know about the Guha's contribution to the subaltern history in India. It is a well-known fact that the history of many nations is biased on the basis of caste, class color, gender, race, language, geographical location. Particularly, the historical contribution of the marginalised sections of the society often remain neglected like anything. Researchers have often used the Subaltern Historiography as a method of the study and the major implications are the marginalised sections that aware of the historical contribution of their forefathers for social change and developmental aspects and the new generation is becoming highly aware of the documented historical events of marginalised sections for the future re-references.]

People in India have been exploited historically like any country. When it comes to contemporary history, exploitation between capitalism and labor was first proposed by Italy's Marxist historian Antonio Gramsci, to document an echo-reading study on the path. The number of capitalists is low, but the number of working class has increased, although working class is often exploited.

Knowing the history of such exploitation can be seen only by a few intellectuals who have succeeded in developing the concept of Hosha thinking in building the country's history. Antonio Gramsci uses the term 'subaltern' as a means to understand the subaltern study method. Community workers in the society, farmers, laborers, artisans, and waiters etc. All these communities are called subalterns who have been knit together by this term.

Antonio Gramsci

Antonio Francesco Gramsci (22 January 1891– 27 April 1937) was an Italian Marxist philosopher and communist politician. He wrote on political theory, sociology and linguistics. He attempted to break from the economic determinism of traditional Marxist thought and so is considered a key neo-Marxist.[2] He was a founding member and one-time leader of the Communist Party of Italy and was imprisoned by Benito Mussolini's Fascist regime.

He wrote more than 30 notebooks and 3,000 pages of history and analysis during his imprisonment. His *Prison Notebooks* are considered a highly original contribution to 20th century political theory. Gramsci drew insights from varying sources – not only other Marxists but also thinkers such as Niccolò

* Asst Prof., Dept. of History, Rani Channamma University, Belagavi, Karnataka.

Machiavelli, Vilfredo Pareto, Georges Sorel and Benedetto Croce. The notebooks cover a wide range of topics, including Italian history and nationalism, the French recolution fascism, Fordism, civil society, folklore, religionand high and popular culture.

Gramsci is best known for his theory of cultural hegemony, which describes how the state and ruling capitalist class – the bourgeoisie – use cultural institutions to maintain power in capitalist societies. The bourgeoisie, in Gramsci's view, develops a hegemonic culture using ideology rather than violence, economic force, or coercion. Hegemonic culture propagates its own values and norms so that they become the "common sense" values of all and thus maintain the *status quo*. Hegemonic power is therefore used to maintain consent to the capitalist order, rather than coercive power using force to maintain order. This cultural hegemony is produced and reproduced by the dominant class through the institutions that form the superstructure.

Ranajit Guha

Ranajit Guha (born Siddhakati, Backergunje, 23 May 1923) is a historian of South Asia who was very greatly influential in the Subaltern Studies group, and was the editor of several of the group's early anthologies. He migrated from India to the UK in 1959, and was a reader in history at the University of Sussex. He currently lives in Vienna, Austria. Guha rose to prominence at the University of Sussex and then moved to the Australian National University where he continued the work on subaltern studies.

His *Elementary Aspects of Peasant Insurgency in Colonial India* is widely considered to be a classic. Aside from this, his founding statement in the first volume of Subaltern Studies set the agenda for the Subaltern Studies group, defining the "subaltern" as "the demographic difference between the total Indian population and all those whom we have described as the 'elite'.

Conceptual Framework

The Subaltern history means "History from below" the concept termed as grassroots history, history seen from below or the history of common people "peoples history", "society from below" and "history of everyday life". History from below seeks to take as its subjects ordinary people and concentrate on their experiences and perspectives , contrasting itself with the stereotype of traditional political history and its focus on the actions of "great men". It also differed from tradition labour history in that it exponents were more interested in popular protest and culture then in the organizations of of the working class.

Objectives

1. To Study the life and achievement of Antonio Gramsci and Ranajit Guha

2. To know about the roots of Subaltern History at global level

3. To Know about the Subaltern history of India and Implications.

4. To know the subaltern society from below of India and abroad

Research Methodology

Research Design

Subaltern historiography is used for this purpose as The term Subaltern Studies is sometimes also applied more broadly to others who share many of their views. Their anti-essentialist approach is one of history from below, focused more on what happens among the masses at the base levels of society than among the elite.

Methods of Data Collection

The study was conducted by secondary sources of existing literature through descriptive approach. And historical analytical method Descriptive method was taken in to the consideration to examine relevant literature deeply, for this study purpose, and historical analytical method assist the analyse the historical aspect with the scientific mannaer in chronological setting

To select adequate literature for the paper, two methods were followed i.e.

A. Systematic search of academic literature on Antonio Gramsci and Ranjit Guha

B. Random search of research articles on Subaltern history

Historical Development of Subaltern History and Discussions

Subaltern history laid the foundation for the theory of New dimension to history by predicting the relevance of Antonio Gramsci's ideas, particularly inspired by art. Ranjit Guha and other Indian scholars questioned the origin of the writing method to the "accepted history" of the contemporary context by introducing the methodology of research into the "Subaltern History" and introducing the theory of new study in the research history of the embodiment of

emperor, nationalist, macrassist and Cambridge scholars. As a proponent of the subalaterian study, the discipline of research discipline is a field study study that raises people's question of questioning and establishing equilibrium.

The study of the submarine study of the Italian Maccarist in the 1920s has grown into a huge study, a study that redesigns the colonial period of India. Renowned historian Ranjit Guha and his companions were the brightest of those theoretics in South Asia when Antonio Gramsci gave the ideology of Italy. Ranajit Guha and his associates unconventional recorded the volume of the lower castes, class and communities in the "affiliated history" to the colonialism of those groups and the voice of individuals or communities that were cornered based on protests against the local upper classes. Subalterine researchers described a study to study the colonial powers and the interests of the bourgeois Congress, which rivaled the opposition to the oppressed communities or tribes from the political and cultural sector. During the 1980s, Ranjit Guha took over the subaltern study project in contemporary context, not only in social science, but also in the literature.

Ranjit Guha and his companions have analyzed the history of art in India, especially in India, especially in South Asia, which has been exploited by Subalaterian's theoretical theory.

1. Ranjita Guha is the backbone of the Subaltern study.

2. Purpose of re-evaluating the intentions of the elitism of the colonists and the Bourgeois nationalists

3. The term 'subalter' was recognized by farmers during the Middle Ages of Europe. In the 1700s the lower class soldiers, who had the root of the peasants, were called 'subalturn'. Antonio Gramsci (1891-1937) promoted the subaltern identity in the wake of the class conflict.

Ranjit Guha, editor of the Subalrtern Studies Volumes in the 1970s, accompanied by a few young historians from Britain, took up discussions on South Asia's history and embarked on a new type of Buddhist academy (academic intellectualism). Under the leadership of Ranjit Guha, a group of scholars including Shahid Amin, David Arnold, Parthen Chatterjee, David Hardiman and Ganendra Pandey, only garnered the impression of the Great Men's (Elite) contributions in the struggle for independence in the Indian independence movement, raising objectionable objections to attempts to create a monumental history. Politics' is omitted Their anger had been expressed. In a sense, criticizing 'traditional macrosism' and denying the status of Cambridge, Holmes called the Holland School 'subaltern studies', meanwhile Antonio Gramsci attempted to further explain the strands of political theories.

The subsequent works of the Sawbutter study, dating back to the early 1980s, focused primarily on the history of colonialism, and the later works largely focused on provincial history. In the late 1980s, the study opened to the study of colonial and processed studies in the Anglo-American history.

Implications

1. Subaltern history provided platform to the marginalised sections to identify their role in history and historical events of human life

2. Laymen awared about history of the Subaltern

3. Subaltern history increased the moral strength of the military officers and other govt employees

4. Self respect of the marginalised sections identified by subalaterian history

5. Subalaterian history concept ignite the new generation historians to document their history for future reference.

6. Subalaterian study concentrate on india social conditions how top communitites exploited people of below position in the society.

Conclusion

Very few social reformers fought against the unnatural social practices like untouchability and all other discriminations against marginalised sections. Mahatma Basaveshwar, Jyotirao Phule, Savitribai Phule, Chhatrapati Shahu Maharaj, Shri Narayan Guru, Periyar E. V. Ramaswamy and B. R. Ambedkar were main of them. Likewise many historians tried to exevate the roots of contribution of marginalised sections in history for social change, development and transformation. Most of cases the history of the neglected communities declined to record but subaltern history covering the contributions of the deprived communities of all the ages. In this regard the contribution of Ranajit Guha is always apriciable and inspiration for new historians to note, mark and record the contribution of marginalised, deprived, and weaker sections of the society in indian history.

Reference

1. Ranajit Guha (Ed) : Subaltern studies I; writings on South Asian History and Society ,New Delhi; oxford University press India,1982

2. Ranajit Guha (Ed) : Subaltern studies II; New Delhi; oxford University press India,1983.

3. Ranajit Guha (Ed) : Subaltern studies III; New Delhi; oxford University press India,1984.

4. Ranajit Guha (Ed) : Subaltern studies IV; New Delhi; oxford University press India,1985.

5. Ranajit Guha (Ed) : Subaltern studies V; New Delhi; oxford University press India,1987

6. Ranajit Guha and Gayatri Chakravorty Spivak (Eds) : Selected Subaltern studies New York; oxford University press,1988.

7. Antonio Gramsci https://en.wikipedia.org/wiki/Antonio_Gramsci 30-11-2018 4.30 pm

8. Ranajit Guha https://en.wikipedia.org/wiki/Subaltern_Studies 30.11.2018 4.40 pm.

9. Ramesh Kamble and Magar S.V. - Dr. B R Ambedkar's Social Movements and his Followers in Vijayapur District India Historical View, *Int. Res. J. Social Sci.,* Volume 5, Issue (4), Pages 43-45, April,14 (2016)

10. Magar S V and Kallolikar S K - Dr. B R Ambedkar S Relation With North Karnataka, Journal Of International Academic Research For Multidisciplinary ISSN: 2320-5083, Volume 4, Issue 1, February 2016

11. Dhavaleshwar C U and Swadi S Y. (2016), CSR and Empowerment of Marginalised Sections, *Int. Res. J. Social Sci.,* Volume 5, Issue (11), November (2016), https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2871793

12. Dhavaleshwar C U (2016), The Role of social worker in community development, International research journal of social sciences, Vol 5 (10), 61-63.

◆◆