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Papers

An Element Of Vitality In *Lady Chatterley's Lover*: A Feminine Force Of Creation 1-5
Dr Milan Swaroop Sharma

Environmental Ethics In William Wordsworth's Poetry 13-16
Geeta Bisht Walia

Environmental Challenges And Gandhian Solution 17-21
Dr. Jyoti Gupta

"Exploring The Life Of Women Prisoners: Socio-cultural Milieu In Raipur And Bilaspur Central Jails" 22-27
Mrs. Anupama Singhal Poddar and Dr. Pushpa Tiwari

Self Help Groups—Women's Main Stream Of Development 28-30
Dr. (Mrs.) Shradhda Girolkar and Smt. Moncy Varghese

Gandhi's View On Non-violence 38-42
Dr. Jyoti Gupta

Child Labor – A Crucial Problem 43-46
Dr. Shradhda Girolkar, Dr. Ashwini Mahajan and Anand Varghese

Significance Of Financial Management In Corporate Sector 53-57
Vineet Singh

Women Entrepreneurship In India 58-62
Dr. Soma Mazumdar

Multi-dimensional Impact Of Poverty On Indian Economy 63-66
Payal Mandhyan

Increase In Minimum Wages: Who Benefits? Who Is Hurt? 67-71
Dr. Amit Joshi

AN ELEMENT OF VITALITY IN *LADY CHATTERLEY'S LOVER*: A FEMININE FORCE OF CREATION

DR MILAN SWAROOP SHARMA*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Milan Swaroop Sharma* the author of the research paper entitled AN ELEMENT OF VITALITY IN *LADY CHATTERLEY'S LOVER*: A FEMININE FORCE OF CREATION declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Lawrence divulges that whatever is visible is unreal; whatever is unseen is real. Unseen is the force that drives the world and permeates through evolution. He called it “life energy” that realizes itself through “creation”. Moreover, creation is only possible through “sexuality” i.e. copulation of man and woman. The caption novel (1928) was banned the same year of publication on the charges of physical relationship between a working-class man and an aristocratic woman. He has authored other novels such as *Sons and Lovers* (1913), *The Rainbow* (1915), *Women in Love* (1920), *Kangaroo* (1923) as convey same notion: a woman cares for “manliness of man” more than his assets and trifle norms of the male dominated society. She, in the course of creation is the chaser and he is the chased. This was a black nuisance of the time: a high-class girl cannot be supposed to marry a lower class boy. If they do, their match is tabooed sacrilegious. The force chooses a mother-woman and a father-man for the cause. It establishes relation between man and woman; not between two religions, two castes, two states etc. It concerns only humans or none. This is the fury of creation; the blind fury which contrives a woman to entice an artist-man to accomplish the job.

One can experience “blind fury” of creation everywhere in nature when two creatures coil together and fight with one another for the coitus. Man and woman are not exception. Connie, a female protagonist of *Lady Chatterley's Lover*, cries out madly when her quarry attempts to get free from her boa-coils. She cleaves to him with “uncanny force” and faintly whispers in “blind frenzy” (Lawrence, 141). She is entirely under the fast grip of life force. She doesn't know what she is saying and doing at all. She implores him to save her from “powerful inward resistance” (Lawrence, 141). Nobody can dare to save her, because she is the main contrivance of the force. Whoever tries to save her, must be a victim to her.

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She provokes sympathy in her prey's heart; she uses it as a bait to him. However, he is as ruthless as she is towards him. He tries to evade her every possible tick and repulses treacherously. Finally, he mistakes to nibble at it and is caught. Connie contrives to win over Mellors, her quarry for good. She must marry him, because she knows by instinct that the race will perish without her travail. She knows this; she must obey the behest of her "female instinct" to bring forth the super life than the present: free from all vices and harnessed with all anti-evil forces. She must wait motionless until she is wooed. She must wait as a spider does for the fly.

The captioned notion appears to have highly influenced Lawrence. Like Shaw, he too never entered in the church after he had grown conscious of its futility. Shaw believed in the arch force. He witnessed the force working in "the female" in order to bring life to every creation of nature. He called it by many names: vitality, life force etc. Lawrence also realized this force in the sexual counterparts clumped naked in coitus and named it "life energy". He experienced it especially in the sexual drive of a woman. Sexuality is the creative force, and is the arch-cause to every creation. Lawrence regarded the force with warmth of his heart. He attempted to save it from social stigma. He said that sex is merely "one of organic processes; then why they are all mad to moralize it" (Lawrence, 11). It is like dancing, sleeping in the bed, and even like talking with the opposite sex. In dancing, a person synchronizes steps with notes of the music; while in copulating, they (man and woman) tune their impulses and sensations with one another. Sex, says the novelist, is the "normal physical conversation of many sensations and emotions" (Lawrence, 30). A person cannot talk with his partner unless their ideas are in common. Similarly, a person cannot persuade the partner in coitus if either has not sensations in common. When man and woman pulsate together rhythmically, a force generates which leads them into final stage of ecstasy. This life force imparts life through the coitus to the creations of nature. Then these creations blessed with life are grown into creatures. This paper ventures to present woman as the contrivance of vitality, whose main purpose in life is to create a superbeing using man as her own contrivance as she is herself contrivance of nature. She can go to any extent and defy any challenge. She can sacrifice anyone who intervenes her way to super creature.

"It was not question of love; it was a question of man" (Lawrence, 57). Love is a supportive force to sexuality. It is not absolute; but its helps to unify sexuality and eros together. Therefore, "vitality" is a trio-force, a composite of three forces: eros, love and sexuality. The people claim to fall in love at first sight; in actual it is not love: it is only eros. Love does not occur at first sight but follows a sound decision whether one should commit to live with one together or not. The question of man always remains in the periphery of every woman's mind. She ever aspires for such a man as could exhaustively converse with her body and soul together, and prove to be a successful father. Connie looks for the man—a man of her choice viz. a father-man. This is a very arduous task for her to find "the man". She visualizes finding him in the streets and the byways of Jerusalem. Henceforth, she thinks over her proposed venture and ridicules it. She can find "thousands of male humans" there; but not "the man" (Lawrence, 57). However, she must chase for the man for she was instinctively assigned with such the task. She needs freedom as demands the nature of her job. However, she is chained everywhere. A woman, who is capable to break these chains, can find choice man. Every woman loves freedom more than other organic desires: only very, few could enjoy it. Connie is a rare girl. She breaks off social bondages and liberates herself. She goes from one male human to other until she finds "the artist-man". She goes to Michael who behaves like a child: monomaniac and gypsy. He cries for sex as a small child cries for chocolates. A sex freak man is not fit for a mother-woman. She abandons him and resumes her journey for the right man. Sex is not hindrance on her way; instead, it is her strength. She takes it just for a biological process; and it is a fact. It does not absorb her; while it refreshes her to go ahead.

Connie was married to Clifford, a mine owner; who was “never really warm, nor even kind” (Lawrence 64). Warmth ignites life force in all female creatures. He was very thoughtful, ever absorbed in the books. However, he was also considerate to her; but not warm. He worshiped her beauty and reverend her as “a higher being”. He adored her like a savage worshiped wild power. His idolatry was blended with fear and hate. He dreaded her lest she would desert him forever, and hated her for he was unable to enjoy such beauty. Nonetheless, he would give her time, and be her fellow traveler to the wonderlands. He had no time to hold her hand in his palm and warmly soothe it with love and kindness; alas! All is ruined. He lacked it. Instead, he used to spend it in the books. He was, therefore, hopeless. He was no comfort to her. He could not help her to achieve her target; so he was worthless. Connie was sympathetic with him. She wanted to stay with him, and serve his crippled body until it would droop away finally. At the same time, “she wanted to be clear of him and especially of his consciousness, his words, and his obsession with himself” (Lawrence, 82). She could not abide by him. She was really sorry; she could not help it. She was assigned with the great task –more sublime. She was bound by “the life force within her” to carry out the behest of her “female instinct”. She could not halt on the way. She had to cover a long distance before the sunset of her life-energy. Finally, she deserted her husband; and therewith she was deprived of stately pleasures of the villa. She never repented luxury life of the palace; because she knew very well that her purpose was above all those trifles.

Most of the women are alike. Everywoman wants a man; but does not necessarily famish for sex. They put up with “it as part of the bargain” (Lawrence, 167). Shaw supports it and says: “No woman will tolerate a man if his only purpose is to mate with her” (Shaw, 268). She wants sex as an avenue to her destination. This is also true: if a woman could have created life without assistance of her mate, she would have killed her mate, as the spider kills its mate; and the bee its drone. Sex is only organic process to the mother-woman, and artist-man as well. They use it as the medium. They never restrict themselves within its periphery. Sex is not base for their relationship. The sublime purpose strengthens the bond between them. For them it is physical conversation. They communicate with each other physically and with warm heartedness. Warmth flows into one another; being flows therewith and mingles with other perfectly. Warmth converts into new life. Therefore, they fuck with warmness of their hearts and bodies. Then their bodies are wakened to life. Moreover, “it is a lovely, lovely life in the lovely universe” (Lawrence, 196). The life of the body is amazing. They love and regard their bodies as much they do the minds. They know the life force working within them constitutes “a bridge between mind and body, consciousness and physical being” (Kelley, 42). Being cannot exist without body; it can do nothing without it. A superbeing proposed would incarnate itself through the body. They live sprightly every speck of their body and enjoy it fully without any shame. Shame is creation of mind. It is “the physical fear, which crouches in the body roots of us” (Lawrence, 207) and can only be chased away by it. Warm-hearted sexuality burns it away. The superbeing seekers need sheer “sensuality” even to purify and quicken their mind” only then, they can remove social and other blocks from their ways.

She wanted to be mother; the child was always there in the back of her mind. She shivered with the idea of a child. Life quivered through her veins when she held a child in her lap, and exclaimed, “How warm and lovely it was to hold a child in one’s lap and the soft little arms...” (Lawrence, 110). Her husband, Clifford, also wished for the heir; but he was sexually crippled. Still he urgently desired it by one or other way. He permitted his wife, Connie to conceive the heir from anyone: healthy, hygienic and stately. He wanted the baby as per his norms. He wanted to send her on the tour to foreign land where she could impregnate herself easily without surrendering herself to the mate. He didn’t like that she would intimate with the man. This was very tough for a woman playing ungrateful to the biological father. When a woman conceives she exchanges sensations and emotions with her mate; she is

instinctively bound with him. She doesn't like to be away from him. She needs him all the time with her for the sake of their child. None can be as caring for the baby as could be its own real biological father. She does whatever her instinct guides her. She wants the child; but not an illegitimate one. She wants both child and the father-man all together. This is clear that Connie is not an ordinary woman. She does not like an ordinary child. She intends to find out the best possible man; for whom "she would shift the generations of men through her sieve" (Lawrence, 57). However, she would not let fatigue abate her intensive search. She talks to go everywhere even in the pious streets of Jerusalem. Nevertheless, she declines her plan going home of Jesus. She cannot find him there. There live pseudo followers of Christ. They are hypocrites. They respect women for their social status; but they despise them for their sexual life. They stone them to death if they fight for their rights. They are burnt alive if they dare to regard her "female instinct" and search the mate feeding their interest. These men are false, double mouthed. They madly desire to feed on their carnal dainties. They want to finish; they don't bother about what their partner desires from them in return. They are so sordidly selfish. This is all hopeless to seek father-man here for her imminent superchild. She could find him far away from the dismal, dreary life of the cities. She could find him in the serene woods. Eventually she found him in the lap of nature. He lived alone in the small cottage amid the thickly green and tall trees. He was so genuine and simple like other creations of nature. He was very unselfish and even minded. He was untouched by any vice. Previously he lived in the army and resigned the post as brigadier. Now he, here in the woods, lived half-naked but very happy. He knew the days spent in adversity elevate a person spiritually. He was free to move anywhere; to do anything and explore himself.

A person whose mind is sound and composed, and his heart is stone hard, is worth the best father for the best offspring. Mellors is the man, a gamekeeper, lonely royal figure of the forest. Connie decided to hunt him. She was then a fierce huntress and he was a poor prey. He would never like anyone come and intrude his serenity. She wanted to ruffle his life. He could not tolerate her. He ignored her completely; but she did not mind it. She knew it was tough to win a hermit-woodman. Nevertheless, she had to hunt him anyhow not for her own sake, but for the sake of the superchild, and of the behest of life force working within her hidden. He was afraid; he wanted to run away from her grip. She was like a boa constrictor to him, and he was an unfortunate prey in her stiffed coils. "He dreaded her will, her female will, and her modern female insistency" (Lawrence, 79). No doubt, she was rockstrong in her will to gain over him. She was the blind chaser and he was chased in this game. She couldn't bear to loosen her grip upon her prey. He was not turned up. She used her tools: modesty, reserve and bashfulness. She planted snares, dug pits and made gins everywhere. This is her modesty; she knows by instinct, would solidly work out. It is the centre of all attractions. She would wear it she decided. She tried again; waited for his nod so that she could repose and diagnose his nerve; the one that could help her how to treat him. He was not "individual enough" as diagnosed she. "He might be the same with any woman as he had been with her" (Lawrence, 108). He was not personal viz. tied to one person. However, he was personally personal. He was fastidiously tied to the person, the moment he was with. He was awfully one with her that none could separate the two. He was kind enough to her and to "the female" in her and she was satisfied fully, with his impersonality. She doesn't care of where he goes if her "female" is satisfied. Ultimately, he was kind to her "womb", a huge joy to her that he awfully liked her "womb". He wanted her as an absolute woman, not as the lady Chatterley. He didn't bother her social state. He was really a super father to the coming superman. She truly liked him for his "social indifference" and "female indifference" as well. A woman was only a woman in absolute to him; she was neither a slave nor a queen but only a woman.

Life is amazement: death is beguilement. A tender plant springs out of the seed buried deep in the earth, and astonishes us with its little life. The sunrise spreads life vibes around and the nature is

revived every day. A seed sacrifices itself in order to perpetuate into many lives. This sacrifice makes it immortal. Likewise, a woman happily and hopefully sacrifices herself for the sake of new life. She feels pride in bearing a baby and thus preserves her race from perish. Mellors also feels vibes of new forthcoming life in his veins. He feels that his life has sprung into her; his being has seeped into her being. In addition, it has merged with other transforming into one absolute pure and perfect being. He is happy that he is subsiding slowly, and slowly. Then he is lost finally; but he feels proud in too. Here the role of the gamekeeper can be better depicted as forth:

In the rage of creation, he is as ruthless as the woman, as dangerous to her as she to him and as horribly fascinating of all human struggle, there is none so treacherous and remorseless as the struggle between the artist-man and the mother-woman. (Shaw, 271)

The gamekeeper was no doubt dangerous to her, for her wanted to push out her being against his. Utterly sucked out he earned her regard; he was adorable in her eyes. She never adored Clifford because he was futile; he could not help her to create a new life. Mellors was fertile; he helped her conceive life in her womb. Since, he transformed her into motherhood. Everywoman is born with only one purpose: motherhood, her solemn initiation into womanhood (Shaw, 284). Connie's purpose was fulfilled; her life was blessed.

A woman appears to be very modest and tender hearted. In actual, her modesty and noble attitude are her tools to entice the quarry. She is very ruthless in the pursuit. She is ever prepared to sacrifice herself for the noble cause if needed. If she can sacrifice herself, she will never hesitate to sacrifice her mate as well. Man cannot control her; her force of creation is uncontrollable. It is the blind force because it is hidden and difficult to discern its direction. It works within her and sometimes she doesn't know if it is at work within her. She follows it as a child follows its guardian blindly. She is fully under the control of this blind fury. A man thinks that he is chasing her. He is only deluded. He is disillusioned when he is caught in her net. She adorns herself only to attract man; and he is passively drawn towards her. He gains privilege when he succeeds in impregnating her; then she warmly adores him. Ultimately, she is the chaser; and he is the chased in the process of the creation.

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ENVIRONMENTAL ETHICS IN WILLIAM WORDSWORTH'S POETRY

GEETA BISHT WALIA*

Declaration

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The term 'environment' is derived from the French word 'environner' which means to encircle or surround. Air, water and land surroundings around us constitute our environment and influence us directly. At the same time we too have an influence on our environment by overuse or over-population of resources or by discharge of pollutants in the air, water and land. The flora, fauna and micro-organisms as well as the man made structures in our surroundings have a bi-directional interaction with us directly or indirectly. The totality of all these components and interactions constitute the environment that belongs to all and a person will be affected by environment and also he will affect the environment by his deeds.

To save the environment there is need of environmental ethics. Environmental ethics is a branch of philosophy that considers the moral relation between human beings and their natural environment. As a field of study, it assumes that humans have certain responsibilities to the natural world.

Many people associate the beginnings of today's environmental ethics with the first Earth day held on 22 April 1970 in the United States. The leaders launched the beginnings of an environment awareness in the U.S and later around the world.

But we can trace the beginnings of environmental ethics in the works of Romantic poets of 18th -19th century. According to Burke "Artists and poets of this time became renowned for their heady love affair with wild or sublime nature: wilderness that literary dwarfed mankind yet evoked an ardent spiritual sense of connection often blending fear with elation."

During the romantic period it became common for writers to sojourn into nature in search of personal and universal enlightenment. "Although the Romantics often anthropomorphized nature, underlying expectation that communion with nature might result in a more intimate understanding or sacred sense

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of self in the world .”(Houdson) For the Romantics nature has healing power .They consider nature as a source of inspiration and a refuge from the artificial constructs of civilization.

When we talk of Nature then the image that comes in our mind is of William Wordsworth.He is one of the greatest Nature poet of the world.Wordsworth establishes a connection between nature and ethics.

According to Wordsworth “Solitary experiences in nature can engender a sense of fear and beauty that properly remembered and analzed can lead to a fuller awareness of the harmony and beauty of nature and ultimately to reinforce moral sense”.

He derives its strength from the passion which he views in nature.Wordsworth has grown tired of the world mankind has created and turns to nature for content .His early books of ‘The Prelude’ aren’t analytical, they are incomparable descriptions of incidents in his childhood where it seemed that he actually felt in nature ,a moral and spiritual presence ,moulding and working on his mind as human teacher might have done,though more mysteriously and profoundly.Though Wordsworth insists on the moral influence of nature ,the dominant impression is not of being watched over by a censorious mentor but of communion with a vast invisible presence,felt perhaps at the most unlikely times,when climbing rocks after birds nests ,for instance an object which he admits to be a mean one: yet the danger of the slippery crags and the closeness of his contact with them brings a half-physical ,half spiritual sense of communion with something beyond the visible frame of things.

“Oh at that time/ When on the perilous ridge.I hung alone/ With what strange utterance did the loud dry wind/ Blow through my ears.The sky seemed not a sky/ Of earth ,and with what motion moved the clouds/ Earth and every common sight,To me did seem” (Prelude)

“Appareled in celestial” Wordsworth grew up in the countryside and from an early age was intensively responsive to his surroundings. As he grew up as a poet,he chose most of his subjects from nature .But the intensity of his attachment with nature grew up with his age.

The “Ode on intimations of Immorality” begins by remembering childhood as a time of intense delight at simply being alive in the world.

“There was a time when meadow ,grove and stream,/ The earth ,and every common sight,/ To me did seem/ Appareled in celestial light’/ The glory and the freshness of a dream.”

The poet goes on to speak of the happiness of children as they respond,like animals and plants to the spring time.

The poet in the ode shows a clear distinction between the child perceives and what it projects into his surroundings .Because both nature and the child are “appareled in celestial light” the spontaneously recognizes the beauty of the world.But as he grew old he forgets enjoying the beauty.

“It is not now it hath been of yore;/ Turn wheresoe’er I may,/ By night or day,/ The things which I have seen I now can see no more.”

This shows one can appreciate the beauty of nature only when he is pure hearted just as a child. Wordsworth says nature teaches us innocence.We can love nature only when we do not possess a vicious mind.It is a moral lesson for the cut-throat competition where man has forgotten to love not only nature but even his fellow-beings .Nature is a source of our ethics .Nature has the power to change our life. “Have power to make/ Our noisy years seem moments in the being/ Of the eternal silence”

All his poems are saturated with love for nature and with abiding faith in her.In Tintern Abbey he writes; ‘Nature never did betray/ The heart that loved her’

Nature give us the message of love.Nature provides so much and expects nothing in return .So it is our moral responsibility to conserve the natural gifts and we can save it only when we start loving it.

In his Lucy poems ,particularly “The Education of Nature”, he reveals the educative process of nature.She has the power to shape man’s personality in a perfect manner.Her education is complete and perfect.

During the process of interpretation of nature,Wordsworth finds that nature is neither harsh and grating but it has enough power to ‘chasten and subdue’.Senses have their language and Wordsworth can read their implication.He regards Nature as a moral force.

The objects of Lyrical Ballads was a psychological one not merely to describe interesting or pathetic incidents but to use them to illustrate.Wordsworth rather grandly calls‘The Primary laws of Nature’, and the way in which we”associate laws” in the presence of emotion.Hartley was estimable but now outmoded writer,who had developed,basically from the thought of Locke ,an elaborate system of psychology during all human emotions ,passions and thoughts from the mechanical association of sense impressions.These sense impressions are received passively by the mind and character and mental life are built up entirely from them. It is Hartley’s contention that since our minds are built up entirely by “association” it is extremely important to make the right impressions and association in early life.This provides the philosophical background for Wordsworth’s belief in the influence of natural objects in the formation of character and perhaps he goes too far to account for his sturdy reliance on immediate sensuous experience,his abstention from the fanciful and arbitrary ,his feeling that his verse must deal boldly with substantial things.

In his poem”Tintern Abbey”the occasion of the poem is a visit to the Wye ,already visited five years before.Wordsworth first states his moral doctrine the memory of this beautiful scene has not been only calming and restorative, but has aroused almost unnoticed sensations of pleasure ,which had their results in impulses of kindness and love:

.....that blessed mood/ In which the burthen of the mystery/ In which the heavy and the weary weight/ Of all this unintelligible world,/ Is lightened.....that serene and blessed/ In which the affections gently lead us on’/ Until even the motion of our human blood/ Almost suspended ,we are laid asleep/ In body ,and becoming a living soul

However ,Wordsworth in the poem discusses his different response to nature.First “glad animal movements”,the mainly muscular pleasures of his boyhood; then in youth,the purely visual delight in natural beauty.

“That had no need of a remoter charm,/ By thought supplied ,nor any interest/ Unborrowed from the eye,/ Then in maturity the development of/ A sense,which is only the full realization/ Of something obscurely experienced all along”

This is a profound and undogmatic pantheism,unfettered by moral accretions at a more superficial level.Wordsworth felt obliged to play it down in later life,in the interests of orthodoxy; and others have felt bound to abandon it in the face of the scientific ‘neutralization of nature’

We can call Wordsworth an advance environmentalist because of his deep concern for nature.He talked about conservation of natural resources when it was not a topic of concern by anyone.

In his sonnet “The World is Too Much with us “ we can see his concern for nature.

“The world is too much with us late or soon/ Getting and spending ,we lay waste our powers/ Little we see in Nature is ours’/ We have given our hearts among ,a sordid boon.”

In these lines Wordsworth seems worried about the attitude of man towards nature.He says that modern man is busy acquiring material wealth and is ignoring nature.Nature gives us inner happiness. Man of today do not have sense of belongingness with nature.

William Wordsworth is right when he says that modern man feels no joy in natural gifts for his own comfort and is not thinking about his future generation. He condemns this materialistic approach to life of man in his sonnet ‘The World is too much with us’

It is noticeable that Wordsworth conceived the idea of conservation of environment at the time when we were not poor in natural resources as we are today. He knew the importance of nature in one's life. He also suggests us that it is our moral duty to save the earth for our children.

According to Wordsworth Nature is the best teacher. It develops various virtue in one's character as patience, kindness and tolerance etc, which no book can teach or develop. In "The Tables Turned" the poet retorts upon his friend, asks him to leave his books and come out into the open; since he can learn more about moral good and evil from the spring woods than from all the sages. Though science says that nature is morally neutral and indifferent to the desires and purposes of man. However the lines that follow are easily acceptable.

"Sweet is the lore which Nature brings,/ Our meddling intellect/ Misshapes the beauteous forms of things/ We murder to dissect"

Beneath a half-playful and even superficial opposition to science and philosophizing, is the wholly serious demand, central to Wordsworth's faith for a total response by man's nature to the non-human nature around him.

William Wordsworth was a pantheist. In pantheism concern about the world is central. They regard natural world as sacred, like a temple. Everyone has a need to see Nature area, even if it is only a small park.

Walt Whitman says "After you have exhausted what here is in business, politics conviviality and so on have found that none of these finally or permanently wear what remains! Nature remains."

Today we need the Wordsworthian approach that is of a pantheist because only then we feel moral bonding with natural objects and conserve them. In our Hindu religion the natural resources such as rivers, trees, mountains are revered as God. This concept has helped to save them. But now man has no such concern. Man can't exist without nature and this a truth which we have to realize. Wordsworth was well aware of the significance of Nature in man's life therefore in all his poems he directly or indirectly suggests man to love nature and also warned people for misusing it.

We need a source of value and meaning in life. Science explains things but it can not endow things with value or meaning. We need a deeper groundings for our moral system. Science deals with facts not with ethics. Here we can again quote the lines of Wordsworth; "Come forth into the light of things. Let Nature be your teacher".

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ENVIRONMENTAL CHALLENGES AND GANDHIAN SOLUTION

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Jyoti Gupta* the author of the research paper entitled ENVIRONMENTAL CHALLENGES AND GANDHIAN SOLUTION declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The present state of environment is a matter of concern for all socially committed individuals, international organizations and governments all over the globe. Global Warming, Climate Change, Pollution and access to clean water are some of the gravest challenges before the world today. People all over the world are aware of the ill effects of global warming and various steps have been taken to mitigate the emission of green house gases. Most of the national governments have signed and ratified the Kyoto Protocol aimed at reducing emission of green house gases. The prospects of reduction in emission of green house gases look bleak in the near future mainly because of the unbridled growth being pursued by the advocates of the present model of development.

The current state of environment is a disturbing one. It has been evident from the continuous rise in earth's mean surface temperature, which results in the melting of polar ice. The changes that are happening on the climatic front in recent years are at a faster pace compared to the earlier era. The main gases contributing to green house effect are carbon dioxide (CO₂), methane (CH₄) and nitrous oxide (N₂O). The largest producers of these gases are the thermal power plants, transportation by road and air, heavy industries, all of which are indispensable in the present model of development.

The depletion of the ozone layer is another pertinent environmental issue which has similar implications. Both sentient and non-sentient beings are experiencing the ill-effects of global warming and ozone layer depletion. As a corollary to it, there is frequent melting of glaciers. The melting of ice at the Polar Regions has led to a rise in the mean sea level which will engulf low-lying countries. The effect of global warming on the animal kingdom is very evident. Some of the endangered animals which maintain the eco-balance have become extinct or are on the verge of extinction due to their

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inability to cope with the rapid changes that are taking place on the climatic front. The effect of it on the season cycle needs no description. The fine equilibrium that existed in the seasonal cycle has changed dramatically. The shift in season cycle has become a breeding ground for new diseases which were unknown to humanity. The drastic changes on the climatic front in terms of untimely onset of rains, floods and other natural calamities have created a severe crisis in the agricultural sector. Now the suicide of agricultural farmers in the Indian subcontinent is not limited to a particular region or areas having less rainfall. The pathetic state of affairs in the agricultural sector is mainly due to the effects of climate change and the introduction of modern agricultural practices which depend on chemical fertilizers genetically modified organisms and market forces.

Another important issue which needs mention is the indiscriminate use of plastic which extended the human footprint even to the remotest parts of the ocean, which poses a potential threat to eco system and human health. This issue was echoed in the latest yearbook of United Nations Environment Programme (UNEP) which said “The Ocean has become a global repository for much of the waste that we generate. Every year large amounts of plastic debris enter the marine environment... A number of scientists are concerned about releases of persistent, bio- accumulating and toxic compounds when plastic debris enters the food chain through ingestion by fish and other marine organisms.”¹ The environmental issues discussed here are only illustrative and not comprehensive. There are a number of environmental issues which are equally important and needs immediate redressal to avoid the threat of mass extinction. The ever growing concern over environmental issues has been echoed in the various earth summits and the Copenhagen Summit. The inconclusive Copenhagen Summit brought into sharp focus the deep divide between the countries of the North and the South regarding not only the factors behind climate change and who is responsible for it, but also as regards respective responsibilities for management and mitigation.

Gandhi and Environmentalism

Gandhi has not built up any theory of environmental philosophy or system which strictly falls within the scheme of present environmental science. Gandhi was deeply concerned with all problems confronted by humanity, and it was quite natural that he expressed his concern on matters relating to ecology and environment. One who scrutinises Gandhi's speeches and writings will be amazed by the deep eco-consciousness rooted in his philosophy of life. The deep ecology and the conservation of mother earth have become the catchwords for environmentalists all over the world. It is interesting to note that Arne Naess, who coined the term ‘deep ecology’,² has acknowledged his indebtedness to Gandhi in the formulation of this term.³ Many environmentalists acknowledge their debt to Gandhi in understanding the problem from a holistic perspective. In Gandhi's life time, ecological and environmental issues were not matters of serious discussion as now. But Gandhi was deeply concerned about the damages done by modern industrial civilization to the environment which he portrayed in his seminal work *Hind Swaraj* or Indian Home Rule written in 1909.

Those who would like to know the path of Gandhi should read his seminal work *Hind Swaraj*. This booklet is severe condemnation of western industrial civilization which is one of the major causes of environmental degradation. It represents Gandhian vision of environment and development. He wrote in *Hind Swaraj* “We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge our passions the more unbridled they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich or unhappy because he is poor. The rich are often seen to be

unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures.” This vision is essential to overcome the maladies of consumerism which leads to the exploitation of nature. With the advent modern industrial civilization the whole scenario has changed.

There is a drastic change in man’s attitude towards nature and environment. The last century was a century of conquering nature. All the resources in nature were looked upon from a commercial angle with an eye on market. The ‘standard of spending’ is equated with the ‘standard of living’. Unfortunately people are in mad rush to exploit nature. The moot question is whether nature is our ally or enemy. The very word ‘exploit’ is volatile. If we treat nature as our enemy, the man cannot survive on this planet. If we destroy all our wealth and resources the future generation will not forgive us. We must treat the question of protection of environment on a priority basis. We have to stop the destruction of mother Earth, otherwise we are only left with the task of postmortem. We are not masters of Mother Earth and its resources. We are only trustees. In fact we have borrowed nonrenewable resources from our children and deprived the future generation to access the same resources.

Gandhi was one of the greatest worthy sons of the last century who boldly declared that God is Truth. Gandhi’s vision of life call for application of truth and non-violence in all walks of life. Gandhi said: “Non-violence is not a garment to be put on and off at will, its seat is in the heart and it must be inseparable part of our very being”. His concept of non-violence was an all encompassing and a positive one. It is not merely a ‘live and let live’, formula, but it involves a principle of ‘Live and help others to live’, and these others should include human beings, animals and nature. Gandhi’s concept of non-violence was not a negative one. It is a dynamic and positive approach to ‘Life’.

Gandhi visualised a non-violent economic order based on equality and justice. He advocated a simple life which fulfils basic necessities of life and is in tune with nature. It is not a life of poverty or insanity. On the contrary it is a meaningful life of fulfillment and happiness. It is well known that Gandhi’s economic ideas revolved around *Swadeshi* and *Khadi*. *Khadi* is not a piece of cloth. It is a symbol of decentralisation of production and distribution. It stands for a non-violent lifestyle. The application of the principle of decentralisation leads to a life of simplicity in which there is hardly any scope of amassing unnecessary goods of the market. This checks the exploitation of natural resources and helps in maintaining the delicate balance or equilibrium of nature. What applies to *Khadi* equally applies to *kutir udyog* and *gramodyog* products.

Village sanitation was an important item of his Constructive Programme. Our villages and cities have turned into heaps of dirt and disease due to lack of proper sanitation facilities. By promoting the village sanitation and research in the field Gandhi wanted to make our villages pollution free. Gandhi’s concept of bread labour has also deep ecological implications and sustainability. Every able bodied citizen must devote time and energy for manual labour and ensure sanitation. Gandhi was the first man to introduce the concept of service to nature in order to enrich nature. He lived a life which was in tune with environment. That is why he said “*My life is my Message*”. His life was full of examples of his love for nature, environment and all that exists.

Gandhian environmental ethics stems from his philosophy of life and his worldview. In the Gandhian world view, human life cannot be divided into watertight compartments such as economic, political, and religious and so on. Human life is an undivided whole. He believed that “One’s everyday life was never capable of being separated from his spiritual being. Both acted and reacted upon one another.”²⁴ He believed in the unity and oneness of all life and its interconnectedness. This relational worldview is equally applicable to animal and plant life. He wrote, “I do not believe that an individual may gain spiritually and those that surround him suffer. I believe in *advaita*. I believe in the essential unity of

man and for that matter of all that lives. Therefore I believe that if one man gains spiritually, the whole world gains with him and, if one man falls, the whole world falls to that extent.”⁵ Unity and oneness of life is the crux of *Sarvodaya* ideology which can be considered as the underpinning of deep environmental philosophy. Gandhi’s philosophy of *Sarvodaya* is based on the principle of well being of all human as well as sentient beings. Gandhi wrote in the last chapter of his *Autobiography* “To see the universal and all pervading Spirit of Truth face to face, one must be able to love the meanest creation as oneself.”⁶ In the *Sarvodaya* society of Gandhi’s vision, the organization of the society must be based on the Law of Non-violence or Love. According to Gandhi, “A seeker of the Truth, a follower of the law of Love cannot hold anything against tomorrow.”⁷ Gandhi’s ideal of *Aparigraha* calls for a giving up of all possessions. Gandhi had given a new meaning to the verse in *Isha Upanishad* - *tena-tyaktenabhunjeethah* (enjoy the wealth by renouncing it). He said “Earn your crores by all means but understand that your wealth is not yours; it belongs to the people. Take what you require for your legitimate needs and use the remainder for society.”⁸ It calls for the application of doctrine of trusteeship and everyone should use the resources of nature with a sense of *aparigraha* for the common welfare of the people.

The *sarvodaya* society which Gandhi visualised is free from undue exploitation of nature. In such a society everyone has to perform *Yajna* to lead an ideal life in tune with nature trying to return whatever he or she takes from nature. Gandhi explains his concept of *Yajna* as follows: “*Yajna* means an act directed to the welfare of others, done without desiring any return for it, whether of a temporal or spiritual nature. ‘Act’ here must be taken in the widest sense, and includes thoughts and word as well as deed. ‘Others’ embraces not only humanity, but all life..... *Yajna* having come to us with our birth, we are debtors all our lives, and thus for ever bound to serve the universe.”⁹ It is clear that Gandhi’s concept of *Yajna* is not merely engagement in bodily labour. It gives an opportunity for an individual to repay the debt one owed to the society.

Gandhi had profound concern for nature and all living beings including plants and animal kingdom. He led a life which was essentially non-violent giving due respect to nature and its creations. He made a conscious effort to use the resources of nature to the bare minimum in an attempt to conserve natural resources even if it is available in abundance. His attitude was that one should not take even a single thing from nature when it is not actually required. Gandhi placed before humanity a lifestyle which was in tune with the environment. The application of Gandhian principles will allow human beings to satisfy their basic needs without harming interests of fellow beings. Gandhi stated that “the earth provides enough to satisfy every man’s need but not for every man’s greed.”¹⁰ This well known dictum of Gandhi reminds us that man cannot infinitely exploit nature to satisfy his unlimited wants.

Gandhi’s philosophy of life provides a sustainable development paradigm which is symbiotic with nature and ecosystem. In Gandhian frame of reference economy, ecology and spirituality are interrelated. That is why Gandhian economy is often referred to as ‘economy of environment’. Anyone who is interested in understanding Gandhi’s philosophy of life should carefully read his criticism on modern Western civilization which promotes the present model of development, and is largely responsible for the grave environmental crises. Therefore, it is vital to look at the environmental crises through the lens of Gandhi’s philosophy of life.

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¹*United Nations Environmental Programme*, UNEP Year Book 2011: Emerging Issues In our Global environment, Executive Summary, p.vii, See <http://www.unep.org/yearbook/>

²*Deep ecology is a philosophy of nature which demands deepening of our love for natural world and its empowerment and protection along with identification of human being with nature. Arne Naess points out that- ‘Our ecological ideas are not enough to protect the earth, we need ecological identity, ecological self’*

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⁴NIRMAL KUMAR BOSE (ed.) (1996), *Selections from Gandhi*, Navajivan, Ahmedabad, p.25

⁵*Ibid*

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“EXPLORING THE LIFE OF WOMEN PRISONERS: SOCIO-CULTURAL MILIEU IN RAIPUR AND BILASPUR CENTRAL JAILS”

MRS. ANUPAMA SINGHAL PODDAR* AND DR. PUSHPA TIWARI**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Anupama Singhal Poddar and Pushpa Tiwari* the authors of the research paper entitled “EXPLORING THE LIFE OF WOMEN PRISONERS: SOCIO-CULTURAL MILIEU IN RAIPUR AND BILASPUR CENTRAL JAILS” declare that, We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal, This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Abstract

A woman is considered the Goddess in Indian society. She is known for her love and affection. To see such a noble creature of God behind the bars is a shock to human society. Increasing number of women prisoners is an upcoming big problem in front of the society. The reason behind choosing this topic was to identify the socio-cultural factors responsible for women-crimes. To achieve the objective, Women-Wings of Raipur and Bilaspur Central Jails of Chhattisgarh state were selected as area of study. A sample of 300 respondents was selected randomly, 150 from women wings of both Raipur and Bilaspur Central jails. The primary data was collected from the women wings of both the jails in face-to-face interviews. The result of the study showed that majority of women prisoners in both the jails was from the same category. The maximum women prisoners were from the age-group of 21 to 40 years, rural background and from low-level education. Majority was engaged in agricultural activities. The result shows the requirement to increase the number of awareness program especially in rural and backward area or deprived classes so that the woman crime rate can be controlled.

A woman is a life creator; the best supporter, guide, friend, philosopher, a true lover, unconditional care taker and everyone in the world crave for her endearment. Her presence is always demanding. Woman supports every human being playing different roles: such as a mother, sister, wife, daughter and many more. To see such a noble creature of God behind the bars is a shock to human society. The reason behind choosing this topic was to *identify the socio-cultural factors responsible for women-crimes. The objective was to know the socio-cultural background of the women prisoners. It was to find out in the present study that “is there any relation between their social conditions and criminal activities or not?”*

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To achieve the objective, *Women-Wings of Raipur and Bilaspur Central Jails* of Chhattisgarh state were selected as *area of study*. A sample of 300 respondents was selected randomly, 150 from each jail. The study was organized during the July 2011 to June 2013. Next one year (2013-14) was used to analyze the collected data and to draw the fruitful conclusions from it. The *method* of the study is *Empirical Descriptive Diagnostic Study*. It had studied the causes and consequences of the prisoners' criminal behaviour.

Chhattisgarh state has total Five Central Jails. These are – Raipur, Bilaspur, Durg, Jagdalpur, and Ambikapur Central Jails. Each jail has a separate woman-wing for female prisoners. In this study, women prisoners of Raipur and Bilaspur Central Jails were studied.

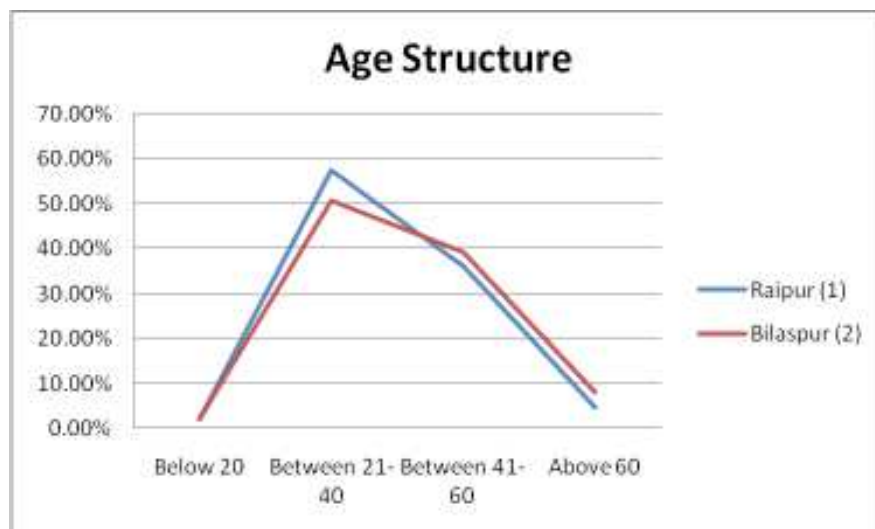
Respondents were selected using *Simple Random Sampling Method*. All women prisoners were given equal chance to be selected. Jail is an organized sector and also considered very sensitive area. Various works go on inside it such as surprise visit, restricted outsiders entry due to any special reason or order. It is hard to enter in jail every time. Every time, it is necessary to seek permissions from the in-charged officer to get entry in the jail. Interaction is also allowed as per the jail schedule. Crossing all those hurdles and adjusting according to the jail law and order, this research was completed successfully. Total 300 respondents were studied (150 from each selected jail) with the help of self-made interview schedule. Following are the major findings –

In the present study, the maximum women prisoners were from the age-group of 21 to 40 years (57.33% in Raipur and 50.67% in Bilaspur).

T A B L E No. 1 Age-group

Options	Raipur		Bilaspur	
	Total No. of Answers	Percentage	Total No. of Answers	Percentage
Below 20	3	2.00%	3	2.00%
Between 21-40	86	57.33%	76	50.67%
Between 41-60	54	36.00%	59	39.33%
Above 60	7	4.67%	12	8.00%
Total	150	100.00%	150	100.00%

Graph No. - 1 (AGE-GROUP)

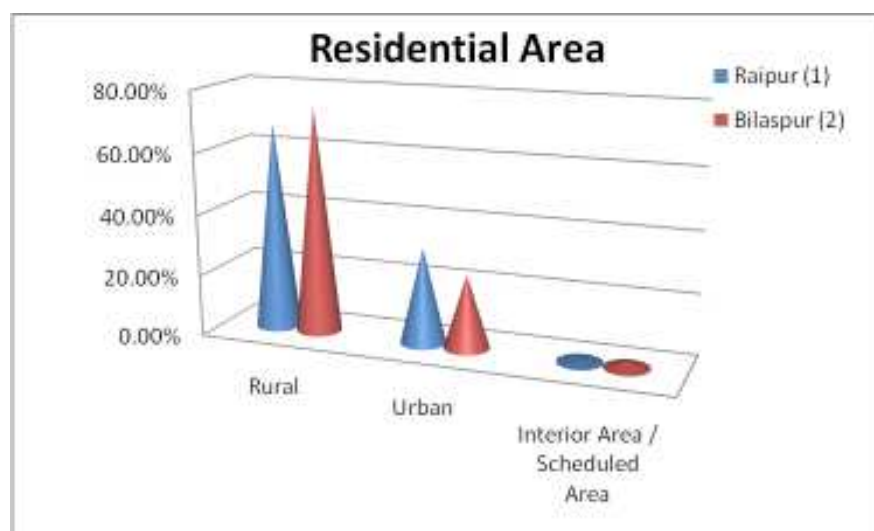


In this study, the maximum women prisoners were from rural background (68% in Raipur and 74% in Bilaspur).

TABLE No. 2 Residential Area

Options	Raipur (1)		Bilaspur (2)	
	Total No. of Answers	Percentage	Total No. of Answers	Percentage
A Rural	97	68.00%	111	74.00%
B Urban	51	31.33%	36	24.00%
C Interior Area / Scheduled Area	2	0.67%	3	2.00%
Total	150	100.00%	150	100.00%

Graph No. – 2 (Residential Area)

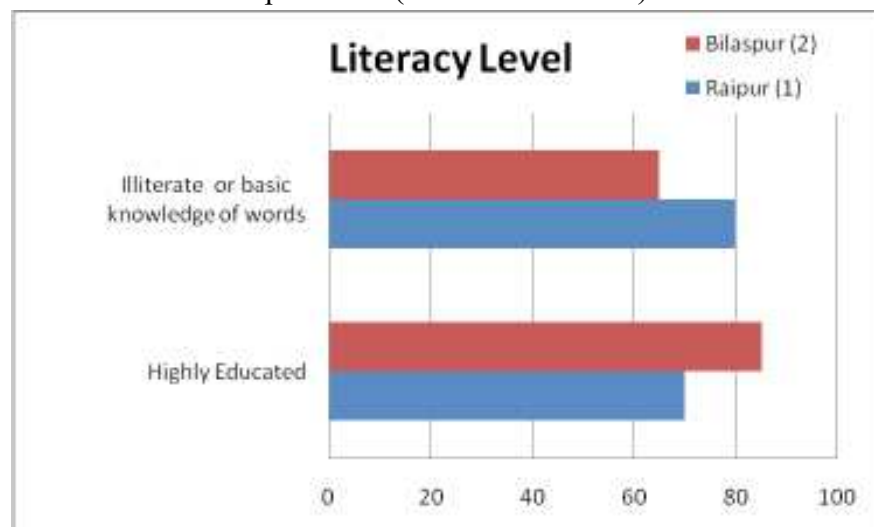


In the present study, the maximum women prisoners were from low-level education (71.33% in Raipur and 73.33% in Bilaspur).

TABLE No. 3 Educational Level

Options	Raipur (1)		Bilaspur (2)	
	Total No. of Answers	Percentage	Total No. of Answers	Percentage
A Highly Educated	70	46.67%	85	56.67%
B Illiterate or basic knowledge of words	80	53.33%	65	43.33%
Total	150	100.00%	150	100.00%

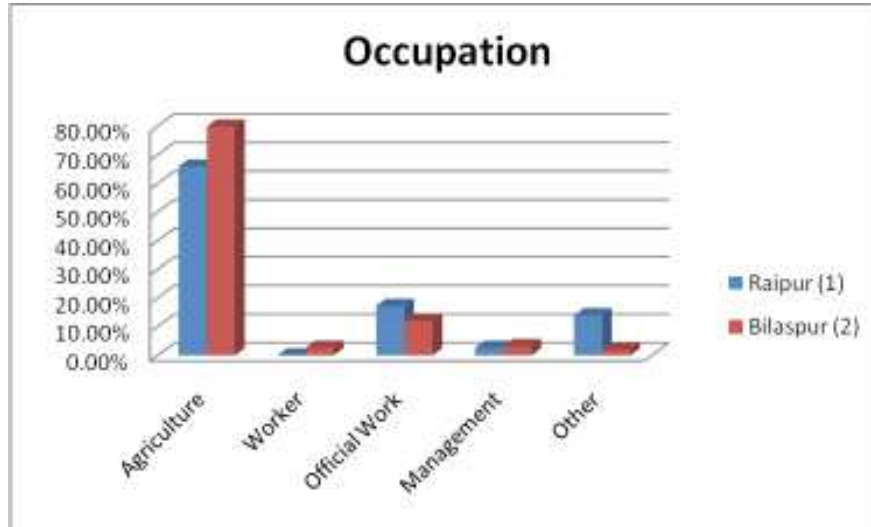
Graph No. -3 (Educational Level)



Majority of women prisoners were from agricultural background (66% in Raipur and 80% in Bilaspur).
T A B L E No. 4 Occupation

Options	Raipur (1)		Bilaspur (2)	
	Total No. of Answers	Percentage	Total No. of Answers	Percentage
A Agriculture	99	66.00%	120	80.00%
B Worker	0	0.00%	4	2.67%
C Official Work	26	17.33%	18	12.00%
D Management	4	2.67%	5	3.33%
E Other	21	14.00%	3	2.00%
Total	150	100.00%	150	100.00%

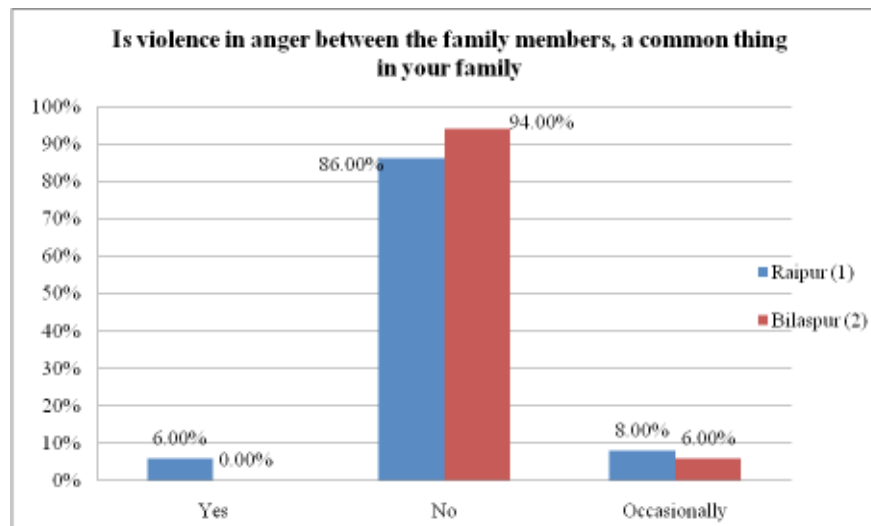
Graph No. – 4 (Occupation)



T A B L E No. 5 Violent behavior in Anger between the Family Members

Options	Raipur (1)		Bilaspur (2)	
	Total	%	Total	%
A Yes	9	6%	0	0%
B No	129	86%	141	94%
C Occasionally	12	8%	9	6%
Total	150	100%	150	100%

Graph No. -5 (Violent behavior in Anger between the Family Members)



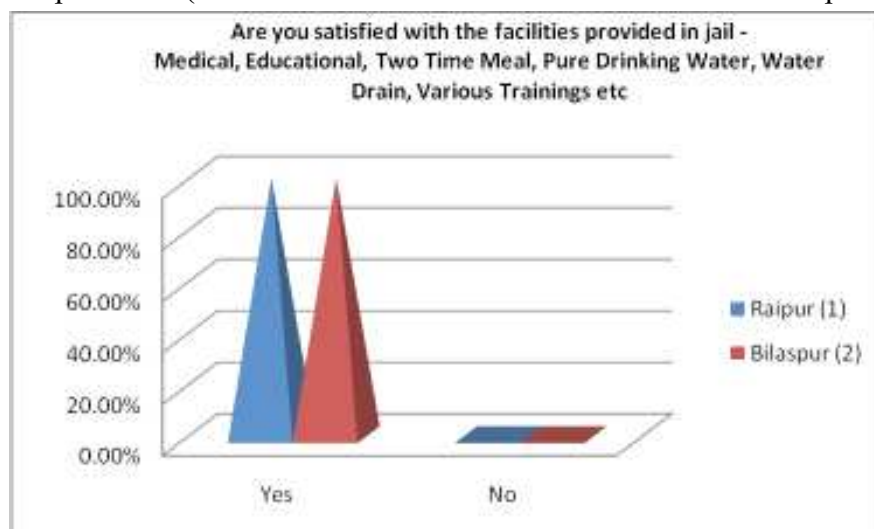
Women prisoners in whose family, violence between family members is a common incident, were 6% in Raipur while 0% in Bilaspur.

Most of the women prisoners belong to cultured family where members do not fight even in anger. Such cases were 86% in Raipur and 94% in Bilaspur.

Women prisoners whose family members very seldom lose their temper and fight with each other were 8% in Raipur and 6% Bilaspur.

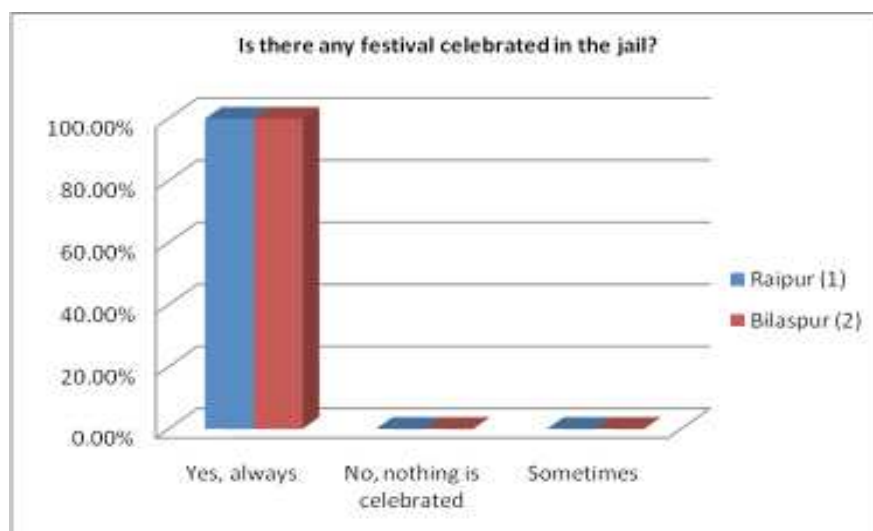
Cent percent women prisoners in both the jails were found happy with the behaviour of jail officers and staff.

Graph No. -6 (Behaviour of Jail Officers and Staff with women prisoners)



Cent percent women prisoners were also found satisfied with the facilities, training they are getting and the festivals they celebrate in the jails.

Graph No. – 7 (Facilities in Jail)



Conclusions and Suggestions

As the study reveals, maximum women prisoners were from the age-group of 21 to 40 years and from rural-low educational background. It means, the age group which is considered the most energetic and young, are in jail. The true India we can find in village but souls of village families are in jails. From author's point of view, special awareness programs based on

moral values should be organized for teenage girls and women of the village. In these training and awareness programmes such types of topics can be covered :

- “How the situations can be handled in legal ways even in the negative situations?”
- “How we can control anger?”
- “How should manage stress and depression?”
- “What conditions a family face in the absence of a female member?”
- “What a family, society, nation and world miss if there is the female member is in jail?”
- “What do we lose in ourselves if engaged in any crime or social evil like dowry?” and
- “Importance of education for the females”

Such topics not only spread the awareness but also stop women to take the law in hands. All the women prisoners were found satisfied with the facilities they were availing in the jail. They were happy with jail administration and various activities which they were performing during their imprisonment time.

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SELF HELP GROUPS—WOMEN’S MAIN STREAM OF DEVELOPMENT

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Declaration

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Abstract

The empowerment of women is now a necessity for the development of the country. The major concern for the Government of India is to bring women into the main stream of development. Women’s empowerment is essential for the socio - economic progress of the community and for the same we have to bring women into the main stream of national development. The government is promoting education for a girl child to empower women. The government has taken many steps to save girl child and to educate her to improve the status of the society. The Ministry of Rural Development has special components for women in its programmes and funds are “women component” to ensure flow of adequate resources for the same. One of the major schemes implemented by the Ministry of Rural Development having women’s component is the SGSY. Self Help Groups helps the women to develop habit of investing and inculcate in them confidence and courage.

KEYWORDS: SGSY- Swarnjayanti Gram Swarozgar Yojana, SHG- Self Help Group Development, women empowerment, education.

Introduction

The role of women in economic development is most intimately related to the goal of comprehensive socio economic development and is a strategic question for the development of all societies. For the development of any country it is necessary to educate women as she is the backbone of family. It is necessary to enhance the development of women. The exceptionally high rates of malnutrition in India are rooted deeply in the soil of inequality between men and women. The low mentality of husband or

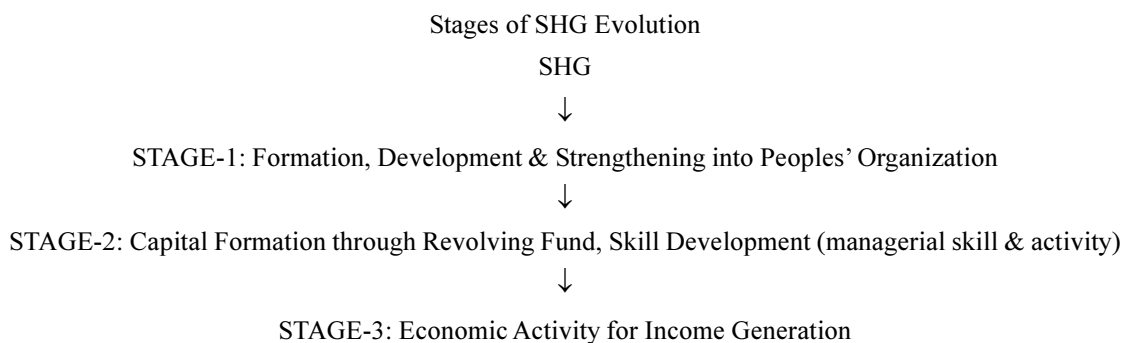
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father to know a girl child is the first major reason for levels of girl child malnutrition that are markedly higher in India .

Women are both revered as well as abused in the Indian society; sometimes even within her own home. Women and girls receive far less education than men and boys. Indian women are always treated as machine of family to beget a boy child and grow up their family. If a girl child is born she is to look after her younger brother or go to work with mother. India has the largest population of girls and most of them go to work with their mothers and cannot attend the schools for education. And the worst part is Indian community neglects a girl child. India's constitution guarantees free primary school education for both boys and girls up to age 14. The proportion of unpaid activities to the total activities is 51% for females as compared to only 33% for males. Over and above this unpaid work, they have the responsibilities of caring for household which involves cooking, cleaning, fetching water and fuel, collecting fodder for the cattle, protecting the environment and providing voluntary assistance to vulnerable and disadvantaged individuals in the family. This shows that though there is still a long journey ahead towards women empowerment. Impact of SHG in the process of empowerment of women The year 1975 was declared as a 'year for women'. Also, the decade from 1975 to 1985 was declared as a 'decade for women'. Surviving through a normal life cycle for resource- poor women is greatest challenge. A girl children is discriminated by their parents is in feeding nutritious valued food as they think they are to be married to another family and don't care to take them to doctor when sick, little girls are not taken to the doctor as frequently as are their male child.

Stages of SHG evolution is, schematically, shown in Graph



Financial assistance is provided for Training, for capacity building of Swarozgaries, establishment of infrastructure, Revolving Fund to SHGs and Subsidy for economic activities. For individual swarozgaries subsidy under SGSY will be uniform at 30% of the project cost, subject to a maximum of Rs.7500/-. In respect of SC/STs and disabled, however, these will be 50% and Rs.10,000/- respectively. For groups of Swarozgaries (SHGs), the subsidy would be at 50% of the project cost subject to per capita subsidy of Rs.10,000/- or Rs.1.25 lakhs, whichever is less. There will be no monetary limit on subsidy for irrigation projects.

We find that the literacy rate for women is low. Women work longer hours and their work is more arduous than that of men. Whether it is subsistence farming or commercial agriculture-when measured in terms of the number of tasks performed and time spent, working hours put by women are greater than men. Globally women really faces violence inside and outside the family throughout her life. Indian women are dedicated to their family problems may be it is of health or income. To increase income of family she also tries earns from lower level itself.

This was the main aim of making SHGs as to their way of earning to be invested in a regular basis so that it may help them in their needs. The situation of women is affected by the degree of their autonomy or capacity to make decisions both inside and outside their own household. After joining SHGs in sgys

scheme the group formed was mostly of women. The position of women in India is notably poor. Economic Empowerment of Women through SHGs Poverty and unemployment are the major problems of any under developed country, to which India is not a country which is unaware of the results in future. At the end of ninth plan various schemes were implemented to reduce poverty and to promote employment. But the more attractive scheme was of self help groups which promoted women individual to earn and invest for their family. SGSY helped women to utilize their time they used to spend chatting and wasting.. They have been recognized as a useful tool to help the poor and as an alternative mechanism to meet the urgent credit needs of the poor through thrift. SHG is medium for promoting the habit of saving among the women and to enhance that women as participant are miraculously statistically equally important and they are now included in the groups to be decision makers and beneficiaries in the democratic, economic, social and cultural spheres of life. Table below shows the income of the SHG members before and after joining the SHGs.

Monthly Income of the SHG Members Before and After Joining SHG in Durg District

S.no	Monthly income	Before Joining SHG		After Joining SHG	
		No. respondents	Percentage	No. respondents	Percentage
1	Less Than 1000	2	2.0	0	0
2	1000 – 2000	28	28.0	6	6.0
3	2000 – 3000	30	30.0	22	22.0
4	3000 – 4000	26	26.0	27	27.0
5	4000 – 5000	06	6.0	19	19.0
6	5000 - 6000	5	5.0	11	11.0
7	6000 -7000	2	3.0	09	9.0
8	above 7000	1	1.0	6	6.0

Here from the table we can know that the standard have increased by SHGs in Durg district. The families where women joined SHGs earned and invested to uplift their family even though education was low. Indian Government should act more prudently to raise the status of women, the most important but vulnerable section of the society. That is why we speak of women Empowerment.

Conclusion

Generally all members of the groups should belong to BPL families. However, if necessary, a maximum of 20% and in exceptional cases, where essentially required, upto a maximum of 25% of the members of group may be taken from marginally above the poverty line living contiguously with BPL families and they are acceptable to the BPL members of the group. The main goal of Swarnajayanti Swarozgar Yojana is to uplift the living conditions of the poor and create a habit of savings as well as utilization of local resources. Secondly it is to mobilize individual skills for group's interest and provide assistance to the members financial needs which also develop linkage with institution of NGOs. SGSY helps mutual understanding, developing trust and self-confidence and also develop leadership qualities which build up teamwork.

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GANDHI'S VIEW ON NON-VIOLENCE

DR. JYOTI GUPTA*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Jyoti Gupta* the author of the research paper entitled GANDHI'S VIEW ON NON-VIOLENCE declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Although Gandhi regarded *satya*, or truth, as the highest value, his name is commonly identified with the concept of *ahimsa*, or nonviolence. It has been suggested that "Gandhi will be remembered as one of the few who have set the stamp of an idea on an epoch. That idea is Non-violence."¹ The word *ahimsa* literally means non-injury, or, more narrowly, non-killing, and, more widely, harmlessness, the rejection of the will to kill and of the intention to hurt any living thing, the abstention from aggressive thought, word and act.

Gandhi thus extended the meaning of *ahimsa* beyond mere non-killing or even non-injury. The principle of *ahimsa*, he held, is "hurt by every evil thought, by undue haste, by lying by hatred, by wishing ill to anybody, and by our holding on to what the world needs."² The path of *ahimsa* is the path of non-attachment and entails continuous suffering and the cultivating of endless patience. In its relatively narrower sense, it means not to hurt any living creature.³ *Ahimsa* implies not merely a certain attitude of detached sympathy towards an enemy, but also the denial of the very existence of an enemy. At times Gandhi equated *ahimsa* with innocence and declared that complete nonviolence is complete absence of ill-will, that active nonviolence is goodwill toward all life, that nonviolence in this sense is a perfect state and the goal toward which mankind move naturally though unconsciously.

It is true that Gandhi sometimes inflated the term *ahimsa* to include all the moral virtues; he equated it with humility, forgiveness, love, charity, selflessness, fearlessness, strength, non-attachment, humbleness and innocence. Similarly, he stretched *himsa* or violence far beyond its ordinary usage to include "trickery, falsehood, conspiracy, chicanery and deceitfulness- in short, all unfair and foul means come under the category of *himsa*."⁴ Although this extreme elasticity of the Gandhian use of *himsa* and

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ahimsa, which, like most other Indian concepts, are marked by their open texture to an indefinite degree, can be confusing, it can be clarified by reference to two important considerations.

First of all, Gandhi believed that although *ahimsa* was universally applicable, its exercise had to be exemplified by a few votaries who took vows and underwent a comprehensive moral and spiritual discipline in which they would be made to see the all-embracing and ever-elusive nature of total *ahimsa*. Secondly, Gandhi held to the Buddhist and Jain view that all sins are modifications of *himsa* that the basic sin, the only sin in the ultimate analysis, is the sin of separateness. According to a Jain maxim, he who conquers this sin conquers all others and he who do not conquer this central weakness cannot effectively exemplify any virtue. Violence, rooted in this common weakness, can assume subtle forms and is mistaken for something else when it masquerades under a moral disguise. "Wherever there is a clash of ephemeral interests, men tend to resort to violence."⁵ Exclusive concerns for individual interest, the desire for personal benefit at any cost, represent the *himsa* arising out of the terrible heresy of separateness. When an action is not based on attachment to result, there is no temptation for *himsa*.⁶ True nonviolence does not blind itself to the cause of conflict or hatred, but in spite of the knowledge of their existence, operates upon the person setting the causes in motion.⁷ Even when this does not actually happen, the *votary* of *ahimsa*, as a result of the deliberate observance of *ahimsa*, experiences a "second birth or 'conversion'".⁶

Although at times Gandhi made *ahimsa* an all-embracing term, he was also willing on occasion to sharpen his use of the word and to distinguish it from *daya*, or mercy, *anasakti*, or selflessness and love. "*Ahimsa* is a quality of the disembodied soul alone" and in its fullness belongs only to a man of *vitaraṅga*, or detachment. Mercy is "*ahimsa* in the flesh." *Ahimsa* implies an inability to go on witnessing another pain and from it thus spring mercy, heroism and all other virtues associated with *ahimsa*. *Ahimsa*, in Gandhi's view, was a broader notion than *daya* but less exalted than *anasakti*. While the root of *ahimsa* is uttermost selflessness and complete freedom from a regard for one's body, *anasakti*-the central teaching of the Gita-transcends *ahimsa*, which is a necessary preliminary, and is included in it.

Ahimsa is important not just as a desirable virtue or merely as the means for the purification and ennobling of the soul but even more as the fundamental and perhaps the only way in which we can express our respect for the innate worth of any human being. It is an essential and universal obligation without which we would cease to be human.

Ahimsa for Gandhi, is not a denial of power as influence or persuasion, pressure or moral force, but only of power in its violent and compulsive forms. Far from denying the distinction commonly made between force and power, Gandhi emphasized it but continued to talk of force when in fact he meant only non-physical force or the creative power in man, his capacity for constructive and non-aggressive action. In this sense it is called "soul-force" because it is independent of pecuniary or material assistance, usable by all men, women and children, applicable to all human relationship. It is to violence and to all tyranny and injustice what light is to darkness, "one of the world's great principles which no power on earth can wipe out."⁷

In politics the use of *ahimsa* is based in Gandhi's view, upon the immutable maxim that government is possible only as long as the people consent, either consciously or unconsciously, to be governed. It is natural for those in authority to want to command and to use force, but those who obey commands are in a majority and could choose to express their will either by physical force or by "soul-force." If they prefer physical force, then the ruler and ruled alike become like so many madmen, but if they choose to employ "soul-force" they could honorably disregard unjust commands.⁸ In all our mutual relations an attitude of nonviolence is a necessary condition for the removal of tension. Disregard of nonviolence is the surest way to destruction, and the world is inexorably moving either to self-destruction or to a nonviolent solution of all its ailments.

We must ultimately choose between coercion, which has temporary results, and peaceful conversion, which has lasting benefits. "True democracy or the *swaraj* of the masses can never come through untruth and violent means, for the simple reason that the natural corollary to their use would be to remove all opposition through suppression or extermination of the antagonists. That does not make for individual freedom. Individual freedom can have the fullest play only under a regime of unadulterated *ahimsa*."⁹

A nonviolent system of government is clearly an impossibility, according to Gandhi, so long as the wide gulf between the rich and hungry millions persists. Inequality offends against the doctrine of non-possession and arise out of an attachment to private property and to power which is a form of *himsa*. As long as the *himsa* of attachment to property in a society is not removed, the *himsa* of attachment by the state to coercive power cannot be reduced let alone eliminated. A violent and bloody revolution is a certainty some day, unless there is a voluntary abdication of riches and the power that they give, and yet the violent way of abolishing inequalities has not succeeded anywhere. Since nonviolence is a process of conversion, the process must be permanent. A society or nation constructed nonviolently must be able to withstand attack upon its structure from without and within. The world is sick of armed rebellions, and heroism and sacrifice in a bad cause by drawing away attention from it by "the glamour of misused heroism and sacrifice in a bad cause."¹⁰

Similarly, Gandhi argued that democracy and the military spirit are a contradiction in terms. A true democrat relies, not on the arms his state could flaunt in the face of the world, but on the moral force that his state could put at the disposal of the world. If one depends only upon superior violence in order to destroy violence of the Hitler type, then small nations would have hardly any chance of survival. Unless they could develop the courage needed for nonviolent resistance, democracy could never survive. It was the conviction that made Gandhi concern himself with the possibilities of setting up a nonviolent police force, a nonviolent army, peace brigades and the like to mobilize popular opinion behind constructive programmes. The central notion underlying all these utopian-sounding schemes was not merely the doctrine of *ahimsa* but also the idea that people must everywhere learn to defend themselves against misbehaving individuals, that self-defense must be part of individual self-respect. "My notion of democracy is that under it the weakest should have the same opportunity as the strongest. That can never happen except through nonviolence. No country in the world today shows any but patronizing regards for the weak."¹¹

Gandhi distinguished between four fields of practical *ahimsa*. First of all, there is nonviolence in its operation against constituted authority. Secondly, there is the exercise of nonviolence in internal disturbance such as riots. Thirdly, there is the use of nonviolence against external invasion. The fourth and best field for *ahimsa* is the family field, in a wider sense than ordinary. "The alphabet of *ahimsa* is best learnt in the domestic school,"¹² such as an *ashram* or any institution the membership of which is intimate rather as in a family. Nonviolence as between the members of such families should be easy to practice and if we fail in this, we cannot succeed in applying it on the wider scale or in developing the capacity for pure nonviolence. For, the love we have to practice toward our relatives and colleagues in our family or institution, we have to practice towards our foes, dacoits, etc."¹³ To a nonviolent person the whole world will increasingly seem to be a single family, and he will thus fear none, nor will others fear him.

In his interesting attempt to apply game theory to human conflicts, Anatol Rapaport¹⁴ divides conflicts into three varieties: fights, in which opponents try to destroy each other; games, in which they attempt to outwit each other; and debates, in which they strive to convert each other. The last variety is the only kind which could be productive, and our best hope of survival is to convert fight into games, and games

into debates. Under Gandhi's conception of *ahimsa* its votary pits his refusal to hurt or injure his opponent-despite the inconveniences of such an attitude to himself-against those who desire to fight or outwit him; and he seeks to convert them to the use of non-coercive methods to gain their ends by finding an area of common interest, based upon common humanity, which would put the conflict of aims into a proper perspective. Indulgence in *himsa* is the result of short-sightedness, lack of vision, arising out of the inability to put oneself in the position of an antagonist and to disarm or convert him so that he ceases to regard himself as an irreconcilable enemy. Far from denying the existence or reality of conflicts of interest in human society, Gandhi admitted their existence in every walk of life and sought to make *ahimsa* the basis of a method of action which could cope nonviolently with such conflicts by limiting if not wholly removing the *himsa* involved.

It is part of liberal and democratic doctrine that the method of persuasion is morally and even practically superior to that of pressure, that free discussion and rational argument are better than coercion or brute force. We commonly distinguish between force, which usually means physical constraint; power, which implies the use of reason or of other skills; and authority, which presupposes the recognition by those who accept it of the moral and political legitimacy of its exercise by its holder. The main thing for Gandhi is that more and more people must be prepared to accept the absolute moral value of *ahimsa*, not as an elusive ideal or a pious hope, but as a widely relevant principle of social and political action. Force thrives on fear but if more and more individuals and groups become fearless, force increasingly fails to serve its intended purpose and its exercise may be effectively opposed and even consistently frustrated. Nonviolence is the only admissible ethic in society. *Satya* and *ahimsa* are absolutes which could be made the basis of effective device-the only valid, safe and fruitful devices in the long run-to bring the action of individuals into concert.

Although Gandhi's conception of *ahimsa* was absolutist on the ethical plane, it was anything but an abstract moral attitude owing to his intense conviction that individuals and groups and even the masses could be trained in "the white art of nonviolence" just as they could be in "the black art of violence." The individual votary of *ahimsa* must learn that it needs far greater physical and mental courage than the delivering of blows.¹⁵ He has to pass many a sleepless night and go through many a mental torture before he can even be within measurable distance of the goal of utter humility and goodwill even towards his most bitter opponent. In any conflict between two parties, he is bound, when the occasion arises, to say which side is just but he cannot grade different species of violence according to whether it is defensive or offensive. Strength does not come from physical capacity but from indomitable will.¹⁶ The votary of *ahimsa* must cultivate the habit of continuous toil, sleepless vigilance, ceaseless self-control. Such a man will not meekly submit to the will of an evil-doer but put his whole soul against the will of a tyrant. "Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire."¹⁷

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CHILD LABOR – A CRUCIAL PROBLEM

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Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Shradhda Girolkar, Ashwini Mahajan and Anand Varghese* the authors of the research paper entitled CHILD LABOR – A CRUCIAL PROBLEM declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Abstract

The concept of child labor is a crucial issue in India, and is prevalent in our society since long. Even the most developed countries of the world are not absolutely free from the bond of child labor. We can find child labor in every village as well as cities and in fact we can trace a number of children below 14 years in our daily life dealings, who are engaged in labor which is injurious for health.. Child labor acts as a major hurdle for ensuring free, quality education for all children. This paper investigated the motivating factors into child labor in India, examined Indian government attempt to reduce and make a nation free of child labor and increase school attendant rates. The result showed that child labor are predominantly found in the informal sector of India with family characteristics as a very important determining factor of children's educational attainment and labor in India. The future implication of the exploitation of child labor will not only damage the children concerned but also inhibits the emergence of a skilled workforce, but will force our country into a cycle of impoverishment. It will lead to high child mortality rate as a result of working when they are too young and that for too many hours, and in hazardous conditions. By the time such children reach adulthood they often damage their overall growth is effected as physical health, lose emotions, morality and intellectuality and lose the opportunity for their education that would open up a better futures and make children today which determines the wage they command as adult tomorrow.

Keywords: Child labor, education, growth, mental labor, Ignorance, emotion

Wordsworth and Nehru consider children as one of the greatest asset for the nation. The stage of man is divided into childhood, adult, youth and old age. When a person is less than 14 years of age and less developed, immature and cannot understand the consequences of any work, and not aware of their rights is considered as childhood. We all know hard labor is the way to success. Labor can be viewed from various aspects. The work done by any person using his physical energy to make productions is

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physical labor. Another aspect of labor is the work done by mental power and makes a production for gain, called ‘mental labor’, so we can say that any work done by physical and mental power is called “labor” such work which is more than 9 hours in a day and which is harmful for the physical, mental health and in hazardous condition is called worst labor and such labor which is not harmful for health and work not more than 14 hours in a week and not in hazardous condition is called “normal labor”. In ancient times slavery existed but present days slavery is eradicated in dictionary.

Bonded labor affects millions of people around the world, with biggest numbers in South East Asia. People become bonded laborers by taking, or being cheated by zamindars or rich people when loan is taken by them for needs and they are unable to ever pay off. Some bonded laborers receive basic food and shelter as ‘payment’ for their work, but due to penalties and exorbitant interest rates, no matter how hard they work they are never able to pay off the loan, which can even be passed down on to their children. An estimate of 5.5 million children around the world is under slavery. Child slavery includes the worst form of child labor and child trafficking. Transporting is trafficking of any person from one area to another for the purpose of forcing them into slavery conditions. Family those who are in poverty sell their girl child to other for some amount of money and they push this child into prostitution. Women and girls have no choice for marriage, forced into lives of servitude often accompanied by physical violence and have no realistic choice of leaving the marriage. Forced labor affects people who are illegally recruited by individuals, business or governments and forced to work - usually under the threat of violence or other penalties. Descent-based slavery involves people who are either born into a ‘slave’ class or are from a ‘group’ that society views can be used for slave labor.

Over 340 million girls and boys around the World are working and devoid of education and due to labor they are unable to enjoy their childhood and it is estimated to be about 6.9 % (15million). We can find unnoticed children making bidi, weaving carpet, doing cement work, glass cutting, serving tea in tea stalls, cloth dyeing, printing , in explosive factories, fireworks, soap manufacturing, Tanning, Wool-cleaning ,Building and construction industry. The child is a soul with capacities of its own, who must be helped to find them, to grow into their maturity into fullness of physical and vital energy and the utmost breadth, depth and height of its emotional, intellectual and spiritual being. Future citizen of a nation is growing child and if they are to be brought up an atmosphere of love and affection and under the tender care and attention of parents, so that they may be able to attain full emotional, intellectual and spiritual stability and maturity and acquire self-confidence and self-respect and a balance view of life with full appreciation and realization of the role which they have to play in the national building process without which the nation cannot develop and attain full prosperity because a large segment of the society is seen to be in deep venture of child labor due to poverty, unemployment, Socio-economic backwardness, Illiteracy, Over population ,Lack of education facilities, Ignorance of parents about the importance of education, Ignorance of impact on children of labor and may be due to Government apathy. 222 million children are involved in child labor. These figures are from the latest Global Report. Most child labors continue to work in agriculture (60%). Only one in seven working children is in paid employment. The overwhelming majority are unpaid family workers. Realizing the harm caused by child labor, the *Indian Government made laws to protect children* from exploitation at work and to improve their working condition. Besides, a comprehensive law called Child Labor (Prohibition and Regulation) Act. 1986, was promulgated to prohibit employment of children in certain hazardous occupations and processes. In India Article 24 of the Constitution deals with child labor. According to Article 24; “No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.” The directive principles of state policy in part IV of the constitution of India provides for welfare of children. According to Article 45; “The State shall

endeavor's to provide early childhood care and education for all children until they complete the age of six years."

Child labor is a serious evil for the developing countries like India. There is a lot of provision added in the constitution of India for child welfare to overcome child labor and to avoid the situations that comes as a consequence of the child labor. At an International level, different organizations are also working for the same cause. But still there are a lot of efforts needed to create an environment which is free from child abuse. The recent data as discussed in the various sections of the paper indicate how far are we in eradicating child labor and how hard work we need to do for the welfare of the poor, ignorant and unheard children. In this paper we have proposed few major steps that may be proved worthy in reducing the child abuse, hence a safe and child labor free society is imagined. Unpractical school curriculum,

Lack of proper guidance, Poverty excessive population Illiterate and ignorant parents ,Adult unemployment, Urbanization, Availability of child labor at cheaper rates, Adult exploitation of children Industrial revolution• Multinationals preference to employ child workers are the reasons for child labor. We find laws in paper and it is not strictly followed so it is a crucial problem which our nation is facing.

Investment for Education of a child is investment for nation. Free education for girls and boys is a good start but how many are benefitted is a question now? Education is the most important investments that any developing country can make for its future. Education is the most effective tool for reducing child labor. But in India Elementary Education has been taken seriously and is a matter of consideration. This has been characterized by neglect of education of urban disadvantaged children, the girl child and disabled children and by low budgetary allocation. As a finding of continuous and persistence advocacy campaign, the Parliament Passed 93rd Constitution Amendment Bill 2001 to make education a Fundamental Right in India. In 1987, the Indian government formulated National Policy on Child Labor to protect the interests of children and focus on general development programmes for the benefit of children. Many place we can find help line for child but are we aware that the god image is being cruelly treated like animals. We become caretaker of society but are pleased to keep children at work as we have to pay less and food intake can be manipulated as he is dumb driven. We can find child help line to release child from being exploited in the name of adoption, or caretaker. As a part of this policy National Child Labor Projects have been set up in different parts of the country to rehabilitate child labor. Under these projects, special schools are established to provide non-formal education, vocational training, supplementary nutrition etc. to children who are withdrawn from employment. Employment of child labor shall be prohibited in dangerous machines, including power process other than hydraulic process, milling machines used in metal trades, guillotine machines, circular saws plates and printing machines as well. Effective screening and suitable goggles shall be provided for protection of eyes in the following processes welding or cutting of metals by means of an electric OXY - acetylene or similar processes, all works on furnaces where there is risk of exposures to excessive light, processes relating to cutting or forging of metals, and any other processes where there is risk to eyes. Children due to there needs to be fulfilled try to do part time job and below 14 is child labor according to law but he is exploited in the name of tasty food he gets from the left over. About 40% children are non attendees of school and find time in making money as they are not interested in studies and they get money when they do work but are not aware of the drawbacks of illiterate. The majority of child laborers in India work in industries such as cracker manufacturing, diamond polishing, carpet weaving, brassware industry, glass and bangle making, and mica cutting. The employers hire child labor by paying less pay in sub-human conditions with long working hours. Government of India has taken major initiatives to eradicate the child labor by passing special legislations and punishing the offenders. Not only government

authorities, but also other social rehabilitated centers are playing an important role in rescuing the child labor at the central and state level. Providing education to all the children is a long-term answer to this social menace. We can find a data of children roaming in waste and picking polythene to sell and we can find them orphan .

Conclusion

Child labor is, no doubt, an evil that should be done away with at the earliest. The prevalence of child labor reflects very badly on society that is not able to stop this evil. Solutions to stop child labor can be concluded by following act- Income of the families should be Increased ,Education for all children irrespective of their economic and social background should be ensured, that helps children learn skills that help them earn a livelihood, vocational training should be included in the educational syllabus. Social security should be provided by the Govt. and other agencies that help children and families to survive in crises, such as disease, loss of home and shelter. Awareness campaign for small families, should be followed strictly, the belief of more hand to work , feed more mouth should be totally stopped in this era. One who sell or involve his child for earning money should be punished. The government should take care of the rules made for the people for the betterment of the country.

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SIGNIFICANCE OF FINANCIAL MANAGEMENT IN CORPORATE SECTOR

VINEET SINGH*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Vineet Singh* the author of the research paper entitled SIGNIFICANCE OF FINANCIAL MANAGEMENT IN CORPORATE SECTOR declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The present study is an effort to high lighten the significance, objective and scope of financial management in establishment and day-to-day functioning of the business. Finance being one of the most integral part of each and every business is required to be managed properly in order to extract maximum possible return from it.

Key Words: Finance, Financial Management, Business Finance.

Introduction

The importance of finance in business has given birth to the concept of 'Business Finance'. Business finance is composite of two words 'business' and 'finance'. Thus in order to understand the concept of 'business finance' it is very essential to understand the meaning of these two words separately. When we talk about business it basically means 'an act of being busy'. In more appropriate way business can be defined as "production distribution and exchange of goods and services for money with the objective of satisfying human needs and wants". In a broader sense business includes industry, trade and commerce. Business also includes all those activities which help in production and exchange of goods and services such as banking, storage, warehousing, transportation, insurance and so on. On the other hand finance may be defined as "provision of money at the time when it is required". Finance is the life blood for each and every business enterprise, whether, small, medium or large, because every business unit requires

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money to carry out its activities and operations and to achieve its predetermined objectives. In the absence of adequate amount of finance it is very difficult for an enterprise to achieve its goals and to carry on its operations in a proper manner.

Objective of Study

- (i) To high lighten the significance of financial management.
- (ii) To high lighten the objectives of financial management.
- (iii) To high lighten the scope of financial management.

Analysis of Study

Basically financial management, business finance and corporation finance are the same and are used inter-changeably because, objective of all three concepts is the same that is acquisition of fund on most suitable terms, appropriate allocation of these funds in different units of the firm and proper distribution of surplus.

Meaning Of Financial Management / Business Finance / Corporation Finance

“Financial management is concerned with the efficient use of an important economic resource, namely capital funds.” - Solomon Ezra

“Financial management is the operational activity of a business that is responsible for obtaining and effectively utilising funds necessary for efficient operation.” - Joseph Massie

“Financial management is an area of financial decision making, harmonizing individual motives and enterprise goals.” - Weston and Brigham

“Financial management is the area of business management devoted to a judicious use of capital and a careful selection of sources of capital in order to enable a business firm to move in a direction of reaching its goals.” - J. F. Brandlery

“Financial management is the application of the planning and control function to the finance function.” - K. D. Willson

“Business finance can be broadly defined as the activity concerned with the planning, raising, controlling and administering the funds used in the business.” - Guthmann and Dougall

“Corporation finance deals with the financial problems of corporate enterprises. These problems include the financial aspects of promotion of new enterprises and their administration during early development, the accounting problems connected with the distinction between capital and income, the administrative questions created by growth and expansion, and finally, the financial adjustments required for the bolstering up or rehabilitation of a corporation which has come into financial difficulties.” - Encyclopaedia of Social Sciences

Significance of Financial Management

With increased activity in the area of finance nowadays financial management occupies a significant position in overall working of an enterprise. The importance of financial management can be high lightened as follows:

1. It helps an enterprise to lay down its basis for formation though successful financial planning.

2. It helps a business enterprise to obtain necessary funds whenever the need arises on most suitable terms or at minimum possible cost.
3. It helps a business unit to make proper use of these funds through their successful allocation and finally it helps the firm in taking sound financial decisions.
4. It helps an enterprise in maximising the profit by implementing various financial control techniques.
5. With increased profit which is possible through financial management an enterprise can be successful in increasing its own wealth as well as wealth of its investors and nation as a whole.

Objectives of Finance Function / Financial Management

Following are the objectives of Finance Function:

1. *Acquisition of sufficient funds on most reasonable terms:* The main aim of finance function is to acquire the funds or money needed by the business enterprise on the most suitable terms. A firm requires funds basically for long term and short term purpose. If the requirement is for long term then the firm must go for long term sources such as share capital (i.e. equity share capital and preference share capital), debenture and long term loan. On the other hand if the requirement is for short term then the firm may opt for short term sources such as short term loan from banks, financial institutions, friends and relatives and so on. A firm has also to see that the funds which are obtained do not carry high cost. For example while procuring short term and long term loans must ensure that they carry a lower rate of interest.
2. *Proper use of funds:* The funds which are obtained must be utilised in such a manner that maximum benefit is derived from them. To achieve this objective the firm must ensure that the return from these funds is higher than the cost involved in it. Finance function helps an enterprise in generating more returns by proper utilisation of funds through the technique of working capital management. Working capital management means to manage working capital in such a way that there is neither excessive working capital nor inadequate working capital in the firm. Both excessive and inadequate working capital are dangerous for the firm because excessive working capital means idle funds which do not earn any return for the business and inadequate working capital means shortage of funds which restricts the day-to-day functioning of the business.
3. *Distribution of surplus:* After properly utilising the funds and generating sufficient profit from them the next objective of finance function is to decide as to how much profit must be retained in the business and how much profit must be distributed to shareholders and debenture holders in the form of dividend and interest. Retaining all the profits in a business creates negative impact on shareholders and debenture holders because they provide funds to the business and therefore they expect some return for their funds. On the other hand if a business firm distributes all the profit to the shareholders and debenture holders and do not retain any part of profit in the business then it also restricts the future growth and expansion of the firm. Hence, a decision must be made as to how much profit must be distributed to shareholders and debenture holders and how much profit must be retained in the business. Finance function helps an enterprise in taking such decisions.
4. *Increase in profit:* Money generates money. This concept is well followed by finance function. Finance function helps in increasing profitability of a business organisation by ensuring that:
 - The funds are obtained on the most reasonable terms or on least possible costs.
 - The funds which are obtained are properly utilised in the business.
 - There is neither inadequacy of funds nor wastage of funds.

By following all the above steps a firm can increase its profitability and can be able to carry out its day-to-day operations successfully.

5. *Maximising value of the firm:* Maximising firm's value is also one of the objectives of finance function. Successful performance of all the above finance functions i.e. acquisition of funds on most suitable terms, proper utilisation of funds, appropriate distribution of surplus, ploughing back of profit, and increase in profitability by reducing wastage of funds enables an enterprise to enhance its market value and goodwill.

Scope of Finance Function / Financial Management

The scope of finance function is very wide because the finance department of an enterprise has to perform several activities in order to achieve the above mentioned objectives. Scope of finance function covers a number of activities which are as follows:

1. *Estimation of financial requirements:* The very first activity which each and every business unit performs is to estimate the capital requirement for its establishment and to perform its day-to-day operations. Every business enterprise small, medium or large requires funds at every stage, beginning from its establishment up till it's winding up. During inception of a business enterprise the need for financial requirements are estimated by its promoters and afterwards it is estimated by the finance department. Correct estimation of financial requirements is essential because it ensures prompt availability of funds at the time when it is required. Until and unless the financial requirements are not correctly estimated the business might face difficulty due to shortage or excess of funds. In an enterprise funds are required for short-term, medium-term, and long-term. For this purpose a financial plan must be prepared to ascertain as to how much investment will be made in fixed assets and how much investment will be made in working capital. The estimation of financial requirement must be based on sound financial principles so that there is neither excessive nor inadequacy of funds with the organisation. Both excessive and inadequate funds are bad for an organisation. Inadequate funds adversely affect the day-to-day working of an enterprise while excessive funds imply idle funds which do not generate any profit and moreover it also provokes an enterprise to indulge in speculative activities. While estimating financial requirements the nature and size of business, expansion, modernisation and diversification plans must also be taken into consideration.
2. *Determining capital structure:* After estimating the financial requirements the next decision which an enterprise has to make is regarding capital structure. Capitalisation and capital structure are not the same things. Capitalisation refers to total amount of capital raised by a business enterprise while capital structure refers to kind and proportion of different securities used for raising the capital. For raising long-term finance, three types of securities can be issued by a company i.e.:
 - Equity shares which represents real owners of the company.
 - Preference share which enjoys preference over equity as regard to payment of dividend and repayment of capital but they are not the real owners of the company.
 - Debentures which represents creditors of the company.

Suppose, a business enterprise determines that the total requirement of capital will be Rs. 10 cores then the next step for the enterprise will be to determine as to how much will be financed through equity, how much will be financed through preference and how much will be financed through debentures. However, some authors on financial management also include short-term debt within the preview of capital structure. While determining about various sources for raising funds, the cost of raising these funds must also be taken into account. Debt is considered to be a cheaper source of finance than equity but entirely depending on debt imposes too much financial obligations on the business regarding regular payment of interest. Too much issue of equity may result in dilution of control of existing shareholders which many business enterprises do not prefer. Hence, it is also very much important to make decision regarding proper mix of debt and equity.

3. *Selection regarding source of finance:* After deciding about the capital structure, the next step is to select the sources of finance needed to establish and run the business enterprise. Various sources from which finance can be generated include:
 - Equity share capital
 - Preference share capital
 - Debenture
 - Long-term loans from development banks
 - Short-term loans from commercial banks
 - Public deposits

Finance is required mainly for long-term and short-term period. If finance is required for long-term then it appropriate to use share capital, debentures, and long term loans from development banks. On the other hand if finance is required for short-term than short-term loans from commercial banks and public deposits may be suitable.

Conclusion

On the basis of above study it can be concluded that financial management is an integral part of each and every business organisation. Proper financial management increases profit of a firm, maximises its value and reduces the misuse of funds in an organisation which helps a business firm to get success in today's competitive market.

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WOMEN ENTREPRENEURSHIP IN INDIA

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Soma Mazumdar* the author of the research paper entitled WOMEN ENTREPRENEURSHIP IN INDIA declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The paper indicates the women of 21st century is no more a traditional resource confined to homes only rather an educated, knowledgeable and innovative part of the overall population possessing the capacity to transform economics into thriving enterprise.

In the present day scenario development of women entrepreneurship has been recognised as an important source of economic growth because women entrepreneurs create new jobs for themselves and others. Hence, the economic sustainability of women is of at most importance to Government, social scientists, economists policy makers, reformers and NGO's.

Keywords: Women Entrepreneurs, entrepreneurship, reasons policies and schemes,

Purpose: The purpose of this paper is :

- ◆ To explore the causes why women start business own.
- ◆ Enhance the self confidence and Economic empowerment of women.
- ◆ To encourage the women entrepreneurship
- ◆ Know about the govt's schemes for women entrepreneurs.

Hypotheses: The hypotheses of this paper is, “There is no significant difference in economic empowerment awareness of male and female.”

Introduction

Gone are the days when women were considered no match for all powerful men in this world. The new

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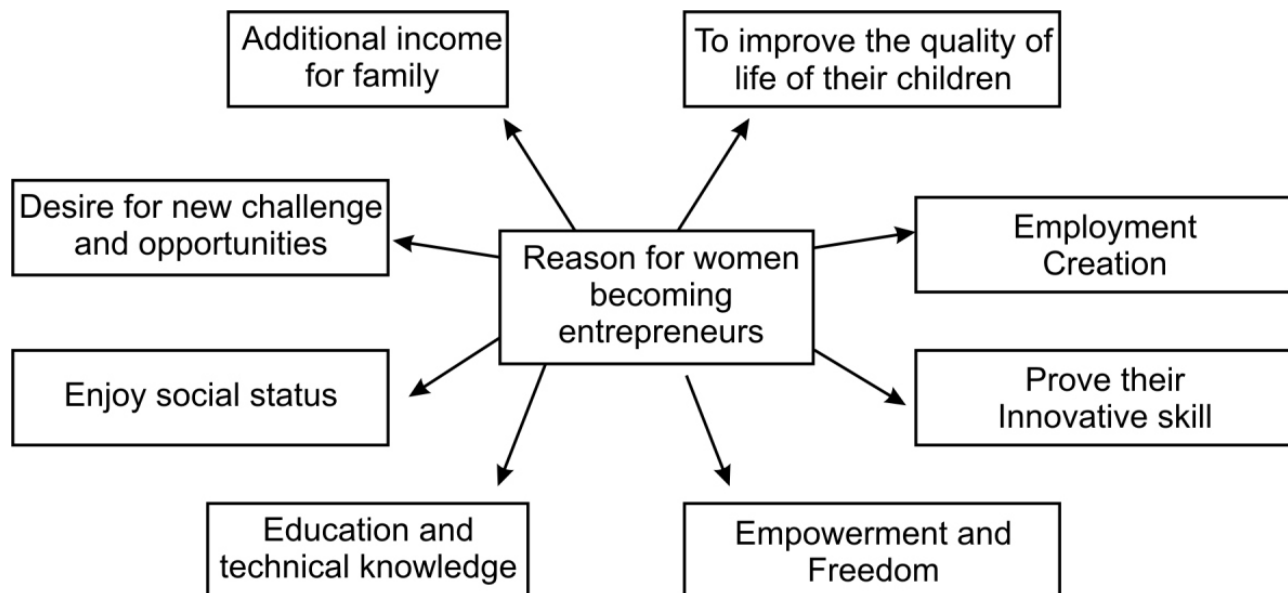
generation women across the world have over come all negative nation and have proved themselves beyond doubt in all spheres of life including the most intricate and cumbersome world of entrepreneurship. Women have proved their core competency in the areas of Information Technology (IT), Management, Personal care services and health care services. Beside the above areas, women entrepreneurs have emerged in the new areas like data base management, designing and multi media services. Service sector has played a significant role in providing employment opportunities to women in urban area. But most of women lives in semi- urban and rural areas and a lot of measures have been taken to promote women entrepreneurs. It is also observed that women can establish business units in those areas where they have core competency.

Reason For Emerging Women entrepreneurship

Women entrepreneurship has been recognised as an important source of economic growth. Women entrepreneurs with the sustainable economic development are able to contribute the family's community's and the nation's development. So, some of important reason for emerging women entrepreneurship :

- ◆ Women desire additional income to provide support to their family.
- ◆ They have desire for new challenge and opportunities for self fulfillment.
- ◆ Desire to enjoy social status equal to that of men.
- ◆ To materialize their idea into a capital.
- ◆ Educated women do not find suitable job.
- ◆ For their empowerment and freedom.
- ◆ Women have an instinct to prove their innovative skill like men.
- ◆ To improve the quality of life of their children.

The following chart shows the reason for women becoming entrepreneurs :



Now Economic empowerment of women enterprises leads to the development of the society and entrepreneurship is the new women's movement.

Policies and schemes for women Entrepreneurs in India

Developing and developed nation have realized that developing women entrepreneurship is indispens-

able to flourish as economically dominant nation in the modern high-tech world. Thus, govt.s across the world as well as various development organization are actively under taking promotion of women entrepreneurs through various schemes, incentives and promotional measures.

In India Micro, Small & Medium Enterprises (MSME) development organisations, Various State Small Industries Development Corporations, The Nationalised Banks and even NGOs are conducting various programmes including Entrepreneurship Development Programmes (EDPs) to cater to the needs of potential women entrepreneurs, who may not have adequate educational background and skills. The office of MSME has also opened a women cell to provide coordination and assistance to women entrepreneurs facing specific problems.

Small Industries Development Bank of India (SIDBI) has also been implementing special schemes for women entrepreneurs. The govt. has also made several relaxations for women to facilitate the participation of women beneficiaries in Prime Minister's Rozgar Yojana (PRMY) scheme.

Name of schemes for women entrepreneurs in India :

- ◆ Scheme of Ministry of Micro, Small & Medium enterprises.
- ◆ Trade related entrepreneurship assistance and development (TREAD) scheme for women.
- ◆ Mahila Coir Yojana
- ◆ Schemes of Ministry of Women and Child Development
- ◆ Support to Training and Employment Programme for Women (STEP)
- ◆ Swayam Siddha
- ◆ Schemes of Kerala State Women's Development Corporations
- ◆ Self employment loan programers
- ◆ Educational loan schemes
- ◆ Single women benefit schemes
- ◆ Job oriented training programers
- ◆ Marketing support for women entrepreneurs
- ◆ Auto rick show / school van's driver scheme.
- ◆ Kerala Govt's Women Industries program
- ◆ Delhi Govt's Stree Shakti Project
- ◆ Schemes of Dehli Commission for women
- ◆ Incentives to women Entrepreneurs schemes 2008, Government of Goa
- ◆ Magalir Udavi scheme, Pandhucherry Govt.
- ◆ Financing scheme by Bank's / Financial Institution.

Women Entrepreneurship Association in India

These are as under :

- ◆ Federation of Indian Women Entrepreneurs (FIWE)
- ◆ Consortium of women Entrepreneurs (CWEI)
- ◆ Association of Lady Entrepreneurs of Andhra Pradesh
- ◆ Association of Women Entrepreneurs of Karnataka (AWAKE)
- ◆ Self Employed Women's Association (SEWA)
- ◆ Women Entrepreneurs Promotion Association (WEPA)
- ◆ The Marketing Organisation of women Enterprises (Mowes)
- ◆ Bihar Mahila Udyog Sangh
- ◆ Maha Kaushal Association of Women Entrepreneurs (MAWE)
- ◆ SAARC Chamber Women Entrepreneurship Council
- ◆ Women Entrepreneurs Association of Tamil Nadu (WEAT)
- ◆ Tie Stree Shakti (TSS)
- ◆ Women Empowerment Cooperation

Women entrepreneurship is gaining importance in India in the wake of economic liberalization and globalization. The policy and institutional framework for developing entrepreneurial skills, providing vocation education and training has widened the horizon for economic empowerment of women.

Some women's relentless zeal, incessant quench for success and willingness to walk the extra mile have broken all myths about their inborn limitations that were supposed to be major road blocks on their success express ways. For example, 15 such Indian women who can be easily termed as role models for every Indian women entrepreneur ;

Indra Nooyi	–	Chairman & CEO, Pepsico
Naina Lal Kidwai	–	Group GM & Company Head- HSBC India
Kiran Mazumdar Shaw	–	CMD, Biocom
Chandra Kochar	–	MD & CEO- ICICI Bank
Indu Jain	–	Chairperson (Former), Times Group
Simone Tata	–	Chairperson (Former) Lakme, (Present) Trent Limit.
Neelam Dhawan	–	MD, HP- India
Sulajj Firodia Motwani	–	JMD- Kinetic Motors
Priya Poul	–	Chairperson, Apeejay Park Hotels
Mallika Srivasan	–	Director, TAFE (Tractor and Farm Equipment)
Ekta Kapoor	–	JMP & Creative Director, Balaji Telefilms
Ritu Kumar	–	Fashion Designer
Shahnaz Hussin	–	CEO, Shahnaz Herbals Inc
Jyoti Nayak	–	President Shri Mahila Griha Udyog Lijjat Papad
Ravina Raj Kohli	–	Founder & Executive Director, Job Crop

Conclusion

Entrepreneurship is presently the most discussed and encouraged concept all over the world to overcome economic challenge. Women being the vital gender of the overall population have great capacity and potential to be contributor in the overall economic development of any nation. Therefore, programs and policies need to be customized to not just encourage entrepreneurship as well as implement strategies which can help support entrepreneurial culture among youth.

Now women entrepreneurs balance creativity, family life, personal growth and get satisfaction from their work. In short entrepreneurship is the new women's movement of nation as well as world.

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MULTI-DIMENSIONAL IMPACT OF POVERTY ON INDIAN ECONOMY

PAYAL MANDHYAN*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Payal Mandhyan* the author of the research paper entitled MULTI-DIMENSIONAL IMPACT OF POVERTY ON INDIAN ECONOMY declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

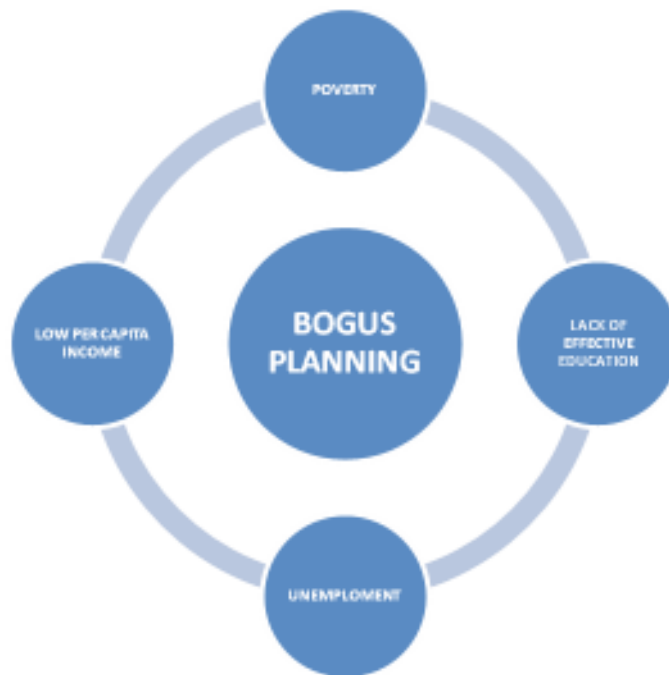
Poverty is a multi-dimensional concept. Poverty is a basic or common problem in our economy. It affects our infrastructure at all levels like economic, social, educational and political etc. Poverty can be definitely remove by working on the following grounds which are discussed in the article. By improving on these points whole economy will develop, when economy develops, peoples mentality develops, whole society develops it will change the image of 'INDIAN ECONOMY.

Poverty is a curse of a society. But poverty embraced with the inception of the society and the intensity and the dimension of poverty have changed gradually from ancient days and till up to now, the heads of the society or state used to measure poverty and formulate the policies of poverty eradication. Poverty may be defined as the inadequate to secure minimum human needs concerning food, clothing, housing, education and health. Poverty is of two types; 1. Absolute poverty, 2. Relative poverty.

India population is still increasing day by day its figure is equal to the entire population of Australia every year. India attempts to stabilize it have already failed. In the absence of a concomitant desire to promote the social and economic development, welfare, the poor realize that it is a children who provide them the source of love, care and economic security in an increasing hostile world. More the number of children, greater the strain on the family budget. So every person every family needs to participate in the population stabilization movement. Every citizen must share the concern that all our precious gains earned become losses if there are more mouths to feed. It is an imperative duty of every citizen to interact with those in their slums or villages or surroundings, that everyone stand to reduce

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it to smaller families, norms are adopted accepted, voluntarily, willingly happily. There are certain reasons of poverty which shows by this vicious circle of undeveloped countries or backward economy.



Education is a device for helping a man to grow to his full stature. It enables him to realize his nature both mentally and spiritually and in that realization to become all that he has in him to be. Unfortunately, we have the largest number of illiterates in the world in spite of significant programmes have been taken up since independence to eradicate illiteracy. Lack of motivation among school teachers, poor infrastructure facilities and corruption are the basic reasons why the results could not come as desired. Education is the most significant instrument of national development. Literacy is the base of a nation's overall progress & development. We must remember ignorance leads to greater expectation and lack of empowerment leads to perpetuation of poverty and hunger.

Our next point is *UNEMPLOYMENT*, which is the mother of countless ills. It is such a poison that pollutes the society, endangers the democratic fabrics of the country. We cannot expect mobility, honesty, and truth from a person who is unable to manage two square meals a day for his family. Unemployment in our country has become such a complicated, economic, social and political issue that requires to be removed fastly. Half-hearted measures or temporary solutions will not yield any fruitful results. There should be perfect coordination and integration between our education and the industrial environment. India should go for fast development of cottage and small industries. We have to search new avenues in the farm sector, herbal and medical fields to provide job opportunities. We have to plan and exploit our industrial potential to the fullest extent to provide jobs to our fellow youths. Next point is *PROPER PLANNING* plays a vital role in the process of dealing with poverty. Planning has been defined as the making of major economic decisions. What and how much is to be and to whom it is to be allocated by the serious decision of a determining authority on the basis of a comprehensive survey of the economic system as a whole. Economic planning is essentially a way of organizing and utilizing resources to maximum advantage in terms of defined social ends. It leads to optimum utilization of a country's resources. It can ensure favourable terms of trade. Without the aid of planning, no economy can cope with major economic changes. Different features of a planned economy are :

- Controls of various types of trade like Export, Import, Exchange, Capital issues, Prices.
- Growing Public Sector.
- Laying main objectives.
- Systematic and co-ordinated efforts.
- Fixing Targets.

Proper planning is required to prepare the blueprints of development, taking an overall view of the needs and resources of the country. It should increasingly be of an indicative nature. 'Information Technology' has played an important role in making the Indian economy run at a much faster pace. IT comprises computers, telecommunication, television, audio-visual media, development of software etc. Computer is the major segment of segment of IT which has permeated and grasped every sphere of existence of human society and become indispensable. The present day elegance, accuracy, sophistication, efficiency could have been made possible only with the invention of computers. Computer softwares are gradually becoming a decisive force in making important decisions. With computers education made compulsory from primary and middle level, we can hope and aspire that within next few years, India will become more integrated and more economically robust. IT has generated infinite and unimaginable new opportunities in education, communication, commerce, manufacturing, agriculture, health care, leisure & Entertainment and more particularly the service sector. IT has become the basis of modern scientific and technological inventions and researches. It can contribute tremendously in the economic development particularly in the rural areas.

Conclusion

There are several hindrances & obstacles which our country has to tackle in alleviating poverty. The political honchos of today are only engaged in usurping political power and monetary benefits rather than serving the people and developing the nation. But in order to achieve a poverty free state, a few basic requirements must be fulfilled like proper education, electricity & medical healthcare must reach all Indian villages, Corruption should be measured strictly of whole society, rise in price must be checked at regular interval. WE and our GOVERNMENT, if make a will & take a sincere & strict measures, hopefully we will get success in alleviating poverty one day from our motherland INDIA and make our citizens safe, secure, healthy & happy.

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INCREASE IN MINIMUM WAGES: WHO BENEFITS? WHO IS HURT?

DR. AMIT JOSHI*

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The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Amit Joshi* the author of the research paper entitled INCREASE IN MINIMUM WAGES: WHO BENEFITS? WHO IS HURT? declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Introduction

Since coin has two faces likewise this issue that is “Increase in minimum wages” is also have some positive as well as negative effects on the Economy of a country. Where “Increase in minimum wages” brings some sort of happiness to the worker those are already working in some industries, but also brings fear of unemployment to those who still looking for a job. Due to this increase in minimum wages the employees and the customers are the only one which are going to hardly impact by this, whereas the employers are also get affected by this but not make any issue for the employers.

This increase in “minimum wages” not only cause unemployment but also become the reason for the inflation. To make maximum profit employers tends to increase the cost or price of the product which they are producing in order to reduce the gap between the revenue generated by the company and the wages given by the company. And if the demand of that product is inelastic then customer will buy that product irrespective of its price and ready to pay extra amount and when the demand of that product is elastic then employer starts sacking their employees to maintain their profit.

So anyone who understands basic economics knows that the result of raising the minimum wage can only be:

1. Higher unemployment as companies scale back to reduce expenses.
2. Higher costs to consumers as companies raise prices to cover the higher wages they have to pay
3. Companies closing their doors because they can't scale back or raise prices.

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So the result of an increased minimum wage is either higher inflation or higher unemployment both of which are components of the Misery Index thus increasing the minimum wage will most likely increase the overall misery of the country.

Minimum wage is the predefined amount that is defined by a government which one employer have to pay to his employees. The main argument for minimum wages is to increase the living standards of laborers, especially the poor. In addition, minimum wage increases can have other positive effects such as promoting labors' work effort and productivity, reducing people covered in subsidy programs, increasing consumption, aggregate demand and generation of multiplier effects.

According to MINIMUM WAGES ACT, 1948 in India provides for fixation and enforcement of minimum wages in respect of scheduled employment. The Act aims to prevent sweating or exploitation of labor According to the NSSO (2004-05) 61st round, around 395 million workers (86%) out of the total workforce of around 457 million workers constitute the unorganized/informal sector. In fact 7% of those employed in organized sector has been identified as informal workers raising the toll of informal sector to 422 million (92%). The Act also requires the appropriate government (both at Centre and States) to fix minimum rates of wages in respect of employments specified in the schedule and also review and revise the same at intervals not exceeding five years.

The impact of "increase in minimum wages "over employment

Increase in minimum wages and unemployment are closely related to each other with indirect relationship that is if there is an increase takes place in wages, it will decrease the employment rate, it means unemployment increases.

Unemployment is the major outcome of the this increase in minimum wages, An increase in the minimum wage raises the income of those who are employed, but it also raises the cost of hiring unskilled labor and can potentially reduce the number of people hired by businesses. So there are winners and losers from this policy. Those who remain employed and receive higher incomes are better off, and those who would be employed if not for the increase in the minimum wage are worse off.

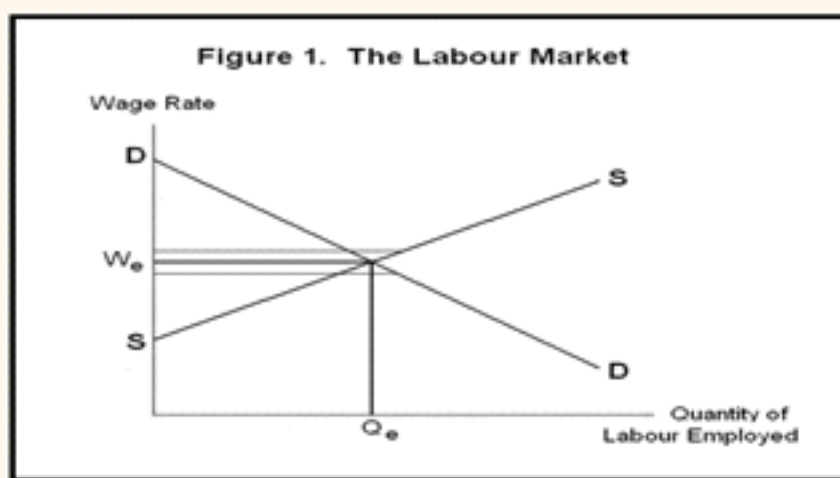
According to economists David Neumark and William Wascher offer a comprehensive overview of the evidence on the economic effects of minimum wages. Based on their comprehensive reading of the evidence, Neumark and Wascher argue that minimum wages do not achieve the main goals set forth by their supporters. They reduce employment opportunities for less-skilled workers and tend to reduce their earnings; they are not an effective means of reducing poverty; and they appear to have adverse longer-term effects on wages and earnings, in part by reducing the acquisition of human capital. The authors argue that policymakers should instead look for other tools to raise the wages of low-skill workers and to provide poor families with an acceptable standard of living

A higher minimum wage attracts new entrants but does not guarantee them a job. What happens on the demand side of the market is not surprising: if the minimum wage exceeds the prevailing market wage (determined by supply and demand), some workers will lose their jobs or have their hours cut. There is abundant evidence that a 10 percent increase in the minimum wage leads to a 1 to 3 percent *decrease* in employment of low-skilled workers (using teens as a proxy) in the short run, and to a larger decrease in the long run, along with rising unemployment. Employers have more flexibility in the long run and will find ways to economize on the higher-priced labor. New technology will be introduced along with labor-saving capital investment, and skilled workers will tend to replace unskilled workers. Those substitutions will occur even before an increase in the minimum wage, if employers believe such an increase is imminent. There will be fewer jobs for low-skilled workers and higher unemployment

rates—especially for minorities—and participation rates will fall as workers affected by the minimum wage drop out of the formal labor market.

The minimum wage violates the principle of freedom by limiting the range of choices open to workers, preventing them from accepting jobs at less than the legal minimum. It also prohibits employers from hiring those workers, even if both parties would be better off. Thus, contrary to the claims of minimum-wage proponents, the government does not increase opportunities for low-skilled workers by increasing the minimum wage. If a worker loses her job or can't find one, her income is zero. Employers will not pay a worker \$9 per hour if that worker cannot produce at least that amount.

States with Minimum Wage Above Federal				
	Unemployment		Minimum Wage	
	Rate 1998	Change 97-98	1997	1998
Oregon	5.5	-0.04	\$5.50	\$6.00
New Jersey	4.4	-0.11	\$5.95	\$5.95
California	5.9	-0.02	\$5.15	\$5.75
Connecticut	3.1	-0.45	\$5.18	\$5.65
Alaska	5.5	-0.29	\$5.65	\$5.65
Massachusetts	3.1	-0.23	\$5.25	\$5.25
Vermont	2.9	-0.28	\$5.25	\$5.25
Average	4.3	-0.20	\$5.42	\$5.64



Effect of “increase of minimum wages” over Inflation Rate

Standard economic theory predicts that minimum wage increases do not reduce profits because low wage firms are usually too small and too competitive to absorb the extra costs. It is then not surprising that empirical evidence is scanty on profit effects. In such competitive markets, prices are assumed to be given, and theory predicts that firms reduce employment in response to minimum wage increases. It is then not surprising that there is such an extensive empirical literature on employment effects. However, theory also predicts that an industry wide cost shock, such as minimum wage increases, will be passed on to prices. The assumption of constant prices is reasonable if firms that are affected compete with firms that are not affected by the increase, but unreasonable if the shock is industry wide. It is then surprising that there is so little empirical evidence on price effects – even though this effect was first noted half a century ago (Stigler, 1946). Perhaps because the international literature mainly utilizes data from the US, and price effects are small there, little further research has been carried out.

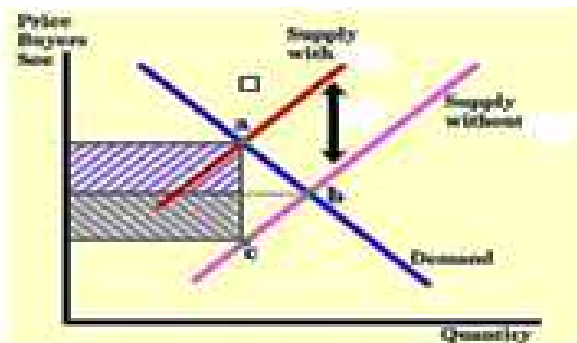
Minimum wage increases are expected to increase prices, the magnitude of price increase depends on several factors such as the demand elasticity and competition degree (Aaronson 2001). A strong effect of minimum wages on inflation is not always found in empirical studies. Several studies, for example, Card and Krueger (1995), Aaronson (2001), Macdonald and Aaronson (2000), found that a 10 per cent minimum wage increase leads to around 1-4 per cent increases in prices. However, other studies such as Frye and Gordon (1981), Sellekaerts (1981), Katz and Krueger (1992), Card and Krueger (1995) found very small or not statistically significant effects of minimum wage increases on prices. Detailed review of studies on the effect of minimum wages on prices can be found in Lemos (2004).

Demand, Supply of commodities and increase of Minimum Wages.

The effect of increase of minimum wages also impacted the demand and Supply of the commodities that employers producing. In order to maintain the profit level of a company, management of that company increase the price of the commodity they are producing, and due to this increase in price may change the demand and supply of the commodity.

If the demand of the commodity is inelastic then it makes producer to increase the supply of that particular product and when demand is elastic this force producers to reduce the supply of the product.

This increase in the price of the product due to the increase in the minimum wages will act as the imposed tax on the commodities. And if the demand of the product is inelastic then this increased price



is totally paid or consumed by the customers only, and in this case employers don't mind or do not consider this increase in minimum wages as an issue or obstruction to earn more profit. But if the demand of the product is elastic then this increase in price do not paid by customers instead producers or employer consumes this increase in price. At point of time this increase in minimum wages will is a very big issue for the producers and employers get affected with it the most.

Where supply with and without is “increased minimum wages”

Conclusion

Increase in minimum wages will mainly affect the economy by increasing the inflation rate; reduce the rate of employment (increase unemployment). Inflation rate and unemployment rate is also related to each other. Due to increase in minimum wage the price of any commodity or service will increase as a result it reduces the quantity that purchasers of that commodity or service wish to purchase, whether the item in question is gasoline or wheat or Milk or labor. The only issue is by how much. A higher minimum wage would therefore mean that fewer people would be employed. Few people would produce less than more people, so that the basic cost of a higher minimum wage would be smaller total output. Some people would benefit—those current minimum wage workers who are retained at the higher minimum wage. Some people would lose—those current minimum wage workers who become unemployed.

So in my opinion increase in minimum wages is just a delusion that it is a socially beneficial. According to basic law of Economics that is demand and supply, when the price of labor rises, the quantity demand will fall (assuming other things constant). The same law tells us that quantity demanded (i.e., the number of jobs for low-skilled workers) will decrease more in the long run than in the short run, as employers switch to labor-saving methods of production—and Unemployment will increase.

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