

INTERNATIONAL JOURNAL OF RESEARCH IN COMMERCE, IT & MANAGEMENT

I
J
R
C
M



A Monthly Double-Blind Peer Reviewed (Refereed/Juried) Open Access International e-Journal - Included in the International Serial Directories
Indexed & Listed at:

[Ulrich's Periodicals Directory](#)®, [ProQuest](#), U.S.A., [EBSCO Publishing](#), U.S.A., [Cabell's Directories of Publishing Opportunities](#), U.S.A., [Google Scholar](#),

[Open J-Gate](#), India [link of the same is duly available at [Inflibnet of University Grants Commission \(U.G.C.\)](#)],

Index Copernicus Publishers Panel, Poland with IC Value of 5.09 & number of libraries all around the world.

Circulated all over the world & Google has verified that scholars of more than 5000 Cities in 187 countries/territories are visiting our journal on regular basis.

Ground Floor, Building No. 1041-C-1, Devi Bhawan Bazar, JAGADHRI – 135 003, Yamunanagar, Haryana, INDIA

<http://ijrcm.org.in/>

CONTENTS

Sr. No.	TITLE & NAME OF THE AUTHOR (S)	Page No.
1.	BASAVESHWARA AND MAHATMA GANDHI: THOUGHTS ON EQUALITY <i>DR. KICHIDI CHANNAPPA</i>	1
2.	ROLE OF IRDA IN INSURANCE SECTOR AN ANALYTICAL STUDY <i>PREETI DIXIT & DR. SANJEEV MAHROTRA</i>	5
3.	EFFECT OF EMPLOYEE EMPOWERMENT ON JOB PERFORMANCE IN BANKING SECTOR <i>G. SREELAKSHMI & DR. D. SURYACHANDRA RAO</i>	10
4.	PERFORMANCE OF NATIONAL PENSION SCHEME IN INDIA <i>ANANTH.S & BALANAGA GURUNATHAN.K</i>	13
5.	PROTECTION OF WOMEN AGAINST DOMESTIC VIOLENCE ACT, 2005: A CRITICAL ANALYSIS <i>DR. ARCHANA BHATIA</i>	17
6.	TACIT KNOWLEDGE MANAGEMENT: A REVIEW <i>SUBASHINI R & VELMURUGAN G</i>	20
7.	A STUDY ON ICT INITIATIVES IN THE SALE OF AGRICULTURAL PRODUCE AT APMC's IN KARNATAKA <i>NAGARAJU.R & DR. PRALHAD. P. RATHOD</i>	23
8.	ETHICAL WORKPLACE CULTURE: A KEY TO EMPLOYEE SATISFACTION <i>DR. SUPRIYA CHOUDHARY</i>	27
9.	COMPARATIVE STUDY OF FAME AND SEQUENCE ANALYSIS FOR IDENTIFICATION OF BACTERIA FROM INDUSTRIAL WATER OF KRIBHCO <i>N.J. NAIK</i>	31
10.	GROWTH OF RETAIL INDUSTRY IN INDIA <i>DR. PAWAN KUMAR SINGH & DR. SHRIKRISHNA TRIPATHI</i>	36
11.	SEGMENT REPORTING: AN ESSENTIAL TOOL FOR STAKEHOLDERS (A CASE STUDY OF SEGMENT REPORTING OF SAUDI ARABIA COMPANY) <i>DR. ABHINNA BAXI BHATNAGAR</i>	40
12.	IMPACT OF E-COMMERCE IN INDIAN MSMEs <i>GURMEEN KAUR</i>	45
13.	AN OVERVIEW OF MUTUAL FUND TOWARDS INVESTOR'S PERCEPTION <i>N. SAKTHI SELVA ROHINI</i>	49
14.	TALENT MANAGEMENT IN EDUCATION SECTOR <i>NAGESH C L</i>	52
15.	CUSTOMER SATISFACTION OF AIRTEL CELLULAR SERVICE IN CUMBUM TOWN, THENI DISTRICT, TAMILNADU <i>DR. A. SULTHAN MOHIDEEN, M. MOHAMED ISHAQ & M. MOHAMED ILYAS</i>	55
16.	E-GOVERNANCE: A CHALLENGE FOR INDIA <i>DR. MALIKA BHIYANA & RAVI KUMAR BARWAL</i>	61
17.	ENTREPRENEURIAL LEADERSHIP STYLES AND ORGANISATIONAL PRODUCTIVITY OF FINANCIAL SECTOR IN CAMEROON <i>NKAM MICHAEL CHO, MUSIBAU AKINTUNDE AJAGBE, LAWRENCE UCHENNA OKOYE & EKANEM EDEM UDO UDO</i>	64
18.	WOMEN's MENTAL HEALTH IN INDIA: ISSUES AND CHALLENGES <i>DR. BASALINGAMMA S H & DR. RASHMI RANI AGNIHOTRI H.R</i>	71
19.	AAJEEVIKA: A MISSION TO ENHANCES LIVELIHOOD AND MAKES SELF EMPLOYMENT OF RURAL PEOPLE AND WOMEN <i>RICHA VERMA & AMBUJ SRIVASTAV</i>	75
20.	CONSUMER BEHAVIOUR REGARDING INDIAN BRANDED GOODS: A STUDY OF APPAREL INDUSTRY OF LUDHIANA <i>SUKHVINDER KAUR</i>	78
	REQUEST FOR FEEDBACK & DISCLAIMER	83

CHIEF PATRON**PROF. K. K. AGGARWAL**

Chairman, Malaviya National Institute of Technology, Jaipur
(An institute of National Importance & fully funded by Ministry of Human Resource Development, Government of India)
Chancellor, K. R. Mangalam University, Gurgaon
Chancellor, Lingaya's University, Faridabad
Founder Vice-Chancellor (1998-2008), Guru Gobind Singh Indraprastha University, Delhi
Ex. Pro Vice-Chancellor, Guru Jambheshwar University, Hisar

FOUNDER PATRON**LATE SH. RAM BHAJAN AGGARWAL**

Former State Minister for Home & Tourism, Government of Haryana
Former Vice-President, Dadri Education Society, Charkhi Dadri
Former President, Chinar Syntex Ltd. (Textile Mills), Bhiwani

FORMER CO-ORDINATOR**DR. S. GARG**

Faculty, Shree Ram Institute of Business & Management, Urjani

ADVISORS**PROF. M. S. SENAM RAJU**

Director A. C. D., School of Management Studies, I.G.N.O.U., New Delhi

PROF. M. N. SHARMA

Chairman, M.B.A., Haryana College of Technology & Management, Kaithal

PROF. S. L. MAHANDRU

Principal (Retd.), Maharaja Agrasen College, Jagadhri

EDITOR**PROF. R. K. SHARMA**

Professor, Bharti Vidyapeeth University Institute of Management & Research, New Delhi

CO-EDITOR**DR. BHAVET**

Faculty, Shree Ram Institute of Engineering & Technology, Urjani

EDITORIAL ADVISORY BOARD**DR. RAJESH MODI**

Faculty, Yanbu Industrial College, Kingdom of Saudi Arabia

PROF. SANJIV MITTAL

University School of Management Studies, Guru Gobind Singh I. P. University, Delhi

PROF. ANIL K. SAINI

Chairperson (CRC), Guru Gobind Singh I. P. University, Delhi

DR. SAMBHAVNA

Faculty, I.I.T.M., Delhi

DR. MOHENDER KUMAR GUPTA

Associate Professor, P. J. L. N. Government College, Faridabad

DR. SHIVAKUMAR DEENE

Asst. Professor, Dept. of Commerce, School of Business Studies, Central University of Karnataka, Gulbarga

ASSOCIATE EDITORS

PROF. NAWAB ALI KHAN

Department of Commerce, Aligarh Muslim University, Aligarh, U.P.

PROF. ABHAY BANSAL

Head, Department of I.T., Amity School of Engineering & Technology, Amity University, Noida

PROF. A. SURYANARAYANA

Department of Business Management, Osmania University, Hyderabad

PROF. V. SELVAM

SSL, VIT University, Vellore

DR. PARDEEP AHLAWAT

Associate Professor, Institute of Management Studies & Research, Maharshi Dayanand University, Rohtak

DR. S. TABASSUM SULTANA

Associate Professor, Department of Business Management, Matrusri Institute of P.G. Studies, Hyderabad

SURJEET SINGH

Asst. Professor, Department of Computer Science, G. M. N. (P.G.) College, Ambala Cantt.

FORMER TECHNICAL ADVISOR

AMITA

Faculty, Government M. S., Mohali

FINANCIAL ADVISORS

DICKIN GOYAL

Advocate & Tax Adviser, Panchkula

NEENA

Investment Consultant, Chambaghat, Solan, Himachal Pradesh

LEGAL ADVISORS

JITENDER S. CHAHAL

Advocate, Punjab & Haryana High Court, Chandigarh U.T.

CHANDER BHUSHAN SHARMA

Advocate & Consultant, District Courts, Yamunanagar at Jagadhri

SUPERINTENDENT

SURENDER KUMAR POONIA

CALL FOR MANUSCRIPTS

We invite unpublished novel, original, empirical and high quality research work pertaining to the recent developments & practices in the areas of Computer Science & Applications; Commerce; Business; Finance; Marketing; Human Resource Management; General Management; Banking; Economics; Tourism Administration & Management; Education; Law; Library & Information Science; Defence & Strategic Studies; Electronic Science; Corporate Governance; Industrial Relations; and emerging paradigms in allied subjects like Accounting; Accounting Information Systems; Accounting Theory & Practice; Auditing; Behavioral Accounting; Behavioral Economics; Corporate Finance; Cost Accounting; Econometrics; Economic Development; Economic History; Financial Institutions & Markets; Financial Services; Fiscal Policy; Government & Non Profit Accounting; Industrial Organization; International Economics & Trade; International Finance; Macro Economics; Micro Economics; Rural Economics; Co-operation; Demography; Development Planning; Development Studies; Applied Economics; Development Economics; Business Economics; Monetary Policy; Public Policy Economics; Real Estate; Regional Economics; Political Science; Continuing Education; Labour Welfare; Philosophy; Psychology; Sociology; Tax Accounting; Advertising & Promotion Management; Management Information Systems (MIS); Business Law; Public Responsibility & Ethics; Communication; Direct Marketing; E-Commerce; Global Business; Health Care Administration; Labour Relations & Human Resource Management; Marketing Research; Marketing Theory & Applications; Non-Profit Organizations; Office Administration/Management; Operations Research/Statistics; Organizational Behavior & Theory; Organizational Development; Production/Operations; International Relations; Human Rights & Duties; Public Administration; Population Studies; Purchasing/Materials Management; Retailing; Sales/Selling; Services; Small Business Entrepreneurship; Strategic Management Policy; Technology/Innovation; Tourism & Hospitality; Transportation Distribution; Algorithms; Artificial Intelligence; Compilers & Translation; Computer Aided Design (CAD); Computer Aided Manufacturing; Computer Graphics; Computer Organization & Architecture; Database Structures & Systems; Discrete Structures; Internet; Management Information Systems; Modeling & Simulation; Neural Systems/Neural Networks; Numerical Analysis/Scientific Computing; Object Oriented Programming; Operating Systems; Programming Languages; Robotics; Symbolic & Formal Logic; Web Design and emerging paradigms in allied subjects.

Anybody can submit the **soft copy** of unpublished novel; original; empirical and high quality **research work/manuscript** **anytime** in **M.S. Word format** after preparing the same as per our **GUIDELINES FOR SUBMISSION**; at our email address i.e. infoijrcm@gmail.com or online by clicking the link **online submission** as given on our website ([FOR ONLINE SUBMISSION, CLICK HERE](#)).

GUIDELINES FOR SUBMISSION OF MANUSCRIPT

1. **COVERING LETTER FOR SUBMISSION:**

DATED: _____

THE EDITOR

IJRCM

Subject: SUBMISSION OF MANUSCRIPT IN THE AREA OF _____.

(e.g. Finance/Mkt./HRM/General Mgt./Engineering/Economics/Computer/IT/ Education/Psychology/Law/Math/other, please specify)

DEAR SIR/MADAM

Please find my submission of manuscript titled ' _____ ' for likely publication in one of your journals.

I hereby affirm that the contents of this manuscript are original. Furthermore, it has neither been published anywhere in any language fully or partly, nor it is under review for publication elsewhere.

I affirm that all the co-authors of this manuscript have seen the submitted version of the manuscript and have agreed to inclusion of their names as co-authors.

Also, if my/our manuscript is accepted, I agree to comply with the formalities as given on the website of the journal. The Journal has discretion to publish our contribution in any of its journals.

NAME OF CORRESPONDING AUTHOR :

Designation/Post* :

Institution/College/University with full address & Pin Code :

Residential address with Pin Code :

Mobile Number (s) with country ISD code :

Is WhatsApp or Viber active on your above noted Mobile Number (Yes/No) :

Landline Number (s) with country ISD code :

E-mail Address :

Alternate E-mail Address :

Nationality :

* i.e. Alumnus (Male Alumni), Alumna (Female Alumni), Student, Research Scholar (M. Phil), Research Scholar (Ph. D.), JRF, Research Assistant, Assistant Lecturer, Lecturer, Senior Lecturer, Junior Assistant Professor, Assistant Professor, Senior Assistant Professor, Co-ordinator, Reader, Associate Professor, Professor, Head, Vice-Principal, Dy. Director, Principal, Director, Dean, President, Vice Chancellor, Industry Designation etc. **The qualification of author is not acceptable for the purpose.**

NOTES:

- a) The whole manuscript has to be in **ONE MS WORD FILE** only, which will start from the covering letter, inside the manuscript. ***pdf. version is liable to be rejected without any consideration.***
 - b) The sender is required to mention the following in the **SUBJECT COLUMN of the mail:**
New Manuscript for Review in the area of (e.g. Finance/Marketing/HRM/General Mgt./Engineering/Economics/Computer/IT/ Education/Psychology/Law/Math/other, please specify)
 - c) There is no need to give any text in the body of the mail, except the cases where the author wishes to give any **specific message** w.r.t. to the manuscript.
 - d) The total size of the file containing the manuscript is expected to be below **1000 KB**.
 - e) Only the **Abstract will not be considered for review** and the author is required to submit the **complete manuscript** in the first instance.
 - f) **The journal gives acknowledgement w.r.t. the receipt of every email within twenty-four hours** and in case of non-receipt of acknowledgment from the journal, w.r.t. the submission of the manuscript, within two days of its submission, the corresponding author is required to demand for the same by sending a separate mail to the journal.
 - g) The author (s) name or details should not appear anywhere on the body of the manuscript, except on the covering letter and the cover page of the manuscript, in the manner as mentioned in the guidelines.
2. **MANUSCRIPT TITLE:** The title of the paper should be typed in **bold letters, centered and fully capitalised**.
 3. **AUTHOR NAME (S) & AFFILIATIONS:** Author (s) **name, designation, affiliation (s), address, mobile/landline number (s), and email/alternate email address** should be given underneath the title.
 4. **ACKNOWLEDGMENTS:** Acknowledgements can be given to reviewers, guides, funding institutions, etc., if any.
 5. **ABSTRACT:** Abstract should be in **fully Italic printing**, ranging between **150 to 300 words**. The abstract must be informative and elucidating the background, aims, methods, results & conclusion in a **SINGLE PARA**. **Abbreviations must be mentioned in full**.
 6. **KEYWORDS:** Abstract must be followed by a list of keywords, subject to the maximum of **five**. These should be arranged in alphabetic order separated by commas and full stop at the end. All words of the keywords, including the first one should be in small letters, except special words e.g. name of the Countries, abbreviations etc.
 7. **JEL CODE:** Provide the appropriate Journal of Economic Literature Classification System code (s). JEL codes are available at www.aea-web.org/econlit/jelCodes.php. However, mentioning of JEL Code is not mandatory.
 8. **MANUSCRIPT:** Manuscript must be in **BRITISH ENGLISH** prepared on a standard A4 size **PORTRAIT SETTING PAPER**. **It should be free from any errors i.e. grammatical, spelling or punctuation. It must be thoroughly edited at your end.**
 9. **HEADINGS:** All the headings must be bold-faced, aligned left and fully capitalised. Leave a blank line before each heading.
 10. **SUB-HEADINGS:** All the sub-headings must be bold-faced, aligned left and fully capitalised.
 11. **MAIN TEXT:**

THE MAIN TEXT SHOULD FOLLOW THE FOLLOWING SEQUENCE:**INTRODUCTION****REVIEW OF LITERATURE****NEED/IMPORTANCE OF THE STUDY****STATEMENT OF THE PROBLEM****OBJECTIVES****HYPOTHESIS (ES)****RESEARCH METHODOLOGY****RESULTS & DISCUSSION****FINDINGS****RECOMMENDATIONS/SUGGESTIONS****CONCLUSIONS****LIMITATIONS****SCOPE FOR FURTHER RESEARCH****REFERENCES****APPENDIX/ANNEXURE****The manuscript should preferably be in 2000 to 5000 WORDS, But the limits can vary depending on the nature of the manuscript.**

12. **FIGURES & TABLES:** These should be simple, crystal **CLEAR, centered, separately numbered** & self-explained, and the **titles must be above the table/figure. Sources of data should be mentioned below the table/figure. It should be ensured that the tables/figures are referred to from the main text.**
13. **EQUATIONS/FORMULAE:** These should be consecutively numbered in parenthesis, left aligned with equation/formulae number placed at the right. The equation editor provided with standard versions of Microsoft Word may be utilised. If any other equation editor is utilised, author must confirm that these equations may be viewed and edited in versions of Microsoft Office that does not have the editor.
14. **ACRONYMS:** These should not be used in the abstract. The use of acronyms is elsewhere is acceptable. Acronyms should be defined on its first use in each section e.g. Reserve Bank of India (RBI). Acronyms should be redefined on first use in subsequent sections.
15. **REFERENCES:** The list of all references should be alphabetically arranged. **The author (s) should mention only the actually utilised references in the preparation of manuscript** and they may follow Harvard Style of Referencing. **Also check to ensure that everything that you are including in the reference section is duly cited in the paper.** The author (s) are supposed to follow the references as per the following:
- All works cited in the text (including sources for tables and figures) should be listed alphabetically.
 - Use (ed.) for one editor, and (ed.s) for multiple editors.
 - When listing two or more works by one author, use --- (20xx), such as after Kohl (1997), use --- (2001), etc., in chronologically ascending order.
 - Indicate (opening and closing) page numbers for articles in journals and for chapters in books.
 - The title of books and journals should be in italic printing. Double quotation marks are used for titles of journal articles, book chapters, dissertations, reports, working papers, unpublished material, etc.
 - For titles in a language other than English, provide an English translation in parenthesis.
 - **Headers, footers, endnotes and footnotes should not be used in the document.** However, **you can mention short notes to elucidate some specific point**, which may be placed in number orders before the references.

PLEASE USE THE FOLLOWING FOR STYLE AND PUNCTUATION IN REFERENCES:

BOOKS

- Bowersox, Donald J., Closs, David J., (1996), "Logistical Management." Tata McGraw, Hill, New Delhi.
- Hunker, H.L. and A.J. Wright (1963), "Factors of Industrial Location in Ohio" Ohio State University, Nigeria.

CONTRIBUTIONS TO BOOKS

- Sharma T., Kwatra, G. (2008) Effectiveness of Social Advertising: A Study of Selected Campaigns, Corporate Social Responsibility, Edited by David Crowther & Nicholas Capaldi, Ashgate Research Companion to Corporate Social Responsibility, Chapter 15, pp 287-303.

JOURNAL AND OTHER ARTICLES

- Schemenner, R.W., Huber, J.C. and Cook, R.L. (1987), "Geographic Differences and the Location of New Manufacturing Facilities," Journal of Urban Economics, Vol. 21, No. 1, pp. 83-104.

CONFERENCE PAPERS

- Garg, Sambhav (2011): "Business Ethics" Paper presented at the Annual International Conference for the All India Management Association, New Delhi, India, 19–23

UNPUBLISHED DISSERTATIONS

- Kumar S. (2011): "Customer Value: A Comparative Study of Rural and Urban Customers," Thesis, Kurukshetra University, Kurukshetra.

ONLINE RESOURCES

- Always indicate the date that the source was accessed, as online resources are frequently updated or removed.

WEBSITES

- Garg, Bhavet (2011): Towards a New Gas Policy, Political Weekly, Viewed on January 01, 2012 <http://epw.in/user/viewabstract.jsp>

BASAVESHWARA AND MAHATMA GANDHI: THOUGHTS ON EQUALITY**DR. KICHIDI CHANNAPPA****HEAD****DEPARTMENT OF POLITICAL SCIENCE****S.U.B.N THEOSOPHICAL WOMEN'S COLLEGE****HOSAPETE****ABSTRACT**

This study is a comparative study. It throws light on the problems of caste, sex and untouchability and ideology of Basaveshwara and Mahatma Gandhi to eradicate them. However, in the course of study the other aspects of their ideologies are also covered.

KEYWORDS

basaveshwara, mahatma gandhi, thoughts on equality.

INTRODUCTION

The concept of Equality has both positive and negative phases. In Greek philosophy, we encounter two different traditions on the question of equality. Plato and Aristotle supported inequality. Plato visualized a society in which equally meritorious children are provided equal chance. Aristotle distinguished equal cases on the basis of Virtue. But Pericles, Sophists, Antiphons and Stoics were of the opinion that all men were equal according to law of nature. It was reiterated by the schoolmen of the Church who advocated the principle of the "Fatherhood of God and Brotherhood of man". Equality should not be used as a negative factor in the progress of human society. We compared to the class, sex, creed discrimination as a basis of inequality in the west, the causes for the exploitation of the Dalits in the Indian sub-continent were totally different and peculiar. The practice of Chaturvarna, i.e. the concept of dividing society into four Varnas, created the most inhuman practice of untouchability for centuries. The people belonging to the last rung of Indian hierarchical caste-ridden society were considered as untouchables and were treated like animals. This evil practice of untouchability and exploitation of the downtrodden were considered as a done thing in Indian society. Although a number of attempts were made by social reformers to eradicate untouchability. Basavanna and his fellow beings Shivasharanas were try to the eradication of inequality in the society. It appears from their Vachans(lyrics), the practice of Kayaka(work), Dasoha(inter-dining) and Anubhava mantapa (spiritual deliberative body). Under the leadership of Basavanna, the Shivasharanas were fought against the practice of untouchability. He advocated social justice and elevated the status of both men and women irrespective of birth, caste, creed, religion and occupation. Ultimately, Basavanna was a champion of the advocated Human Rights in the world. Gandhi is a father of the nation. He fought not only for the external independence but also internal independence of India. He is a religious person. He re-advocated the principles of Truth and Non-violence and adopting the great technique of Satyagraha to fight against all the ills and evils and try to eradicate the untouchability, exploitation, slavery, child marriage, caste, religion, sex and racial discrimination in Indian society. Discrimination against any class or caste leads to disappointment and resentment among them. Equality is an essential prerequisite for the survival of mankind. Therefore, there is essence of the sovereign state to enact the laws and declared the rights in order to maintain law and order, to constituted equality and freedom to protect one and all from all sort of exploitation and to regulate the ills and evils activities in society and nurturing humanity in the mind and soul of the people.

IMPORTANCE OF THE STUDY

In this age of degradation of human values, a study of humanism, especially exploitation of the downtrodden and the working class by the dominant class and caste is an urgent need. Therefore, in the light of the evils of discrimination on the basis of class, caste, colour and sex, the present society needs to be thoroughly revised and revitalized. We have been witnessing many crimes and atrocities committed in the name of caste, class and colour. Such crimes and atrocities have plunged the entire society into social chaos threatening the very basis of political stability and economic justice. In the context of such challenges and conditions, the study of great emancipators like Basavanna and Gandhi is all the more important and relevant. It might serve as the beacon to new generation born with prejudice. It also traces the development of thoughts regarding discrimination and aspects.

STATEMENT OF THE PROBLEM

The study, entitled "BASAVESHWARA AND MAHATMA GANDHI: THOUGHTS ON EQUALITY", is comparative in nature. It throws light on the problems of caste, sex and untouchability and attempts to eradicate them. However, in the course of study the other aspects of their ideologies are incidentally covered.

OBJECTIVES OF THE STUDY

The present topic has been taken for research with an intention to develop a critical and comparative approach on two great thinkers namely Basavanna and Gandhi.

1. The first objective is to subject the hypotheses to the test in the crucible of human reasoning and scientific theory. Normally the hypotheses are formulated in the light of a layman's beliefs and emotional complexities of the persons emotionally involved with the thinkers. The hypotheses, which need to be tested, may be enumerated as follows:
Basavanna and Gandhi tried to equate *Chaturvarna* system with *Sudras* or untouchables of two different periods of India. No doubt the *Chaturvarna* system divides the society in more than one unequal division. But from the point-view of law, inheritance and internal mobility the class system seems to be more flexible than caste system of India. Whereas a number of proletariat could become members of the bourgeoisie in course of time beyond human imagination in respect of *Chaturvarna System*. These subtle differences between class system and caste system treated by Basavanna and Gandhi as equivalent phenomena need to be tested.
2. This research work is examining the view of Basavanna and Gandhi with special reference to equality in thought and practice. Both have laid greater emphasis on discrimination as an essential feature of caste system. It aims at examining the degree and form of discrimination in the caste-ridden society as that of India.
3. The present research also aims at examining the relevance of their thoughts on equality in the present context. It is significant to note that the problem of discrimination in the form of untouchability in India is being eliminated through democratic and constitutional measures. This leads us to view the thoughts of Basavanna and Gandhi in the context of Medieval and Modern India. It is to be noted that emotionally modern India is not rid of untouchability. The similarities in the approach of Basavanna and Gandhi need to be examined in the background of different socio-cultural situations.
4. The study intends to find out the relationship between society and social justice followed by economic political aspect. At the same time, the study probes to trace out direct link between the great humanists and their great concern for social, economic and political changes of society.

NATURE OF THE STUDY

Since time immemorial, human beings have been victims of discrimination, exploitation, injustice, inequality and what not. Man is in dire need of values like justice, welfare, compassion, liberty, equality and fraternity. Such a need has been felt and realized through the birth of great human souls like Basavanna and Gandhi.

They spread the message of humanism accompanied by rationalism to put an end to the evil practice of exploitation or discrimination. The two great men were born with a mission to accomplish human welfare. They were predominantly great emancipators to do something concrete to humanity at large.

Abolition of untouchability through *Kayaka*, *Dasoha* and Truth and Non-violent movements in India may be cited as the best examples of the triumph of the exploited against the exploiting forces of the world.

A close perusal of the social, economic and political events which were globally prevalent during the 19th century, clearly indicate the trust in the movements on the class and caste struggles, the emancipation of the downtrodden, liberation of the exploited masses, attainment of people's freedom by several nations and the triumph of socialism, communism and humanism.

Although, the means adopted by Basavanna and Gandhi to eradicate the problem of exploitation were different, the ultimate goal of both the revolutionaries was same. Hence this comparative study.

METHODOLOGY

Since the research method is explanatory, it tries to explain the correlation between the concern of these two selfless souls in establishing a casteless and classless society. A large historical or library approach has been adopted hereby. Here the method largely depends upon the secondary sources like the works on both Basavanna and Gandhi by other scholars. At the same time the primary sources, i.e. the original works of Basavanna and Gandhi, in term of their speeches and writings have been consulted.

ANALYSIS AND DISCUSSION

We, as human beings, belong to the same species called "Homo sapiens". Generally speaking, we have by nature, the same attributes but compatibility is a must for a congenial ambience and this indispensable quality is the soul of any society. It lies in the fact that humans possess the common traits to the members of that species. Their inequality lies in their individual differences. As an introductory note, let us fathom the depths of the denotations and connotations of the term "Social Equality".

It is a social state in which all people in a particular society or an isolated group have the same status irrespective of their religion, caste, creed or faith. Basically social equality includes equal rights under the law, such as security, voting rights, freedom of speech and assembly, and the extent of property rights. However, it also includes accessibility to education, healthcare and other social requisites. Certain mental make up is also needed for equality. In a nutshell, the presence of equal opportunities and obligations is indeed significant. And for this sole reason the existence of a society is unimaginable. The term 'society' demands certain equalities and every human being is naturally given opportunities to be groomed so that he could keep himself with the requisite social norms.

Equality is a levelling process. The ideal of equality emphasises that men are politically equal, that all citizens are equally entitled to take part in political life, to exercise the franchise, to run and hold office. It is insisted that individuals should be treated equal before law, that when the general law confers rights or imposes duties, rights and duties shall extend to all; or conversely that they shall not confer special privilege on particular individuals or groups. Undoubtedly, it implies fundamentally a levelling process.

The concept of Equality has both positive and negative phases. The concept of equality implies that all human beings should be treated equally in respect of certain fundamental traits common to all like human nature, human worth and dignity, human personality and the like. Such equality has a 'positive value'. If equality is subscribed to by those who belong to the privileged section of the community and, for this reason, they seek to maintain the 'status quo' for the sake of their vested interests such a connotation has 'negative value' and it serves as a stumbling block causing retarded growth of humanity. Equality should not be used as a negative factor in the progress of human society.

In *Greek philosophy*, we encounter two different traditions on the question of equality. *Plato* and *Aristotle* supported inequality. *Plato* visualized a society in which equally meritorious children are provided equal chance. *Aristotle* distinguished equal cases on the basis of *Virtue*. *Pericles*, *Sophists*, *Antiphons* and *Stoics* were of the opinion that all men were equal according to law of nature. It was reiterated by the schoolmen of the Church who advocated the principle of the "Fatherhood of God and Brotherhood of man". But however the concept of equality has been assuming more and more negative value as the age has been advancing. In this sense, it may be taken to mean the denial of natural rights to helpless, innocent, ignorant and weaker sections of the society. Every society, be it civilized or uncivilized, cultured or uncultured or otherwise, is divided into stronger and weaker sections. Taking this aspect into consideration, the minority tends to dominate over the majority group. The minority always dominates over the majority because minority is united and has a greater sense of solidarity, whereas the majority is always divided and lacks solidarity and stability to sustain its unity. Consequently, the minority is always in a position to exploit the majority.

Several other factors contribute to the prevalence of social inequality or exploitation. Ancient Indian history provides us constant inequality in the "Chaturvarna System". According to the *Chaturvarna* doctrine, the Hindu society was divided into four main *Varnas*, namely, the 'Brahmins', the 'Kshatriyas', the 'Vaishyas', and the 'Shudras'. The *Varna* system which was prevalent during the Vedic period was mainly based on the division of labour and occupation. The caste system owes its origin to the *Varna* system. The present caste system can be said to be the degenerated form of the original *Varna* system. *Varnas* which were four in number and castes which are found in *hundreds and thousands* are not one and the same.

The *Brahmins* occupied the top place in the social hierarchy. Their duty was to read and teach the Vedic literature and perform various sacrifices for themselves and for others. The *Kshatriyas* were primarily concerned with administration of the country, especially defence. As political power was the most important power, the *Kshatriyas*, often asserted their superiority to the *Brahmins*. To the *Kshatriyas*, the door of learning was always open. The *Vaishyas* were connected with the economic life of the country. They were responsible for production of wealth. The *Vaishyas* toiled the land and reared cattle, besides engaging in trade and commerce. Sometimes, they even became kings and warriors. The *Sudras* belonged to the most suppressed class. They were required to live outside the town. They were denied all the living opportunities. Mixing with them was not permitted to the three upper castes as they were untouchables. This section of society became the most suppressed and their lot was the hardest. The touch or even the sight of the *Sudra* was considered as an act of pollution. The view of 'Medhatithi' was that the dead bodies of *Sudras*, *Vaisyas*, *Kshatriyas* and *Brahmanas* must be carried out of the city by the South, West, North and East gates respectively.

The *Sudras* were organized according to their profession such as farmers, artisans, potters, gardeners, carpenters, goldsmiths, tailors, shepherds, stone-cutters etc. They considered themselves belonging to a particular sub-caste according to their profession. Among the *Sudras*, the *Chandalas* were employed for the execution of criminals. They were required to wear the clothes of the dead and live outside the village. They were not to touch others. They were to wear distinctive signs while going about their business. They were totally ill-treated by all four 'Varnas'.

The practice of slavery in ancient civilization of India is another example for exploitation of the weaker section by the aristocrats. It was a common phenomenon in those helpless weaker sections of the society and criminals captured were made slaves. Slaves were exchanged, sold and purchased as like as commodities in the open. The problem of slavery is one of the darkest spots on the human civilization.

In a predominantly agricultural economy, there has been a tendency of exploiting the serfs and the small holding farmers by Feudal Lords. Feudalism in the medieval times was the source of large scale exploitation of serfdom. Collection of heavy revenue, multiplicity of taxes, tributes and presentations were meant for suppression. As a result of this the small farmers were hardly left with their agricultural production even required for their meagre maintenance.

Inequality based on gender discrimination has been an equally significant factor leading to exploitation of the female form by dominant the male form. Women in society suffered from inferior status. Married women were required to be devoted, obedient and faithful to their husbands. The widow was expected to live a life of strict celibacy and self-restraint. The rite of sati was practised. It is universally accepted that women in India had been denied the rights and freedom of participation in society until recently. Women did not enjoy enfranchisement in India till 1952. The fact that Fundamental Rights and special rights referred to them in the Constitution are gaining momentum all over India. They stand as an eloquent testimony to the prevalence of women's exploitation by men.

Inequality in the name of religion is no less noteworthy. The Brahmins or the priestly class exploited the ignorant people by propagating blind customs and superstitions. There is no religion in world which is totally free from exploitation. The innocent and ignorant people totally surrender themselves to the priests without ever questioning the rationale of the religious practices and beliefs. Religion was used as a tool to exploit the socially deprived class and casteism and untouchability were the off-shoot of this.

The 12th century witnessed great movement for the eradication of discrimination. *Shivasharanas* under the dynamic leadership of Basavanna pronounced and practiced equality among the fellow beings without discrimination. It appears that their experiences and resolutions have come out in the form of *Vachanas* of Basavanna and other *Shivasharanas*. They fought against the practice of untouchability. They advocated social justice, elevated the status of occupation, work or 'kayaka', treated women equal to men and respected them stating that the soul in human body is neither male nor female. They firmly believed in democratic principles of freedom of expression of thought to all, and so on.

Basavanna was a great humanist and a multifaceted personality. He was a great social reformer and a champion of the oppressed. In the words of Arthur Miles: "Whatever legends may say, Basavanna was the first free thinker of the World". He preached and practised the concept of universal man saying that a human being should not be discriminated either on the basis of birth or profession. He should be judged on the basis of good conduct and performance. He treated all human beings as equal, emphasizing dignity of life to every human being irrespective of power or position, caste or creed and country or occupation (*kayaka*). It should be the endeavour of all reasonable human beings to lead a dignified life supporting the dignity of life of others.

Veerashaivism, as advocated and practised by Basavanna, is a way of life based on virtues and human values of universal application. Principles of Veerashaivism, if practised sincerely, would lead to peace, prosperity and happiness in society. This way of life is not confined to any particular caste, creed and religion. Hence, it is aptly said that '*Veerashaiva Dharma*' (considered to be a way of life) is the '*Vishwa Dharama*' and the chief architect is Basavanna i.e. '*Vishwa Manava*'. Through his *Vachanas*, Basavanna gave a new dimension to the movement against untouchability. Although his way of life was not put into practice during his life time, they are now practised being in the 21st century.

French Revolution with the basic concepts of *Liberty*, *Equality* and *Fraternity* gave a new pace and dimension to liberate the discriminated and exploited masses from the clutches of exploiters. During 18th and 19th centuries, one finds the building-up of a slow but steady flow of thoughts and actions to strengthen the doctrines of liberty, equality and fraternity. It must be emphasized that the afore-mentioned doctrines were mainly aiming at the upliftment of the oppressed sections. The declaration of American Independence and subsequent adoption of the Constitution with individual rights enshrined in it heralded a new era in the human civilization. The American Civil War in the mid 19th century highlighted the issues of the exploited class and mobilized the opinions of all civilized communities of the world against slavery which was a severe form of exploitation. The distinct feature of American slavery was that it was based on racial discrimination. The slaves in America were exclusively Black Negroes purchased and brought from South Africa during the colonial period. Coming to the feminist viewpoint, it ascertained all sorts of natural and constitutional rights for women. It has also gained momentum during the later half of 20th century. Similar movements for the improvement of factory system for the welfare of the workers, abolition of untouchability and rationalization of religion with an intention to eliminate exploitation in its various forms and facets have been continuing since the beginning of 20th century in different parts of world.

Gandhi, the father of our nation, fought not only for the independence of India but also for the cause of untouchability and the downtrodden. He was the man who took this fight to a humane conclusion. Being a religious person, he has taught us Truth, Non-violence, Peace, Sympathy and Renunciation. He was connected with the saintly tradition of India. He showed the true and right path to the people in very unfavourable circumstances.

Gandhi, a '*Karma Yogi*' i.e. a practical man of action, believer in '*Sarvodaya*', gave a practical shape to Non-violence and used these weapons in many of his movements like, '*Khadhi*' Programme '*Swadeshi Movement*', establishment of peaceful and heavenly society (*Ramarajya/Gramarajya*) uplifting of the villages through small scale and cottage industries. Being a social reformer, achiever and *Savarniya* himself, he made efforts to eliminate social ills and evils in India like untouchability, exploitation, slavery, child marriage, caste, religion, sex and racial discrimination. He dedicated his entire life to the service of the people of this country and brought the county out of the darkness of slavery, untouchability and all sorts of social discriminations.

Gandhi wanted to adopt certain principles and techniques like *Satyagraha*, Non-cooperation, civil disobedience, hunger strikes etc., for the achievement of self motivation, self-respect and self-confidence in all religions, and even among dalit people. He established socialism in order to achieve welfare of the people. He had great faith in internal peace and equality of all religions. He contributed many articles to the magazines such as '*Harijan*' and '*Young India*' and books like, *My Experiments with Truth*, his autobiography, *Economics of Khadi*, *Satyagraha*, *non-violent Society*, *Towards non-violent Society*, *Woman and Social Justice* etc. He thus daringly challenged the religious validity and the precepts behind the caste system as its very *Sastric* root. It gave them faith to claim for all religions and dalits an equal social status and made them realize that they were no more destined to remain downtrodden. There is no such sphere of life in the 20th century and with the result the present society is, to a great extent, free from untouchability and social discrimination. It's no exaggeration to say that Gandhi's influence is now seen now all over the world.

CONCLUSION

Equality is an essential prerequisite for the survival of mankind. Discrimination against any class or caste leads to disappointment and resentment among them. At the same time, there has been a natural instinct in each strong person or upper caste to dominate and exploit the weak person or of the lower caste. In case, a lower caste does not resist or react, the upper caste will increase the nature and degree of exploitation without any inhibition and limitation in this regard. This instinct and way of living of animals did influence human beings also. But with the advent of better social interactions, orderly social ethnic groups developed having dependency and intimacy. Subsequently certain basic norms were evolved and in order to maintain law and order in society, a system of polity was developed wherein certain rules were framed to be followed by everyone. Thus the concept of State as a sovereign body to implement these norms emerged. Hence the duty of the State was to protect one and all to regulate the activities. This concept of implementation of norms and regulations was mainly meant for protection of the weak and for the prevention of exploitation of natural rights.

REFERENCES

BOOKS

1. Ambedkar, B. R., (1946), "Who Were The Shudras? How They Came To Be The Fourth Varna In The Indo-Aryan Society?" Thacker and Co. Ltd., Bombay, (1947), "States and Minorities" Thacker & Co. Ltd., Bombay, (1948), "Who Were They and Why They Become Untouchables?" Amrit Books Co., New Delhi, (1948), "Writings and Speeches" Maharashtra: Education Department, Government of Maharashtra, Volume-I & V.
2. Basavaraja, K.R., (2001), "Basaveshwara: His life, vision and works", Someswara Publication, Dharwad.
3. Bhattacharya, Sabyasachi, (1997), "The Mahatma and the Poet" National Book Trust, New Delhi.
4. Charles Spencer March Phillipps, (2006), "Jurisprudence" Elibron Classics Book, London.
5. Desai, P. B., (1969), "Basaveshwara and His Times" Karnatak University, Dharwad.
6. Dev Raj Bali, (1980), "Modern Indian Thought: Ram Mohan Ray to Jayaprakash Narayan" Sterling Publishers Private Limited, New Delhi.
7. Deveerappa, H., (1967), "Vachanas of Basavanna" Karnatak University, Dharwad.
8. Eknath Easwaran, (1983), "Gandhi: The Man" Turnstone Press Limited, Great Britain.
9. Gandhi, (1993), An Autobiography, translation by Mahadev Desai, The story of My experiments with Truth, Beacon press, Boston.
10. Gandhi, M. K., (1954), The Removal of Untouchability, edited by B. Kumarappa, N.H.P, Ahmedabad.
11. Gandhi, M. K., (1972), India of My Dreams, edited by Andand T. Hingorani, On My self, Gandhi Peace Foundation, New Delhi.
12. Gandhi, R. Patel., (1957), "A Life" Ministry of Information and Broadcasting, The Publication Division, Government of India, Delhi.
13. Gupta, R. C., (2008), "Indian Political Thought" Lakshmi Nagain Agarwal Publication, Agra.
14. John Gunther., (1939), "Inside Asia" Hamilton, London.
15. Judith Kroll and L. Basavaraju., (1994), "Dasoha Sutra" (translation) Poojya Sri, Sharanabasappa Appa, Basavabalaga, Gulbarga.
16. Kavante, S. H., (2002), "Political Theory and Political Thinker" Shri Siddalingeshwara Book Depot & Prakashana, Gulbarga.
17. Lloyd, I. Rudolph, (1983), "Gandhi: The Traditional Roots of Charisma" Gandhi Peace Foundation, New Delhi.
18. Louis Fischer, (1955), "The Life of Mahatma Gandhi: Part-II" Bharatiya Vidya Bhavan, Bombay.
19. Mohanty, D. K., (2007), "Indian Political Tradition: From Manu to Ambedkar", Anmol Publication Pvt., Ltd., New Delhi.

20. Murad Saifulin and Richard R. Dixon (ed.s), (1984), "Dictionary of Philosophy", Progression Publishers, Moscow.
21. Palekar. S. A, B. Ramreddy, S. C. Hiremath (ed.s), (2003), "ShivaSharanas as Political Thinkers", Akhila Bharatha Anubhava Mantapa & Sharanabasaveshwara Vidya Vardhaka Sangaha, Gulburga.
22. Patil S. H, Gandhi and Swaraj, Delhi: Deep and Deep Publication, 1983.
23. Raghavan Iyer, (1983), "The Moral and Political Thought of Mahatma Gandhi", Concord Grove Press, Barbara.
24. Rone, Louis, (1959), "The Civilization of Ancient India", Turnstone Press Limited, London.
25. Schouten, J. P., "Revolution of theMystics, Translation by T. R. Chandrashekar "Anubhavigala Kranthi", (2000), Veerashaiva Adhyayana Samsthe, Sri Jagadguru Thontadarya Smasthana Matha, Dambala, Gadag.
26. Shakhare, M. R., (1978), "History and Philosophy of Lingayat Religion", S. Chand & Company, New Delhi.
27. Suri Ratnapala, (2009), "Jurisprudence", Cambridge University Press, London.
28. Tendulkar, D. G., (1961), "Life of Mohonadas Karmachand Gandhi", Publications Division, Government of India, Eight Commemoration Volumes, New Delhi.
29. Tipperudra Swamy, and S. M. Angadi, (1968), "The Virasaiva Saints", Mysore University, Mysore.
30. Venkatesh, K., (2002), Ambedkar and Karl Marx: A Study on Exploited Classes, Unpublished Ph. D Thesis, submitted to Gulburga University, 2002.
31. Weber, T. A., (1939), "Gandhi", Pilot Press Ltd., London.
32. Wodeyer S., (1967), "Basaveshwara", Eight Commemortion Volume, Government of Mysore, Bangalore.
33. Yaravintelimath, C. R., (1987), "The Caste Eradication Vachanas of Sri Basaveshwar's", Sri Basaveshwar's Chair, Institute of Kaunda studies, Karnataka University, Dharawad.

MAGAZINES, JOURNALS AND PAPERS ARTICLES

34. Ayn Rand, (1944), "The Only Path to Tomorrow", Readers Digest, January pp.19.
35. Carl Heath, (1994), "Apostle of Life And Truth Force", (Edited) S. Radhakrishnan, 79th Birthday Volume of Gandhi.
36. Varma B., (1968), "Gandhian Thought and Philosophy: Collection of Articles on Gandhi", Careers Digest.
37. Unknown, (1998), "Glowing tribute to Basaveshwara", The Times of India", Issue dated May 17.
38. Justice Patil, (2003), ""Spread Basava Ideals beyond Karnataka", Vijay Times, 7 August.
39. Madan T. N., (2002), "Gandhi's altruistic Individualism", The Hindu: Wednesday, Oct.
40. Mohandas, B. G., 92007), "Basava Jayanthi Utsava", Dubai: March 9th.
41. Moraes, F.R., (1994), "Gandhi: The Humanist", Essays on Gandhi's 75th Birth Day.
42. Puneet Kumar, (1994), "Mahatma Gandhi", Employment News, Vol. XIX, 7thOct.
43. Rabindra Kumar Behuria, (2009), "Gandhiji and Sarvodaya", "Orissa Review", October.
44. Vinay Lal, (2001), "Hey Ram: The Politics of Gandhi's Last Words", Humanscape 8, No.1, January.
45. Tipperudraswamy, H., (1985), "Basaveshwara and His Religious Rationalism", Basava Journal, volume-9.

ONLINE ARTICLES

46. Unknown, (2003): Brief Life History of Sharana Basavanna", Veerashaiva Samaja of North America a.k.a. FLVSNA: Florida, The Net.
47. Unknown, (2003): Everything About Veerashaivism:Veerashaiva.org.in, 2004.
48. Unknown, (2004): Gandhiji: A dissertation on Mahatma Gandhi's Vision of Sarvodaya" Google: Pdf file, Google.co.in/ books?isbn
49. George R Goethals, Georgia Jones Sorenson, James Mac Gregor Burns (ed.s), Encyclopedia of Leadership, RW Brislin & K.Cushner(ed.s.), (2004): Individualism and Collectivism, Google.co.in/ books?isbn
50. Gupta A. Prasad, (1972): Sarvodaya Movement: Developing a Macro Perspective form Grassroots Collective Action, Google.co.in/books? isbn
51. Hofstede, Geert, (2003) Cultures and Organizations: Intercultural Cooperation and its Importance for survival, Google.co.in/books? isbn
52. Indira Rothermund, (1969): The Individual and Society in Gandhi's Political Thought, The Journal of Asian Studies, Vol. 28, No.2, Feb, 1969, www.jstor.org/stable/2943005
53. Radhakrishnan. N, (2003): Gandhi in the Globalised Context, Paper presented to Soka University of America, Wikipedia: Pdf file, February 4th, 2003.
54. Ranjana Kumar, "Gandhian Religion: A Way of Life", Googal: Web Article.
55. Veerashaiva Samaja (1999): Veerashaivism/Lingayatism, Wikipedia: Pdf file, June, 2007.
56. Vidhya Jayakumar (2008): Revisiting Ganhiji's life for tips on Legal Education, Wikipedia: Pdf.file, 30th Jan, 2009.

REQUEST FOR FEEDBACK

Dear Readers

At the very outset, International Journal of Research in Commerce, IT & Management (IJRCM) acknowledges & appreciates your efforts in showing interest in our present issue under your kind perusal.

I would like to request you to supply your critical comments and suggestions about the material published in this issue, as well as on the journal as a whole, on our e-mail infoijrcm@gmail.com for further improvements in the interest of research.

If you have any queries, please feel free to contact us on our e-mail infoijrcm@gmail.com.

I am sure that your feedback and deliberations would make future issues better – a result of our joint effort.

Looking forward to an appropriate consideration.

With sincere regards

Thanking you profoundly

Academically yours

Sd/-

Co-ordinator

DISCLAIMER

The information and opinions presented in the Journal reflect the views of the authors and not of the Journal or its Editorial Board or the Publishers/Editors. Publication does not constitute endorsement by the journal. Neither the Journal nor its publishers/Editors/Editorial Board nor anyone else involved in creating, producing or delivering the journal or the materials contained therein, assumes any liability or responsibility for the accuracy, completeness, or usefulness of any information provided in the journal, nor shall they be liable for any direct, indirect, incidental, special, consequential or punitive damages arising out of the use of information/material contained in the journal. The journal, neither its publishers/Editors/ Editorial Board, nor any other party involved in the preparation of material contained in the journal represents or warrants that the information contained herein is in every respect accurate or complete, and they are not responsible for any errors or omissions or for the results obtained from the use of such material. Readers are encouraged to confirm the information contained herein with other sources. The responsibility of the contents and the opinions expressed in this journal are exclusively of the author (s) concerned.

ABOUT THE JOURNAL

In this age of Commerce, Economics, Computer, I.T. & Management and cut throat competition, a group of intellectuals felt the need to have some platform, where young and budding managers and academicians could express their views and discuss the problems among their peers. This journal was conceived with this noble intention in view. This journal has been introduced to give an opportunity for expressing refined and innovative ideas in this field. It is our humble endeavour to provide a springboard to the upcoming specialists and give a chance to know about the latest in the sphere of research and knowledge. We have taken a small step and we hope that with the active co-operation of like-minded scholars, we shall be able to serve the society with our humble efforts.

Our Other Journals

