

# Ethical Facets of Governance

Renu Kapila

Ethical facets of governance have emerged as a field of immense interest and importance in the modern times. An environment rife with unethical behavior and unabashed corruption has been exasperatingly threatening democracy and good governance in many countries of the world. It was being lucidly realized that ethics, properly enforced in governance, are positively the need of the hour. Although ethics in governance is an old and multivalent concept yet following the Second Administrative Reforms Commission's comprehensive 4th Report titled "Ethics in Governance", the ethical facets of governance became the focal point of discourse in Public Administration in India.

In this context, the theme of the present book is very relevant to understand the various facets of the ethics in governance, their philosophical underpinnings in India's heritage and ethical issues in public administration in India in the present times. The major areas covered in the book are 1) Ethics in governance 2) Philosophical basis of ethical governance 3) Ethics in Civil Services 4) Ethics and Police.

The present book is a humble effort to advance appreciation of various ethical facets of governance. It is hoped that it will be useful for academicians, practitioners, researchers and the students of public administration, mainly those preparing for the competitive examinations at state as well as union level.

**Professor Renu Kapila** is currently working as a Professor in the Department of Public Administration, Punjabi University, Patiala (Punjab) after an illustrious long stint as the first female Head of this department from 2010-2015. Her academic career has been brilliant throughout. She not only attained M.Phil. degree in *Linguistics* from University of Cambridge, England, she also did her Masters, M.Phil. (*with distinction*) and Ph.D. in Public Administration from Panjab University, Chandigarh. Her areas of specialization are *SC Leadership in Rural Local Government* (major) and *Administrative Thought*. She has got more than 20 years of experience of teaching Post-Graduate classes at University level. She also remained associated with the IAS Training Centre, Punjabi University, Patiala (1997-2002).

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B.Com. (Hons.): Semester – V

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Duration : 3 hrs.

Marks : 100

Lectures : 65

#### Objective:

To provide the student a basic knowledge of financial markets and institutions and to familiarize them with major financial services in India.

#### Contents

##### Unit – I

An Introduction To Financial System, its Components – financial markets and institutions. Financial intermediation. Flow of funds matrix. Financial system and economic development. An overview of Indian financial system. (8 Lectures)

##### Unit – II

Financial Markets: Money market – functions, organization and instruments. Role of central bank in money market; Indian money market – An overview

Capital Markets – functions, organization and instruments. Indian debt market; Indian equity market – primary and secondary markets; Role and stock exchanges in India (17 Lectures)

##### Unit – III

Financial Institutions: Commercial banking – introduction, its role in project finance and working capital finance. Development Financial institutions (DFIs) – An overview and role in Indian economy. Life and non-life insurance companies in India; Mutual Funds – Introduction and their role in capital market development. Non-banking financial companies (NBFCs). (20 Lectures)

##### Unit – IV

Overview of financial services industry: Merchant banking – pre and post-issue management, underwriting. Regulatory framework relating to merchant banking in India. (8 Lectures)

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## Preface

The financial sector is in a process of rapid transformation. The overall structural reforms are aimed at improving the productivity and efficiency of the economy. The role of an integrated financial infrastructure is required to stimulate and sustain economic growth. The growth rate of the financial sector has shown a drastic change over a period of time. The common thing among all the constituents of financial sector is that they facilitate transfer of funds and smooth flow of funds for the growth of an economy. These participants of financial sector are not always mutually exclusive; inter-relationships between these are a part of the system e.g. financial institutions operate in financial markets and are, therefore, a part of such markets. A financial system comprises of financial institutions, financial services, financial markets and financial instruments. These constituents are closely related and work in conjunction with each other. A financial asset is one which is used for production or consumption or for further creation of assets. Information technology, deregulation and liberalization have dramatically affected the financial services industry, contributing to two trends: consolidation and increased competition at both national and international levels. The process of consolidation took place at national and international levels with cross-border consolidation, by trading and investing in financial services in many countries around the world. Some financial services, such as retail banking and insurance were increasingly being brought under one corporate roof, which is called "cross-category consolidation". The strategies behind consolidation are to win the battle against competitors by selling diverse financial products through one distribution channel, to maintain a large capital as a sponge to absorb losses and to provide quality services and products to gain the trust of the customers.

The Present book, *Financial Markets and Services* aims to assist the readers and students to develop thorough understanding of concepts related with financial markets and services in comprehensive and systematic manner.

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JASPREET KAUR

TANUJA TALWAR

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## PREFACE

The Indian financial system has undergone revolutionary changes in the recent past due to the financial sector reforms. Today, in the age of information technology, Liberalisation, Privatisation and globalisation, Indian economy has taken various steps to strengthen the Indian financial System, since 1991. The financial services is an important component of financial sector. It is, therefore, necessary that the needs of the customer are studied and the financial strategies are formulated giving due consideration to be able to keep pace with the international market. It has become very important to review the management and operations of financial services, such as merchant banking, leasing, mutual funds venture capital, factoring and forfaiting etc.

The present book, Management of Financial Services, aims to assist the readers and students to develop thorough understanding of the concepts and theories related with management of financial Services in systematic manner. It contains comprehensive details related to the financial services in India their management and regulations.

The present book is a text-cum-reference book for all with lucid exposition of the matter in a simple language. However constructive ideas for improvement in the scope and contents of this book will be gratefully acknowledged.

2017

Jaspreet Kaur

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**10**  
**STRUGGLE OF**  
**BANDA SINGH BAHADUR**  
As Depicted in the Contemporary Accounts

DR. BHAJAN SINGH\*

Banda Singh Bahadur was a great Sikh general who established Sikh rule in large part of the Punjab. There are different views regarding Banda Singh's life and his struggle against Mughal authorities. Many writers alleged that after attaining success and popularity, Banda Singh turned egoistic and wished to become Guru of the Sikhs. Similarly, mission of Banda Singh is also misunderstood by the writers, he is blamed for indulging in unnecessary occupying of places and killing of innocent people. Not only this, he is charged with every act of cruelty, barbarism and plundering. However, Banda Singh was a far different man from what he has been represented by the writers. An

\*Assistant Professor, Dept. of History, Guru Gobind Singh College for Women, Sector - 26, Chandigarh (UT), India.



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**dis-**

*(prefix)*

to do the opposite of.

**infibulation**

*(noun)*

the practice, in some societies, of female genital mutilation involving excision of the clitoris and the labia, and stitching together the edges of the vulva to prevent sexual intercourse.

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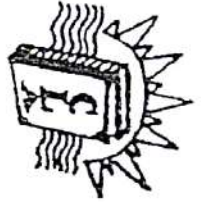
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# Corporate Social Responsibility in the Hospitality and Tourism Industry

Increased tourism benefits local economies by creating more revenue and employment options as interest in the location grows. However, as the hospitality and travel industries continue to grow and adapt, it becomes imperative that they implement socially responsible procedures.

**Corporate Social Responsibility in the Hospitality and Tourism Industry** discusses issues and challenges faced by organizations implementing responsible business practices within the travel, hotel, leisure and hospitality industries. Featuring best practices and theoretical concepts on the support of local economies, ethical sourcing of native goods, and sustainability procedures, this publication is a vital source for policy makers, academicians, researchers, students, technology developers, and government officials interested in emergent ethical and moral practices within the travel industry.

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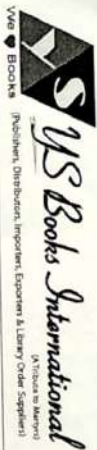
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# THE DEMOGRAPHIC DIVIDEND AND

# INDIA'S ECONOMIC FUTURE

Edited by: **Dr. Anil K. Parti**  
**Dr. Madhur M. Mahajan**  
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**Prof. Dr. S.P. Bansal** recently being the vice-chancellor of Indira Gandhi university, Meerut, serves, besides and besides vice-chancellor of Mahatma Jyoti Basu University, Baranasi, Prakash and Professor of Tourism Administration, Institute of Advanced Studies, Banarasi Prakash University, Varanasi. Being the holder of several professional studies and administrative positions, he is the former President of Tourism & Hospitality education SAARC countries and member, association of Asian Countries. He is former Secretary General of Indian Tourism & Hospitality Congress, Joint Secretary, Tourism's Bureau of India, Former Director IAS, MTA/IPS, Joint member, Wildlife (PFC), Director, Institute of Integrated Himalayan Studies (IIP) University and National Director (PFC) Govt. of Himachal Pradesh. Prof. Bansal is the former Secretary of Atal Bihari Vajpayee University, New Delhi, Member, New Education Policy-2019 by UGC/MHRD. The author is also associated with various academic bodies like UGC/ACUTE, SAARC, NCERT and Ministry of Tourism, Ministry. He has been recognized by the Board of Governors, Ministry of Education Govt. of India. He also holds the credit in numerous IT research projects of national importance and recently working as Principal Investigator of IITG Punjab as a key position project of Ministry of HRD Govt. of India & centrally sponsored scheme of National Mission on Education through ICT.

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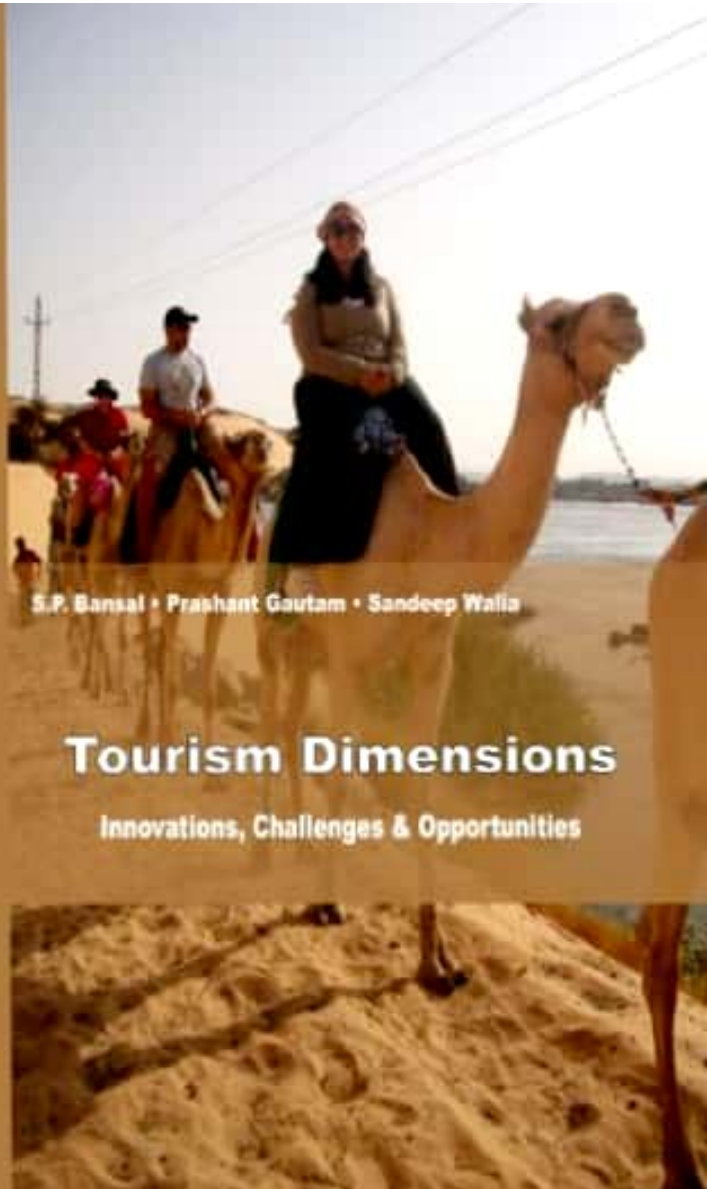
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Innovations, Challenges & Opportunities

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Depiction of Women in Khalsa Manuals of Conduct

## DEPICTION OF WOMEN IN KHALSA MANUALS OF CONDUCT

Bhajan Singh

The book in which elaborate code of belief and conduct of the Sikhism are mentioned and all members of the Khalsa are required to obey is called *rahitnama*. *Rahitnamas* are written by beloved Sikhs (*premi Sikhs*), according to their intellect and determination to advise what a Sikh should do and what he should not do. There are many *rahitnamas* of Sikhs like, *Gurbani Bhai Gurdas ji ki*, *Bhai Nand Lal ji ki Rachna*, *Chaupa Singh Rahitnama*, *Prahilad Rai Rahitnama*, *Daya Singh Rahitnama*, *Desa Singh Rahitnama* besides *Tankhah-Nama*, *Prem Sumarag* and *Sakhi Rahit ki* etc. The names of their authors are not known.<sup>1</sup> These *rahitnamas*, prescribed norms for Sikh men and women but at the same time, they reflect the attitude of the contemporary society towards women. From the study of these *rahitnamas*, we can know about the status of women of eighteenth and nineteenth century. In the following pages, an attempt has been made to look for how have women been depicted in *rahitnamas* mainly in Prem Sumarag because in comparison to other *rahitnamas*, it deals with many gender issues.<sup>2</sup>

In medieval India, birth of female child was regarded as a curse, inauspicious and burden. Due to these reasons, practice of female infanticide was well prevalent and in this case, Punjab was not an exception. In spite of the prohibition by Guru Amar Das (A.D. 1574), the third Guru of Sikhs, the practice of female infanticide was well prevalent and remained common among the Sikhs, till the later period, that was the reason that it has been discussed even in *rahitnamas*.<sup>3</sup> This practice is referred to as *kurahit* (against the code of conduct of the Sikhs). In *Rahitnamas*

## INDIAN HISTORY Recent Issues & Interpretations

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**VALUE EDUCATION FOR ETHICS AND  
GLOBAL PEACE**

© Author

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**Narratives, Subjectivity and the Text:  
Multiple Realities and Diverse  
Interpretations**

**Dr. Akshiptika Rattan**

Assistant Professor in Sociology

Guru Gobind Singh College for Women,  
Chandigarh

**ABSTRACT**

The discourses surrounding the questions of 'reality', 'experience', 'interpretation' and 'representation' are complex and varied. The linguistic turn in sociological analysis along with the challenge to positivistic sociology, has led to serious debates regarding the dichotomies created between objectivism/subjectivism and agency/structure. This paper attempts to explore the multi-layered and complex relationship between reality and text with reference to language, narrative and representation. The interpretive-hermeneutical tradition and agency-structure integrating theories, in this context, provide deep insights.

**INTRODUCTION**

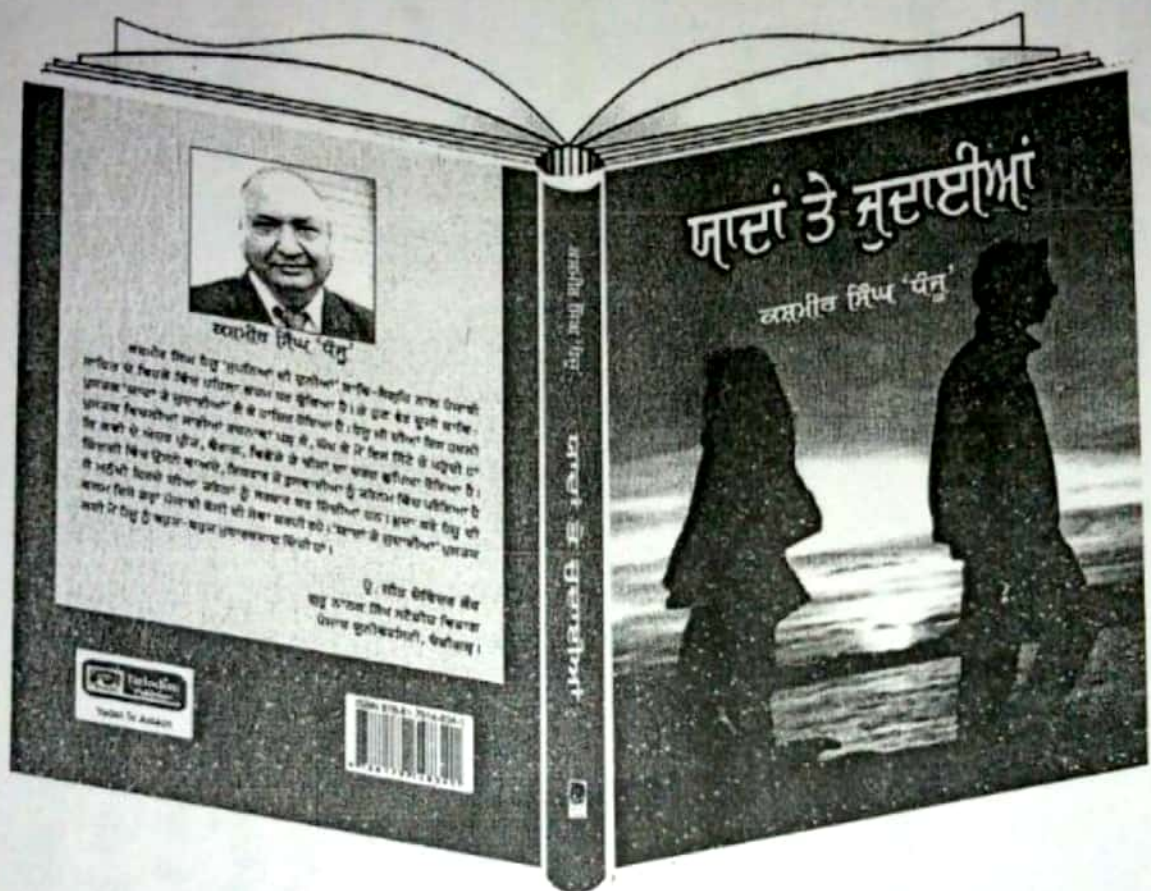
Language is the medium of all literary forms- poetry, fiction, and drama. Language, however, is used connotatively. Narrative is often harnessed as a mode of communicating ideas and beliefs in terms of persons face to face with situations or events that unfold linearly or spatially. Subjectivity of the literary narrator i.e. his/her personal realizations get interwoven reflexively into the design of the poetry, fiction or drama being composed. The use of literary tropes like similes, metaphors or symbols all both concretize the experience being narrated as well as

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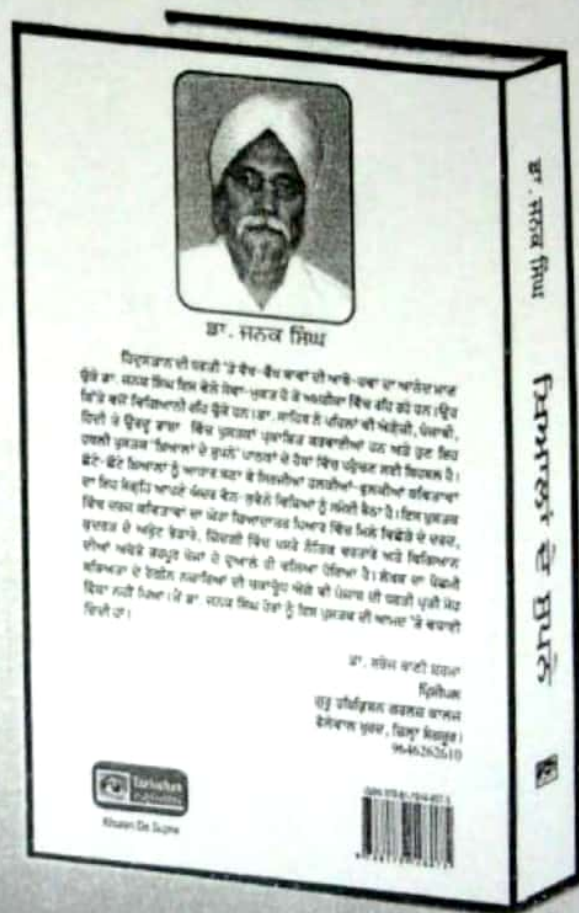
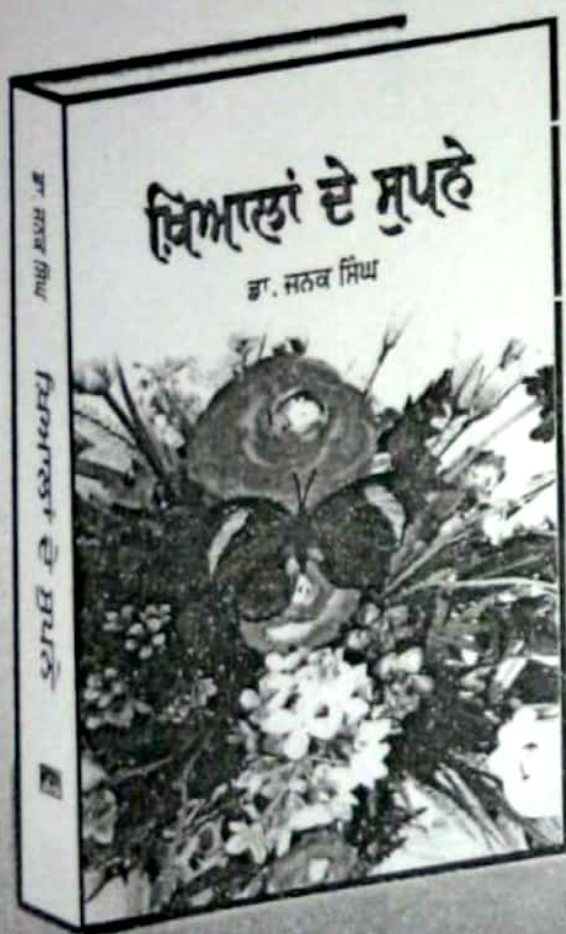
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## From the Periphery to Centre Court: An Inter Textual Analysis of Tom Stoppard's *Rosencrantz and Guildenstern are Dead*

Dr. Harneet Kaur Sandhu  
Assistant Professor in English  
Guru Gobind Singh College for Women,  
Chandigarh

### Abstract

Stoppard's first success *Rosencrantz and Guildenstern are Dead* (1967) is one work which describes the inexplicable and tragic fate of these courtier friends to Hamlet. Through this paper, I shall endeavour to examine how Stoppard shifts the spotlight from Hamlet to the nondescript Rosencrantz and Guildenstern, re-creating rather re-representing facts conveniently omitted in Shakespeare's text of *Hamlet*. This paper will analyse how Stoppard dramatizes the off-stage lives of these two men's execution, thus providing an interesting version of what happened off-stage in Shakespeare's text. Through an inter-textual approach, an attempt will be made to understand the representation of two marginalised characters in a contemporary text which de-centres the most famous tragic hero of all times from his own text.

The Bard continues to occupy an enviable place in the contemporary literary domain as a renewed critical and academic industry surrounds his cannon. Many writers have found unique ways of paying homage to Shakespeare by re-writing, adapting and revising his works. Among contemporary writers, playwright Tom Stoppard occupies a unique place as the champion of confused minor characters in his revisions and adaptations of Shakespeare's works. *Rosencrantz and Guildenstern are*

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## Insurance for the Elderly- A Healthy Initiative

Pooja Malhotra\*

### Abstract

*With the rapid change in the social structure, the population of elderly is increasing worldwide at a rapid rate. But much is to be done as at the old age their medical expenses go up and dependency on children/ relative goes up for physical, mental and economic support. The prevalence of diseases increases with age, resulting in the elderly segment bearing a higher burden of diseases as compared to other age segments. The ailments pain and suffering to the elderly can be eliminated by providing health insurance to them.*

*Keywords: elderly, medical expenses, diseases, health insurance*

### Introduction

With the rapid change in the social structure, the population of elderly is increasing worldwide at a rapid rate. While the number of elderly persons aged 60 years or over, currently comprise 11.5% of the world's population will be more than double to reach over 2 billion in 2050 from 841 million people in 2013. In India, most of those who have worked in organized sector get pension and other retirement benefits after attaining the age of superannuation varying between 60 to 65 years. But for others, Government of India and State Governments, at present, have very nominal old-age pension coverage. It varies from Rs 75- to 150/- in a month. But much is to be done as at the old age their medical expenses go up and dependency on children/ relative goes up for physical, mental and economic support.

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## Elderly An Asset Or Liability To Society

*Baljeet Kaur Dhindsa\**

### Abstract

*In Joint family system, our elders always enjoyed respect from their children and grandchildren. Elders have vast experience behind them and they have the capability to solve most of the problems. They were never a matter of concern for any family member. With the advent of nuclear family system, elders have become an issue. Young generation in the name of privacy and independence has started ignoring their elders. In return, life style of young generation is showing downfall, which is affecting the society. Elderly are forced to live alone or in old age homes. Crimes against elderly are also on the rise. All this is affecting the value system of a family. India is a country where relationships are always respected, but all this is creating a negative impact on our society. Although there are many NGOs, who are there to help our elderly, govt. is taking necessary actions to make our elderly comfortable, digital technology can also be helpful, but nothing can replace human love.*

### Introduction

Fauja Singh, aged 100 finished a marathon on Oct. 16, 2011. He was also the first 100 year old, who not only attempted but also accomplished eight world age group records in a single day. Ronald Reagan became 40<sup>th</sup> American President at the age of 70. Peter Rogert invented Thesaurus at the age of 73. Frank McCourt took to writing at the age of 65. One thing that was common among these famous people was that they achieved success at a later age in their lives. These people proved that age was just a number. According to Mark Twain, Age is an issue of mind over matter, which was well proven by everyone mentioned above.

*\*Assistant Professor, Department Of Computer Science, Guru Gobind Singh College for Women, Sector 26, Chandigarh*

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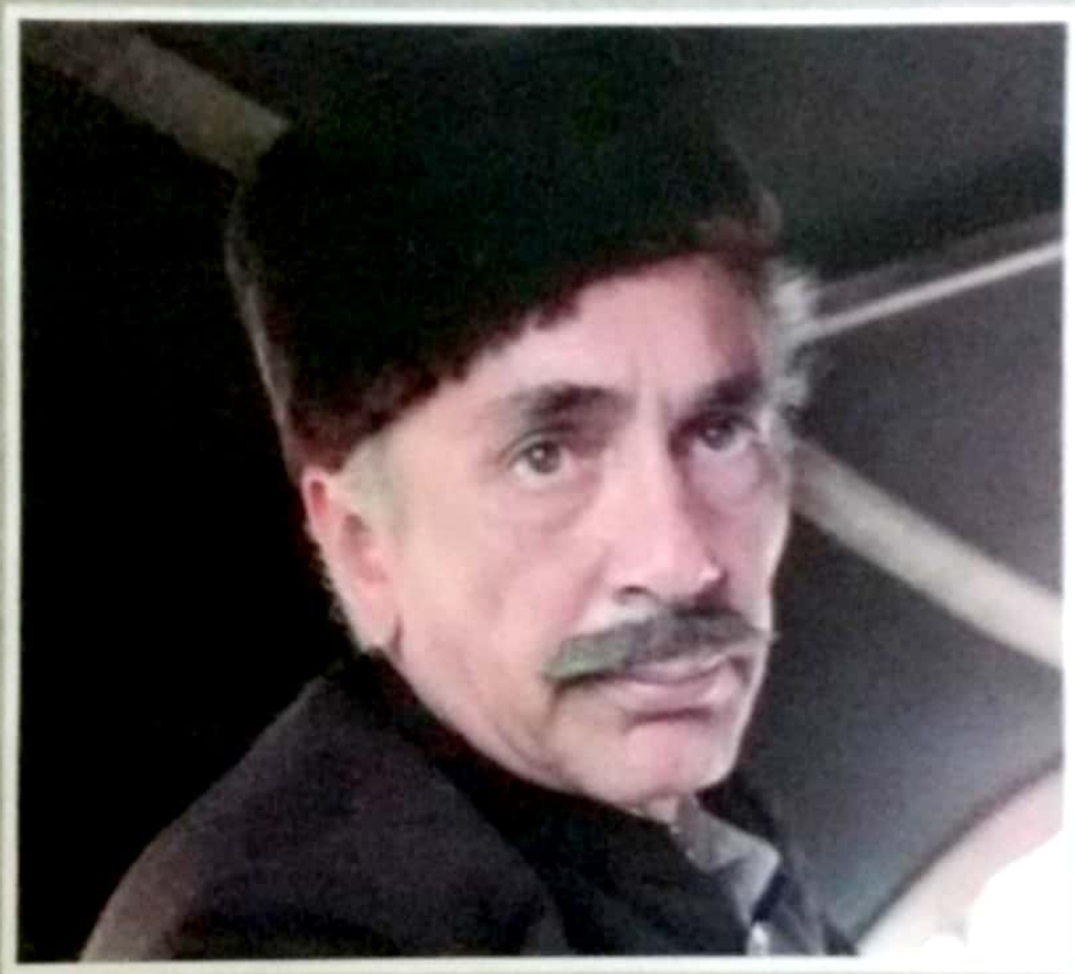
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**Green Economy – Emerging Job Opportunities**

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Abstract

Green economy is an economy with improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities. In its simplest expression, a green economy is low-carbon, resource efficient, and socially inclusive economy. In a green economy, growth in income and employment are driven by public and private investments that reduce carbon emissions and pollution, enhance energy and resource efficiency, and prevent the loss of biodiversity and ecosystem services. India is heading towards implementation and adoption of green economy in a big way. Jobs opportunities available in green economy which often being termed as 'green job' could be an employment in any industry that contributes to improving or restoring environmental quality in that sector and allowing for sustainable development. This includes jobs that help protect ecosystems and biodiversity; reduce energy, materials, and water consumption through high efficiency strategies; de-carbonize the economy; minimize (or altogether avoid) generation of all forms of waste and pollution. A green job can be a white or a blue collared job in any sector: agriculture, manufacturing, research and development, administrative, and service activities such as IT, finance, teaching and so on. Moreover, a green job creates work that provides adequate wages, safe working conditions, job security and worker rights. Since creating job opportunities is one of the major benefits of green economy so this paper is an attempt to study the green job opportunities in India and its impact on the economy.

**Keywords: Green Economy, Green Job Opportunities, Impact of Green jobs.**

Introduction

Green economy refers to the economy that result in "improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities" (UNEP 2010). In its simplest expression, a green economy is low-carbon, resource efficient, and socially inclusive.

One of the most distinguishing feature from prior economic regimes is direct valuation of natural capital and ecosystem services as having economic value and a full cost accounting regime in which costs are internalized onto society via ecosystems are reliably traced back to, and accounted for as liabilities of the entity that does the harm or neglects an asset.

Another attribute of green economy is that growth in income and employment is driven by public and private investments that reduce carbon emissions and pollution, enhance energy and resource efficiency, and prevent the loss of biodiversity and ecosystem services. These investments need to be analyzed and supported by targeted public expenditure, policy reforms and regulates changes. The development path should maintain, enhance and, wherever necessary, rebuild natural capital

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Patiala

## मानवीय अधिकारों के लिए संघर्षरत आधुनिक हिन्दी दलित कविता

डॉ० आराधना

भारतीय जाति व्यवस्था में सबसे निचले पायदान पर खड़े दलित हजारों वर्षों से अन्याय, अपमान उत्पीड़न तथा शोषण का शिकार होते आ रहे हैं। भारत के मूल निवासी शूद्र आर्यों द्वारा अपने ही देश में हीन घोषित कर दिए गये तथा तथाकथित श्रेष्ठ ब्राह्मणों द्वारा पैरों तले रौंदे गए। सदियों तक आर्यों ने वेद मंत्रों को शूद्रों से छिपाकर रखा। जन्म आधारित वर्ण व्यवस्था का भ्रम फैलाकर शोषण की ऐसी चक्की चलाई जिसके पाटों में आज तक दलित पिस रहे हैं। मनुस्मृति का हवाला देकर ऊँच-नीच के भेदभाव को प्रश्रय दिया। हिन्दु धर्मग्रंथों के अनुसार ब्रह्मा के मुख से ब्राह्मण उत्पन्न हुए, उनकी भुजाओं से क्षत्रिय उत्पन्न हुए, जंघाओं से वैश्य तथा चरणों से शूद्र। इसलिए ऐसा भ्रम फैलाया गया कि शूद्रों का स्थान बाकी तीनों जातियों के पैरों में है। बार-बार इस तरह का प्रचार करके शूद्रों के साथ अमानुषिक व्यवहार किया गया। इन्हें सवर्णों के कुओं से पानी लेने की मनाही थी। मन्दिरों में प्रवेश वर्जित था। शूद्रों की परछाईं पड़ जाने पर ब्राह्मण स्वयं को पवित्र करने के लिए नहाते थे। शूद्रों के हाथ का बना भोजन ब्राह्मणों के लिए निषिद्ध था। ऐसा प्रचार किया जाता था कि इनके हाथ से बना भोजन खाने वाला ब्राह्मण अगले जन्म में सूअर अथवा शूद्र के रूप में जन्म लेता है। शूद्रों को सम्पत्ति अर्जित करने की मनाही थी क्योंकि ऐसा करने से ब्राह्मणों को कष्ट होता था। अच्छे वस्त्र पहनने, पीतल के बर्तनों का प्रयोग करने पर इनसे मारपीट की जाती थी। मरे जानवर उठाने तथा सड़ा-गला मौस

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**वृद्धावस्था एक अनुशीलन : कहानीकारों की दृष्टि से**

डॉ० आराधना

मैं अकेला,  
देखता हूँ, आ रही  
मेरे दिवस की सान्ध्यवेला।  
पके आधे बाल मेरे,  
हुए निष्प्रम गाल मेरे,  
चाल मेरी मन्द होती आ रही,  
हट रहा मेला।

सूर्यकान्त त्रिपाठी निराला की कविता, 'मैं अकेला' की उपरोक्त पंक्तियाँ एक बूढ़े के अकेलेपन, शारीरिक शक्ति तथा सौन्दर्य के ह्रास तथा सामाजिक उपेक्षा को रेखांकित करती हैं। ऐसा माना जाता है कि बुढ़ापा अपने आप में एक समस्या है। बुढ़ा व्यक्ति रोगों से घिर जाने, शरीर के अशक्त हो जाने के कारण परेशान हो जाता है इस स्थिति में पारिवारिक तथा सामाजिक स्नेह तथा सद्भाव उसे संभाल लेते हैं। दसूरी ओर पारिवारिक तथा सामाजिक अस्वीकार, उपेक्षा तथा प्रताड़ना उसकी इच्छा शक्ति, प्रतिरक्षा प्रणाली, सोच विचार की क्षमता तथा जिजीविषा पर नकारात्मक प्रभाव डालते हैं। इसके परिणामस्वरूप बहुत से बुजुर्ग अवसाद का शिकार हो जाते हैं तथा आत्महत्या कर लेते हैं। बुढ़ापा बचपन का पुनरागमन होता है।<sup>2</sup>

बूढ़े लोगों को बच्चों की भाँति देखभाल की आवश्यकता पड़ती है। भारतीय संस्कृति में वृद्धों को सम्मान, प्यार तथा सुरक्षा प्रदान करने की सीख दी जाती है परन्तु ये बातें केवल किताबों तक ही सीमित रह गई हैं। आज भारतीय परिवारों में बूढ़ों का स्थान हाशिये पर ही है। वृद्धों के प्रति दुर्व्यवहार के समाचार आज हर अखबार में पढ़ने को मिलते हैं। बूढ़े कमजोर, बीमार तथा अशक्त माँ-बाप को बीच बाजार, रेलवे स्टरेज, बस अड्डों पर छोड़कर चले जाना एक आम सी बात होती जा रही है। जमीन जायदाद अपने नाम करवाने के लिए बूढ़े माँ-बाप को दिक् करना, उनका कत्ल कर देना जैसी घटनायें भारतीय संस्कृति पर बड़ा लगा रही हैं। अपना ही घर बुजुर्गों के लिए कांटों की सेज बन जाता है। जिन बच्चों को वे अपना हृदयरक्त पिलाकर पालते हैं वे ही उनके हृदय को सौँदकर चलते बनते हैं।

\*असिस्टेंट प्रोफेसर, गुरु गोविन्द सिंह कॉलेज फॉर विमैन सैक्टर-26, चण्डीगढ़,  
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## दलित स्त्री सषक्तीकरण : कहानीकारों की दृष्टि से

डॉ० आराधना\*

सार

भारत में औरतों की जनसंख्या में से 16.3 प्रतिशत महिलायें दलित परिवारों से सम्बन्ध रखती हैं। हाशिये में सबसे निम्न पायदान पर खड़ी ये औरतें सामाजिक, आर्थिक तथा राजनीतिक शोषण का शिकार होती आ रही हैं। इनका शोषण दोहरा है। वर्णव्यवस्था तथा पितृसत्तात्मक व्यवस्था द्वारा इनके मानवीय अधिकारों का हनन हो रहा है। भारतीय संविधान में समाजतः, शिक्षा तथा आरक्षण के बावजूद इनकी स्थिति में विशेष अन्तर नहीं आया। दलित स्त्रियों वर्षों से अपने वर्ग के पुरुषों तथा स्वर्ण जातियों के पुरुषों द्वारा शारीरिक शोषण का शिकार हो रही हैं। देश के कई भागों में दलित जोला राजा साहब या बाबू साहब के यहाँ उत्तरता रहा। इस महान् देश में अपने पतियों के संसर्ग में जाने से पूर्व तथाकथित स्वर्णों द्वारा इन्हें जुटा करने की घृणित परम्परा प्रचलित रही है। आजादी के बाद ज्योतिबापूले तथा भीमराव अम्बेडकर द्वारा पकड़ाई गई कलम के द्वारा इनमें चेतना जागृत हो रही है। नौकरियों में प्रवेश ने इनके आत्मसम्मान को जगाया है। आज की दलित नारी नूनी गाय नहीं है। उसके तैवर विद्रोही तथा आक्रामक हैं। वह अपनी अस्मिता को बचाने के तथा अधिकारों की प्राप्ति के लिए आर-पार की लड़ाई लड़ने के लिए तैयार है। प्रस्तुत शोध त्र में मोहनदास नेमिशराय, सुधीला टाकमौर, कुसुम विद्योगी, कंचन लता तथा प्रेम युगार कपाडिया आदि की कहानियों के माध्यम से दलित स्त्रियों के शोषण पर प्रकाश डालने का प्रयास किया गया है। ये खुले अन्त की कहानियाँ नहीं हैं। कहानीकार दलित स्त्रियों को शोषण से छुटकारा पाने के लिए प्रेरणा तथा मनोबल प्रदान करते हुए हिसक मार्ग अपनाने का परामर्श देते नजर आते हैं।

भारत में औरतों की जनसंख्या में से 16.3 प्रतिशत महिलायें दलित परिवारों से सम्बन्ध रखती हैं। एक तो औरत, दूसरे गरीब और उस पर दलित यानि हाशिये में सबसे निम्न स्तर पर खड़ी औरत; वर्णव्यवस्था तथा पितृसत्तात्मक व्यवस्था द्वारा मानवीय अधिकारों से वंचित। इस औरत की योजमर्मा की जिन्दगी ही संघर्ष है। पानी तथा भोजन के लिए संघर्ष, घास काटने तथा लकड़ी बीनने के लिए जंगल के कठिन रास्ते पर चलने का दर्द, थोड़ा दोना, मैला उठाना, यौन शोषण, शारीरिक प्रताड़ना, गाली-गलौच, अपहरण, जेल की सलाखें तथा विक्रिस्ता खर्ब बहन करने की असमर्थता, गन्दी बस्तियों की बदमूदार दम घोंदू हया में इसकी जिन्दगी निरन्तर खाक होती जा रही है। अपनी जाति के पुरुषों द्वारा दी जाने वाली प्रताड़ना, स्वर्ण पुरुषों द्वारा किया जाने वाला शोषण, धर्म द्वारा शोषण इनके जीवन को नारकीय बना रहा है। भीमराव अम्बेडकर के प्रयासों से इन्हें आरक्षण द्वारा ऊपर उठने का मौका मिला है। शिक्षा के द्वारा चेतना भी जागरूक हो रही है। इनमें अपने प्रति होने वाले शोषण के विरुद्ध आक्रोश तथा बदला लेने की भावना भी उत्पन्न हो रही है परन्तु अभी इन्हें मौलों चलना है। लक्ष्य तो निश्चित हो चुका है परन्तु रास्ता बहुत लम्बा तथा कष्टको मरा है।

दलित स्त्री की समस्याओं पर हिन्दी कहानीकारों ने लेखनी उठाई है। केवल पुरुष ही नहीं महिला कथाकार भी बहुत बड़ी संख्या में आने आ रही हैं। रचानुभूति पर आधारित इनकी कहानियाँ दलित औरत के मानस में विचारों की जाँग फेड़ने में सक्षम हैं। ये कहानियाँ पाठकों के हृदय को झरोड़ती हैं। स्वर्णों को आत्मनिरीक्षण के लिए भी मजबूर कर रही हैं। हिन्दी दलित कहानीकारों की कहानियाँ दलित महिलाओं की सामाजिक, धार्मिक तथा राजनीतिक प्रताड़ना, उत्पीड़न तथा शोषण पर प्रकाश ही नहीं डालती बल्कि दलित अस्मिता को जगाकर मुक्ति का रास्ता भी दिखलाती हैं। प्रस्तुत शोध पत्र में मोहनदास नेमिशराय, सुधीला टाकमौर, कुसुम विद्योगी, प्रेम कपाडिया तथा कंचन लता की कहानियों का स्त्री सशक्तिकरण की दृष्टि से विश्लेषणात्मक अध्ययन करने का प्रयास किया गया है।

मोहनदास नेमिशराय की कहानी 'अपना गाँव' दलित स्त्री के उत्पीड़न तथा यौन शोषण को केन्द्र बनाकर लिखी गई है। अखबारों में गाँव हरकत का चिट्ठा प्रस्तुत करती है। गाँव का पढ़ा-लिखा दलित युवक सम्मत नौकरी की तलाश में शहर जाने के लिए ठाकुर से पाँच सौ रूपए उधार लेता है। उसके जाने के सप्ताह भर बाद ही उसकी नवविवाहिता पत्नी कस्तूरी को कर्ज चुकाने के लिए ठाकुर से पाँच में काम करने का बुलावा आता है। यह ठाकुर की खराब नीयत को पहचानकर खेतों में काम करने से इन्कार कर देती है। गाँव की औरतें कस्तूरी को आगाह करती हैं, 'ठाकुर मूल तो मूल, व्याज भी नहीं छोड़ता। एक-एक पाई की कीमत चुकानी पड़ती है आसानी को और उसकी नई घरवाली को पहलें।' इस सन्दर्भ में रमणिका गुप्ता का निम्न वक्तव्य दृष्टव्य है, 'झारखंड की धरती जानती थी कि उसकी हर दलित बेटी का डोला पहली रात बाबू साहब के घर ही उतरैगा पति नहीं राजा साहब उसे जुटा करेगा। देश के कई स्थानों

\*युक्त मोक्षिण सिंह कॉलेज कौर सिनेम सेक्टर-26, फर्रुखनगर.



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## Guru Nanak And Women Emancipation

Dr. Bhajan  
Assistant Professor (His)  
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Guru Nanak is the first Bhakti reformer, who took the responsibility to improve the position of women in medieval society. Guru Nanak is credited of being harbinger of gender justice. His justice according to Guru Nanak lies in equal rights for both men and women. Guru Nanak's ideas on gender justice paved a way for women to develop ability to organize and influence the direction of social and economic order. Guru Nanak advocated a society based on equality amongst its members as well as equality between men and women. At the time of Guru Nanak, position of women was degraded as they were oppressed by prevalent exploitative customs and norms of the society. They were denied education or freedom to make decisions, their presence in religious, political, social, cultural and economic affairs was virtually non-existent. Guru Nanak was conscious of the inferior position assigned to woman in medieval society. Therefore, Guru Nanak raised his voice for the emancipation of women, and removed their disabilities. In his divine hymns, woman got emancipation, equal rights and equal rights. Guru Nanak's views on gender equality are revolutionary in letter and spirit.

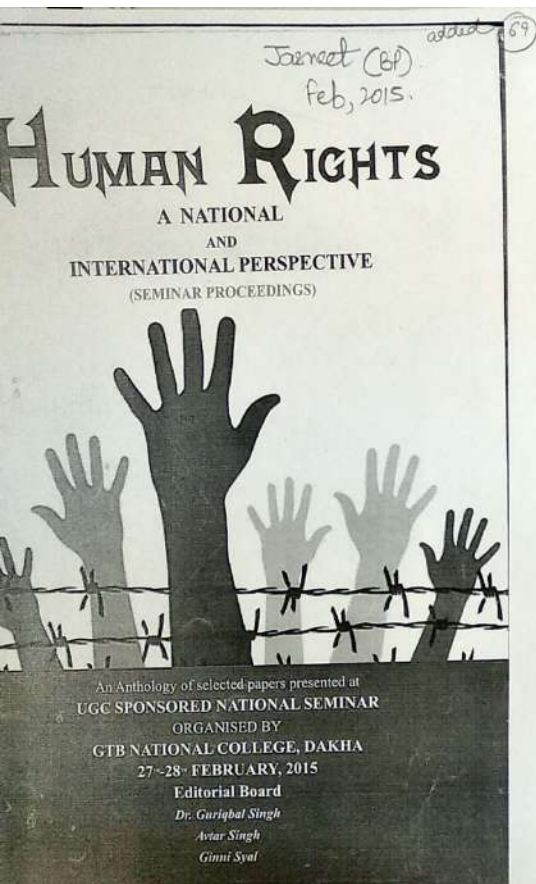
During medieval India, women were considered as *maya* (falseness of the world; illusion). In orthodox religious orders, women were described as the gateway to the hell, full of illusion. Many *bhakti* preachers described women as evil. In the writings of Sankardeva (1449-1568) and his followers, the association of women with *maya* and *vesya* (a courtesan or prostitute) is pronounced. They are seen as barriers to the spiritual life. According to Chaitanya, woman is a hindrance on the path of spiritual life and those who have resolved to lead spiritual life should keep away from women. Sant Ravidas (1450-1520) mentioned that the beautiful wife is a source of pride but a part of *maya*. Tulsi Das equated women to *maya* or *avidya* (ignorance). He also compared *maya* to a prostitute, a dancing woman (*nartaki*) who diverted man from the true path and threw him into an ocean of pain and torture. Dadu Dayal in his preaching discussed that the whole family is form of *maya*. He said, 'beholding the power of *maya*, the heart grows very proud; beholding *maya*, the mind is deluded and the heart swells with pleasure, man begins to drink the wine of *maya* from his bitter cup. His heart goes out in desire towards his father and mother, he becomes enamoured of a young woman in youth'. Narahari, guru of Tulsi Das advised him, 'if you want your salvation, and *darshana* of Rama, then keep away from women and gold'. Similarly, though, Kabir opened the path of salvation for women, but for Kabir, women remained the symbol of the *kama* (lust, the sex-urge) and a true saint was asked to shun her company.

However, Guru Nanak's attitude towards women is much more liberal and sympathetic than his contemporaries. In Guru Nanak's verses, no distinction is made between the male and female. On the other hand, Guru Nanak as a social reformer explicitly rejects the idea that woman is inferior to man. For Guru Nanak, *maya* is five adversities (*kam, krodh, lobh, moh* and *ahankar*) and which keeps man in bondage. Guru Nanak mentions that there can be no conciliation between man's allegiance to God and *maya*. *Maya* is sweet, it attracts and it allures. Man's low passions and his sensual appetites keep him

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**FEMALE FOETICIDE:  
VIOLATION OF HUMAN RIGHTS**

Jasneet Kaur

A few years ago the question "Is there a women's history?" Was far from being a rhetorical one. Traditional historiography has excluded women not only inadvertently, but sometimes programmatically from 'universal' or 'general' history. During the past twenty years the field of women's studies has expanded so rapidly that it is difficult to keep track of the latest publications and interpretations. Women are no longer invisible in history. In sharp contrast to the paucity of studies attempting to incorporate gender relations as an analytical category within studies of socio-economic and political processes in Indian history, in the recent past there has been a growing interest in questions of gender within historical research. Social history is becoming more intelligible through recent studies on women. The diversity of female experience and situations which have been brought to light has resulted, among other things, from the fact that women's history has dealt with multifarious domains of society.

Women's history has used all methods and approaches available to historians, including biographies, cultural, economic, anthropological and political history, history of mentalities, and of ideas oral history and the methods of social history, such as the study of nobility, family history, and history of demography. Aparna Basu and Anup Taneja, (2002). Women's history is influenced by feminist experience and thought and often by a desire to contribute to social change. R.K. Tandon, (1996). Women today are conceptualized as a socio-cultural group. Since the mid-1970s

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# Ageing in Contemporary Indian Society

## Issues and Concerns



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## Ageing and Gender: Choices and Constraints

Jasneet Kaur\*

### Abstract

Ageing population is the most challenging phenomenon world wide in the 21<sup>st</sup> century. The forces of modernisation and technology increased the life expectancy with which many of us will have more choices in the later life on how we will spend our later years. On the other hand, we will also face constraints, the most serious of which is how we will care for ageing against family members as longevity increased which in turn led to various social, economic and health problems. Therefore, the present paper examines the prevalence, nature, causes and the perspectives of elderly specifically women in India. Thus, the present paper suggests productive potential and experience of elders as a pessimistic means to overcome the problem of ageing in our country.

The review of literature has shown that the increase of aged individuals in contemporary society, over the last few years, has greatly increased as a concern in the society. Psychologists, sociologists and social workers are more frequently examining the causes, consequences, and solutions to the psychosocial problems of the aged. The medical and nursing professions have started to include courses dealing with the medical problems of the aged. Colleges and Universities also have started initiatives for offering courses on aging and the aged. Similarly, governments are beginning to realize that the aged represent a very real and perhaps potentially powerful section in terms of political force and have started considering welfare measures aimed at the elderly, at least, the poor elderly.

As the percentage of the aged population increased, Astya Nasreen, (2009) the field of gerontology became an area of increasing importance. The term 'gerontology' comes from the Greek word "geras", meaning old age. The term gerontology is very broad and

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## Guru Nanak's Vision : Hinduism and Islam

Ms. Jasneet kaur  
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Guru Nanak's attitude to contemporary religion is informed by ideas and values which induce him not to identify himself with any of the existing forms of established religion. In fact, he applies those ideas consistently to evaluate all contemporary belief and practice. For him, 'the true believer does not adopt a *marga*; he does not belong to a path; he is concerned with true religion alone.'

Guru Nanak came in the line of the great saints, who emphasized on Divine experience as the core of true religion. He repudiated all caste distinctions, all narrow, parochial divisions and the ceremonial aspects, which had come to characterize the religions of his time. He came to clear the minds of men of the cobwebs of superstition and bigotry. Nor was this all, he did not merely introduce reason into the examination of religious beliefs, which might have ended in the blind alley of scepticism. He had a positive message to give. This message was one of hope and cheer to dispel the all-pervading gloom of the sceptic and the cynic.

The Muslim conquest had a tremendous effect upon the evolution of Indian culture. The Punjab was on the highway along the Muslim arms and culture passed into India. In the fifteenth century, the province had long been under Muslim rule than any other. Its towns and villages were honeycombed with Muslim saints and faqirs. The ferment in the minds of men set up by them prepared the intellectual milieu in which a synthesis of ideas could take place. In such world of darkness and ignorance, saints and prophets appear to redeem it from these evils. In such atmosphere, Mehta Kalu (an accountant) was blessed with a son, Nanak, a name common to both Hindus and Musalmans.

Guru Nanak is one of those great men of history whose memory is enshrined in the hearts of men and whose fame transcends the bounds of time and space. In fact, he belongs to the category of those great men who are not the monopoly of any particular creed or religion, but are common to whole human race. The following popular saying of the Punjab neatly epitomizes the public feelings of respect and reverence for him:

### Guru Nanak Shah Faqir Hindu ka Guru, Musalman ka Pir.

Throughout his life, Guru Nanak incessantly strove to bridge the gulf between the various communities and culture-groups of India and preached to them the gospel of truth, love, honesty and moral integrity.

Guru Nanak was born at a time, when the spirit of religion had vanished. The Hindus and the Muslims alike had come to identify religion with rituals or ceremonies. Indu Bushan Benerjee, regards Guru Nanak primarily as a critic of formalism and ritualism in Islam and Hinduism. He taught both Hindus and Muslims to be true to their own faith.

Guru Nanak's compositions reveal his thorough familiarity with contemporary Hinduism and Islam. He refers quite frequently to the Vedas; talks about Brahma, Vishnu and Mahesh; four-fold 'blessings' of life : *dharma*, *artha*, *karma* and *moksha*; three paths of salvation : *jnana*, *karma* and



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### The Historical Method in Social Science: Understanding, Utility and Ubiquity

Surinder Kaur

The primary focus of this paper is to assess the importance of studying the past and to understand the underlying mechanism while presenting conclusions informed by historical research. This synthesizing and integrative project on the methodology of historical social science addresses programmatic objectives, interpretive principles, explanatory logic, and substantive applications to form a unique contribution to the field. Moreover the paper would focus on research methodology and examine how and why historians conduct research. To begin with the paper would like to posit 3 central questions, namely-

- (a) Why should we care about the past?
- (b) What can we learn from the past?
- (c) How should we study the past?

These three questions form the basis for modern historical inquiry. The concept of history can be a challenge to define and explain. European historian Eugen Weber once offered a succinct assessment: "History is what historians do." Regardless of how we chose to define history, we recognize that learning about the past can help us better understand the present. In this paper-an attempt will be made to examine the different meanings of history and identify some of the reasons why the study of the past is so important to modern-day researchers. The paper will also look at the resources that historians use to study the past and discuss the fundamental role that primary-source evidence plays in historical inquiry. Historical methods are at the foundation of research in the social sciences. Historical method comprises the techniques and guidelines by which historians use primary sources and other evidence, including the evidence of archaeology, to research and then to write histories in the form of accounts of the past. The question of the nature, and even the possibility, of a sound historical method

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## Undermining Womenhood : Female Genital Mutilation as Human Rights Violation

Dr Surinder Kaur\*

### ABSTRACT

*Surviving free from violence is a human right. Since time immemorial the female population which constitute nearly 50% of the human race is at the receiving end and is being oppressed by male muscular strength, until now millions of women have undergone unreasonably at the hands of the male dominated society, in the house and community. Around the world, women are raped, mutilated, trampled and massacred. All women ought to have a life with the opportunity to be educated, to work, to be healthy and to take part in all phases of public life. However, all over the world, women subsist within the precincts of strict masculinity norms, which commonly result in unequal access to vital services and major violations of their human rights.*

*Among the various prevalent abuses and violations which the female population has been bearing, genital mutilation is one of the gravest. Female genital mutilation (FGM), is also known as female genital cutting and female circumcision. It is the ritual removal of some or all of the external female genitalia.*

### INTRODUCTION

The World Health Organization (WHO) has identified four types : excision of the prepuce with or without excision of part or all of the clitoris; excision of the clitoris with partial or total excision of the labia minora; excision of part or all of the external genitalia and stitching/narrowing of the vaginal opening (infibulation). Sometimes referred to as pharaonic circumcision; others, such as pricking, piercing or incising, stretching, burning of the clitoris, scraping of tissue surrounding the vaginal orifice, cutting of the vagina, introduction of corrosive substances or herbs into the vagina to cause bleeding or to tighten the opening. The first two are the most common with variations among countries. The age at which it is conducted varies from days after birth to teens, in half the countries for which national figures are accessible, most girls are cut before the age of five.

FGM is a traditional practice that has existed for several centuries. There are many myths about this practice. FGM is linked to the inequality of women. It is rooted in the political, social, cultural and economic structures of societies where it is practiced. It is part of the discrimination women experience as much in their public lives as in their private lives. The origins of the practice are unclear. It predates the rise of Christianity and Islam. There is mention made of Egyptian mummies that display characteristics of FGM. Historians such as Herodotus claim that in the fifth century BC the Phoenicians, the Hittites and the Ethiopians practised circumcision. The practice is common in parts of Africa, Asia and in some Arab countries. It is practiced among communities in : Benin, Burkina Faso, Cameroon, Central African Republic, Chad, Cote d'Ivoire, Democratic Republic of Congo, Djibouti, Egypt, Ethiopia, Eritrea, Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, Somalia,

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### CAPACITY BUILDING OF ARTISANS FOR SUSTENANCE OF TRADITIONAL CHAMBA EMBROIDERY

Rohini Arora  
Dr Veena Gupta  
Dr Ritu Mathur

#### INTRODUCTION

The Chamba embroidery was characterized by spontaneity and rhythm rooted in the soil of Himachal Pradesh. It was believed that Chamba region witnessed the tradition of embroidery from early times. Probably the tradition of embroidery started with basic line work, simply human figures and limited subjects known as folk style. Later on, the nice composition, soothing colours, fine stitch work was carried out. With time the addition of varied subjects made it so popular that by the mid of 18<sup>th</sup> century the art of embroidery was patronized by the rulers of the Himalayan region. Once royalty started taking an interest in Chamba *rumal*, its popularity reached new heights. In terms of the difference in selection of subjects, line drawing, use of soft colours with good composition and variety of themes was evident in these classical style covers<sup>1</sup>. In fact such covers<sup>2</sup> were often reminiscent of the *paper* style of miniature painting.

The distinctiveness of Chamba embroidery lies in its double satin stitch which was *dorukha*. The fabric used was unbleached muslin and threads used were untwisted silk dyed in myriad and mellow colours. Chamba embroidery was not only confined to *rumals* but was also seen on religious textiles, apparel and other utilitarian household objects.

Chamba *rumals* were being made till the early part of 20<sup>th</sup> century but thereafter, this craft began to languish. The technique of administering stitches, unavailability of raw material and replacement of natural dyes with synthetic dyes were some of the deviations that from the original craft. Moreover, embroidery was no longer inspired by the original patterns and trainers in the traditional form. There was a need to resuscitate the craft under the changed circumstances and to explore the possibilities for the sustenance of the languishing craft in consonance with its traditional spirit. Hence, it was imperative to find the traditional ways of practicing the craft of embroidery. The present study was undertaken with the following objectives:

1. To classify various types of stitches and their variations used in embroidery.

<sup>1</sup> Research Scholar, Department of Fabric & Apparel Science, Lady Irwin College, University of Delhi  
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#### METHODOLOGY

The aim of the present study was to identify the original features of craft and the changes that had taken place in order to revive the craft in its conventional form and character. The following methodology was followed in order to achieve the objectives of the study.

1. To analyse different types of direction of stitches used in embroidery.
2. To study various types of outline stitches and colors used in embroidery.
3. To create awareness amongst the craftsman with respect to traditional technique in terms of stitch type, direction and outline stitches.
4. To create awareness amongst the craftsman with respect to traditional technique in terms of stitch type, direction and outline stitches.

#### Sample selection

A variety of people including master craftsmen, embroiderers, artists, trainers and art historians from different groups involved with the craft were selected for holistic insights. The details of master craftsmen achieving national and state awards in Chamba *rumal* and miniature paintings were obtained from the Office of the Development Commissioner for Handicrafts, Kullu. The details of State Handicrafts and Handloom Corporation Ltd., Shimla. However, no information was available on the population of miniature artists in Chamba town. The samples selected for survey of field were given below:

- **Master craftsmen:** The total population of artisans comprised of 4 master craftsmen in Chamba *rumal* embroidery and 3 master craftsmen in miniature painting. Using census sampling technique, 7 master craftsmen were included in sample for conducting interviews.
- **Trainers:** Trainers imparting training in government and non-government centers in Chamba were selected using purposive sampling technique. There was no specific number of trainers available although master craftsmen in embroidery were giving trainings in their own centers. Some experienced and trained embroiderers were located who were either state awardees or instructors in schools. Six of them were identified and selected for the study.
- **Embroiderers:** The total population of female embroiderers in 15 self help groups was

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## Aging and Physical Activity

Dr Mandeep Thour\*\*  
Dr. Amandeep kaur\*\*

### Abstract

*A sedentary life style is an independent risk factor for cardiovascular diseases, diabetes and musculoskeletal disorders. The biological and physiological changes of aging are primarily associated with a decline in muscle mass, strength, endurance, and the inability to maintain balance. In humans, ageing refers to a multidimensional process of physical, psychological, and social change. Reaction time, for example, may slow with age, while knowledge of world events and wisdom may expand. Exercise therapy has now been widely accepted as useful tool in the prevention and treatment of several diseases. To obtain health benefits, older adults should increase their moderate intensity of aerobic physical activity. Being physically active can help you continue to do the things you enjoy and stay independent as you age.*

### Introduction

The term "aging" is somewhat ambiguous. Aging is both a biological and sociological process wherein human beings experience and accomplish stages of biological and social maturation. Aging may be seen as a relatively objective biological process whereby one becomes older. Distinctions may be made between "universal ageing" (age changes that all people share) and "probabilistic ageing" (age changes that may happen to some, but not all people as they grow older including age-related diseases). Chronological ageing may also be distinguished from "social ageing" (cultural age-expectations of how people should act as they grow older) and "biological ageing" (an organism's physical state as it ages). Chronological age does not correlate perfectly with functional age, i.e. two people may be of the same age, but differ in their mental and physical capacities.

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## Acculturative Discourses vis-à-vis Menopause: A Meta-Text of Ageing among Women

**Dr. Akshiptika Rattan\***

### Abstract

Menopause, once regarded as a sign of sin, and later neurosis, was redefined as a deficiency disease by physicians in the 1960s, when synthetic estrogens became widely available. The definitions of health and illness are socially constructed and these definitions are inherently political in nature. Feminists argued that menopause was a normal ageing process and that women's health care was a social problem. This article attempts to look at how these opposing definitions of menopause evolved and the efforts of women to fight off the disease label. In the process, a meta-text gets constructed as there is no absolute meaning of menopause.

**Key Words:** Medicalization; Myths; Social Control; Ageism; Legitimacy; Ideologies.

An adequate sociological engagement with embodiment must inevitably at some point, confront the issue of growing old. It draws attention to the limits and blind spots of past sociological scholarship and debate, helping redress and re-embodies these agendas along the way. It also alerts to the need to rethink relations between the biological and the social, nature and culture. Featherstone and Hepworth (1998) note a strong presence of a tragic subtext in social gerontology where the central thesis is the problem for both society and the individual of coming to terms with 'the body in decline'. They look at how the fact of the ageing body (or more precisely bodies) seemingly becomes even more urgent with the ageing of the population and the mass increase in life expectancy. Since our bodies recognizably change and decay, ageing has been subjected to essentialist discourses inevitably defined and limited by biology.

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Chapter

7

## Interdisciplinarity in Higher Education: An Innovative Approach to Pedagogical Research

Jaswinder Kaur Bhangoo

Associate Professor, GGS College for Women, Sector-26, Chandigarh

**Abstract**—The introduction of something altered, new or different in a system is an ongoing process to facilitate the functioning. There has been a long tradition of reforms in higher education some of which have been promoted and conducted by the universities from within, while others have been the result of deliberations of bodies from outside. Universities had always had a responsibility for promoting and training young scholars and scientists, so that fostering of knowledge along the goal takes place. In recent times, when the universities have been going through a period of change the academic community needs to take a holistic view of the situation. Globalization has added new dimensions to the challenges faced by Indian universities. One-way globalization, which is increasingly based on marketization, is the challenge to knowledge generation. The present paper attempts to provide a holistic view of the interdisciplinarity as an innovation and to sensitize the academicians and all other stakeholders to widen the scope and bring necessary changes in the system.

### SOME GENERAL OBSERVATIONS AND NEED OF THE STUDY

Innovations can be assessed only in relation to the aims and objectives of any particular system. They depend upon a multiplicity and variety of contextual factors. In education system, innovations are usually concerned with enhanced learning, with broad attempts to improve the quality of teaching and its professionalization with more developed, relevant and refined curricula. This involves a corresponding change. Innovation has been described as the creative selection, organization and utilization of human and material resources in new and unique ways, which result in the attainment of a higher level of achievement for the defined goals and objectives. Thus, it is an improvement and is the result of deliberate choice and development that is durable and unlikely to occur frequently.

### INTRODUCTION

It is said that most of the changes that occur in education are adaptations of something already in practice. Introduction of Interdisciplinarity is one, which requires continual thought and application in terms of means and ends, which must be intelligently thought out and constructed. Amongst proponents of Interdisciplinarity, there is a little dispute over the need for an alternative to the present transmission of knowledge, which have been grouped, at least during the last centuries, mainly along the disciplinary lines involving the ever greater fusion of knowledge and its increasing specialization. The barriers between fields of knowledge and between disciplines have made it increasingly important to see what is known since disciplinary, specialized knowledge has been applied to a growing number of courses, therefore these attempts of short term solutions have to be analyzed. It becomes imperative to explore the implications that interdisciplinarity have for teaching and learning.

# Ageing in Contemporary Indian Society

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Cultures and Literatures of the world are no longer the same with the collapse of totalitive paradigms and explosion of post-modernism, globalization Einsteinian physics, Eisenstein Montage, Buber's and Bakhtin's Dialogue a serious review is required to re-invent theoretical categories and visions of diverse cultures. Truth is now a shared multiple-faced, participative enterprise. This work we hope will lead to developing a Polyphonic/multiculture poetics.

CROSSING THE BORDERS: MULTICULTURAL DIALOGUE IN LITERATURE

# CROSSING THE BORDERS: MULTICULTURAL DIALOGUE IN LITERATURE

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## Dramatizing Cultural Encounters and Collective Memory: A Study of Tom Stoppard's *Indian Ink*

Harnet Kaur Sandhu

Tom Stoppard's work occupies a pivotal position in the context of contemporary drama. His literary career spanning five decades has paralleled the progress of modern drama in the post-absurdist era. Born in Czechoslovakia and having spent a few years of his early childhood in India, Stoppard is now settled in London. His plays, present an amalgam of cultures, as they have consistently focused on diverse issues related to art, culture, history, philosophy and science. This paper highlights the cross-cultural currents in *Indian Ink* (1995), a play which is a re-write of his own earlier play, *In the Native State* (1991). Having a penchant for adaptations and revisions, Stoppard practices his own unique brand of intertextuality across regions, classes, cultures and races. The influence of Forster's *A Passage to India* and Stoppard's own original play make *Indian Ink* a hypertext to both these works. This paper focuses on the alternating British and Indian cultures in this play. To add a further dimension to this cultural exchange, the two protagonists discuss Indian religions, philosophy, art and even the *Rasa* theory, making the text a befitting site for the dramatic treatment of cultural difference. It is the endeavor of this paper to discuss the issues that go into the creation of a work of art as the two primary characters in this play are 'creating' a picture and a poem. It is examined how *Indian Ink* occupies a unique place in the Stoppardian canon, highlighting Stoppard's contribution in the contemporary world of multicultural dialogue in literature. The paper analyses how Stoppard moves towards a

rigid confines of "Indian" and "British" dichotomies forging a political, psychological and artistic link between India and England.

Born Tomas Straussler, on July 3, 1937 in Zlin, Czechoslovakia, Stoppard's first triumph came with *Rosencrantz and Guildenstern are Dead* (1967). Since then, he has written translations, adaptations, film scripts, apart from plays. Over the years, there has been a marked change in the tone and emphasis of Stoppard's work and his plays have raised serious ethical debates. *Indian Ink* (1995) occupies a unique place. In this play, Stoppard creates a very imaginative context of pre-independent India with a sense of decline of the British Raj using both English and Indian dramatic personae. Stoppard re-wrote his own play *In the Native State* (1991) to mingle textual undertones of E.M.Forster's *A Passage to India* to produce *Indian Ink*.

Ian Mackenzie has highlighted an interesting aspect of Stoppard's work, applying Mikhail Bakhtin's theory to Stoppard's drama. He opines that Stoppard's theatre is essentially a statement in monologism and that he has an immense talent for monologue and one-liners, rather than for dialogue. His views may be selectively correct, but this just serves to show the diverse and varied opinions that Stoppard's work has fetched in the critical world. The play analysed is anything but monologic, it is a study in polyphonicity. Voices from the past and present intermingle to produce a new cross-cultural discourse, as polarities get dismantled in the narrative.

*Indian Ink* is based on woman, a poetess, Flora Crewe, a native of England, she travels to India in 1930 and lives in the state of Jhumpapur for some time before moving towards the hills where she meets an untimely death. The details of her life are re-constructed through her letters to her aged sister, Mrs. Swan, in England. Mrs. Swan, discusses Flora, her life, her poetry, India, literature, painting etc. with Flora's biographer. This play alternates not only between time but also place. Stoppard's link with India goes back to the pre-independence era. Some years of Stoppard's early childhood (1942-46) were spent in Darjeeling where he went to an English medium school.

In *Indian Ink*, Stoppard insists that though "the play is set in two periods, 1930 (in India) and mid 1980s (in England and India)", yet "it is not intended that the stage be demarcated between India and England, or past and present. Floor space, and even furniture, may be common." Flora visits India on an invitation of the Theosophical Society to deliver lectures

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Addressing Gaps in  
Theoretical and Empirical Interpretations

Editors  
A.K. Vashisht  
Gunmala Suri  
Rupinder Bir Kaur

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## Interpretations

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# Emerging Value Educational System in India

Intervention and Implications



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ਜਸਨੀਤ ਕੌਰ\*

ਸੂਫੀਵਾਦ ਜਾਂ ਤਸਵੱਫ ਨੂੰ ਬਿਆਨ ਕਰਨਾ ਬੜਾ ਕਠਿਨ ਕੰਮ ਹੈ।<sup>1</sup> ਇਹ ਸੂਫੀ-ਸੰਤਾਂ ਦੇ ਅਧਿਆਤਮਕ ਅਨੁਭਵ 'ਤੇ ਅਧਾਰਿਤ ਹੈ। 'ਤਜਕਰਿਆ-ਉਲ-ਔਲੀਆ' ਤੇ ਕੁੱਝ ਰਸਾਲਿਆਂ 'ਤੇ ਅਧਾਰਿਤ ਨਿਕਲਸਨ ਨੇ ਸੂਫੀਵਾਦ ਤੇ ਸੂਫੀ ਦੀਆਂ ਪਰਿਭਾਸ਼ਾਵਾਂ ਦੇਣ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਆਧੁਨਿਕ ਇਤਿਹਾਸਕਾਰਾਂ ਤੇ ਵਿਦਵਾਨਾਂ ਨੇ ਵੀ ਸੂਫੀਵਾਦ ਦੇ ਅਧਿਆਤਮਵਾਦ ਵੱਲ ਵਿਸ਼ੇਸ਼ ਧਿਆਨ ਦੇਣਾ ਸ਼ੁਰੂ ਕੀਤਾ ਹੈ। ਸੂਫੀਵਾਦ ਦਾ ਮਤਲਬ ਉਹ ਸਾਰੇ ਕਰਮਾਂ ਜਾਂ ਪਰਸਥਿਤੀਆਂ ਤੋਂ ਹੈ ਜਿਨ੍ਹਾਂ ਦੇ ਕਰਨ ਨਾਲ ਇਨਸਾਨ ਰੱਬ ਨਾਲ ਇਕਮਿਕ ਹੋਇਆ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ।<sup>2</sup> ਤਸਵੱਫ ਰੱਬ ਪ੍ਰਤੀ ਪਿਆਰ ਤੇ ਦੁਨੀਆ ਪ੍ਰਤੀ ਨਫਰਤ<sup>3</sup> ਅਫਲ ਹਸਨ ਅਲਨੂਰੀ ਰੱਬ ਨਾਲ ਪਿਆਰ ਜਾਂ ਕੇਵਲ ਇੱਕ ਨੂੰ ਪਿਆਰ ਕਰ ਸਕਦਾ ਹੈ।<sup>4</sup> ਨਿਜ਼ਾਮੀ ਅਤੇ ਕਈ ਹੋਰ ਵਿਦਵਾਨਾਂ ਦਾ ਮੱਤ ਹੈ ਕਿ ਸੂਫੀਵਾਦ ਦੀ ਉਤਪੱਤੀ 'ਸਫਾ' ਸ਼ਬਦ ਤੋਂ ਹੋਈ ਹੈ ਜਿਸਦਾ ਅਰਥ ਹੈ ਹਿਰਦੇ ਦੀ ਸੁੱਧਤਾ।<sup>5</sup> ਕੁੱਝ ਕਹਿੰਦੇ ਨੇ ਸੂਫੀ 'ਸੂਫ' ਸ਼ਬਦ ਤੋਂ ਆਇਆ ਹੈ। ਜਿਸਦੇ ਅਰਥ ਹਨ ਉਨ੍ਹੇ ਪਾਉਣ ਵਾਲਾ<sup>6</sup> ਜਾਂ ਉਨ੍ਹੇ ਪਾਉਣ ਵਾਲਾ ਸਨਿਆਸੀ।<sup>7</sup> ਸ਼ੇਖ-ਉਲ-ਇਸਲਾਮ ਜ਼ਕਰੀਆ ਅਨਸਾਰੀ ਅਨੁਸਾਰ ਸੂਫੀਵਾਦ ਆਪਣੇ ਆਪਨੂੰ ਸੁੱਧ ਕਰਨ ਦਾ ਤਰੀਕਾ ਹੈ ਨਾਲ ਹੀ ਇਹ ਵੀ ਸਿਖਾਉਂਦਾ ਹੈ ਕਿ ਕਿਸ ਤਰੀਕੇ ਨਾਲ ਆਪਣੇ ਮੌਲਿਕ ਵਿਚਾਰਾਂ ਨੂੰ ਸੁਧਾਰ ਕੇ ਆਪਣੀ ਬਾਹਰੀ ਤੇ ਅੰਦਰੂਨੀ ਜ਼ਿੰਦਗੀ ਨੂੰ ਸਿਰਜਣਾ ਹੈ ਤਾਂ ਕਿ ਆਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਹੋ ਸਕੇ।<sup>8</sup> ਸੱਯਦ ਅਬਰ ਅੱਬਾਸ ਰਿਜ਼ਵੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਸੂਫੀਵਾਦ ਕੁਝ ਵੀ ਨਹੀਂ ਬਲਕਿ ਪ੍ਰਮਾਤਮਾ ਪ੍ਰਤੀ ਪ੍ਰੇਮ ਹੈ-ਆਜੀਵਨ ਸੱਚ, ਆਜੀਵਨ ਸੁੰਦਰਤਾ ਤੇ ਆਜੀਵਨ ਚੰਗਿਆਈ ਹੈ।<sup>9</sup>

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## The Concept of *Śtrīdhana* in Early India

Jasneet Kaur

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Studying women's history in the western as well as eastern countries had opened new chapters centering on women's identity, socio-economic position, status, occupation, livelihood, property rights, *Śtrīdhana* etc. A galaxy of renowned scholars and historians in the western and eastern zones concentrated their attention on woman's study including their multifarious problems.<sup>1</sup>

The question of a woman's right to property has been undoubtedly debatable since the compilation of our legal treatises.<sup>2</sup> The economic position of women is closely connected with their property rights and *Śtrīdhana*. The term *Śtrīdhana* means all kinds of woman's property. Sir Gooroodas Banerjee states "nowhere were the property rights of woman recognized so early as in India, and in very ancient systems of laws have these rights been so largely conceded as in our own."<sup>3</sup>

In the Vedic period society, though patriarchal in nature and structure yet accepted woman's ownership in certain types of moveable property mostly jewelry and gifts related to marriage. There are causal references to woman's separate property. A married woman had property of her own in the form of bride gift.<sup>4</sup> The descriptions of rich dowries given to the princesses who include nearly every useful article for the new royal household are found in the Epics. In the Ramayana, it has been described as "*Kanya-dhanam*" and in the Mahabharata by various names "*Vaidhakanam*," "*Parichhanam*."

It is known as "*Haranam*" the share taken away by the girl or "*Gyathideyanam*" to be given by the relatives. May be "*haranam*" was the wealth given to the daughter, who was abducted and hurriedly married. The name *Śtrīdhana* to all this kind of property developed later on. The word "*Kanyadhana*" may have been later changed to "*Śtrīdhana*."<sup>4</sup> During the period of *Dharmasāstras*, the sphere of *Śtrīdhana* was more expanded. According to Manu, *Śtrīdhana*



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**EMERGING SOCIAL  
TRENDS  
IN INDIA**

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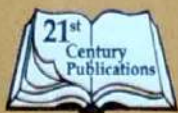
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# Incredible India: Challenges and Opportunities in *Indian* Tourism Industry

An anthology of selected papers presented at the ICSSR North-Western Regional Centre sponsored One Day National Seminar, organized by Guru Gobind Singh College for Women, Chandigarh.



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## WELLNESS THROUGH SPIRITUAL TOURISM : INDIAN PERSPECTIVE

Dr. Savneet\*

*What we anticipate in our destinations is not holiness or divine visions, but something even more miraculous – the opportunity to feel different from the way we feel at home. It is as if the act of travelling to a certain place in the world entitles us to feel happier and more alive.*

(Chaline 2002: 67)

Tourism industry is making tremendous contribution to global economy. This substantial growth of the tourism makes it one of the most remarkable economic and social phenomena of the century. The movement of number of tourists all over the world shows an evolution from a mere 25 million in 1950 to 806 million in 2005, corresponding to an average annual growth rate of 6.5%. Eleven percent of the global GDP comes from tourism and 6% of the total population are employed in this industry.

India is a country with rich culture and heritage and a large visitor attractions to boast of. India's cultural heritage and eco-tourism potential are the major consumer preferences of the tourists, visiting India. Its diversity attracts tourists both foreigners as well as its' own citizens to explore scenic beauty that it has to offer the world. There is no other country in the world which offers such wide choice of destinations like India. These include history tourism, adventure tourism, medical tourism (Ayurveda and other forms of Indian medications), spiritual tourism, beach tourism (India has the longest coastline in the East). According to a research, conducted by Europe's leading travel magazine "Conde Nast Traveller" the top three tourist destinations of the world are Italy, Australia and France. India has been ranked ninth by this study report.

Spiritual health is the foundation of positive health. The spiritually healthy being has no difficulty in attaining mental and social health, as well as having a distinct advantage in maintaining the wellbeing of his body. Spiritual Holiday Tourism is a process of attaining personal odyssey through the outer reaches of beliefs for getting mental and physical satisfaction. Spiritual Holiday destinations are the land of wonderful experiences to satisfy the mind, body, heart and soul. In the age of stress and strain, people seek rest and relief from the pressures of daily challenges, or looking for deeper meaning of life. More and more people are turning to Spirituality

\* Assistant Professor, Psychology, GGSCW, Sec-26, Chandigarh

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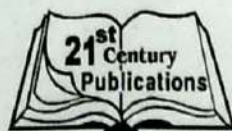
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