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**Issue XLVI** 

A Publication of **Gyanjyoti Educational & Research Foundation** Jamshedpur-831005

Registered with Ministry of Information and Broadcasting, Government of India (RNI)

## Jamshedpur Research Review

(Peer-Reviewed, Refereed, Multi-Disciplinary International Research Journal)

English Bimonthly

Year 9: Volume 3: Issue 46

Year 9: Volume 3: Issue 46 (May-June 2021)

RNI - JHAENG/2013/53159

ISSN: 2320-2750(PRINT)

Postal Registration No.-G/SBM-49/2019-21

Dateline: May-June 2021Year 9: Volume 3: Issue: 46

Place: JamshedpurLanguage: EnglishPeriodicity: Bimonthly

Price: Rs.150

No. of Pages:(Incl. Cover page):94

• Nationality of the editor: Indian

Editor: Mithilesh Kumar Choubey

 Owner: Gyanjyoti Educational and Research Foundation (Trust), 62, Block No.-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin-831005.

• Publisher: Mithilesh Kumar Choubey

Nationality of the Publisher: Indian

• Printer: Mithilesh Kumar Choubey

• Nationality of the Publisher: Indian

 Printing Press: Gyanjyoti printing press, Gyanjyoti Educational and Research Foundation (Trust), 62, Block No.-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand. Pin-831005.

Declaration: Owner of Jamshedpur Research Review. English Quarterly is Gvaniyoti Educational and Research Foundation (Trust), Block No 3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin -831005, and published and printed by Mithilesh Kumar Choubey and printed at Gyanjyoti Printing Press, Gyanjyoti Educational and Research Foundation, Block No.-3, Shastrinagar, Kadma, 62. Jamshedpur, Jharkhand, Pin-831005, published at Gyanjyoti Educational and Research Foundation(Trust), 62, Block No.-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin-831005, and editor is Mithilesh Kumar Choubey



ISSN: 2320-2750(Print)

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A Publication of Gyanjyori Educational Research Foundation

Jamshedpur-831005

ISSN: 2320-2750 May-June 2021 YEAR -9 VOLUME- 3 ISSUE-46 (1)

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ISSN: 2320-2750 May-June 2021 YEAR -9 VOLUME- 3 ISSUE-46 (3)

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- o Focus Area: Social Sciences, Commerce& Management and Environment Studies
- Periodicity: Bi-Monthly
- o **Website:**www.jamshedpurresearchreview.com
- o **Blog:** www.jamshedpurresearchreview.blogspot.com
- Registration: RNI: JHAENG/2013/53159 and ISSN-2320-2750.
   No of Issues published: Year 9, Issues- 45(Up to March 2021)

#### Next Issue – July 2021

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#### FROM THE EDITOR'S DESK...

olitics in modern India is going through the worst phase of its history. The level of politics had never fallen below this level. The declining level of language and activity of political leaders and their supporters shows how low-minded people have become the destiny of the country today. Today politics is more publicity and appearances than public service and social work. This trend has received a further boost after the emergence of social media. Local political activists and supporters have become the main means of propagating violent, hate-spreading statements and false news on social media. Millions of social media users, with fake social media accounts are corrupting the society by spreading violent, false and fabricated news with across the country. There are also a large number of educated youth, who do not inadvertently but deliberately spread misleading news in this way - it is a matter of great concern that educated youth of the country are putting acid in the roots of democracy.

Social media has given more than a billion Indians an opportunity to express themselves. But hurting the feelings of others in the name of freedom of expression is against the spirit of the Constitution. All political parties have IT cells. IT cells are facing allegations of spreading fake news through thousands of fake social media accounts. India's democracy is now an adult in terms of age, but people have not yet learned to imbibe the basic spirit and tendencies of democracy. Debate is a healthy democratic tradition. But in the name of debate, there is a war on India's TV news and social media, due to which millions of news viewers of the country are being polluted.

Decency has become a useless word on social media. The social media is openly spreading hatred in the name of religion, caste and language. There is no legal restriction. Those who have the responsibility of enforcing the law are also overwhelmed by political greed and promoting people with distorted thinking. The media has been a sales tactic by manipulating the statements of others. But at the present time, the internet media is unethically flattening and eroticizing the title of the news to attract the attention of the viewers. The truth is that a large part of the Internet news media has become completely uncontrolled and unethical. Some news channels are making lewd gestures like a prostitute sitting at the brothel gate to attract customers. Prostitutes are the oppressed women of society, who bargain their bodies for food. But, earning millions of rupees by provoking people's feelings is not a compulsion but the culmination of mental decline.

The current forms of Twitter and Face book are gradually becoming a threat to healthy democracy. But blaming social media for this is not appropriate. We cannot deny the role of social media in socio-economic development. But this medium is very powerful and unpredictable. It is uncontrollable and also unstoppable. It is a media that can be used for both development as well as destruction. Its 'good' and 'bad' utilities are endless. So it should not be left unchecked. It is the medium through which enemy-sponsored media of the country and anti-national elements can destabilize the state through media war. There are many such organizations in the country that can join hands with these anti-national elements. China has been accused of plotting to defeat President Trump in America. We are witness to many old cases of spreading rumours and promoting violence in the country through social media. Social media has played a dangerous role in triggering violence in Delhi riots and the ongoing peasant movement. Hundreds of people were killed in these riots and violent clashes. The way social media is being debated in the era of Covid-19 epidemic, the morale of those fighting this epidemic is being broken. The country is currently facing the challenge of highly irresponsible misleading communication rather than lack of communication.

**Editor** 

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## MAHATMA GANDHI AS A PEACE-MAKER: RELEVANCE OF HIS APPROACH TO PEACE IN CHANGING TIMES

#### Dr. Jayanta Kumar Dab

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#### Abstract

The present world is beset with problems like international terrorism, arm race, neo-colonialism, violations of human rights, discriminations, apartheid and ethnic and religious problems continue to raise their ugly heads. Today's world is badly in need of peace—makers like Mahatma Gandhi who was fully convinced that victories obtained by non-violent and peaceful methods are more permanent than those obtained by war or exercise of force. Gandhi's chief concern was to liberate people from all sorts of bondage. Peace does not mean mere absence of war, but it is an active and positive approach to the problems of relationships, the cooperation between nations and individuals in various ways. There is also a need for converting an increasingly militarized global culture into a culture of peace or, a deliberate policy of 'weaponless deterrence'. The ultimate goal of any peace-maker be of building up peace army and the way of world peace lies in cultivating the spirit of non-violence and peace in the hearts of men.

Key Words: Violence, War Phenomenon, Non-Violence, Culture Of Peace Introduction

As we have entered the new age, we have become more stronger towards ourselves. If we examine our life-style, we will find our new phase of life different from our past. No doubt that we started our civilization with the violent ways but slowly and with proper growth we started adopting the non-violent ways of means and living. Mahatma Gandhi, the millennium man and a person of the 21st century, a man with the weapons of truth and non-violence, a man who is regarded as messenger of peace, the actual follower of non-violence, had made and showed at many levels that the only solution of peace, brotherhood and togetherness lies only in the non-violent ways.1

Gandhi's philosophy on truth and nonviolence has been admitted by the statesmen of the world as viable source of strength for resolving conflicts not only in the present world but also in the future world. To this effect, Nelson Mandela in his speech referred once that "the 21st century is going to be the Gandhian century". It was also realized by scientist like Albert Einstein in the early1950s that "Gandhian philosophy would be the light house for the future generation". Making these leader's statements true, the present world leaders are seriously considering the concepts of Gandhiji. As a result, the united Nations has already declared the 21st century as the century of peace.<sup>2</sup>

Mahatma Gandhi was acclaimed as a practical dreamer, a political reformer, and a man of peace. He not only loved peace, he was a creator of peace and he played this role in spite of opposition and indifference on all sides.<sup>3</sup> As a responsible leader, he dreamt of an India in which the poorest shall feel that it is their country in whose making they have an effective voice, an India in

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which there shall be no high class or low class people, an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability or the curse of intoxicating drinks and drugs; women will enjoy the same rights as men. This is an India envisaged by Mahatma Gandhi. Is it a myth or a reality today?<sup>4</sup>

According to Mahatma, the role of a peacemaker is an exacting one. A peace-maker must have first in his own mind and heart the seeds of peace. The flowers of harmony will not bloom in the land, unless the sower sow thoughts of peace: thoughts of peace. living memories, desires of peace, the outpourings of the human heart that are unmistakably in the interest of peace. Such an outlook is not possible unless a man has the right concept of the Fatherhood of God and the Brotherhood of Man. It is true that man fundamentally desires peace. Witness the endless conferences and peace talks and diplomatic initiatives all tending towards its achievement.5But the great mission of the peace maker is to touch this responsive chord in the heart of man. This was what the Mahatma did throughout his life: in the speeches he delivered, the prayer meetings he presided over and through the example of his personal life. In the India of this day, the achievement of peace seemed almost a superhuman effort. But we know that in life we must so work as if all depended on ourselves and so pray as if all depended on God. It was in this spirit that Mahatma Gandhi worked and prayed towards the realization of peace among men.6

Today, malnutrition, pollution, poverty, corruption. Maoist extremism. religious fundamentalism, intolerance, mob lynching on the pretext cow beef, attack on Dalit, terrorist violence and many other dark spectres not only grip our land but also stand as stumbling-blocks for maintaining order in peace and the society. Undoubtedly, these problems threaten to jeopardize the stability of India.7 Let me elucidate in this article.

#### The concept of peace

In ancient times as well as in modern times, in varieties of thoughts and religions, peace has been described in a negative sense (opposed to war) and in a positive sense (social well being and harmony). Most often peace is mentioned in binary comparison to war. Peace in opposition to war is criticized as negative peace by some analysts. On the other hand, "some analysts stress positive peace, defined as social relations marked by considerable equality in life chances, by justice, or even by harmony." Various writers consider peace to exist in social relations among global partners, individuals, groups as well as countries. Some observers ultimately consider peace a stable condition of multi-fold never-ending processes.8

However, peace is generally viewed in its negative and positive perspectives, aiming at the removal of direct and structural forms of violence respectively. Violence is like a disease, disorder, aberration as it creates an atmosphere where the cyclic forms of reactionary violence continues. detrimental to the harmonious and peaceful life of human beings.9 Therefore, peace is a state of affairs which includes all positive aspects of harmonious life situation without altering the balance maintained by nature. Modern approach to peace is mainly conceived at macro level i.e. societal level. It leaves behind the individual with less importance. Whereas Gandhi distinguishes peace at two levels namely individual level (micro level), and societal level (macro level).10

Mahatma Gandhi envisioned dynamic form of peace to be embeded in the heart of every human being. In his words:

"I believe in peace. But I do not want peace that you find in stone; I do not want peace that you find in grave. But I do want that peace which you find embeded in the human breast, which is exposed to the arrows of a whole world, but which is protected from all harm". 11

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Here, it can be said that Gandhi's expression of "protection from all harm", is nothing but the avoidance of direct or personal and structural violence. Gandhi declared himself as a man of peace. Further he stressed the need for keeping peace in thought, word and deed. Gandhi writes:

"You should be peaceful in thought and intent, while you maintain peace with the hand, you must also keep the tongue clean. Those who act peaceably ought to keep their speech clean. If we want retain the anger that is in our hearts, then I must tell you that it will be impossible to keep peace". 12

Thus, peace must be practiced because it is not a theory. Peace revivifies dynamism because it is not static. Peace is a multifold intertwined dimension of human time as it is not linear. Peace is an entire culture and a complete philosophy rather than a mere thought or a concept. Peace must be invoked inside the soul because it is not to be obtained by asking or Peace demanding. is а lovina. harmonious, just and cooperative vital force that must not be described merely as the absence of war phenomenon. Peace is a path that leads to prosperity and well-being. Through the process of peace we must conquer the obstacles that lay in our way of achieving political stability, economic progress. social harmony and ethics. Peace relationship betweenpeople and people. Peace begins with a harmony between individuals. Man wants peace but does not know how to achieve it. 13

The peace icon, Mahatma Gandhi said, peace does not mean the calmness of the graveyard. It has value only when it has the power to solve the problems which may arise on any occasion. Peace should permeate every walk of our life- social, political, economic and religious. This is possible only when we raise our society on the strong foundation of truth and non-violence.<sup>14</sup>

Finally, peace is positive and it has to be sought with all our thought, energy and conviction. Gandhiji beautifully states peace as an indirect by-product of other conditions, chief of which are mutual trust and a strong sense of the unity of mankind and its overriding importance. Trust in turn grows out of deeds that reveal continuing intelligence, good will, and desire to cooperate and promote the common welfare. These underlying attitudes can be stimulated to grow. Their growth can be begun unilaterally. It is upon their development and growth that efforts should be concentrated. Once they are strong and permanent, peace will come automatically. Above all, peace is a value which includes justice, freedom and development.15

## The need for peace-making in the modern world

The present world is beset with problems like international terrorism, arms race, civil wars and ethnic and religious problem. The twentieth century was by far the bloodiest and most destructive century in the history of the human race. According to UN statistics, there were only twenty eight days in this entire century of genocide and destruction without a war of some kind, in some part of the globe.

Today, the whole world is facing greater problems in the form of inequalities between men and nations increasing fast. Gross violations of human rights and fresh manifestations of discriminations, neocolonialism, and apartheid continue to raise their ugly heads. By and large, there is a widespread sense of frustration and revolt and an alarming increase in the use of violence and its concomitants. 16 People take pride in their faith but fail to testify the truth and essence of their religion through their lives. Religion is often a matter of dispute today. Even the belief in God is at stake. In India, we are passing through times when hate against weaker sections of society and religious minorities is increasing by leaps and bounds. 17The increase in the mob lynching all over the

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country on the pretext of child lifting is coming on the back of mob lynching on the pretext cow-beef, public flogging-humiliation of Dalits on the issue of beef and other issues related to their caste humiliation.<sup>18</sup>

Side by side, the lust of power, greed, control, and domination still exist, as evidenced by the almost daily crime, violence, warfare, and holocausts of our present world. People are angry. downtrodden, enraged, and jealous of their neighbours and pursuing materialistic satisfaction, often at the expense of their fellow-man. We are wantonly and rapidly destroying our planetary home, cutting down the rain forests, spilling toxic waste into our oceans and depleting top soil; all are acts of violence perpetrated upon our planet. 19

With the advancement in the technology and armament race, we are heading towards a state where the mighty and stronger has the complete control over the others. Our strategy is towards the violent ways, we are spending more than one thousand billion dollars every week just to achieve the status of supreme power. But why are we all forgetting here that the war will neither abolish war rather it will abolish us? Counter result of violence is always violence and it will give birth to hatred, anger, disrespect, bloodshed revenge, jealousy, murder and constant fear. It is not only the arms race that generates the violence but the mad rush also for the western material comforts which results in constant dependence, dissatisfaction, cut throat competition, exploitation hatredness too are responsible for untruth and violence. The modern military weapons have become so indiscriminate and their efforts so catastrophic that the very existence of mankind is threatened.<sup>20</sup>

To survive, humanity urgently requires a new vision. We need to turn away from ways of destruction and war, and, instead, explore ways of peace. We must foster inner and outer processes of transformation, for, both are necessary to resolve the personal, social, political,

economical, environmental, and religious problems presently facing humankind. This is the challenge awaiting humanity at the threshold of a new millennium.<sup>21</sup>

At this juncture, man can no longer afford to live in dread and anxiety. In this atomic age, man's peace is put to test. Science alone can not give him ultimate happiness in life. If peace is sought after, it has to be achieved through peaceful methods. Pope John Paul II stresses "to reach peace, teach peace". Peace does not mean mere absence of war, but it is an active and positive approach to the problems of relationships, the cooperation between nations and individuals in various wavs.<sup>22</sup> We are rapidly approaching a point of major crisis and must seek better ways of dealing with individual, cultural, religious, national, and global conflict if we are to secure a lasting peace. Peaceful nonviolence is our only hope and our only solution.<sup>23</sup>

Today's world is badly in need of peacemakers like Mahatma Gandhi. Gandhi was fully convinced that victories obtained by non-violent and peaceful methods are more permanent than those obtained by war or exercise of force. Gandhiji was also convinced that science and technology can be of no help in the solution of the problem of human destiny which is the same as the problem of peace.24 The demand for the solution to the problem under consideration, as Buddha realized in the early history of civilization, seems to lie in the discovery of the root cause of human bondage and the ways and means of its elimination. Gandhi's chief concern was to liberate people from all sorts of bondage.25

#### Different methods of maintaining peace

Today, it seems that humanity is always in tension and it is not possible to maintain peace and in the ever conflicting, warring and struggling society. But Gandhi believed that it is possible to establish peace permanently, if we work towards this end. The caste system creates hatred in the minds of the people where love has

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to prevail. As Gandhi pointed out untouchability is the most ugly manifestation of violence in our social life.26The essence of all the religions is the practice of love as a way to achieve God. But they differ widely in their practice and rituals which are the causes for religious conflicts. Gandhi realized that the prime motive of all religions is to awaken the spiritual consciousness of humanity and to uphold the values of love, peace, selfcontrol. service. and above commitment to truth and righteousness. Religion should never be a cause of scandal but it must be essentially a moral force in guiding the people towards the attainment of eternal peace.<sup>27</sup>

Gandhi approached the problem of maintaining peace from many sides social, political, economic, legal, cultural, educational, religious and spiritual. He wanted to create a new man through his ethical principles such as the 'Eleven Vows' (Ekadash Vrata) and new society through his constructive programmes. Gandhi has suggested the following 'eleven vows' to be adopted by the Indians for conducting a peaceful life such as Non-violence. Truth. Non-stealing. Brahmacharva, Non-Possession, Body-Control palate. Labour. of the Equal Fearlessness. respect far religions, Swadeshi and spirit of exclusive brotherhood. If mutual trust is established among individual groups and nation's peace on earth can be maintained.<sup>28</sup>

Education for peace is more urgent than ever before. According to Gandhi, "Peace education is a life long learning process and it can succeed in an atmosphere of non-violence".29 In sum, peace education will have to adopt a multi-prolonged strategy embracing the whole gamut of social life and involving a variety of agencies, channels and levels. Peace education must have personal level as well as structural level components. The strength of Gandhian strategy precisely in its ability to bridge the two levels around the organizing principles of and non-violence.<sup>30</sup>Therefore, education is one of the areas which

demand our concentrated attention. True education should be a 'man-making' one. People should know how to live peacefully with their fellow being. The Principle life, according to Gandhi, should be mutual help and cooperation. He advised whenever there is dispute, people should be ready to settle it by peaceful methods such as discussion, persuasion and arbitration.<sup>31</sup>

The lovers of peace need not surrender themselves meekly to injustice. Gandhi has evolved a more powerful methods to fight against injustice is 'Satyagraha'.32 In this context, Acharya Vinoba Bhave says, "Gandhi taught us several things, but the most important of which is 'Satyagraha'. Faith in truth, in the whole conduct of life 'Satyagraha'. Control of the body, mind is also speech and Satyagraha.33Vinoba also says, "These days absence of war is regarded as peace. But peace really connotes absence of fear. There would be peace only when no part of the world is afraid of or exploited by any other part".34

The Government tries to maintain peace in day to day life by using its police force. The police force uses violence and threat to maintain peace. Gandhi envisaged a different type of police force which he described as:

"The police of my conception will, however, be a wholly different pattern from the present day force. Its ranks will be composed of 'believers in non-violence'. They will be servant, not masters of the people. The people should be render them every help and through mutual co-operation they will easily deal with the growing disturbances." 35

The police Brigade of his conception is 'Shanti Sena' that would risk their lives in dealing with riots and work for the welfare of the people. Gandhi was both its commander and its first soldier. As a commander he issued the order 'Do or die' and as a soldier he obeyed it. That is, his life and actions give us a complete

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picture of what the 'Shanti Sena' is. No doubt, he also expounded his ideas freely in words, but it was through action, through life that his thought was most fully expressed.<sup>36</sup>

#### Gandhi's contribution to world peace

In terms of world peace a lot is being spoken about development, human rights, ecological balance, basic needs and so forth. The most serious problem before humanity is war preparation coupled with heavily stock piled nuclear arms.37 Although tremendous efforts are being taken by a few peace loving nations, peace movements and the hard labour of the United Nations, the possibility of a nuclear war can not be ruled out. A change of attitude in favour of peace has to be established in the minds of humanity. The UNESCO preamble reads: the defence of peace must be constructed in the human mind".38 This exactly coincides with Gandhi's view:

"Danger of sudden outburst of violence is always present so long as the violence of the heart is not eradicated the one lesson the western nations teach the world in flaming letter, is that violence is not the ways to peace and happiness. The cult of violence has not made them or those who contact with them only happier or better." 39

Total world disarmament, the only material safeguard for peace, should be the outward and visible sign of that inward mental disarmament on which alone outward peace can be constructed. Gandhi propounded that disarmament could be achieved only through the non-violence.40He of optimistic enough to advocate unilateral disarmament. If even one great nation was unconditionally to perform the supreme act of renunciation many of us would see in our life-time visible peace established on earth. His call for unilateral disarmament betrayed his idealism, while the realist Gandhi appreciated that with

the establishment of a democratic world federation disarmament would be practicable in all countries.<sup>41</sup> In a message to American Christians, Gandhi said:

"Peace and disarmament are not a matter of reciprocity. When real peace and disarmament come, they will be initiated a strong nation like America, the irrespective of consent cooperation. As Thoreau has said so well all reform all the world over always began one person taking it up."42 Gandhi has often been described as an apostle of peace. He strove and died for peace. He saw peace as integrally related to justice. Peace is not mere cessation of hostilities. He did not share the diplomatic view of peace. Peace for him meant a positive state of affairs, the pre-condition being freedom from exploitation. In his opinion, only non-violent and just peace could ensure lasting peace.43 Gandhi says "Peace will never come until the Great powers courageously decide to disarm themselves. Gandhi says:

"Exploitation and domination of one nation over another can have no place in a world striving to put amend to all wars. In such a world only the militarily weaker nations will be free from the fear of intimidation or exploitation. I have no doubt that unless big nations shed their desire of exploitation and the inevitable consequence, there is no hope far peace in the world".44

#### Gandhi says:

"It seems to me that recent events (dropping of atom bombs over Hiroshima and Nagasaki and the after-math) must force that belief on the great powers. I have an implicit faith that today burns brighter than ever, after half-acentury's experience of unbroken practice of that mankind can only be saved through non-violence". 45

Practice of non-violence in the international arena is the first and

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foremost condition for world peace. Gandhi's ideal of non-violence of course inspired many leaders like Vinoba, Martin Luther King, and so on. Martin Luther King once stated that it is from Gandhi that he learned the operational technique of non-violence which is an effective means to counteract injustice. In the words of Martin Luther King, "the choice before mankind is between non-violence and non-existence". To abolish war, we must get rid of our anger, hate, passion, pride, fear, egotism and inordinate ambition and lust for power.<sup>46</sup>

One may argue that the Gandhian declarations on peace contain some practical difficulties for them to be implemented in the present day world. But Gandhiji would not countenance such a He 'Practical" difficulty. counterpoise by saying : "that if an individual can practice non-violence, why not whole groups of individuals and whole nations?"47 He believed that one must make a beginning and the rest would follow. The Gandhian concept of world peace should be viewed as an integral part of his philosophy of life and one should try to appreciate his attitude within the general framework of philosophy of ahimsa. Good means alone can lead us to ever lasting peace. If peace is established by violence it will be of no use. Now-adays, quite often we read in the newspaper that police, in some places army, marching into an agitating place and peace being established. But that peace is undoubtedly that of the grave yard. But when the non-violent person wins, he wins the heart of the foe. 48 Besides, Gandhi's concept of peace on earth and goodwill among mankind has lead to development of 'Sarvodaya Social Order' which is India's distinctive contribution to world of thought.49

Finally, for the attainment of international peace, Gandhiji had laid down certain conditions too, and they are as under:

- i. All nations should be independent:
- ii. The equality of all nations should be recognized;

iii. Disarmament should be accepted by the nations both in principle and in their practice.<sup>50</sup>

In this context, the question arises: Is peace the real answer to solve conflict and violence? The problem arises as to how man can realize peace. According to Arnold Toynbee, "the source of peace and war is the interior of life of each individual human spirit". <sup>51</sup> We should not forget that man is the source and the centre and purpose of all life. Peace begins in our own hearts. The universality of spirit lies not in knowing much, but in loving extensively. Peace is really the reflection of heaven upon earth.

#### **Concluding comments**

From the foregoing analysis it can be said that predominant figure in this study of peace is Mahatma Gandhi who defined and redefined the very concept of peace which is channelizing abundance of energy resources for the resolution of conflicts. Gandhi, as the apostle of peace, had rendered the most remarkable service in the field of peace for humanity.<sup>52</sup> I always doubted: Why did the Nobel Committee ignore his service? Has it any possibility that the committee would correct its shortcomings?

Gandhi has shown us the path of peace through his exalted principles of nonviolence which are of vital importance in the context of the present political situation of the world. It is true that peace in the world can not be achieved without reaching the concept and techniques of Mahatma Gandhi, Therefore, it is much more important to understand techniques and try to replace the present techniques which advocate violence all over the world.53 Moreover, there is a need for converting an increasingly militarized global culture into a culture of peace or. а deliberate policy 'weaponless deterrence'. What we need today is a comprehensive alternative understanding, an integrated vision of the world without nuclear weapons. To ensure peace, polity must be fearless, full of

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equality, providing protection to all eternal values and only then it can be pro-people. Gandhian principle of non-violence is very much significant in modern system of government from this point of view.<sup>54</sup>

Gandhiji suggested that 'love' could be adopted as the 'means' for achieving 'perfect peace'. Peace without love, as he pointed out, is violence. And love without peace is also violence. Therefore, as he aimed, the concept ,love, should work replacing the use of force concept which would create the cycle of love all over.<sup>55</sup>

According to Gandhiji, the ultimate goal of any peace-maker should be of building up peace army. It is necessary to quote here Gandhiji's statement, "... the principles on which civilization rests are truth and love. If people everywhere respond to them truthfully, the world will be brought closer together and the darkness which we see around us, may be dispelled".56 On the basis of his proposition, if the world leaders direct the world, conflict resolution for all the problems of the present world can be achieved and the world in the 21st century will be the century of love and not of violence. We also know this fact that human nature is essentially peace loving. The way of world peace lies in cultivating the spirit of non-violence and peace in the hearts of men.

Last, but not the least, let me sum up by saying the humanity needs today a deep, comprehensive and total revolution, objective and subjective, in man and material, aiding a growing change of all the aspects of Human nature in harmonious relation to world peace.

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## THE SOCIAL EFFECT OF LAND REFORM ACT IN HOOGHLY DISTRICT

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#### Abstract

Like the rural society of India, the rural society of Hooghly is mainly dependent on agriculture. Although the picture of the 'Asiatic system' can be seen in the rural society of British East Hooghly, there are signs of activism through the creation of capital which creates inequality. After the arrival of the British, they introduced the Permanent Settlement in East India (1893) for the purpose of using this socialist economy for the benefit of the colonial British policy. The zamindar classes that emerged as a result of this settlement became accustomed to urban life instead of agricultural development and became addicted to luxury. Their oppression also increased. Due to that, the peasants gradually became rebellious. Thus, due to rural discontent, the independence movement took root. After independence, the constitution was adopted in 1950 and it was placed under the control of the state with due emphasis on land reform. The Zamindar Acquisition Act of 1953 and the Land Reform Act of 1955 were introduced in West Bengal which hit the zamindari system and the feudal economy which had been suppressed for 160 years. In this article I will review the impact on the zamindars of Hooghli.

**Key Words:** E.A. Act [Estate Acquision Act, 1953], L.R. Act : [Land Reform Act, 1955] B.R. Case [Big Rayat Case], S.L.P. :[Special Leave Petition], I.N.T.U.C. : [Indian National Trade Union Congress], C.P.I. (M) : Communist Party of India (Marxist)]

The present districts of Hooghly, Howrah, etc. also belonged to the state of Sudhu. Nilakantha, The commentator on the Mahabharata says, Sudhu is the Rarh of Bengal. We find the account of Hooghli in 326 AD through Saptagram, the capital of the kingdom called Gangarida. Satgaon is also mentioned in the account of the Greek ambassador Megasthenes. Ralph Fitch first wrote about Hooghly in 1588.

Historians such as Blockman say that many Hogla trees grow on the banks of Bhagirathi. The name Hooghli comes from that Hogla. Jadunath Sarkar said, Many believe that the name Hooghly came from the Portuguese Golin. <sup>2</sup>

Like India, agriculture was the mainstay of the rural society in Hooghly district. In the history of medieval Hooghly, the word land had two meanings for people. 1. To the independent farmer the land was a permanent means of production. On the other hand, 2.lt was one of the means of collecting revenue or taxes for Raja or zamindars. In the sixteenth and eighteenth centuries, a mixture of group and private ownership was observed in the land system of Hooghli. This led to a kind of property inequality in the rural society of Hooghly which intensified the conflict in the rural society. In the seventeenth century, a kind of merchant bourgeoisie emerged in Hooghly who came to the city through the villages and crowded. They became very powerful.. The two main business centers in Hooghli were Saptagram and Konnagar. This means

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that before the British came to Hooghly, there was a clear indication of the 'Asiatic system', but capital was being created through surplus acquisition. Inequalities were being created which showed signs of activism rather than passive inertia.

In 1765, the East India Company got the right to collect revenue by acquiring civil rights in Bengal-Bihar-Orissa and tried to establish a new system for the purpose of increasing revenue. The old kings tried to establish new systems for the purpose of increasing revenue. The company took away the right to collect revenue from the old kings and the zamindari shots, (areas of revenue collection) began to be auctioned off at exorbitant prices.

The main purpose of the British government in reforming the land system of this country was to use the Indian agricultural system for the benefit of the industrial economy of the country. The character of this change was that the agricultural economy of India was largely based on feudal production. In order to use this feudal agrarian economy for the benefit of the colonial British economy. some changes had to be made in the Indian agrarian economy.

Two types of initiatives could have been taken to change the traditional agricultural system of India - 1) change of agricultural structure in the state enterprise. 2) Change in production system. The British government enacted laws at various times to change the relationship between India's agricultural structure and the country's agricultural economy to suit the needs of the British industrial economy.

The British government thought that the establishment of private ownership would result in landowners investing their agricultural surplus money in agriculture and their initiative would lead to the development of Indian agriculture. Through it is nothing more than rape on the feudal economy through the colonial system. <sup>3</sup>

To create a well-established, wealthy, influential group in the revenue system provided by the colonial government who will help in the domination and protection of the interests of the colonial government in India.

The purpose for which the colonial government introduced the permanent settlement did not succeed. The zamindars see zamindari as a way of earning money without investing in the development of agriculture and they become indulged with luxury. Many of them became city dwellers. Due to their absence, the village gomasta naibs continue to oppress - on the ryot and collect excessive revenue. By embezzling a large portion of the revenue, they themselves became landlords. At this time the pressure on the land continues to land also becomes increase, the fragmented due to lack of alternative employment.

Through the permanent settlement a new middle class developed in Bengal. This class was created as a result of the breakdown of the old rural cottage industries and agrarian economy under the British rule. This class educated themselves in English education and joined various English companies and government jobs. The peasantry and the working class had no connection with this class.

The zamindar class, which had been created by permanent settlement, with the help of the British, inflicted unspeakable and unbearable torture on the villagers, which led to public discontent. The peasants did not tolerate this torture. They resisted. As a result peasant revolt was observed. Thus began the independence movement in Bengal through rural discontent.

India gained independence in 1947 through various political ups and downs. On the eve of independence, the people united on two main issues. Congress recognizes these as the largest political arena. The demands are -1) Political

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demand, whose essence is that the British should leave India. 2) The zamindari system should be abolished and the farmer should be given ownership of the land. For this no compensation will be given to the zamindars and the farmers will get land free of cost. After independence, the Congress party came to power in India, political demands were established. The Constitution Independent India was enacted in 1950. In the constitution, the state government has the right to enact land reform laws. Different states make laws differently.

The Tebhaga movement in United Bengal shook the fear of feudalism. The ruling Congress government enacted the E.A. Act in 1953 on the question of restructuring the land system. In 1955, the L.R. Act or Ceiling Act was re-passed in West Bengal.

In other states, land reform laws started at a time when independence was gaining ground, but West Bengal started its journey with some delay in 1953, 6 years later after independence. The West Bengal Zamindari Acquisition Act, on the one hand, provides for the acquisition of zamindari and, on the other hand, sets an upper limit on the holding of land by middle owners. Thus the West Bengal Zamindari Acquisition Act was a huge step in the state of permanent settlement which had been pressing on the agricultural economy of West Bengal for almost 160 years. The Act promises to initiate significant changes in the socio-economic life of the State.

The bill was introduced in the Assembly in May 1953 and became law in November of that year. According to the law, zamindars are entitled to a maximum of 25 acres of agricultural land and 15 acres of non-agricultural land. Although the zamindari rights of all the mines in the state were acquired by the state, the zamindars got the right to lease them and keep them in their hands. The tenants of the zamindars will be considered as the tenants of the state. They will get one-time full compensation for acquisition of

zamindari. Although the law was passed, the situation did not change significantly. There was no special change in Hooghly district. Didn't happen. The owners of large lands also tried to get compensation without going into dispute at this time. The Planning Commission commented that the first obstacle in the way of land reform was the lack of political will.

It was in this context that a completely different bill on land reform was introduced in the West Bengal Legislative Assembly in 1955. The bill became law that year. The law stipulates increase in land rent, levy of rent on tax free land, exemption of up to 2 acres of agricultural land or up to one bigha of residential land, 60% instead of 2/3 of the share due to sharecroppers and acquired extra land or vested land from big zamindars will be Free distribution among farmers.

The date of acquisition of zamindari was adopted on 14th April, 1955. But even after the law was passed, even before the draft law was published, the big landlords or zamindars started evicting the farmers land various from the by tactics. considering or assuming such possibility. They started re-arranging the land by collecting a lot of salami through Amalnama and they kept anonymous land in the name of relatives, friends, servants and even kept animals. They also made free grazing lands, crematoriums and bhagars with various rights. As a result of eviction, many farmers became landless. Again many accomplished farmers get the opportunity to own their land again and again.

According to the Zamindari Acquisition Act, all intermediaries between the state and the raiyat came to an end. But the interests of the zamindars were not harmed as there was a loophole between the higher compensation system and the law. Even the relations of production between the jotedars, raiyats and bargadars did not change much. Although the zamindari system was abolished, all the ominous features of the zamindari system remained in the land system of

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Bengal. The decaying feudalism and land system remained in place. In other words, the ceiling law enacted for the abolition of zamindari system and land reform could not bring about any fundamental change in the relations of production and agricultural economy in the agriculture of the state as a whole. Because till then a large part of the zamindars were big supporters of the ruling Congress and were in favour of the eviction of zamindari through compensation.

The then Deputy Prime Minister of India, Vallabhbhai Patel remarked zamindars could not be evicted without proper compensation. He said "The Congress Government .. were bound to pay adequate compensation .... they need not be afraid of socialists and communists. To take away Zamindari without paying compensation would amount to robbery. Compensation must be adequate and not nominal." In other words, the zamindars will be compensated in sufficient amount.4 In the wake of such an all-India demand, the West Bengal Zamindari Acquisition Bill also provides for compensation. Land Revenue Commission also recommended compensation.

But the members of the Communist Party vehemently opposed this compensation. This can be seen in the speech on the bill the assembly. Opposing compensation, Bankim Mukherjee said that the revenue paid by the zamindars was fixed, not worth the increase but the rent paid by the tenants could be increased by the zamindars. He calculated that the rent paid by the tenants increased by 1600% while the zamindars did not spend anything on agriculture or the development of the tenants. We will not get what we owe for the last 207 years by selling all their private properties, not just their zamindari.

Haripada Chatterjee, however, quoted Campbell as saying about the compensation "A Zamindar as such was originally Stweward representative or officer of Government, As Zamindar he possessed no right whatever in the soil

itself." In this regard he followed the following part of the 17 pages of the first volume of the Flood Commission "The Zamindar in Bengal never has an absolute right of property in the soil, nor was it intended to give them such rights of the rivats, in the great rent case Mr. Justice Treror described the position by saying" the Zamindar enjoys his estate subject to and limited by these rights and interests of the raivats and the notion of an absolute estate is as alien from the regulation as it is from the old Hindu and Mohamadan law." In other words, the zamindars did not have the ultimate right to the land but this bill is proving to compensate them. But the zamindars have a huge bank balance but their source of income is their money by exploiting the tenants. Since they have no right to land, there is no need for compensation but the bank balance created by exploiting the tenants should be confiscated.

Jyoti Basu said the bill does not plan to give land to farmers free of cost. Jyoti Basu also criticized the land revenue minister for talking about stratified land reform. He presented an alternative table for compensation in which he spoke of a symbolic compensation of one taka for all types of zamindars and middlemen.<sup>5</sup>

It is clear from this that some members of the Legislative Assembly strongly attacked the bill because they thought that the zamindars would be able to keep a lot of agricultural land through this law so that the rest would not fall into the hands of the government. But the revenue minister assured them that the zamindars would not be able to keep land outside the ceiling. On the other hand, the proposal to form a cooperative farm or company was not reflected in reality. Because the zamindars of Bengal did not have the democratic mentality that they needed to have for cooperatives. On the contrary, they are able to hide the land through various tricks and to occupy the land through various means of law.

Besides, for almost a decade of independence, this zamindar class

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controlled the society and politics of the country, namely West Bengal, and identified them as Gunar Myrdal Vote Bank. Therefore, the ruling party, even though their power is declining, makes laws in their favor considering their interests.

An analysis of the agro-based economy of Hooghly district shows that some large zamindars were at the top and the rest were medium or small zamindars. It is also seen that most of the zamindars of this district were persons of this district. In the 1870s it was seen that 1/10 part of the agricultural land was in the missing rich families of Hooghly district. Most of the zamindars of Hooghly district were caste Hindus, Sadgopas and Kaivartas.

The second half of the nineteenth century has seen a stagnation in the agricultural economy. As a result, it was not possible to collect revenue properly. The collection was less than the prescribed revenue. As a result, the zamindars of the district gradually sold their land to the village capitalists. The same situation continues in the second half of the twentieth century. At this time the economic power of the zamindars was deteriorating due to the declining international market for

commercial crops. Their condition is further deteriorating due to economic bliss.

The dire economic condition of the zamindars was well known at this time. Many zamindars could not collect the arrears of rent. Many left zamindari and focused on other professions. Which was completely different from agriculture and the agricultural system. In 1945, Sir Archibal spoke of the abolition of the tenancy system. The government's zamindari acquisition law was a step in that direction.<sup>6</sup>

Only 12 of the zamindars of Hughli paid the revenue of almost the whole district. In the nineteenth century, due to their declining economic status and to reduce their income by land, many of the zamindars left zamindari and took up other occupations and moved to cities like Chunchura, Srirampur and Calcutta. For example, some members of the Goswami zamindar family of Srirampur, some members of the Debrais of Bansberia, and some members of the Singharayas of Chakdighi. Statistics show that at that time the population density in the town of Chunchura or Srirampur continued to increase.

#### Variation of Density (Person per square mile) between 1901 – 1961

	1961	1951	1941	1931	1921	1911	1901
Chinsurah	7427	4869	4129	2861	2555	2870	2953
Serampore	8810	6298	5791	3027	3718	3297	3189

The effect of the Land Reform Act (1955) and the Zamindari Acquisition Act (1953) was on the zamindars of Hooghly district who were absent and on the large zamindars. But the zamindars who bought land in the city for employment and settled there permanently acquired land but had little effect on them. The role of many of them was anti-Congress. From these a new urban leftist pro-urban group was formed.

On the other hand, some zamindar families have been able to hide large tracts of land through various loopholes in the law with the help of some government officials. Through. Such a zamindar family was the Kundu family of Itachuna. Rajnarayan Kundu's land was in Pandua, Bhatar, his village etc. The case on his 400 acres of land is BR (Big Rayat) case no - 12 / Pandua / 65. 7 433.44 of Devanarayan Kundur Narayan Trust. The case on his 400 acres of land is BR (Big Rayat) case no - 12 / Pandua / 65. 7 They hid 433.44 acres of

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land belonging to Narayan Trust of Devanarayan Kundu against which the state filed a case under / S-6 (1) case No 10f 1973. 8

Besides, Krishnakinkar Nandi's land was in Pandua, Burdwan, Nadia, his 270 acres of land was debottar in the name of Thakur. The state took legal action against him. The case of Lakshmi Janardhan Jiu Tagore and the State is currently pending in the Supreme Court SLP No 1476/1997. 9

Biharilal Mukherjee records in his will that in his absence his wife will enjoy his land. But can't sell. After the death of his wife in 1905, the land was in Medinipur, Digha, Ramnagar Mouza, Pandua and Orissa. Some land is leased. Some land brokers are enjoying. The case is currently pending in the Supreme Court. <sup>10</sup> Amulyacharan Ghosh Mandal's 15.45 acres of land is wasted. But the High Court ruled that the land was divest. The process of re-vesting has now begun.<sup>11</sup>

On the other hand, a group could not hide the land from the decaying zamindar class and did not get compensation in the share dispute. In this situation their lands are handed over to the sharecroppers. At this time the sharecroppers also did not get their full rights. The sharecroppers were only entitled to occupy the land. Did not get the right to sell and the right to cultivate for generations. These sharecroppers gradually became anti-rulers. One of them was a prorural leftist group.

A large number of refugee refugees from Bangladesh in the northeast Independence settled in Dera Banshbaria. Tribeni and Bolagar areas. Most of the khas land or waste land in this area was mainly owned by the Debra family of Bansbaria and the Kundu family of Itachuna. Refugee families established their colonies by occupying this waste land. As a result, it was not possible for the zamindars to recover this land. However, the refugees occupied the land and all the refugee families did not get the land. To sell the land to them, a wealthy land broker community was formed from among the decaying zamindar families. With whom the ruling Congress maintained

good relations. They became the Matabbar group of that time.

In addition, some of the refugees from Bangladesh established good relations with the local leaders of the ruling party. Through this, another Matabbar group emerged from among the refugees. Such as Naveen Roy (Residence: Banshbaria Football Ground). Who is an I.N.T.U.C. After establishing good relations with the leader Nirmal Sen, he took the responsibility of rehabilitating the refugees and became an ardent advocate in this regard. Nabin Palli in his name. <sup>12</sup> He long competed for the symbol of the Congress.

Ananta Roy became the rival of Nabin Roy from the refugee family. He was a representative of the Namashudra community. On the other hand, another is Sushil Ghosh. He was a representative of the Sadgop community. Naveen Roy was the representative of Kayastha. The dispute between the representatives of Kayastha the representatives of Sathar Namahsudra was present.

In the late 50's and early 80's, changes in the local politics can be seen in the midst of the political tensions centered on the food movement. A large section of the Kayastha group joined the leftist movement. As a result, the authority of the new verdict was reduced. On the other hand, the activities of the Communist Party increased among the Namashudras and the Ananta Roy faction joined the Marxist Communist Party and campaigned for the Left in several municipalities, legislatures and Lok Sabha. On the other hand, Sushil Ghosh remained under the umbrella of the National Congress and continued class-based politics against the Left. The influence of the exploiters on the refugees in the government villages of Banshbaria was present which is still going on.

On the other hand, the group of zamindars maintained their existence in the rural areas by maintaining relations with the local ruling party and maintaining good relations with the jotedars. Many of them changed their livelihood and left the land to take up jobs in different places. For example, the sixth lion, a descendant of Chhokuram Singh, was

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appointed Municipal Commissioner. An example of such an entire zamindar family is given.

absent zamindars. They had a jute business in Calcutta. But later their heirs left the zamindari and joined various jobs.

Zamindar family Palit family (Gangaram Palit), Meria, Polba, Hughli. They were

1)	Panchanan Palit	Father :	Yogen Palit	Workplace:	Bank (Third Class Employee).
2)	Bimalakanta Palit	Father:	Upen Palit	Workplace:	B.P. R (fourth class).
3)	Krishnakant Palit:	Father :	Bimalakant Palit	Workplace :	Workman in Merchant Company.
4)	Tusharkanti Palit	Father:	Bimalakant Palit	Workplace:	Eastern Railway 4th class employee.
5)	Mrinal Kanti Palit	Father:	Bimalakant Palit	Workplace :	At Bridge and Roof Company Workman.
6)	Vaidyanatha Palit	Father:	Bimalakant Palit	Workplace:	Bidyut Board.
7)	Bishwanath Palit	Father :	Bimalakant Palit	Workplace:	Fourth class employee of Eastern Railway.
8)	Ramakanta Palit	Father :	Bimalakant Palit	Workplace:	Amin of Land Reforms Department.
9)	Jyoti Prasad Palit	Father	Bimalakant Palit	Workplace	Very small televazar shopkeeper.
10	Lalmohan Palit	Father	Yogen Palit	Workplace	Court broker. 14

In other words, it is seen that the zamindars lost their zamindari and thus made their livelihood through various scholarships and formed a working class gentleman community in Hooghly district. It is also observed that according to the classical economic theory, the next industrialist class originated from the middle of the zamindar class. But the opposite situation has been observed in Hooghly district. Here the next heirs of the zamindar class became the next working class gentlemen of the industrialist class, losing economic prestige.

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# EFFICIENCY OF WORKING CAPITAL MANAGEMENT IN HINDUSTAN UNILEVER LIMITED AND UNILEVER SRI LANKA LIMITED: A COMPARATIVE STUDY

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#### Abstract

Efficient Working capital management (WCM) facilitates the achievement of the company's wealth maximization objective. However, no significant comparative study in India on this issue associated with two FMCG companies of the same parent group situated two different countries has been carried out. In this backdrop, the present paper makes a comparative analysis of the efficiency in WCM of Hindustan Unilever Ltd. and Unilever Sri Lanka Ltd., two leading FMCG companies in India and Sri Lanka under the Unilever Group during 2009 to 2018.

Key Words: Working Capital, Wealth maximization, HUL, UniLiver Srilanka

Introduction- The efficiency with which WC is managed in a firm is of great significance for its overall well-being. Working capital management (WCM) of a firm is considered to be efficient if its current assets and current liabilities are managed in such a way that not only a satisfactory level of liquidity is maintained but also such level of liquidity does not hurt its wealth generating capability. In challenging and today's competitive environment, efficient management of WC has become an integral component of the overall corporate strategy to enhance shareholders' wealth. A considerable number of studies on the WCM of various sectors including FMCG sector in India and Sri Lanka have been made in the last two or three decades (Bagchi&Khamrui, 2012; Kaur& Singh, 2013; Kodithuwakku, Marie &Azhagaiah. 2015: Gau&Kaur, 2017). However, no significant study has so far been conducted in which a comparison between the FMCG sector in India and that in Sri Lanka in respect of efficiency of WCM of the two FMCG companies in two countries belonging to the same parent group has been carried out. In this backdrop, the present study attempts to make a comparative analysis of the efficiency in WCM of two leading FMCG companies in India and Sri Lanka under the Unilever Group, namely Hindustan Unilever Ltd. (HUL) and Unilever Sri Lanka Ltd. (USL) during the period 2009 to 2018.

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#### **Objectives of the Study**

The objectives of the present study were:

- To analyse the efficiency of WCM of HUL and USL using selectedratios.
- ii) To examine whether there was any uniformity among the selected efficiency ratios of HUL and USL.
- iii) To ascertain the status of HUL and USL in respect of efficiency of WCM.
- iv) To study the relationship between the efficiency of WCM and corporate performance of HUL and USL.
- v) To assess the impact of the efficiency of WCM on corporate performance of HUL and USL.

#### Methodology of the Study-

In the present study, HUL and USL, the most reputed FMCG companies in India and Sri Lanka respectively were considered. The data of HUL and USL for the period 2009 to 2018 used in this study were collected from the published financial statements of the companies. In India the financial year starts on 1st April and closes on 31st March of the next year whereas in

Sri Lanka it begins on 1st January and ends on 31st December of the same calendar year. So, in order to make a proper comparison between these two leading FMCG companies in India and Sri Lanka the items disclosed in the financial statements of HUL were adjusted in respect of calendar years by applying annualisation technique. In this study, the technique of ratio analysis. simple statistical tools like arithmetic mean. consistency coefficient (i.e., ratio of arithmetic mean to standard deviation); statistical techniques like Spearman's rank correlation analysis, analysis of Kendall's coefficient of concordance, multiple correlation analysis, multiple regression analysis etc. and statistical tests, namely Chi-square test, 't' test and 'F' test were applied at appropriate places. achievement of social objective, which is one of the prime goals of a company, is not at all reflected in the reported net earnings. However, value added accounts for the financial as well as social performances achieved by the company (Jafar& Sur, 2006). Hence, in this study 'value added to capital employed' ratio (VACE) was taken as the corporate performance measure.

#### **Empirical Results and Discussion**

Table 1: Analysis of Average and Consistency of the Selected Parameters indicating Efficiency of Working Capital Management of HUL and USL for the period 2009 to 2018

Parameter	CR	DIR	OCFR	ITR	TRTR	CTR
Mean:						
HUL	1.41	115.12	1.15	15.21	30.52	12.13
USL	1.12	93.83	0.97	11.35	27.67	8.52
Consistency						
Coefficient:						
HUL	0.61	0.52	0.46	0.21	0.34	0.29
USL	0.48	0.57	0.39	0.17	0.51	0.32
Source: Compile	ed and comp	outed from Po	ublished Fina	ancial Statem	nents of HUL	and USL.

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Table 2: Test of Uniformity among the Selected Efficiency Indicators of Working Capital Management of HUL and USL for the period 2009 to 2018

Company	Kendall's coefficient of concordance among CR, DIR, OCFR, ITR, TRTR and CTR		
HUL	0.27		
USL	0.45**		
**Significant at	1 per cent level		
Source: Compiled and computed from Published Financial Statements of HUL and USL.			

Table 3: Statement of Ranking in order of Efficiency of Working Capital Management of HUL and USL for the period 2009 to 2018

Company	Н	UL	U	SL
WCM Efficiency Measure	Mean	Ranking as per mean	Mean	Ranking as per mean
CR	1.41	1	1.12	2
DIR	115.12	1	93.83	2
OCFR	1.15	1	0.97	2
ITR	15.21	1	11.35	2
TRTR	30.52	1	27.67	2
CTR	12.13	1	8.52	2
TOTAL (A)		6		12
Combined score as per average		1		2
	CC	Ranking as per CC	CC	Ranking as per CC
CR	0.61	1	0.48	2
DTR	0.52	2	0.57	1
OCFR	0.46	1	0.39	1
ITR	0.21	1	0.17	2
TRTR	0.34	2	0.51	1
CTR	0.29	2	0.32	1
TOTAL (B)		9		8
Combined		2		1
score as per				
consistency				
Grand Total		15		20
(A+B)				
Ultimate Rank		1		2
Source: Compiled	I and computed fr	om Published Finar	ncial Statements of	f HUL and USL.

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Table 4: Analysis Spearman's Rank Correlation Coefficient between VACE and Selected Parameters relating to Efficiency of Working Capital Management of HUL and USL for the period 2009 to 2018

Companies	CR	DIR	OCFR	ITR	TRTR	CTR
HUL	0.27	0.53	-0.25	0.92**	0.71*	0.91**
USL	-0.16	-0.89**	-0.87**	0.32	0.41	0.72*
**Significant at 1	per cent lev	/el.				
*Significant at 5	per cent lev	el.				
Source: Compile	ed and comp	uted from Pu	ublished Fina	ncial Statem	ents of HUL	and USL.

Table 5: Analysis of Multiple Regression of VACE on Selected Efficiency Indictors of Working Capital Management of HUL and USL

	Intercept and Partial Regression Coefficients			
Variable	HUL	USL		
α	23.12	47.25		
β1	1.26	-0.57		
$\beta_2$	0.89	-4.62**		
$\beta_3$	-0.72	-3.92**		
β4	8.51**	1.67		
$\beta_5$	5.91*	1.78		
$eta_6$	7.63**	2.89		
R	0.96*	0.87		
R <sup>2</sup>	0.92*	0.76		

- **A.** For making a comparison between HUL and USL in respect of efficiency of WCM, the following ratios were analysed in Table 1.
  - Current Ratio (CR): It is a basic measure of liquidity. The higher the CR, the more is the ability of the company to pay off its short-term obligations and accordingly, the greater is the margin of safety to short term creditors. The mean values of HUL and USL were 1.41 and 1.12 respectively and the values of their consistency coefficient(CC) were 0.61 and 0.48 respectively during the study period. It indicates that HUL was better as well as more consistent performer in
- terms of short-term debt paying capability as compared to USL during the period under study.
- ii) Defensive-Interval Ratio (DIR): This is a cash flow-based liquidity ratio. The higher the DIR, the more favourable is the position of a company in respect of liquidity. The mean values of DIR of HUL and USL were 115.12 days and 93.83 days respectively whereas the CC values were 0.52 and 0.57 respectively. It implies that though the average capability of the quick assets of HUL to service its daily operating expenditure was considerably higheras compared to USL, the consistency in this capability of

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- HUL was slightly lower in comparison with that of USL during the study period.
- iii) Operating Cash Flow Ratio (OCFR): It is also a cash flowbased liquidity ratio. A high OCFR is desirable as it usually ensures a higher liquidity. The mean and CC values of OCFR of HUL were 1.15 and 0.46 respectively whereas those of USL were 0.97 and 0.39 respectively. It reveals that in respect of both average and consistency of the capability to cash flow from generate operations to meet short-term liabilities. HUL established itself in a better position as compared to USL during the period under study.
- iv) Inventory Turnover Ratio lt (ITR): evaluates the efficiency of inventory management. Generally, a high ITR is good from the liquidity point of view and implies sound inventory management. The mean values of ITR of HUL and USL were 15.21 and 11.35 respectively and the CC values 0.21 were and 0.17 respectively. It reflects that both the average efficiency of the inventory management of HUL and its consistency were higher as compared to USL during the study period.
- v) Trade Receivable Turnover Ratio (TRTR): It reflects the efficiency of the credit management. The higher the TRTR, the greater is the degree of efficiency in credit management. The mean values of the TRTR of HUL and USL were 30.52 and 27.67 respectively whereas the CC values were 0.34 and 0.51 respectively. It indicates that the average efficiency in the credit management of HUL was slightly higher compared to USL though its

- consistency was considerably lower in comparison with USL during the study period.
- Cash Turnover Ratio (CTR): It vi) measures how efficiently cash is managed. Generally, a high CTR implies a high degree of efficiency in cash management. The mean values of CTR of HUL and USL were 12.13 and 8.52 respectively while the CC valueswere 0.29 and 0.32 respectively. It signifies that though the average efficiency in managing cash of HUL was higher as compared to USL, the consistency was slightly lower during the study period.
- **B.** In Table 2 it was attempted to examine whether there was any uniformity among CR. DIR. OCFR. ITR, TRTR and CTR in HUL and USL usina Kendall's coefficient concordance (W). For testing the computed value of W Chi-square test was applied. The computed value of W in HUL was 0.27 which was not found to statistically significant while that in USL was 0.45 which was found to be statistically significant. So, lack of uniformity among the selected indicators of WCM efficiency was observed in HUL but wellexistence of uniformity among them in its counterpart in Sri Lanka was noticed during the study period.
- **C.** In Table 3, in order to judge the status of the selected companies in respect of WCM efficiency more precisely, a comprehensive rank test, considering both the average of and consistency in the selected parameters, was applied. In this test, a process of ranking was used for arriving at a more comprehensive measure of WCM efficiency in which the mean CC values of all the values and selected indicators as shown in Table 1 were combined in a composite score. The ultimate ranking, based on the sum of scores of each company's separate individual rankings under the mean and CC of the selected

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- efficiency criteria, was made on the principle that the lower the composite score, the higher is the WCM efficiency and vice versa. HUL, which ranked first according to the average values and second according to the CC values, had a combined score of 15 in the composite ranking. Similarly, USL had a combined score of 20. Thus, HUL performed better in respect of WCM efficiency as compared to USL during the period under study.
- **D.** In Table 4, the closeness association between efficiency in WCM and corporate performance of HUL and USL was assessed by computing Spearman's rank correlation coefficient between VACE and each of the selected measures relating to WCM of these two companies. These coefficients were tested by 't' test. In HUL all the rank correlation coefficients between VACE and ITR (+ 0.92), VACE and TRTR (+0.71) , VACE and CTR (+0.91) and in USL only the rank correlation coefficient between VACE and CTR (+0.72) were found to be significant. statistically theoretically argued that the higher efficiency the of inventory receivable management, management or cash management, the greater is the value generating capability of the company. So, the above mentioned results conform to the theoretical argument. Similarly, in USL the rank correlation coefficient between VACE and DIR and that between VACE and OCFR were (-) 0.89 and (-) 0.87 respectively which be statistically were found to significant. Thus, the relationshipsin USL conform to the theoretical argument that decisions which tend to maximise wealth do not tend to maximise the chances of adequate liquidity (Simth, 1980).
- E. In Table 5, the joint impact of the selected WCM efficiency indicators on corporate performance was explained using multiple correlation and multiple regression techniques.

The regression equation that was fitted in the study is:  $VACE = \infty +$  $\beta_1$ .CR +  $\beta_2$ .DIR +  $\beta_3$ .OCFR +  $\beta_4$ .ITR +  $\beta_5$  .TRTR +  $\beta_6$  .CTR + e where is  $\propto$  is the value of the intercept term,  $\beta_1$ ,  $\beta_2$ .  $\beta_3$ ,  $\beta_4$ ,  $\beta_5$ ,  $\beta_6$  are the partial regression coefficients and e is the error term. The multiple correlation coefficients and the partial regression coefficients were tested by 'F' test and 't' test respectively. For one unit increase in CR, the VACE of HUL increased by 1.26 units and that of USL decreased by 0.57unit which were not found to be statistically significant. When DIR increased by one unit, the VACE of HUL improved by 0.89 unit which was not found to be statistically significant whereas the VACE of USL stepped down by 4.62 units which was found to be statistically significant. Similarly, for one unit increase in OCFR, both the VACE of HUL and that of USL decreased by 0.72 unit and 3.92 units respectively but only the decrease in the VACE of USL was found to be significant. statistically So. negative influence of liquidity on the overall performance of USL was noticeable during the study period. For one unit increase in ITR, TRTR and CTR, the VACE of HUL stepped up by 8.51 units, 5.91 units and 7.63 units respectively which were found to be statistically significant whereas the VACE of USL increased by 1.67 units, 1.78 units and 2.89 units respectively which were not found to be statistically significant. It reflects that the corporate performance of only HUL was highly influenced by its inventory efficient management, receivable management and cash management during the period under study. The multiple correlation in HUL was 0.96 which coefficient was found to be statistically significant whereas the coefficient in USL was 0.87 which was not found to be statistically significant. So, the joint influence of the liquidity as well as efficiency in managing inventory, receivable cash and on total performance was notable only in

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HUL. The coefficients of multiple determination (R²) reveal that 92 per cent and 76 per cent of the variation in VACE of HUL and USL respectively were accounted for by the joint variation in the selected WCM efficiency indicators during the study period.

#### Conclusion

The average efficiency of HUL was considerably higher as compared to USL while in respect of maintaining consistency HUL could not retain its dominance over USL during the study period. However, considering both average and consistency aspects, the study concludes that HUL established itself more efficient managing WC as compared to USL during the study period. The rank correlation results in USL only corroborate theoretical argument that the lower liquidity. the larger the company's capability of generating wealth. Similarly, strong evidence of positive association of the corporate performance with the efficiency of managing inventory. receivable and cash was noticed in HUL while a significant positive relationship between the corporate performance and efficiency of cash management was observed in USL. The analysis of the partial regression coefficients confirms that the inventory management, receivable management and cash management of HUL made significant contribution towards enhancing its value generating capability while in USL only the cash management did the same during the study period. Similarly, the multiple correlation results justify the efficiency of WCM in HUL during the study period.

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### WHO MAKES HISTORY, PAVES THE FUTURE

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#### **Abstract**

Okonkwo, the protagonist of Chinua Achebe's first novel *Things Fall Apart* and Obi Okonkwo, the protagonist of *No Longer at Ease*, resisted and struggled throughout their lives to preserve an idyllic Nigeria. While Okonkwo takes up arms to preserve culture and tradition in a "things fall apart society", Obi Okonkwo's honesty and his love for Clara remains constant with him and he is "no longer at ease" in the flux of colonial Nigeria. However, both do not get justice in their lifetime and their fruitless resistance makes them two victims of a society which is in continuous flux- ultimately leading to their own downfall. My article analyses that though the effort of both the characters overpowering their surrounding conditions and situations is in vain, but it is not the end of the history of struggle for freedom since their apparent defeat is actually a step towards victory over colonial rule.

**Keywords:** Chinua Achebe, The African Trilogy, Modern African literature, Pre-colonial Nigeria, Post-colonialism

Chinua Achebe, in an interview with Rowell in 1997 remarks that a tragic protagonist is "the man who's larger than life, who exemplifies virtues that are admired by the community...He can have flaws... [as] underlined in Aristotle's works". Whether it is Okonkwo in Achebe's Things Fall Apart or Obi Okonkwo in No Longer at Ease, both of them are 'man who's larger than life' and 'have flaws' but they don't exemplify admired 'virtues that are community' every time. Leaving out the admiration part, we can try to contrast the attitude of Achebe's main characters with what Edward Said says, in Culture and Imperialism:

After the period of 'primary resistance', literally fighting against outside intrusion, there comes the period of secondary, that is, ideological resistance, when efforts are made to reconstitute a 'shattered community, to save or restore the sense and fact of community against all the pressures of the colonial system'. (Said209)

Okonkwo, the protagonist of Things Fall Apart, encapsulates somebody as the pioneer of the period of the 'primary resistance' who wages war to re-establish the estimations of his general public; but Obi Okonkwo, the protagonist of No Longer at Ease accepts colonial domination and challenges only corruption, which is the act of someone, 'secondary involved in resistance'. Okonkwo and Obi are thus two victims of a society in continuous flux as they often cannot articulate emphatically what they need to state. Both resist but the resistance is weakened not only by the continuous distress and viciousness of the people of pre-colonial and colonial Nigeria but also by the members of their own families.

In *Things Fall Apart*, Okonkwo resists the white man's rule in his domain. Since he is the head of his clan it is offending to his masculinity to be subjugated by others. To some extent, of course, Okonkwo's resistance is due to his dread of losing societal status. Thus, we can say that Okonkwo's ability to resist, affirms his existence. That is the reason why British provincial standard was

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excessive for him to endure and why the white men turned into his most noticeably awful adversaries. Contrariwise, Obi is already the beneficiary of a colonial education, so his resistance is not against colonialism but against corruption or debasement in postcolonial society. During a jobinterview, when Obi is asked whether he will take a bribe while working, he winds up incensed and imagines that this custom of giving rewards ought to be changed. At this point, when his friend, Joseph contradicts his behaviour. especially during his interview, he says: "Nonsense! That's what I call colonial mentality" (Achebe 33). That is how he starts resisting against the remnants of colonialism in his society.

The discursive patterns colonialist progression means that the missionaries overturned the status of the outsider 'other' into a dominant political force by integrating the lgbo's insider 'other' into their fold, which is itself a critique of a disintegrating social fabric as in Ngugi's The River Between. Discernibly, when Okonkwo resists the colonizers, he faces issues from his surroundings since he does not get support from anyone in his clan, as most of them feel they will not get anything by being honest. The villagers in general are caught between resisting and embracing change and face the dilemma as being caught between tradition and transformation. Most villagers are excited about the new opportunities and techniques that the missionaries bring.

This European influence, nonetheless, compromises to dispense with the requirements for conventional techniques for cultivating, building and cooking. Okonkwo feels helpless in this modernizing society.

Therefore, Okonkwo's resistance is against his community's embrace of imperialist culture. For his part, Obi too, is likewise alone, despite the fact that his dejection originates from being in an unsecured circumstance in a degenerated society. Obi's hypothesis of debasement in the Nigerian Government is that as long as there are "old Africans" running public service positions, there will be corruption.

One of the weakest points in Okonkwo's resistance in Things Fall Apart is, fear. Okonkwo is bothered by his own son, Nwove, more than anything else in the world. He symbolizes Okonkwo's future but is now allied with the colonizers. Okonkwo is indeed appalled to find his very existence in danger and ends up enraged when he hears of Nwoye's arrangement of converting to Christianity. Later Okonkwo's beating of Nwoye played as a part of his attempt to resist the intrusion of the colonizers. On the other hand, in No Longer at Ease, we see Obi's requirement for money becomes the weakest point of his life. He takes bribe not from ravenousness, but due to his debt to the Umuofia Progressive Union, which he has had to take for scholarship and to support his poor parents. These circumstances constantly grieved him, regardless of how much exertion he uses to give to get rid of these conditions. It is money, for which, he is in an unfortunate situation towards the end, therefore he takes a bribe and becomes a victim. The first and the last bribe in his life pulverize all his idealistic concepts at his work-place as well as his own image as an honest labourer.

Unfortunately. both Obi's and Okonkwo's resistance frizzle on account of specific changes among individuals around them, both in pre-colonial and colonial situations. They are extremely amazed to find out that nobody in their society figures the manner in which they do. When Obi shares his desire of marrying Clara with Joseph, the latter is filled with dismay at Obi's failure to understand what it would mean to the Umuofians and to his familywho are against the marriage with an outcast and a non-Osu like Clara. For his part, Obi cannot comprehend why it is so important that Clara should endure in view of her parentage. Joseph says that it is not yet time for such a drastic move but Obi declares that not even his mother could stop him from this marriage. Though both Clara and his friend, Joseph, understand easily the social scenario but Obi feels that their reactions show their unrealistic way of looking at life. As they cannot keep

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pace with the flow of life in their society hence they are making him a stranger in his own country. In the end, Obi has to change his decision in order to keep his sick mother alive and happy.

Ironically enough, it is Okonkwo who constructs the heroic norms, according to his own individual paradigms and even carries a psychological parricide, as "Okonkwo's fear...was not external but lay deep within himself...lest he should be found to resemble his father" (Achebe 183). Unoka. Okonkwo's father seems to be a romantic idealist and escapist, finding pleasure in the 'ekwe', 'udu' and 'ogene' and other musical instruments, which is perceived as a feminine binary to the masculine constructs of heroic valour and tribal fights. Okonkwo's extreme anxiety lies in his desire to be a performing self, concomitant to his father's shortcomings and femininity and utilizes Umuofia's regulations for courage and masculinity to curve a space for his own heroic idealism. However. Okonkwo's idea of masculinity is not limited by the clan's recognition. He associates masculinity with aggression and thinks that anger is the only emotion that he should display as a man. He is almost an internal coloniser in his household, beating up his wives savagely, without the fear of any goddesses, and this patriarchal construct of Okonkwo is only a misinterpretation of ties. The slaughtering of Ikemefuna problematizes Okonkwo's sincerity to the Igbo community laws, as he had become a foster father to him, when Ikemefuna was integrated into the social matrix. However, Okonkwo suffers a split between his public self and his role as a father, when Adbala Oracle, representative of the collective spiritual conscience of the people, orders lkemefuna's killing. Yet, there is a dysfunctional narrative gap as Okonkwo accepts the Oracle's verdict, but still follows Ikemefuna to the site of homicide and symbolically withdraws to an exiled consciousness. even Ikemefuna calls for help. All these eventually prompt to Okonkwo's exile. On the other hand, Obi's annihilation takes him to a position from which it is difficult to get away, regardless of how much and how he resists. At last, he is compelled to take a bribe. Although he does so, he always carries a guilty feeling within him and this is why he is eventually arrested. Ironically, the bribe that he takes reluctantly becomes evidence for his arrest.

As Okonkwo is alone and everybody in his clan supports British rule, in order to get back his position as the head of his clan, he winds up maddened as well as envious of British colonial rule. As a result, he is ready to execute anybody who supports the white men's rule. He can hardly believe how in his non-attendance; the people became weaker than he had expected. His chi or spirit is not against him when he kills the court-messenger who reports that he ought not to have a meeting with his kin. But Okonkwo kills him because he is attempting to uphold the culture of his people in the face of impending colonization. In *TheWretched* of the Earth Fanon says, "The colonized man is an envious man. . . It is true, for there is no native who does not dream at least once a day of setting himself up in the settler's place". (Fanon 30)In contrast, Obi is in some way inactive, as far as resistance is concerned as for Obi. resistance takes place most of the time only in his thoughts and not in his actions. If we think about his decision to marry Clara, we see that when his mother compels him to not to marry her, though both of them already had a physical as well as a psychological relationship with him, he finally becomes helpless. He cannot go beyond that restriction upon him, as he is bound to do whatever his mother tells him or in other words, what his society compels him to do.

Okonkwo's exile means that the British coloniser gets an empty space, devoid of Okonkwo's constructs of masculinity and in a moment of supreme irony, Nwoye converts to Christianity-its love and peace fills his soul with sweetness, as a binary to his painful memories of Ikemefuna's sacrificial murder. Then again in *Things Fall Apart* when Okonkwo returns home from exile, it seems that the old customs have returned.

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The hero seems to have come back to resist the colonial power as if he is in accordance with what Fanon in *The Wretched of the Earth* has said:

The man of action has sometimes the exhausting impression that he must restore the whole of his people that he must bring every one of them up out of the pit and out of the shadows. (Fanon 237)

But unfortunately, when Okonkwo comes back to his village, he is shocked to see that his own people are supporting the new religion and viewing their own customs as superstition. But this change in them serves only to make Okonkwo more furious. He is shocked to see that "the clan had undergone such profound change during his exile that its way of life was barely recognisable" (Achebe 182). He is deeply grieved and he mourns "for the warlike men of Umuofia, who had so unaccountably become soft like woman" (Achebe 76). In Chapter 8 of No Longer at Ease we find that the Umuofia Progressive Union is against Obi's decision to marry Clara. Obi is offended by the behaviour of the members of the union and thinks his marriage to Clara should be none of their business. Becoming proud and angry at the same time he says, "This is preposterous! I could take you to court for that . . . for that . . . for that" (Achebe 66). Obi's disillusionment sets in when he difference perceives the between imagination and reality. Obi refuses the bribe that Mr. Mark offers him to get a scholarship for his sister and by rejecting it Obi finds that he has overcome the corruption in existing society. Feeling omnipotent, he thinks that he can continue such rejection and temptation in future and thus ultimately resisting a corrupt society. Later, when Miss Mark comes and offers him her body, he refuses her offer too. Obi everything including resists although he has to pay the loan and give ten pounds to his parents as well as pay his brother, John's fees. In spite of being in financial stress and obligation, he resists as much as he can. Obi is elated at his conquest and at this point, does not

foresee his future experience of corruption that would tarnish his honour.

In contrast, Okonkwo's resistance takes him towards tragedy and death. In his youth, Okonkwo was a famous wrestler and was sometimes even compared to a supernatural being, and now he cannot accept subjugation. Okonkwo suddenly realizes that his chi is determined to lead him into disaster and shame. Therefore, he takes his own life in order to end it all. Okonkwo's resistance comes because he thinks death is better than submission to the white colonizernevertheless. Okonkwo's resistance is seen by Igbo society as a crime. Although Things Fall Apart can be seen in the tragic mode, the novel is much more meaningful if we interpret Okonkwo's suicide as an act of wilful resistance rather than an act of shame and dishonour. In this context, Fanon's observation is worth mentioning:

The Negro, never so much a Negro as since he has been dominated by the whites, when he decides to prove that he has a culture and to behave like a cultured person . . . he must demonstrate that a Negro culture exists. (Fanon 170)

Butif we think of Okonkwo's death as his resistance, it appears that Igbo culture has somehow survived and it had not wholly fallen apart. Similarly, Obi cannot cope with changes in contemporary social values. His education has created certain distance between him and his people who are unable to understand him anymore. He thinks of few changes in the posts in social fields by young and universityeducated people. He also tries to go past superstition of his society attempting to marry Clara but unfortunately, he eventually becomes the loser as he can neither marry Clara nor escape taking a bribe to give Clara money for the abortion of their love-child and in addition to giving money to the Umuofia Progressive Union and his family. These developments result in his arrest and humiliation.

Thus, Achebe's *Things Fall Apart* and *No Longer at Ease*present two

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'heroes' who do not get iustice. nevertheless, their individual defeats do not amount to failure in the ultimate analysis; as their resistance becomes exemplary to the next generation who strive to counter corruption. At one hand, despite being the leader of the clan Okonkwo does not get the respect he deserves from his people and on the other, Obi, who is honest from the very beginning, ends up being dishonest by taking bribes to repay the heavy load of a loan. In pre-colonial Africa, Okonkwo was trying to resist European colonialism with all his strength and in post-colonial Africa; Obi was resisting the corruption and immorality in society to preserve traditional values. For Okonkwo it was his fate to kill himself and for Obi it was his destiny to end with his surrender to the evil customs of his society as they were types of men destined to suffer for their actions and thus, they both become in a sense the 'wretched of the earth'. We can consider a burning example of Nelson Mandela, the South African leader, who had to suffer bitterly in jail for more than twenty-seven years, only to eventually help free South Africa from colonial rule and was finally successful in his mission. Undoubtedly, the aftermath of World War II changed strengthened everythingit African nationalist movementsand consolidated global sentiments against colonial rule, thereby forcing imperial powers to begin to think about exit strategies. French experiences in Madagascar, Tunisia. Algeria and Vietnam constituted sufficient lessons that despite their relative weakness, resistance-movement present in Sub-Saharan African by 1948 might pose a serious threat to colonial rule. Both Asian nationalism and the successful attainment of post-war independence by former British and French colonies including India, Pakistan, Burma, Vietnam, Cambodia and Sri Lanka were quite inspirational. Leaving out everything, an eminent scholar has suggested that although most countries are gaining independence from their coloniser, but in some way or the other, they are still subjected to the forms of neo-colonial Therefore, domination. although Okonkwo's and Obi's resistance appear to be futile, their failure would not defer the next generation from finding them heroic for their resistance and should entangle the future leaders who would continue to struggle against future oppression.

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# INTERROGATING THE ETHICS OF MOCKERY IN POPE'S THE RAPE OF THE LOCK: A POLITICAL TURN

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#### **Abstract**

Without making Pope into a post-Jungian and Ariel into an animus figure, one can regard *The Rape of the Lock* as working out ideas of feminine psychology in terms of 'irrational' mythologies. Indeed *The Rape of the Lock* illustrates a mock-epic of excellent caliber. The focal affair of the grand narrative is the heist of foppish Belinda's hair-lock by a cocky and haughty Baron. The transpiring clash between both of the familial parties also captures major attention of the readers. All the paramount characteristics of an epic encircle the incident. The style is elevated. There is the use of supernatural machinery in the form of the Sylphs, a voyage, a visit to the underworld and battles, almost leaning towards a comical gothic. Pope's popular fame resides largely in his satires, devastating, final as one would think, directed not against individuals, though personal hatred and scorn entered into the original conception in some of his portraits, but against negative qualities, passions destructive of society or of civilized living. The paper will try to examine Pope's use of parody and mockery at the relativity of Being and genealogy of the Real through a cultural mirroring of selves in a broader plane.

**Keywords**: mythology, theft, supernatural, appendage, 'fetishistic surrogate'.

An embodiment of poetic taste and refinement, *The Rape of the Lock* is a unique mashup of comedy and satire, to be textually precise, a comic satire. Alexander Pope, the dominant poetic figure among the Augustans, reflects a delicate comical lyric in his epic, *The Rape of the Lock*. The curious intermingling of the grandiloquent and the comedy in a rhythmic narrative is the fruit of the conscious working of his Augustan

sensibilities. Though not an antiquarian, Pope's indebtedness to the classical ancestors can, hardly be exaggerated. It mirrors the social pettiness of his times; the narrow limits of his age so deftly humanized by a sympathizing mind: a mind that penetrates deep into the material triviality of bringing certain micro aspects of his age into a new avatar. One can trace back to what Ezra Pound remarked in *The Pisan Cantos*:

"The ant's a centaur in his dragon world.
Pull down thy vanity, it is not man
Made courage, or made order or made grace,
Pull down thy vanity, I say pull down" (Canto LXXXI).

The socio-linguistic construct of the whole poetic composition is deftly exposed by the title of the poem, albeit in an unusual

form of textual lyric. The title of *The Rape* of the Lock, however, can be identified to be a psycho-pathological paradox with a

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forced genetic antinomy, playing a major role in its connotative deconstruction and meditative elucidation. Pope brings in a reflection of semantic tingling of senses with a general approach towards his poetic title and its characters that play the titular game. At the very beginning, a deep psychotic fever within the minds of its readers is constituted due to the words 'rape' and 'lock', signifying some sort of semantic (textual) asphyxiation. organic thesis of these two words is never merely for dramatic conventions but for a macroscopic affect of horror, within an epic dialogue. Pope seems to parodying the culture of epic by distorting title with its content. thereby commenting harshly on social construct in general. Such a radical elevation of the 'sublime' of fear by Pope clearly marks a distinct textual analogy of the mindscape of his readers. The titular effect of the epic throws some form of gothic texture which is, obviously, cast in a satirical tone. Pope is suggestive of a clear deviation of the classic binary of literary genres by dissolving the specificity of its title into a comic heterogeneity of laughter and carnival among its characters' actions. In a way, using irony as the mode of conscious gathering of senses, Pope might be parodying the metaphysics of life (literary age) and its tendency to demarcate subjects as specific literary brackets.

The casting of Pope's The Rape of the Lock is in a mock-heroic or, mock-epic form. In form, it details a magnificent structure. conforming to all conventions of an epic proper, albeit satirical in tone and spirit. The poet's juggling of his antithetical stance towards his poetic intention compounds to form a Lacanian mirroring of self within a larger of universalist recognition. However, modern satirists can have an epical framework only by a travesty or, a burlesque of an epic proper in a lighter vein. The mock-epic parodies a subject which is out-and-out futile and twopennyhalfpenny. As the greater purpose is to

locate substantive cynicism by the means of satirical weaponry, the substance is made to appear heavily slapstick and textually inconsequential. It is put in a structure utterly unsuitable envisaged significance. Written on a much smaller scale than a real epic, both Absalom Achitophel and and MacFlecknoe have epic features. But Pope's The Rape of the Lock is the most popular and abundantly read specimen of a mock-epic.

Maintaining the generic standards of mock-epic tonality, the poem valorizes trivial incidents concerning Chaplinesque theft of foppish the Belinda's hair lock by a cocky and egotistical baron and the ensuing quarrel between two families. The minor incidents are consciously highlighted by major epical graphs to give it a sensory climactic appeal. Elevating a similar broad style by application of supernatural Pope's machineries. introduction voyage, underworld, battles and Sylphs, gives the poem a proto-gothic yet comical turn. The inclusion of battles (though it is only at card-playing), the harangues, the journeys on water (Thames) and down to the underwater further mocks the epic matter. Mocking almost all the epic features with a satirical eloquence, Pope's poem becomes the paragon of a mockheroic type. The scale of mockery varies mostly from the micro to the macro and he leaves no stones unturned in order to reverse his scope of literary mouthpieces to digestible bolus. Pope uses the rhetoric of the past as some form of spiritual connectivity to promote his idea of history's continuum. Belinda's flashy lightning of eyes and radar-less screaming are reminiscent of Homer's heroes. The severity of prototypical subjectivity in Belinda and her reflection to an ideal of honor. albeit ill-defined, further reminiscences the heroic work of The Iliad. An image of the vain is worshipped as the goddess and her impassioned prayers are fatefully half-granted at an altar. However, the altar here is put up by the French romances:

"But chiefly love - to Love an Altar built

Of twelve vast French Romances, neatly gilt" (Pope 17).

Threatening his subordinates with torture, a supernatural being is found, but the one

who utters the threat is not Jove, but a Sylph. The torment is neither the agonies

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of Hades nor the thunderbolts of Jove. the cruelties They are devised indigenously from the 'toilette table' resources. In its pictorial delineation of frailties, The Rape of the Lock maintains its crisp and brevity. While the epic expands to delineate a tale that covers years together, The Rape of the Lock describes matters of a few hours. While epic Gods acquire majestic grandeur, Pope's Sylphs are supernatural miniatures of air. We find that in epics, the affairs of

men are supported or crossed by extramundane powers which Pope takes a note of. He introduces four fairy creatures-Sylphs, Gnomes, Nymphs and Salamanders. They played the roles of agents in the narrative. The most outstanding example of mock-heroic element in the poem is the contrast drawn between Belinda's toilette ritual, her cosmetics, dressing and arming like an epic hero for a battle:

"Repairs her Smiles, awakens ev'ry Grace, And calls forth all the Wonders of her Face;

Sees by Degrees of purer Blush arise,

And keener Lightnings quicken in her Eyes" (Pope 14-15).

There are several reflections of the battle of Troy and Carthage in the highly blown

up and boosted treatment of the two battles. The card-game is thus heralded:

"Belinda now, whom Thirst of Fame invites, Burns to encounter two adventurous Knights,

At Ombre singly to decide their Doom,

And swells her Breast with Conquests yet to come" (Pope 23).

As the card-game is an unconscious amorous scrimmage, Belinda, on facing sudden terror, panics like Cynthia on

finding her disarranged mantle. Belinda's generalship commences with words of epic loftiness and dignity:

"Let Spades be Trumps! she said, and Trumphs they were" (Canto 3, 24).

The second battle is fitted with mock-heroic qualities, as it is a battle in which:

"No common Weapons in their Hands are found,

Like Gods they fight, nor dread a mortal Wound" (Pope 43).

The sexed-battle is juxtaposed by the divine battle of gods and goddesses as

illustrated by Homer, causing an oxymoronic ball-game:

"So when bold Homer makes the Gods engage,

And heav'nly Breasts with human Passions rage" (Pope 43-44).

Not just the parodies of Homer, Virgil, Spenser and Milton are present in the poem but there are also prominent literary fervor of Catullus, Ovid and the Bible. Aeneas' voyage up the Tiber in Virgil is reflected by the expedition to Hampton Court that Belinda engages herself into. The meals frequently described in Homer are parodied by the coffee-party. Dido's lament in Virgil is indicated by Belinda's lament. The combat at the end harks back to fights that can be located anywhere in the ancient epics.

The Rape of the Lock consists of innumerable resemblances to Milton's Paradise Lost. By focusing on the sequence of three major parallels alone, the main direction and the magnificence of

the Miltonic references can be well demonstrated. First, Belinda's ear is whispered with the fantasy of gratification and vain glory which resembles the dream insinuated to Eve in Book 5 and Book 6 of Paradise Lost. Secondly, the new born Eve's narcissistic adulation of herself as pictured in the poem of Eden (Book 4) is recalled by the lampooning of the Mass of Belinda's dressing table where the selfabsorbed Belinda worships herself. But the most significant parallel is the third one that takes place the moment before the cutting (rape) of the lock, when Ariel seeks for the close recesses of the Virgin's thought. There he finds an earthly lover skulking at her heart:

"Amaz'd, confus'd, he found his Pow'r expir'd, Resign'd to Fate, and with a Sigh retir'd" (Pope 29).

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In the wake of the descent of Adam and Eve in Paradise Lost, the Angelic hosts resign, mute and ascend to Heaven. The Angels might have protected Adam and Eve from the anarchic powers exerted by Satan, but opposed to man's personal sovereignty to Evil, they are as incapacitated and fall frail as Ariel and his comrades are in the presence of Belinda's free choice of an earthly admirer.

The previous epic-heroes godly and seraphic personalities like Hector and Achilles. But in Pope's epic he resembles no 'hero' of a woman. Mocking the rape of Helen, Pope satirizes about the 'rape' of the lock of a hair. Belinda's petticoat is used as the shield of Aiax. instead of the enormous shields gloriously displayed by Homer. By definition, Belinda projects a serious interpretative problem. Pope plays on the language game for the conscious motif of deconstructing the myth of epic power by parodying the text of 'epicness' itself. Though considered to be angelic, godly and divine, she becomes a familiar representative of the degenerate aristocratic female class. It is important to the use of gendered textual diaphragm as a topic of semantic relationship between class and sex. The juxtaposing features of being a goddess to be commemorated and a figure to be ridiculed at are contradicted, balanced, are sometimes even merged delicately in the portrayal of her character. The roles which she acts out in this elaborative social drama of manners are at once loathsome. ludicrous, endearing, precarious, mournful and inessential. This Cleopatra-like attitude of Belinda bewilders our responsive awareness of her characterization.

Belinda is plainly depicted as an insignificant hedonist, fashion and luxury being the only principle of her life. As 'all sleepless lovers just at twelve, awake', Belinda rises from her fantasy world of love and coquette at midday. The earliest thing she clutches on after opening her eyes is her love-letter. Shock, her lap dog, gives her a routinized rousing shake. She forgets all about the Sylphs' admonitions after reading the extravagantly lavishing language of her love letter. Further, with

the assistance of her maid. Belinda spends a long time on the toilette ritual. Her 'puffs, powders, patches, bibles, billetdoux' materializes into a quantifiable stream of internalization. The entire makeup procedure that resembles the epic hero's arming for a battle coupled with her celebration of the rites of the mass is ironically demonstrated by Pope. Thus Belinda acts as the representative of the ladies of the age who had no vital or farreaching occupation in life. She kills her days by gambling, playing cards (ombre), dancing, revelry, making love coquetry. Pope ridicules her fickle-minded modality of superficial engineering of senses as a collective spiritual 'lack' by referring to their hearts as movina toyshops. She overturns the significance of matters: little with her is great, and the great little, suggestive of an oxymoronic chiasmus of virtues. Pope paints a fluffy image of the high societyladies of his time with a political bent in mind, may be as some social discordance or, acts of reform. Of course, the text is totally devoid not of patriarchal denominators. The metaphysical exteriority of Belinda is subject to societal constructs attached to a female (nonmale) body that is linguistically generated by the male gaze (phallic power). Female body is treated as a material productive sense (sense as a vehicle of exchange) tangible association bearing а spectacular commodification (Guv Debord), where labor becomes a passive agent in the hands of a gendered logos (centered truth). The toilet ritual was an area where fashionable women used to get involved in the most detailed procedure of self-introspection so as to identify their virtues of physical appearance. After completion of their rituals, these gaudy social butterflies proceeded to the balls, proms, midnight masquerades and other frolic ventures for obvious buttering of egos. Generally speaking, Belinda too worships the 'cosmetic powers'. She seems to be involved in a narcissistic self-love and worship her own image in the mirror while performing her rituals. It represents the auto-erotic orgasm of the coquettes and

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the absent signifier in a squeamish mirroring of self, as a form of Lacanian distortion.

Belinda's coquetry forms the norm of her foppishness and she loves to be a social butterfly. She looks extremely beautiful on the occasion of her pleasuretrip on Thames: 'But every eye was fixed on her alone' (Pope 15). She titillates and teases, arouses and engages masculine temperaments through her baffling smile:

"Favours to none, to all she Smiles extends, Oft she rejects, but never once offends" (Pope 16).

She keeps herself busy in gossiping, laughing, playing cards, sipping coffee and finally becomes a victim of her own unguarded folly at a pleasure party in the Hampton Court. At times she plays the role of a seductress in the game and at other times a virago. She is ecstatic when she succeeds and 'fills with shouts the

sky'. Thus, her glibness, superficiality, lack of prudence in joyful or adverse conditions is exposed to grand types. There is obviously a tinge of self-dramatization in Belinda which seems to come from her extreme self-deception. Hence, when her lock is chopped off, she fabricates a huge row over the event:

"Not louder Shrieks to pitying Heav'n are cast.

When Husbands or when Lap-dogs breathe their last" (Pope 30).

Thus, relative significance of order is overthrown again. Alluding to Derrida's deconstructionist agency of power one can say that Pope de-familiarizes the grandeur attached to epics, examining its inner binary oppositions: chastity and China, honor and brocade, prayer and

masquerade, love and necklace, husband and lap-dog are put on a nominal equality. Yet there is a clear predilection for China, brocade, masquerade, necklace and lap-dog. Finally, her hypocritical pose is most comically revealed when she mourns:

"Oh hadst thou, Cruel! been content to seize Hair less in sight, or any Hairs but these!" (Pope 41).

Belinda's frivolous nature is criticized and ridiculed throughout the poem with a specific bent of purpose. Pope's satire serves a double-edged metonymy here. Pope, through Belinda, satirizes the sexual perversion of the 18th century, unmasking the self-centrism and cultured aggression which masquerade as flirtation and bravado. He satirizes the textuality of virginity and purity itself for providing a holistic glance at the norms of gender, culture and performance. Hence, Belinda's denomination from the state pure virginal state is also a fall from an idiosyncratically and pathologically inhuman situation into normal biological human strata. The relevance of this nominal formula for a typified culture where the script of virginity has an ambiguous moral status can be immediately sensed. At the same time, singleness was scorned. Therefore, women had to be producers of able virginal bodies where no contestations of power can be valid for biological productivity. In fact, throughout the poem, Pope highlights a topical gendered issue of history: woman's total worth (as a

prospect of self) is connected to her 'movability' as a transferable commodity among male bodies in a pattern of sexed spirit. In Tatler no. 199, Steele shows discomposure over the materialism of his age in the same spirit as Pope depicts the value displacement of a world overtaken by falsehood and sexed modes of productivity when the fall of a china jar is linked to the loss of a lady's honor. Belinda would reduce her actual purpose as a wife and creates a new psychic space for herself which particularly resists the quantifiable aptitude for a 'sane' woman. As a contrast to Pope's model of female health, she becomes an empty of life signifying vessel abstractions and gaps within. Her sexual pathology gets reflected in the 'hysterick' Cave of Spleen. Though Pope sterility admonishes the and the fragmentation of a world where worldly symbols signify substitutes for things themselves (simulacra), where 'kitchen-sink' organic reproduction of life (Bergson's vitality) is abandoned for the creation of a materialistic and metonymic

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lacuna. he never does rebut postulation that female sexuality is a material commodity over which man has a natural claim (scala naturae). The sexed heaemon is created. The psychotic gap between hi dissenting premise and his relatable satire on such commercialization of human sensitivity is given a balancing role play. When Clarissa opines on mutability and death and exhorts Belinda to have less vanity and more 'good' sense, Pope's sympathy for Belinda becomes explicit. Belinda. however, stays comically silent. Besides, Belinda's association with the sun and sources of light in the entire poem also produce a semantic complication of human capacity and relatability. Hence, the conglomeration of the satirical, human and the adorably divine marks the characterization of Belinda. Indeed, at the end, the lock raped by the Baron, disappears in the midst of the closing battle to become one of the stars, and carve Belinda's name amona the Theatrically immortals. seen, Belinda becomes Pope's Muse, even if she stands as a subject of spiritual criticism at another end. Her name is inscribed in the stars by the comic desire of Pope's poem.

Pope also exposes the aristocratic lords who also become subjects of satire for absence of moral sense. Their vanity of be imagining themselves to knight errantries, ridiculed in the Baron's worshipping the love Goddess at an altar made of knight's dress seem to conquer minds with the temporality of Barthesian satire in fashion. Pope's reference to the Hampton Court which Queen Anne occasionally used as a residence was also utilized by the British ministers to predict the downfall of the dictatorial rulers of other countries. The ruination of foreign tyrants, a matter of great political importance is connected to the fall of beautiful ladies from the Meeting of Cabinet Queen's favor. ministers is mentioned with tea-parties, a matter of small social values. The talk generally consisted about dance-parties, sex-scandals and court-visits. The pauses in conversation were filled with snufftaking, laughing, ogling, and other such

phallic demeanors. The coffee serving, Belinda's toilet episode and the Baron's pyre were three diversions of the high class social parties. Everything rips-off the spiritual void and exposes the 'Wasteland' in which they are carried out. Every ceremonial occasion and affair spotlights the societal nonsense and psychic hokum because of the exuberant value that it gets at the price of real concerns of struggle. Consisting of sparkling wit coupled with harshness on societal frivolities and merciless satire, the poem is a comic assault on the performative agencies of biological identities. Pope's popular fame lives largely in his satirical outlook while the phantasmagoria whole ridiculous accompanied by bubbles of laughter. A sense of proportion is provided by the caustic humor to all his textual structures. As a note of spiritualized acclamation, we can say that Pope is the great poet, not of man's communication with God but of the social sense. of the individual's responsibility for human civilization. He represents a macroscopic oeuvre of sordidness and paints a parody of Being. The mock epic threads mastery on the exploitation of linauistic labor 'differance' amidst a general episodic laughter and chaos. The plotline borders on a Freudian 'uncanny' motif leading to a spectacle of commotion defamiliarization of the Real. Also, such images bring a sense of gothic narrative where the very basic notion of ridicule equates with a posthumanist question of 'What is man?' ('man' refers to a gendered process). The Rape of the Lock delves deeper into an elementary understanding of an anthropocentric universe questioning our traditional humanist reflexes. Pope, using satire as a strategic apparatus, critiques the idea of 'human nature' which has always existed at the centre of the humanistic idea of 'human'. Through their gullible acts of nonsensical drama, Pope's characters' expose а contemporary posthumanist scenario of the 'ends of man' (Derrida) and places it within the context of a Camus-driven Nietzschean pantomime.

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#### Covid second wave's impact on Indian economy

The Economic Survey 2020-21 released in January this year had projected GDP growth of 11 per cent during the current financial year ending March 2022. According to Chief Economic Adviser KV Subramanian the impact of the second Covid-19 wave is not likely to be large on the economy but going forward, fiscal and monetary support will be needed to prop up growth. According to him, It would be difficult to predict if double growth target for the current fiscal can be achieved given the uncertainty surrounding the pandemic. It is to be noted that India's economy contracted by less-than-expected 7.3 per cent in the fiscal year ended March 2021 after growth rate picked up in the fourth quarter, just before the world's worst outbreak of coronavirus infections hit the country. The impact of the pandemic on salaried jobs is, however, relatively less, and largely limited to urban India. The GDP print was better than the expected contraction of 8 per cent for 2020-21 as projected by the Economic Survey. Observing that the second Covid-19 wave peaked in May, Subramanian said the localised and state-wise restrictions adopted to check the spread of the virus do present some downside risk to growth in the first quarter of the current fiscal. It is to be noted that the government exploring the possibility of another round of stimulus to support the economy battered by the second wave. For the MSME sector, the government announced some support, while the Reserve Bank on the monetary side too recently announced some measures including restructuring of loans up to ₹25 crore. GDP growth recovered steadily in the second half of the last fiscal on the back of the higher government expenditure, and the rebound in the net exports. Subramanian emphasised that the speed and scale of the second wave does lend caution to the economic impact as the economy was still recovering from last year's supply and demand shocks. There is an urgent need to contain the spread of pandemic - vaccination and strict observation of Covid-appropriate behaviour cannot be overemphasised. Price hike in petrol prices is very tiring for middle class. To control the price rise, the government in 2016 gave a mandate to the RBI to keep the retail inflation at 4 per cent with a margin of 2 per cent on either side for a five-year period ending March 31, 2021. Commenting on GDP numbers for 2020-21 released earlier in the day, he said a contraction of 7.3 per cent is indicating an improvement over the contraction of 8 per cent estimated as per the second Advance Estimates in February 2021. The gross domestic product (GDP) in Asia's third-largest economy grew by 1.6 per cent in the January-March period, up from 0.5 per cent in the previous quarter when India began pulling out of a steep pandemic-induced recession in the earlier six months. GDP had grown by 3 per cent in the January-March quarter in the previous year.

In Q4, private final consumption expenditure increased by 2.7 per cent YoY, government consumption final expenditure by 28.4 per cent, gross fixed capital formation by 10.8 per cent, exports increased by 8.7 per cent and imports by 12.3 per cent. These signify a steady revival of demand in the second half of the year. adding, agriculture has been the silver lining of the year with 3.6 per cent growth in 2020-21.

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## AGAINST WOMEN WITH PARTICULAR REFERENCE TO INDIA

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#### **Abstract**

Any action which results in physical abuse, mental abuse, sexual abuse, and verbal abuse, emotional and economic abuse amounts to domestic violence. Violence against women is now widely recognized as a serious human right abuse, and an important public health problem with substantial consequences of physical, mental, sexual, and reproductive health.

With a rapid increase in the number of COVID cases across the country in the past few months, several international organisations took cognisance of a global rise in Domestic Violence (DV) cases as a result of physical distancing regulations and its subsequent lockdowns. In 2020, many countries reported a 15-30% hike in the number of distress calls received from women who were confined in closed spaces with abusive partners.

In the first week of May 2021 India is facing the deadly second wave of Covid pandemic. Every day over 4 lakh people are getting infected across the country. As a result stress is mounting up resultiong countrywide increase in domestic violence. The main victim of domestic violence are women. In the present study, the author has tried to explore the present situation of domestic violence in India by thorough study of the steps taken by the govt to reduce this crime, the laws enforced so far to guard against this crime , various newspaper reports etc .

Finally the paper ends with some valued recommendations that may contribute positively towards reducing this crime to a reasonable extent. For the purpose of analysis the author have used secondary data as available in public domain.

#### Introduction:

Violence is defined by the World Health Organization in the WRVH as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development or deprivation". 1 Any action which results in physical abuse, mental abuse, sexual abuse, and verbal abuse, emotional and economic abuse amounts to domestic Violence against women is violence. now widely recognized as a serious human right abuse, and an important public health problem with substantial consequences of physical, mental, sexual, and reproductive health. Many forms of violence may occur simultaneously, so they are not mutually exclusive. For example, intimate partner violence may involve psychological, physical and sexual abuse, and collective violence often includes the use of rape as a weapon of war. <sup>2</sup>

Domestic violence- "Domestic violence" is often used interchangeably with intimate partner violence. Domestic violence includes physical abuse, verbal abuse, economic abuse and social abuse. Hegarty et al suggest that "domestic violence can be better understood as a chronic syndrome characterised not only by episodes of physical violence but also by the emotional and psychological abuse

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the perpetrators use to maintain control their partners. **Domestic** over violence is violence committed someone in the victim's domestic circle. This includes partners and ex-partners, immediate family members, other relatives and family friends. The term 'domestic violence' is used when there is a close relationship between the offender and the victim. According to the United States Department of Justice Office on Violence against Women, the definition of domestic violence is a pattern of abusive behaviour in any relationship that is used by one partner to gain or maintain control over another intimate partner. Many types of abuse are included in the definition of domestic violence:

- Physical abuse can include hitting, biting, slapping, battering, shoving, punching, pulling hair, burning, cutting, pinching, etc. (any type of violent behaviour inflicted on the victim). Physical abuse also includes denying someone medical treatment and forcing drug/alcohol use on someone.
- Sexual abuse occurs when the abuser coerces or attempts to coerce the victim into having sexual contact or sexual behaviour without the victim's consent. This often takes the form of marital rape, attacking sexual body parts, physical violence that is followed by forcing sex, sexually demeaning the victim, or even telling sexual jokes at the victim's expense.
- Emotional abuse involves invalidating or deflating the victim's sense of selfworth and/or self-esteem. Emotional abuse often takes the form of constant criticism, name-calling, injuring the victim's relationship with his/her children, or interfering with the victim's abilities.
- Economic abuse takes place when the abuser makes or tries to make the victim financially reliant. Economic abusers often seek to maintain total control over financial resources, withhold the victims access to funds, or prohibit the victim from going to school or work.

- Psychological abuse involves the abuser invoking fear through intimidation; threatening to physically hurt himself/herself. the victim. children, the victim's family or friends, or the pets; destruction of property; injuring the pets; isolating the victim from loved ones; and prohibiting the victim from going to school or work.
- **Threats** to hit, injure, or use a weapon are a form of psychological abuse.
- **Stalking** can include following the victim, spying, watching, harassing,

The prevalence of domestic violence is arguably one of the top health concerns in India. Some cases, abusers may not even realize that they're inflicting domestic violence on someone else. On the flipside, victims may not take action against their abusers if they don't realize that the behavior they're experiencing is indeed domestic violence. Also important is that friends and loved ones of victims are in a better place to help if they understand domestic violence looks what Therefore. it's important that people understand the definition of domestic violence and the many forms it can take.

### Some alarming facts about domestic violence:

- 20,000 phone calls placed to domestic violence hotlines daily
- 20 people per minute are physically abused by an intimate partner.
- Intimate partner violence accounts for 15% of all violent crime
- 1 in 3 women and 1 in 4 male are victim of domestic violence.
- Women between 18-24 are most commonly abused
- 19 % of domestic violence involves a weapon.

At the time of the first wave of Covid pandemic 2020 in India, the grip of criminals on domestic violence was strengthened due to the lock-down which the abuse victims could not reach the police or their helpers. The lockdown was imposed in India on 20 March. However,

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reporting of domestic violence related cases decreased after the lockdown. But the truth was different from these figures. Cases of domestic violence were suppressed among the victims of Covid screaming. Nobody paid attention to this. According to the National Commission for Women, there was a marked increase in

the number of domestic violence cases in India during this period. In contrast to the National Commission for Women reports, the NCW monthly data spoke some alternative truths. This showed an overall decrease in complaints received during the lockdown months compared to the early months of 2020.

Table 1: Cases of Domestic violence in India 2020

Month	No of Cases
January	538
February	523,
March	501,
April	377
May	552
June	727

Source: National Crime Records Bureau (NCRB

However, the gradual waiver of the lockdown subsequently led to an increase in complaints. This data shows that where the concern of rapid increase in domestic violence cases during lockdown. The

National Crime Records Bureau (NCRB) 2019 reports that a majority (30.9%) of all the 4.05 lakh cases under crimes against women are registered under Section 498A of the **Indian** Penal Code (IPC)

Table 2 Domestic violence cases in Indian states during May 2020 (Lockdown period)

State	Domestic Violence Cases
Uttarakhand	144
Haryana	79
Delhi	63
Chandigarh	50
Tamilnadu	48
UP	46
Punjab	46
West Bengal	46
Odisha	37
Chhattisgarh	31
Bihar	21
Kerala	18
Maharashtra	12
MP	8
Rajasthan	4
Andhrapradesh	1

From the perusal of **above a table** the following are worth mentioning: The Table shows an alarming picture of increasing domestic violence cases during lockdown period and the figure reached to 727

reported cases. From the close perusal it is seen that Uttarakhand, Harayana and Delhi top the list with 144, 79 and 63 reported cases of domestic violence. It is also observed that Chandigarh, Punjab,

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Tamil Nadu, UP and West Bengal are in the next hierarchy with forty plus number of cases. The common causes for such enhancement of cases may be deterioration in the law and order problem in the respective states.

## Laws / Legislation that are in operation in India to control domestic violence:

There are three laws in place in India that deal directly with domestic violence. The Protection of Women from Domestic Violence Act, 2005, The Dowry Prohibition Act, 1961. And Section 498(A) of the Indian Penal Code. The second law is the Dowry Prohibition Act.

Conclusion and suggestions: Domestic violence is a major problem in India. Mental and physical atrocities are done to women, children and the elderly. But, most people in India are not aware of the legal side of domestic violence. They consider only physical violence as domestic violence. While, there are many forms of domestic violence. People. especially the victim, should be aware of this. Victims of domestic violence are not just about wives or husbands. It is not always two-sided. Violence should also be taken into consideration by the son against the father or against the mother, the daughter -in-law against the mother-inlaw or mother-in-law against daughter-in-During the crisis period like Covid law. cases of domestic violence increases because government agencies and police busy handling Covid related casualties and violators had free hand varying causes which can spark the violence within the four walls of homes need to be analysed carefully and a wise study of the factors causing the violence may prevent a family to suffer from the menace of domestic violence. The domestic violence may have a wider and deeper impact in life of the victims. A proper societal-legal environment has to be built to make the houses safe and secure for the woman and others . India cannot prosper by keeping half of its population under duress.

Just as the Government of India conducted a country-wide awareness campaign about the dangers of Covid, an awareness campaign should conducted on this subject as well. There is a need to make people aware in remote through social media electronic media. Apart from this, social commitment is also necessary. Fronting can be done against domestic violence by cooperation of neighbours. The biggest issue is how to motivate those who are quietly tolerating domestic violence and how to motivate them to retaliate against domestic violence.

Special courts must be established for cases of violence against women children and senior citizens. Mobile courts should be introduced as an effective strategy for reaching out to more and more victims in the rural / urban areas. Domestic violence cases should be taken up promptly and completed without delay avoiding unnecessary imposition of strains and stress on them.

Strict enforcement of the laws regarding Drug addiction should be made for reducing the occurrence of domestic violence.

Police need to be sensitized to treat domestic violence cases as seriously as anv other crime. Special training to handle domestic violence cases should be imparted to police force. Women police officials should handle all crime against women. NGOs working in different fields should be made proactive to the issues of violence SO domestic that prompt assistance should be rendered to the More counselling centres with victims. professionally qualified counsellors should be started at the rural / urban areas focusing more on domestic violence victims.

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An inscription from Baku Ateshgah (Azerbaizan)

## Atheshgah Temple of Azerbaizan

Hindu, Sikh, and Zoroastrian place of worship

Baku with 2000 year of dynamic history located on the shores of Caspian Sea. Baku has this famous Ateshgah which is often called 'Fire Temple of Baku'. Fire is sacred for Hindu. Sikhs and Zoroastrian and there has been debate on whether it was originally a Hindu temple, Sikh one or Zoroastrian. But the trident (Trishul) which is distinctly a Hindu symbol and one can see it commonly mounted on temples, mounted at the top of this Ateshgah makes people believe that it was a Hindu place. However, today it houses a museum and is no longer used as a

An inscription from the Baku Atashgah. The first line begins: I salute Lord Ganesha (االله المحافة) venerating Hindu God Ganesha, the second venerates the holy fire ( Jwala Ji) and dates the inscription to Samvat 1802 (االله 1802, or 1745-46 CE). The Persian quatrain below is the sole Persian inscription on the temple and, though ungrammatical, also refers to the fire (ااتش) and dates it to 1158 (۱۱٥٨) Hijri, which is also 1745 CE.

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## A STUDY OF NPA OF PUBLIC SECTOR BANKS IN INDIA

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#### **ABSTRACT**

A strong banking sector has always been a backbone to a flourishing and thriving nation, economy or an industry. In our country like India where there is mixed kind of economy and developing nation requires a good and strong banking sector. The banking sector plays an important role as game changer for any nation. After the 1991 the banking sector has taken a shift in its role and ensuing efforts its more of a credit management now. Resultant the banks are now getting more carefully in issuing the loans.

The growth in NPA level increases the level set for provisions which overall decreases the shareholders' value and profits too. In all over the world problem of increasing Non Performance Assets has been discussed many times. The non-performing assets (NPA's) show cast the performance of the banks, higher the NPA higher is its amount of defaults and vice versa. Which ultimately reflects the profitability of banks and if the profitability of banks fails it shows a negative effects on the remaining provinces. The NPA is equal to performance of bank so it's always been a major concern for India. The large number of NPA undermines the value of assets in banks and escalate the number of credit defaults in banks and also brings fall of net worth.

In India heath of industry and state can be easily defined by as to how the level of NPA are increasing in this country. Whole economies are being affected by this problem of NPA. This paper deals the problem, challenges and implications of NPA between 2011-2021.

**Keywords:** Non-performing assets, banking sector, high level, credit Defaulter

#### Introduction

Modern banking in India originated in the last decade of the 18th century. After nationalisation of bank in 1969 there has been stupendous growth in banking industry. In the year 1991 the banks become more cautious and aware in issuing the loans and further any advances in stack of NPA's due to revolutionised India economy with introduction to financial reforms. If a borrower has failed to pay interest on principal payment for 90 days or more in case of a loan, than that loan is considered to be non-performing asset (NPA) or non-performing loans. In other words we can say it as the loans which are in jeopardy of being default. Formally A nonperforming asset (NPA) refers to a classification for loans or advances that are in default or in arrears. A loan is in arrears when principal or interest payments are late or missed. A loan is in default when the lender considers the loan agreement to be broken and the debtor is unable to meet his obligations.

The flow of credit of finances is affected by NPA's. If the rate of NPA's are higher it will slow down the profitability of banks. These are loans and advances whose

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time period for payment of interest and principle has exceeded 90 days. If the loan is granted to a person for agricultural purpose the instalment period for interest might remain due for two harvest seasons. In this case the account of person is marked as out of order. Non-performing assets tells us about the banks as the institutions of finance and companies judge their non-performing assets through NPA and higher the NPA means bad performance of the institute of finance.

#### **Asset classification**

Once an asset falls under the NPA category, banks are required by RBI to make provision for the uncollected interest on these assets. For the purpose they classify their assets based on the strength and on collateral securities into:-Substandard assets (2005), Doubtful assets and Loss assets

**Reason/Causes of NPA** the few reasons for as to how the account may become NPA:

#### **Internal Factors**

- Change of propose to use funds.
- Incomplete Project in given time.
- Recovery of receivables has not been appropriate and up to mark.
- If non-economic cost create excess opportunities.
- Capitals which help in equity issue or other debt instruments are allowed.
- Business failures.
- Some people do willful defaults, fraud, delay in settling payments etc.
- Deficiencies by part of banks like inwrong follow ups,credit appraisal, payments delayed

#### **External Factors**

- Sluggish legal system like Long legal tangles, Changes in Labor Law
- Natural disasters like floods or earthquakes, shortage of raw material

- Failures, non-payment, recession or inflation.
- Rise in Import/exciseduties in countries

### Causes of Account Becoming NPA Those to Borrower

- Failure to bring required capital
- Unwanted expenses ,longer gestation period
- Project can be too ambitious to actually carry out in reality
- Overtrading , Improper Planning, Mismanagement, Bad Quality
- Inventories are not balanced
- Working capital management has to be proper
- One should be expert in his respective field
- Sometimes there is dependence only on single customers
- Heavy borrowings , Poor credit collection

#### **Causes Attributable to Banks**

- Wrong selected borrower, Poor Creditability
- Lack in Supervision, Inflexible Attitude, Systems Overload
- Lack of Ownership and Responsibility
- Overtrading , Improper Planning, Mismanagement, Bad Quality
- Sudden credit squeeze of banks
- Burrower should commit that he would give back the credit he took from banks
- Lack of personal and technical zeal

#### **Review of Literature**

Many research papers have been made to analyze NPA problem and come to any solution. This research paper has also conducted such a study to analyze this problem of NPA and come to any verified solution to medic this problem. Based on study it shows that a gap between expectations of consumers and perceptions of service delivered is highest in public sector and lowest in private

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sector banks. Rajeev, M., Mahesh, H.P., (2010) in his exploratory paper examined the Indian trends of NPAs from various dimensions and explained how recognition of the problem continuous monitoring, can reduce it to a greater extent. Rajput, N., Arora, A.P., and Kaur, B. (2011), attempted to trace the movement of the NPAs presence in public sector banks of analyzing India, by the financial performance in managing NPA. Bhatia, B.S., Waraich, S., Gautam, V. (2013) made his study on District Central Cooperative Bank of Punjab, the study tried to analyse the impact of some new product lines on non performing advances in cooperative banks and trends in NPA loan against schemes. Lastly comparative analysis was made between bank wise and component wise to find out the lacunas and suggest measures for improvement in managing NPA. Ranjan, R., Dhal, S.C. (2013) explored an empirical approach to the analysis of the Indian commercial banks' nonperforming loans by regression analysis. Dutta.A(2014) studied the growth of NPA in the public and private sector banks in India, and analysed sector wise nonperforming assets of the commercial banks. For the purpose of the study data was collected from secondary sources such as report on Trend and Progress of Banking in India, RBI, Report on Currency and Finance, RBI Economic Surveys of India. Mehta.L. Malhotra.M (2014)evaluated that NPA is a main threat for the Banks in India. Non-performing assets must be managed properly for the healthy environment of Indian banks. In their research paper they discussed positive impact of priority sector lending's on NPAs. Recession was considered as a one of the reason for the continuous increase in the NPAs. Sat pal (2014), tried to find out the actual definition of NPA and the factors contributing to the formation

NPAs, reasons for high NPAs and their impact on Indian banking operations. Tripathi, L. K., Parashar, A., Mishra, S. (2014), with the help of multiple regression model attempts to investigate the impact of priority sector advances, unsecured advances and advances made to sensitive sectors by banks like SBI group and other nationalised banks on Gross NPAs of banks.

#### **Public Sector Banks**

Public sector banks are the banks in which government has major holdings. Public Sector banks are divided into 2 groups: Nationalized banks and State bank Of India and its associates. There are 19 National and 8 State Bank of India Р ublic Sector associates. Banks dominate 75% of deposits and 71% of advances in the banking industry. Public Banks dominate commercial Sector banking in India.

## Performance of Indian banks between years 2011-2015

Net profit declined 13.3 per cent to Rs 1,005 crore in 2014-15 from Rs 1,159 crore in 2013-14. It was Rs 1,581 crore in 2012-13. Another indicator of efficiency, the return on assets, was weak for two years. It was 1.02 per cent in FY13, a rare feat among PSBs. However, this came down to 0.67 per cent in FY14 and to 0.54 per cent in FY15. The rise in NPAs impacted the margins, as the bank had to reverse part of the interest income booked for loans which turned into these. The net interest margin fell to 2.6 per cent for FY15, from 2.7 per cent in FY14 and three per cent in FY13.

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Table 1: NNPA Values of SBI and its associate banks (2011-2015)

Year	SBI	State Bank of Bikaner	State Bank of	State Bank of	State Bank of Patiala	State Bank of Travancore
		and Jaipur	Hyderabad	Mysore		
2011	1.72	0.78	0.55	1.02	1.04	0.91
2012	1.63	0.83	0.87	1.38	1.21	0.98
2013	1.82	1.92	1.3	1.93	1.35	1.54
2014	2.10	2.27	1.61	2.69	1.62	1.46
2015	2.25	2.29	1.84	2.91	1.92	1.89

Table 2: NNPA Values of public sector banks

	Allahabad	Andhra	Bank	Bank	Bank of	Canara	Central	Corporation
	Bank	Bank	of	of	Maharashtra	Bank	Bank	Bank
			Baroda	India			of	
							India	
2010	0.66	0.17	0.34	1.31	1.64	1.06	0.69	0.31
2011	0.79	0.38	0.35	0.91	1.32	1.1	0.65	0.47
2012	0.98	0.91	0.54	1.47	0.84	1.46	3.09	0.87
2013	3.19	2.45	1.28	2.06	0.52	2.18	3.9	1.19
2014	3.55	2.68	1.84	2.56	1.54	2.54	4.2	1.55
2015	3.84	3.2	2.26	2.89	1.62	2.87	4.48	1.81

Table 3: NNPA Values of public sector banks

Year	Syndicate	UCO Bank	Union Bank of India	United Bank of	Vijaya
	Bank			India	Bank
2010	1.07	1.17	0.81	1.84	1.4
2011	0.97	1.84	1.19	1.42	1.52
2012	0.96	1.96	1.7	1.72	1.72
2013	0.76	3.17	1.61	2.87	1.3
2014	0.71	3.47	1.87	2.91	1.41
2015	0.89	3.89	2.45	3.58	1.87

## NPA OF Public sector banks (year 2014-2019)

As per Reserve Bank of India (RBI) data on domestic operations, aggregate gross advances of PSBs increased from Rs. 16,96,051 crore as on 31.3.2008 to Rs. 45,90,570 crore as on 31.3.2014. As per RBI inputs, the primary reasons for spurt in stressed assets have been observed to be, *inter-alia*, aggressive lending practices, wilful default/loan frauds/corruption in some cases, and economic slowdown. Asset Quality

Review (AQR) initiated in 2015 for clean and fully provisioned bank balancesheets revealed high incidence of Non-Performing Assets (NPAs). As a result of AQR and subsequent transparent recognition by banks, stressed accounts were reclassified as NPAs expected losses on stressed loans, not provided for earlier under flexibility given to restructured loans, were provided for. Primarily as a result of transparent recognition of stressed assets as NPAs, gross NPAs of PSBs, per RBI data on domestic operations, rose from Rs. 2,67,065

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crore as on 31.3.2015, to Rs. 8,45,475 crore as on 31.3.2018, and as a result of Government's 4R's strategy of recognition, resolution, recapitalisation and reforms, have since declined by Rs. 1,35,366 crore to Rs. 7,10,109 crore as on 31.3.2019 (provisional data as on reported by RBI 2.7.2019). Government adopted comprehensive 4R's strategy consisting of recognition of NPAs transparently, resolution and recovering value from stressed accounts, recapitalising Public Sector Banks (PSBs), and reforms in PSBs and financial ecosystem to ensure a responsible and clean system. Steps taken under these strategies to expedite and enable resolution of NPAs of PSBs, and to improve the condition of banks include, inter-alia, the following:

- 1) Change in credit culture was effected, with the Insolvency and Bankruptcy Code (IBC) fundamentally changing the creditor-borrower relationship. taking away control of the defaulting company from promoters/owners and debarring wilful defaulters from the resolution process and debarring them from raising funds from the market.
- Over the last four financial years, PSBs were recapitalised to the extent of Rs. 3.12 lakh crore, with infusion of Rs. 2.46 lakh crore by the Government and mobilisation of over Rs. 0.66 lakh crore by PSBs themselves.
- Key reforms were instituted in PSBs as part of PSBs Reforms Agenda, include the following:
- 4) Board-approved Loan Policies of PSBs now mandate tying up necessary clearances/approvals and linkages before disbursement, scrutiny of group balance-sheet and ring-fencing of cash flows, non-fund and tail risk appraisal in project financing.

- Use of third-party data sources for comprehensive due diligence across data sources has been instituted, thus mitigating risk on account of misrepresentation and fraud.
- 6) Monitoring has been strictly segregated from sanctioning roles in high-value loans, and specialised monitoring agencies combining financial and domain knowledge have been deployed for effective monitoring of loans above Rs. 250 crore.
- 7) To ensure timely and better realisation in one-time settlements (OTSs), online end-to-end OTS platforms have been set up.

Enabled by the above steps, financial gains from cleaning of the banking system are now amply visible. Gross NPAs of PSBs, as per RBI data on domestic operations, have reduced over the last financial year (provisional data) by Rs. 1,35,366 crore, and as per RBI data on global operations, PSBs have recovered an amount of Rs. 3,09,568 crore over the last four financial years, including a record recovery of Rs. 1,21,076 crore in the last financial year (provisional data).

per RBI data on domestic operations, the gross NPAs of PSBs, as on 30.6.2014, 31.3.2017, and 31.3.2019 were Rs. 2,24,542 crore, Rs. 6,41,057 crore and Rs. 7,10,109 crore respectively, which amounts to an increase of 10.77% over the last three financial years. RBI has apprised that the details of NPAs of PSBs as on 30.6.2019 are not available. Bank-wise details are at Table 1 Note: Figures cited above for PSBs for 31.3.2019 exclude those for IDBI Bank Limited, which was recategorised as a private sector bank by RBI with effect from 21.1.2019.

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**Table 4: Gross NPA of Public Sector Banks** 

Bank		GNPA		% age increase between 31.3.2017 and 31.3.2019
	As on 30.6.2014	As on 31.3.2017	As on 31.3.2019	
Allahabad Bank	7,599	20,520	28,698	39.85%
Andhra Bank	6,827	17,670	28,974	63.97%
Bank of Baroda	10,641	34,935	40,388	15.61%
Bank of India	11,160	42,724	51,167	19.76%
Bank of Maharashtra	3,761	17,189	15,324	(-)10.85%
Canara Bank	7,905	31,801	36,165	13.72%
Central Bank of India	11,449	27,251	32,356	18.73%
Corporation Bank	5,470	17,045	20,724	21.58%
Dena Bank	3,169	12,619	12,768	1.18%
IDBI Bank Limited	10,762	38,223	-	-
Indian Bank	4,415	9,588	13,156	37.21%
Indian Overseas Bank	8,781	32,521	32,416	(-)0.33%
Oriental Bank of Commerce	5,983	22,859	21,717	(-)5.00%
Punjab and Sind Bank	3,010	6,298	8,606	36.65%
Punjab National Bank	19,335	53,121	76,724	44.43%
State Bank of India (SBI)	56,830	1,05,549	1,70,813	61.83%
State Bank of Bikaner and Jaipur	2,331	10,677	Merged with SBI	Merged with SBI
State Bank of Hyderabad	6,174	18,212		
State Bank of Mysore	2,490	9,915		
State Bank of Patiala	3,375	17,847		
State Bank of Travancore	3,282	8,817		
Bharatiya Mahila Bank Limited	0	55		
Syndicate Bank	4,742	15,662	22,348	42.70%
UCO Bank	5,982	21,699	29,233	34.72%
Union Bank of India	9,902	30,928	47,554	53.76%
United Bank of India	7,097	10,952	12,053	10.06%
Vijaya Bank	2,069	6,382	8,923	39.82%

Source: RBI (domestic operations) Note: IDBI Bank Limited was recategorised as a private sector bank by RBI with effect from 21.1.2019

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Asset Quality Review (AQR) initiated in 2015 for clean and fully provisioned bank balance-sheets revealed high incidence of Non-Performing Assets (NPAs). As a result of AQR and subsequent transparent recognition by stressed accounts reclassified as NPAs and expected losses on stressed loans, not provided for earlier under flexibility given to restructured loans, were provided for. All such schemes for restructuring stressed loans were withdrawn. Primarily as a result of transparent recognition of stressed assets as NPAs, the gross NPAs of Public Sector Banks (PSBs) increased. Enabled Government's 4R's strategy, as per RBI data on domestic operations, PSBs have recovered Rs. 3,09,568 crore over the last four financial years, including record recovery of Rs. 1,21,076 crore during 2018-19 (provisional data as reported by RBI on 2.7.2019).

#### Current status (2020-21)

The Reserve Bank of India's (RBI's) Financial Stability Report (FSR) of December 2020 has stated that banks' gross non-performing asset (GNPAs) may rise sharply to 13.5 per cent by September 2021, and escalate to 14.8 per cent, nearly double the 7.5 per cent in the same

period of 2019-20, under the severe stress scenario. State-run bank are seen being the worst-affected among bank groups with their GNPA ratio expected to increase to 16.2 per cent by September 2021 under the baseline scenario from 9.7 per cent in September 2020. And to a high of 17.6 per cent in a severe stress scenario. The implications for capital adequacy (cap-ad) are as follows. Systemic cap-ad is projected to drop to 14 per cent in September 2021 from 15.6 per cent in September 2020 under the baseline scenario and to 12.5 per cent under the severe stress scenario.The mentioned that "stress test results indicate that four banks may fail to meet the minimum capital level by September 2021 under the baseline scenario, without factoring in any capital infusion stakeholders. ln the severe scenario, the number of banks failing to meet the minimum capital level may rise to nine". As for non-banking financial companies (NBFCs), credit given by NBFCs grew by a mere 4.4 per cent as compared with 22 per cent in 2018-19. Gross NPA of NBFCs increased to 6.3 per cent on March 2020 from 5.3 per on March 2019. Asset quality is expected to deteriorate due to disruption in business operations caused by the pandemic, especially in the industrial sector, one of the major recipients of NBFC credit.

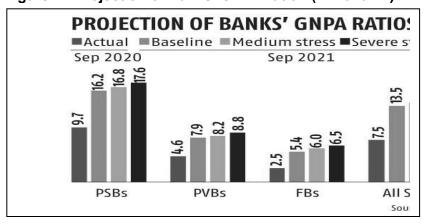


Figure 1: Projection of Banks' GNPA ration (FY2020-21)

Source: ttps://www.business-standard.com/article/finance/banks-gross-npas-may-rise-to-13-5-by-sept-financial-stability-report-

#### **Conclusions**

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Banking system plays a very significant role in the financial existence of the nation. The strength of the economy is closely related to the reliability of its banking system. The problem of NPAs can be achieved only with appropriate credit appraisal and risk management mechanism. It is very important for the bank to keep the level of NPA as low as possible. Because NPA is one kind of barrier in the success of a bank which its performance. And management can be done by following way:

- Credit assessment and monitoring.
- Timely sanction and or release of loans by the bank are to evade time and cost overruns.
- Working personnel should inspect the level of inventories/receivables at the time of evaluation of working capital.
- Identifying reasons for rotating of each account of a branch into NPA is the most significant factor for advancement of the asset quality, as that would help begin suitable steps to raise the accounts.
- The recovery machinery of the bank has to be modernized; targets should be set for field officers / supervisors not only for recovery in general but also in terms of upgrading number of existing NPAs.
- Due to lower credit risk and consequent higher profitability, greater encouragement should be given to small borrowers.

#### Suggestions:

- The management of banks may impart training to the officials in the art of lending to the different categories and they may continue to encourage upgrading their knowledge and skills in recovering the loans and advances.
  - Bank management may possess specialized credit rating agencies to finalize the borrowing capacity of the potential borrowers before offering credit to the needy people.

- Steps need to be taken to recover the loan in time by adopting well equipped recovery mechanism.
- Steps need to be taken to recover the loan in time by adopting well equipped recovery mechanism.
- There is a wrong opinion in the of the minds farmers agricultural credit maybe waived one day or other. Hence, the agriculturalist who can repay the agricultural credit may not come forward to repay the loans in time. Therefore the farmers in our requires country а lot of counselling and the bank officers engaged in this activity should provide necessary advice and counselling.

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### **Ketheeswaram temple, Sri Lanka(600BC)**

Ketheeswaram temple is an ancient Hindu temple in Mannar, Northern Province, Sri LankaTirukketīsvaram is one of the Pancha Ishwarams dedicated to the Hindu deity Shiva and is venerated by Shaivas throughout the continent. Literary and inscriptional evidence of the post classical period (300BC-1500AD) attests to the upkeep of the temple during the ancient period by kings of the Pallava, Pandyan Dynasty and Chola dynasties who contributed to its development up to the late 16th century. In 1575, Tirukketīsvaram was largely destroyed by Portuguese colonials, with Pujas terminating at the shrine in 1589. Following an appeal by Arumuka Navalar in 1872, the temple was rebuilt at its original site in 1903. The exact date of the Ketheeswaram temple's birth is not universally agreed upon. According to historian Paul Peiris, Thirukketisvaram was one of the five recognized Eeswarams of Siva in Lanka long before the arrival of Vijaya in 600 B.C. The shrine is known to have existed for at least 2400 years, with inspirational and literary evidence of the postclassical era (600BC - 1500AD) attesting to the shrine's classical antiquity. The buried ancient Tamil trading port of Manthottam (Mantotai/Manthai) in the Mannar District — where Ketheeswaram is located — has provided historians extant remains of the culture of the area during the ancient period. This includes the vestiges of its ancient temple tank (the Palavi tank), and the ruins of a former Hindu city built of brick, described by J.W. Bennet in 1843

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### WOMEN EDUCATION AND EMPOWERMENT IN THE PRESENT SCENARIO OF MODERN WORLD

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#### Abstract

All over the world women empowerment has been considered has backbone of socioeconomic development. Without women participation the world cannot be a happy place. Women has always been playing pivotal role in any family. But hare effort and contributions are not acknowledged in any society. Even in most developed societies, percentage of women at top positions in politics, corporate, and government departments is far from equality. Women's abilities are always suspected and their ability to lead others are questioned now and then.

Women's empowerment (or female empowerment) is the process of empowering women. It may be defined in several ways, including accepting women's viewpoints or making an effort to seek them, raising the status of women through education, awareness, literacy, and training. Women's empowerment equips and allows women to make life-determining decisions through the different problems in society. They may have the opportunity to redefine gender roles or other such roles, which in turn may allow them more freedom to pursue desired goals.

In this research paper, current status of women empowerment is discussed in a global context and attempt has been made to explain the process of women empowerment in the light of now information in globalised economy

**Key words:** Women empowerment, South Asia, Muslim world, process of women empowerment. United Nations, women literacy and eductaion

Qualities like patience. tolerance. submissiveness. self-evasion and suffering in silence which women have internalised for ages are 'glorified' as 'feminine' virtues. But these attributes continue to trap all women and acts as a major deterrent in women having a positive image of themselves and lowers their self esteem. Women empowerment is multi-dimensional phenomenon. includes not only economic and political empowerment, but is a transformation of self, society and community. It enables one to realise his or her full potential and strengthen the capacity of person in all spheres of life. Empowerment of any society is possible only when women are empowered.

Women's empowerment may be defined in several ways, including accepting women's viewpoints or making an effort to seek them, raising the status of women through education, awareness, literacy, and training.<sup>4</sup> Women's empowerment equips and allows women to make life-determining decisions through the different problems in society.<sup>5</sup> They may have the opportunity to redefine gender roles or other such roles, which in turn may allow them more freedom to pursue desired goals.<sup>6</sup>

## Empowerment process-extrinsic and intrigue process

Empowerment of a process which changes, existing power relations, by

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addressing itself to the three dimensions, human and intellectual material. resources. It is a process which must be challenge and change ideology, the set of ideas, attitudes beliefs and practices in which gender bias on social bias, like class. regionalism caste. communalism embedded. are Empowerment process gives people much more equal access and control over sources. However the people who are oppressed always somehow know that they are oppressed, they only need a social environment, which permits then to articulate the oppression. The actual processes of empowerment have to occur at several levels, such as the family and the household, the village and the community, the state and the market. An essential factor emerging logically from this analysis is that empowerment has to operate at two levels. There has to be an extrinsic process where things in the outside environment are changed. But, what is more important and much more critical is the intrinsic process, the change of the ideological environment. There is a need to increase women's self-confidence. women's image of themselves The understanding of their capacities has to change. Otherwise they are conditioned from birth to uphold male power.

#### South Asian women

In the context of south Asian, women are engaged in collection of fuel, fodder, dairy, poultry, kitchen and household activities, in the family. Yet their work remains invisible and they continue to operate as non-wage earners. The traditional belief has always been that a daughter is a resource of misery while the son is the savoir of the family. Slowly with passage of time, deplorable customs and practices such as child marriages, sati system, prohibition of widow marriages gave way to a more civilized way of life thanks to the laws and legislation enacted.

Further the conformity to domestic roles of wives and mothers and their status in the family and community must be respected and equal importance be given with a view to the smooth functioning of the society vital issues such as education, health expenditure of income necessities. comforts and luxurious. marriage of children, investment for permanent assets, construction of house earnings from the land are all taken by the male. Therefore, the women is left with little and thus she can utilize herself as a resource to provide for the family. Her situation is worsened due to limited mobility. illiteracy, poor health care, comparatively poor nutrition. fewer opportunities to acquire skills for self improvement lack of access to institution abased credit. UN declaration of human riahts

The Article-16 of UN Declaration of Human Rights state that "Men and women are entitled to equal rights as to marriage, during marriage and its dissolution.8

The Article - 18 of the Convention on the Rights of the child, further states that both parents have common responsibilities for bringing up and the development of the child. It has been recognized that the responsibility of every individual, family community and the state is to promote and protect these rights and enrich family interaction and relationship. Thus it may be inferred that every member in the family has the right to be treated with dignity, equality and respect irrespective of age and gender.<sup>9</sup>

Making women more productive hence more effective income earners will reduce their dependency and enhance their status. It will also include (i) reduce fertility and population growth (ii) improve child survival. Thus, there is an urgent need to develop policies and programmes, giving priority to formal and informal education programme that support girls and enable them to acquire knowledge, develop self esteem and take responsibilities of their own lives. Education is the most important tools of 'Social mobility' and 'Social empowerment' women constitute significant part of the work force of India. According to the 1991 census women worker constituted about 29% of the work

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force. Majority of women workers is employed in the rural sector. Amongst rural women workers 87% are employed in agriculture as labourers and cultivators. Amongst women worker in urban areas, about 80% are employed in unorganised

sector like household industries potty traders and services building and construction etc. 10

#### Table 1: Women Empowerment: Ground Reality<sup>7</sup>

- I. Less than 40% of countries provide girls and boys with equal access to education.
- II. Only 39% of countries have equal proportions of boys and girls enrolled in secondary education.
- III. 3. 54 million of the 76 million illiterate young women live in only 9 countries.
- IV. 3 million girls are still out of school around the world.

#### **EVIDENCE - COMPLETION RATES AND QUALITY**

- I. The completion rates and learning levels of girls are lower than those of boys.
- II. Participation of girls in school decreases as they progress through the education system
- III. Globally, universal primary completion will not be achieved for the poor in some countries for at least another two generations.
- IV. In sub-Saharan Africa, it will take the poorest girls 60 more years to complete primary school, than the richest boys. We can't wait until 2120.

#### **EVIDENCE - ILLITERACY IN THE WORLD**

- I. Of the world's 774 million illiterate adults, 2/3 are women. The share of illiterate women has not changed for the past 20 years. Among the world's 123 million lliterate youth, 76 million are female. These gender disparities remain persistent, with little change over time.
- II. The female literacy rate is under 50% in +12 countries in sub-Saharan Africa. In several cases it's under 20%. Imagine what this means in terms of deprivation, vulnerability to poor health & exploitation, in terms of mothers sending (or not) heir daughters to school.

#### **EVIDENCE**

- Biases against girls run deep in education systems, whether in terms of participation, textbooks or teachers' attitudes. Though women have actually overtaken men in number in higher education globally (there are of course great variations from country to country), the positive global trend hides other issues of gender inequality in higher education. They have the skills and qualifications, but the will to empower them is lacking:
- II. Women are underrepresented in scientific and technological disciplines. Only 29% of the world's researchers are women.
- III. They face social and cultural barriers to obtaining leadership and management functions.

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The internationalization of higher education can be linked to various internal and external changes in the international system. Externally there have changes in the labour market, which have resulted in calls for more knowledge and skilled workers, and workers with deeper understandings of languages, cultures and business method, all over the world. Education is becoming more invaluable to individuals. In todav's environment. education provides individuals with a better chance of employment especially to women, which in turn leads to a better life style power and status. Basically this is the area of women empowerment where most of the women are striving to have the power and authority. This modification of knowledge as intellectual property has occurred particularly with regard the intellectual connecting work universities with communities, business and government interest and priorities. While such a tendency is often welcomed by so called applied disciplines. It causes tensions between the more profitable applied subjects of science and technology.

Education is considered as a milestone for women empowerment because it enables them to respond to opportunities, to challenge their traditional roles and to change their lives. International conference 1994 has siad that education is one of the most important means of empowering women with the knowledge, skills and self confidence necessary to participate fully in the developmental process. Globalization has positively affected women education over the couple of years. 11 Due to the rapid development in the technology and communication now the ideas, values, knowledge and culture which are vital to education spread over different regions of the regardless of geographical and political boundaries. It has mobilized the women participation in all the sectors including education. The literacy rate among women over the years have increased 64.1 % in 2011 and 70.3% in 2019(estimated). 12

### Globalization and women education level in Muslim world

Population council's report(2018)<sup>13</sup> analysed the survey data from 151 countries the first to provide comprehensive alobal examination of religious differences in educational attainment by gender and birth cohort. The report suggested that Muslim women are less educated than women in most other religious groups and lag further behind co- religionists. their male Muslim women's educational attainment is lowest sub- Saharan Africa, where even among the youngest cohort (women 25-34 years old) two-thirds have no formal schooling. However, in other regions, Muslim women have generally been rapidly catching up to other groups and have narrowed gender gaps substantially in recent cohorts. Moreover, these gains have been widespread, with some of the biggest changes occurring in the Middle East and in wealthier countries. But the story is not same everywhere. During the region in Afganistan where Taliban women's are not allowed to participate in activities with different their counterparts including education got us set back when the women of these countries have started educating girls child on their own with the help of different NGOs. This rise in the level of education among the women has opened new opportunities for women's in all the sectors like politics, corporate, education etc. And now that in form the last two decades it's because the globalization that female are getting more and more encouragement to get education in multifarious field of learning. Today in every field we can see forward women coming with innovative ideas. They are not for behind from their male counterparts in any way. They are more intellect and enthusiastic in their approach towards modern world. These days due to the advancement in information communication technology, we can see that their education has been widely affected by westernised ideas. Their approach towards the attainment of knowledge has been too much modern and innovative whether it may be arm

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forces, mountainarysking, in the various field of information technology, landing into space or games and sports we can see the large increase in the participation of women. They just don't want to remain merely in the home and spend their precious time in cooking food and looking after children. They want to make themselves competent enough to gain knowledge from throughout the world as far as possible to become a globalised women.

The great change of the world awakening, women education in urgently needed because women have to play an important role for the developing country. If we want to make our democracy successful, women must be educated. They are the builders of the happy homes. It is in their lap that children receive their first lesson. As the mother so will be the child. The progress of our country depends on women education. The female education was never so great before as it is today. Now all feel that it is necessary to be given education to women because Indian women are becoming economically self sufficient. Our constitution has provided that women shall have equal opportunities in the field of education, employment, social. economic and political opportunities.

Women, who are about the half of the total population, receive a significant share of developmental opportunities. Much is discussed in various commissions. committees and conferences on equality, development and empowerment of women. But the nation has not implemented the recommendation so far is the true spirit. Monitoring units are to be set up in planning division of the department of education at central level and similar in state level to ensure integration of gender issues into policies, programmes and schemes. All educational institutions should take up different programmes of women development. In order to generate a great deal of confidence and to motivate parents to send girls to school women teachers will be recruited at least 50% of total appointment.

All efforts should be made to sensitize and activise teacher educators and administrators on gender equality. Environments of educational institutions should be made conducive to culminate the feeling of equality of sex.

Future educational processes should inculcate in the and all people belonging to one human family, they are members of a large global society. They should also feel that India is one nation, one society and an integral part of the world at large and not a multi fractional entity.

Principles women of empowerment (United Nations). In the new globalised economy, demand for new leadership roles and more responsible designations are soughed for. for GenNext women Global leadership and participation of women in corporate word is however not a very new issue but seeks attention once again today. Businesses stand to benefit from greater equality for women. United nations has suggested to adopt the Women's Empowerment Principles joining over 3,000 other business leaders around the world who have done so. These principles can be used to empower women in the workplace, marketplace and community. The Principles emphasize the business case for corporate action to promote gender equality and women's empowerment.

## 7 principles of women empowerment for gender equity and corporate leadership.<sup>14</sup>

- Principle 1: Establish high-level corporate leadership for gender equality
- Principle 2: Treat all women and men fairly at work – respect and support human rights and nondiscrimination
- Principle 3: Ensure the health, safety and well-being of all women and men workers

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- Principle 4: Promote education, training and professional development for women
- Principle 5: Implement enterprise development, supply chain and marketing practices that empower women
- Principle 6: Promote equality through community initiatives and advocacy
- Principle 7: Measure and publicly report on progress to achieve gender equality

#### Conclusion:

Women education is key to women empowerment. Without women empowerment social transformation cannot take place. In Indian and global societies women are still victim of social biasness. But, in last 2 decades literacy rate and education level of women have taken a positive sift and accelerated a change in women world of empowerment. But, still miles to go. In south Asian countries women are still behind the walls. In many African countries, particularly in Sahara region., women literacy rate is alarmingly low. In countries Afghanistan, education for every girl is still distant goal. India. ln Nepal. Bengaladesh and Pakistan, women education is still not in the main agenda of development. Α well integrated. concentrated and holistic approach to the development of women education is an essential requisite for generating an environment conducive to promote the women empowerment. conditions of Maximum mobilisation of human and material resources for qualitative and quantities development of women education through formal and non-formal approach will go a long way towards women empowerment. A strong will and determination with wholehearted support of all concerned in education of women is urgently felt and essentially inevitable for bringing the very vital section of the society to the main stream of the national development. \*\*\*

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#### New Govt Scheme

## PANDIT MADAN MOHAN MALVIYA NATIONAL MISSION ON TEACHERS AND TEACHING

The Scheme of Pandit Madan Mohan Malviya National Mission on Teachers and Teaching is the culmination of the Government of India efforts in launching a comprehensive umbrella scheme aimed at improving the quality of education at all levels by infusing quality and excellence in our teachers and teaching. Teachers are the backbone and the core of the education system.

#### **GOALS**

- To ensure a coordinated approach so as to holistically address the various shortcomings relating to teachers and teaching across the educational spectrum ranging from school education to higher education including technical education; using the best international practices for excellence.
- To create and strengthen the institutional mechanisms (Schools of Education, Institutes
  of Academic leadership and Education Management, Subject based networks,
  Teaching-learning Centres etc.) at the Centre & in the States, for augmenting training
  and discipline-wise capacity building of faculty and their periodic assessment for
  excellence.
- To empower teachers and faculty during through training, re-training, refresher and orientation programmes in generic skills, pedagogic skills, discipline specific content upgradation, ICT and technology enabled training and other appropriate interventions.

#### **MISSION**

Programmatic and scheme based interventions: pre-service & in-service training through existing and new institutional structures, new academic programmes & courses, strengthening post-graduate and doctoral programmes, pre-scheduling year long training calendars, online training;

**Project based activities**: ICT based training, training of Mathematics, Science, Language teachers for schools, Core science & engineering courses in technical education, general courses in social sciences, humanities and vocational courses.

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### SCHOLARSHIP SCHEMES FOR MINORITY STUDENTS: AN ASSESSMENT OF AWARENESS LEVEL IN INDORE CITY

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#### Abstract

Education paves way for bringing about transformation to build more enlightened and humane society, and government has both constitutional as well as moral obligation to accord education the highest priority. But, the several working groups which a significant population of student is unaware of the major scholarship and welfare schemes run by central and state governments. Considering this issue, this research study is articulate to know the awareness level regarding the minority scholarship schemes among the minority communities of Indore city. The results of the study conclude that the awareness level regarding the identified educational schemes among minority groups are not at the satisfactory level. Thus there is need to spread the awareness, so that minority communities may avail these schemes for accessing the quality education for their children. As education is the basic need and the Ministry of Minority Affairs implemented several educational schemes in order to enhance the quality of education among minorities. Moreover, it has also been found that educational institute plays very crucial role in spreading the awareness about the schemes related technicalities among the minority communities.

Keywords: Minority Communities, Scholarship Schemes, Higher Education

#### Introduction

ndia completed 73 years of independence in year 2020, and gargantuan efforts have been undertaken by the Government of India (GoI) and states governments for improving illiteracy in the country. In this regard education promoting scholarship schemes as an incentives education not only supports monetarily but also morally to the family and learners. The gravest concern today is to reposition India in terms of illiteracy, as the country amounts to almost half of the total illiterate children in the world. In 2020, Literacy rate of India stands at 77.7%, while male and female

literacy rate is estimated at 82.14% and 65.46% respectively.

Education paves way for bringing about transformation to build more enlightened and humane society, and government has both constitutional as well as moral obligation to accord education the highest priority. Certainly, education will be instrumental in building a concrete and equal stature for women and people belonging to the marginalized community such as backward classes, minorities and tribal. Moreover, education has to be in with employment coherence the requirements of the hour, thus making students suitable and viable to grab a job.

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It can only be achieved by eliminating the prevailing irregularities in the present education system and synergistically working industry-education milieu. Education has briefly evolved since the evolution of human kind and every country must have an education system which promotes harmony among its citizen, keeping in mind the promotion and integration of social and cultural affiliations and tackling the challenges thrown by time in an effective way.

As far Indian economy is concerned, several working groups were formed to put forth their recommendation education policy during respective five year plans. These committees identified that a significant population of student is unaware of the major scholarship and welfare schemes run by central and state governments. Moreover, the presented by most of the committees focused mainly on the socio-economic educational backwardness minorities in India and Indore is no exception to it.

Taking this factors into the consideration, this research study is articulate to know the awareness level regarding the minority scholarship schemes among the minority communities of Indore city, moreover, it also tries to know the major source of information which spread the awareness among the minority communities.

#### Literature Review

Mallapur (2016) reported that literacy rate the Muslim community increased by 9.4% over a decade from 2001 to 2011 and literacy rate 59.1% to 68.5%. In addition to it, Buddhists, Sikhs, Christians and Jains marked 8.6%, 6%, 4.2% and 0.8% growth aforementioned period. However, the growth in literacy rate of Hindus is estimated to be 8.2% in between two consecutive censuses i.e. 2001 and 2011. As far as the work participation rate is concerned, Jains have marked maximum improvement in workparticipation by logging 2.6% growth, followed by Buddhists (2.5%), Christians (2.2%) and Muslims (1.3%), while the

work-participation has declined in the Sikh community by 1.4%.

Jain (2016) connoted that among all minority community, Jains have the highest percentage of literates of 7 years of age or more, backed by data released by census 2011 estimating the total literates in the community is 86.73% leaving only 13.57% illiterate. On the other hand, Muslim, Sikhs, Buddhists and Christians have 42.72%, 28.17%, and 25.66% of literates respectively. Jains have 25.65% of population with graduate degree followed by Christians (8.85%), Sikhs (6.40%) and Buddhists (6.18%). In Muslim community, 2.76% members are graduates, 0.44% has technical/ Non technical diploma, 4.44% and 6.33% have completed studies till higher secondary and matric level. The number of literates in Muslim community at primary, below primary and middle schools are 16.08%, 14.32% and 9.73% respectively.

Narula (2014) observed that the girls are facing some sort of underprivileged and disadvantage due to factors such as economic, cultural and social. A majority of girls belonging to Muslim community are involved in performing odd jobs at home and some of the girls could not attend schools due to social pressure and stigmatization of girl child education. There are many initiatives and schemes run by Government of India to increase the enrolment rate and attendance of girls.

The Government of India report (2016), throws light on the inadequate educational institutions and lack of infrastructural facilities in the Muslim dominated area is of the major causes behind educational backwardness. In spite of constitutional guarantee, many settlements lacks government schools and related facilities as mentioned in the education policy (Narula, 2012).

#### **Research Methodology**

This research study is descriptive in nature and completely based on primary data. In order to assess the awareness about the minorities' education promoting

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scholarship schemes run by Indian Government among minority communities in Indore city, a survey had been conducted in Indore city.Indore city is taken as study area because, Indore is not only the commercial capital of Madhya Pradesh State, but it is also an educational hub, whereon students come to pursue their higher studies from all the districts of Madhya Pradesh even from all across the nation. Indore is an only city in the nation which has both excellent institutes IIM -Indore and IIT- Indore. Along with it, Indore also has dedicated Govt. established Agriculture, Medical and Science College, in this way, Indore's Institutes offer all sorts of courses in all the disciplines and streams.

Besides it, in context of literacy rate, it has been observed that both the extreme cases belong to minority communities, that is, Jain is the highest literate community while Muslim is lowest literate community with having 63 per cent literacy rate. Moreover, Muslim community is also characterized as lowest female literate community. In order to resolve this issues, Indian Government has been running many scholarship schemes especially for minority students to promote education among them and there are few scholarship schemes which particularly focuses on girls' education. Considering it, this study is planned to know the awareness level about these minority scholarship schemes among minority community. Sample Size is determined using statistical formula as given below

Sample Size = 
$$\frac{Z_{\alpha}^2 * p (1-p)}{e^2}$$

Here,  $Z_{\alpha}$  is Z value at  $\alpha$  level 0.05 which is 1.96, p is proportion of population (which belong to minority community), and e is the level of precision or Margin of error taken as 0.05.In Indore's population, proportion of minority is 20 per cent, hence, 0.20 value is taken for p.Through this formula, the value of sample size was coming out to be 245.

As it has mentioned that, this research primarily wants to know the awareness

level among the minority communities, so, respondents have been identified in two ways, first, the pearent who have approached the minority dedicated colleges for their children's admission and second the parents who have approached the minority center for seeking help in their children's higher education. In this way, total 300 respondents answered to our questions, thus, this research is based on total 300 sample.

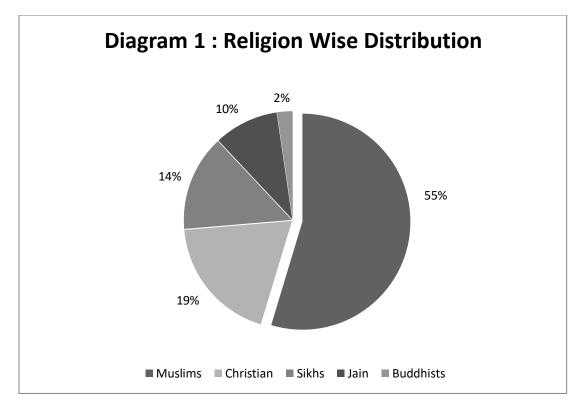
Apart from it, schemes are identified based on two criteria, first it must focus on higher studies and second, the coverage of schemes must be comprehensive. Taking these two consideration, total four schemes have been identified. First is Post-Matric Scholarship Scheme which can be accessed from higher secondary to PhD level, Second, Merit-cum-Means **Scholarship** Scheme is Undergraduate and Postgraduate level students especially in the field professional and technical streams. Third is**Maulana** Azad **National** Fellowship which provide fellowship to M. Phil and PhD students, and the last is HazratMahal Begum National Scholarship, it is completely dedicated to girls education among minority community and can avail from high school to higher secondary.

#### **Data Analysis**

In the first phase, proportion of community in total sample is displayed in the following **table 1.** Likewise, the pie **diagram 1** has also been visualized in order to better understand this distribution. A total of 300 participants were linked to the study and out of which 170 respondents from Muslim community accounting the highest share of 55 per cent share in total surveyed people. That is to say, more than half respondents belong to the Muslim community.

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Table 1: Religion-wise Distribution						
	Frequency	Percentage				
Muslims	164	54.67				
Christian	57	19.00				
Sikhs	43	14.33				
Jain	29	9.67				
Buddhists	7	2.33				
Total	300	100				
		Authors' Computation				



While, this proportion is followed by Christian and Sikh communities which has share of 19 and 14 per cent respective. The Jain community accounts 10 per cent share in total while Buddha religion accounts meagerly 2.3 per cent. In this way, sample includes all the major minority communities of the country.

After description of the sample characteristics, the frequency distribution of religion wise awareness level is tabulated in the following **table 2** and the stacked **diagram 2** has also been visualized of the same table.

As, it can be seen from the table that total highest value is 190, that is to

say, about 40 to 60 per cent of total sample is aware about the schemes, which is really a matter of concern for the education policy practitioners.

As far as Post-Matric Scholarship is concerned, it can be ascertained that except jain community, other communities having the awareness level of about 65 per cent, signifying good signal. It can also be seen from the table that the level of awareness among Muslim community has significantly been declining in Maulana Azad National Fellowship (57 %) and Begum HazratMahal (50 %).

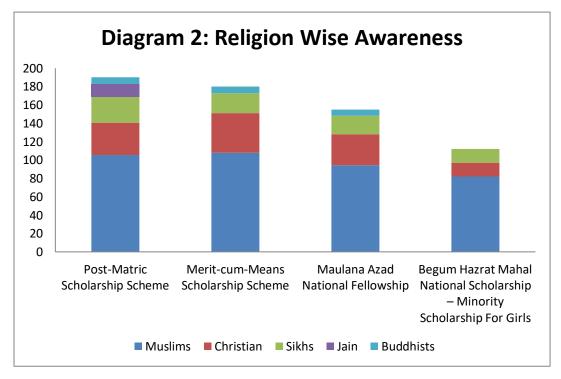
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Table 2: Religion Wise Awareness Level						
	Muslims	Christian	Sikh	Jain	Buddhist	Total
			S			
Post-Matric	106	35	28	14	7	190
Scholarship	64.6	61.4	65.11	48.27	100	
Merit-cum-Means	108	43	22	0	7	180
Scholarship	65.8	75.4	51.16	0	100	
Maulana Azad National	94	34	20	0	7	155
Fellowship	57.3	59.6	46.5	0	100	
Begum HazratMahal	82	15	15	0	0	112
For Girls	50	26.3	34.88	0	0	
	lta	lic Values re	veal per	centage	in total com	nmunity
				Διι	thor's Comp	utation

As it is seen from the diagram that the awareness level in religious verticals of Christian has highest fluctuation between the schemes. For Post-Matric Scholarship awareness level was calculated to be 61 per cent, for Merit-Cum-means Scholarship, it is75. 4 per cent for, while forBegum HazratMahal Scholarship for Girls is barely 26.3 per cent.

Sikh community also has awareness level from 35 per cent to 65 per cent.All the respondents of Buddha religion is known about all the schemes, except the Begum HazratMahal Scholarship for Girls.

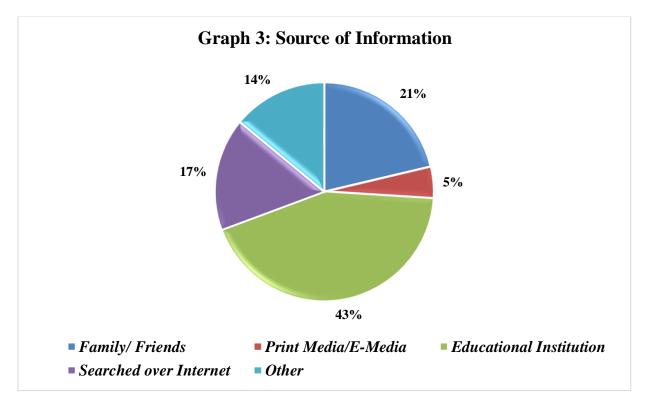
Overall, it can be stated that Jain community has least awareness level about these schemes, while Buddha religion has highest awareness about these selected schemes. Moreover, this trend can also be identified that awareness level about Maulana Azad National Fellowship andBegum HazratMahal Scholarship for Girls has been found low comparatively across all the religions.



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Since, it has been analyzed that awareness level is not at the satisfactory level, so, in next analysis, the attempt has been made to know about the major source of information so that the agility could be established in order to spread the awareness about the schemes.

Table 3: Source of Information				
	Frequency	Percentage		
Family/ Friends	64	21.33		
Print Media/E-Media	14	4.67		
Educational Institution	130	43.33		
Searched over Internet	50	16.67		
Other	42	14.00		
Total	300	100		
Author's Computation				



The source of information plays a vital role in the creation of awareness among kith and kin. Its analysis will result in chalking out future strategies for enhancement of awareness among the religious minorities in the country. Table 3 shows 5 sources of information that aided in gaining information about the schemes. From educational plethora of sources, institutions served as the prominent cornerstone with 43.33% of respondents availing information from them. Family/Friends grabbed the second position with agreement of 21.33% of respondents followed by Searching over

internet (16.67%), other sources (14%) and Print media or E-Media (4.07%).

#### Conclusion

From the ongoing analysis, it can be concluded that the awareness level of educational schemes and policies among minority groups are not at the satisfactory level. Thus there is need to spread the awareness, so that minority communities may avail these schemes for accessing the quality education for their children. As education is the basic need and the Ministry of Minority Affairs implemented

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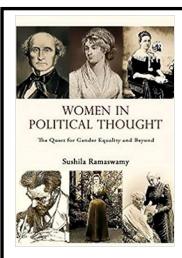
several educational schemes in order to enhance the quality of education among minorities. Moreover, it has also been found that educational institute plays very crucial role in spreading the awareness about the schemes related technicalities among the minority communities.

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## Women in Political Thought: The Quest for Gender Equality and Beyond

Author: Sushila Ramaswamy

- Publisher: Orient Black Swam, Hyderabad
- ISBN 978 93 86689 58 0
- Price: 995(INR)
- Availability Yes
- Amazon: https://www.amazon.in/Women-Political-Thought-Gender-Equality/dp/9386689588

**Book description:** Women in Political Thought: The Quest for Gender Equality and beyond provides an in-depth analysis of women's role and place in political thought beginning with the Greeks up to modern times. It focuses on feminist thinkers, on the origins, evolution and development of feminist thought from 17th century till contemporary times.

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## URBAN DEVELOPMENT, URBANISATION AND AMRUT: A STUDY

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#### INTRODUCTION

Before we go into the discussion of AMRUT, it would be pertinent to throw some light on the concept of urban development. So far urban as development is concerned, it refers to the development of the urban areas. In general terms, urban development refers to the development of infrastructure for education, health, justice, solid waste management, markets, street pavements and the protection of cultural heritage. In this regard, special attention is given on the aspect of capacity building measures. A special attention is also given to the slums of large cities. Rehabilitation and reconstruction comprises in particular social infrastructure. Closely connected with urban development is the concept of urbanization. The term 'urbanization' is derived from a Latin word 'urb' which means city. The term 'urbanization' refers to the movement of the population residing in rural regions to the urban areas. With the onward march of the world society, urbanization has become a popular trend. It is necessary to mention that urbanization carries two conceptual demographical meanings: sociological. From the demographic point of view, urbanization refers to the balance of a population of a region who reside in the cities. So far as the sociological aspect is concerned, it refers that urbanization relates to behavior, worldly things, or institutions that have an identity as an urban origin. It should be pointed out that urbanization is the typical characteristic of human civilization and is the center of

social life, economy, and politics. We cannot and should not put a barrier on the way of urbanization because it is a mark of prosperity and development. The uniqueness of urbanization is that it helps the people who are caught in the grip of poverty and they are pushed towards the progress of some industrialized urban centers.

Urbanization occurs due to the vast opportunities and better standards of living in the urban areas compared to the rural areas. As per the prediction of the experts, by the year 2050, 84 percent of the developed nations and 64 percent of the developing countries will become urbanized. There is no denying the fact that urban development is highly essential for the economic development of a nation. It should be specifically mentioned that one of the major causes of urbanization is employment. In the rural areas, there is dearth of employment opportunities and for this reason, the movement of the people from rural to urban areas may be attributed to the fact that the rural people move to the urban areas mainly in search of job opportunities, shelter and food. The other important factors of urbanization are political unrest. Again, due to poverty and the plight of the farmers who live in the rural areas, generally move to the urban areas in search of job opportunities. urbanization refers movement of people from least developed areas to the developed areas mainly in search of better facilities. It is to be noted further that urbanization leads to the disappearance of forests and agricultural

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lands for modern buildings which compels the migration of the farmers to the cities.

If we look to the other aspects, the next important reason of Urbanization is highquality Education facilities from which the rural people are deprived. Urban areas offer opportunities for studying at technical colleges and universities that attract students from rural to the urban areas. We should also make a focus on the aspects of ecological imbalance. environmental degradation, industrial expansion and mining which substantially destroy the natural habitats of agriculturedependent families and greatly contribute to Urbanization. A careful scrutiny would reveal the fact that urbanization is one of the common characteristics of socioeconomic development in the society. Urbanization leads to the growth of the economy. It is necessary to be mentioned that the process of urbanization much depends on the shift of the surplus population from rural to urban areas. It should be mentioned here that the pace of much depends on the fast urbanization industrial growth. We should also mention that the pace of urbanization gradually declines only when the proportion of urban population to total population of the country becomes too hiah. Urban development demands а through renovation. expansion and major transformations of existing neighborhoods, industries, transportation systems, sewage, waste management systems, technologies and cultures. All these aspects demand a careful handling. If we take the case of India, it is clearly visible that an increasing trend towards urbanization may be recorded from the very beginning of the present century. Kingsley Davis pointed out that the rate of change in urbanization from 1941 to 1951 in India was more rapid than that experienced in Japan, and about twothirds as fast as that in the United States roughly the same level development.(Breese, 1963). In the case of urban development, it should always be remembered that urban renewal, with a focus on inclusive development of urban centers, is one of the thrust areas in the

National Common Minimum Programme. (Kundu & Samanta, 2011). India no longer lives in villages. At the dawn of the new millennium, 300 million Indians lived in its nearly 3700 towns and cities, in sharp contrast to only 60 million in 1947 when the country became independent. (Dhar Chakrabarti, 2001). The census data on the rural-urban composition reveal a continuous rise in the rate of urbanization in India and more particularly, during the second half of the present 21st century. A question which is occasionally raised as to why people run towards the urban areas. The answer is perhaps: due to social and pressures, people economic backward areas, mainly from the villages started to move towards urbanized centers in search of job. It is because of the fact that the newly established ancillary industries and activities continuously offer job opportunities to those people migrating to the cities. Since 1990, the world has seen an increased gathering of its population in urban areas. This trend is not new, but relentless and has been marked by a remarkable increase in the absolute numbers of urban dwellers. (Moreno, 2017). Cities have become a positive and potent force for addressing sustainable economic growth, development and prosperity. They drive innovation, consumption and investment and both developed developing countries. (UN-Habitat (WCR) Because of several facilities and advantages which are readily available in the urban areas, people rush there. There is doubt on the matter that the urban regions provide efficient resources like clean water, housing, and other basic electricity, amenities compared to the rural areas. Again, the urban areas offer better, improved and sophisticated access to the essential services like transportation, entertainment, healthcare facilities, highquality education, and many other things. It is another important point to note that the Industrialization and commercialization end-products process are the urbanization and as a result of this, better employment opportunities are generated. Further, urbanizations are also critical creators and disseminators of values and

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knowledge. Since in the urban areas, we find the conglomeration of people who hail from different areas of the country, it fuels the procreation of different ideas. Further, the urbanization process helps to grasp the benefit of technological development and the implementation of different technologies. We must also accept the fact that urbanization has made the life of the people much affordable. We should also make a focus on the negative sides of urbanization. As a result of rapid Urbanization around the world has led to several practical problems. It has led to an increase in population all around the world. The development and progress in the field of science and medicine have substantially decreased the rate of death and on the other side it has also contributed for increase in birth rates. As a result of this, growth in the domain of population has become a major factor for Again, urbanization. the Urbanization and growth of expanding trade and businesses in India have led to rural-urban migration. It should be said further that as a result of migration, the cities are expanding and there has occurred an extension of cities and towns which has led to the destruction of a substantial portion of agricultural lands in the rural areas.

Thus, Urbanization is a continuous rising process. It leads to the transformation of rural culture into the urban culture. Therefore, adequate care must be taken in this regard. The following are the direct effect of urbanization.

- Urbanization is responsible for transformation of the rural areas into urban. As a result of this, it has led the movement of the people from rural areas to the cities.
- Urbanization impacts the concentration of population towards the regions that provide higher income categories.
- Experts have stated that by 2050, 84 percent of the developed nations and 64 percent of the developing countries will become urbanized.

- 4) Urbanization occurs mainly in search of job opportunities, shelter, and food.
- 5) Urbanization leads to environmental degradation, industrial expansion, ecological imbalance, and mining.
- 6) Urbanization leads to commercialization and industrialization and provides people with housing, electricity, and clean water.
- Urbanizations lead to overpopulation, unemployment, traffic, and congestion of public spaces.
- 8) Urbanization has led to an increase in crimes, kidnaps, thefts, rapes, murders, and hijackings.
- 9) The urban development increases the economic development of a country.
- 10) Creating awareness can resolve problems related to Urbanization.

#### SUSTAINABLE DEVELOPMENT

In this connection we should make a little discussion about sustainable development. So far as sustainable development is concerned, it seeks to establish a balance between human needs and environmental preservation. The doctrine of 'sustainable development' derives from a discipline in economics that has been evolving for almost two centuries. The debate about whether Earth's limited natural resources will continue to provide life support for humanity's burgeoning population began with the work of the English political economist Thomas Malthus in the early 1800's,(Basiago, 1999).

Urban planners consider maintaining sustainable development in expanding and renovating urban areas. In the process of renovating and expanding the urban areas, entry and encroachment in the wildlife regions becomes necessary. It is of top most priority that adequate care has to be attached so that there is a perfect balance in the development of the urban areas and to protect the wild life as far as possible. Otherwise, there is a high

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possibility of ecological disbalance and naturally we cannot call this development sustainable development. In the process of urban expansion, sustainable development mainly focuses on the aspect of curtailing the city's production of pollution and at the same time it attempts to increase the availability of recycling facilities and also focus on the efficient usage of alternative energies which are available. In order to make a perfect sustainable development, when an urban area is renovated, it is the prime duty of the urban developers to take adequate care in this regard. They have to enact sustainable development by integrating alternative energies into the city's power grid, removing pollution, producing facilities, reusing building improving materials and existing recycling facilities. It is of utmost importance that the urban developers must make a harmonious balance not preserving the only in natural environment and the development of a large city, but also in maintaining the culture and atmosphere of the original city. The developers must be aware of the mechanisms to build a safe city from natural disasters, but also retain the vibrancy and culture of the city as well.

#### SUSTAINABLE DEVELOPMENT

URBAN

While we speak of urban development or urbanization, it is also necessary to throw some light on sustainable urban development. The Oxford English Dictionary defines sustainable as 'the ability to be maintained at a certain rate or level'. This implies that there is no fixed standard of sustainability since it varies according to the context in which it is defined. The standard of sustainability differs from country to country according its level of development. (Dhar Chakrabarti, 2001). It should be stated that sustainable urban development will market require governance, and regulatory changes not only for cities and but also for environmental hinterlands. (Haughton, 1997). In this regard, we may mention that

mainstream debate on urban development looks either at urban development or sustainable cities, and tends to miss out people-centred approaches on development. The former addresses the issues of economic growth, whereas the latter that of environmental problems, to the exclusion of development concerns of poor. The new perspective Sustainable Cities in the South is an 'inclusive approach', which puts the vision of the poor and marginalised sectors at the centre and includes all the dimensions of development in a holistic and synergetic manner.( Mahadevia, 2011).

However, since the year 1990, the world has experienced a steady increase in gathering and movement of the population towards urban areas. But it must be accepted that this trend is not a new one, rather it has been relentless continuous and has been marked by a remarkable increase in the absolute numbers of urban dwellers. The process of urban transformation has put the cities at the core of the development agenda. It is hardly possible to deny the fact that urbanization is indeed one of the most significant trends of the past and present century, providing the foundation and momentum for global change. In fact and in reality, the cities have become a positive and potent force for addressing sustainable economic growth, development and prosperity. They drive innovation, consumption and investment both developed and developing countries. Cities can certainly take the lead to address many of the global challenges of the 21st century, including poverty, inequality, unemployment, environmental degradation, and climate change. They are the string that connects Sustainable Development Goals together. The density of population in the cities and the economic factors has established a close and thin link of the important factors like economy, energy, environment, science and technology. In order to achieve sustainable development. these interrelations are most important in the process of formulating integrated policies. All actions and programmes are to be designed in such a way so that neither any people nor any place is left behind in the total process. It should be designed and planned in such a manner that every people and every locality are to be brought under the umbrella so that none is deprived. The identification of suitable land for urban development is one of the critical issues of planning (Kumar & Biswas, 2013). In order to get a success in this regard, it is of utmost importance to devise a sound policy and for making a sound policy, it is absolutely necessary that there should be efficient mechanism to provide timely data. Again, the effective systems which enable the cities to arrive at a correct decision and to generate the best policies which are to be adopted to reach the perfect goal, is of utmost importance. Adequate weight must be attached on this dimension for achieving higher levels of urban prosperity and development and to secure sustainable urban development for all in the society. It should also be remembered that there should be environmental sustainability. Environmental sustainability involves ecosystem integrity, carrying capacity and biodiversity. (Kahn, 1995),

#### **AMRUT**

The Atal Mission for Rejuvenation and Urban Transformation (AMRUT) was launched by the Prime Minister of India, Narendra Modi, in June 2015 with main aim to establish the the infrastructure which is a must for any development projects and that could ensure adequate robust sewage networks and water supply for urban transformation by implementing urban revival projects. The AMRUT scheme was an initiative to provide basic civic amenities to the urban areas to improve the quality of life with major focus to the poor and the disadvantaged. The AMRUT Scheme focused on establishing an infrastructure for ensuring adequate sewage networks and water supply in the urban areas through the implementation of the urban revival projects. The State Rajasthan was the first one in the country which submitted State Annual Action Plan under the Atal Mission for Rejuvenation and Urban Transformation (AMRUT). The scheme, 'Housing for All' by the year 2022 and the Atal Mission for Rejuvenation and Urban Transformation (AMRUT) were launched on the same day. In Rajasthan, the scheme was dependent with (PPP) model. While introducing the scheme, it was decided that if required, various other schemes like Swachh Bharat Mission, Housing for All 2022, along with the local State schemes like that related to water supply and sewerage and other infrastructure related schemes can be linked to the AMRUT.

The main objectives of the Atal Mission for Rejuvenation and Urban Transformation (AMRUT) are mentioned below:

- To ensure a proper supply of water and a sewage connection in every household.
- To develop green and well maintained open spaces and parks to increase the amenity value of the cities.
- To reduce pollution by switching to public transport or through the construction of non-motorized transport facilities such as walking and cycling.
- 4) Atal Mission for Rejuvenation and Urban Transformation (AMRUT) aims in covering around 500 cities that are having a population of over one lakh with notified municipalities.

#### **MAJOR COMPONENTS**

The major components of the AMRUT Mission consist of the following:

- 1) Capacity building
- 2) Reform implementation
- Water supply and management of sewerage and septage
- 4) Drainage of storm water
- 5) Improvement in urban transport facilities
- 6) Development of green spaces and parks.

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#### **FUNDING**

About 1 lakh crore (US\$14 billion) investment on urban development under Smart Citie Mission and the Atal Mission for Rejuvenation and Urban Transformation of 500 cities was approved by the government of India.

#### **FISCAL INCENTIVES**

- The total outlay for AMRUT was INR 50,000 crore for five years from FY 2015-16 to FY 2019-20 and the Mission has been operated as a Centrally Sponsored Scheme
- 2. The Mission funds will consist of the following four parts:
  - a) Project fund 80% of the annual budgetary allocation (90% during first year).
  - b) Incentive for Reforms 10%
  - c) State funds for Administrative & Office Expenses (A&OE) 8% of the annual budgetary allocation
  - d) MoUD funds for Administrative & Office Expenses (A&OE) 2% of the annual budgetary allocation
- For the Financial Year 2015-16, the project fund was 90% of the annual budgetary allocation as incentive for Reforms was given only from Financial Year 2016-17 onwards.
- 4. Funding Pattern for Thrust Areas: One-third of the project cost as grant from Government of India for the cities with a population of above 10 lakh was approved.
  - a) One-half of the project cost as grant was accorded for the cities /towns with population up to 10 lakh.
  - b) Balance of the funding was left to the State Governments / ULBs or through private investment.
- Development of green spaces and parks with special provision for childfriendly components was inserted in

the scheme. In this regard, one-half of the project cost was borne by the Government of India and the total expenditure on these projects did not exceed 2.5% of the State Annual Action Plan (SAAP).

#### **ELIGIBILITY**

Certain eligibility criteria were laid down regarding the AMRUT. Mention should be made of the SAAP (State Annual Action Plans) which is a consolidated plan of all the city level SLIPs (Service Level Improvement Plan) of all proposed AMRUT cities in the respective states. A formulation on City level SLIP was done based on diligent estimation of ambiguities in the availability of infrastructure like water supply, sewerage network, draining system, transportation facilities, available digital and internet facilities, industrial facilities etc. 135litres of water per capita per day was another factor in the process including water supply and sewerage connections to all urban households. The aim of the Atal Mission for Rejuvenation and Urban Transformation was to cover around 500 cities which had population strength of over one lakh. To be selected under the AMRUT Scheme, the following criteria were set:

- It was decided that the cities and towns having a population of one lakh or above as per the census of 2011 with notified municipalities and also including the civilian areas would come under the scheme of AMRUT.
- The capital cities or towns of the States/ UTs which did not fulfill the above criteria and that did not fall under the above criteria came under the scheme.
- The cities or towns that are classified as Heritage Cities by the Ministry of Housing and Urban Affairs under the HRIDAY Scheme came under the AMRUT scheme.
- 4) The scheme also included thirteen cities and towns that fell on the stem of the main rivers and having a population of more than 75,000 but less than 1 lakh.

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5) Further, ten cities belonging to the hill States, islands and tourist destinations came under consideration but only one city from each of these States was selected under the AMRUT scheme.

#### **TARGETS**

contemplated It was that the on implementation of the AMRUT reforms would substantially improve the level of transparency, governance and delivery of service with improved environmental conditions in the cities and towns. It may be mentioned in this connection that these reforms also related to several important areas of social life like: good governance, accountability, service delivery system and improved environmental conditions. In a broad covered (a) sense, these Municipal Governance, (b) Finance, (c) Municipal service delivery, and (d) Environment, etc. As per the AMRUT budget Mission statement /guidelines a provision of 10% as an incentive was earmarked in the budget for the States which implemented these reforms. As per the AMRUT Mission, the List of 11 set of Reforms, a 54 Milestones had to be implemented by the States /UTs. Major targets of the AMRUT scheme were: (1) Ascertaining that everyone has access to tap water and sewerage facilities;(2) greenery like parks and open spaces are well maintained;(3) digital and smart facilities like weather prediction, internet and WiFi facilities were available; (4) pollution reduction by encouraging the public for using cheaper but secure public transport etc. were available.

## IMPLEMENTATION OF THE SCHEME FIRST PHASE

In the first phase of the scheme, altogether 90 cities in the States of Andhra Pradesh, Gujarat and Rajasthan were allocated funds. A huge allocation of fund was done for them by the Apex Committee of AMRUT under the State Annual Action Plans (SAAP) for these States for the period of 2015-16. At each

city level, a City Mission Management Units (CMMUs) was proposed to be set up which would assist the Urban Local Body (ULB) in terms of staff and technology.

#### LATER PHASE

The flagship program already invited a huge fund and participation of big companies. In later stage, the rest of the cities out of 500 was finalized and implemented.

## CAPACITY BUILDING FOR URBAN DEVELOPMENT UNDER AMRUT

In 2016, WRI India was empanelled as a National Training Entity in the field of Town Planning by the Ministry of Urban Development, Government of India. This empanelment placed the WRI India within a roster of premier national technical and non-profit organisations that have been officially recognised for their excellence in the fields of urban development and capacity building. As a National Training Entity, WRI India works with multiple states towards furthering the goals of various urban missions such as Atal Mission for Rejuvenation and Urban Transformation (AMRUT) and Smart Cities. This is achieved by imparting training to functionaries and elected representatives from various Urban Local Bodies (ULBs), on subjects related to the themes of urban mobility planning. These trainings are designed by India's faculty of experience practitioners in consultation with the States, and focus on using interactive and hands-on discussions. exercises. reference materials, handbooks, games and site visits to facilitate an immersive environment learning for all participants. Participant feedback has been consistently positive, with appreciation directed towards the teaching methodology and the applicability of new found learnings to the respective workplaces and constituencies. Several participants have made efforts towards adapting and realising the ideas show cased to them through the trainings and many have even disseminated the same

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to their cities through various channels newspaper articles such as interviews. In 2016-17, this empanelment enabled WRI India to support 2 States, Gujarat and Madhya Pradesh, under the purview of AMRUT. Over a series of 8 trainings, workshops, and study tours, WRI India was able to help augment the skills and knowledge of over 230 officials and elected representatives from over 70 cities and towns. Participants represented a wide range of public offices, such as Mayors, Councillors, Engineers, Town Planners, Municipal Officers, Public Works Departments representatives, etc. They have received training in a range of subjects, such as optimisation of city bus services, Transit Oriented Development, urban roads design and use of GIS in urban planning and administration. Moving ahead, WRI India worked with the newer States whilst deepening existing engagements.

#### UNIQUENESS OF THE AMRUT

It should be stated that earlier also several schemes of urban development was undertaken by the Govt. of India. But there is certain uniqueness in the AMRUT scheme. Earlier, the MoHUA (Ministry of Housing and Urban Affairs) used to sanction on the basis of project-by-project basis. But, in the case of the AMRUT, this system was replaced by the system of approval of the State Annual Action Plan once a year by the MoHUA. The States were authorized to give project sanctions and approval at their end. It is therefore clear that the AMRUT made the States equal partner in the process of planning and implementation of projects. It thus actualized the spirit of cooperative federalism in the governance system of the country. It is well nigh impossible to deny the fact that a sound institutional structure is of utmost importance and it is a foundation to make any Missions successful. Taking this into consideration, the aspect of Capacity Building and a set of Reforms were included in the Mission. It was clearly contemplated that the reforms chalked out under the scheme would lead to improvement in the quality

standard of service delivery, mobilization of resources and making municipal functioning more transparent and functionaries more accountable. A proper Capacity Building would empower the municipal functionaries and it would also smoothen the way of timely completion of the projects which is one of the desired objectives of any scheme.

#### CONCLUSION

There is no disagreement on the issue that urbanization is absolutely essential, rather it is of utmost importance and requirement for international development. But we should point out the fact that there is considerable quantum of confusion over what urbanization actually is; whether it is accelerating or slowing the process of development. But the million dollar question that floats on the horizon is that whether it should be encouraged or discouraged. The United Nations has stated that this will threaten cities with social conflict, environmental degradation and the collapse of basic services. (Basiago, 1999). However, it must be said at the end that great progress has been made in urban infrastructure. Since the is moving forward regarding development, urbanization is perhaps a necessary concomitant.

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## The Nathlaung Kyaung, Myanmar(11th century)

The Nathlaung Kyaung Temple is a Hindu temple dedicated to Vishnu. The temple is located inside the city walls of old Bagan, Burma. Nathlaung Kyaung Temple is to the west of the Thatbyinnyu Temple, and it is the only remaining Hindu temple in Bagan. Nat-Hlaung Kyaung temple is one of the oldest temples in Bagan, and was built in the 11th century, during the reign of King Anawratha. Some historians believe the temple was built in the 10th century, during the reign of King Nyaung-u Sawrahan (also known as Taungthugyi). The temple was originally built for Hindu Burmese Indians of the 11th century, including merchants and Brahmins in the service of the king. Many structures of the original temple have disappeared, although the main hall remains. Originally, the temple contained statues of the 10 Avatars of Vishnu, including Gautama Buddha; however, today, only seven remain. The brick temple was isolated and unrepaired for many years, damaged by earthquakes..

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# ELINOR OSTROM'S PRESCRIPTIONS FOR COMMUNITY BASED SUSTAINABLE DEVELOPMENT

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#### Abstract

Elinor Ostrom's works based on fieldwork provided a transformative criticism of earlier theories of public choice theories and logic of collective action. Her seminal work *Governing the Commons: the evolution of Institutions* (1990), published as part of a series on political economy by the Cambridge University Press was monumental and path breaking in Development Economics. Her life long quest had been to find a balance between human interactions and the eco-systems and in evolving a mechanism for sustainable development. She detailed some rules or conditions for successfully managing such scare and common resources. She rejected both the models of privately owned markets and the rigid and remote state control of scarce and life sustaining resources like fisheries, forests, oil fields, grazing fields, biodiversity, oceans and water bodies and the atmosphere. She declared "One-size-fits-all" policies are not effective". She admitted that not all the collective arrangements have succeeded in preventing resource exhaustion by overuse. However, given the multi-faceted and diverse nature of human interaction with nature, she insisted that no single model could be touted as a panacea for solving problems that individuals and society face in their relationship with nature.

**Key words:** Common Pool Resources, Tragedy of the Commons, Polycentricism, sustainable development, methodological individualism

With a pronounced Lockean heritage and in a situation of minor contradictions. United States' social science scholarship is markedly different from the Western European one where normative philosophizing predominated over the empirical. The coinage of the term Political Science by the US academics and the rise of Behaviouralism after the Second World War prepared the ground for more empirical work. Elinor Ostrom (1933-2012)'s works based on fieldwork provided a transformative criticism of earlier theories of public choice theories and logic of collective action. Her seminal work Governing the Commons: the evolution of Institutions (1990), published as part of a series on political economy by the Cambridge University Press was monumental and path breaking in Development Economics. Her quest was to find an answer to two basic questions (a) institutional response to "individual incentives, strategies and choices" and (b) the ways and means by which "institutions affect the performance of political and economic systems" (Ostrom 1990: xi). It was a work of "positive political economy" as it dealt with a wide variety of field works common theme of with management of common without the intervention of the state or the market.

With help of meticulous and extensive field work, Ostrom demonstrated (1) the evolution of societies in developing common consciousness without leading to

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a collapse of the eco-system by overuse and (2) by suggesting diverse institutions to manage scarce resources without endangering life for millions of people. Her life long guest had been to find a balance between human interactions and the ecosystems and in evolving a mechanism for sustainable development. She detailed some rules or conditions for successfully managing such scarce and common resources. She accepted the wide variety of cases with massive differences in scale and materials and from а neighbourhood to phenomenally large subjects even encompassing the entire world. management of The resources though crucial yet there was no unanimity on the ways to deal with it. For resolution two approaches were popular: state control and privatization. But the problem was "that neither the state nor the market is uniformly successful in enabling individuals to sustain long term productive use of natural resource systems" (Ostrom 1990: 1). In contrast, there were cases where individuals in a group have been able to build enduring systems by which scarce and common have resources been utilized impressive results over many years. She rejected both the models of privately owned markets and the rigid and remote state control of scarce and life sustaining resources like fisheries, forests, oil fields, grazing fields, biodiversity, oceans and water bodies and the atmosphere. These were common pool resources (CPR) whose availability for one group of users could be depleted by others. Acknowledging the wide differences in problems associated with such projects it set its agenda in three different premises (1) the basic framework of analysis in analyzing a variety of 'natural resources' (2) to provide a wide variety of instances of both successes and failures in governing and managing the variety of common resources and (3) to develop better techniques to comprehend and distinguish between relative success and failures "of self-governing institutions for regulating many types of resources" (Ostrom Ibid: 2). Her results were mixed with both successes and failures.

It was in recognition of the above that Ostrom won the Nobel Prize in Economics in 2009. She was the first woman to receive the award. The only other woman to receive the Nobel Prize in Economics is Esther Duflo in 2019. Ostrom was not a trained economist as her major discipline was Political Science. She was among the *Time* Magazine's influential 100 people in 2009 for her research on how human society might better coexist with nature.

#### OSTROM'S FRAMEWORK OF ANALYSIS

From James Buchanan and Gordon Tullock's seminal work The Calculus of Consent (1962) Ostrom understood the importance of organizing collective action with help of small sized units, local knowledge and decentralization. She argued convincingly that private groups, though not always, but quite often, have been able to avoid the tragedy of the commons. She expressed her indebtedness to Harold Lasswell and Morton Kaplan's book Power and Society (1952) as it alluded to use of multiple values to achieve multiple outcomes. This, she said, broadened her perspective on individual choice and behaviour and to accept a world of diversities, existence of multiple values and possibility of multiple outcomes. She declared "One-size-fits-all" policies are not effective" (Ostrom 2009: 409). She admitted that not all the collective arrangements have succeeded in preventing resource exhaustion by overuse. However, given the multi-faceted and diverse nature of human interaction with nature, she insisted that no single model could be touted as a panacea for solving problems that individuals and society face in their relationship with nature. A single governmental or an international agency would not be, in her opinion, able to address problems of environmental degradation as the issue is complex and varied. She stressed on the need to adopt a polycentric approach that emphasizes decision by people, the real stakeholders as local problems, issues concerns need local solutions involving local people. She was of the opinion that the core goal of public policy should be to develop institutions that

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would bring out the best in people. Polycentric systems involving resource management at multiple levels remained at the core of her work throughout her career. As a realist, she rejected the theories of Deep Greens<sup>i</sup> and arguedfor maintaining ecosystems, for creating and perpetuating prosperity that was feasible as it was desirable.

Ostrom drew from history and experiences of real people and communities worldwide. She undertook field research of fisheries in Maine and Indonesia, forests and rudimentary irrigation systems of villages in Nepal, irrigation systems in Spain, mountain villages in Switzerland and Japan, community collaboration in Los Angeles in the 1960s to prevent seawater from seeping into the city's freshwater supply, efficacy of small local police departments than the lumbering metropolitan ones in the Midwest and across the USA in the 1970s and 1980s. The extensive and varied field work enabled her to develop a set of design principles, a framework for Institutional Analysis and Development (IAD) for effective local management of common pool resources.

### Olson's common interest vs individual interest

It was generally believed that individuals often fail to work together to achieve some common goal or common good. If collective action was costly then people avoided working together. If people felt it was possible to achieve a collective act without their individual contributions, then they tried to free ride. Ostrom pointed out the dangers of grand generalised theories of group and collective action that were referred to as pillars in public policy. She considered their theories as powerful and interesting as they described facets of the problem of free riding and predicted that users of common resources would not cooperate to achieve collective benefits. But "What makes these models so dangerous - when they are used metaphorically as the foundation for policy - is that the constraints that are assumed to be fixed for the purpose of analysis are

taken on faith as being fixed in empirical settings, unless external authorities change them" (cited in Rimmer 2012). She criticised three influential models: Mancur Olson (1932-98)'s logic of collective action, Garett James Hardin (1915-2003)'s tragedy of the commons and Prisoner's Dilemma.

Olson's Logic of Collective Action: Public Goods and Theory of Groups (1965) contended that idealization of group theory was a myth as in a clash of common versus individual interest the latter mostly triumphs. He pointed out that coercion or some other mechanism like force would be necessary for a group of people to act in their common interest. He suggested the use of selective incentives like extra rewards for those taking part and penalties for those who do not. Like Aristotle (384-22 BC) he considered size to be an important factor but was not sure if his theory would be applicable to intermediate formation of groups.

#### Hardin's *The Tragedy of the Commons*

Hardinin The Tragedy of the Commons (1968)argued that rational egoists would inevitably overuse common а resource. Coining the catchy phrase 'the tragedy of the Commonsii'he explained a situation where people thinking only of their own self-interest depleted a resource that was a shared and a common resource. He pointed to the conflict between individual interests and common good. With the example of a common grazing ground, he was certain that it would lead to overgrazing. Hardin asked his readers to think of a pasture that was 'open to all'.

Each man is locked into a system that compels him to increase his herd without limit-in a world that is limited. ruin is the destination toward which all men rush, each pursuing his own best interest in a society that believes in the freedom of the commons (Hardin 1968: 1244).

The cause for any tragedy of the commonswas that when individuals used a public good, they did not bear the entire

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cost of their actions. Each individual sought to maximize his utility and ignored the costs that others had to bear. This was an example of externality. Hardin based his arguments on individual rational and self-interested action which led to the depletion of shared limited resources like fishing. To this, he suggested two ways to deal with the problem: one, governmental regulation and second, division of resources between the individual users and privatization to ensure that the land would be looked after responsibly.

The argument about inefficiency of common ownership goes back to Aristotle, that Ostrom also took note of and observed "Hobbes' parable of man in a state of nature is a prototype of the tragedy of the commons, seek their own good and end up fighting one another" (Ostrom 1990:2-3). Aristotle in his critique of Plato(429-437 BC)'s proposal of common ownership remarked that individuals

...do not share equally in work and recompense those who do more work and get less recompense will be bound to raise complaints against those who get a large recompense and do less work. Indeed, it is generally true that it is a difficult business for men to live together and be partners in any form of human activity, but it is specifically difficult to do so when property is involved; that which is common or the greatest number has the least care bestowed upon it. Everyone thinks chiefly of his own, hardly at all of the common interest (Aristotle 1979: 49).

St. Thomas Aguinas (1225-74) reiterated the above sentiment. During the Enclosure movement in England in the mid-17th century the supporters of enclosure justified it for the purpose of agricultural efficiency. Writers on English agriculture: Walter Blith (1605-54), Richard Blome (1635-1705), John Bellers (1654-1725), Richard Bradley (1688-1732), Arthur (1741-1820). Young the French philosopher Volney (1757-1820) saw the Commons as the stumbling block to productivity. John Locke (1632-1704) saw the lack of private property as the chief reason for American Indians' failure to

improve their land. In 1740, David Hume (1711-76) pointed out that two neighbours might agree to drain a common meadow but to get the same done with a lot more neighbours would only complicate it. Thomas Robert Malthus (1766-1834) portrayed an alarming situation that would be created because of overpopulation.

The phrase 'Tragedy of Commons' was first used by William Forster Lloyd (1795-1852) in his 1833 book on population entitled Two Lectures on the Checks to Populationwherein he described demise of a common pasture through overuse. Howard Scott Gordon (1924-) expressed similar sentiments in 1954. Hardin applied the same logic in his 1968 article that appeared in the Science magazine. He too, like Lloyd and Malthus, was concerned with population control. "His description of the inefficiency of common ownership was not supposed to be the main contribution of the article. His account of the commons was just a building block in an argument for population control" (Banner 2018: 397). In course of time, it was the idea that a commonly owned resource will be used inefficiently that gained currency. In all these accounts was the argument that the commonly owned resources would be over-consumed and under-maintained. The phenomenon that commons would be overused and under-maintained Hardin described was not new but his "most important contribution may have been to invent a simple name for a ubiquitous process that was already familiar precisely because it was so pervasive" (Banner Ibid: 407).

## The Prisoner's dilemma formulation and Hardin's theory

There had been widespread application of the prisoner's dilemma model in justifying Hardin's model. A selfish rational choice was inevitable in this formulation when one was completely unaware about the action of other players. It did not lead to even a situation of Pareto optimality as it "occurs when there is no other outcome strictly preferred by at least one player that is at least as good for the others" (Ostrom

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1990: 5). Ostrom questioned the basic presumption of such formulations of selfish rationality as it challenged "a fundamental faith that rational human beings can achieve rational results" (Ostrom lbid: 5).

Ostrom's basic formulation was that individuals acted sincerely to solve their own problems and to concentrate on people having "similar limited capabilities to reason" (1990: 25) and not focus on deviant examples. Her attempt was towards finding out if a solution on the basis of a collective act was possible or not. The idea of collective was not one that would be a 'cartel' (lbid: 26).

#### Ostrom's Critique of Hardin

In 1971, Vincent and Elinor Ostrom noted that "Garret Hardin had indicated that these strategies [such as free riding] give rise to 'the tragedy of the commons' where increased individual effort leaves everyone worse off" (Ostrom, V and E. Ostrom 1971: 207). Elinor guestioned (1) whether Hardin's allegory of tragedy of Commons depict reality and (2) is there an alternative other than the two options that Hardin gave, namely state regulation privatization. She pointed out that Commons are not and should not be conflated with resources. On the contrary members of a community share resources that were decided by the community. Commons involve communal ownership. For Hardin, Commons meant open access sharing and that meant no ownership or property rights.

Contrary to Hardin's assertion that the Commons were land that was free for all, Ostrom pointed out that it was owned and managed by a community. Its members are neighbours who lived next door to one another and in many cases with rules that they frame and regulate. She rejected Hardin's solution for the following reasons: (1) fencing would mean that many farmers would be left with no grazing grounds; (2) over exploitation could be checked by a scheme of ensuring fairness in the use of common resources; (3) the tragedy takes place when one or a handful of

stakeholders who do not belong to the community's social economic system impose their own will exerting political power by changing the observed rules to gain advantage for themselves for immediate profit ignoring long-term sustainability. She rejected Hardin's conclusion that 'freedom in a Commons brings ruin to all' (Hardin 1968:1243). For Hardin the commons were comparable to a bank robbery. She argued that Hardin's thesis attempted to create and introduce markets into traditional arrangements that had been enduring and sustainable for centuries and practiced by a large number of people.

All these three approaches found the problem of a free rider as insoluble and voted for a particular will rejecting the possibility of Rousseau's General Will. The common example often cited was that when every single individual supposed to put one litre of milk in a common tub, the end result was that it was filled with water and not milk. Ostrom found such views as popular dangerous as it failed to take into consideration the constraints within which individuals had to function. She felt it was important to address the capabilities of those involved so as to "lead to outcomes remorseless than tradedies" (Ostrom 1990: 7). She accepted the fact that the field of collective choice theories was still evolving lacking "reliable and useful foundation for policy analysis" (Ostrom Ibid: 7). Within the given situation of underdevelopment disagreement was natural and that it was premature for a particular articulation to claim infallibility. Ostrom alluded to a lack of Kuhnian consensus and stated that her own conclusions were also tentative underlining the need for more work for definitive conclusions. She pointed out the proliferation of literature on the subject of common pool resources that have been accepted uncritically. She gave the example of Hardin's popular work as basic reading for students.

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#### Beyond the Market and the State?

Ostrom made a noticeable departure from theories which were guided by the principles of hierarchy, a Hobbesian view of human nature and inherently accepting that major disputes were inevitable which only an imposed outside authority could settle. Her emphasis was on an altogether different framework which would help to develop "an empirically supported theory of self-organizing and self-governing forms of collective action" (Ostrom Ibid: 25). The initiative was inspired by the institutionalists and biologists who emphasized on such empirical findings to better framework а comprehending reality. She went beyond paradigms dichotomous centralized hierarchical state that induced compliance from citizens and the free market and expounded an alternative to prove that the 'tragedy of the Commons' was an opportunity for the Commons. Proceeding on her belief that the state often lacked information about local ecology she contended that a commonly held critical resource could both be well governed and efficiently managed by close community engagement. "For her, politics moves beyond the state and market: we all do politics when we engage with others to solve common problems. Collective decision making by human beings at the grassroots was for her an essential but overlooked condition for democracy" (Wall 2017).

Ostrom gave the example government protected forest which the local inhabitants do not consider to be legitimate resulting in a failure of the government to protect the forest. Without trying to bring such counter-productive legislation a better way of preservation would be to pay attention to the ways and means of common law evolution for protecting and perpetuating common resources. Legislation in conformity with such laws, according to Ostrom, was the safest and time-tested solution. The attraction of collective benefit could check the problem of free riders. Opportunism would be negated by the viability of longterm benefits of the common property regime. To give it a proper shape she offered the following principles for governing the commons sustainably and equitably in a community. These were

- (1) Boundary rules that specify how actors were to be chosen to enter or leave these positions;
- (2) Position rules that specify a set of positions and how many actors hold each one;
- (3) Choice rules that specify which actions are assigned to an actor in a position;
- (4) Information rules that specify channels of communication among actors and what information must, may or must not be shared;
- (5) Scope rules that specify the outcomes that could be affected;
- (6) Aggregation rules (such as majority or unanimity rules) that specify how the decisions of actors at a node were to be mapped to intermediate or final outcomes; and
- (7) Payoff rules that specify how benefits and costs were to be distributed to actors in positions (Ostrom 2005: 193-210, 223-36).

The design principles accepted the fact that members know they were part of a group and know what the group stood for example, fisherman with access to a bay or farmers managing an irrigation system. This meant that members would have to earn their benefits collectively and not merely appropriate it singularly. The members of the group agreed to decisions disallowing anyone from bossing around. Troublemakers would be punished. Conflicts would be resolved quickly and fairly in order to ensure internal cohesion within the group. The members of the group would have sufficient autonomy too to manage their own affairs. There were similar rules for regulating conduct among groups too. Reciprocity and trust among the people who used and cared for the commons rather than altruism helped to maintain cooperation. Within the framework methodological individualism<sup>iii</sup>, explained how individual interactions led to collective decisions. Furthermore, the

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role institutions play in shaping the interactions and interests of individuals. Though she agreed with the theory of rational choice that individuals were selfish but did not consider it as the sole explanation of individual behaviour.

Ostrom pointed out that "farmer-managed systems are likely to grow more rice, distribute water more equitably and keep their systems in better repair than government systems" (Ostrom 2009: 427). In Nepal, she found that the rudimentary irrigation system of the villagers worked more effectively than high-tech government river dams. In the case of the communication between neighbours was non-existent. Citing a comprehensive study of 100 forests in 14 countries which detailed the involvement of local people in decision-making she pointed out that these helped to sustain healthy forests than who is actually in charge of the forests. She asserted that these rules and principles are not only applicable to common resources but also to arenas of common services like communal property management, community policing and money systems. She alluded to "a world of possibility rather than of necessity. We are neither trapped in inexorable tragedies nor free of moral responsibility for creating and sustaining that facilitate incentives our own achievement of mutually productive outcomes" (Ostrom 1998: 16).

Ostrom was conscious of the limitations of her studies and her studies of CPRs was confined to "(1) renewable rather than non-renewable resources (2) situations where substantial scarcity exists rather than abundance, and (3) situations in which the user can substantially harm one another, but not situations in which participants can produce major external harm for others" (Ostrom 1990: 26). She stated that she did not select cases randomly. They had some common characteristics like (1) governance of lasting CPRs (2) changing existing "institutional arrangements" and (3)continuous incapacity to tackle the problems of CPR (Ibid: 27).

Ostrom pointed out that the top-down approach to climate change must be discarded. The international initiatives to reduce green-house effects would be counter-productive unless such initiatives have local basis and are supported by local communities. When she received the news of her winning the Nobel Prize, on 12<sup>th</sup> October 2009 she remarked to journalists "what we have ignored is what citizens can do and the importance of real involvement of the people, versus just having somebody, in Washington, making a rule. This was the recipe to avert big change, destabilization and chaos".

Ostrom acknowledged that the impressions of her childhood in the background of the Depression taught her the usefulness of self-help cooperatives and barter labour. Local unity was a basic ingredient such economic in arrangements. Forcefully speaking for a polycentric and a pluralistic world, she insisted on the need to develop a wide variety of solutions for contemporary social and ecological problems. The world needed today a network of social connections and interactions. "Ostrom's demonstration that small-scale farmers, herders, and fishermen could devise and maintain institutional solutions commons problems challenges both adherents of laissez faire and proponents of state action by showing that institutions are essential to solve commons problems but that these institutions need not be imposed by the state" (Arrow, Keohane and Levin 2012).

Ostrom did not reject the role government but only the over-centralized prescriptive action and top-down planning. She believed that human beings were not just self-interested but had the capacity for considering the larger ramifications of their actions, both for those around them and for the larger environment in which they operated. Difficulties could be overcome democratically, and with local participation growth could be both equitable and sustainable. She rightly stated" what we need are universal sustainable development goals on issues such as energy, food security, sanitation, urban

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planning, and poverty eradication, while reducing inequality within the planet's limits" (cited in Rimmer 2012). She was critical of notions of unlimited economic growth and over-consumption.

#### Conclusion

Many like Heilbroner (1974) advocated 'iron governments', and even military rule for finding a solution to huge problems like ecological degradation on the basic presumption that there could never be a convergence between a public and private interest and the latter would prevail in the absence of a firm external authority. Centralized authority and outside control were assumed to be absolutely essential. The external authority would control its shared allocation and its use individuals. But such a draconian measure to succeed would need to have a number of accurate information like the actual capacity and infallible monitoring and a zero or minimal administrative cost. All the above were questionable assumptions as it had been proved any number of times that over centralization was counterproductive, corrupt and inefficient.

Abolition of common ownership and its replacement by private owners was also advocated as a popular alternative. Ostrom rejected it with the argument that each private owner inevitably played "a game against nature in a reduced smaller scale instead of playing the same in a larger scale with others" (Ostrom 1990: 12). A strict monitoring along with demarcation and fencing with the cost of maintaining it along with profit motive would lead to catastrophic consequences both in fencing common land and open fisheries. Moreover, the contradictory advocacy of high external centralized authority and splitting common ownership to private ones would lead to different policy prescriptions which demolished the argument of one exclusive alternative.

Ostrom, rejecting such arguments, advocated much more painstaking but essential extensive field words to find out the suitability of different models in different situations. She conceded that

such extensive research would bring out cases which commonly have and possibly avoid the tragedy of commons. Her essential premise was that the strict divisions categories of private/public/market/state were misleading as such clear distinctions were untenable as most of the time, they were mixed categories. She endorsed Karl Raimund Popper(1902-94)'s proposition of who plans the planners that questioned the rationale of a highly centralized decisionmaking authority. Since situations varied widely the need was to study each situation and the actors involved in it and provide piecemeal solutions that were workable. This for her formed "the core of a public policy" (Ostrom 1990: 24). Citing the example of Johannes Kepler (1571denounced attempts at 1630). she simplification, determinism and straitjacketing. She pointed out that the consequences of organizations were always mixed. Neither can it be argued that a particular model that succeeded in one place would succeed elsewhere given widely differing circumstances. Hence, she asserted that "self-organized collective action" needed "an adequate theory" to satisfactorily demonstrate, when such initiatives would succeed and circumstances where it might end in failure (Ostrom 1990: 25).

Looking to the enormity of the problems and wide variety of cases Ostrom accepted the tentative nature of her conclusions as 'reasoned conjectures" (Ostrom 1990: 27). Her motivation was to show the successes of such endeavours which others might successfully follow or at least try. It was an attempt at a limited but bold initiative which might "contribute to the development of an empirically valid theory of self-organization and selfgovernance for at least one well defined universe of problematical situations" (Ibid: 27). She attempted to examine particular cases and on the basis of those findings evolve a general framework of analysis. In Kuhnian terms her endeavour was to look for a framework of a new science as the old ones were incomplete and once this transitional phase was over a more united and empirically rigorous formulations in

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policy sciences miaht emerae. Polycentricism aimed at thorough, continuous and painstaking research to appropriate more knowledge so that the multiplicity of solutions in multiplicity of cases could be tried more effectively. She commented that in a general framework all of them have to deal with the problems of "free-riding, solving commitment problems, arranging for the supply of new institutions and monitoring individual compliance with sets of rules" (lbid: 27).

Both in the contemporary theories and practice of public choice movement and participatory democracyOstrom's views seminal importance. were of methodological individualist who was greatly influenced by Sir Friedrich von Hayek (1899-1922) she built her entire edifice on the rationality of individual participants. With a great deal of suspicion of centralized authority of a state and a command economy, her ideal envisaged a wide variety of self-governing units which functioned independently but reflecting a larger social self and willingly subordinating selfish interests to a larger common good. It was not in the state, or experts or in the market but in the ordinary people that she placed hopes to solve social dilemmas as they confront and find solutions through various means of selfgovernance. "Her work is relevant not only to local commons issues but any situation characterized by an absence authoritative hierarchies to enforce rules" (Arrow, Keohane and Levin 2012).lt stressed on the need to appreciate creativity of local communities. Enduring cooperative institutions that were organized, governed and shared by resource users themselves with regard to management of resources and environmental resource management were the best possible mechanisms.

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The Deep Greens were those who believed that technological innovations, despite their best intentions, would inevitably lead to accelerated resource depletion and more pollution. They were of the view that sooner the present system would be dismantled the greater the chances of survival. They wished to return to pre-industrial systems.

iiThe Commons was a shared plot of grassland used by all livestock farmers in a village. Each farmer continued to add more livestock to graze on the Commons, because it cost him nothing to do so and as a result, in a few years the soil was depleted by overgrazing making the Commons unusable and with it the village perished. Common land was land, usually held in private ownership that had rights of common over it. These lands were generally open, unfenced and remote and were for those locals who were 'commoners' with rights of grazing, gathering fuel wood non-destructively. They were different from land owned as private property in which land was held by the owners and excluding others. These were distinct from public land in which the government decided who used the land and how and also from open access land in which there were no property rights and no restrictions of how to use the land.

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iiiMethodological individualism was a term coined by Joseph Schumpeter (1883-1950). It meant all actions that were performed by individuals or as explained by Popper to need to understand all social phenomena as resulting from the decisions, actions, attitudes of individuals and not with reference to collectives such as states, nations, races and the like. Hayek, another notable exponent, was of the view that individual phenomena were directly observable whereas references to social wholes were thought of as postulates or theories about the relations between individual phenomena. Hayek went on to assert that postulation of a social whole does not guarantee its existence for it was only a theory about the relations between individuals. Though all social phenomena were the result of intentional actions of individuals did not follow that all social phenomena were intended by individual(s). It was just the opposite. The task of social science, according to Hayek was to precisely track the undesigned results of the intentional actions of many individuals and, in particular, to trace and explain undesigned social regularities and social order. Hume, Adam Ferguson (1723-1816), Adam Smith (1723-90), John Millar (1735-1801) and others of the Scottish Enlightenment could be regarded as pioneers of this perspective as they alluded to the unintended consequences and their role in the development of spontaneous, unplanned social institutions. Methodological individualism differed from nominalism that considered society and social phenomenon as fictions which could not exist apart from individuals and their actions. It differed from holism that regarded the social whole as more than the sum of its individual parts and/or logically prior to the individuals who comprised it.

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A Publication of Gyanjyoti Educational and Research Foundation Jharkhand-831005 www.jamshedpurresearchreview.com

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