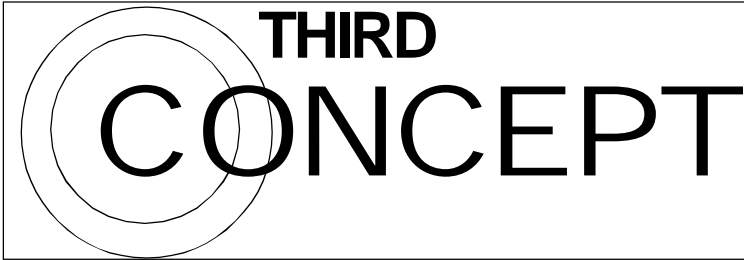


ISSN 0970-7247



Rs. 20.00

APRIL 2015

**338**

Annual Subscription Rs. 200

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## An International Journal of Ideas

Vol. 29 No. 338 APRIL 2015 Rs. 20. 00

**Third Concept** aims at providing a platform where a meaningful exchange of ideas can take place among the people of the Third World. The attempt will be to communicate, debate and disseminate information, ideas and alternatives for the resolution of the common problems facing humankind. We welcome contributions from academics, journalists and even from those who may never have published anything before. The only requirement is a concern for and desire to understand and take the issue of our time. Contributions may be descriptive, analytical or theoretical. They may be in the form of original articles, reactions to previous contributions, or even a comment on a prevailing situation. All contributions, neatly typed in double space, may be addressed to:

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**Published, Printed and Owned by**

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Third Concept  
LB - 39, Prakash Deep Building,  
7, Tolstoy Marg, New Delhi-110 001.  
Phones : 23711092, 23712249, Fax No: 23711092.  
E-mail : [third.concept@rediffmail.com](mailto:third.concept@rediffmail.com)  
Website: [www.thirdconceptjournal.co.in](http://www.thirdconceptjournal.co.in)

**Printed at** Vijeta Offsett Printer; 3545,  
Jatwara, Daryaganj, New Delhi - 110002.

**Designed by: Pt Tejpal**

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### **Palestinian Conundrum**

**F**or about seven decades now, the question of Palestine has almost become a conundrum for the international comity of nations owing to Israeli intransigence to vacate the occupied Palestinian territories. However, some ray of hope is there in the wake of reported move of France to start discussions in the coming weeks on a U.N. Security Council resolution that would set out the steps for a negotiated end of Israel's occupation of Palestinian land and a solution to the Israeli-Palestinian conflict. According to media reports, the defeated Palestinian draft resolution of December 2014 had called for a comprehensive solution to the conflict leading to a Palestinian state based on the 1967 borders within one year and a withdrawal of all Israeli forces from Palestinian territory within three years.

Media reports indicate that France had been working on a similar resolution in December 2014 and it was during this period that the Palestinians presented their own draft to the Security Council, which got defeated for want of necessary votes. France voted in favor of the Palestinian draft at the expense of annoying Israel. The US was spared from exercising its veto since the Palestinian draft fell one vote shy of the required nine-vote majority. Presently, France has no idea how the US would vote on its new resolution on Israeli-Palestinian conflict. Media reports indicate that Washington may leave open the possibility of its support for the proposed French resolution. Press Secretary in the Obama administration, Josh Earnest, has reportedly said: "But we have not yet actually seen a text of a resolution so I'd reserve comment on a hypothetical resolution." Recent weeks have witnessed Israeli relations with the United States having dropped to historic lows, mainly on account of reported disagreement over a nuclear deal with Iran and due to Israeli Prime Minister Benjamin Netanyahu's remarks about Palestinian statehood and Arab Israeli voters.

Israeli prime minister Netanyahu's election eve statement in March this year that he no longer supported a two-state solution to resolve the Palestinian issue was reportedly disapproved by Obama administration and its officials are reported to have said that they would reassess the diplomatic cover Israel has enjoyed for decades from Washington at the U.N. The Israeli elections had failed to arouse any enthusiasm amongst the Palestinian leaders who expected nothing new to come out of the elections, but they hoped to see movement on issues that seemingly appeared to be frozen. Anticipating the results of Israeli elections, the Palestinian Authority (PA) had postponed the discussion of a number of important Palestinian issues until the results of the elections. The Palestinian political situation has been in deadlock, since the Israeli elections had remained the main priority for the past three months. Nevertheless, most Palestinians leaders are not optimistic about any major change regarding the Palestinian question, as the issues of settlements, occupation, Judaisation, arrests, Jerusalem, refugees and negotiations are considered "Zionist sanctities". The PA, in a deliberate and well-thought out decision, had put off the discussion of important Palestinian issues that are crucial on the Palestinian, Israeli and regional levels. Keeping in view the ambivalent stance of new dispensation headed by Netanyahu in Tel Aviv, the Palestinian leaders need to drive the fact that Netanyahu is not a reliable negotiating partner, a fact to which the Obama administration and its major European allies appear to have started ascribing now.

Some experts like Richard Klass feel that the PA should make an immediate push to get European nations to join Sweden in recognizing the Palestinian state. There is need for persuading EU to promote economic sanctions against Israel, as well as UN sanctions. It is also suggested that the PA should push for two types of UN resolutions, the first one should seek to set a two-year timetable for ending the occupation, and the second one to call for an agreement for a Palestinian state based on the 1967 borders, with negotiated adjustments. According to Klass, the United States should assist, or at least not impede, these efforts. Palestinian leaders should ensure that no self-defeating actions are indulged in that would only give the Israeli government excuses for further obstruction. If that is allowed to take place, 'the Palestinians will lose their country, and Israel will lose its soul.'

— BK



# Constitution-writing in Nepal: The Recent Impasse

Alok Kumar Gupta\*

*[While dwelling on the factors contributing to the ongoing impasse over constitution-writing in Nepal, the author cogently points out the prevailing disagreement over the manner of passage of the constitution either on the basis of consensus or through two-third majority. He also deals with the contentious issue of federalism. Having examined various factors contributing to the existing deadlock over constitution-writing in Nepal, the author has also tried to offer some suggestions. Ed.]*

On 19 January 2015, Nepal's Second Constituent Assembly witnessed an unprecedented event in the form of vandalism and ruckus which was allegedly created by the opposition when the ruling combination of NC-UML was preparing for the process of point-by-point voting on the draft constitution. The voting method was to be adopted as the present political dispensation was failing to arrive at a consensus for the new constitution to be adopted. Earlier the government had set a self-imposed deadline to be 22 January 2015.

Once again the long-pregnant Constituent Assembly failed to deliver its baby, the Constitution to its people. Nepali population must have been increasingly disappointed, disillusioned, disenchanted and frustrated with the failures of its leaders. Consequently, the tenure of the second Constituent Assembly (CA) has been extended for another three-years but it has raised serious concerns on account of the continued failure of political leaders to deliver the Constitution to its people.

Second Constituent Assembly (CA) of Nepal stands divided between ruling NC-UML and the 31-party led opposition alliance under UCPN (M). The opposition UCPN (Maoists) leaders Pushpa Kamal Dahal and Baburam Bhattarai have been accusing their political opponents and media as well as the civil society whom they deem class enemies of indulging in 'Goebbels-style' propaganda. Dahal also accused the Chairman of the Constituent

Assembly to be acting like a ruling party leader rather than an impartial CA Chair.

## The Contentions

The main debate during the present impasse has been over whether the Constituent Assembly (CA) can pass the new constitution through a two-thirds majority of the 601-member Constituent Assembly. UCPN (Maoist) led alliance has already rejected such an idea advocating Constitution is not a numbers game and claims that in the previous CA it did not do so even though it has two-thirds majority and many of the other party members were in support of it. It claims that it did not do so because of its firm faith and belief in consensus.

However, the fact remains that the provision of majority vote is entailed into the Interim Constitution of 2007 and in spite of this existing provision the left-alliance is creating an obstacle and pushing for a consensus.

Those in favour of two-thirds majority system advocate that it is an adequate mandate to write a Constitution. They also advocate that such a method shall also facilitate the amendment of any of the provisions of the Constitution in future irrespective of party in power. Even the present opposition can do so if it finds a particular provision of the Constitution is against the interest and will of the people. For them this is the most democratic method of getting rid of the present impasse.

The newspaper reports in Nepal suggest that ruling NC-UML are trying to marginalize the Maoists from the constitution-writing process because of their

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poor performance in the second elections to CA and in spite of the fact that UCPN (M) is still the third largest party in the present CA. Maoist leader Prachanda who lost in the elections still carries a great and determining influence within the party. Ruling government not only requires to appease him but also to take him into confidence in the entire process of constitution-writing and adoption rather than to reject him as a spent force in Nepali politics.

Even an international dimension is being pointed out that some of the neighbours are trying to advise the present dispensation the wrong way so that Nepal is kept weak and fragile and continue to serve their vested interests. Allegedly, the bilateral agencies which funded the electoral process for CA are failing to respect the mandate of the people in the elections. There are allegations that neighbours are calculating their strategic interests as to how future provinces will affect river projects on the Kosi and Karnali. Obviously the hint aims at India.

Another set of opinion within Nepal exists that passing and adoption of Constitution in any manner through less than consensus shall have both short-term and long-term backlash within Nepal and it would once again disturb the Nepali politics and society. Therefore, new constitution must be adopted through a process of consensus.

However, present nature and functioning of CA suggests tremendous difficulties towards arriving at consensus. Therefore, in case of an impasse on it as a whole at least there must be an attempt to arrive at consensus on basic features such as federalism, form of governance, electoral system and model of judiciary.

Thus, the on-going imbroglio on Constitution-writing in Nepal smacks of other dynamics as well, rather than merely the issues of consensus versus majoritarian approach. Nepal political leaders are sounding more in terms of 'power struggle' and bipartisan politics in the garb of 'inclusive politics' to hammer out a Constitution for its people. The bone of contention has not been 'political devolution' but the ambitions and vested interests of individual politicians.

## **Main Bone of Contention**

According to most political parties in Nepal, 'Federalism' continues to be the main bone of contention which is holding up the constitution. However, the parties need to understand the main objective for adopting a federal structure for Nepal's polity must be to create a just and equal society rather than ensure the future ambitions of some political leaders and try to be different from others.

A democratic state ensures that there is 'equality for equals and in-equality for un-equals'. The democratic state creates opportunities for un-equals through a process of policy interventions with positive or affirmative discriminations to bring the long neglected communities into the mainstream of society and polity. Mere creation of a federal structure on the basis of caste or ethnicity would fail to emancipate the marginalised populations.

Like many other countries, Nepal may have populations which are underprivileged, but they cannot be rehabilitated through federalism based on caste or ethnicity. Even the allegation that hill people have suppressed the Madhesi and that the high-caste people dominate the politics of Nepal could be true but such problems could not be addressed through a federal structure rather it will create a rigmarole effect in terms of slow and gradual animosities and competitive identities among different caste and locals.

The rights of such people could be ensured through adoption of other relevant mechanism and a mere mention could be made in the preamble or elsewhere of the constitution to ensure that the Nepal polity would not discriminate people on the basis of caste, class and ethnicity. Democracy is the form of government where co-existence and co-habitation is the mannerism for future progress and that helps the task of nation-building.

Countering such problems requires political will rather than a political structure. Federal structure must be on the basis of geographical contiguity and on the considerations of administrative convenience.



Such a structure shall also take care of their apprehensions about national security *vis-à-vis* their neighbours.

The suggestion of the State Restructuring Committee (SRC) that federal structure be created on the basis of ethnicity, language, culture, geography and history sounds ambiguous and does not augur well with the principles of democracy. Such issues could be addressed through policy interventions with a blanket provision inside the constitution as stated above. The rich linguistic characteristics of Nepali society must be honoured over divisive ethnicity which may have potentials for repercussions over a long period of time.

### **The Way out**

First, most feasible and long term solution for the present kind of impasse would be that each of the contentious issues especially provisions related to Federalism be referred to the people and be adopted through the process of 'Referendum', if political parties and the representatives of the people are failing to arrive at a consensus or are working at cross-purposes with certain motivations.

Second, the leaders may think of passing the Preamble of the Constitution entailing the principles to which the currently warring political forces have committed to—a democratic republic which is federal and secular with independent judiciary, press freedom, ensuring equality of all people with freedom of speech. They may also include into it philosophy and objectives agreed among the parties and can have a referendum on the same.

Third, Federalism being the most widely contested issue, another referendum could be organised entailing the basis on which they wish to have the federal structure and refer to the people for vote and they should adopt one which gets the highest support among the people.

Fourth, the advocated solution thus far to form an all-party government to write the constitution through consensus may work but not with surety as one of

the party even after agreeing on the table may walk-out at the last moment with some accusations on the government and blame it of being undemocratic.

Last but not the least, another way out of stagnancy could be to make an attempt towards inclusive politics and process of constitution-writing and its adoption, which could be made possible by accommodating Prachanda's participation into it. An exclusive process of constitution-writing shall breed long-term contempt and would give rise to extremism once again.

Moreover, major concern of Prachanda could be that he must be ensured immunity from prosecution for war crimes and embezzlement of state funds meant for his guerrillas. Whatever be the reasons for him not cooperating requires to be looked into and deliberated upon but the ruling combine should address all issues properly in favour of the Nepali people.

### **Conclusion**

Political polarization at the level of Constituent Assembly and political parties may subsequently lead to polarization at the ground level among the people of Nepal. World over the social cleavages are exploited by the political leaders to serve their own vested interest. This is the rule of the game of politics and struggle for political power. The tiny small beautiful nation-state of Nepal must not be allowed to become a victim of political power struggle and therefore the friends of Nepal must make an intervention to hammer a way out of the political impasse that is looming large over Nepal since the last six years.

According to Himalmedia Public Opinion Survey, people are losing interest in the spate of political struggle over constitution and seem to be more concerned about more glaring problems that they are facing in their day-to-day life i.e. inflation, unemployment, corruption, lack of water and electricity.

Undoubtedly, when the government has remained busy in the power struggle over Constitution, one

can imagine only what must have been the state of other things in already underdeveloped Nepal. A government which exhausts its major energy in negotiations and bargaining towards arriving at a consensus in a highly fragmented society and polity of Nepal cannot find time and energy to concentrate on the requirement, need and aspirations of its people.

Therefore, it is high time that Nepali political leadership must understand and seek advice of experts as to what is in the larger interests of the people of Nepal and act accordingly. The parties which are engaged in backtracking and stonewalling the process are the real culprit of people's frustration. They must rise to the occasion and raise themselves above partisan politics and narrow considerations of self-interests.

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# Human Rights and Globalization

Dr. Y M Kombinoor\* & Dr. R. M. Sonkamble\*\*

*[Indeed, human rights are one of the most characteristic features of the post-world war international relations and represent a revolutionary development. Human rights imply the rights relating to life, liberty, equality and dignity of the individual, group and community. The UN Charter in its preamble reaffirmed the determination of the United Nations “to save the succeeding generations from the scourge of war, reaffirmed faith in fundamental human rights and pledged to promote social progress and better standards of life in larger freedom”. Article 1 of the UN Charter also proclaims that one of the purposes of the United Nations is to achieve international cooperation in promoting fundamental freedoms for all without distinction of race, sex, language or religion.]*

**H**uman rights occupy a significant place in the lives of individuals, groups and community in the Indian society. In the democratic system of government, human rights are recognized, promoted and protected. According to Sir Hersch Lauterpacht, a noted protagonist of human rights and one of the most eminent international law jurist of post-World War era, “the protection of human personality and of its fundamental rights is the ultimate purpose of all law, national and international” (B.P.Singh: 159).

## Objectives

*This paper is aimed at;*

- a. To know what are the means through which human rights are being protected;
- b. To understand the importance of human rights in the development of individual’s personality;
- c. To know the types of human rights;
- d. To know the different dimensions of human rights’ abuses and misuses;
- e. To find out the causes for the violation of human rights, and
- f. To suggest remedies for human rights violations.

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## Human Rights

History of mankind is full of struggle for securing political, economic, social and cultural rights, which every human being is entitled to enjoy.<sup>1</sup> However, a global framework of human rights was laid down for the first time by the United Nations General Assembly on 10 December 1948 in the form of Universal Declaration of Human Rights.

Human rights are the rights relating to life, liberty, equality and dignity of the individual. The UN Charter in its preamble reaffirmed the determination of the United Nations “to save the succeeding generations from the scourge of war, reaffirmed faith in fundamental human rights and pledged to promote social progress and better standards of life. Article 1 of the UN Charter also proclaims that one of the purposes of the United Nations is to achieve international cooperation in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction of race, sex, language or religion.

## Types of Human Rights

Distinctions have been made between civil and political rights on the one hand and economic, social and cultural rights on the other hand. It was deemed that the first set of rights required immediate application and the other set called for progressive realization. However, it has been realized now that it is not really possible to make a rigid demarcation

between those two sets of rights as human rights are interdependent and indivisible.

Of late, some new concepts of rights have emerged, which, *inter alia*, include: environmental, cultural and development rights. These are concerned with rights of groups and people rather than of individuals and include such rights as the right to self-determination and right to development.

### **Constitutional Recognition of Human Rights**

The framers of the Indian constitution were inspired by the French document, namely, Rights of the Man and the American Bill of Rights, besides the Declaration of the Human Rights of 1948. They looked at everything around them in the light of individual rights. As a result of their sagacity, legal vision and far-sightedness, the founders of the Constitution gave to the people of India an 'individualistic constitution' that combines both the sociological and imperative notions of law.

The basic rights, as envisaged in the 3rd part of the Constitution, are so placed that the rest of the constitutional mechanism works subordinate to it. These rights are not at the mercy of state, in its classical sense, for their enforcement but the courts have been declared to be their guardians to look after their inviolability and ensure their supremacy at all the levels and at all the costs.

As such, the chances of the same are minimized and the talk of their weeding out or affecting them is next to impossible. Those are the basic rights and the basic constituents of Indian Constitution which in fact, are the facsimile of the rights enshrined in the Universal Declaration of Human Rights of 1948.

Besides the constitutional provisions, several laws have been enacted which have a bearing on protection and promotion of human rights in the country. Some of the important laws are: the Protection of Civil Rights Act(1955); Immoral Traffic(prevention) Act(1956); Dowry Prohibition Act(1961); Bonded Labour (system) Abolition Act(1976); Child Labour (Prohibition and Regulation) Act(1986); Juvenile Justice Act(1986); The National Commission for Women Act(1990);

National Commission for Minorities Act(1992); and the Protection of Human Rights Act(1993).

The National Human Rights Commission (NHRC) was set up in 1993 as an autonomous body to inquire into complaints of human rights violations, review the safeguards provided for the protection of human rights and recommend measures for their effective implementation.

However, despite these constitutional, legal and institutional safeguards, a parliamentary democratic system of governance, an independent judiciary, a free press and a competitive party system, the violation human rights is taking place at various levels and in various forms.

### **Human Rights Violations**

Human Rights violations in India became more aggravated by the emergence of globalization and its repercussions. The nature of the violation ranges from the socio-economic deprivations to custodial deaths, torture, and rapes, disappearance, illegal detention and the other police excesses, terrorist/naxalite killings, excessive use of force by the paramilitary forces in terrorist-prone areas, pathetic condition of prisoners in Jails, land trial delays, atrocities on women, children, SC/ST, and the other marginal groups, degradation of physical environment, displacement of persons due to construction of river dams and large-scale building projects and so on.

### **General Conditions of the People**

Even after 67 years of independence, people have not been able to get even basic amenities of life. According to UN Human Development Index (HDI), our country is placed at 128th Rank out of 174 countries. 10.35% of our people are below the poverty line, according to national standards and 44.2% according to UN standard. Nearly 1/5 of our people don't have access to safe drinking water, one-fourth of the population is without basic health services and majority without sanitation facilities.

About 150 million houses are without electricity and 40% villages without transport and communication. About 1/3 of our people are still illiterate and nearly

40% children of school going age are out of school. The universalization of elementary education thus still remains a distant dream.

According to UNESCO report on 'situational analysis of education for street and working children, over 1.39 crore children in the age group of 5-14 years are working as child labourers in India in various formal sectors. The figure does not include those working in informal sectors as domestic helps. Nearly 47% of world's malnourished children live in our country and infant mortality rate continues to be high.

### **Condition of Women**

The condition of women in our society is still very critical. Violence and crime against them has become the order of the day. An overwhelming majority of Indian women continues to suffer from traditional inequalities and injustice. Dowry remains the norm and female infanticide is on rise. Eve-teasing is an act of terror that violates women's rights. Acid attack is another heinous crime against women, which is of recent origin. Apart from this, domestic violence is the regular affair of the Indian society.

Compared to men, the percentage of women receiving education is still very low and their representation in the legislature, bureaucracy and judiciary is dismal. At no point of time, the percentage of women parliamentarians has exceeded 10% in the Lok Sabha. The Indian Administrative Services presently constitutes 10%. Since inception of the Supreme Court in 1950, only three woman judges (Fahima Beevi, Sujata V. Manohar and Ruma Pal) have adorned the Bench. A long overdue; the Women's Reservation Bill is still pending before the Parliament and the way things are going on, it is likely to be passed in near future.

### **Impact of Globalization**

The process of globalization brought drastic changes in societies in terms of thinking, working and attitude and affected the old patterns of living. While globalization has enhanced the ability of civil society to function across borders and promote human rights, other actors have gained the power to violate

human rights in unforeseen ways. Globalization, on one hand, has brought opportunity to enhance the human rights and on the other hand, it poses serious challenges of gross violation of human rights.

The proponents of globalization have staunch belief in this process and argue that the economic development and prosperity can come in countries through globalization. But present scenario is different or far from their dreams. The process of globalization is under question in developing nations. Its negative impact on environment, culture, socio-economic conditions and human rights is a well-known phenomenon.

Globalization brought new tools and technology by which human life became easier. Due to information technology, the flow of knowledge created a strong civil society with ability to work across the globe and promoted the human rights. Subsequently, globalization has been cited as a contributing factor in violations of the right to life, the right to protection of health, the right to safe and healthy working conditions and freedom of associations in many countries.

The competitive pressure of the new international economy has had negative effect on the rights of workers. Low labour costs and low labour standards are important elements in the choice of location of branches or subsidiaries of transnational corporations or choice of suppliers for industrial development. The state has little or no incentive to improve working conditions.

Due to liberalization, privatization and globalization, the human rights of workers, farmers and tribal people are under question. Large number of displacement of tribal people, exploitation of workers, low rate wages, worst work conditions, environmental degradation and polluted rivers are some issues which can be recognized as human rights violations in our country.

One major problem raised due to industrialization is the conversion of agricultural land for non-agricultural purposes. The people most affected due to land conversion are the tribal and other marginalized groups whose livelihoods are



dependent on agriculture. Apart from large scale conversion of their agricultural land, there are far more families that work as agricultural labourers whose livelihoods are threatened.

Human rights of the Indian farmers are under threat. It is estimated that more than a quarter of a million Indian farmers have committed suicide in the last 16 years—the largest wave of recorded suicide in human history. A great number of those affected are cash-crop farmers and cotton farmers in particular.

### Causes for Violation of Human Rights

1. Failure of our democratic system of governance to evolve the kinds of norms, values, attitudes and styles of conduct conducive to the functioning of a healthy democratic system and observance of human rights;
2. Feelings of casteism, communalism, regionalism, lingulism etc., still run very deep in the minds of many people. Such feelings combined with a sense of socio-economic deprivation, social tensions and violence are generated which ultimately affect the rights of the vulnerable sections.
3. Moreover, politico-bureaucratic corruption has become an endemic feature of our political life.
4. Criminalization of politics is another cause for violation of human rights.
5. Lack of accountability and transparency has been a key factor responsible for violation of human rights.

6. Lack of moral ethics among the politicians and the common masses is also the cause for violation of human rights.

### Conclusion and suggestions

The above study of the problem reveals that the globalization and privatization is the cause for the human rights violation. Indian constitution has not failed to protect human rights but the rulers who are supposed to protect the rights are failed. Needless to mention that mere legal system cannot help us in this regard, it is the collective work of people to see as to how to protect these human rights. The constitutional provisions and laws have devised checks and balances but the greatest check is the people themselves, because human rights are for the people.

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# Divorce: A Sociological Study

Shekharappa, H.D.\* & Dr.B.Gururaj\*\*

*[In this article based on empirical data, the author has attempted to examine the impact of factors like caste, education, employment etc on the rate of divorce amongst the people. His findings show that the influence of caste on divorce continues to be significant. Similarly, education and divorce are positively related. It further reveals that there exists a close relation between the employment status of the spouse and rate of divorce. Ed.]*

**F**amily is the basic institution in a society. Husband and wife are two minimum indispensable agents to continue a family, of course, the children born to them and other members are also considered as the members of the family. For the formation of a family, marriage serves as an instrument through which male and female adolescents are permitted to live as husband and wife.

According to Pothan, "Divorce is related to marriage, which is the most important means of a human society". Marriage is a positive function of uniting man with women for creating a scope for sexual satisfaction, but divorce as a negative value because it is just opposite of marriage.

The word 'divorce' in English is derived from the Latin word 'divortum' which again is derived as 'dis' which means 'apart' and 'vertere', which means to turn. Thus the term 'divorce' as per its Latin derivative means to turn apart. Thus the term 'divorce is the dissolution of the ties of marriage. Divorce is the separation of the parties from each other. In legal terminology, divorce means legal ending of marriage or dissolution of marriage.

## Objectives of the study

The chief objectives of the study are as follow:

1. To study the socio-economic background of the divorcees.

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2. To know the factors affecting divorce.

## Review of Literature

Studies related to divorce are few and limited. Damle's study of divorce in 131 villages in Pune (then known as Poona) district in Maharashtra in 1964-65, revealed that childlessness was not the contributing factor. However, another study conducted by Fonseca (1966) of 894 cases of divorce found a relationship between childlessness and divorce.

Choudhary (1988) reported that social and biological reasons are critical in breaking-up of the marital relationship. He also observed that the relationship between husband and wife becomes more strained due to the irritating nature of the partner, extra-marital relations and other such reasons. Mehta's (1975) pioneering study, 'Divorced Hindu Women' based on a small sample survey of 50 respondents, revealed an increasing tendency towards divorce.

Thus, it is necessary to study as to what extent the background factors influence divorce trends; which people are divorce-prone? Does one's socioeconomic and cultural background promote divorce-proneness?

## Methodology

The present study was conducted in Raichur city, Karnataka, where male and female divorcees were the study units. A sample of 250 divorced couples was selected from the records maintained by the Family Case Raichur. Records revealed that 1,000

divorcees were awarded within the Raichur judicial boundary alone – however, only 800 divorced couples were available in Raichur City. This was further shortlisted based on their employment status and finally a sample of 250 divorced couples was selected and contacted.

However, despite the best efforts, only 82 divorced women and 118 divorced men could be contacted and eventually interviewed. The respondents were interviewed with the help of a questionnaire-cum-interview schedule.

### **Hypothesis**

The chief hypothesis is that the overall incidence of divorce varies according to one's socioeconomic and cultural factors; nevertheless, there is a good deal of deviation in data trends within the socioeconomic and demographic categories as a result of modernization, urbanization, industrialization, formal education and legislation in favour of gender equality. In addition, interpersonal and individual factors are also equally becoming significant.

### **Factors Responsible for Divorce**

The Divorce is seen in society due to various reasons. The present study mainly focused on specific factors in and around area of study, which were responsible for taking divorce among them and these are explained below:

#### **Caste and Divorce**

The relationship between caste status and divorce has been explained by Choudhary (1988) and Pothen (1986). However, the association between caste status and DR has not been systematically studied and explained. Theoretically speaking, caste status and DR are positively associated with each other. To be specific, the hypothesis is that higher the caste status, higher the DR.

It indicates that among the upper castes, 45% had a high DR which means that a greater proportion of upper castes were divorcees. But 35% of the upper castes had an average DR, which means there is no 100% association between high DR and upper caste status.

Data in the case of middle castes show that while 50% had average DR, 30% had a high DR, indicating that the middle castes are becoming more divorce-prone. Data with regard to the lower castes show that 50% of them had average DR. This is against the hypothesis that the lower the caste status, the lower the DR. But 30% of the lower castes had a low DR, which is more than the sample norm of 22%. It can be interpreted that the lower castes are becoming equally divorce-prone. The X<sup>2</sup> has shown positive results.

### **Education and Divorce**

Education — whether formal, non-formal or informal — plays an important role in bringing about significant changes in the individual, society and the nation. A significant function of education is that it draws out the hidden qualities of individual beings. Psychologically speaking, education develops capacities of reasoning and reasoned judgment. It empowers men and women by infusing them with courage, self-confidence and a sense of independence.

Data clearly gives the impression that there is a positive relationship between education and DR. For example, in the sample with higher education, 44% of respondents had high DR. that is, 44% sought divorce within five years of marriage. But another 44% had an average DR. This section of the respondents had sought divorce after six years of marriage, which means divorce is becoming dispersed.

Among the medium-educated respondents, although 50% of them had sought divorce after six years of marriage, 33% had sought divorce within five years. It means even the medium-educated respondents are becoming sensitive to divorce.

Data with regard to the respondents with low education showed that 50% sought divorce after 10 years of marriage where it can be inferred that they lived together despite difference in opinions. But 38% (although this is way below the sample norm of 45%) had an average DR, which means they sought divorce after six years of marriage.



## Employment and Divorce

Employment is often considered as one of the causes of divorce. From the interdependence point of view of marriage, it is argued that the gains of marriage for both partners decrease when both are in the labour force and hence women's employment destabilizes marriage.

An observation from the study reveals that of the respondents with high employment status, 47% have high DR, which means these respondents sought divorce within five years of marriage. It also means that a greater proportion of respondents could not maintain an optimum level of confidence with their spouses.

Interestingly, 47% of couples with high employment status got divorced six years after marriage. It could be surmised that this section of spouses faced marital disturbance. But when they were convinced that they could not get along any further, they opted for a divorce. It means that besides the employment status factor, other factors were also involved in the divorce.

Data with regard to spouses with low employment status showed that a majority (60%) had low DR, which means that a majority of low employed spouses did not rush for divorce soon after marriage. There is a positive relation between the employment status of the spouses and divorce. However, it was found that besides employment status of the spouses, other factors also influence divorce.

## Summary and Conclusion

The increasing incidence of divorce in modern India has become a cause for concern. Social scientists are engaged in research to find out the causes and consequences of divorce.

Although the influence of caste on divorce continues to be significant, the upper castes were found seeking divorce six years after marriage. The middle and lower castes were also found to be becoming sensitive to divorce.

Overall, education and divorce are positively related where higher the level of education, higher is the

DR. However, data has revealed that not only are the more educated spouses seeking divorce in their early years of marriage (within five years) but also in later years of marriage (after six years). Thus, the influence of higher level of education is not only limited to divorce in the early years, but also in the later years of marriage.

Data has revealed that the influence of higher employment status is not only limited to higher degree of DR but also the average DR. Interestingly, medium employment status spouses are becoming divorce-prone. But low employment status spouses have shown a low DR. It means this section does not easily seek divorce.

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# Sikander Hayat Khan and 1940 Lahore Resolution

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The Unionist Party was formed by Fazl-i-Hussain and Chaudhri Chootu Ram in 1923. The main aim of the Unionist Party was to free the peasants from the laws of the money-lending classes and improve the lot of the agriculturists.<sup>1</sup> Fazl-i-Hussain and Chhotu Ram worked together to form the Punjab Unionist Party. They issued an election manifesto which defined its aim as to assist and encourage the backward classes and communities of the province, irrespective of their caste or creed. The party had a clear majority after the 1923 council elections.<sup>2</sup>

The truth was that Fazl-i-Hussain was anxious that every capable Muslim should have an opportunity to take his rightful place among the leaders of his community and those who possessed merit, irrespective of whether they were rural or urban Muslims, had his full support.<sup>3</sup>

The rural-based Unionist Party continued to dominate provincial Muslim politics. It had long been the most important party in the Legislative Council but before 1936 had existed primarily as an alliance of factional leaders within the Council, organized by a handful of council leaders patricianly Fazl-i-Hussain and later Chhotu Ram in defence of the "Zamindars". The 'agricultural tribe' gave the party a programme and its local political foundation was based on the structure of British rural administration.

As Sir Fazl-i-Hussain realized, the party's cohesion in the Council was limited; in the late 1920s and early 1930s it had been manipulated easily by the Council Government.<sup>4</sup> The Unionist Party was not a party of the masses, though its ultimate appeal rested with them; there was no scope for leaders to rise from among the common people.

Fazl-i-Hussain was actually conscious of this weakness and in 1936, while reorganizing the party, took pains to make it a mass organization which would bring forth in time, talent to the top. After Fazl-i-Hussain's death the party did not develop as he had envisaged it, and its leadership continued to suffer from the same weakness which characterized its past.<sup>5</sup>

Fazl-i-Hussain dispelled any lingering doubts about his intention when he issued the pamphlet, '*Punjab Politics*' in February 1936. It called for the Unionist Party's reorganization in preparation for the elections. It was to be transformed from narrow landlord group in the Legislative Council into a mass party which had district branches throughout the province.

The first step was taken in April 1936 with opening of the new party headquarters in Lahore and the issuance of Unionist Party's manifesto. It was pledged that the party would stand by the 1901 Alienation of Land Act as a measure for the protection of the agriculturists and advocated a policy of 'limited liability socialism' akin to the National Congress policy which would achieve agrarian reform while at the same time not unduly encroaching on the landlords' interests. Political workers were to be trained to carry the party's message to the villages.<sup>6</sup>

In the elections of 1937, the Unionist Party had captured 99 of the 175 seats in the Assembly. The Muslim League and the Congress between them managed only 19. The Unionist Party showed the best results in the rural Muslim constituencies in which it won 73 of the 75 seats.<sup>7</sup> The Unionist Party won a majority, although members of the opposition parties claimed that it won this majority because of the electoral system which gave the right to vote to

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the agriculturist castes upon whom the Unionists were based.<sup>8</sup> Among the Sikhs, the Khalsa National Party secured 14, the Akalis 10 and 25 seats were shared by independents.<sup>9</sup>

### Election Results

Sr. No.	Party	Seats
1.	Unionist	95
2.	Congress	18
3.	Akalis	10
4.	Muslim League	1
5.	Hindu Election Board	11
6.	Khalsa National Party	14
7.	Majlis-i-Ahrar <sup>10</sup>	2
8.	Independent	19
9.	Ittihad-i-Milat <sup>11</sup>	2
10.	Congress Nationalist Party	1
11.	Socialist Party	1
12.	Labour Party	1
	Total	175 <sup>12</sup>

The ministry was formed by Sir Sikander Hayat Khan as Premier. He selected Rai Bahadur Chaudhri Chootu Ram, Mian Abdul Hayae and Major Khizar Hayat Khan Tiwana from the Unionist Party, Raja Narendra Nath and Sir Manohar Lal from the National Progressive Party and inducted them in his Ministry.<sup>13</sup>

The Punjab Muslim League was in an even weaker position than the Congress to challenge the Unionist Party's predominance. It had gained just one seat in the 1937 elections. Raja Ghazanfar Ali had joined the Unionist Party immediately on being offered the post of parliamentary secretary, leaving Malik Barkat Ali to soldier on alone.

The Punjab Muslim League thus remained a small clique of Lahore lawyers rather than being a political body. Moreover, its parent body was almost entirely dependent on the Unionist Party's support in all India politics. From October 1937 onwards, Sikander

exacted a high price for this support – the complete subordination of the Punjab Muslim League to his party.<sup>14</sup>

Since Jinnah was anxious to secure the support of Muslim majority provinces, he invited Sir Sikander Hayat Khan, the Punjab Premier, to the Lucknow Session of the All India Muslim League. On October 15, 1937, Sir Sikander met Jinnah. At the meeting an agreement, known as Sikander-Jinnah pact was arrived at.<sup>15</sup>

According to this Pact, Muslim members of the Unionist Party in Punjab became the members of Muslim League.<sup>16</sup> Sikander played a leading role in All India Muslim League politics through the years 1937-40. He exerted a strong moderating influence which ultimately worked against his own interests. For without his influence during those years, the League might have adopted a less 'helpful' attitude to the British war effort. Its cooperation, however, led the British to elevate it to a position of equality with the Congress in all India politics.

Jinnah was thus eventually freed of his dependence on the Unionist's support and could turn his attention to revitalizing the Punjab Muslim League. All this, however, was in the distant future in August 1938 when largely as a result of Sikander's efforts, the Muslim members of the Central Assembly supported the Government of India's discussion from Enlistment Bill.

A month later in a speech at Shimla, Sikander pledged Punjab's complete and unconditional support for the British in the event of war.<sup>17</sup> Sikander said to people of Punjab, if they participate, it would ensure their won safety.<sup>18</sup>

While the Second World War was in progress, Jinnah was struck to the demand for Pakistan. In the course of an interview to the representative of a London Newspaper, he said, "The British Government, the British Parliament and the British public would make the greatest mistake if they were carried by the Congress propaganda that the demand for Muslim India for Pakistan was merely put forward as a counter for treating it as an uncompromising attitude of the Muslim League".<sup>19</sup>

When Jinnah appointed a Muslim League Committee in March 1939 to examine potential separatist scheme, Sir Sikander himself a member of the committee was among the first to submit a plan. Though it did not specifically mention the term “Pakistan”, Sikander’s scheme called for a loose federation of India’s provinces and states into seven zones, to be combined in turn into a loose all India federal system.<sup>20</sup>

For the purpose of establishing an All India Federation on a regional basis the country shall be demarcated into seven ‘zones’ as under:

- Zone 1: Assam + Bengal (minus one or two western districts in order to reduce the size of the ‘zone’ with a view to approximate it to other ‘Zone’) + Bengal states and Sikkim
- Zone 2: Bihar + Orissa (plus the area transferred from Bengal to Orissa). This would benefit Orissa which is at present handicapped to some extent on account of its limited resources and area
- Zone 3: United province and U.P. States
- Zone 4: Madras + Travancore + Madras States and Coorg
- Zone 5: Bombay + Hyderabad + Western Indian States – Bombay States + Mysore and C.P. States
- Zone 6: Rajputana States (minus Bikaner and Jaisalmer) Gwalior + Central Indian States + Bihar and Orissa States C.P. and Bihar.
- Zone 7: Punjab + Sindh + N.W.F.P. Province + Kashmir + Punjab States + Baluchistan + Bikaner and Jaisalmer.<sup>21</sup>

He proposed that (i) each province would be a sovereign state, (ii) the sovereign states be vested with unlimited powers, except in so far as subjects like defense, communications, foreign affairs were concerned which were to be controlled by a central body, (iii) the central body has, however, only to

control over the subjects contained at number, and (iv) an agent of the sovereign states.<sup>22</sup> The plan was intended to safeguard Muslim interests at the Centre and maintain Muslim power in the north-western zone where Punjabi Muslims (and the Unionists) would predominate. This plan was rejected by other parties.

Muslim League held its annual session at Lahore in March 1940. It was presided over by M.A. Jinnah. It was at this session that the League passed its “*Lahore Resolution*”. M.A. Jinnah said in his presidential address, “The Hindus and Moslems have different religious philosophies, social customs, literature, they neither inter-marry nor dine together and indeed they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their views on life and of life are different.

It is quite clear that Hindus and Moslems derive their inspiration from different sources of history. They have different epics, their heroes are different and they have different episodes. Very often the hero of one is a foe of the other and likewise, their victories and defeat overlap. To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built up for the government of such state”.<sup>23</sup>

Sikander Hayat Khan stressed in the Punjab Legislative Assembly in March 1940, that we do not ask for freedom that there may be Muslim Raj here and Hindu Raj elsewhere. If that is what Pakistan means, I will have nothing to do with it.<sup>24</sup>

About Pakistan, he rebuked Penderal Moon with eyes blazing indignation when the latter spoke to him with approval of the idea of Pakistan. He exclaimed, “How can you talk like this? You have been long enough in Western Punjab to know the Muslims there. Surely you can see that Pakistan would be an invitation to them to cut the throat of every Hindu Bania... I do hope I won’t hear you talk like this again. Pakistan would mean a massacre”.<sup>25</sup>

Sikander was gravely embarrassed by the resolution. His own dislike of Pakistan or Jinnistan (land of demons) as he irreverently called it – was well known. In 1940 a considerable number, probably a majority of Sir Sikander's Muslim followers shared his antipathy to the idea of Pakistan.<sup>26</sup>

Hakim Sikander Khizar declared while addressing a gathering at Amritsar District Political Conference held at Brar that, "Pakistan Scheme will do good to nobody. All light thinking true and patriotic Muslim have emphatically condemned the Pakistan Scheme as not only anti-national and unpatriotic but also an un-Islamic and detrimental to the best interest of Muslim".

He added that the Scheme, which aimed at dividing the country into watertight communal zones, would do no good to the Muslims but would only help to prolong foreign rule. The Muslims were as much opposed to the mischievous, monstrous and preposterous scheme as the Hindus and the Sikhs. It had only sown the seeds of communal hatred and it was the duty of every national to condemn it.<sup>27</sup>

The Muslim Zamindars of the Punjab too, did not, share this enthusiasm for Pakistan. They were not threatened by the Hindu and Sikh communities and indeed recognized that their own prosperity was dependent on cooperation with the Hindus and Sikh Jats. They feared that the Sikhs might use force to oppose the creation of Pakistan. They stood to lose their considerable possessions in the West Punjab Canal Colonies and had pledged themselves to never again submit to Muslim rule. So bitter were their memories of Mughal oppression. Sikander prophetically feared that, if Pakistan was created there would be widespread bloodshed in Punjab.<sup>28</sup>

Sikander Hayat Khan was the head of a Government and the leader of a political party which included in its ranks its habitual supporters amongst Hindus and Sikhs as well as Muslims. Inevitably on the Pakistan issue there was serious division. Sikander's Muslim followers, as members of the Muslim League, became formally committed to the demand for Pakistan, whatever their private opinions might be to it.

Sikander Hayat Khan endeavoured privately to explain away the resolution and to make out that it was not really the intention that the status into which India was proposed to be divided should be entirely independent of one another. But his interpretation of the resolution became more difficult to reconcile with Jinnah's public utterances.<sup>29</sup> In 1941, he attempted to distance himself from the Pakistan demand.

He declared during the course of a debate in the Legislative Assembly on Pakistan, "If this is what Pakistan means I will have nothing to do with it... If you want real freedom for the Punjab... then that Punjab will not be Pakistan, but just Punjab, the land of the five rivers; Punjab is Punjab and will always remain Punjab, whatever anyone says".<sup>30</sup>

Sikander Hayat Khan during one of his speeches in Hoshiarpur stressed his point further. He said, "There is no doubt that India is at the doorstep of freedom. It is sure that India will be free after the war. But we must solve our communal problems and make the best of war times". Talking about Punjab he added, "No Punjabi should dream of making a pure Muslim or Hindu or Sikh rule in Punjab. We should remember that in Punjab neither Pakistan nor Sikhistan nor Hindustan will be created. It will remain Punjab".<sup>31</sup>

Sikander and his followers viewed the Pakistan scheme with such distrust because they feared that it would disrupt Punjab's vital war effort. Sikander, along with many other Punjabis believed that this would be a complete disaster for its population. Even those Punjab political leaders who finally joined the Muslim League desired close collaboration between a future Pakistan and India. Many of them hoped that the concession of Pakistan in name would mean 'approximately most nearly to a united India in fact'. They had entered its ranks not out of any positive enthusiasm for Pakistan but in order to accommodate themselves with the League which was growing rapidly in power and influence at the centre.<sup>32</sup>

Sir Chhotu Ram also opposed the Pakistan Scheme and in his statement to a representative of *Fateh* he said, "It is possible that Pakistan is only a tool in the

hands of political game. Yet this scheme has created many a doubts about its genuineness and these will increase instead of decreasing with the passing of time. The affect of 'Pakistan' will be that there will be bitterness among the different classes and communities. There will be propaganda by all communities. It will also affect India's efforts for war. This is a scheme which is outcome of factionalism and fanaticism and how can such a scheme create the atmosphere of peace and security".<sup>33</sup>

He extended his argument in a *Sarab Hind Jat Conference* in Sonapat on April 1, 1940. He added, "In political matters I am neither a Hindu nor a Muslim. Mr. Jinnah's Pakistan scheme is totally anti-national. We will strongly oppose it. I shall fight against it and raise the banner of revolt".

The Conference passed a resolution and opposed the Pakistan scheme in totality.<sup>34</sup> Actually, this scheme was not suited to Hindus and Sikhs. In a province, as a whole the Muslim constituted about 57 percent of the population and the rest of it were markedly predominant. In the east of Lahore were the areas with predominance of the Sikhs, and in the south-east towards Delhi were the Hindu Jats who traditionally and racially were a kin to the Sikhs.

One wondered as to how all these turbulent folk were going to meekly accept a Muslim Raj just as the Muslims, with their memories of the Mughal Empire, were not prepared to see themselves condemned to a position of inferiority under a permanent Hindu majority. Similarly, the Sikhs remembering that only hundred years before they had ruled the Punjab, were not prepared to become a minority in a large Hindu state.<sup>35</sup>

But later on Sikander Hayat Khan did not say in clear wording about Pakistan. He preferred to keep silent on this issue. When they accepted Jinnah as their leader, Punjabi *Fateh* criticized Sikander. It was also written in an article that Sikander was completely with Muslim League.

In this it was also said that, "If any Sikh or Hindu accompanied to Sikander, he would be considered a supporter of Pakistan Scheme, whose goal is to

vivisect India and establish a Muslim state and rest of the people will live under their slavery".<sup>36</sup> It further added: "On Jinnah's small gesture, Sir Sikander and Fazlul Huq changed their decisions. It is a reality that Muslim majority is drowned under the wrong propaganda and accept Pakistan as their ideal".<sup>37</sup>

Many Muslim politicians were 'unhappy' about the Lahore Resolution. No Muslim minister in Sind, favoured it; and Allah Baksh, the erstwhile Premier of Sind, described it as 'harmful and fantastic'. The interest the resolution aroused in the NWFP can be gauged from the fact that neither Cunningham nor the chief secretary mentioned it in their report in March or April 1940.

In Bengal, Fazlul Huq, who moved the resolution at Lahore, was talking, only a month later, of working for a united India.<sup>38</sup> Indeed, in the years after 1940 Sir Sikander faced a growing challenge in maintaining simultaneously a place of influence within the League and the authority of the Unionist Party within Punjab. Responding to the Lahore resolution, Sikander attempted in early 1941 to convince the Muslim League Working Committee to abandon the term "Pakistan", which was not in the resolution's original language, to free himself to interpret the League's policy consistently with Unionist interests.<sup>39</sup>

Sikander Hayat Khan in his speech in the Punjab Legislative Assembly on March 11, 1941 stated, "I have no hesitation in admitting that I was responsible for drafting the original resolution. But let me make it clear that the resolution which I drafted was finally passed. The main difference between the two resolutions is that the latter part of the resolution which related to the centre and coordination of the activities of the various units was eliminated. It is, therefore, a travesty of fact to describe the League resolution as it was finally passed as my resolution".<sup>40</sup>

Sikander's public speeches on Pakistan were, as one local league supporter put it, "half way in and half way out". Occasionally Sikander and his colleagues reacted to the political threat of pro-Pakistan propaganda by actively discouraging public discussions on Pakistan.

With uncertain control over the symbolism of Muslim power in the Punjab, Sir Sikander found his relations



with Jinnah strained in the post-Lahore Resolution years. In his concern to maintain Unionist control in the Punjab, Sikander chafed at Jinnah's single-handed domination of All India Muslim League politics and at his refusal to support the British war effort with Punjab's large share in the army. Full support was critical, in Sir Sikander's eyes, both to maintain Unionist power in the Punjab and to maintain Punjab's clout Muslim power in Indian politics.

At the close of 1942, suddenly one night Sikander had a heart attack and died. He was only fifty and his death was entirely unexpected.

There can be no doubt that if he had lived and nerved himself to defy Jinnah he would have had more chance than his successor of doing so without disaster. The probability is that he would never have taken the risk, but would have continued his temporizing policy and faced the loss of all credit with non-Muslims rather than hazard any defection amongst his Muslim followers.

Sir Sikander's successor and leader of the Unionist Party and Premier of the Punjab was Sir Khizar Hayat Tiwana. He was a man of the highest courage and far more resolute than Sir Sikander and of strong, attractive personality. But, having only entered politics in 1937, he did not have Sikander's experience and standing, nor was he endowed in the same degree with his diplomatic gifts and charm of manner.<sup>41</sup>

Like Sikander he was at heart strongly opposed to the demand for Pakistan; but he was less willing than Sikander to compromise or to bow to Jinnah's dictation.

Jinnah initially tried to maintain his position of neutrality in Punjab affairs, a position he had cultivated assiduously since 1937.<sup>42</sup> As Premier, Khizar also tried to continue Sikander's position of nominal support for Pakistan and at the same time to keep his own independence from Jinnah. But when an influential rural Muslim group emerged to oppose Khizar, Jinnah began to strengthen his own hold on the Punjab Muslim League organization.

The Muslim members of the Unionist Party were now forced to choose between loyalty to Khizar and the Unionist Party and loyalty to Jinnah and the League. It suffered a grievous loss in January 1945 by the death of Sir Chhotu Ram. Khizar, through weakened by these developments, was not immediately brought down; most of the Muslims in the provincial Assembly continued to support him. But there were ominous signs of the way the tide was flowing and of what might happen when a general election was held. Several well known Punjabi Muslims of comparatively moderate views announced their adherence to the League rather than to the Unionist Party.

From the above appraisal, it is clear that the Unionists were not interested in Pakistan Resolution of Muslim League in the way it was presented. Sir Sikander's Government was a successful government in the Punjab from 1937 to 1942. The Unionist Party had made its place in the Punjab on the basis of its pro-peasantry stand of respect and regard, in all minority parties. It could not let it go in Muslim League's Pakistan Resolution.

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  10. The Ahrars, a religious body of orthodox Sunnis, formed their organization during the First World War with the avowed purpose of restoring the original purity of the Quran and working for "Muslim revival" against the Ahmadias and Shias. Until 1930 the Ahrars constituted an independent Congress group led by Punjab intellectuals closely connected with minor zamindars and small scale manufacturers (owners of khadi workshops etc.). See Y.V. Gankovsky and L.R. Gordon-Polonskaya, *A History of Pakistan*, Nauka Publication, Moscow, 1964, p.62.
  11. Ittehad-i-Millat played no significant role in the elections of 1936-37. The party had no say in the politics of the Punjab as it officially estimated to number 200 in the election year of 1937. Its members included those Muslims who had supported the Shahidganj Mosque agitation. Though Ahrar party and Ittehad-i-Millat had reached an electoral adjustment in May 1936, yet their relations continued to become strained after a conflict at Gujranwala . See Nicholas Mansergh (eds.), *The Transfer of Power 1942-44*, Vol. I, Her Majesty's Stationary Office, London, 1970, p.362.
  12. K.C. Yadav, *Elections in Punjab (1920-1947)*, Manohar, New Delhi, 1987, p.134.
  13. *The Tribune*, March 3, 1937.
  14. Ian Talbot, *op. cit.*, p.123.
  15. *The Tribune*, October 16, 1937.
  16. K.L. Tuteja, *op. cit.*, pp.181-182.
  17. Ian Talbot, *op. cit.*, pp.130-131.
  18. *The Tribune*, March 18, 1940.
  19. *Ibid.*, January 1, 1940.
  20. David Gilimartin, *op. cit.*, p.182.
  21. Lionel Carter (ed.), *Punjab Politics (1936-1939)*, *The Short of Provincial Authority*, Manohar, Delhi, 2004, p.426.
  22. K.C. Yadav, "Partition of India: A Study of the Muslim Politics in the Punjab", in Ganda Singh (ed.), *The Panjab Past and Present*, Vol. XVII, Pt. 1, April 1983, pp.133-134.
  23. N.N. Mitra (ed.), *The Indian Annual Register 1940*, Gian Publishing House, New Delhi, 1990, p.309.
  24. Nicholas and Mansegh (eds.), *Divide and Quit*, Chattos and Windus, New Delhi, 1985 (India ed.), p.20.
  25. Tara Chand, *History of Freedom Movement in India*, Vol. IV, Publication Division, New Delhi, 1972, p.330.
  26. Penedral Moon, *op. cit.*, pp.21-22.
  27. *The Tribune*, June 8, 1940.
  28. Ian Talbot, *op. cit.*, p.190.
  29. Penderal Moon, *op. cit.*, p.22.
  30. Ian Talbot, *op. cit.*, p.190.
  31. *The Fateh*, December 19, 1940.
  32. Ian Talbot, *op. cit.*, pp.190-191.
  33. *The Fateh*, March 20, 1941.
  34. *The Akali*, April 4, 1940.
  35. Penedral Moon, *op. cit.*, pp.29-30.
  36. *The Fateh*, September 11, 1941.
  37. *Ibid.*, December 11, 1941.
  38. Anita Inder Singh, *The Origin of the Partition of India (1936-1947)*, Oxford University Press, Delhi, 1987, p.58.
  39. David Gilmartin, *op. cit.*, p.183.
  40. Tara Chand, *op. cit.*, p.321.
  41. Pendreal Moon, *op. cit.*, p.39.
  42. *The Eastern Times*, February 12, 1943.





# Treason

Eddie J. Girdner\*

**I**t was early September in Mississippi, a boiling cauldron, with the heat index at 110 degrees. Some crops in the Delta were burning up.

When Ted Grover landed in Memphis at ten O'clock in the evening, it was 95 degrees. He walked out of the airport into the sultry air. The stench from crop dusters filled his nostrils. It was a sharp contrast from San Francisco, where he had spent the last four days, loving the cool fog off the Pacific and drinking gorgeous cold draft beer. Driving down to Weaselville, he was forced to breathe the chemicals spewed from crop dusters that day. His lungs and throat began to burn before he was halfway to his place.

He stopped at a McDonalds on the old Blues Highway, US 61 south of Memphis. Right away he noticed how unfriendly the blacks were and how the little tight faces of the whites were all screwed up like they had just bitten into a sour lemon. They didn't want to smile here. He braced himself for the hellish days ahead. Another Shitty Day in Paradise. Not much of a joke here, he thought.

Doctor Grover's ancient political theory class began at ten in the morning. Some late students drifted in and sat down. Grover began with a discussion of the soul in Plato, the Orphic Cult. He noted that the Greeks did not have the idea of the soul before Plato.

This caught their interest. Some of the students began to ask questions totally unrelated to the lecture.

"Do you believe in God?" one student asked.

What the Fuck? Grover thought. Where did that come from?

"I really do not have any way of knowing," Professor Grover said, "so I don't bother myself

with such questions. Anyway whether I believe in God has nothing to do with Plato." "Nothing to do with you either, you fucking little son of a bitch," he thought. All of sudden all hell seemed to break loose. Students were asking more questions. Shit started flying around about the Bible and other things. Grover was amused at this reaction, but was not going to pull any punches. Talk about the soul and God had surely hit a raw nerve.

"Well, there are dozens of scriptures," he continued. But being rational in this case was like waving a red flag in front of an angry bull. What he said just egged them on, rather than settle them down. "The Buddhists can fill up rooms with them. These are just as holy to them as the Bible is to Christians. So what it says in the Bible doesn't prove anything," Grover said. That comment was another tragic mistake.

He tried to go on with the lesson. All of a sudden another student, Bill Parker, from one of the back pews, began to preach a blue streak. "Its in the scriptures! I have touched the hem of his garment!" he shouted. Ted just looked at him. What the hell? He felt like puking right there in front of the class. He was going to be ill, for sure. He ignored the outburst and took up his next point.

"Before the class degenerates into the old time gospel hour, maybe we could go on with the lesson," he said. "Maybe it would be a good idea if we could suspend some of the prejudices that we learned in Sunday school class while we study the Greeks."

Not a chance in hell. Grover moved on to talk about Parmenides and Heraclites and flux, "dust thou art to dust returneth." All of a sudden, Bill jumped up, books and all, and bolted out of the classroom. "Jesus," Ted thought. "Now I'm really in a world of shit."

Professor Grover went on with the lecture.

At the end of the period, Ted told the Chairman, Bennington, that a student apparently got upset while he was teaching the class. Then he saw the student, Bill Parker, in the hall on the way to another class.

“I hope you haven’t left the class for good,” Ted told him, being friendly. “No, but I don’t let anybody say anything against my God,” Parker said. “Well, we were not discussing your God. The lecture was about the ideas of Plato. But in my class, there is no sacred ground,” Ted said. “Everything is subject to critical examination and you will have to accept that if you want to attend. It is not a church where there are things that one can say and things that one cannot.”

Ted returned to his office and made a phone call. Bennington came into the office and told him that Parker had been downstairs in the President’s office complaining bitterly. “The little bastard lied to me,” Ted thought. When he asked him about leaving the class, he had said, “Oh, I just had to go downstairs.” Bennington suggested that they talk to the student together in the presence of another student to corroborate what happened in class.

Ted thought about it and realized what was going on. That seemed to him to be making an issue of what was said in class, which might question his professionalism as a teacher. The student had charged Ted with using “expletives,” which was a totally false accusation. Ted knew that he had not. At least he couldn’t remember saying any such word, although he had felt like saying “Holy Shit” more than once. Or maybe “Motherfuck” or “what the fuck is going on here?”

When Ted returned from lunch, he called Bennington and asked him what was the real purpose of meeting with the student. What was the issue? Ted had decided that the only real reason would be to determine what he had actually said in class and that it would be his word against the student’s. In any event, that could not be a legitimate issue because it was a First Amendment issue related to academic freedom. So if he went along with that,

he would be admitting that what he said was an issue. So he told Bennington that he did not want to participate in such an exercise.

“Whether I used expletives could also not be an issue because while I do not make it a practice to use them, I know that at least one person in the Division does use them frequently. This would be a double standard.”

Ted had often overheard his next door neighbor, who taught Criminal Justice, cursing heartily in his first period class. That wild ringing “Gaahdaaham!” kept echoing in his head. And it wasn’t just once but picked up momentum as the former Jackson copper got warmed and carried away up in his lecture. It was sometimes fun to listen to him giving the students hell.

“It is not an issue of First Amendment rights or academic freedom,” Bennington said, “but whether you referred to the student as stupid or said something that the student was sensitive to.” Ted knew that some of the students like Bill would be super sensitive to almost anything related to religion. In that case, how could one teach concepts related to other views of religion? These students were sensitive to almost anything that was not in their daily experience.

“Obviously, I don’t go around calling students stupid in the classroom, and to imply that is to question my professionalism.” Ted said. “They may feel that they are stupid when they cannot find a way to refute my arguments. I can’t help that. I also cannot pussy foot around and avoid discussing some concept because some Christian might have a heart attack and hit the floor. What kind of teaching would that be? I cannot always know what they are going to be sensitive to when discussing other ideas.”

“Of course, some of them are stupid,” Ted thought, “incredibly stupid, but that goes along with the society.” Ted felt like also saying that he was not responsible for the enormous ignorance that they bring to the classroom. One would need to bring a twelve foot crow bar to class to pry their minds open to slip in a hint of something new.

“I thought that all I did was to let the student know that political thinking involved putting one’s self in other frameworks and seeing the world from those perspectives,” Ted said. “Some of them are just so reactionary to anything that touches on their God.”

Bennington knew it was true, but put up with it. Grover wished he could get hold of some of those fat-ass grinning shit eating charlatan preachers who waved bibles and screwed up young minds and turned them into fucking little reactionary monsters, while secretly sneaking around and going to prostitutes down in New Orleans. Taking the cash and building mansions, while sponging off the scarce earnings of the poor white trash.

It seemed to Ted that the proper thing to do would be to explain to the student that he needed to be prepared to think, and not start quoting scriptures. “There’s a big wide world with a lot of views, so get used to it.” It seemed to him a travesty to start getting up a little rinky dinky investigation to find out what he had said. That would make it seem like he was the accused and the students were the witnesses. One of the students was the accuser and Bennington would be the Jury.

Ted thought that maybe it was a good thing that it had happened. He could use it to illustrate what happened to Socrates when he was accused of teaching about new Gods and corrupting the youth.

“But even though I was right and merely doing my job, my duty, to teach the class,” he thought, “these bastards will hold it against me and it will reflect badly on me in the long run. One can never get into trouble for holding a dull class, for boring students. But to teach a good, lively, and intellectually exciting class, is treacherous.” Ted maintained that he was only doing his duty. Anyway he had survived two years of student evaluations.

Bennington had told him that his student evaluations for the previous semester were “very good.” Ted was relieved to hear that. The Chairman told him that one student said he was the best teacher he had ever had. But another student had said that “he

should be tried for treason and all he teaches is communism.”

A few days later Ted heard from Bennington that the Academic Vice President had told Bill Parker that he could fire Professor Grover for “using profanity in the classroom.” Ted was certain that he did not use profanity in his lecture and comments. But he also knew that at least one other professor did use it quite a lot. It was also said that the Vice President said he was going to put a regulation in the staff handbook saying that profanity could not be used in the classroom.

“I am so tired of this chicken-shit,” Ted thought. “You would think this place was a goddam church.” He hated these rinky dinky little paranoid fascist minds scurrying around behind his back like rats. “They can have this shit hole and sink in it because I am moving on to bigger and better things,” he thought. One thing was clear to him. It was suicidal to discuss the concept of God in class. One could not discuss things honestly without getting themselves in hot water. He wondered if it should really be called a university. But still, he was defiant. He thought he would say what he wanted to in the classroom. To hell with them.

A month later, Bennington told Ted that the student, Parker, had ended up dropping the philosophy class he was taking from him. Parker claimed that he had been in the hospital for nearly having a heart attack. Ted wasn’t sure if his lecture had anything to do with that.

After classes he went walking with Dick who claimed that he was a Republican but who also hated the Mississippi Delta. He called the locals “Deltoids” and called the girls “bowheads” because of the big ribbons they liked to tie in their hair. Ted thought Dick’s Republican leaning was a false consciousness, in spite of being a sociologist. He had a stark working class background. Quite bull headed. Ted was slowly bringing him around to political reality. He would eventually see the light. At heart, he saw the world more like Ted than he

imagined. But the son of a bitch was still a reactionary, Ted realized.

It was the third year that there had been no pay raise, not even a cost of living increase for the professors. This meant, of course, a defacto cut in pay every year as long as this went on. Ted had signed a petition earlier in the day which some of the staff in the English Department had gotten up, protesting the low salaries. The administration was threatening the staff with pay cuts, due to the reduction in the budget from the state legislature. Some faculty were trying to get the list of salaries of the staff put in the library for everyone to see.

Dick got angry when Ted told him about the petition. Ted thought he must be stupid. He knew that his father, a factory worker, had been involved in strikes in West Virginia. Why wouldn't he support the struggle for decent salaries? And if it worked, his pay would go up too. What was there to lose? It was clear that Cotton State University was not broke. They had an airplane and spent lavishly on the football team and on the girls sports teams, the Lady Kudzu.

"Ted, there are people in West Virginia that don't have a job, there are people that do not get enough to pay their rent. There are people that do not even have a place to live" Dick told Ted. "Well, West Virginia is not my standard, any more than Mississippi is," Ted said. "I could take Minnesota, Wisconsin or California as my standard, or any place that had decent salaries and treated its staff as human beings and with dignity and respect. And this place falls way short of all those."

"But this is the South," he said. "That's exactly the reason we have to do something," Ted said. "That makes it urgent. In other states, it wouldn't be so urgent. Even Alabama must have more progressive policies than this state. Mississippi and Louisiana are always in a fierce contest to see which one can be flat last in the nation. And this state usually wins over "loose-iana."

"He is so stupid, that he reacts in a negative way when he sees somebody doing something

progressive," Ted thought. "It would be funny if it wasn't so tragic. He reacts against progressive actions." Ted felt that he had busted his ass in working hard and teaching for the last two years and deserved a good raise. He wanted out of Cotton State University, but when one was teaching in Mississippi, it was an enormous handicap. Others thought, "oh, he must be a loser. What the hell is he doing in Mississippi?"

So maybe the only way to get out was just to see the son of a bitch in burg Weaselville in the rear view mirror on the last trip out. After that, the only way would be up, because there was nowhere else to go. The cotton was getting ready for harvest in Mississippi. This meant gassing the environment with defoliant spray, which was being flown onto the fields to make the leaves fall off. The strong odor began drifting into his windows before seven in the morning.

Living here is like living in a gas chamber, he decided. The horrors of history have not ended but continue in new forms. He could hear the crop dusters circling around and diving back over the fields dumping the chemicals. He could hear the toxic chemicals hitting the roof of his apartment. He had to keep his windows closed. The stench drifted for miles filling up the entire Delta all through the growing season, and even now, there was no respite as it took more chemicals to get the leaves off the cotton so that the pickers could get the crop.

When the warm rains came, ted felt like stripping off his clothes and rushing out into the rain, letting the huge drops pelt his body. He remembered the crazy night, after the long drive from his home. He had drank wine after midnight. It was a cold and frosty night. He didn't feel like sleeping. When he was drunk, he ran out in the nude under the small pine trees and frolicked in the cool frosty grass.

"What is wrong with human liberation?" he thought. "Am I a traitor?" he thought. "I am excitable, humanistic, leftist, irreverant, profane!, anti-fascist, socialist, anarchist, pagan, and proud of it! Maybe I am even a fucking traitor. If Mississippi won't drive one to it, then what the hell would?



# Gandhi's Feminist Ideas

Gaurav Sharma\*

**B**orn on 2 October, 1869 at Porbandar (Gujarat), Mohandas Karam Chand Gandhi also known as the 'Father of the Nation' is a name particularly associated with non-violence, the Indian Nationalist Movement, and working to enhance appreciation for the dignity of disadvantaged groups, such as the untouchables and religious minorities but his efforts to improve the treatment of women is less well known.

He not only analyzed the obstacles to equality faced by women in India, against the background of the nation's history and culture, but also made efforts to bring them into the mainstream of the Indian Nationalist Movement (Somjee 1989, 3). Gandhi strongly favoured the emancipation of women, and he went so far as to say that "the women have come to look upon me as one of themselves."

He opposed *pardah*, child marriage, untouchability, and the extreme oppression of Hindu widows, up to and including *sati*. He especially recruited women to participate in the salt tax campaigns and the boycott of foreign products. Gandhi's success in enlisting women in his campaigns, including the salt tax campaign, anti-untouchability campaign and the peasant movement, gave many women a new self-confidence and dignity in the mainstream of Indian public life. He believed that the "liberation of India" went hand in hand with "liberation of women...[and] removal of untouchability" (Gandhi 1942, 10).

## (I)

### Influences which shaped Gandhiji's vision of women

There are various factors behind Gandhi's motivation to support the cause of women and to

involve them in the cause of the country's freedom. Some scholars attribute this to his upbringing and cultural background, or the influence of his deeply religious mother and his wife or his effeminate character (Taneja 2005, 58-59). The most enduring influence which moulded Gandhi's thought and attitude towards women was the profound impact of his mother, Putlibhai Gandhi (Mahan 1999, 84).

Gandhi said: "The outstanding impression my mother has left on my memory is that of saintliness. She was deeply religious. She would not think of taking her meals without daily prayer. She would take the hardest of vows and keep them without flinching. Illness was no excuse for relaxing them." He got his mother's permission to go to England for studies by taking an oath: "I vowed not to touch wine, women and meat." These three vows shielded him throughout his stay in England.

Gandhi's vision of women was also greatly influenced by his wife, Kasturba whom he married at the age of thirteen. While referring to his carnal desires, Gandhi candidly admits that he had inflicted innumerable tortures upon his wife "who bore them with remarkable forbearance and fortitude" (Mahan 1999, 85). Gandhi was deeply remorseful and ashamed of his treatment of his wife, Kasturba Gandhi. Self-criticism of such behavior led him to examine how the status of women in India was defined by the semi-religious and judicial texts and reinforced by the social customs and attitudes of men (Somjee 1989, 4).

At the time of conjugal conflict, Kasturba used the weapon of passive resistance of "fasting"; from which Gandhiji got inspiration to start Satyagraha in the freedom movement to resist the British Regime. Kasturba became his active partner and supporter in all his activities. She was a devoted wife who was content to live in the shadow of her

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illustrious husband. She had multifaceted personality. She was fiercely independent woman.

Gandhi learnt much from Kasturba and perhaps even more from his mother. His spiritual bent of mind seems to have come from her. Gandhi's devotion to women began with his devotion to his mother and Kasturba, most particularly to women as mother. Motherhood became increasingly his model for liberation of India and his own life, a mother, having brought forth a child, selflessly devotes herself to his care till he grows up and becomes independent.

Even after children are grown-up, her constant desire is to make herself one with them. Unless we have feeling and devotion for our motherland many countries will be lying in wait to crush us down He saw no hope for India's emancipation while her womanhood remained un-emancipated. He held men to be largely responsible for the tragedy. In the course of his social reform work the realization came to him that if he wanted to reform and purify society of the various evils that had crept into it; he had to cultivate a mother's heart.

He was profoundly influenced by Annie Besant, a British militant feminist and a Theosophist, Sarojini Naidu a trusted Gandhi's co-worker, Kamladevi Chattopadhyaya, a fiery Satyagrahi, RajKumari Amrit Kaur and Pushpaben Mehta. Gandhi believed women could do much to transform India on all levels. He believed that equal rights for women and men were necessary but not sufficient to create a more just social order.

In a letter written to RajKumari Amrit Kaur from Wardha on 20 October 1936, Gandhi wrote, "If you women only realize your dignity and privilege, and make full sense of it for mankind, you will make it much better than it is. But man has delighted in enslaving you and you have proved willing slaves till the slave and holders have become one in the crime on degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity."

To support this, the personal comment by Gandhi may be quoted as "If I were born a woman, I would rise in rebellion against any pretension on the part

of a man that woman is born to be his plaything. I have mentally become a woman in order to steal into her heart. I could not steal into my wife's heart until I decided to treat her differently than I used to do, and so I restored to her all her rights by dispossessing myself of all my so-called rights as her husband (Kriplani 1988, 147).

The most important influence exerted upon Gandhi is from the religious texts. Gandhi saw that the problems of gender bias cut across caste, class and regional divisions in the traditional society of India. He viewed women as victims of various religious texts, which influenced and shaped individual and group behavior.

To Gandhi, passages in Manu Smriti such as: "The wife should ever treat the husband as God, though he may be character-less, sensual and devoid of good qualities" (Manu 5-154), "She gains a high place in heaven by serving the husband" (Manu 5-145), and "There is no higher world for the woman than that of her husband" (Vasistha 21-4), were "repugnant to the moral sense...and need not be taken as the word of God or inspired word" (M.K. Gandhi 1942, 14-15).

Gandhi, therefore, suggested that some authoritative body revise the passages "that have no moral value or are contrary to the fundamentals of religion and morality, and present [the revised] edition for the guidance of the Hindus" (M.K. Gandhi 1942, 15). These texts proved to be a driving force behind Gandhi's mind that encouraged him to work for the emancipation of the status of the weaker sections, especially women.

## (II)

### **Gandhiji's views on women empowerment**

Gandhi was not only a great political leader but a passionate lover of humanity. An implacable enemy of all injustice and inequalities, he was a friend of the lowly and the downtrodden. Harijans, women and the poor commanded his most tender attention. He had almost an instinctive understanding of women and their problems and had a deep abiding sympathy for them. The oppressive custom of dowry too came under fire from Gandhi. He preferred girls

to remain unmarried all their lives than to be humiliated and dishonored by marrying men who demanded dowry. He found dowry marriages "heartless".

Gandhi wished for mutual consent, mutual love, and mutual respect between husband and wife. He said that marriage must cease to be a matter of arrangement made by parents for money. The system is intimately connected with caste. So long as the choice is limited to a few hundred young men or young women of a particular caste, the system will persist, no matter what is said against it. The girls or boys or their parents will have to break the bonds of caste if the evil is to be eradicated.

Injustice, like exploitation, has to be resisted wherever it is found, not only in the political field. For the fight against foreign domination, women by the thousands rallied to Gandhi's call for civil disobedience. Women set aside their traditional roles, they came out of seclusion, and they cast off their purdah. They entered the public domain along with men, and offered satyagraha; they remained undaunted by police beatings and extreme hardships in prison. Even illiterate tribal women from the forests joined the freedom movement.

That is the Truth-force Gandhi urged in private matters as well and, in fact, that is where he wanted it to begin. The first condition of non-violence is justice all around in every department of life. Perhaps it is too much to expect of human nature. I do not, however, think so. In Harijan, October 3, 1936 we find the reason for his faith: "I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she will make the same effort, and have the same hope and faith."

Though pre-occupied with heavy responsibilities, his views in this regard were clear and he tried to educate the public to accept women as equal partners. He said: "I am uncompromising in the matter of woman's rights. In my opinion she should labour under no legal disability not suffered by man. I should treat daughters and sons on an equal footing of perfect equality."

Again he said: "To call woman the weaker sex is a libel; it is a man's injustice to woman. If by strength it is meant moral power then woman is immeasurably man's superior. Has she not more self-sacrificing, has she not great powers of endurance, has she not greater courage? Without her man could not be. If non-violence is the law of our being, the future is with women. Who can make a more effective appeal to the heart than woman?" (Kripalani 1988, 148).

Women could play a significant part in the national freedom struggle under his inspiring leadership, his fostering care and loving guidance. According to Rajkumari Amrit Kaur, of all the factors contributing to the awakening of women in India none has been so potent as the field of nonviolence which Gandhiji offered to women in his "war" against British domination of India. It brought them out in their hundreds from sheltered homes, to stand the furnace of a fiery trial without flinching. It proved to the hilt that woman was as much able as man to resist evil or aggression.

According to Gandhi, the three important factors that promote women empowerment are: education, employment and change in social structure. All the three components are equally important and mutually related. Gandhi did not stop at opposing the practices which were harmful to women but also forcefully advocated in favour of various rights of women.

1. Education: He believed that education will enable women to assert their natural right and to exercise them wisely and to work for their expansion. However he also believed that since home life is entirely the sphere of women, they ought to have knowledge regarding domestic affairs and upbringing of children. Hence, courses of instruction should be based on an appreciation of basic roles of men and women.
2. Property: Gandhi realised that property laws in British India were against women. However, he felt that married women are co-sharer in their husband's power and privileges in spite of the law being against them. He also emphasized on character and education as the real property that parents can transmit equally to their children.



3. Economic independence: He was not against economic independence of women. Some people feared that economic independence of women may lead to spread of immorality among them and disrupt domestic life. To that his answer was that morality should not depend upon the helplessness of a man or woman. It should be rooted in the purity of hearts. Although he wanted women to take up some work so as to supplement the earning of the family, he recommended work like spinning which will not disturb the home as he regarded their duties at home to be as important as men's duty to earn.
4. Franchise: He wanted women to have voting right and equal status as men.
5. No legal bar: He did not want women to be restricted from any activity and went on to say that there may be no legal bar against a woman hunting or wielding a lance.
6. Equal treatment to daughter: He believed that as both men and women are necessary for the world, the parents should treat their sons and daughters as equal and rejoice at the birth of both.
7. Wives as equal to husband: He wanted every husband to treat his wife as an 'ardhangini' and 'sahdharmini'. The wife is a comrade with same freedom which the husband sees for himself. She should have the right to participate in the very minutest details in the activities of men.
8. Women as equal to men: He believed that men and women are equal as the same *atma* (soul) dwells in a woman's body. Since soul is sexless men and women are perfectly equal in the eyes of God. He recommended equal remuneration for women. He believed that women have equal mental capacities; have the right to participate in the minutest details of the activities of men; and have same right to freedom and liberty as men.
9. Women as individuals: He asked women to cease to consider themselves the object of men's lust. They should stop adorning themselves to please their husbands and others. He believed it will save women from subordination of men and wives would be saved from beating by their husbands. He thought jewellery to be a source of subordination as well as intimidation. He believed that women of India had strength, ability, character and determination to stand on her own and work shoulder to shoulder with men in every walk of life. He had full faith in their sincerity and was sure that they would not lag behind in producing perfect performance.
10. Women in economic sphere: He believed that the loss of spinning wheel brought about India's slavery and its voluntary revival will lead to freedom. In his view women were best suited to take up spinning and the propagation of khadi and swadeshi. To him for middle class it should supplement the income and for very poor women it could be the means of livelihood. He believed that it would mean a few coppers in hand where none existed before. Besides, it will bring about metamorphosis in the lives of women.
11. Women in political arena: He called upon women to join Indian National Congress and participate in the freedom struggle. There was a breathtaking abruptness about the entry of women into political life due to his influence. One moment they were not there, the next they were in the forefront of the scene. Women participated in political meetings and protest marches; bore lathi charge; courted arrest and even got shot. They could do so because Gandhi chose a particular form of struggle which suited women.  
Women did not feel limited or unequal to men. He mobilized women politically through his speeches, writings and personal example. Due women's participation in freedom movement, the presence of women in public sphere gained acceptability in India. It was made possible because men folk knew that the honour of their women was safe in a non-violent struggle guided by Gandhi.
12. Women in constructive programme: Women were at the forefront of constructive programme. They organised themselves; manufactured contraband salt; sold it from house to house;



picketed wine, ganja, opium, toddy and foreign goods shops; spun and wore khadi; participated in prabhat pheries, demonstrations, prayers, meetings, marches; worked for Hindu-Muslim unity; and removal of untouchability. They also provided support to families when men were away.

13. Awareness of rights: As women got educated and participated in public arena they became aware of their own position and rights. As a result many associations for women came up.
14. Women as superior to men: Gandhi considered women not only equal to men but in many ways superior to men. To him bravery lay in dying and not killing. He defined bravery in the highest sense of suffering and sacrifice. Hence to him the courage of self sacrificing women was superior to men of brute force. He declared that to call women weaker sex was libel and a gross injustice to women. He believed that strength means moral power hence women are immeasurably superior to men. Even as a general rule he considered that the standards observed by women in their conduct were superior to those of men. He, therefore, advised the later to copy the former and not *vice versa*.
15. Women as Shakti: Gandhi believed that women have been gifted by God but their marvelous power has been lying dormant. If they realize their power they can dazzle the world.

### (III)

#### **Gandhi and Women's Participation in National Movement**

To Gandhi, the Nationalist Movement was not only a fight for independence against alien rule; it encouraged individuals and society to aspire to self sufficiency and self-respect. Therefore, it offered to everyone, in particular disadvantaged groups such as women and the untouchables, the opportunity to overcome their deeply ingrained sense of inferiority, inadequacy and inability. It had a triple purpose; the individual, social and political had fused together in the National Movement (Somjee 1989, 6).

Gandhi encouraged women's participation in the Indian Nationalist Movement for the following reasons mainly:

First, he revered women's extraordinary moral and physical strength, which he thought had not been fully recognized by Indian society. He felt that they had repeatedly proven themselves stronger than men". "Woman is the companion of man gifted with equal mental capacities. She has the right to participate in the minutest details of the activities of man, and she has the same right of freedom and liberty as he..... By sheer force of a vicious custom, even the most ignorant and worthless men have been enjoying a superiority over women which they do not deserve and ought not to have." (*Toward Equality 1974 : 284*)

Secondly, Gandhi encouraged women's participation in the movement for independence because he needed a large number of steadfast "satyagrahi" fighters for his mass movement against the alien rule. Gandhi explains in *Women and Social Injustice*, "Passive resistance is regarded as the weapon of the weak, but the resistance for which I had to coin a new name altogether is the weapon of the strongest... But its matchless beauty lies in the fact that, though it is the weapon of the strongest, it can be wielded by the weak in body, by the aged and even children as they have stout hearts. And since resistance in Satyagraha is offered through self-suffering, it is a weapon pre-eminently open to women (Kripalani 1988, 151).

She can become the leader in Satyagraha which does not require the learning that books give but does not require the stout heart that comes from suffering and faith" (Gandhi 1942, 12). That is why, women were choice candidates for satyagrahi soldiers.

Thirdly, Gandhiji believed that police and army violence against unarmed women, for reasons of shame, would be much less than that against men. He believed that even if there was equal punishment for the satyagrahi women, they had a much greater capacity to endure, both physically and morally, than men.

In 1940, in *Harijan* Gandhi explained, “Ahimsa means infinite love, which again means infinite suffering. Who but woman, the mother of man, shows this capacity in the largest measure? She shows it as she carries the infant and feeds it during nine months and derives joy in the suffering involved. What can beat the suffering caused by the pangs of labour? But she forgets them in the joy of creation. Who again suffers daily so that her babe may wax from day to day?”

Let her transfer that love for the whole of humanity, let her forget that she ever was the object of man’s lust. And she will occupy her proud position by the side of man as his mother, maker and silent leader. It is given to her to teach the art of peace to the warring world thirsting for that nectar.” (Gandhi 1942, 12).

Fourth, Gandhi urged women to take advantage of the National Movement to set stunning examples of courage and self-reliance, which would not only inspire other potential women leaders but would also help persuade men to change their attitude toward women.

Fifth, Gandhi encouraged women not only to participate but to lead in the National Movement because it would both change the nature of the movement itself and alter the nature of the emergent society and women’s role in it. The psychology of women who participated in the struggle would be transformed by the political experience of fighting and enduring hardships for what they believed. By doing so they would be able to organize and fight for their own battles to help build a new social organization which would offer them justice and equality.

Gandhi had advocated three distinct levels of women’s participation in the national movement. First, women who had familial responsibilities such as care of children and the aged were to fulfill only their primary duties which were not to be given up for the sake of the national movement. Second, a group included women from whom he expected a sacrifice of the pleasure of housekeeping and child caring. If already, married these women were expected to remain celibate for the sake of the

nation. He advised Vijay Lakshmi Pandit and her husband, for instance, to practice celibacy after having blessed the marriage. Third, full time workers were expected to stay single and dedicate themselves entirely to the struggle for independence.

#### (IV)

### **Relevance of Gandhi’s Feminist Ideas Today**

Gandhi’s feminist ideas are highly relevant today than what it was during his time. Women still continue to suffer from disabilities and miseries afflicted on them by centuries’ old vicious customs and beliefs. They are still considered as the weaker sex, still face discrimination in almost all fields of life; still are denied equal opportunity and rights.

Gandhi was well ahead of time in his thinking about the worth and importance of women in family, society and the nation in general. He was emphatic on the issue of equality and empowerment of women as integral to the founding of a just society as well as for the progress of the nation and expressed this feeling way back during the late 19th century when women were treated as mere chattels.

Today, the increased emphasis on ‘Gender Mainstreaming’ through Women Empowerment approach bears testimony to the highly relevant Gandhi’s feminist ideas. As he believed in the concept of ‘Sarvodaya’, meaning comprehensive progress of both men and women, he said “womanhood is not restricted to the kitchen...only when the women is liberated from the slavery of kitchen that her true spirit may be discovered.”

In view of that as a first step towards it, he gave them a clarion call during the freedom movement to come out of their restricted domestic boundaries. It was indeed his first attempt not only to place women at par with men but also to empower them. In contemporary times, the trend of an increased participation of women in service sector is an example of the same.

Contemporary feminists’ analysis on empowerment of women includes not only of sexism but also of racism, classism and imperialism as determining factors in shaping women’s status in the private and

public realm. This development seems consonant with Satyagraha which for Gandhi was an inclusive quest to find creative solutions for all forms of oppression.

In India and elsewhere, there are healthy movements of Gandhi's followers, and there are more moribund Gandhians who speak in Gandhi's name but also subvert the power of his theory and practice by failing to be open to new movements. Feminists and other women are engaged in many forms of action that Gandhi may not have anticipated. We have much to learn from Gandhi's theory and practice, but not to the exclusion of modern ideas and movements. He was never against any idea/s coming from any quarter/s. He said: "I do not want my house to be walled on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave."

Women in India are still at cross-roads. In spite of government enacting a series of legislations, the trend of crimes against women is on the rise. One of the best example is the declining sex ration of girls to boys, acid attacks, rapes, honor killings etc. though the principle of non-discrimination is the principal base of theories to women's rights, yet gender discrimination has become a global phenomenon rather a global menace. Therefore, we have to look back again to Gandhi and value his words and works for guidance to achieve success in our mission of empowering women.

Then increased interest in women empowerment in the present era has led some critics to conclude that doing too much for empowering women is itself injustice to men which is not conducive at all. In Gandhi's views, men must realize that the empowerment of women is not a threat but a way to improve families and societies. He was of the view that empowerment of women is not only a moral imperative but a prerequisite for strengthening democratic tradition and fighting against injustice and oppression.

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# Women & ‘Shram Utpad’ in Uttarakhand

Dr. Ajay Kumar\*

*[In many developing and transitional economies, development agencies have encouraged the creation of women’s self help groups for setting up economic activities. A self help group is a group of about 10 to 20 people, usually women, from a similar class and region, who come together to form savings and credit organization. They pool financial resources to make small interest bearing loans to their members. This process creates an ethic that focuses on savings first. Self-help group (SHG), a community based organization, provides opportunity to the poor and the marginalized to come together to solve their common as well as individual problems.]*

**T**he SHG method is used by the governments, non-government organizations and others worldwide. The poor collect their savings and save it in banks. In return they receive easy access to loans with a small rate of interest to start their micro-enterprise. Thousands of the poor and the marginalized population in India are building their lives, their families and their society through Self help groups (Krishnaiah, 2003).

P. Krishnaiah, writes in his book, *Poverty Reduction – Self-help Groups Strategy* that the development model based on the self help group approach is clearly the most appropriate one for poverty reduction. The group approach makes for better targeting of the government scheme for the poor. The 12th Five Year Plan of the Government of India had given due recognition on the importance and the relevance of the Self-Help Group method to implement poverty reduction programmes at the grassroots level.

This study is organized in the Salt block of Almora district (Kumaon Region) in Uttarakhand. Uttarakhand has two Divisions, Garhwal and Kumaon, with 13 Districts. These 13 districts are Almora, Bageshwar, Chamoli, Champawat, Dehradun, Haridwar, Nainital, Pauri, Pithoragarh, Rudraprayag, Tehri Garhwal, Udham Singh Nagar and Uttarkashi. Among the 13 districts, Dehradun, Uttarkashi, Pauri, Tehri, Chamoli, Rudraprayag and

Haridwar fall in the Garhwal region, while Nainital, Pithoragarh, Champawat, Almora, Udham Singh Nagar, and Bageshwar fall in the Kumaon region.

Salt block is known for the production of Turmeric, chilly and Ginger. Most of the farmers either small or marginal, in the area grow these crops and surplus (after the need of household) production is sold to the mediators. Shramyog, a voluntary organization, is working with women farmers for last five years in Salt block. It has come out in the group’s meetings that farmers are not getting suitable price for their agricultural surplus.

In the process of searching up the solutions, after a series of discussions, it was decided that women should unite themselves in their self-help groups. After two years, these self-help groups have formed their federation named *Rachnatmak Mahila Manch* and set up their enterprise in the name of “*Shram Utpad*”. In local language “*Shram Utpad*” means agricultural production by hard work. Now *Manch* is running its enterprise for last three years and selling their produces like pulses, spices and course millets in the niche market.

## Objective of the Study

This study investigates role of “*Shram Utpad*” in creating social and human capital along with economic well-being among the members of self-help groups.

## Social-Human Capital and Economic Well-being

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Before going further in this section, concepts on social capital, human capital and economic well-being are discussed for conceptual clarity. The broad meaning of social capital is facilitating collective action for mutual benefit. Social capital resides in relation between individuals and its impact can be seen on individual level as well as on community or group level. It refers to quality of human relationship existing within some well defined social groups which has impact on achieving mutual benefits.

Coleman (1988) defines social capital as an asset embedded in relationships that facilitates instrumental action among people and the sharing of knowledge and resources from one person to another. Putnam (1995) describes social capital as those features of social organization such as trust, norms and networks that can improve efficiency of society by facilitating coordinated action.

World Bank (2009) also defines social capital as the norms and network that enables collective action and shapes quality and quantity of society's social interactions. It considers social capital as one of the vital resource to bring out the desirable outcomes for any development programme.

In this study change in relationship and trust among the group members after "Shram Utpad" are considered as indicators of social capital.

India has been placed at a low 78th slot on a global Human Capital Index, which ranks countries on the basis of economic potential of their labour force. According to Schultz (1961) Human Capital is the acquisition "of all useful skills and knowledge". To run any enterprise many skills and knowledge are required.

In the business of "Shram Utpad" women always feel need of new knowledge and skills. To cater this need capacity building programmes are organized for the members. In this study skills regarding better agricultural practices, composting, book-keeping and marketing are taken into consideration under this section.

SHGs have been identified as a way to alleviate poverty and women empowerment. And women empowerment aims at realizing their identities,

power and potentiality in all spheres of lives. But the real empowerment is possible only when a woman has increased access to economic resources, more confidence and self motivation.

Rekha Goankar (2001) in her study concluded that the movement of SHGs can significantly contribute towards the reduction of poverty and unemployment in the rural sector of the economy and the SHGs can lead to social transformation in terms of economic development and the social change. In this study roll of an enterprise owned by the members of self help groups in creating economic well being among its members is assessed. Change in income after "Shram Utpad" is assessed to understand economic well-being of members of self-help groups.

## Methodology

This study is conducted with 120 members of self-help groups, associated with "Shram Utpad". These members are residing in the Salt block of Almora district in Uttarakhand. Interview schedule and focused group discussion are used as tools to collect primary information. The collected data from the respondents is tabulated and analyzed using simple statistical tools such as average, percentage etc.

## Findings

### Social Capital

It is told by the members of self-help groups that group enterprise named "Shram Utpad" has been started by the federation of self-help groups named *Rachnatmak Mahila Manch*. It also comes out from the analysis that social capital has become stronger in Salt block after activities of "Shram Utpad". Members expressed in group discussions that before "Shram Utpad" all self-help groups were functioning in isolation. "Shram Utpad" gave them opportunity to come together and work in team. A new institution *Rachnatmak Mahila Manch* came into existence, which is a rule and regulations based institution. All the rules are discussed, made, practiced, altered and amended by the members. Trust and social relationship among the members of self-help groups has become strong

after “*Shram Utpad*”. Data in the table below prove this fact.

**Table- 1: Social Capital**

Indicators	Increased(%)	Same(%)	Decreased(%)
Trust among the members after “ <i>Shram Utpad</i> ”	83.33	16.66	0
Relationship among the members after “ <i>Shram Utpad</i> ”	90.00	10.00	03

Source: interview of SHG members

83.33 percent respondents expressed that trust among the members after “*Shram Utpad*” is increased now they trust on each other greatly. Earlier they did not trust regarding money and grading of their produce but now trust is increased. However 16.66 percent respondents could not feel any change in trust level after “*Shram Utpad*”.

Above table also reveals that 90 percent members of *Rachnatmak Mahila Manch* feel that their relationship with each other is increased. Now they participate in ceremonies in other villages too. Earlier women used to meet in self-help group meetings only. But now *Rachnatmak Mahila Manch* has

been organizing its Aam Sabha after every three months. In that meeting women of different villages meet with each other and it helps in fostering relationship with others.

### **Human Capital**

Capacity building is an integral part of any government and non- government developmental initiative these days. Different type of capacity building programmes like training on better agricultural practices, accounting and book-keeping in the groups, enterprise operation and marketing etc. were organized for SHG members in the Salt block as reported by the respondents.

**Table- 2: Human Capital**

Indicators	Decreased(%)	Same(%)	Increased(%)
Knowledge of better practices in agriculture	-	23.33	76.67
Access to new skills and knowledge	-	-	91.67

Source: interview of SHG members

76.67 percent members said that their knowledge about better practices in agriculture is increased after joining “*Shram Utpad*”. Members told that now they knew more effective ways of preparing compost through varmi and NADEP1. Training programmes on system of crop intensification<sup>2</sup> were also organized. However, 23.33 members said that there is no change in their knowledge about better practices in agriculture after joining “*Shram Utpad*”.

91.67 percent respondent said that their access to new skills and knowledge is definitely increased. Now they are maintaining their books and accounts

by themselves. They are well aware about need of grading and good quality packaging of their products. However, Shramyog is facilitating marketing process but they are getting lessons every day from it. Members told that if any member participates in training and exposure, she discusses it in monthly group meeting and everybody gets benefit out of it.

### **Economic Well-being**

It becomes discernible from the group discussion with the members of self-help groups that members’ income is increased after joining “*Shram Utpad*”. Analysis of personal interviews is as follows:

**Table- 3: Income**

Income	Highly Increased	Increased	Same	Decreased
Respondents (%)	19.11	47.56	33.33	

Source: Interview of SHG Members

It was accepted by 19.11 percent respondents during interview that their monthly income has significantly increased after “*Shram Utpad*”. They stressed that “*Shram Utpad*” is not only providing them monthly and seasonal income respectively at right time but they are also getting profit as a bonus on yearly basis. 47.56 percent respondents said that their income has increased. In that way 66.67 percent respondent accept that their household’s income increased after “*Shram Utpad*”. However, 33.33 percent respondents could not feel any change in monthly income due to “*Shram Utpad*”.

**Conclusion**

We can conclude from this study with the statement made by a member of self help group named Devki Devi that “A long way is there to go but now we are united and economically more secured. We can take any risk and change threats into opportunities”.

The findings from the analysis provide evidential support to conclude that “*Shram Utpad*” is playing great role in creating economic wellbeing along with the formation of social and human capital among the members of SHGs and members say that they are gaining more friends, more money and more skills through “*Shram Utpad*”

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**Endnotes**

1. Vermi and NADEP Composting – Specific methods of preparing organic compost from the cow dung and the organic waste

2. The System of Crop Intensification (SCI) was developed as a methodology aimed at increasing the yield of crop without relying on purchased inputs Its main elements were assembled in 1983 by the French Jesuit Father Henri de Laulanie in Madagascar after 20 years of observation and experimentation.



# Nurturing Entrepreneurship among Students

Ilyaraja.S\* Dr.S.K.G.Ganesh\*\*

*[Entrepreneurship is a process of actions of an entrepreneur who is a person always in search of something new and exploits such ideas into gainful opportunities by accepting the risk and uncertainty with the enterprise. India has one of the fastest growing economies in the world. It also has a significant youth population. So why doesn't the country have a substantial number of entrepreneurs?]*

The word “entrepreneur” is derived from the French verb *Entreprendre*, which means ‘to undertake’. This refers to those who ‘undertake’ the risk of new enterprises. An enterprise is created by an entrepreneur. The process of creation is called “entrepreneurship.

## Entrepreneurial growth in India

A 2011 Gallup study of 20 economic entities in Asia showed that India ranked in the bottom quartile on several important indicators of a well-functioning entrepreneurial ecosystem. Although cross-country comparisons may not be ideal because of Asia’s economic, governmental, and cultural diversity, ranking in the bottom quartile across a majority of indicators does arouse major concerns. If India is to tap the entrepreneurial talent of its people, its leaders must enact significant reforms that increase support for new businesses in the formal sector.

## Objectives

The present study has been conducted with the following objectives:

1. To know about Nurturing Entrepreneurship in India.
2. To study challenges of nurturing entrepreneurship among Higher Education students.
3. To study role of educational institutes in Entrepreneurship Development

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4. To give suggestions for developing Entrepreneurship Education.

## Operational Definitions

In economics, “entrepreneurship combined with land, labour, natural resources and capital can produce profit. Entrepreneurial spirit is characterised by innovation and risk-taking, and is an essential part of a nation’s ability to succeed in an ever changing and increasingly competitive global marketplace”.

“A lot of people have ideas, but there are few who decide to do something about them now,” Bushnell said; “Not tomorrow. Not next week, but today. The true entrepreneur is a doer, not a dreamer.”

## Nurturing Entrepreneurship in India

Entrepreneurship is a critical element in the growth of an economy. It is estimated that there are about 20 million entrepreneurs in the US. India ranked second in Total Entrepreneurship Activity (TEA), according to the Global Entrepreneurship Monitor Report for the year 2002. Subsequently, India slipped in TEA rankings. For its size, India has lower number of startup entrepreneurs. In spite of the shortcomings, it ranked ninth in the survey of entrepreneurial countries by Global Entrepreneurship Monitor (GEM).

India ranks the highest among a group of countries in necessity-based entrepreneurship, which is associated with developing countries. Conversely, it ranks fifth from the bottom in opportunity-based entrepreneurship. Liberalization of economy started by the PV Narasimha Rao government in 1991 and



the Information Technology boom of the mid and late 90s have ushered in tremendous changes and set the stage for a wave of entrepreneurship taking India by storm.

The capacity of Indians for entrepreneurship is substantial. However, the society and government have not been very encouraging towards entrepreneurship in India. One of the major hindrances faced by the Indian entrepreneur is that of capital. It is worth noting that there is greater willingness among people to invest capital in enterprises that are already established than in startups.

The number of venture capitalists or angel investors in India is very low. Another factor that has been hindering entrepreneurship in India is the lack of mentors – very few success stories which could inspire youngsters to become entrepreneurs. By and large, the Indian society is averse to risk. People normally look for long-term and stable employment, such as government and public sector jobs.

There is an urgent need to overhaul the physical infrastructure. Social attitudes, lack of capital, inadequate physical infrastructure and lack of government support are major factors hindering entrepreneurship in India. There are other factors that have been affecting entrepreneurship in India. The majority of young people coming out of colleges are inclined towards the IT sector, starving other sectors of critical talent. Most of the talent available in the country is considered to be mediocre and technical talent is scarce.

Another factor weighing against entrepreneurship in India is that it is not perceived to be socially glamorous, though the concept is getting accepted slowly. India's economy has been growing at a scorching pace. Today, its economy ranks above that of France, Italy and the United Kingdom. Its GDP is the third largest in Asia. Among emerging nations, it has the second largest economy. The liberalization of the economy in the 1990s has enabled a huge number of people to become entrepreneurs. It is to India's credit that its corporate and legal systems have been operating with greater efficiency.

Government needs to make efforts and encourage entrepreneurship by providing training and also facilities, especially in the rural areas. With a burgeoning middle class, India has a huge potential, which, if tapped, can be a vast market for products and services. Entrepreneurs can prosper by catering to the requirements of this segment.

India, with its abundant pool of talent in the IT domain, management, manufacturing and pharmaceuticals, has become the choicest destination for outsourcing of services from all over the world. The scene for Indian entrepreneur is ideal. If he can seize the current opportunity, he can succeed not only in India but also globally.

### **Challenges of Nurturing Entrepreneurship among Students**

The present entrepreneurship education in India just concentrates on courses which are similar to the general business courses. There is a demand for education programs specifically designed to expand students' knowledge and experience in entrepreneurship. Entrepreneurship education in India faces cultural and financial constraints along with insufficient government capacity. The ranks given by the respondents for the significant challenges faced by entrepreneurship education in India to nurture are given below:

**Table 1: Challenges and the Ranks given by the Respondents**

<b>Challenges</b>	<b>Ranks</b>
Cultural Barriers	1
Difficulties towards Start-ups	2
Incomplete Entrepreneurship Education	3
Lack of a Standard framework	4
Dependence on Government	5

### **Cultural barriers**

Entrepreneurship can develop only in a society in which cultural norms permit variability in the choice of paths of life. Unfortunately, the Indian culture consists of a network of benefits that in many ways

run counter to entrepreneurship. For example, Indians believe that being passive and content with the status quo is healthier for the inner soul than striving to improve one's situation. They believe that peace of mind can be achieved from spiritual calm rather than from materialism.

People in India are more sensitive to emotional affinity in the workplace than to work and productivity. An entrepreneur needs to work round the clock and this has kept some people away from their own start-ups. After all, compared with other countries, family life in India is more important.

### ***Difficulties towards Start-ups***

Starting a business in India is costly in terms of the time required and the cost involved. While it takes just five days to start a business in the United States and just two days in Australia, in India it takes as long as 89 days. What really hurts is that even in neighboring Pakistan, Nepal, and Bangladesh, it takes just 24, 21, and 35 days respectively to do so. The reason for such delay is bureaucratic hold, too many rules and regulations, and too much paperwork.

On an average, it would cost an entrepreneur nearly half of his/her total income (49.5% of the gross national income per capita) to set up a business, which is 100 times more than what is needed to set up a business in the United States. Again poorer cousins Bhutan, Pakistan, and Sri Lanka are better off. Doing business in India is an extremely difficult proposition.

The absence of an appropriate entrepreneurial climate, the lack of required infrastructure facilities, and the lack of access to relevant technology hinder rapid industrial development. Most of the time, the Indian entrepreneurs have to tackle electricity, transportation, water, and licensing problems.

### ***Insufficient Entrepreneurship Education***

A survey done by the Entrepreneurship Development Institute, India (EDII) in 2003 shows that young people are afraid to start their own business because they are not confident, not capable, and lack knowledge in starting a business. Many people have

the opportunity to change jobs or become an entrepreneur if they are properly trained. The students in India are not confident with the traditional education they receive in the university.

### ***Lack of a standard framework***

Entrepreneurship education is widely spread, has diverse forms and has a large number of stakeholders. But the overall state of affairs is a confused one, one that lacks broad vision, goals, and systematic planning (akin to the 5-year plans for the economy). The lack of a standard framework is a big challenge to the development of entrepreneurship education in India.

### ***Dependence on government***

Higher degree of dependence on government is another challenge before entrepreneurship education in India. Insufficient private-sector participation and lack of sustainable business models in the entrepreneurship education act as barriers to its development in India.

### ***Role of Educational Institutes***

Education is of paramount importance for an individual who wants to bring his idea successfully into the market. And educational institutes can help these individuals in nurturing and developing necessary skills and competencies. These Institutions provide guidance, allow for routines to develop and ultimately reduce the uncertainty of social interaction. The B-Schools are the most appropriate nurseries of shaping and developing management graduates for entrepreneurship for those who possess integrity and ethical standards, a deep sense of social responsibility, a commitment to uplift their communities, understand protection and sustainability of the environment, and the improvement of the people's quality of life.

The educational institutions plays important role in development of entrepreneurial competencies through various courses, training and development programs. These may be in the form of short-term or long-term programs, requiring graduation or no by an individual. Entrepreneurship is the activity driven by need for achievement of an individual and

these institutions help the individuals with motivational training.

Individuals are encouraged by the course structure and activity-based programs by the institutions to identify, develop and sharpen their skills and competencies. Case studies of various successful entrepreneurs help them to identify the processes and potholes in their entrepreneurial journey so that

they can learn and formulate their strategies based on them. Also case studies prepared by the institutions help the individuals to link themselves and encouraged by their role models, which provides a positive motivation.

### Analysis of Major Challenges for Nurturing Entrepreneurship

**Table 2: General Problems**

Problems	Suffered Level (%) by the Respondents
Picking the right business	65%
Financing your business	85%
Finding customers	80%
When to quit your day job?	60%
Dealing with the stress of not having a steady paycheck	75%
Managing your money, legal protection, taxes	72%
Dealing with negative people, loneliness and self doubt	64%
Finding trustworthy business partners, building a reputation	80%
Dealing with competition	82%
Hiring employees	75%

Educational institutions provide a platform for individuals to nurture their creativity and innovativeness. These play an important role both in financial and technical assistance to the individuals through guides, mentors and consultants. Patenting one's product not only gives an individual legal protection over duplication of his product but also helps him to gain higher profit margins, reduce competition and results in bigger market share. Also it is an asset to an individual but most of the

entrepreneurs fail to realize the importance of these intellectual properties.

Educational institutes help individuals realize their importance and sometimes even help in the process of filing a patent for their product. Social interaction is an important skill for a successful entrepreneur. An entrepreneur has to regularly interact with bureaucratic departments and market personnel at early startups. Educational institutions impart communication skills and personality development through their various programs.

**Table 3: Challenges among Higher Education Students level for Nurturing Entrepreneurship**

Challenges	Level of Problem (%) by the Respondents
Challenges of leading entrepreneurial activities	62%
Entrepreneurial leadership competencies of university entrepreneurial leaders	75%
Caring interpersonal leadership and teamwork	70%

Enabling Task Delegation	60%
Building Self-confidence of the group members	55%

At the B-school level, the programs are developed to cater to students of all disciplines. The topics covered include new venture planning and venture creation, business strategy and formulation, innovation, leadership and management, technology management, venture capital funding, finance and operations, etc.

As part of the curriculum, business schools also create a business in-house experience for new entrepreneurs to develop their ideas into a business plan and thereby simulate the experience of working in a start-up. The Entrepreneurship Development Institute of India (EDI), which operates under the Government of India at designated locations, offers

post-graduate diploma courses in business entrepreneurship, management, NGO management, etc. It also provides programs for working professionals with flexible schedules and a distance learning option for those unable to attend on-campus programs.

The National Entrepreneurship Network (NEN) designed a game called the 'Rs.50 Exercise' for the classrooms of certain schools. The students are given an initial investment amount of Rs.50. They have to work in teams and come up with ideas to start a virtual company. By the end of the day, they observe their earnings and also gain from the learning through an innovative exercise.

**Table 4: Students' Role Model in Entrepreneurship**

<b>Factors</b>	<b>Factor Symbol</b>	<b>Accepted Level (Out of 100%)</b>
Care what my closest friends think about my employment decision	F1	80%
Believe that closest friends think I should become self-employed	F2	75%
Care what lecturers think about my employment decision	F3	77%
Interested in business because my friends are in business	F4	79%
Friends are main source of business-related information	F5	82%
Lecturers are main source of business-related information	F6	81%

**Suggestions for Developing Entrepreneurship Education**

Although the wave of promoting entrepreneurship education has started in institutions, much more needs to be done in entrepreneurship education so that it can play a significant role in the growth of Indian economy. The following is a list of proposed measures to be taken for development of entrepreneurship education in India:

***Refining Techniques of Entrepreneurship Education***

Entrepreneurship education is different from a typical business education. Business entry is a fundamentally different activity from managing a business. The Institutions must address the equivocal nature of business entry through entrepreneurship education. To this end, the institutions must include skill-building courses in negotiation, leadership, new product development, creative thinking and exposure to technology innovation. They should also focus on creating an awareness of entrepreneur career options; sources of venture capital; idea protection; ambiguity tolerance.

These are characteristics that define the entrepreneurial personality from which one draws when faced with the challenges associated with each stage of venture development. The institutions must introduce the following learning tools which are useful in entrepreneurship education: business plans; student business start-ups; consultation with practicing entrepreneurs; computer simulations; behavioral simulations; interviews with entrepreneurs, environmental scans; “live” cases; field trips, and the use of video and films.

### *Selecting suitable candidates*

Since not everyone has the potential to become an entrepreneur, the proper identification and selection of potential entrepreneurs is the first step in the entrepreneurship education. The institutions should select those with high entrepreneurial potentials through particularly designed procedures. Tests, group discussions, and interviews may be used in the selection of entrepreneurs.

### *Selecting the eligible faculty*

The institutions should carefully select the entrepreneurship education teaching staff. In theory, a lecturer of entrepreneurship education, first of all, must be a successful or experienced entrepreneur. A qualified entrepreneurship education teacher should also have some entrepreneurial practices, especially in risk-taking and opportunity perceiving as well as entrepreneurial qualities such as good communications skills. Otherwise, teaching quality cannot be guaranteed. The institutions must develop capacities of faculty members involved in teaching entrepreneurship at school and college levels and creating awareness through orientation Programmes.

### *Sharing of experience*

The institutions must act as a forum to bring scholars from across the country to share their views related to entrepreneurship that have contemporary relevance and interest. Entrepreneurs learn from experience - theirs and that of others. Much of the success of Indians in Silicon Valley is attributed to the experience, sharing and support that members have extended to young entrepreneurs. They should create a strong network of entrepreneurs and

managers so that entrepreneurs could draw on for advice and support.

### *Promoting collaborations*

The institutions must explore possibilities of striking collaborations with national and international institutions for joint researches, courses and exchange programmes for widening the scope and boundaries as also launching new courses including Doctoral Programmes.

### *Encourage research*

The institutions should take steps to encourage research in entrepreneurship through fellowship support and also undertake joint research projects with Indian and overseas universities and institutions. These steps will slowly but surely bring a remarkable change in the area of entrepreneurship education in India which will, in turn, start showing positive impact and significant contribution in the long cherished Indian dream of becoming a developed nation.

But all these steps will not culminate in a happy ending without the government support and help. Indian government needs to give more focus on promotion of entrepreneurship and entrepreneurship education. We can take lessons from China. The first lesson is the direct support of the government. Government pays much attention to the entrepreneurship education in China. For example, the local and central governments have given some incentives to student entrepreneurs, e.g. tax deductions and other forms of financial support.

The educational institutions in China conduct Annual National Business Plan Competition each year. This competition is organized by a university (different each year) but co-organized by the Ministry of Science and Technology of China and other related government organizations. This competition starts at the university level, and then goes on to the provincial level, and finally, the national level.

Students from almost all relevant universities in China join this competition. In China, many universities have their own incubator for the students’ start-ups. In each city, incubators are also available to other



young people. These incubators are mainly set up by government organizations and offer services to

entrepreneurs at favorable prices. Many intermediary firms facilitate the entrepreneurs' activities.

**Table 5: University Role to Promote Entrepreneurship among Students**

Activities by Universities	Symbol in short	Satisfaction level by Respondents
University is an ideal place to learn about starting a business	A1	75%
More entrepreneurship and business educational programmes on campus would help students to start businesses	A2	62%
Entrepreneurial or business related examples are included in classroom teaching	A3	82%
Students are encouraged to pursue entrepreneurship ventures in the university	A4	72%
The university infrastructure and policies discourage entrepreneurship	A5	68%
Get to meet lots of people with good ideas for new businesses	A6	79%
People are actively encouraged to pursue their own business ideas	A7	69%
My university course prepares people well for entrepreneurial careers	A8	86%
There are no student clubs on campus which promote entrepreneurship	A9	80%
University has infrastructure in place to support the start-up of new businesses	A10	81%
A creative university environment inspires me to develop ideas for new business	A11	72%
Entrepreneurial activities are limited only to business students	A12	71%
Entrepreneurship courses should be made compulsory in order to stimulate entrepreneurial spirit in campus	A13	75%
The university provides resources to assist student entrepreneurs	A14	74%

**Conclusion**

The entrepreneurship education in the higher education system should satisfy the need for entrepreneurship by selecting, motivating, training and supporting budding entrepreneurs. Unfortunately, the present entrepreneurship education in India just concentrates on related courses. Moreover, the so-called entrepreneurship

courses are similar to the general business courses. But general business management education has no significant influence on entrepreneurial propensity.

The findings of a survey on business owners in India suggest that management education is not an important driver of entrepreneurial attitudes. There is a demand for education programs specifically designed to expand students' knowledge and

experience in entrepreneurship. The contents and teaching methods have to be differentiated between entrepreneurship and traditional business courses.

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## Restrictions on Plastics for Green World

Dr.R.Menaka\*

*[While individual consumers derive the benefit of convenience from the use of plastic bags, the whole society has to bear the collective cost of their disposal. However, there is inadequate recognition of the potential costs of plastic litter in many parts of the world, with the problem especially grave in developing countries.]*

In many countries including India, plastic bags have largely replaced the use of re-usable bags and containers in shopping. In India, the share of plastic waste in total solid waste has thus risen from 0.6% in 1996 to 9.2% in 2005 (World Bank, 2008). Over 50% of this waste comprises used plastic bags and packaging. The environmental externality of solid waste associated with plastic bag consumption illustrates the classic tragedy of the commons.

Although the traditional externality problem would always remain in plastic bag usage, the effectiveness of various policy instruments that privatize the costs and thereby internalize the externality to some extent remains untested. Research has adequately established the public costs of plastic bag usage. They are environmentally unfriendly in the extreme, take hundreds of years to degrade, and fill up landfills. Plastic litter can also lead to clogged drains resulting in sanitation and sewage problems, and to soil degradation, which hampers trees' growth.

In addition, animals have been known to often ingest plastic bags while its indiscriminate disposal by incineration pollutes the air and releases toxic substances. The Mumbai floods in India in which about a thousand people died were partly the result of plastic bags clogging the drains. In 2002, Bangladesh banned the use of plastic shopping bags for the same reasons. Plastic bags are also responsible for using up oil, a scarce natural resource.

Recycling and re-utilization of waste plastics have several advantages. Recycling and re-utilization of waste plastics lead to a reduction of the use of virgin materials and of the use of energy, thus also a reduction of carbon dioxide emissions. Economically, in some cases, plastics recycling may be profitable.

However, a number of factors can complicate the practice of plastics recycling, such as the collection of the plastics waste, separation of different types of plastics, cleaning of the waste and possible pollution of the plastics. A further complicating factor

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is the low-value nature of most of the products that can be manufactured from recycled plastics. Reusing plastic is preferable to recycling as it uses less energy and fewer resources.

### Objectives of the Study

The present study has been conducted with the following objectives:

1. To know about plastics and adverse health effects of plastics;
2. To study the advantages of reuse and recycle of plastics;
3. To know about plastic bags and their nuisances;
4. To analyse whether recycle and reuse of plastic bags can mitigate environmental problems; and
5. To know the strategies for reduction of environmental impact of plastics.

### Plastics

A plastic material is a wide range of synthetic or semi-synthetic organic solids that are malleable. Plastics are typically organic polymers of high molecular mass, but they often contain other substances. They are usually synthetic, most commonly derived from petrochemicals, but many are partially natural. Due to their relatively low cost, ease of manufacture, versatility, and imperviousness to water, plastics are used in an enormous and

expanding range of products, from paper clips to spaceships.

They have already displaced many traditional materials, such as wood, stone, horn and bone, leather, paper, metal, glass and ceramic, in most of their former uses. In developed countries, about a third of plastic is used in packaging and another third in buildings such as piping used in plumbing or vinyl siding. Other uses include automobiles (up to 20% plastic), furniture and toys. In the developing world, the ratios may be different – for example, reportedly 42% of India’s consumption is used in packaging.

### Adverse Health Effects of Plastics

Find alternatives to plastic products whenever possible. Some specific suggestions:

- Buy food in glass or metal containers; avoid polycarbonate drinking bottles with Bisphenol
- Avoid heating food in plastic containers, or storing fatty foods in plastic containers or plastic wrap.
- Do not give young children plastic teethingers or toys
- Use natural fiber clothing, bedding and furniture
- Avoid all PVC and Styrene products

**Table 1: Adverse Health Effects of Plastics**

Plastic	Common Uses	Adverse Health Effects
Polyvinylchloride (#3PVC)	Food packaging, plastic wrap, containers for toiletries, cosmetics, crib bumpers, floor tiles, pacifiers, shower curtains, toys, water pipes, garden hoses, auto upholstery, inflatable swimming pools	Can cause cancer, birth defects, genetic changes, chronic bronchitis, ulcers, skin diseases, deafness, vision failure, indigestion, and liver dysfunction
Phthalates (DEHP, DINP, and others)	Softened vinyl products manufactured with phthalates include vinyl clothing, emulsion paint, footwear, printing inks, non-mouthing toys and children’s products, product packaging and food wrap, vinyl flooring, blood bags and tubing, IV containers and components, surgical	Endocrine disruption, linked to asthma, developmental and a reproductive effects. Medical waste with PVC and phthalates is regularly incinerated causing public health effects from the release of dioxins and mercury, including cancer, birth

	gloves, breathing tubes, general purpose lab ware, inhalation masks, many other medical devices	defects, hormonal changes, declining sperm counts, infertility, endometriosis, and immune system impairment.
Polycarbonate, with Biphenyl A (#7)	Water bottles	Scientists have linked very low doses of Biphenyl A exposure to cancers, impaired immune function, early onset of puberty, obesity, diabetes, and hyperactivity, among other problems (Environment California)
Polystyrene	Many food containers for meats, fish, cheeses, yogurt, foam and clear clam-shell containers, foam and rigid plates, clear bakery containers, packaging “peanuts”, foam packaging, audio cassette housings, CD cases, disposable cutlery, building insulation, flotation devices, ice buckets, wall tile, paints, serving trays, throw-away hot drink cups, toys	Can irritate eyes, nose and throat and can cause dizziness and unconsciousness. Migrates into food and stores in body fat. Elevated rates of lymphatic and hematopoietic cancers for workers.
Polyethylene (#1 PET)	Water and soda bottles, carpet fiber, chewing gum, coffee stirrers, drinking glasses, food containers and wrappers, heat-sealed plastic packaging, kitchenware, plastic bags, squeeze bottles, toys	Suspected human carcinogen
Polyester	Bedding, clothing, disposable diapers, food packaging, tampons, upholstery	Can cause eye and respiratory-tract irritation and acute skin rashes
Urea-formaldehyde	Particle board, plywood, building insulation, fabric finishes	Formaldehyde is a suspected carcinogen and has been shown to cause birth defects and genetic changes. Inhaling formaldehyde can cause cough, swelling of the throat, watery eyes, breathing problems, headaches, rashes, tiredness
Polyurethane Foam	Cushions, mattresses, pillows	Bronchitis, coughing, skin and eye problems. Can release toluene diisocyanate which can produce severe lung problems
Acrylic	Clothing, blankets, carpets made from acrylic fibers, adhesives, contact lenses, dentures, floor waxes, food preparation equipment, disposable diapers, sanitary napkins, paints	Can cause breathing difficulties, vomiting, diarrhea, nausea, weakness, headache and fatigue

Tetrafluoro-ethylene	Non-stick coating on cookware, clothes irons, ironing board covers, plumbing and tools	Can irritate eyes, nose and throat and can cause breathing difficulties
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### Advantages of Reuse And Recycle of Plastics

It has been observed, to reduce bad effects of waste plastics, it is better to recycle and re-utilize waste plastics in environment-friendly manners. As per statistics, about 80% of post-consumer plastic waste is sent to landfill, 8% is incinerated and only 7% is recycled. In addition to reducing the amount of plastics waste requiring disposal, recycling and reuse of plastic can have several other advantages, such as:

- Conservation of non-renewable fossil fuels – Plastic production uses 8% of the world's oil production, 4% as feedstock and 4% during manufacture.
- Reduced consumption of energy
- Reduced amounts of solid waste going to landfill
- Reduced emissions of carbon-dioxide (CO<sub>2</sub>), nitrogen-oxides (NO<sub>x</sub>) and sulfur-dioxide (SO<sub>2</sub>)

### Plastic Bags and Their Nuisances

Plastic bags are popular with consumers and retailers as they are a functional, lightweight, strong, cheap, and hygienic way to transport food and other products. Most of these go to landfill and garbage heaps after they are used, and some are recycled. Plastic bags, once littered, can find their way on to our streets, parks and into our waterways. Although plastic bags make up only a small percentage of all litter, the impact of these bags is nevertheless significant.

Plastic bags create visual pollution problems and can have harmful effects on aquatic and terrestrial animals. Plastic bags are particularly noticeable components of the litter stream due to their size and can take a long time to fully break down. Many carrier bags end up as unsightly litter in trees, streets, parks and gardens which, besides being ugly, can kill birds, small mammals and other creatures.

Bags that make it to the ocean may be eaten by sea turtles and marine mammals, who mistake them for jellyfish, with disastrous consequences. In developed countries billion bags are thrown away every year, most of which are used only once before disposal. The biggest problem with plastic bags is that they do not readily break down in the environment. It has been found that, the average plastic carrier bag is used for five minutes, but takes 500 years to decompose.

Plastic bags are made from ethylene, a gas that is produced as a by-product of oil, gas and coal production. Ethylene is made into polymers (chains of ethylene molecules) called polyethylene. This substance, also known as polyethylene or polythene, is made into pellets which are used by plastic manufacturers to produce a range of items, including plastic bags. Plastics can be broadly split into two groups, those that consist of long strands (thermo softening) and those that also contain short cross-links (thermosetting). Thermo softening plastic will deform when heated and can be remolded into new shapes. Thermosetting plastics are much stronger, but once they have been formed into a shape, they will hold that shape indefinitely, and if heated they will merely burn.

### Mitigating Environmental Problems

#### *Issues relating to plastics*

There are about 50 different groups of plastics, with hundreds of different varieties. All types of plastic are recyclable. To make sorting and thus recycling easier, the American Society of Plastics Industry developed a standard marking code to help consumers identify and sort the main types of plastic. Before recycling, plastics are sorted according to their resin identification code. The type of plastics (as per the resin identification code) and their most common uses are given below:

Table 2: Type Of Plastics (As Per The Resin Identification Code) And Their Most Common Uses

Type (Resin Identification Code)	Plastics	Common Uses
1.	PET	Polyethylene Terephthalate - Fizzy Drink Bottles and oven-ready meals trays
2.	HDPE	High-density polyethylene – Bottles for milk and washing-up liquids
3.	PVC	Polyvinyl Chloride – food trays, cling film, bottles for squash, mineral water and shampoo
4.	LDPE	Low density polyethylene – Carrier bags and bin liners
5.	PP	Polypropylene – Margarine tubs, Microwaveable meal trays
6.	PS	Polystyrene – Yoghurt pots, foam meat or fish trays, hamburger boxes and egg cartons, vending cups, plastic cutlery, protective packaging for electronic goods and toys
7.	Other	Any other plastics – that do not fall into any of the above categories. An example is melamine, which is often used in plastic plates and cups

### **Plastic process scrap recycling**

Currently most plastic recycling bin of the developed countries are of ‘process scrap’ from industry, i.e. polymers left over from the production of plastics. This is relatively simple and economical to recycle, as there is a regular and reliable source and the material is relatively uncontaminated. This is usually described as reprocessing rather than recycling.

### **Post-use plastic recycling**

Post-use plastic can be described as plastic material arising from products that have undergone a first full service life prior to being recovered. Households are the biggest source of plastic waste, but recycling household plastics presents a number of challenges. One of these relates to collection.

### **Mechanical recycling**

Mechanical recycling of plastics refers to processes which involve the melting, shredding or granulation of waste plastics. Plastics must be sorted prior to mechanical recycling. Mostly, sorting is done manually. Recently, technology is being introduced to sort plastics automatically, using various

techniques such as X-ray fluorescence, infrared and near infrared spectroscopy, electrostatics and flotation. Following sorting, the plastic is either melted down directly and molded into a new shape, or melted down after being shredded into flakes and then processed into granules called re-granulate.

### **Chemical or feedstock recycling**

Feedstock recycling describes a range of plastic recovery techniques to make plastics, which break down polymers into their constituent monomers, which in turn can be used again in refineries, or petrochemical and chemical production. A range of feedstock recycling technologies is currently being explored. These include: (i) Pyrolysis, (ii) Hydrogenation, (iii) Gasification and (iv) Thermal cracking. Feedstock recycling has a greater flexibility over composition and is more tolerant to impurities than mechanical recycling, although it is capital intensive and requires very large quantities of used plastic for reprocessing to be economically viable.

## **Strategies for Reduction of Environmental Impact of Plastics**

### **Reduce the use**

Retailers and consumers can select products that use little or no packaging. Select packaging materials that are recycled into new packaging – such as glass and paper. If people refuse plastic as a packaging material, the industry will decrease production for that purpose, and the associated problems such as energy use, pollution, and adverse health effects will diminish.

### ***Reuse containers***

Since refillable plastic containers can be reused for many times, container reuse can lead to a substantial reduction in the demand for disposable plastic and reduced use of materials and energy, with the consequent reduced environmental impacts. Container designers will take into account the fate of the container beyond the point of sale and consider the service the container provides.

### ***Require producers to take back resins***

Get plastic manufacturers directly involved with plastic disposal and closing the material loop, which can stimulate them to consider the product's life cycle from cradle to grave. Make reprocessing easier by limiting the number of container types and shapes, using only one type of resin in each container, making collapsible containers, eliminating pigments, using water-dispersible adhesives for labels, and phasing out associated metals such as aluminum seals. Container and resin makers can help develop the reprocessing infrastructure by taking back plastic from consumers.

### ***Legislatively require recycled content***

Requiring that all containers be composed of a percentage of post-consumer material reduces the amount of virgin material consumed.

### ***Standardize labeling and inform the public***

Standardized labels for “recycled,” “recyclable,” and “made of plastic type X” must be developed for easy identification. Lots of innovations in recycling of waste plastics have been introduced in many countries. We have to see, we should not

pollute environment while going for recycling and use of recycled products.

### ***Plastic Hazards***

Plastic is widely used in our day-to-day life. Starting from a pen to a polythene bag in which we carry fruits and books are forms of plastic. Though convenient in our day-to-day use, it has posed an alarming threat to the environment.

### ***Non-biodegradable***

Plastics are non-biodegradable and do not decay by biological actions of microbes. They remain in the same state as we throw them. So, dumps or garbage are created making our cities and soil polluted.

### ***Harmful Chemical***

To destroy plastics, we can either recycle or burn them. If we burn plastic, they emit harmful chemical gases like carbon dioxide (CO<sub>2</sub>), carbon monoxide (CO), nitrous oxide (NO), methane (CH<sub>4</sub>), sulphur dioxides (SO<sub>2</sub>), etc. These gases pollute our environment, though in negligible content, they add to green house effect and endanger our environment.

### ***Damage Sanitary System***

The wastes of plastic block pipes and sanitary lines so that dirty water comes out on roads. This causes fear of malaria, cholera and other diseases.

### ***Ocean Pollution***

The wastes of plastic bags, bottles, etc. are drawn to a sea or an ocean by rivers and they are deposited in them. They pollute and disturb the eco-system of the sea or the ocean.

### ***Ecosystem Imbalance***

Due to wide scale use of plastic, water, soil and air pollutions are caused. These polluted components of environment lead to imbalance of various ecosystem of the Earth. Only solution to this plastic hazard is to take preventive measures such as:

- To reduce use of plastic wherever possible

- To use recyclable bags and things
- To recycle the used plastic
- Not to throw used plastic here and there
- To collect the used plastic by the Government and then to recycle them
- Only recyclable plastics should be allowed to use
- Some legal norms should be declared
- Direct toxicity, as in the cases of lead, cadmium, and mercury
- Carcinogens, as in the case of diethylhexyl phthalate (DEHP)
- Endocrine disruption, which can lead to cancers, birth defects, immune system suppression and developmental problems in children

### India's Law on Plastic Waste

Key features of the law on Plastic Waste in India include:

It incorporates Extended Producer Responsibility (EPR) for plastics waste management for the first time, and is a significant change from the earlier law made in 1999. (EPR makes waste as part of the life cycle of the product/packaging, in legal and management terms)

- Plastic bags less than 40 micron banned
- Plastics bags will not be available free of cost to the consumer
- Introduction of a mandatory 'waste management' clause in the law with epr
- Setting up of plastic waste management centers in each municipality funded by the industry under epr
- Labeling of bags and multilayered packaging
- Setting up a state level advisory body for overseeing the implementation with civil society as a part of the body
- Ban on open burning of plastics
- Ban on use of small packages from tobacco and 'gutka' In addition to creating safety problems during production, many chemical additives that give plastic products desirable performance properties also have negative environmental and human health effects. These effects include:

### Conclusion

Plastic pollution involves the accumulation of plastic products in the environment that adversely affects wildlife, wildlife habitat, or humans. Many types and forms of plastic pollution exist. Plastic pollution can adversely affect lands, waterways and oceans. Plastic reduction efforts have occurred in some areas in attempts to reduce plastic consumption and promote plastic recycling.

The prominence of plastic pollution is correlated with plastics being inexpensive and durable, which lends to high levels of plastics used by humans. A lot of people think that paper bag are a good alternative to plastic bags but they're not. They are actually really energy intensive and unless they are made from recycled paper products, they are cutting down trees as well. In all honesty they are really not much better than plastic bags, so give them a wide berth too if possible.

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## Perspectives on Agricultural Credit in India (Part - II)

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*(This is the II Part of this Article, Published earlier in December 2014 issue)*

While following the introduction of agricultural credit policies in the 2000s, the formal institutional sources of credit have regained upsurge. Another noted trend is the

significant increase in the share of moneylenders within the non-institutional credit, 17 percent in 1991 to 27 percent in 2002 and after a slight decline to 22 percent in 2010.

**Table 1.2: Share of Institutional and Non-institutional Credit Flow to Agriculture**

Sources of Debt	1951	1961	1971	1981	1991	2002	2010
Non- institutional	92.7 (69.7)	81.3 (49.2)	68.3 (36.1)	36.8 (16.1)	30.6 (17.5)	38.9 (26.8)	29.7 (21.9)
(of which Moneylenders)							
Institutional	7.3	18.7	31.7	63.2	66.3	61.1	68.8

Source: All India Debt & Investment Survey and NSSO

The formal institutional credit to agriculture follows a multi-agency approach comprising of commercial banks, cooperative banks and RRBs. The movement of the flows of cooperative credit, which is the oldest and the long time dominant source of agricultural credit, and the commercial bank credit are mutually supplementary in nature. The continuous increase in the share of commercial bank credit in the 1980s overtake the supremacy of cooperative credit in one stage<sup>2</sup>, thereafter shows a reversal in trend.

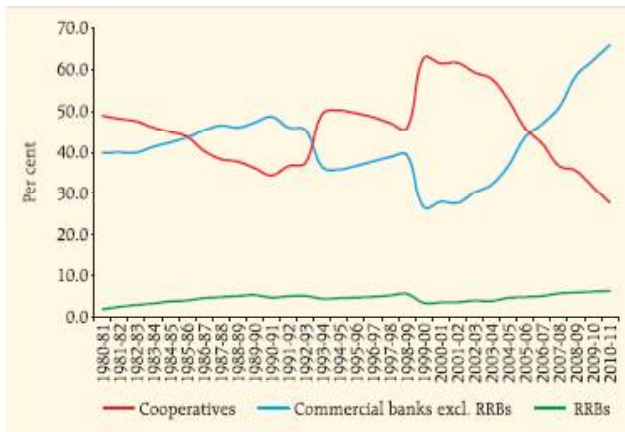
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The stringent policies of financial sector reforms again reduce its dominance, while the gap was filled by an equal increase in the cooperative credit flow to agriculture. Again this trend got reversed from 2005-06 onwards, as a result of declaration of massive agricultural credit policies mostly through the commercial banks.

The share of RRBs in the total agricultural credit has been steadily increasing since its commencement except a small dip in the year 1998-99 (see Figure 1.1). Recently, out of the total credit supply to agriculture, a lion share of 72.13 percent is provided by commercial banks, followed by cooperative banks with a share of 17.21 percent, and the rest by RRBs (RBI, 2013).



Figure 1.1: Share of Various Agencies in Agricultural Credit



Source: RBI Monthly Bulletin, August 2012

Change in the definition and scope of the indirect finance to priority sector lending has made wide ramifications in the agricultural credit flow since 1990s. During the second half of 1990s the growth of indirect credit flow became faster and it exceeded the prescribed sublimit under the priority sector guidelines in the second half of 2000s. The growth rate of indirect finance to agriculture in the period 1990-2000 was just 3.5 percent, but in 2000-06, it recorded an astonishing rise of 32.9 percent.

The corresponding rise in the case of direct finance was 1.5 percent and 17.4 percent respectively. Indirect finance in agriculture roughly constitutes more than two-third of the total agricultural credit in India. The decline in the share of direct finance in agricultural credit, of course, has some adverse implications in short term and long term investments in agriculture by farmers that depend on the direct composition of credit.

Figure 1.2: Share of direct and Indirect Agricultural Credit

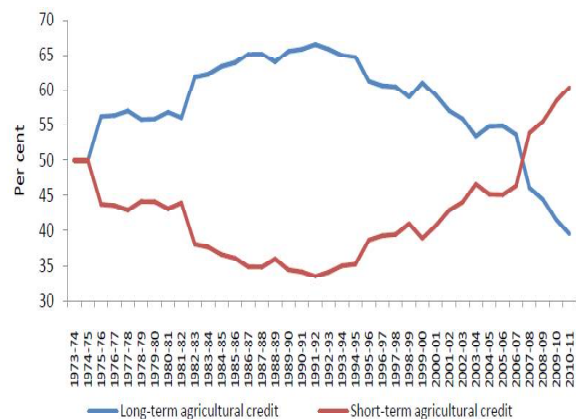


Source: RBI Monthly Bulletin, August 2011

The direct agricultural credit is broadly classified in to short term and long term on the basis of tenure of repayment. Though the share of long term direct agricultural credit shows an increase in the 1970s and 1980s, the trend has reversed after early 1990s reaching its peak of 66 percent. During 1990s the share of long term direct credit declined, but this became sharp after the second half of 2000s. By 2010-11 the share of long term agricultural credit has shrink to 39.5 percent (see Figure 1.3).

The decline in the share of long term agricultural credit should have ramifications in the investment in agriculture as the amounts of long term agricultural credit and capital formation in agriculture shows a coinciding trend after the 1970s (Chavan, 2013).

Figure 1.3: Share of Short Term and Long Term Agricultural Credit in India



Source: Handbook of Statistics on Indian Economy, 2013

After the financial sector reforms there has been a tremendous increase in the share of agricultural loans (both direct and indirect) with large credit sizes especially 10 crore and above. Within the higher credit size, loans with Rs.25 crore and above shows a substantial increase of 5.7 percent in 2000s to 16.8 percent in 2006. This has been explained to a large extent by the expansion of the indirect finance to agriculture, which was 30.3 percent in 2000 increased to 53.5 percent in 2006 for the credit

limit of Rs.25 crore and above. This can be coupled with the official policy of the government of India in the 2000s to focus on the growth of capital intensive and export oriented pattern of production (Ramakumar and Chavan, 2008).

While in 2012 the trend has reversed, which shows an increase in the share of loans within the credit limits of Rs.25,000 to Rs.1 crore. This might be the result of a favorable policy shift of the government towards small and marginal farming in India.

**Table 1.3: Distribution of Amount Outstanding under Total Agricultural Advances by Scheduled Commercial banks (%)**

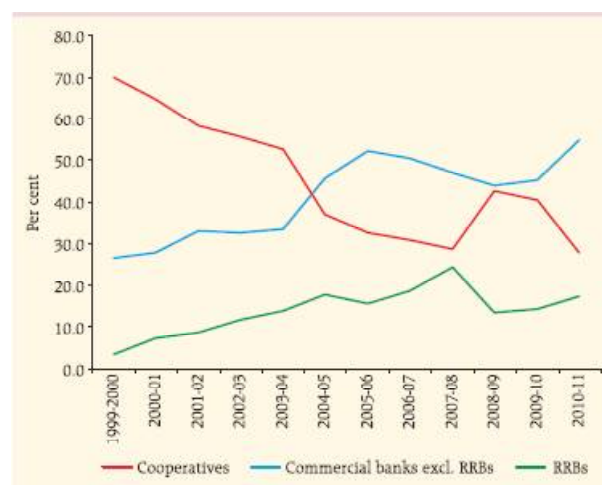
Credit Limit (in Rs.)	Share of amount outstanding to total amount outstanding				
	1985	1990	2000	2006	2012
>25,000	49.6	58.7	35.2	13.3	4.9
25,000 – 2 Lakhs	35.8	23.9	32.4	31.4	40.0
2 Lakhs – 10 Lakhs	-	4.3	11.7	19.7	30.1
10 Lakhs – 1 Crore	7.4	7.6	6.6	6.1	8.0
1 Crore – 10 Crore	4.6	4.2	6.7	8.5	5.6
10 Crore – 25 Crore	3.0	1.3	1.7	4.3	2.3
>25 Crore	-	-	5.7	16.8	8.8

Source: Basic Statistical Returns, RBI

The impact of KCC scheme, introduced in India since 1998-99, on the agricultural credit flow is manifold as it is the most popular and easy accessible way to credit by the rural farmers. In the initial year of its introduction only 7.84 lakh cards were issued by the various agencies, while as on June 2012, total KCC issued in India is 11.39 crore. The share of cooperative banks in total KCC was dominant in the early four years of its commencement with a share of 70 percent in 1999-2000, while the commercial bank share was only 26.61 percent in the same year.

While in 2004-05 the trend has reversed by overtaking the cooperative banks by commercial banks with a share of 45.40 percent. As of 2011, the commercial banks with a share of 55 percent in total cards and 69 percent in total amount of credit played an important role in expanding the KCC route to credit in India. The RRBs also took the scheme, but their role was phenomenal.

**Figure 1.4: Share of Institutions in Total KCC**

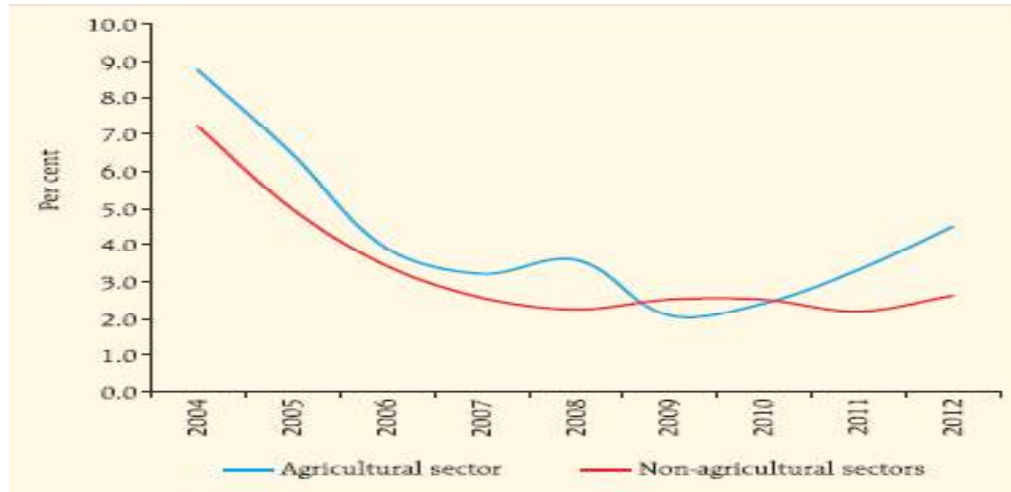


Source: RBI Monthly Bulletin, August 2011

The liberalized credit policies announced by the government and RBI made several changes in the gross non-performing assets<sup>3</sup> (NPA) of the agricultural sector. Throughout the period 2004-12, the gross NPA ratio in agriculture was higher than the non-agricultural sector, except in the year 2009-10. This trend was somewhat explained by the implementation of debt waiver and debt relief

scheme in 2008. The Government of India has so far sanctioned Rs.52516.86 crore in five installments as reimbursement to the banks under the scheme.

Figure 1.5: Gross NPA Ratio



Source: RBI Monthly Bulletin, August 2011

The review of the related literatures on agricultural credit reveals some decisive facts. The output and employment effects of rural agricultural finance is lesser compared to the non-farm sector (Ramakumar and Chavan, 2008) because of its high impact on inputs and modest impact on output. This emphasizes the important role of additional capital investment in substituting for agricultural labour than in increasing crop output (Khandker and Binswanger, 1992).

The overall supply of credit to agriculture as a percentage of total disbursement of credit is going down. While the share of formal credit as a part of the agricultural GDP is growing consistently. By citing these facts Mohan's study (2006) also points out the limitations of credit. Sriram's study (2007) emphasizes the need for supplementary investments in supportive services to increase in agricultural productivity in addition to the supply of credit.

The credit delivery to the agricultural sector continues to be inadequate. The banking system is still appears hesitant on various grounds to purvey credit to small and marginal farmers (Naidu and

Sankar, 2013). The regional distribution of agricultural credit is also skewed both in terms of

quantum of credit and the number of accounts (Golait, 2007; RBI, 2012).

There has been significant concentration of southern and northern states in credit accessibility compared

to the shallow financial inclusion in eastern and north-eastern states. But the recent trend is the marginal decline in this inequality compared to 1990s (RBI, 2012).

The agricultural credit policies announced by the government of India, NABARD and RBI for pumping more credit to agricultural sector was highly significant to bring a revival in the agricultural credit flow after financial sector reforms. A host of agricultural credit policies started giving results after 2004, which marks a breakthrough in the flow of agricultural credit in India after reforms.

This was also the period of expansion of commercial banks in to the credit providing arena. The indirect flow of credit to agriculture show a real expansion which is accompanied by the establishment of agro-processing and export oriented enterprises. The credit flow after reforms was mostly in favour of big cultivators requiring large size of credit.

So the small and marginal farmers in India, who constitute the majority, have been left out of the benefits of these hosts of policies. But the recent initiatives by the government to provide more credit to PACS, Self Help Groups (SHGs), marketing federations, etc. are encouraging. The important area

which needs more discussion is the impact of these increased credit flows to the production and productivity of Indian agriculture.

### End Notes

1. An Advisory Committee on Flow of Credit to Agriculture and Related Activities from the Banking System under the chairmanship of V. S Vyas was constituted by RBI and submitted its report in the year 2004.
2. This trend was mainly due to the nationalization of commercial banks and the large scale deployment of rural branches to increase the credit access.
3. Non Performing Assets are loans given by the banks which are never returned back, simply the bad-debts of the bank.

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