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**CENTRE FOR
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Journal of National Development

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The Journal of National Development (JND) is an interdisciplinary bi-annual peer reviewed & refereed international journal committed to the ideals of a 'world community' and 'universal brotherhood'. The Journal is a joint effort of like-minded scholars in the field of social research. Its specific aims are to identify, to understand and to help the process of nation-building within the framework of a 'world community' and enhance research across the social sciences (Sociology, Anthropology, Political Science, Psychology, History, Geography, Education, Economics, Law, Communication, Linguistics) and related disciplines like all streams of Home Science, Management, Computer Science, Commerce as well as others like Food Technology, Agricultural Technology, Information Technology, Environmental Science, Dairy Science etc. having social focus/implications. It focuses on issues that are global and on local problems and policies that have international implications. By providing a forum for discussion on important issues with a global perspective, the *JND* is a part of unfolding world wide struggle for establishing a just and peaceful world order. Thus, the *JND* becomes a point of confluence for the rivulets from various disciplines to form a mighty mainstream gushing towards the formulation and propagation of a humanistic world- view.

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Speaking Proficiency Strategies : Communicative Activities that foster Speaking Skills in College Students

Neelu*

English language speaking proficiency is gaining prominence considering the copious learning strategies the aim of teachers is to maximize learning for the taught. Deficiency in speaking is inevitable in speakers where English is not the native language. Corresponding to speaking, the grammar, vocabulary, pronunciation, accuracy communication also suffers a setback. In this globalization era tremendous vicissitudes occur because people have a strong desire to master English language. When people are able to express their ideas and opinions it instills a sense of confidence. Classrooms are an ideal platform to acquire good speaking skills. If various strategies are implemented it goes a long way in developing good speaking skills. Speaking and listening make up 69% of our total communicating time each day. In fact, human beings use their voices ever since they develop a sense communication. Gradually, as they build their vocabulary, they use it to share information and persuade people around you. As you grow older, public speaking seems threatening because it is a new experience in a new context but as you gain experience the fear gradually

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lessens. If speaking skills are put to use professionally and you are expected to make presentations it is planning, practice and preparation, the 3 P's that hold the key to success. Be it extemporaneous, impromptu or memorized, delivery of a speech calls for a lot of skill that can be cultivated with practice. The present paper is an attempt to explore the various strategies that aid in honing public speaking skills. There is absolutely no doubt that an effective presentation can only thrive in the prevalence of good communication. There are several roadblocks that hamper communication during presentations and make it slow and less impactful. These impediments, are difficult to cross because at times we are not even aware of their existence. To avoid communication malfunctioning, it is of extreme importance to recognize their effect and the dent they create and ultimately try to push them aside. In communication malfunctioning the blame game shifts from the communication to the communicate. Communication is a dynamic, collaborative process and breakdown can occur at any stage - be it encoding or decoding. Communication cycle is not akin to speeding on a highway - there are roadblocks - several of them invisible, which may slow down or even deviate the message contained.

[**Keywords** : Speaking skills, Strategies, Presentations, Public, vocabulary]

1. Introduction

Language plays a key role in communication. English, being the most widely used languages across the globe and the tool of international communication gains all the more prominence in today's time. Speaking skills get priority because of the multiple purposes it serves - bureaucratic, academic, social, cultural, economic, religious - all require good communication skills. Mastering English requires proficiency in the four language skills namely listening, speaking, reading and writing which are closely inter woven and integrated. The development of one skill automatically leads to enhancement of the other. Speaking and listening, for example, usually go together because to understand someone speaking, the interlocutor needs to listen to what he or she says.

Danielson and Hayden (1963) have rightly remarked "the scientifically valid procedure in language learning involves listening first, to be followed by speaking, then comes reading and finally the writing of language". This clearly states the need to focus and emphasize the teaching of speaking that naturally fosters and enrich vocabulary. According to many theorists of English language teaching, the skill to speak better can be developed through communicative activities like role play, jigsaw puzzle, games, filling information gaps etc. These activities assist conversation to flow

smoothly and offer a launch pad for conversation to take off. Such activities help to create an environment of interaction in a language class. Such communicative activities also build an environment of motivation in the learners and establishes a positive relationship between the teacher and taught and also amongst peers thereby encouraging a supportive environment for language learning.

2. Breaking the Barrier and coming out of the Cocooned Existence : Developing Speaking Skills

One of the most efficient ways to master a language is to use it as a tool of communication i.e to use it as a medium of conversation. Bygate (1987) affirms that “speaking is an undervalued skill and is often thought of as a popular form of expression”. The reason for the undervaluation may be attributed to the reluctance of students to participate in oral classroom activities, inferiority complex due to mastery of language and its limited understanding. Usually, a class consists of students from diverse social media and varied levels of self-esteem. Pronunciation does not come easily and regional dialect overpowers conversation. Grammar and vocabulary do not come easily and so any attempt at a speaking or interaction activity fails miserably.

According to Harmer (2001 : 272), the ability to speak fluently presupposes not only the knowledge of language but also the ability to process knowledge and information on the spot. It is evident that speaking skill is not merely a mastery over grammar; it relates more to the ability of the speaker to convey ideas, thoughts and emotions in proper context using proper language. In spite of this importance attached to speaking skills most language learners are of the opinion that one’s ability to speak fluently is a benchmark of one’s knowledge of language. They rate it over the skills involved in reading, writing or comprehending English language. Progress in learning is assessed in term of their accomplishment or ability to speak better.

3. Problems and Difficulties in Honing Speaking Skills : The Road Ahead

The speaking difficulties encountered by students of English language learning across states include fear of mistake, shyness, anxiety and lack of confidence. While the causes are largely the same the solution lies in establishing an environment of support and

encouragement so that the shell is broken and they are liberated from the fear of speaking. The main purpose of teaching speaking skills is to build the communicative efficiency of students. It enables the learners to develop the interaction skills in the target language. Richards, Platt and Weber (as cited in Nunan 1999 : 226) defined the characteristics of communicative competence as “thus, to help students enhance their speaking skills, the teacher must help students improve their grammar, enrich their vocabulary and manage interactions in terms of who says what, to whom, when and about what. One needs to address the difficulties by formulating useful techniques and procedures so that one can achieve proficiency and accuracy”. If suitable speaking strategies are adopted, they can definitely develop and improve the skills of the learners. If students are equipped linguistically and analytically it increases the confidence level. As soon as the learner gets comfortable to use language to express meaning, he or she can safely assume that the first hurdle to speak fluent English has been crossed. Practice is crucial and integral part of language learning. Guidance for practice leads to effective improvement in speaking skills. If appropriate activities are planned and there is good supervisor of group work it can substantially enhance speaking skills and increases autonomy of learners. Keeping in mind the above difficulties it can be safely deduced that teaching speaking skills is a highly complex activity.

4. Teaching Learning Process : Loopholes and Remedies

An intensive research into the pedagogical transitions reveal that the difficulties encountered by learners and hiccups to oral proficiency has many loopholes. The teachers are usually bound by prescribed syllabus and the pressure of completing the syllabus prevents them from paying heed to interactive activities that help learners to master the speaking skills. Another major factor is poor vocabulary which led to compromised fluency in speaking in students. Fulcher (2003) rightly remarks “anyone who wishes to speak a second language must learn the grammar and vocabulary of the language and masters its sounds”. A word of caution here is that at times the dominating approach of the teacher hinders the process of learning good speaking skills. Another remedy that can be tried is to develop creativity in students because speaking is also an act of creativity. Instead of only focusing on one skill and one situation i.e. speaking in

classroom context little success can be achieved. However, if more authentic, interactive and intensive material is developed that can work in real life situations greater success can be achieved. Kang Shuman suggests the development of oral activities like newspaper reports or audio clips from radios as input for interaction. Learners are trained to listen to dialogues or monologues interpret, understand and analyze them and be motivated to discuss them in their own words. While watching the students can pay attention how people use language in real life situations, they will be exposed to different registers, accents, intonations, rhythms and stresses (Carrasquillo, 1994 : 140). In fact, it more important to know how to use a language then just knowing about its syntactical structure.

5. Story Telling : A Tool for Teaching Speaking

Speaking has acquired great importance along the history of English teaching since it is referred as an interactive process of constructing meaning that involves producing, receiving and processing information (Brown 1994, Burns & Joyce, 1997). The mastering of speaking skills in English has been the priority for most students specially because English has become the lingua franca across the world. Social contact and interactions play a key function in communication because it is not what you say but how you say it and your paralanguage that conveys more than words. In order to increase the performance of the conversation skills diversity of approaches can be implemented. Instead of memorizing grammatical structures a good teacher should instigate learners to use the knowledge of the formal aspects of language to communicate successfully in real life situations. Developing good speaking skills through co-operative story telling is an effective technique. Telling a tale from memory instead of reading has known to reap great benefits. It is an age-old tradition to convey thoughts and teachings through oral transmission of words and has the potential of fostering emotional intelligence and also helps gain insight into human behavior. Story telling is also a great way to enrich vocabulary and to acquire new language structures. It helps lower anxiety levels and increases motivation to speak. Since story telling involves collaboration with peers it helps create meaningful contexts and enables the learners to decipher meanings in those contexts. Role Play, playing games, singing songs, oral reporting, small group discussions, giving speeches, reading

poetry, news reading are other interactive group activities that can help to strengthen speaking skills of the learners.

6. Impromptu Speaking Productive Skill to polish Conversation Skill

Merriam Webster defines Impromptu as something made on the spur of the moment or improvised instantaneously. Collins English Dictionary explains impromptu as an act composed or uttered without previous preparation. Impromptu is applied to that which is spoken, made or done in the spur of the moment to suit the occasion and stressed spontaneity. Impromptu Speaking is a productive skill which enables a person to speak on the spot on any topic without pre-preparation. It is a skill that one may not be born with but can be acquired overtime and instills a sense of confidence. There is no need to learn or memorize any script and calls for spontaneity and natural ease. It does not give a prior topic nor prior time. The language used is generally simple and the vocabulary used is basic. The sentence structure is also elementary because it depends on basic knowledge of the subject like any other. Impromptu Speaking structure has an introduction, main points and conclusion. As soon as the topic is introduced, the thesis is stated and the main points are previewed. There is a gradual transition into the main point and it is explained at length. The point is asserted and a conclusion reached at. The main points are restated and reasserted towards the end. To make the impromptu speaking a success it is advised to go slow initially. Deep breathing and staying calm facilitate the process. Do not rush, make eye contact and avoid fiddling or showing signs of nervousness. Avoid jargons that you are unfamiliar with and remember to give a personalized touch. Use examples from real life experiences because it enables audience to see you as a real person. It also adds credibility to what you say. At an advanced level impromptu speaking can slide into presentations, debating, interviews and role plays.

7. Effective Presentation Skills: The Art of Overcoming Fear and Speaking Effectively

The ability to talk fluently, present one's ideas is as important a skill as academic writing is in written communication. Planning constitutes a vital aspect of any form of public speaking. It gives you the essential confidence to connect with the audience. You need to

have the objective of your speaking task clear in your mind, you should have clarity whether it is a mock drill, a competition, a role play or a more interaction. You also need to know who are the recipients of your task i.e., the audience because everything you say or do depends on the audience. The venue, logistics, timing, and knowledge about the set-up is also important. Rehearsing is also essential to success in a speaking task. If the vocabulary you use is familiar it will prevent fumbling and give you an opportunity to rehearse difficult words. If you identify any error, you may make necessary modifications. Speed at which you speak, intonation and tone is also vital for communicating effectively. Pitch of your voice can also be used to add or remove emphasis. However, the golden rule for speaking may be summarized as under three reads : content, credibility and customization. Content is important because “Seeing is believing” so ensure that there is variety in the content and it contains enough interesting anecdotes to keep the audience interested. Efforts should also be made to keep the conversation interactive. This will make your presentation a stimulating experience instead of being a sedative. Credibility in presentation comes from good research. Never play with facts and figures because it adds authenticity to your presentation. Lastly, customize your content to suit your audience because it grabs attention.

8. Conquering Public Speaking Fear : It does not have to be Stressful

Fear can cause stress in public speaking on one hand, on the other it can work like adrenalin in a person to be an effective speaker. Winston Churchill was once asked by a journalist the reason why he was sweating before a speech and he remarked that it was the sweat of perfection. There are several hidden causes for stress generated due to public speaking. Getting weak in knees, trembling voices, jumble thoughts are all signs of fear before public speaking however, if we follow the right guiding principles, adopt the right understanding and have a well chalked out plan of action it is not impossible to overcome the phobia of speaking. Another point that one might consider is that you don't have to be witty and brilliant to succeed even an individual with average talent prone to making mistakes can have the skills of public speaking. What is most important is that you give the listener some food for thought, something value.

Ultimate success comes if you are able to stimulate your audience to thinking and action what you also read is a purpose which suits the task. It has to be assured that the audience is always a diverseness with different set of opinions, judgments and reactions. There may be resentment or appreciation or both. So never attempt to get everyone to think well of you. The ultimate aim should be to give not get humility and humour add value to the speaker's conversation. Humility implies sharing with others your own frailties and weaknesses adding a human touch and creates an intimate environment. It makes you humble and credible on the audience feels a sense of connect and undercurrent of emotion if the speaker has humility.

9. Do's and Don'ts of a Good Conversation : Speech a form of Self-portrait

Conversation is a form of self-expression. It gives the individual an opportunity to assert one's self telling the world just how we feel or "letting off steam". Conversation is not only pooling of information, sharing of interest and bringing together of ideas but also a vehicle for outlet of emotions. It is always good to sound cheerful, good humored, friendly and interested. If you put up a demeanor that gives an impression of being relaxed and not rigid it will spread an aura of positivity. You also need to be tactful and courteous if you want to cultivate the habits of good speaking. Never sound dogmatic and condescending lest you offend the listener. Being overly aggressive and argumentative may lead to casting a negative impression of you as a speaker. Similarly, if you are lifeless as a speaker and give a feeling of coldness the audience will be disinterested. Ego-centricism may cost you heavily if you try to impose the same on the listener. If you are constantly being a mumblor you send negative signals and do not create a good impression on the audience.

To sum up the five canons of persuasive speech, firstly be absolutely clear about the purpose and the proposal should align with the presentation. Secondly, prepare well like know the audience and ensure there is enough value in it for them; thirdly the problem should definitely be listed in the opening itself. Fourthly, explore the possibilities and close the gaps if any. Lastly, shows enthusiasm and handle questions pleasantly. Be mindful of the time too.

10. Conclusion

The study delves into the nuances of speaking skills and its importance. It adopts a communicative approach. In its attempt to enhance the speaking skills of the taught by the teacher. Special emphasis and attention have been paid to the problems of structural component of the difficulties faced in the teaching learning process. Inability to communicate effectively is the biggest hurdle for young graduates entering the corporate world. Various activities that help perpetuate healthy social interactions in diverse context have been discussed.

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Imbibing Vedic Knowledge into Contemporary World : A Path towards Peace & Sustainability (with special reference to Sri Isopanisad)

Suksham R. Aneja* and Dinesh Chand**

Peace and sustainability are two sides of same coin as only a peaceful world can be sustainable and flourishing. In general sense, a person is satisfied when all of his rights are protected well. Real human right is the right of enlightenment, which is coherent understanding of the purpose of life and corresponding harmonization of our living with that purpose. It is only in human form that one can imbibe Vedic knowledge and live accordingly. Being human is a special opportunity providing a chance to know the absolute truth with developed consciousness capable of perceiving higher realities. In this article some basic facts from the book of Sri Isopanisad are presented. As the name suggests, the term "Isa" refers to the "Ishvara" which means the Supreme Lord. The whole Sri Isopanisad is centered of "Ishvara". Here the main message is to live with harmony with "Ishvara" who can be known through Spiritual vision. Such Spiritual vision can be developed through cultivating proper Vedic

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knowledge and developing the right disposition of consciousness. This article can be divided into five sections. Section I introduces the topic of the present study. Section II presents “Ishavasya” principle which means everything is perfect and everything belongs to the Ishvara. Section III discusses how living with this underlying unifying principle brings immense benefits leading to Peace and global sustainability. Section IV presents harmful effects as evident in the present world due to living in disharmony of “Ishavasya” principle. In Section V different stages of realizations of the real proprietor, “Ishvara”, the Absolute Truth is analyzed. In the end, concluding remarks are given along with recommendations and suggestions for cultivating a better living environment through understanding and applying Lord’s proprietorship.

[**Keywords** : Ishavasya, Sri Isopanisad, Absolute truth, Peace, Sustainability]

Introduction

World Peace is one of the prominent Sustainable Development Goals 2030 adopted by the United Nations General Assembly on 25 September 2015. It entails that not only peace and security are prerequisites for achieving sustainable development, but that sustainable development provides the pathway to peaceful societies. In this article, an attempt has been made to understand and apply this principle through the study of *Sri Isopanisad*, which is one of the prominent 11 Upanisads out of total 108 Upanisads in the Vedic Knowledge. *Sri Isopanisad* contains an invocation mantra, followed by 18 mantras revealing the essence of the Absolute Truth. Here *Sri Isopanisad* means to sit close by Lord and to request Him to reveal the absolute truth himself. *Sri Isopanisad* is a part of Yajur Veda comprising prayers offered by Manu to the Lord. This paper talks about “Isavasya” and The Absolute Truth which are the underlying and unifying principles of *Sri Isopanisad*. Essential message of this whole paper is to awaken the consciousness to live in harmony with Lord, Supreme personality of Godhead, who is creator as well as maintainer of the whole creation. Only the Supreme lord is independently perfect and complete whereas everything else is dependently perfect.

“Isavasya” Principle - Quota System

This section presents the understanding of Mantra 1 of *Sri Isopanisad* :

isavasyam idam sarvam
yat kinca jagatyam jagat

tena tyaktena bhunjitha
ma grdhah kasya svid dhanam

Translation by Srila Prabhupada :

“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”

In general sense, everyone wants to be proprietor like the world conqueror Alexander had an idea to be ruler of the whole earth. The idea that the Lord is the proprietor of everything, can be established from Bhagavad Gita (7.4-7.5) which means all the elements of nature - earth, fire, water, air, ether, mind, intelligence and ego- all belong to Lord comprising inferior or material energy of the Lord, whereas the living being, the organic energy, is the para prakrti (superior energy) of the Lord. Both of the prakrtis, or energies, are emanations from the Lord, and ultimately, He is the controller of everything that exists. One needs to accept as given by Lord depending upon his/her past karmas. Srila Prabhupada has given an example of a cow who gives milk, doesn't drink that milk; She takes only her quota i.e. grass and grain.

Living in Harmony with Ishvara - Mantra 2

This section presents the understanding of Mantra 2 of *Sri Isopanisad* :

kurvann eveha karmani
jijivise chatam samah
evam tvayi nanyatheto 'sti
na karma lipyate nare

Translation by Srila Prabhupada :

“One may aspire to live for hundreds of years if he continuously goes on working in that way, for that sort of work will not bind him to the law of karma. There is no alternative to this way for man.”

Soul being eternal by nature, one wants to live eternally, Srila Prabhupada says whether it is an individual, community, society or nation, all can survive eternally if they follow Isavasya principle as discussed above in Section 1. This can be understood with an

example, if a person hires a carpenter to build a table and later on the carpenter claims the proprietorship, since he has been the maker, then it would be completely unjustified. But the irony is that we all are doing the same. We all are claiming proprietorship to all what Lord has given to us to use and assemble things for the time being. If everyone follows this principle and focus on one's quota only then there will be more peaceful situation in the world.

Living in Disharmony with Ishvara - Mantra 3

This section presents the understanding of Mantra 3 of *Sri Isopanisad* :

asurya nama te loka
andhena tamasavrtah
tams te pretyabhigacchanti
ye ke catma-hano janah

Translation by Srila Prabhupada :

“The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance”.

Humans and Animals are quite similar as both are engaged in four basic activities of eating, sleeping, mating and defending. However, its only in human form of life that one can aspire for self realization. That's a big responsibility of a human life to quest for the Absolute Truth. There are only two types of humans - those who fulfil this responsibility and adhere to Principle of Ishavasya are called suras (godly persons), and those who are forgetful of these responsibilities are called asuras (demons). These demoniac mentality people are a big threat to world peace and sustainability as they always tend to acquire other's quota and making world dangerous place. Many countries have various weapons of destruction such as Nuclear bombs, but if they do not recognize the proprietorship of the Supreme Lord, then they may misuse it to the detriment of whole world. Actually here we need to work on the root cause which is deliberate disobedience to the laws of nature through disregarding the proprietorship of the Lord. Vedas also tell the fate of such asuras, who are devoid of self-realization and knowledge of isavasya, the Lord, are going to enter into the darkest regions of ignorance and can't come out of repeated cycle of Birth and Death.

The Absolute Truth - Mantra 4

This section presents the understanding of Mantra 4 of *Sri Isopanisad* :

anejad ekam manaso javiyo
 nainad deva apnuvan purvam arsat
 tad dhavato 'nyan atyeti tisthat
 tasminn apo matarisva dadhati.

Translation by Srila Prabhupada :

Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence.

To know the Supreme Lord, the Absolute personality of Godhead, only way is to be associated with Devotees and follow Guru, sadhu and sastra. Srila Prabhupada clearly explains that the Absolute truth is ultimately the absolute person by giving various details about the Lord such as He stays in his own abode. But still he is faster than all others including mind and wind. He controls everything and surpasses all in excellence. These qualities can never be present in a Zero or just a light as propagated by Mayavadis. Hence, it is proved that the Absolute truth is a Person. Lord surpasses all excellence because he has main six opulence, although Lord is limitless so are his potencies likewise, most beautiful, most famous, most intelligent, most powerful, most wealthy and above all most renounced. When one considers all part and parcel of Lord then he becomes a true knower of things. And then people can come out of illusion or anxiety living peacefully

Conclusion

These principles of Isavasya and Absolute truth have the capacity to solve all our problems on various platform like materially, spiritually, economically personally as well as globally placed by the laws of nature. The main idea is to become detached from material life and attached to spiritual life through devotional service. All the mantras of *Sri Isopanisad* need to be learned but due to limitations of time only first four mantras have been discussed in these paper which bring out a general understanding of "Ishavasya" principle

and the Absolute Truth, which present the basic fact that everything is emanating from the Absolute Truth, Supreme Person, and thus everything is meant for His enjoyment. We should accept only quota and engage all our senses in the Lord's service. It will bring peace and happiness in everyone's heart by purifying their consciousness and giving them a higher taste. Srila Prabhupada used to say that if even one percent people of the world follow these principles of Krishna consciousness, the world will be a better place to live - Peaceful & Sustainable!

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Inferiority Complex as a Cause of Destruction of Happy Married Life in Shashi Deshpande's "The Dark Holds No Terror"

Mamta Sharma*

The present paper is based on a famous novel, "The Dark Holds No Terror" by Shashi Deshpande. In this paper, efforts have been made to present how Sarita's financial self dependence hurts Manohar's ego. It is also highlighted that to what extent, a husband can go to hurt a financially superior wife. Marriage is a bond of trust, love and equality but it is widely observed that monetary independence of a wife hurts the ego and self respect of a husband. Same thing has been presented in the paper that how a wife's financial superiority hurts a husband mentally in the novel "The Dark Holds No Terror".

[**Keywords** : Husband's ego, Inferiority complex, Superior wife, Depression, psycopath husband]

The present paper describes the story of Sarita and Manohar's married life. In this paper, deep study of Shashi Deshpande's novel,

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“The Dark Holds No Terror” has been made. The paper throws light on the mental condition of a neglected husband who is a complete failure and whose wife is a successful self dependent working lady. It has been shown that how a happy married life becomes a living hell when Sarita becomes a famous and good doctor and gets respect from everyone in the society to such an extent that Manohar was known by the name of his wife Doctor Sarita. This is a very famous novel, and theme of the novel is very deep and heart-touching. Shashi Deshpande comments about her novel, “The Dark Holds No Terror is, of all my novels, the one dearest to me. Perhaps this is because it is the one that came closest to the vision I had of it when I conceived it. Perhaps it is because it was this book that gave me the never-to-be-experienced-again happiness of a first acceptance” (Deshpande).

In this novel, Sarita is an aspiring doctor who works very hard to fulfil her desire of being a doctor. In her college days, she comes in contact with a boy, Manohar, and she falls in love with him at the first sight. He became so important for her that she kept on thinking about him only. But, she was a brilliant student and never forgot her aim of being a doctor and help people. As the exams approached, she worked hard and finally qualifies the exam and becomes a successful doctor. Meanwhile, she and Manohar kept of meeting and these meetings made them come close to each other and they finally got married together. Manohar was a caring husband in initial years of marriage, their life was happy and smooth. After few years of marriage, when Sarita got busy with her duty of being a doctor and serve the patients, Manohar felt neglected. Due to her work, Sarita was not able to give proper time to Manohar which resulted in destruction of their married life. Any relation is successful only when time is given to it and when both the people equally share responsibilities of their relationship. Lucretia Mott in her quote aptly supports the above thought as she says, “In the true marriage relation, the independence of the husband and wife is equal, the dependence mutual and their obligations reciprocal.”

In the marriage relation of Sarita and Manohar due to Sarita’s busy schedule, the closeness turned into distances. They do not find time to make love to each other because whenever Manohar was eager to make love to Sarita, she always used to express her disinterest in love making due to whole day’s busy schedule and tiredness. Sarita wanted to relax and have sound sleep at night

while, on the other hand, Manohar insisted Sarita for love making. This attitude of Sarita towards her married life created frictions between them. Manohar used to feel neglected and unwanted. Slowly, as time passed, Sarita got promotion in her work and she got more and more busy and more and more famous. In the locality also, people used to respect her more than Manohar. They used to greet her everywhere addressing her as doctor sahab. Manohar's ego was already hurt because of negligence of his wife Sarita, which increased a lot when people used to know Manohar by the name of his wife Doctor Sarita. It has been observed and is very common when a husband is known by the name and fame of his wife, he gets hurt, depressed and his ego gets hurt. He used to feel like an object or like a slave to his wife. The same thing is said by Plutarch in a quote, "Men who marry wives very much superior to themselves are not so truly husbands to their wives as they are unaware made slaves to their position." It is seen that husbands do not want their wives to be superior to them. Martial also supports this thought as he says in a quote, "Do you ask why I am unwilling to marry a rich wife? It is because I am unwilling to be taken to husband by my wife. The mistress of the house should be subordinate to her husband, for in no other way, Priscus, will the wife and husband be on an equality."

However, there was no such intention of Sarita to hurt Manohar's feelings and ego but along with the time, as her fame increased she unknowingly, hurt Manohar's ego. It has been observed, that according to society if a husband earns more than his wife it is normal but if wife earns more than her husband, it is seen like something strange and illogical. The same thought is supported by SukanyaShil as she rightly questions, "If the husband earns more that is natural...But if the wife earns more than the husband it is unnatural... It hurts the ego of the man. Why?"

In society, people talk about giving equal rights to women as to men. On one side, they talk about equality and women empowerment but when the woman tries her best in her career or work field and surpasses male race, the same society tries to bring her down by negative thoughts like if a wife will earn more than the husband she would get control of all the household and she would treat her husband like a slave and this will lessen the respect of a husband in society and he would not be able to face the people because they will call him a failure as compared to his wife. This thinking of the society that the control of the house should be in the hands of husband only

and not in the hands of the wife, has destroyed many homes and has burned many married lives, turning happy couples into enemies who start hating each other. Same thing happened in married life of Sarita and Manohar.

As time came, when she started earning more money than Manohar, this added fuel to fire. At night time, Manohar used to hurt Sarita during love making. He used to hurt her by nails, bites her and hurts her even by hands. He used to act like a complete unsatisfied beast in bed at night, and a normal caring husband the next morning. This was the result of Sarita's negligence towards Manohar and his emotions and feelings, which turned Manohar who was a caring husband in the starting to a psycho, with split personality who is a wild beast at night and normal husband the next morning. But Sarita's attitude towards Manohar was not at all intentional. She, too, wanted to give time to her husband but her working hours and responsibilities of a doctor kept her busy all the time. She, too, wanted to discuss the problems of a working wife in career with Manohar but finds herself unable to do it. Dr. Prem Sagar and Smt. Raka Varshney comments in relation to the aforesaid lines as they say, "She wanted to talk to her husband about the difficulties she was facing due to lack of support, a working wife required from her husband, but she could not speak of it due to a strange hesitation." (Sagar & Varshney, p. 40)

Slowly and gradually, Sarita unintentionally started to dominate her husband and things got worse. Herbert Spencer aptly comments about the situation, "The present relationship existing between husband and wife, where one claims command over the actions of the other, is nothing more than a remnant of the old leaven of slavery. It is necessarily destructive of refined love; for how can a man continue to regard as his type of ideal a being whom he has, by denying an equality of privilege with himself, degraded to something below himself?" Dominance of Sarita and negligence towards married life turned Manohar into a psychopath. He went into depression and used to hurt Sarita so much that Sarita wished to escape anywhere from the home, away from her husband. She had no-one to share her feelings because she was a kind of abandoned by her family because of an accident in the childhood years when by mistake his younger brother, Dhruva, was drowned and her mother called Sarita responsible for the death of Dhruva, her younger brother. The time went by and relation of Sarita and Manohar kept

on decaying. One day, when Sarita came to know about her mother's death, she went to meet her father. This was a good chance for Sarita to escape away from home, escape away from the tortures and beatings of Manohar, where she could breathe freely for few moments. But when she reached her parental home, she felt like an unwanted guest as her father did not welcome her and infact, he was shocked to see Sarita as if she is an unwanted person who visited the house. Sarita felt as if her father is behaving like a stranger with her initially. But she, somehow, collected all her courage and stayed for few days in her father's house but still she felt as if she has done some mistake by coming to her parental home because of the cold response from her father's side. She, then, started missing her children, Abhi and Renu. But this was the time when she got some time from her busy schedule for herself for her family's welfare. This was the time when she deeply thought about her husband, Manohar, that what forced Manohar to turn from a loving and caring husband into a monster who tortured her wife in bed. It is rightly said that it is in our hands in which direction we take our life to. Life is full of struggles. Everyone has two choices, one is to face them as they come and second is to escape from them. Dave Willis aptly supports this idea as he comments, "Every struggle in your life will become a story someday. It will either be a story about how you got stronger and persevered or a story about why you gave up. You can't always choose your struggles but you can choose which story becomes true."

Sarita also decided to give her marriage another chance. She decided to return back to home to Manohar and her children, Abhi and Renu. She finally makes her mind to treat depression and split personality problem of her husband, Manohar, with her love, time, care, attention and affection. She decides to save her married life and gets filled with new hopes and a new morning.

Conclusion : Efforts have been made in this paper to bring out the theme of the novel, "The Dark Holds No Terror". Psyche of a male is discussed very deeply, which suggests that a husband's ego gets hurt when her wife earns more money and more respect than him in society. On one hand, society gives importance of equality between husband and wife on the other hand, it cannot see a wife earning more money, name and fame as compared to husband. As always is seen, the society is chauvinistic and biased, where there is one set of rules for men and other set of rules is for women. However, it is mutual understanding, support and cooperation that is important in

a married life. A successful marriage depends on the mutual understanding of the couple and patience from both sides. It is in our hands where we take our life and what story we create in our life.

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Challenges and Prospects for the Hospitality Sector during and after COVID-19: A Socio-Economic Perspective

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The COVID-19 has created an unprecedented situation of extreme uncertainty throughout the world including India. Almost every sphere and activity of human society and institution was adversely affected, particularly the socio-economic aspects including livelihood of both the employees as well as employers. Almost every type of vocation, trade, occupation, commerce, business and profession had the adverse impact. Among them hospitality sector has been most badly and severely affected as it is related not only with the core hotel industry but with the travelling, tourism, airways, rail and road transportation and journeys as well as the educational institutions related thereto. The challenges created during and after COVID-19 are to be analyzed from the angle of hospitality industry as well as the angles of present prospective and probable personnel/employees engaged in hospitality industry as well as the educational

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institutions. Every hard, unfavourable and miserable situation and condition ends with the frustration and hopelessness, but there is always a way ahead for recovery and further progress. With certain alterations and changes in planning and working of hospitality industry including the educational institutions and personnel, there may be better prospects during and after COVID 19, especially from the angle of socio-economic perspective.

[**Keywords** : Hospitality Sector, Challenges and prospects, COVID-19, Socio-Economic perspective, Educational institutions, Travel and tourism, Personnel]

1. Introduction

The COVID-19 pandemic has created havoc and a situation of extreme uncertainty not only in India but throughout the world. The gravity of situation is more evident and alarming due to the highest risk of spread of the disease by coming close or nearer to one another among human beings including the family members. It is considered to be most contagious disease in the history of mankind because the contagious diseases known in the past used to be by touching or close contact only or by animals or insects. It is for the first time that the infection is communicable/ transferable even without any indication of symptoms in the already infected or Corona positive person. The pandemic has highly affected and impacted adversely every aspect of life of people as well as working of the system throughout the world especially social and economic aspects. Since the nature and sphere of the pandemic is global, no country in the world can expect any help or support from other country, as every country is facing the problem and trying to control it by their own methods and means. The Socio-Economic impact affects every aspect of the life of the people and is having extensively wide effect from day-to-day life to the prospective life.

2. Background

- 30th January, 2020 : The first case in India was reported in Kerala.
- 14th March, 2020 : Union Government of India u/s 46 of the Disaster Management Act, 2005 constituted a fund known as The National Disaster Response Fund.
- 14th March, 2020 : All Educational Institutions were closed under an order of 13th march.

- 18th March, 2020 All examinations were cancelled by an order of 17th march.
- 19th March, 2020 : P.M. addressed the nation for “JANTA CURFEW” to be observed on 22nd March (Sunday) for 14 hours-7.00 am to 5.00 pm.
- 24th March, 2020 : at 8.00 pm the P.M. addressed the nation and declared the I lockdown for 21 days, i.e., 00.00 hrs. 25th March to 14th April. All the people were directed to stay at the places where they are. All travel and transport were stopped including International and National - Air, Sea, Rail and Road.
- 13th April, 2020 : II lock down was declared for 19 days from 15th April to 3rd May.
 III lock down was declared for 14 days from 4th May to 17th May.
 IV lock down was declared for 14 days from 18th May to 31st May. Total till date for 68 days.
 V lock down was for 30 days from 1st June to 30th June. Total till date for 98 days.

I unlock-limited /partial w.e.f. 8th June. No school colleges were allowed to open only saloon, restaurants, religious places, malls, small shops and markets with extreme limitations and restrictions for the purpose of safety were allowed. MSME were allowed. Big and large-scale industrial activities were not allowed. A very grave situation of migrant labour was faced. Trains and buses were allowed w.e.f. 1st June, so that people confined in some places may have opportunity to go to the place of their permanent residence or their place of work. The educational institutions right from primary to highest level were not opened even for conduction of year end or semester end examination. There seemed no probability of regular physical working before the end of July 31st.

The hospitality industry was also shut down and there was an imminent impact on hotel, travel and tourism industry as well as institutions related therewith.

Slowly the situation started to return to normalcy after the month of September, 2020. The prime minister in January 2021 declared that we have won the war against CORONA and now there is no Corona and conditions are normal. Assembly elections in 5 states were held in the month of February, March and April 2021 along with Panchayat elections in Punjab and Uttar Pradesh. Kumbh mela was allowed in Haridwar. People took part in election and Maha Kumbh indiscreetly without proper restrictions and precautions. Counting for the Assembly and local elections was held on 2nd may 2021.

In the meantime, right during the election the second wave of Corona pandemic started and the situation became worst and uncontrollable in the mid of April 2021 and continued till the end of June 2021. This time it was more aggravated and scarcity of bed in the hospitals and acute shortage of oxygen made the conditions worst and miserable. Lock down again imposed during April-May-June 2021 somewhere complete, somewhere partial. Most of the business and human activities affected adversely but the position of hospitality sector including industry-hotels and restaurants etc., travel and tourism and educational institutions relating therewith became worst and irrecoverable.

A bit of normalcy returned in the month of July, 2021 but still the hospitality sector was facing a grave situation and miserable conditions challenging the revival, existence and sustainability of hospitality sector including the industry, institutions, personnel and workers.

As per the opinion of medical scientists and experts, third wave of COVID-19 is expected by the end of rainy /beginning of winter season, therefore the situation is going to be more alarming and challenging. So, we may have the impact of this pandemic for months or may be years to come. Therefore, we have to create the possibilities of survival and at least optimum sustainability of hospitality sector during COVID- 19 as well as succeeding period of pandemic.

The present paper attempts to analyse the challenges faced during and after COVID-19 and also to provide suggestions for the revival and sustainability of hospitality sector from the angle of socio-economic perspective.

All the challenges and suggestions have been perceived by the authors by personal observation, analytical evaluation, thought

evolving and provoking process and by establishment of connectivity of various aspects and factors and events relating to the topic

3. Challenges

Challenges faced during and afterward, up to a considerable period of time, due to COVID-19 till normalization concerning hospitality sector are interrelated with travel and tourism and also with the institutions imparting education and training in the hospitality sector. We may look into and analyze the challenges created by COVID-19 from two angles.

1. From the angle of the hospitality industry, which includes hotels, restaurants, travel, tourism and educational institutions related to them.
2. From the angle of the present personnel or employees engaged in the hospitality industry as well as educational institutions and also from the angle of would-be personnel i.e., the students, scholars and trainees studying hospitality management and undergoing training including hotel and catering management, travel and tourism and historical studies for the purpose of becoming guide and tour planners for various types of tours especially to historical places.

We would like to take up challenges to both the sectors one by one.

3.1 Challenges to the Industry

With the advent of COVID-19, travelling and tours have come to standstill and therefore, the hotels have also become empty.

For hotel industry there may be four categories of clients ;

1. Business /marketing/sales executives.
2. Tourists - foreign and Indians.
3. Meetings - small as well as medium and large in the form of business meeting seminars, symposiums, workshops, conventions and conferences.
4. Functions and celebrations like birthdays, anniversaries, get-togethers, associational and group gatherings like - alumni/colleagues/staff/students and professionals, marriage and receptions after marriage.

Now we would like to talk about the nature of these four categories :

1. For category 1, the hotels get occupancy primarily and dinning secondarily. Generally, the executives take breakfast in hotel only and remain in the field/market throughout the day and generally have dinner with their clients or concerned people.
2. For category 2, the hotels get occupancy as well as dinning, travel and tour plans and arrangements but more focus is on occupancy because they also leave after breakfast and generally have dinner.
3. For category 3, all the three factors occupancy, dinning and travel increase, as for most of the meetings attendees stay in the hotel and also have food, even for a single day meeting, because many of them are from outstation.

For two- or three-days conferences occupancy as well as dinning and travels and tours are considerably enhanced because in most of the conferences sightseeing and short distance tours are made part of the program schedule.

4. For category 4, in single session programs like birthday, anniversary, get-together, association and group meetings, food and catering services have priority and the possibility of occupancy remains very rare.

For big celebrations like marriages and receptions, the probability of occupancy and dinning both increases extensively because most of the members from both the sides of bride and groom are from the other places and therefore, they have to stay in the hotel. The dinning is at higher level in marriage and reception.

3-2 Challenges to the Personnel

As regarding personnel and employees engaged in the hospitality industry including institutions during and till normalization of situation may be categorized as follows :

1. There may be reduction in the number of existing employees of various fields relating to hospitality. Immediate effect is on cooking and catering staff including chefs, cooks and serving staff because restaurants are closed even in the hotels and there is very little cooking activity for the few guests who might be confined in the hotels due to sudden lock down and restrictions on travelling, especially on foreigners. The front office staff is also affected badly since there is no new client.

Housekeeping staff is needed to some extent as cleaning and maintenance cannot be avoided.

2. The personnel engaged in travel and tours are also affected adversely as there is no movement of people inland and overseas.
3. There is a consequential threat to the jobs of people engaged in the educational institutions running courses on hospitality, especially institutes of hotel management and catering due to expected downfall in the admissions to these courses. All categories of staff including teaching faculties, demonstrators, trainers, catering staff, supporting staff including technicians and ground staff may be adversely affected during this pandemic and for some time even after normalization. Presently, the expectation of having control on situation is remote possibility, because even after more than three months, problem is out of control not only in India but worldwide and the ratio of detected cases is increasing day by day and the situation is becoming more severe and crucial, instead of stability and check on cases.

4. The Prospects

4.1 The Industry

As regards industry i.e., hotels and restaurants, following alternatives may be suggested :

- Some portion of the hotel may be converted in to special Quarantine Centre for the people who are willing to observe quarantine in anticipation and for observation as a precautionary and preventive measure and also for those who have already been diagnosed CORONA positive and were treated in hospital, have to remain in quarantine for few weeks.
- Some part of the premises may be dedicated to Medical Tourism, especially in the cities and places where influx of foreign tourist is more, particularly from western countries because medical treatment is very expensive there, and for some ailments like dental problems, there is no health insurance. In India medical treatment and procedure is quite cheaper than these countries and the foreign tourists can enjoy visit to different places along with stay in hotel

during medical procedure and treatment. The treatment would be in hospitals and clinics on visit tied up with the hotel. The hotel can also start a preliminary check-up clinic or may be a special clinic for certain ailments with visiting medical professionals.

- This CORONA viral disease is related with the lungs malfunctioning including swelling, watering, thickness, stiffness and inflexibility due to viral infection. To a large extent it may be equated with Tuberculosis or T. B. At one time, some 40 years back T. B. was an ailment as fatal as cancer and the only treatment was having pollution free and light environment supported by general antibiotic medical treatment. The most popular places of stay for T. B. patients climatization were in Switzerland. The wife of Pt. Nehru, Smt. Kamala Nehru stayed there in pre-independence time. In India the only such place is in Nainital. Such place is known as “SANATORIUM”

We are referring it from the angle that hotels situated in hills may convert a part of premises in designated Sanatorium along with optimal residential medical staff including doctors, Nurses and supporting ground staff.

- A part of property may be converted in to a small permanent market as per the status of the hotel. Generally, even now, we have outlets in most of the big hotels but they are meant for the clients staying in the hotel only. We have seen few shops of local items and products in hotels of hill areas and some remote or traditional/historical areas. Our suggestion is that small permanent market so established be made open for outsiders also.
- Since there would be less occupancy in hotels, a part may be converted in to small sports and fitness complex open for occupants /clients staying in the hotel as well as for outsiders. This small complex may have facilities like SPA, Yoga, fitness centre, gymnasium, swimming pool, saloon and parlour, mental fitness centre or clinical psychology centre as well as special arrangement may be made for indoor games like Billiard, Squash, Table-Tennis etc. Card room with Bar and snacks may also be started after proper licensing. Some of the halls and big rooms may be converted in to such indoor activities area.

- As far as catering and dining activities are concerned the Bar and Restaurant should be opened to general public and a reasonable discount may be offered in the existing menu rates. As there would be lesser seating capacity in the restaurant due to maintenance of distance between tables, some space, if available adjacent to the existing restaurant may be annexed with the dining area.
- Along with indoor dining, home delivery services may be started for the food items after tie up with the suppliers/ service providers like Zomato. The hotels can have special conditions settled with suppliers/service providers as regards hygiene and other aspects relating to delivery as per their own standards. In case hotel is capable of arranging delivery by itself, it would be more fruitful because the staff of the hotel meant for housekeeping and room service may very well be engaged as delivery person.
- To adjust the catering staff the restaurant can also try to have orders for packed meals for offices and shops in the market etc. In this also service staff would be adjusted.
- For Educational Institutions related to hospitality, if facing the problem of less admissions of the students, part of the premises may be converted into full flagged restaurant and motel or guest house, because most of the educational institutions are on the highways or on bypass roads.

The other alternative is that the canteen be run by hotel and catering management staff instead of giving it to some outsider i.e., contractor. Thus, the catering and ground staff may be engaged in these activities.

The restaurant, canteen, motel and guest houses would also be used for the training of the students.

In the institutions like universities or big groups having several courses, the lunch for all the faculty members and staff may be provided by the institute of hotel management on payment basis. It will also engage many employees of the institution.

To maintain proper admissions in the new session i.e., 2021-22, fees may be reduced considerably and scholarship may be announced. Incentive of 20% reduction in fees of existing students may be offered for providing new admissions and 20% cash incentive may be given in case the new admission is given by final year or

passing out student. If proper strength of new admissions is maintained it would ultimately provide support for retention of the staff including faculties.

4.2 The Personnels

In the hotel and restaurant most of the staff would be adjusted in the alternative activities suggested as regard the industry and institutions.

In institutions most of the ground staff would be adjusted in alternative activities and most of the teachers and technical staff may also be expected to be accommodated.

One more alternative for the personnel is that they should have a clear understanding with the management or employer that they are ready to have appropriate and rational reduction/ deductions in their emoluments instead of being kicked out or compelled to leave. In present circumstances it cannot be advisable for any employee to leave the job because there are almost nil chances to get suitable employment elsewhere as we know that there is an unexpectedly drastic downfall in the hospitality industry, and it would simultaneously affect the institutions dealing with Hospitality Education and Training.

5. Conclusion

The condition of hospitality sector was adversely affected during the COVID-19 and continued even afterward. It was most miserable during the second wave. We believe that for every unfavourable situation and condition, there is a solution. We have to put in appropriate efforts with certain changes and alterations in the existing traditional working of the hospitality sector. The alternatives suggested in this paper would definitely provide relief to a large extend and the hospitality sector would be able to cope with this drastic situation and would come up with a new and innovative working and there will be a boost in hospitality sector including the industry and institutions as well as the maintenance of respectable position of the personnels working therein. ★

Vedic Management and its Importance in Modern Context

Seema Sharma*

Management is a system of work and Vedic management is related to religious activities, literature and society. Time and again, it has been proved that modern-day discoveries, inventions, theories, concepts are broadly based on Vedic knowledge/literature. The present paper is an attempt to analyze Vedic management and its importance in modern context. It has been concluded that the Vedic literature will help business corporations to understand themselves and their customers in much better manner and would lead towards creating a model in corporate governance for the global corporations to follow.

[Keywords : Vedas, Vedic management, Vedic period, Vedic literature]

1. Introduction

Vedic management means the management learnings from the Vedic period of Indian culture. These may be in any form - social, political or religious etc. The word Veda is originated by the word vid that means knowledge, to know, to obtain or to attain. It implies that

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the Vedas are the book of pure knowledge. The literature written during the Vedic period was discovered by the Rishis and preserved from parents to children. Vedic Literature was the ancient science just like Physics, Chemistry or Mathematics etc. The popular language of Vedic period was Sanskrit that's why most of the scriptures are taken from Sanskrit literature. Ancient Indians developed their own management system and with the help of that they carried out the business of their own time. The people of the ancient times followed Vedas and Upanishads.

This study shows how modern management terminology has been enriched by ancient Vedic management practices. We have learnt a lot from Vedic period culture. Vedas are known to humankind as a huge collection of books with religious and spiritual knowledge. The knowledge of Vedas doesn't belong to any particular generation or community rather Vedas contain eternal and everlasting truths. Vedas have a huge collection of spiritual laws discovered by different persons in different times. Vedic culture is the most ancient culture of the world and the stanzas of Vedas are called mantras. Vedas tell us about the method of life or the ways of life. The Vedic system is elaborated in Vedas and Upanishads. It is a decentralized system of Riti and Drama or we can say that rituals were given importance in Vedic period or in Vedic management.

During the Vedic period, people had full faith in the concrete presence of God and represented the external pursuit and aims of the material world. They focused their attention on external physical things such as symbols, rites and figures. God was identified as a power who guides life in Vedic period.

2. The Vedic Period

The age of Veda started from the very beginning of the universe. Max Muller once declared that "Rigveda is the oldest book, not only of Aryan community but of the whole world." The main aim of the Vedas is a mystical thought or goal that is the union of the individual self with the world self that is Brahma. The meaning of Upanishads is to sit by the side to learn about God. The disciple sits by the side of the teacher and learns about God. The Vedic Literature includes many texts like Rig Vedas, Sama Vedas, Yajur Vedas, Atharva Vedas, the Upvedas, Vedangas, Shardarshanas, Upnishads, the Vedantasutras, Yog Sutras, the Ramayana, the Mahabharata and the Bhagwad Gita.

Management is a social function - a discipline. It is a social management in a society or a tradition of values, customs and beliefs.

The Vedas radiated a light in the world about soul and eternal God that illuminated the whole humanity to realize the relation of soul to God. A person who wants to have the union of soul and God must have detachment from Maya or material world that misleads or distracts from the path of God. There are so many teachings of detachment from Maya or material world given by Lord Krishna in Bhagwad Gita. English Poet William Wordsworth also writes in one poem that material world engages us in to the world and distracts us from supreme power. He writes :

The World is too much with us; Later or soon;
 Getting and spending; we lay waste our powers.
 Little we see in nature that is ours;
 We have given our hearts to sordid boons.

We see in the Gita that Arjuna was not ready to fight against close relatives as per description of Vedas but the teachings of lord Krishna explained that they are only souls and a soul never dies. This view changed the mind of Arjuna and he decided to fight. In the same way, Ramayana shows the duties of social relationship. The poet has presented noble characters in the presentation of ideal father, ideal mother, ideal brother, ideal wife, and ideal king. In the same way Gautama Buddha gave teachings of Eight-fold path of worship that can save from the sufferings of the world. Most of the problems originate from human thinking and the only way to have peace is mental discipline.

3. Description of the Vedas

There are four Vedas named Rig Veda, Yajur Veda, Sam Veda and Atharva Veda. There is description of the verse of God in Rig Veda. Yajur Veda means the worship of God. there is a good collection of Mantras for worship. Sam Veda has the description of shanti or peace or how we can bring peace in human life. Atharva Veda has description of purohits. This Veda has many type of mantras to destroy different types of evils. Thus all four Vedas are related to the worship of God for the welfare of human soul and society.

Vedic wisdom pays a great deal of attention to the transformation of the inner self. The purpose of this learning is not external rather this learning gives internal awaking and knowledge.

It is about the awakening of a higher understanding of our human aspiration and in simple terms an understanding of who we are.

Vedic learning promotes Ashrams and varnish. Everyone has his own path to follow. According to Vedic wisdom there are four ashrams one has to follow - the Brahmacharya, - the student life, the Grahastha- the household phase, the Vanprastha _ the preparation for renunciation and the Sanyasi - renunciation phase.

There are six Vedangas known as :

- Siksa - phonetics
- Kalpa - rules of religious worship
- 3 vyakarna - linguistic, philosophical analysis.
- 4 nirukta - history of words.
- 5 chanda - science of metres.
- Jyotisha - Astronomy.

4. Bhagwad Gita

This religious book describes the songs of God or the divine soul. The Epic Mahabharata is in Sanskrit language and Lord Krishna is the narrator of the Bhagwad Gita. Its verse is chanted as it is in poetic form. this religious book tells about the management tools to provide the mental equilibrium or to overcome any crisis. If one gets perfection in ones work one gets excellence. Man can attain perfection or excellence only through his actions. Thus to attain God is the simplest way to have excellence and perfection in one's actions. The Dictionary meaning of the word excellence is "The quality of the highest order."

Bhagwad Gita again emphasizes the meditation ritual workshop and prayer serve as the main role in the spiritual growth of a man.

Lord Krishna divided human action into four major points of value :

- One must perform the duty.
- Human beings have no control over outcome.
- Human beings have no control over the root cause of the fruit of action.
- There is no choice of inaction.

The karma of everyone create his own destiny, which is based on his thought, words and deeds. Lord Krishna inspires Arjuna and

teaches the theory of Karma in Gita to perform his duties without thinking of success or failure. A person who works without desires and moves free from attachment, egotism, and enjoyment can attain eternal peace, which is the aim of life. though the motive of life of everyone is different. There are some people who work only for fame and there are some who work for money or for power. All the works of this world are composed by nature either good or bad. The main motive of the teaching of Gita is detachment of human beings from the result of work.

Management is a system of work and Vedic management is related to religious activities, literature and society. In Modern management, leadership, motivation and excellence are important. Vedas also gave importance to these views.

From the pre-historic days to the modern scientific age we have management in one form or the other one. Now the whole world is just like a village or a town so management practices have become more complex. The Vedic system of management was a perfect management practice because there were good policies and procedures from the theories of economy, production and sales.

The concept of management which is now studied is a very scientific approach and it has its origin right from the beginning of civilization. The management system discussed in Vedas and Upanishads is an efficient one. Vedic management spontaneously draws upon the infinite creativity or have organizing power of natural law in all four Vedas. Vedic management has Vedic consciousness which is supported by natural law.

5. Conclusion

A number of Indian businesses, compared to their Western counterparts, serve a bigger purpose ranging from societal welfare, poverty alleviation or eradication of diseases. India's commitment towards United Nations' Sustainable Development Goals reflect the same principle. Accordingly, their commitment to their stakeholders reflect these broader values as well. Once these values become imbibed within the company's culture, these become a way of life. One example can be the Life Insurance Corporation's motto - "योगक्षेमं वहाम्यहम्" (Taken from the Bhagwad Gita's Adhyay 9):

अनन्याश्चिन्तयन्तो मां ये जनाः पययुपासते ।
तेषां ननत्यालियक्तानां योगक्षेमं वहाम्यहम् ॥

The original shloka is a commitment from the almighty to his devotees that their needs and security shall be taken care by the almighty himself. To induct such a commitment within a corporate motto is not just a branding exercise. It is a sacred bond the company forms with its customers and assures them that the company would play an active role in assuring their future needs are sincerely met through a prompt assistance. If we were to take the modern Business Management metrics into account, LIC is one of the strongest brand in terms of Customer Loyalty.

Considering the vast ancient knowledge and the unique business environment prevailing in the country, the corporations may benefit significantly after reflecting upon this powerful literature. The vedic literature will help them understand themselves and their customers in much better manner and would lead towards creating a model in corporate governance for the global corporations to follow. ★

History from a Scientific and Persistent Research Outlook

Jagat Prasad Parajuli*

Research denotes to a study that brings about clear understanding related to any specific field. It can range from a clear surficial picture to a detailed lesson to reach towards a valid fact. Historical research is an evidential study that justifies an occurrence of any authentic, credible, reliable event. History is a factual scientific finding observed or speculated through museum, lab, inscriptions, fossils, lyrics, numismatics, which is followed by their study. History investigates about various phenomena of a social incident. As it is factual, and relies on valid data, it is a clear-cut scientific, result-oriented study. History is persistent dialogue of past, present and future. League might vary but what is consistent is history as it will always have regularity and continuity.

[**Keywords** : History, Scientific, Persistent, Interpretation, Evidential]

1. Introduction

History evolves just as a human existence continuously evolves. History on one hand can unite through familiarity and common

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thinking whereas history can divide through diversity. History is a combination of facts and act of interpreting that interprets social, political, economic, geographical, religious, cultural, architectural event in a timely and contemporary manner and therefore, can be referred to as a technical subject. The experience of people, activities, roles, contribution, struggles and achievements combine to form an interrupting. These findings help for the holistic development of the society.

While conducting research in history we should not forget that history is an “unending dialogue between the present and the past”, and the chief functions of the historian is to master and understand the past as a key to the understanding of the present (Carr, 1962: 6).

History is a study of past, present and related the occurred incident to present scenario. History can also lead humanity predict a probable future through trend, pattern, self-revelatory, modelled event. However, it is to be understood that historical predictions may not be as precise as the calculation of the time of an upcoming lunar eclipse.

An individual’s experience or voice of people plays a significant role in sourcing history (Thompson, 1978 : 231). Oral history that is heard from an individual’s perspective is the vocalization of any incident that has occurred. Moreover, in today’s time, new generation can easily find about their precursor or history because of the prevalence and wide acceptance and usage of social media.

There is no subject that doesn’t co-relates history i.e., that doesn’t have a history. In fact, all living and non-living beings have their own history which is the main reason why history is the great subject that keeps track of time as well as incident (Cubitt, 2007 : 43).

History that plays a vital role in understanding mankind, interprets that is the study of all aspects of human society (Tosh, 1991 : 249). It is also considered as a branch of humanities, as it deals with the human experiences and thoughts in the past. In total history may be taken as a paternal discipline of all the subjects (Carr, 1962: 4). It feeds materials to all of them so that the other subjects can equip themselves in order to gain broad knowledge.

History is no more biography of the great personalities, rather it is a field of study that possesses a set of methods or concepts by which the historians collect evidence of past, evaluate that evidence, and offer meaningful suggestions on the subject (Vansina, 1885 : 103).

According to R.G Collingwood (1946 : 17-19), the historical research has following four characteristics :

1. that it is scientific or begins by asking questions.
2. that is humanistic or asks questions about things done by man at determinate times in the past.
3. that it is rational, or bases the answers which it gives to its questions on grounds namely appeal to evidence and
4. that it is self revelatory, or exists in order to tell man by telling him what man has done.

Historians and sociologists have an identical outlook. Since history is devoted to describing the behaviour of groups in economic, social, and political situations, it should be obvious that the accuracy and in sight of the historian would be materially enhanced by a knowledge of the elementary principles of sociology (Gottschalk, 1954 : 113). History is said to be the past politics and politics, the present history which is why it is claimed that the roots of history let the politics come into fruition.

2. Materials/Methodology

History is a social phenomenon that is scientific and unending as it is based on evidences. The study of history prioritizes the contemporary records and pays attention to instantaneous study. This article scrutinizes history based on finding fact and interpreting as per the records. The study is based on the sources that are categorized as original such as first-hand information that is unpublished, uncopied and untranslated; key informant interview; and compilation of outcome of the research relevant to the objective of the study. History has been referred to as a technical subject and the categorization of history are prehistory, ancient, medieval, modern, recent, natural as well as consistent source.

3. Force and Momentum of History as Facts and Interpretations

The basis of a historical research is a fact. This fact provides direction with the help of interpretation. That means the factual force provides a fruitful outcome which is bridged by the continuous acceleration of a logical interpretation. Therefore, history can be observed from a scientific approach as it is based on fact that valorizes fact to form a strong interpretation. This explains why fact

and interpretation are complementary to each other just as force and momentum are complementary to each other. The facts and interpretations are components of a same cause as fact without interpretation is directionless or meaningless whereas interpretation without a fact is invalid. Fact is ultimately a basis that points out a motion that triggers momentum through the aid of explanation towards an understanding.

Carr writes “The facts do not speak for themselves. The facts speak only when the historian calls on them” (Ibid, 5). Fact is like a human skeleton which neither speaks nor moves. A historian’s interpretation of facts puts life in the skeleton. However, one has to remember that the skeleton is a must to put life in it. Fact and interpretation are the two sides of a coin, which we call the external and internal aspects of history.

The external objective of history is to give details of facts and examines certain facts, whereas its internal objective is to make a critical analysis of that particular fact (Jordana, 2007 : 169). For example, Prithvi Narayan Shah made an attack on Kirtipur on a certain day of the certain year and such forces is the external aspect of history. What was in the mind of Prithvi Narayan Shah when he made this attack in its internal aspects?

Discovery of facts should be the first and for most target of a historian or a researcher in history. Until the facts are discovered, there is no room for interpretation and if the facts discovered proved to be wrong, the whole interpretation process would go in opposite direction (Kothari, 1997: 2). To give an example from the history of Nepal, Babu Ram Acharya discovered one document related to the military preparations made by Jaya Prakash Malla against Prithvi Narayan Shah. By mistake he read the word “Kirtipur” instead of “Kantipur” in the document and gave his long interpretations as to why and how Jaya Prakash Malla chose “Kirtipur” as his head quarter to make military preparation. Later on when it was found that the word concerned “Kantipur” and not “Kirtipur”. Babu Ram Acharya’s whole analysis and interpretation proved to be wrong because of alteration in a factual data.

For a developing country like Nepal, the mere presentation of the facts and figure is also an achievement in the process of history writing. Yogi Narahari Nath, Samsodhan Mandal and Department of Archaeology presented new facts and figure (on the basis of

original documents) in their Journals or books and it provided a solid ground for others to advance the process. The only thing needed is that the author should be unbiased, impartial, Judicious and dispassionate in presenting the facts and figures. His motto should be the exploration of truth and he should make no compromise with the truth (Majumdar, 1970 : 56).

To quote a famous Indian historian (Ibid) :

“I would not care whether truth is pleasant or unpleasant and in consonance with or opposed to current views. I would not mind in the least whether truth is or is not blow to the glory of my country. If necessary, I shall bear in patience the ridicule and slander of friends and society for the sake of preaching truth. But still I shall seek truth, understand truth and accept truth. This would be the firm resolve of a historian”.

The aforementioned interpretation plays a vital role in writing the history. Facts are the raw materials which could be utilized to form different shapes by a historian or a researcher through his rational interpretations. The quality of work is determined not by the facts presented but by the interpretations the writer make on them. However, a researcher should be quite conscious while interpreting the facts and events. *First*, his interpretations should be substantiated by concrete evidences; *second*, he should be unbiased and dispassionate in his interpretations, and *third*, he should maintain consistency in his interpretations. However, the writer should not hesitate to revise his interpretations, if the new evidences otherwise proved, or to abandon the same, if his statements proved to be faulty. In the same interpretation, one should not act to suit the current time and situation. For example; we can cite a book on the history of Nepal having contradictory interpretation in its three editions published on the eve of the general elections (1959), during the Panchayat rule, and after the introduction of the multiparty system respectively.

History can be evolving towards the spirals of past, present and future through the fact data and addition of data consistently.

4. Historical Objects

Authentic source materials are indispensable in historical research whether it is a presentation of facts or a question of interpretation. It could be based on concrete documents or papers or other

sources materials. History is such a subject for which the sources materials are lying everywhere (Carr, 1962 : 7). A historian gets materials in every item which he takes into consideration. To quote an American writer Fraderick Jackson (Sterm, 1970 : 201-204) :

“To the historian the materials for his work are found in all that remains from the ages gone by in papers, roads moans, customs, languages; in monuments, coins, medals, names, titles, inscriptions, charters, in contemporary annals and chronicles; and finally in the secondary sources, or histories in the common acceptance of the term. Wherever, there remains a chipped a piece of pottery, a pyramid, a picture, a poem, flint, a spearhead, a coliseum or a coin there is history.”

Historical sources can be broadly divided into two categories primary and secondary. A primary source is the testimony of an eye witness or mechanical device which was present at the time of the occurrence of an event, and by secondary source, we mean the testimony of someone who was not present at the time of the occurrence of the events (Rowse, 1963 : 34). Though the secondary source is dependent on primary source, the research in history only on the basis of primary source is rarely possible (Burke, 2005 : 183).

The primary source is the raw materials more meaningful to the expert historian than to the laymen, and the secondary source is the coherent work of history in which both the intelligent laymen and the historian will look for what they want (Adhikari, 1995 : 34). Both the primary and secondary source may be biased and it is the duty of a researcher to examine them critically and find the truth. Inscriptions, contemporary records, confidential reports, government documents are the primary sources and the books articles, thesis and dissertations belong to the category of secondary source.

It's neither possible nor desirable to consult all the available source materials. One should carefully scrutinize the source materials to save time and money, but one should be equally vigilant that not a single document or paper relevant to his research topic is left out. The relevance of source materials may differ from topic to topic and a particular source may be useful only for a particular topic. To give examples from the history of ancient Nepal Inscriptions along with foreign accounts and coin from the chief source of information for the study of the history of some chronicles is considered as the chief source materials for the study of early medieval period.

Similarly for the study of later medieval period the Thyasapus (diary in folded form) along with inscriptions and coin are the chief source materials. Coming to the history of modern Nepal (1768-1950) the archival records deposited in India office Library Landon, National Archives of India New Delhi and foreign ministry of Nepal Kathmandu provide sufficient materials for research, whereas inscriptions and coin play significant role in it. The chronicles are also rarely used only to fill the gap left out by the Archival sources.

The nature of source materials is a gain changed if we undertake research on the history of Nepal since 1951. Apart from the archival sources, interviews, newspapers, memories and questionnaire play major role in it (Agrawal, 1983 : 7).

5. Preference of a Certain Topic

The degree is a secondary thing when it comes to conducting a resourceful research. There is no doubt that the immediate aim of the researcher is to fulfil the degree. However, it is to be understood that the research will be significant in contributing to the society. Therefore, the researcher has to be committed to give solid contributions to his field or research. Instead of choosing a subject on which many have contributed a lot in the past, he should select a unapproached topic which has a gap of valuable finding.

Time has come for the researchers to select topics from social and economic history. Till now, the researchers have neglected the regional history of Nepal. It is high time for them to undertake research in this field. If one is really interested in foreign relations, instead of limiting himself in Nepal's relations with India and Tibet, he should select topics like Nepal's relation with Sikkim, Bhutan or native states of India. In this political history also the researcher may develop problematic themes so as to give new approach to the subject. While selecting the topic for research, one should take into consideration the availability of source materials, usefulness of the topic (In the nation's text) and the manpower to supervise his works.

6. Steps of Research

The research begins with the effective training of the research methodology so that he could collect and analyze his source materials in a proper way. Some theoretical knowledge on his area of research is also essential. At the second stage, he should consult secondary

source i.e. books, articles, thesis, dissertations etc., relevant to his research. Then comes the third and most sensitive stage of research in which the researchers collect primary sources, develop questionnaires and take interviews of the persons concerned. After that the researcher applies the principle of criticism to the collected data and finally, the presentation of the fact is done along with his interpretation and conclusions in the form of research works.

7. Conclusion

History is a mirror that casts the actual incidents of past through a strong scientific research basis that is interpreted owing to the certainty or the reality. History is an ongoing procedure of the interaction among historians and the realities of the social events. The data or the documents are the ground for the importance of the evaluation that compares to the scientific study. The research result is finalized through gathering of data, tabulation of data and analyzation of data. History is inescapable and ever proceeding. Therefore, for rational interpretation of the fact, historians should point out the direction of the factual force is such a scientific way that opens doors to conduct research towards precise and absolute finding.

In no way, historians should conduct false interpretations. Honest interpretations yield absolute finding that reflects what the reality is. The actual incident can be awakened through the proper communication and channelization of real incidents. Above all, the scientific history is a combination of science and art that accommodates to the global world through unending conversation between the past and the future.

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Vedic Solution to the Complexities of Human Life

Smita Sharma*

Human society is a creation of our ancestors with an objective of cultivating a civilized and enlightened human race. However with the passage of time the social fabric became complex giving rise to various complications. Primary objective of moral growth shifted to monetary growth initiating a race for materialistic development. The epidemic of materialism put enormous pressure on present generation impacting their mental health and behaviour. The rising expectations, highly competitive attitude and unabated desire for constant happiness have made life tough for today's generation. The haste of achieving everything in minimum time forces them to lose touch with their family and community and pushes them towards a maze of isolation and loneliness. They become the victim of unprecedented race of success that deprives them of inner peace and contentment. The ancient vedas value the power of collectivism and emphasize on the importance of family system and community life. Positive connection with fellow beings and with the natural environment supports in maintaining balance within and with the outside world. Interaction helps in coping with adversity by regulating emotions and controlling desperation. Togetherness fosters a sense of security and acceptability in the

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society creating a safe environment where bonding and sharing leaves no space for anxiety, loneliness and distress. Our family system and cultural identity are our strongest support system. Vedic teaching of living together in harmony is the solution of many present day problems. However with changing scenario we may modify things according to modern requirements.

[Keywords : Family, Community life, Kinsmen, Harmony, Togetherness]

The present era of dynamics has metamorphosed the society and its norms; transforming human life, relationships and behavioral pattern; and thus causing inexplicable challenges for the society. Today's hyper progressive modern society is determined to set up a new social and familial system with redefined roles and goals. The younger generation with new ideology and vision is pressing for a quick and complete change in social environment while the elders yearn to cling to their own old tested theories, refusing to accommodate any of the new ideas. The process of transition triggers profound confusion, disillusionment and pain, paralyzing the existing order and obstructing the agenda of alteration. Unavailability of well defined systemic scheme for living a blissful life intensifies the complexities of life. For evolving a happy, healthy and peaceful society, there is a need of mutual understanding and coordination. From earliest periods enormous time and energy was consumed in formulating an ideal way of living that laid down the foundation of a meticulous social, political and economic structure, aiming at utilizing the full potential of every member of society. The legacy thus inherited should not be rejected without a thorough examination of its merits and demerits.

India, being one of the earliest civilizations of the world, has a bearing upon the various phases of progression from ancient times till date. A sincere study of our scriptures provides the vision of our forefathers about the mental, physical and spiritual growth of individuals and society. They designed an ideal routine for every individual that would have helped them in leading a life full of positive energy. Along with performing their daily household duties the masses were encouraged to witness the epiphany of gods through their routine salutations. Gods were invited to suppress the powers of darkness- the demons- who were bent upon confusing and disturbing the humans either by sabotaging their material possessions or by ruining their piety and positivity. Their upward journey was further nurtured by leading them towards the path of superior understanding

of divine consciousness that encompasses the entire universe. All beings are participant of the supreme cosmic sacrifice, offering oblations and gaining variety of experiences that would unfold the mysteries of life and prepare them for the ultimate union with the Supreme Being. The knowledge of the reality that gods and demons both reside within the beings; giving them the taste of goodness and evil, right and wrong, morality and sin; helps in the evolution of their soul. Hymns of enlightenment increase the gods within, killing the demonic forces and making the journey of life smooth and pleasant leaving little scope for confusion and complexities.

The present article represents my effort to find out the utility and relevance of vedic way of life for the modern world. Vedas are often called the books of action. They illustrate a society where people discharged their worldly responsibilities balancing individual and societal interests. They approached the gods for the fulfillment of their wishes as they believed that the gods had the power and energy to control the whole cosmic order. However they were aware that the universe worked under some laws that were the guiding principles for human beings. If the mankind followed the laws, there would be peace and order otherwise things would deteriorate disturbing the entire creation. If human beings wanted to master their lives they should connect to the rest of universe. The deities were the part of universe and the vedic seers instilled trust in masses by suggesting that gods could deliver everything if human beings had the potential of receiving them. Life is tough and challenging and our survival depends on our ability to dismiss the demonic forces and increase gods within.

Today's generation is witnessing an unprecedented lust for perfection and an unabated desire to conquer men and nature. Both perfection and excellence have been natural aspiration for men since ages. But extraordinary passion for supremacy is self destructive. Its easiest prey is the vulnerable youth of modern day, aspiring to create a perfect world of their own- a world without pain, loss or sorrow and a life full of luxuries. Their exposure to the outside world of sense and objects forces them to be a part of an unending race for money. Those who succeeds becomes the role models for the society but what about those who fails the test. They are under tremendous pressure, fighting for their identity and trying hard to fulfill the aspirations of family and society. Failures shake their self confidence resulting in the influx

of fear, phobia, anger, negativity and insecurity. Modern lifestyle, with its moral inadequacies, provides no solution to these challenges. That is why a whole lot of dissatisfied and frustrated youngsters have mushroomed the society. It is the duty of society to channelize their energy and to direct them towards more purposeful options in life. Personal evolution and emotional attunement plays vital role in minimizing the misery of disoriented individuals, healing their mind and soul.

The great Vedas hold the solution of many of our present day problems. The word veda; derived from the Sanskrit root 'vid', meaning 'to know'/'to find'; itself reveals the purpose of composing the ancient books of wisdom. Our ancestors devoted countless centuries to find the path that would lead the world towards truth, knowledge and righteousness. Conscious equilibrium between the material requirements and celestial objectives is the best way for living a balanced life. The suggested modus operandi is the gradual enhancement of human intellect from initial stage of self discipline and ethical conduct to the next stage of development of consciousness and eventually reaching to the final stage of supreme wisdom. Let the youth be encouraged to search the treasure named vedas and enrich themselves with a new vision about right conduct, right knowledge and right action. Vedas are the collection of hymns, composed by learned sages for invoking the deities. They invited the gods to the yajnas, offered oblations and asked for their protection and favour. There are diverse views about the nature of Vedic deities. The principal deities (surya-sun, vayu-air varuna-water, prithvi-earth, usha-dawn) being similar to the elements of nature, create the impression that vedic people, were the worshippers of nature gods and goddesses. But not all the deities were linked to the elements of nature. It is quite possible that vedic people worshipped various sources of energy present in the universe as the functioning of entire cosmological order depended on them. Their importance was accepted and valued because we cannot survive without them. Energy flows from outer space to inner world connecting one to the other and balancing the whole system of creation. Every individual should play his part in maintaining the connection because if the connectivity and balance is blocked it will disturb the entire system resulting in the onset of various physical, mental and emotional problems. It is the essence of vedic way of life and the fact that it survived for thousands of years itself determines its potential.

Vedic wisdom is the need of the hour for the present state of complexity and confusion where on one hand there is overall growth and prosperity while on the other there is distress and depression. Problems so deep cannot be solved in anguish; lot of patience and perseverance is needed to fix the issues. Firstly we have to stop taking life as a crisis situation. Secondly there is a need to frame new yardsticks amalgamating the ancient axiom with modern perspectives. Thirdly community oriented mindset should be given weightage over individualistic approach. To begin with close proximity with extended family, that has become a rare phenomenon in today's world, is to be re-established for healthy mental and emotional growth. Children who grow up in a closed environment miss the love and care of grandparents, guidance of uncle and aunts, bondage of cousins. Absence of intimacy with extended family results in emotional vacuum. In their later lives they carry feelings of insecurity, anxiety and loneliness resulting in lack of confidence and low self-esteem. Further the Individualistic attitude needs to be checked from the very beginning as it tends to dictate autonomous social behaviour where needs of individuals are given priority over the needs of family and society. This type of self centeredness should be condemned and corrected. That will increase positivity in society enhancing good thinking and creating a buffer against disease and stress. It will take lot of time, energy and patience to achieve the goal. We should introduce the ancient family structure to our children and help them to connect with their family even though following the modern lifestyle. Many hymns of Vedas give glimpses of the same; where family, kinsmen and clan were highly valued for structuring a closely knit society. Together they could survive and together they could fight against the evil. A Rigvedic hymn says that when Indra proceeded for war he was accompanied by his kinsmen.¹ Their involvement was precious for a king as he could rely more upon his relatives than paid soldiers. At another place veda speaks of a house inhabited by mother, father, master of the family and kinsmen² suggesting that in their day to day affairs family members supported each other, looking after the elderly members and nurturing the young ones. This is the very idea when a newly married vadhu (daughter in law) was instructed to take charge of family and keep her father in law, mother in law, brother in law and sister in law under her command.³ The term Shasan used here does not necessarily exhibit control or authority exercised by daughter in law; it is about

transferring family responsibilities to the younger generation by the elders, gracefully accepting the shifting of role. Parents, siblings, friends and relatives were looked after by the householders who served them with same love and affection with which they served the gods.⁴ Looking after the kinsmen was appreciated not only by society but also by gods who would turn against the family if it acted otherwise.⁵ Vedic gods were not divine mythical powers ready to punish the helpless masses they were the carrier of positivity whose presence was necessary for leading a meaningful life.

A family, living in close contact, not only enjoyed a strong support system but also protected as well as controlled each other. A man going away to some distant place leaving behind his family was not allowed to leave without the prior consent of his parents, sons, brothers and friends.⁶ Every individual who owned a family was expected to analyze the outcome of his absence on the future of family. He could not just go away upsetting the lives of his near and dear ones. Therefore he had to consult the family before taking any major decision. The power of family is further revealed in another hymn where a gambler was disowned by his father, mother, brother and wife for his misconduct.⁷ Anyone violating the norms of society had to bear the consequences. It was the duty of whole family to lead him towards right path either by persuasion or by punishment. If nothing worked they would sever relations with him till he changed his ways. Awareness of the fact that the family and kinsmen would not support or tolerate the unjustified behaviour helped in maintaining discipline in society. Vedic people did not challenge the authority of family and society for family bonding could save the society from disuniting.

Man was considered incomplete without family and family was incomplete without kinsman and relatives. Relationships formed the foundation of family system, supporting the entire set up as a pillar of strength. Vedic man valued every relationship for living a life of substance in this world and also in the world above that is the world of virtue. They asked gods to let the householders follow them; with their wives, brothers and sons; upto the world in the skies where there existed the luminous realm of heaven.⁸ Proceeding to the attractive world of light and virtue all alone, leaving the family behind, was perhaps a distasteful idea for them. Probably the very idea inspired Mahayan Buddhists when they aimed to row a larger boat for carrying greater number of people towards the path of salvation. Vedas

considered it the duty of every individual to look after other beings. Inactivity and insensitivity would damage the entire framework of human civilization where the survival depended on mutuality.⁹ Vedic people did not appreciate indifferent unresponsive individuals¹⁰ who were always entrapped in their own world, unconcerned towards the pleasure and pains of others. Active and energetic men were cherished by gods¹¹ and men alike for their involvement in addressing the issues concerning other members of society. Vedas believed that god is within man¹² watching his journey and helping him if he chose to struggle with the negative forces. His battle with sin, misery, distress and disorder was supported by them if it was done in the larger interest of humanity rising above the inherent self absorbed approach.

Helping the weak and needy was the social responsibility of privileged ones who by doing so not only served the underprivileged but also saved the community from otherwise inevitable downfall. Rigveda warned the rich in no uncertain terms that if they would not look after the poor both of them will perish gradually.¹³ Rich and poor, strong and weak, bold and timid were the part of society. They should learn to co-exist by protecting one another or the entire system would collapse. To develop humanitarian attitude one had to understand the need of community welfare and promote selflessness above individual gains. Therefore vedic people prayed the gods to save them from malignity.¹⁴ To achieve the greater purpose they enlightened the people through hymns of wisdom restricting the onslaught of malice, anger, hatred, apathy and conveying the message that they exist to empower and encourage those who are bereft of hope and happiness. Vedic vision of universal welfare is the extension of community welfare. Men being the part of universe cannot dissociate themselves from it. Their own progress and wellness is interlinked with the welfare of others. All biotic and non biotic creations play equally important roles in the realm of nature. Their lives are interdependent connecting each one of them to the well functioning of the others. The most important issue is how they treat each other. Men should work in harmony with everyone around them developing warmth and intimacy not only with the inhabitants of earth but also with the entire creation. Superior intelligence, wider vision and broader perspective makes human beings the centre of the cosmic order. Their ability to adapt the changing surroundings helps them in their

survival and constant evolution, placing the responsibility of imparting the knowledge of the value of harmonious living on them.

Vedic teaching of living together in harmony is the solution of many present day problems. Togetherness fosters a sense of security and acceptability in the society creating a safe environment where bonding and sharing leaves no space for anxiety, loneliness and distress. Multigenerational interaction and bonding contribute to a stable social environment improving the quality of life. Lack of personal interaction can at times be exhaustive and depressing especially for Indians as we are not used to live a life of separateness. An unaccompanied individual who depends exclusively on his own efforts in taking decisions and fixing priorities is often under tremendous pressure. Unlike west we value togetherness over independent living. We should not blindly follow the western lifestyle ignoring our social orientation without preparing the strategy to face the changed scenario. According to western perspective living alone is liberation and solitude is freedom but we are not accustomed of living in isolation. In the present era of globalization we are exposed to multiple life patterns and mindset. But our social life and cultural identity is our strongest support system. To find a workable solution between western concept of self expansion and Indian practice of togetherness we should follow a middle path balancing collectiveness and independence. The Vedas clearly suggest that besides being independent entity every individual is an integral part of family, society and cosmic order. Therefore, to find the solution of various modern day problems, it is incumbent upon them to live in peace with their own self and with others. 'May you live in harmony, speak in one voice, let your mind be in agreement, May your purpose be the same, May your intentions and objectives be alike.'¹⁵

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Ethnicity, Poverty, Migration and Inequality in Nepal

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Many researches argue that poverty remains one of the major reasons of migration of individuals from one part of the world to another. However, this paper, argues that migration is not only common to individuals from poor households but also to the individuals from non-poor households of Nepal. Based on the third round of Nepal Living Standard Survey (NLSS) data this paper examines inequality based on the distribution of landholding size, poverty status, and migration across ethnicity using one-way analysis of variance (ANOVA). It also explains the relationship between ethnicity, landsize, poverty rate and migration applying binary logistic regression. The landholding size ranges from the smallest (.384 hectare) among dalits to largest (.964 hectare) among Madheshi. Similarly, the poverty rate ranges lowest (10.21%) among Brahman to highest (39.9%) among dalits. Interestingly, the proportion of households with absentee is highest among H/M Janajati (55.7%), Chhettri (55.24%), Tarai Janajati (54.76%) and Brahman (54.25%) and lowest among Newar (43.31%). However, the proportion of remittance receiving households is highest among Dalit (60.67%) and Tarai Janajati (60.42%) and the lowest among Newar (38.38%). The data reveals that the proportion of households

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receiving remittance/migration among poor households does not seem significantly higher among poor households compare to non-poor households. Therefore, the practice of migration/receiving remittance is not only determined by the poverty status (=-.516) of individuals in the context of Nepal.

[**Keywords :** Ethnicity, Landholding, Poverty, Migration, Remittance]

1. Ethnicity and Migration

Ethnicity is defined and perceived in different ways. As mentioned by Gautam (2013 : 3), according to Wimmer (2008 : 973), ethnicity is “a subjectively felt sense of belonging based on the belief in shared culture and common ancestry”. Wimmer (2008 : 973) further writes that “this belief refers to cultural practices perceived as “typical” for the community, to myths of a common historical origin, or to phenotypical similarities” (cited in Gautam, 2013 : 3). Ethnicity in this sense can be understood as a common sense of belongingness perceived in terms of identical physical features or cultural affinity. Ethnicity understood as being synonymous with the physical features alone, of any group, is close to racial conception. Therefore, the concepts of ethnicity in terms of physical and cultural features are akin to the concepts of race and culture respectively (Gautam, 2013 : 3). For the purpose of this paper ethnicity is considered as the group of people belonging to a particular ethnic community.

Ethnic diversity is one of the main features of Nepal. It is because people from north, south, east and west including foreign countries immigrated here in the past. Only a few people have temporarily emigrated from Nepal. Most of them, who emigrated, were joined to Indian and British army and a few moved to Lahore as labour force (Gautam, 2008 : 147). But these days, almost young and adult males of all ethnic community are migrating to either urban centre within Nepal or to foreign countries. Migration has become a common phenomenon to all ethnic groups of Nepal. However, socio-cultural activities and practices across ethnicity in different parts of the world.

Evidences of different socio-cultural practices can be observed across ethnicity all over the world. Strully (2014) highlights on the fact that how do people in diverse socio-cultural setting manage their wants within and between race and ethnicity. Adolescents in racially and ethnically diverse schools may have several reasons for wanting to find same-race-ethnicity partners, despite the ready availability of

different-race-ethnicity partners in their school. Although public opinion data reveal large increases in people's stated approval of inter-racial-ethnic relationships in general (Qian, 2005), adolescents dating across racial-ethnic lines still appear to face stigma in their immediate communities and seem to negotiate this disapproval by behaving differently in their relationships. Strully (2014) writes, for instance, compared to adolescents in intra-racial ethnic relationships, adolescents in inter-racial-ethnic relationships are less likely to reveal their relationships in public (e.g., with public displays of affection) or meet their boyfriend's or girlfriend's parents, and adolescents involved in inter-racial-ethnic romances report more peer troubles at their schools (Vaquera and Kao 2005; Wang, Kao, and Joyner 2006; Kreager 2008). Tatum (2003, 2004) has also shown that, for black youth (cited in Strully, 2014). Thus, socio-cultural differences across ethnicity can be taken as a global phenomenon.

One of the studies carried out in the context of America can also be taken as an example of such global practice. However, in America the ethnicity is associated with race. This issue is, therefore, about race and inequality. Cobb, Perry, and Dougherty (2015) have examined such issue as race/ethnicity and American's racial attitude. Cobb, Perry, and Dougherty (2015 : 178) write, "Among white and black over the past few decades, a growing body of research has examined the link between race/ethnicity and Americans' racial attitudes, and particularly their attitudes on racial inequality. Results generally suggest that Blacks and Hispanics are more likely than Whites to attribute Black/White socioeconomic inequality to structural causes such as racial discrimination and/or unequal access to quality education". As mentioned by Cobb, Perry, and Dougherty (2015), their research further suggests that, when compared with Whites, Blacks are less likely to attribute Black/ White inequality primarily to individualist sources such as Blacks' alleged lack of motivation (Edgell and Tranby 2007; Hunt 2007; Krysan, 2000). Studies focusing on religious Americans in particular report similar findings. For example, when compared with religiously affiliated Whites, Blacks' understanding of racial inequality is more structural and less individualist (Emerson and Smith 2000; Hinojosa and Park 2004; Taylor and Merino 2011) (cited in Cobb, Perry, and Dougherty, 2015 : 179). This example shows how ethnicity plays role in creating identity and shaping people's attitude causing inequality.

Harnois (2015) writes in detail about ethnicity and its relationship with identity including political consciousness. Existing research emphasizes the importance of group identification and perceived similarity in the development of group consciousness. Intersectionality suggests that for many women, a political consciousness of gender may also stem from experiences with race, ethnicity, and sexuality and may be interconnected with a consciousness of other forms of inequality (Harnois, 2015). This kind of ethnicity based identity and inequality can be observed at wider level including gender, class, and so on. This study by Harnois (2015) analyzes data from a recent national survey to investigate how race, ethnicity, and sexuality intersect with women's gendered political consciousness. Analyses reveal no support for the proposition that membership in racial, sexual, and ethnic minority groups significantly reduces women's gendered political consciousness. In addition, women who perceive high levels of racial, ethnic, or sexuality-based discrimination are more likely than other women to hold a strong political consciousness of gender. Results challenge the idea that gendered political consciousness emerges primarily from perceived similarity and highlight the need to conceptualize gendered political consciousness within the context of multiple inequalities. However, the concept of ethnicity and inequality can be discussed in other many dimensions such as poverty, migration, income, and so on at individual, household and community level.

2. Poverty and Migration

There could be a number of reasons behind people's migration from one part of the world to another. The migration could be within and beyond a country in terms of geographical territory. Gautam (2005 : 147) highlights on the fact that "emigration is considered as a response of the people to the existing socio-economic and political conditions of a country. Many people who are unable to fulfill their needs with the environment around them and find it convenient to emigrate rather than fight for a change". It is observed that generally most unemployed young males from all households; either poor or non-poor, of all ethnic community are migrating to different parts of the world within and beyond Nepal. However, many literatures show the people from poor households are more likely to migrate in search of income to sustain their livelihoods.

Sabates-Wheeler, Sabates, and Castaldo (2008) mention some important points on why do people migrate leaving their household and family. Throughout the world, individuals and households use migration as a livelihood and income diversification strategy. However, it is possible that the poor, and especially the chronic poor, are less likely to be able to migrate due to the overwhelming costs of moving and risk related to foregone domestic product (Banerjee and Kanbur 1981; Adams 1993). As mentioned by Sabates-Wheeler, Sabates, and Castaldo (2008) empirical research suggests that when the poor do migrate it is in response to relative deprivation (Stark and Taylor 1989), rural poverty and the introduction of labour replacing technologies (Lipton 1980, cited in de Haan 1999: 26; Ndegwa et al. 2007), structural adjustments with favourable conditions for urban livelihoods (Pomeroy and Jacob 2004), or conflict (Black and Schifer 2003). The ability to adopt migration as a livelihood strategy is also affected by the degree of social inclusion/exclusion, reflected in access to and control over resources (Kothari 2002). From this discussion, we can understand that migration is not simply a voluntary choice rather it is shaped by a number of socio-economic factors at individual and household level. However, poverty is considered as one of the primary reasons of migration.

Sabates-Wheeler, Sabates, and Castaldo (2008) reported the reasons behind the migration of poor people. In cases where the poor do migrate voluntarily, it is not clear whether they are able to use the migration experience to their benefit, that is to improve their livelihoods, and whether this result is nuanced by the severity of poverty of the migrant. Very few studies have investigated these issues and results are mixed. Some evidence suggests that international migration significantly reduces the level, depth and severity of poverty in developing countries (Adams 1993; Adams and Page 2005). Rosenzweig and Stark (1989) find that internal migration for the purpose of inter-village marriages enable households to reduce variation in food consumption. On the other hand, Nord (1998) finds that the migration patterns of the poor maintain and reinforce the pre-existing concentration of poverty. This is because the net migration of the poor tends to be into high poverty areas. Kothari (2002) investigates the paths by which migration can both sustain poverty and also help people to move out of poverty. De Haan and Rogaly (2002) emphasize the contextual specificity of the relationship between migration and poverty

(Sabates-Wheeler, Sabates, and Castaldo, 2008). These all evidences draw out attention to understand how migration could be one of the measures of livelihood generation among poor people/households. However, it does not mean that migration is common to poor only.

3. Migration and Inequality

As cited and discussed by Keshri and Bhagat (2010 : 25) migration from one area to another in search of improved livelihoods is a key feature of human history (Srivastava and Sasikumar, 2003). These moves might be of short to long distance as well as of short to long duration (Kosinski and Prothero, 1975; Massey, 1990; Stone, 1975). It is evident from the available literature that there is a widespread occurrence of temporary and seasonal migration for employment in developing countries (Brauw, 2007; Deshingkar and Farrington, 2006; Hugo, 1982; Lam et al., 2007; Mberu, 2006; Yang, 1992). Temporary migration is also one of the most significant livelihood strategies, adopted among the poorest section in rural India, predominantly in the form of seasonal mobility of labour (Breman, 1978; Breman, 1996; Deshingkar and Farrington, 2009a; Deshingkar and Start, 2003; Haberfeld et al., 1999; Mosse et al., 2005; Rao and Rana, 1997; Rogaly, 1998; Rogaly et al., 2001). This kind of migration practice is common to various countries in the world including Nepal and India.

Historically people are found moving from one part of the world to another. After the formation of modern state the mobility of people from one place to another within a country or from one country to another is called migration. Migration is therefore continuous process of movement of people from the place of their origin to place of destination. This kind of mobility of people can be found in the history of all countries in the world and it is increasing nowadays. Mukherjee (2017) elaborately mentions about the current trend of migration from India. The migration pattern from Nepal also follows the similar pattern as in India. Mukherjee (2017) writes, "Millions of people are seeking work, a new home or simply a safe place to live within and outside their countries of birth. Essentially, international migration is taking place at a faster pace in the era of globalization especially from the Third World countries to the First World countries". However, migration takes place within and outside country. The mobility of people outside the country is known as emigration. People migrate from one country to another for various purposes. According

to Mukherjee (2017) this is happening at all levels. The levels Mukherjee (2017 : 91-92) mentions are as follows :

First, white-collar skilled professionals are migrating in search of better opportunities both in education and jobs. Second, informal labourers are migrating to serve as nannies, domestic help, taxi drivers, small restaurant owners, etc. For example, several women from Sri Lanka and Kerala migrate to the Gulf to work as nannies, nurses. Migration of the semi-skilled and unskilled has been mostly to the Arab world which comprises regions of the UAE, Saudi Arabia, Oman, Kuwait, Qatar and Bahrain.

As in India Nepali people are also migrating in Gulf and other countries of the world including USA, UK, Canada and Australia. In addition, most of the Nepali migrants are in India working as unskilled labour. Migrants working in different parts of the world send cash or kind to their home. Nepal Living Standard Survey (NLSS, 2010/11) defines remittance as a transfer in cash or kind sent or received by the household over the last 12 months preceding the interview. All incomes transferred from a single source (individual/household) are counted as one remittance. The proportions of households that receive remittance are 56 percent in Nepal (NLSS, 2010/11).

In the past, emigration was considered as a response of the people to the existing socio-economic and political conditions of a country. Many people who were unable to fulfill their needs with the environment around them and find it convenient to emigrate rather than fight for a change. It was observed that generally most unemployed young males have a tendency to emigrate and thus even as short-term emigration may relieve the unemployment problem to some extent (Gautam, 2005). However, these days migration has become global phenomena for all categories of peoples; rich and poor; male and female; educated and uneducated, and so on. It is therefore important for all countries of the world today.

In the last three decades, Nepal has experienced a dramatic growth in internal and international migration, especially from rural areas to urban centers and foreign countries such as America, Germany, Britain, Canada, Japan, Qatar, Arab, United Arab Emirates (UAE) and other countries including India (Gautam, 2008). The number of emigrants is increasing even in the countries like

Australia and United Kingdom. Some emigrants, who are able to earn sufficient cash money, are leaving their place of origin (home) and are moving to new places purchasing land and houses after the temporary emigration. Other emigrants are temporarily migrating to urban centers in the name of consuming modern facilities including their children's better education (Gautam, 2008). This is how migration has become national and international phenomenon. It is playing role from individual, household to national level on the one hand and at global level on the other. However, there is inequality even in poverty rate and migration pattern across ethnicity.

4. Ethnicity, Poverty, Migration and Inequality

Momin (2016) argues that the issue of inequality has acquired a good deal of prominence in academic research as well as in international forums and in the economic and political policies and agendas of governments, international organisations and NGOs. There is a growing realisation around the world that inequality poses a formidable challenge to both developed and developing nations, that it continues to persist in large parts of the world and is in fact rising in some countries, and that it is not only a drag on economic growth but involves multiple social, psychological and health cost. The notion of inequality is also found connected even in the context of migration and its causes and consequences.

Momin (2016) further writes, "Unprecedented economic growth in industrialized as well as developing societies around the world has been accompanied by massive inequalities of income, power, resources and status. The scale and magnitude of inequality around the world is truly staggering". On the other hand, the 2014 United Nations Human Development Report points out that while many countries have succeeded in lifting tens of millions of people out of poverty and destitution in the past few years, the lives of a large number of people in Africa and Asia remain vulnerable and precarious (Momin, 2016). Though global poverty has been halved between 1990-2010, 1.2 billion people still live on less than the internationally accepted extreme poverty line of \$1.25 a day. In sub-Saharan Africa, the number of people living in extreme poverty has increased during the past three decades (Momin (2016 : 121).

As mentioned in Momin (2016 : 121) inequalities are rising not only across the world but also within nations, including

industrialized countries. A 2011 report by the Organization for Economic Cooperation and Development said that the gap between the rich and poor has grown even wider in wealthy countries over the past three decades. The Gini coefficient, a widely used measure of inequality, increased by almost 10% from 0.29 in 1985 to 0.32 in 2008 for working-age people in OECD countries. This kind of inequality can be observed in many phenomenon including migration and its causes and consequences at individual, household, community and country level.

As cited and discussed in Keshri and Bhagat (2010, p. 26), in the economy of rural households of developing countries, temporary migration plays an important role, not only by securing household survival but also by providing income to household members. Households diversify their economic activities outside the traditional agricultural sector to secure alternative sources of income by sending out members to work in urban areas for a short duration (Deshingkar and Farrington, 2009a; Pham and Hill, 2008). Yang and Guo (1999) have found that in rural areas, men's decision to migrate is mainly shaped by community level factors whereas for rural women, temporary labour migration is predominantly determined by individual characteristics. In urban areas, however, individual as well as household factors seem to determine temporary migration (Yang, 1992). It is therefore important to examine the ownership (land size), poverty rate and migration pattern of households across ethnicity in Nepal.

5. Objectives, Data Set and Methods

Among many literatures on migration and remittance, Acharya and Leon-Gonzalez (2012) found that the impact of remittance on poverty and income distribution in developing countries has been extensively investigated since 1980s (see Adams, 1991; Stark, et al. 1986, 1988) with mixed findings. In general, it is agreed that migration and remittance reduce poverty. However, the magnitude of poverty reduction varies among origin communities, remittance sources, and whether remittance is treated as 'potential substitute' or 'exogenous transfer'. Using household data from 11 Latin American countries, Acosta, Fajnzylber, and Lopez (2007) found that the impact was modest and varied across countries. However, very few literatures deal with how migration differs by poverty status of households.

The primary objective of this paper is to explore inequality across ethnicity in terms of ownership (landholding size), poverty status and migration. In specific, it also analyzes how do the distribution of landsize, poverty rate, migration and receiving remittance vary across ethnicity in the context of Nepal. Finally, it explains to what extent these all factors shape migration.

In order to explore the landholding, poverty rate, migration and remittance receiving status of households across ethnicity third round of Nepal Living Standard Survey (2010/11) data set is used. Based on the raw data set the overall and ethnicity level poverty rate and migration is explored comparing means and finally inequality is explained using one-way ANOVA.

In order to describe the relationship between ownership, poverty rate and migration binary logistic regression is applied and the relationship is explained based on odds ratio.

6. Ethnicity, Poverty, Migration and Inequality in Nepal

Lu and Treiman (2011 : 1120) noted, “The most influential migration theory that links migration and people left behind is the New Economics of Labor Migration (Stark and Bloom 1985). This theory focuses on migration as a household strategy aimed at diversifying income sources, and sees remittances as one of the most visible outcomes of labor migration. This has motivated research into the consequences of migration for people left behind”. While some suggest that remittances are largely allocated for daily consumption, a crucial question is whether the impact of remittances extends to longer-term individual socio-economic benefits, such as human capital enhancement (Lu and Treiman, 2011 : 1120). Obviously, remittance contributes at various aspects of individual’s life at various levels including household’s basic features. Household which receives remittance performs different characteristics compared to household which does not receive remittance. Therefore, migration and household receiving remittance is taking a wider shape in all the countries of the world including Nepal. The number of households receiving remittance is therefore increasing every year. About a decade ago the proportion of households receiving remittance in Nepal was about 56 percent. This percentage must have been further increased at present.

Keshri and Bhagat (2010) reported that temporary and seasonal mobility is higher among scheduled tribes than other caste groups in rural areas. This is plausible, since scheduled tribes that are composed of various tribal and ethnic groups located in the plateau, hilly and forested areas of Central India have been historically, socially and economically disadvantaged social groups. Previous studies have also documented that seasonal migrants in the countryside consist of tribal groups, casual labourers and peasants who are in debt (Breman, 1994; Mukherji, 2006; Rogaly, 1998). In urban areas, caste is not found to be a significant predictor of seasonal migration. This may be due to the decreasing importance of the caste system/identity in urban India (Keshri and Bhagat, 2010 : 40). As in the case of India the mobility from households is found almost similar among all ethnic groups. However, access to land and the poverty status across ethnicity widely varies. This kind of unequal access to landholdings and the poverty must have some association with migration as the option looked for income generation. Table 1 shows the distribution of households in terms of landholding, poverty and migration across ethnicity in Nepal.

Table-1 : Landholding Size, Poverty Rate, Migration, and Inequality across Ethnicity

Ethnicity		Total land in hectare	Poor household (%)	Households with absentee (%)	Remit receiving hhs (%)
Brahman	Mean	.718	10.21	54.25	61.18
	Std. Error	.001	0.02	0.05	0.05
Chhettri	Mean	.644	23.40	55.24	55.17
	Std. Error	.001	0.02	0.05	0.05
H/M Janajati	Mean	.646	28.62	55.70	53.16
	Std. Error	.001	0.02	0.04	0.04
Tarai Janajati	Mean	.701	25.58	54.76	60.42
	Std. Error	.002	0.03	0.08	0.08
Madhesi	Mean	.964	28.07	45.33	55.99
	Std. Error	.003	0.02	0.06	0.06
Dalit	Mean	.384	39.90	52.96	60.67
	Std. Error	.001	0.02	0.06	0.05

Newar	Mean	.526	10.25	43.31	38.38
	Std. Error	.003	0.02	0.08	0.08
Other	Mean	.682	20.45	53.52	58.22
	Std. Error	.002	0.03	0.10	0.10
Total	Mean	.656	25.16	52.82	55.76
	Std. Error	.000	0.01	0.02	0.02
F-value (df=7, =0.01)		14647.51	178453.96	5410.99	10577.23
P-value		0.00	0.00	0.00	0.00

Source : Computed from the raw data set of NLSS-III (2010/11)

The figures in table-1 show a number of facts in terms of distribution of land size, poverty status, and migration. Let us discuss each variable in terms of household status and inequality.

6.1 Ethnicity, Landholding Size and Inequality

The average landholding size of household in Nepal is 0.656 (or about .70) hectare. However, there is variation in the distribution of average land size across ethnicity. The landholding size ranges from .384 hectare, the lowest, among dalits to .964 hectare, the highest, among Madheshi. There are other households which has medium level of land ownership compared to the highest and the lowest one. The average landholding size among Brahman (.718 hectare) and Chhettri (.644 hectare) and H/M Janajati (.646 hectare) follow the largest landholding size among Madheshi. Interestingly, the landholding size among Tarai Janajati (.701 hectare) is higher than Brahman, Chhettri, and H/M Janajati. The F-value (14647.51) is highly significant ($p=0.000 < =0.01$) at 0.01 level of significance. It is enough evidence to come to conclusion that there is significant difference in the average landholding size across ethnicity.

6.2 Ethnicity, Poverty Rate and Inequality

The overall poverty rate of Nepal is 25.2 percent. It is the headcount poverty rate of Nepal estimated in 2010/11. It tells us that 25.2 percent people of Nepal are below poverty line. The distribution of this poverty rate across ethnicity widely varies. The poverty rate ranges lowest (10.21%) among Brahman to highest (39.9%) among dalits. The poverty rate among rest of the ethnic groups lies in between. The poverty rate among H/M Janajati (28.62%) and Madheshi (28.07%) is also similar. The poverty rate among Tarai

Janajati (25.58%) and Chhettri (23.40%) is lower compared to H/M Janajati and Madheshi. Since F-value (178453.96) is significant ($=0.000 < =0.01$) at 0.01 level of significance it is enough evidence to conclude that there is significant difference in poverty rate across ethnicity in Nepal.

6.3 Ethnicity, Migration, and Inequality

In the past, migration was regarded as obligatory phenomenon to poor people of different parts of the world. But today has been an important alternative source for better income. Therefore, the people from rich and poor, rural and urban, Brahman and Dalits, and so on are migrating in various parts of the world for employment opportunity. It is also increasing in the context of Nepal. Interestingly, the proportion of households with absentee is highest and similar among H/M Janajati (55.7%), Chhettri (55.24%), Tarai Janajati (54.76%) and Brahman (54.25%) and lowest among Newar (43.31%). However, the proportion of remittance receiving households is highest among Dalit (60.67%) and Tarai Janajati (60.42%) and the lowest among Newar (38.38%). This indicates that the practice of migration and receiving remittance at household is common to all ethnicity whether they are rich or poor. However, the rate of receiving remittance is higher among the households with higher poverty rate and absentee. This shows that there is inequality across ethnicity in terms of migration and remittance receiving practice. The effect of ethnicity, landholding size and poverty on migration/receiving remittance is presented in table-2 on next page.

As discussed earlier the migration pattern in Nepal is not only confined to a particular ethnic community and poor households. But also is common to individuals from all ethnic groups and both poor and non-poor households. The overall pattern of migration ($=.400$) shows that people from Nepal are more likely to migrate in search of better opportunities for income. There is variation in landownership among the households of different ethnic groups. The result does not show that landownership has significant role in the migration of individuals. Another variables poverty was chosen as key determining variable of migration. However, the result regarding poverty shows that individuals from poor households are less likely ($=-.516$) to migrate compared to individuals from non-poor households. Individuals from both poor and non-poor households are migrating and sending remittance to their households. Moreover, the

Table-2 : Estimates of Migration/Receiving Remittance based on Ethnicity, Landholding Size and Poverty

Variables	Household Receiving Remittance (1)/Migration							95% C.I. for EXP(B)	
	B	S.E.	Wald	df	Sig.	Exp(B)	Lower	Upper	
Brahman (Ref.=0)			59.212	7	.000				
Chhetri (1)	-.153	.104	2.173	1	.140	.858	.700	1.052	
H/M Janajati (2)	-.206*	.101	4.139	1	.042	.814	.668	.992	
Tarai Janajati (3)	.143	.153	.874	1	.350	1.153	.855	1.555	
Madhesi (4)	-.009	.129	.005	1	.943	.991	.769	1.277	
Dalit (5)	.257*	.121	4.483	1	.034	1.293	1.019	1.641	
Newar (6)	-.820***	.150	29.984	1	.000	.441	.329	.591	
Other (7)	.162	.196	.686	1	.408	1.176	.802	1.725	
Landsize_(hectare)	.055	.033	2.732	1	.098	1.056	.990	1.127	
Poor (1)	-.516***	.079	42.279	1	.000	.597	.511	.697	
Constant	.400***	.083	23.258	1	.000	1.491			

Note : ***significant at 0.001; **significant at 0.01 and *significant at 0.05 level of significance

individuals from all ethnic groups of Nepal are migrating looking for better income source to sustain their livelihood. However, compared to Brahman, Dalits are more likely (coefficient 5=.240) to migrate and Newar are less likely (coefficient 6=.820) in search of opportunity for income generation to support their livelihoods. Thus, migration/ receiving remittance is common to individuals of all ethnic groups and economic classes.

7. Conclusion

As in other parts of the world migration is common practice to Nepali people as well. There is record of at least one absentee from 53 percent of households of Nepal. Moreover, about 56 percent households of Nepal are receiving remittance. Both the migration and receiving remittance is common to individuals of all ethnic groups and poor and non-poor households. It is even common across households owning different size of landholdings. However, there is significant inequality/variation in landholding size, poverty rate and migration pattern across ethnic groups of Nepal. Landholding size is highest among Madheshi (.964 hectare), lowest among dalits (.384 hectare). Whereas poverty rate is highest among dalits (39.9%) and lowest among Brahman (10.2%). The number of absentee is highest among H/M Janajati (55.7%) and lowest among Newar (43.3%). Likewise, the number of households receiving remittance is highest among Brahman (61.2%) and Dalits (60.7%) and lowest among Newar (38.4%) and H/M Janajati (53.2%). Thus, there is wider inequality in landholding size, poverty rate and migration across ethnicity of Nepal. However, ethnicity and poverty status of households do not have significant effect on migration of Nepalese people in the present context of Nepal.

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Consumers' Perceptions towards Greenwashing : A Study of Saharanpur (UP), India

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Today, the market environment is very competitive and one of the imperative factors which is contributory for success of any firm is how meticulously ethical standards are interlaced into their values. Thus, any ethical organization forms constancy as well as the conviction among their clientele. But this is not the case actually as we are seeing that largest of the corporate sectors overlook these ethical standards through cossetting in greater profiteering over greenwashing activities. Thus, awareness about the disadvantages of greenwashing will surely support the peoples to make an informed decision during their purchasing. It further supports the firms by educating people on how greenwashing practices negatively affect their brand loyalty ultimately ensuing in decreased revenues as well as market share.

[**Keywords** : Greenwashing, Advertisement, Ethics, Corporate, Green marketing]

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1. Introduction

The rapid industrialization and globalization in past decade have led to severe environmental degradation. This has become a cause of great concern for individuals, companies and governments worldwide.¹ Consumers are becoming highly conscious about the products which they purchase and their environmental impacts, which is clearly evident in their purchase behaviour.² The acceptance of green products by increased number of consumers has led the manufacturers to adopt eco-friendly practices not only in the production process but also in the end product itself.³ Green marketing has been considered as the most preferred strategy to attract a huge mass of eco-friendly customers.⁴ Adopting green attitude is all about a continuous effort, sometimes shallow and sometimes deep in minimizing the negative impact on the environment. Research has indicated that greenwashing advertisements are successful in attracting customers.⁵ The motive behind huge number of consumers choosing green products is to live a way of life which helps them makes choices that benefit the environment or has minimum impact on the environment.⁶ Green claims are normally made by products and services which are not characteristically environment friendly.⁷ One major supportive factor for companies claiming to sell green products is that their claims cannot be clearly verified by the consumers even after they have used the products or services.⁸ There are basically three types of confusion normally faced by green consumers : unclarity confusion, similarity confusion and overload confusion. Unclarity confusion happens when the consumer has no up-to-date knowledge about the product thereby making it difficult to evaluate the product. Similarity confusion arises when the consumer is deceived by the similar physical appearance of different products. Overload confusion happens when the consumer is so overburdened with relevant information that it becomes difficult for them to make a choice between products.⁹ Consumers are now more doubtful about advertising being an authentic method of communication¹⁰, thereby making them skeptical about advertising. The product must qualify the dual parameters of being environmentally friendly and should also be able to provide customer satisfaction.¹¹ Greenwashing is mainly promoted through advertisements which show claims that are untrue, overlook specific information about validity of the claims or a combination of these.¹² Greenwashing is a perilous practice as the organizations promoting it are unable to

validate their green practices¹³, which may influence the faith of the consumers towards genuine green products.¹⁴ Green products messages are normally confusing to a majority of the consumers. So, the manufacturers take advantage of this confusion and keep promoting their products as green products.¹⁵ Greenwashing may also negatively affect the trust of the investors.¹⁶ It encourages negative propaganda by consumers there by confusing other consumers about the validity of green claims made by the companies.¹⁷ Because of this the consumers fail to build a long-term relationship with the companies due to the mistrust created through these misleading green washed advertisements.¹⁸

Apart from green claim strategy some companies have adopted another strategy of greenwashing called as the executional greenwashing, where there is no clear claim of greenness but some imagery in the advertisement suggests the product to be environmentally friendly like recyclable, eco-friendly etc.¹⁹ Celebrity Endorsements Consumers normally can judge the intentions behind a greenwashing advertisement but the visual prompts in the advertisement tend to attract them to buy the product because of their affinity towards nature.⁷ Some companies take the help of credibility of some famous celebrities by persuading them to advertise their products. Majority of the companies use greenwashing as a tool to enhance their brand image and sales, while staying far away from actually implementing the green norms.²⁰ They put forward overstated and unmerited claims of producing environmentally friendly products and services with an intention to grab a larger share of the market.²⁰ In the wake of these false claims a company named Enviromedia created Greenwashing index to keep a watch on environmental claims made by companies. Currently many companies are able to dodge marketing laws and sell their products with the help of green washed advertisement.²¹ The government authorities should also conduct regular green audits to assess the degree of deviation from green advertisement benchmarks and corporate codes of conduct.²² Authorities should also focus on making stringent laws to check this practice.²³ The consciousness about the downsides of greenwashing will help the customers to make an up-to-date decision in favour of honest green products²⁴ and further it will help the concerns by humanizing them on how greenwashing activities destructively influence their brand image as well as brand loyalty in the end consequential in diminished revenues and market share.²⁴

2. Scope of Study

Greenwashing can be avoided by making the consumers aware of sustainable products. The consumers can be saved from being greenwashed by taking some initiatives for themselves like asking questions and this means that they should feel free to ask questions about the green commitment made by them. And companies should feel proud to answer these questions if they are not wrong. The consumers can even read the fine print reading in detail about the ingredients of the products which can reveal the truth of going green. They can also go for the packaging check of the products; many times, products are green and the company claim 100% recyclable but their packaging is done in non-biodegradable packets. Another way of avoiding being greenwashed is research by the consumers on the web. They can even do research on those products and companies which can be helpful in understanding the reality between green products and non-green products. This can only be done by not hurrying while making decisions. And, whenever people find these practices around them, they must raise voice and stand against these companies to boycott them.

3. Objectives of the Study

The main objectives of this study are two-fold :

1. To rank greenwashed cosmetics products based on customer' perceptions and
2. To find out the impact of greenwashing on consumer's buying behavior.

4. Research Methodology

This research proposal was completed after collecting primary as well as secondary data. The convenience sampling is chosen for sampling of research data. A sample size of 100 individuals was chosen for the study out of which maximum responses were received. The customers included various age with various professions such as housewives, working professionals and students etc. A designed questionnaire was used to collect primary data. Our primary focus in this research proposal is the customer's perception of greenwashing and its communication. To collect secondary data several journals, websites, published articles are also used.

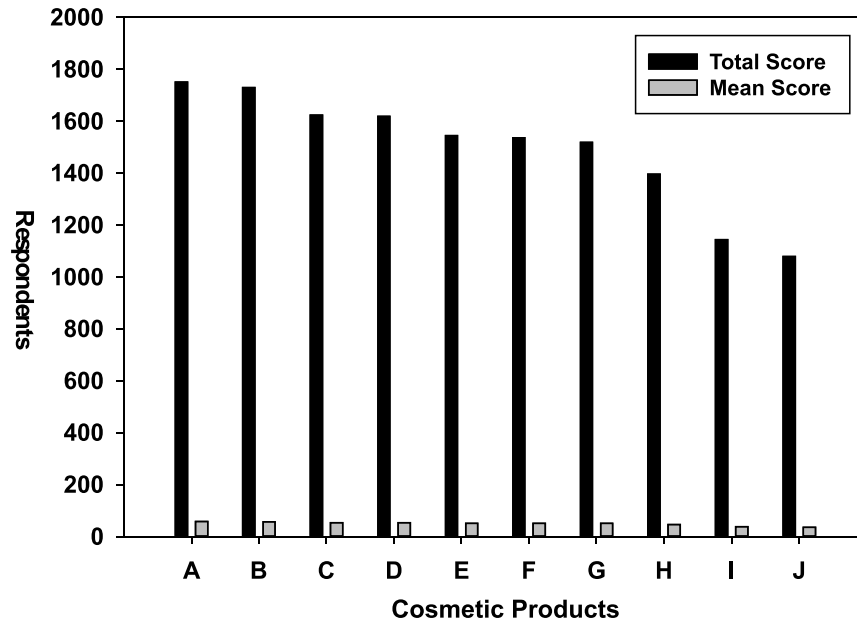
5. Presentation and Analysis of Data

Several social as well as economic variables like age, education, revenue, profession also marital status specify the socioeconomic status of the customers. In our study, the socioeconomic status of the customers which tells that maximum customer are between the age of 15-25 having percentage 47 % further studies reveals that 39% of the respondents are between the age group of 25-35 years, 11% of the respondents are between the age group of 35-45 years and only 3% of the respondents are having the age group above 45 years. Maximum of the customers i.e., 37 % have finished their post-graduation and higher degree while 26 % customers are under graduate, 29% are of secondary level and minimum percentage are of those customers which are just qualified primary level. Similarly maximum customers are unmarried and higher number of the 47% customers are having an annual household income up to 100000 while 12% customers income is up to 150000, 19% customers income is up to 200000. Our studies reveals that many of the customers, 39% are students while 27% customers are working professionals and 29% customers are house wife, rest belongs to other categories.

The research data demonstrate the preference of customers to purchase a green product when buying cosmetics. Nearly 50 percent of the customers search a greener substitute occasionally when purchasing cosmetics.

Figure-1 on the next page demonstrates the ranking of greenwashed cosmetics which is based on customer's preference of greenwashing in the cosmetics manufacturing units. This figure further advocates that shampoo and conditioners having high Garratt mean value were identified as the main green washed product and can be categorized as first ranked, after that face cream and powder comes which are categorized as second ranked. Lipsticks and Lip Balm ranked third followed by Tooth Paste and Mouthwash which are categorized fourth ranked. Hair dye with Hair Serum comes on fifth ranked and Eye Shadow in addition to Mascara can be categorized as sixth ranked. Body Lotions and Sunscreens comes on seventh ranked followed by the Bodywash and Cleansers which are on eight ranked. Nail Polish, Cuticle Oil, Perfumes and Deodorants with the lowest Garrett mean score were the least greenwashed product as stated by customers and thus these products come on lowest rank.

Figure-1 : Ranking of Greenwashed Cosmetics Products based on Customer' Perceptions using Garrett Ranking Technique

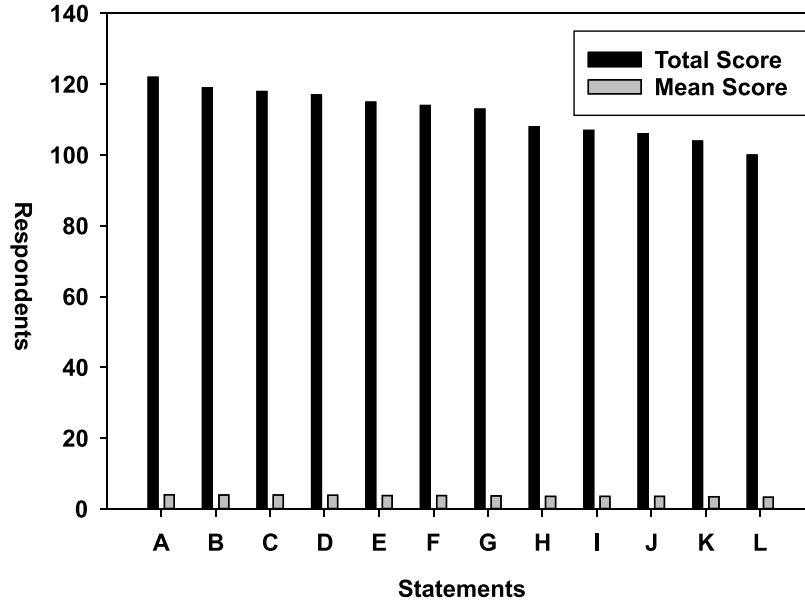


Note : A - Shampoos and conditioners,
 B - Face cream and powder,
 C - Lipsticks and lip balms,
 D - Tooth paste and mouth wash,
 E - Hair dye and hair serum,
 F - Eye shadow and mascara,
 G - Body lotions and sun screens,
 H - Body wash and cleansers,
 I - Nail polish and cuticle oils,
 J - Perfumes and deodorants.

Figure-2 shows the ranking of the influence of greenwashing on customer's purchasing behavior using the Likert's scaling method, in between all the statements, statement A was reported to have a major impact on consumer's buying behavior and thus it ranked first with the highest mean score followed by the statement B and comes on second rank and the statement C categorized on third rank. In our study we observed that statement D got the fourth rank and statement E got rank fifth. The statement F comes on the sixth rank. The statement G is categorized on seventh rank and further the statement H comes on the eight ranks. Statement I comes on the ninth rank and followed by the statement J which comes on the tenth rank. The statement K and statement L both shows that currently

green washing has no more impact on the purchasing behavior of customers and thus got the lowest rank.

Figure-2 : Ranking of the Impact of Greenwashing on Consumer's Buying Behavior using Likert's Scaling Technique



- Note :** A - To differentiate green washed and genuine natural products is very tough,
 B - Currently companies practice greenwashing to rise their brand credibility,
 C - Greenwashing is unethical as well as causes distrust,
 D - Today consumers are very environment conscious,
 E - Maximum cosmetics products highlight a small green feature of the product to make consumers to have faith in it as a green product,
 F - Several features of products like colors, slogans and logos are in practice just to influence the customers that they are buying a green product,
 G - Maximum product that work are not green products actually but these are green washed products,
 H - The labeling eco-friendly make a great difference in the buying decision of product,
 I - True green products are very expensive,
 J - The labeling dermatologist tested on several skincare products make purchasing more reliable,
 K - Eco-label does not confirm that customers will get the genuine products,
 L - There are no government standards as well as regulations for cosmetic products.

6. Conclusion

In this study we finally concluded that customers have showed substantial ethical options, in the purchasing behavior of several cosmetic products from almost two decades and it has been still growing. It is further confirmed that, the customer' request for the green cosmetic products has led to rise greenwashing by business sectors. These business sectors try to convince customers in order to make extra sales claiming to be eco-friendly as well as maintainable. The modern customers have to be careful when they purchase green products and thus look forwardly to products which are certified as well as trustworthy and honestly help both the environment and customer.

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Sub-continental Subjectivity of Women's Victimization in Partition Violence : Gynocentrism in Bapsi Sidhwa's Novels

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Discriminatory activities of the nation states and the people of certain community/gender group to the others make them feel loss of social position and prestige. Male dominated power structured society make women feel victimized through exploitation, dominance and deprivation that is shown in Sidhwa's novels. National, continental and sub-continental boundaries are shown between India and Pakistan territory and regional religion biasness is narrated in her novels exposing the discriminatory social experiences to the women. The discriminatory activities of Hindu, Sikh and Muslim male raise the issues related with women's identity. Sexual exploitation, injustice and insecurity to the women are ways through which identity politics run out in the then India-Pakistani territory. Gynocentric study of the narratives in Sidhwa's novels is methodological application. Objective of this article is to expose the causes and consequences of the women's victimization. This article tries to find out the root cause of gender and religious victimization to the women. It also

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deals with the problems of community and family insecurity to the women in the name and fame of social prestige.

[**Keywords** : Injustice, Discrimination, Isolation, Identity Politics, Responsibility]

1. Introduction

Bapsi Sidhwa was born at Karachi in undivided India in 1938 to Tehmina and Peshoton Bhandara and she was graduated from the Kinnaird College for Women, Lahore in 1956. Sidhwa received Sitar-I-Imtiaz, the Lila Wallace-Reader' Digest 'Writers' award and the LiBeraturepreis award of Germany for her works. She was Secretary of Mother's and Children's House, a shelter for destitute women. She was also elected as a president of International Women's Club. She published four novels about partition violence and women's victimization. These are *The Crow-Eaters* (1978), *The Bride* (1983), *Ice-Candy-Man* (1988) and *An American Brat* (1994).

2. Textual Evidences, Theoretical Application and Contextual Meanings:

Thematically, her novels are rooted in the sub-continental periphery where she was born. Her novels have "...loose, episodic structure. Much of its comic energy and exuberance derive from a string of gags or comic episodes. However, the novels have memorable characters, individual; but not a typical" (Gaur, 11). Sidhwa applies dialectical and ironical approaches through characters in her narratives; her novels not only deal with her autobiographical periphery, they raise the voices for women's issues with deep historical consciousness. Regarding the issues of Sidhwa's novel, Rashmi Gaur writes :

Sidhwa's novels are based on true stories of women in the traditional male-dominated society of Pakistan. While Sidhwa was camping in the remote regions of the Karakoram Mountain, some army personnel told her the story of a girl who was taken from the plains by an old tribal to marry his nephew. She was unable to put up with her harsh life, she ran away and survived for fourteen days in the rugged mountains of Karakoram. Her husband and the tribesmen ultimately hunted her down and beheaded her. (12)

This extremely painful and highly serious subject matter reflect to the communal crime using sub-continental subjectivity as a

way to define individual problems, territorial craving, political opportunism and power exercise. Her novel, *Cracking India* brings to life the deeply religious, national, social, and economic crisis marking both historical and Indo-Pak political dynamics. The *Ice-Candy-Man* uses verse in Urdu to express his passion for Ayah, as *Jerbanoo* does in *The Crow Eaters*.

In *Cracking India* and *An American Brat* she wants to draw readers' attention to various problems of the society, "..... oppression of women, religious fundamentalism . . . unjust evaluation of historical events etc" (Gaur, 15). Bapsi Sidhwa has used a distinctive Pakistani, yet, Parsi ethos in her writing with unique individual voice. She uses monolithic national categories in *Cracking India*, as *Ice-Candy-Man* that was known in America was her success there; but despite initial good notices she quickly disappeared through the operations of the market place. *Cracking India*, in the name of *Ice-Candy-Man* represents the cold weather and the *Ice-Candy-Man*--turns into a birdman who takes pride in deceiving his customers. At another point "he becomes 'Allah's telephone,' posing as a holy man with a direct line to the Almighty and apologizing to his clients that Allah has been busy of late . . . know; all this India independence business" (Ross, 75). For a time Ayah's beauty and innocence broke down the barriers, thus letting us imagine a future when a larger community will attain the oneness of the smaller community.

In the moral lesson of *Cracking India* she tells the complex story of Pakistan through the eyes of a child narrator, Lenny and relates it in the present context. The vulnerable Ayah becomes virtuous gaining the dignity and *Ice-Candy-Man* complimenting her sayings : "...she has the voice of an angel and the grace and rhythm of a goddess. You should see her dance, how she moves" (qtd. in Rani, "Gender" 122). And she goes into a poetic outburst: "princes pledge their lives to celebrate her celebrated face!" (122). There are a number of characters in the novel but Godmother and alias Rodabal, the social worker, are the most mundane. Godmother must have emerged from the depths of Sidhwa's personal experiences as a social worker. Then the novel shifts to the cosmopolitan background. The critics briefly discuss each measure of violence and its relevance to women. Thus writes Ilian Sen :

According to the different action groups and the feminists, the origins of the exploitation of women is in the patriarchal system

of society . . . the writing of the feminists in India, the political and left parties as well as trade unions are 'patriarchal', they subsume the women's questions . . . groups would like to keep away the women from the common movement, by taking up only social issues and dowry etc., under their leadership. They would not like women to be politicized so that they can march ahead in the mainstream of the revolutionary struggle. (320)

It was with these kinds of questions in mind that it was planned to examine in her book or not. Certain mass movements in the last two decades in which women have participated in significant numbers, and to which they have contributed a special women's view point. The role of women in some of the struggles has been command on, in others, it has been ignored. The facts of women's participation does not, of course, necessarily make them women's movements; any movement which is wide enough or involves a large enough number of people will inevitably involve large number of women. Indeed, if we examine these movements using the yardsticks of conventional 'feminism'-centering on what people see as a narrow or one dimensional woman's issues we are often disappointed. Women in this movement do not strive for autonomous or independent articulation of only their women's specific demands. At the same time, it is important to recognize that the ways in which movement have thus had to define struggles and issues to accommodate the women in their ranks that have charted out new dimension for women's suffering and struggles in India and Pakistan.

Violence means a greater sensitivity to human suffering, a keener sense of the demand for justice. Domestic violence, rape, prostitution, femicide and sexual abuse of the girl child are some of the most vicious and perverted manifestations of the violence on women. According to Suma Chitnis, "the violence, in general, is a coercive mechanism to assert one's will over another in order to prove or feel a sense of power" (12). The violence against women cuts some relationships between men and women across the geographical, cultural and ethnic boundaries, and persists despite significant social changes. The difference is usually only one of culture and temporarily specific manifestation and it re-plays that of the presence or absence of this violence in itself.

Violence, telling though unfortunate illustration, is that of Indian society during the last hundred years, which is supposed to

have witnessed its transformation from a 'traditional' to a 'modern' one. "A woman's life was lived within the extended family which was a small community in itself, finely graded along the triple axes of sex, age and gender degree of relationship with the head of the family" (qtd. in Kosambi, 20). Besides these things, patriarchal systems in the society, extended spanned family-several generations and comprised the patriarch, and younger and married sons accompanied with their families. All the unmarried sons and daughters, and sometimes widowed or deserted daughters returned to the parental home. The chief economic resource of the family and its immovable property including ancestral wealth was held in common by all the males born into the family as "coparceners; the daughters were not entitled to a share in this indivisible property and were therefore compensated at marriage with a smaller share of the movable property, especially jewels, clothes and household articles" (20). This bridal portion was intended to be treated strictly as her 'woman's wealth' solely under her control but was eventually transmuted into 'dowry' to which her husband and marital family laid claim.

The economic dependence caused by this loss of assets was considerably aggravated in those regions where women were largely, economically inactive. Despite these issues, the violence against women is perpetuated by those in power against the powerless, or the powerless in retaliation against coercion by others, to deny their powerlessness. Masculine power exercises and rape cases humiliate women and force to speak that men around women in question are not able to protect their women. They are thus wounded in their masculinity and marked as impotent, that is to say, a failure in keeping their property intact. Families and communities see rape as awful that in some cases the family's honor can be restored only by killing the woman who was raped. In rape cases, another hindrance for a victim and her relatives is that society and law both make the victim feel guilty. So in most of the rape cases, the girl's parents do even lodge the complaint to save her reputation and her future. Another reason for not filing the suit is that "the defendant's lawyer, to save his client, tries to perplex and humiliate the poor victim in the worst possible manner to the extent of making her feel guilty" (Contractor, 88). Thus a competent lawyer can make his cross-examination and terrorize the victim till she accepts to break her claim to punish the rapist. The law must protect her in such a

situation; however, it cannot play the positive role actively. For instance, in 1978, a 21-year-old nurse of Karnataka was raped by two men named Krishna and Raju. They were caught red-handed; but they did not get the hard punishment. So, regarding the issues Contractor asserts :

The court of Hasan City acquitted Krishna and fined Raju only Rs.500/-. The poor victim appealed to the Karnataka High Court where both the accused were ordered to undergo seven year rigorous imprisonment. Against that judgement, the accused appealed to the Supreme Court and the Supreme Court lessened their sentences from 7 to 3 years, on various grounds, including mental torture to the accused for 15 years. The judges did not take into consideration what mental torture and humiliation the girl must have suffered for a long period. Her suffering, her fight for justice for 15 years goes in vain. (89)

Such unjust judgment undoubtedly gives encouragement to the ruffians and depression and frustration to the common people. Likewise, once a doctor at his clinic in Surat raped a girl patient. Against it, a crowd gathered on hearing the girl's scream, however, the girl's parents denied to flash out the details because of the social stigma that the cases of rape entail. Rape is, thus, resorted to with the purpose of humiliating. In order to avoid the humiliation, sometimes patriarchy requires men to kill their own women. Such familial killings of women have been seen even while being forced to migrate from one territory to the other territory.

The violence faced by immigrant women, especially that faced by women from the Indian sub-continent is rather concerned with the rape cases and it is unforgettable to the victims and concerned families. Regarding the issues, Pramila Aggarwal asserts, "Third World countries,--women occupy the lowest positions in the paid workforce. These jobs are mostly classified as 'unskilled' and as a result they are not unionized" (167). Most women are not informed of their rights under the various work related rights such as minimum wage and overtime work.

The traumatic experiences of the forceful abduction, rape and unwanted marriage bedeviled the lives of uprooted women. Individual as well as communal voices of victims are included in the revisionist history by Menon and Bhasin. Women were unfortunately at the center of the sectarian, familial and even governmental

violence (carried out through the recovery operation)--that the recovery operation turned out to be particularly violent for women is one of the main points of Menon and Bhasin: "...it was a particular construction of the identity of the abducted woman that determined the entire recovery operation, one that raises serious questions regarding the Indian State's definition of itself as secular and democratic" (3). In feminist intervention, the discourse of the State is interrogated and challenged. Muslims did not accept the victimized women as easily as Hindus accepted. According to Aparna Basu, the State's interrogated and challenged phenomenon on these women's acceptance and rejection issues turned to the matter of economic factor. Thousands of the innocent women's lives are seen to have been in misery; however, the majority of the women recovered are rehabilitated in the greater or smaller measure or restored to their families. However, a few of the recovered women turned out to be permanent refugees :

Abducted as Hindus, converted and married as Muslims, recovered as Hindus but required to relinquish their children because they were born of Muslim fathers, and disowned as 'impure' and ineligible for membership within their erstwhile family and community, their identities were in a continual state of construction and reconstruction, making them, as one woman said to us, 'permanent refugees' (Basu, 16).

Most of those who turned out to be permanent refugees were pregnant. They were unacceptable to the family and the society, even though the government wanted to rehabilitate them. Women whose babies were born in Pakistan after partition would have to leave them behind, but those whose children were born in India, would be accepted as Indian citizens.

The State recovered them and housed them in temporary shelters so that they would be given back to their natal families, but as things turned out, most of them were not welcomed back for the fear of social stigma to the family and the community. Then the State again responded by attempting to redefine the values of female purity and family honor. Female victims of the partition violence certainly help us to see many things denied by the official history. They also tell the story of the contention over a woman's body, which has been treated as a site for deciding the honor and dishonor, victory and defeat for centuries and this finds expression in

its extreme form at such times of crisis, or the parade of naked women from Muslim or Hindu/Sikh community who speak most poignantly about the other face of partition mocking at the same time-they utter inadequacy of the official history that makes a point only to sing the glory of independence. The period of recovery works should not be considered conversion and such marriages as they have made should not be considered as marriage. Thus, writes Butalia :

....today it is necessary that those women who have been forcibly abducted, should be taken away from the 'paraya' (other) men who have made them slaves in 'paraya' houses and they should be brought to their 'real' homes. So although Kamlaben clearly felt sympathetic towards the women she was rescuing, she did not seem to question the notions of 'paraya' and 'real' homes which the State had created. (57)

Women have found it difficult to give voice to such experiences; they have remained outside the pages of history. Those who see their manhood in taking up arms can be the protectors of no one and nothing, for instance, the riot of Thoa Khalsa. Women have found it difficult to give voice to such experiences; they have remained outside the pale part of history. Abduction and rape must remain at the margins. Historical records acquire a kind of transparency as objective truth; these experiences are seldom able to enter them. They exist in the realms of pain and silence, and are to be found, in memory, in fiction, and in fictional memoirs.

The annual memorial day of the Thoa Khalsa incident, in which thousands of women had killed themselves to preserve the community's honor in the Delhi and Gurudwara has been an example of the institutionalization of the traumatic memory. In this regard, Veena Das remarks :

It is not only the nation state that tries to institutionalize the collective memories in a manner which makes individual willing to die or kill, these are also the communities, which in the process of their emergency as political actors, try to control and fix the memory in much of the same manner . . . collective memory comes to be institutionalized . . . allows a particular militant community to valorize the acts of violence against hapless who either belong to the other communities, or who dare to oppose the construction of the reality in militant discourse. (Critical Events 10)

Perpetuation of the traumatic memory fires the imagination of the militant and patriarchal Sikh community. For which “even intra-familial love does not matter as much does not question of honor-honor of the family in practicing its women from the patriarchal violence of the enemy community” (Beerendra Pandey, 110). The feminist reconstruction of partition violence highlights the double subordination of women through abduction, seduction, rape and conversion on the one hand and tattooing, disfiguring, chopping down the breasts and their murder on the other hand. About the feminist reconstructions of partition violence, Paola Bacchetta comments that they provide radically alternative understandings of partition, with vital implications for current conflicts and peace--at the center otherwise silenced subaltern subjectivity....[and] re-interrogate partition, the exchange of populations, and the violence that accompanied it (as Hindus were displaced from Pakistani territory to India, and Muslims from India to Pakistan) from the standpoint of subaltern survivors personal narratives, which the authors sporadically juxtapose with newspaper accounts and their own meticulous deconstructions of official documents, parliamentary debates, and state practices.

Menon and Bhasin write the partition history through the experience of pain and suffering of women recollected in the heart of victimized women, who were full of tears in their eyes. Therefore, Menon and Bhasin's studies in partition literature include the history of pain and grief as the theory of trauma literature. Their predominant memory recollected with confused freedom bewildered the loss of place and property of settled community not only within India but also in Pakistan and elsewhere in the world.

Feminist historiography interventions in the work of partition violence, for feminists provide a concrete image of traumatized memory of victimized women, exploring in the social experience and retrieving trauma as being both ‘compensatory’ and ‘re-written history’. Thus, at the stroke of the midnight hour when India awoke to life and freedom, thousands of women were being abducted, raped and killed. The exploration of genocide of the partition violence brings to the human dimension of partition. Cracking India from the child's viewpoint draws the readers glance; Lenny also suggests a keen dominant sensuality beneath the gullibility of a child. Her indulgence snubs the advice regarding the physical exercise for her

easier options towards fierce independence. Her keep in touch with Godmother and medical help from Col. Bharucha makes her rather happy with her deformity as it imparts a special status to her. However, she does not like the probability, a shift to the ordinary life of a normal child. Lenny is treating her physical abnormality as a norm to give to gain favors, abhorring the competitive word of normal children.

Regarding the cases of female subjectivity and position that most women in India found themselves in during the nationalist movement and later--during the partition of India and Pakistan that followed the independence struggle. This was basically due to the project of female education that the nationalists adopted as their cause in order to create liberal and progressive political images. While they move to include women in public life that began from the late nineteenth century onwards; these movements did not really resolve the issues that women were faced with the violence that took place in India. The cause of education remained a primarily middle-class concern, and did not include women from the rich or poor classes. Even the middle-class women had to deal with the dichotomies inherent in assuming different roles in private and public life: they had to be good wives and mothers at home, and competent women who could forward the cause of nationalism and hold jobs in public life.

Gyno-somatic politics was played on the body of woman and so they were targeted by men of both the communities. Abduction, rape, prostitution, forced marriage, or even their recovery later on constitute part of the same political game played out on the body of women: the humiliation of a woman of a country by South-Asian community symbolized the victory of the latter recovery for them. The protagonist, Ayah in Sidhwa's *Cracking India* turns out to be one such helpless woman on whose body the violent game of the partition of 1947 is played out. The sudden disappearance of humanity and the transformation from a human being into a thing is what Sidhwa textualizes in her novels. Henceforth, observing the Indian partition history through the women's narratives and testimonies Sidhwa selects the traumatized character. Thus, the Gyno-somatic politics and the trauma of violence can be transmitted without being impartial as well as the readers could relive the agony and terror even when Ayah's representation suffered from the prose

of otherness. In the bloody history of 1947, her representation has not only instigated the cycle of violence; but also gave the ground for continued rift between the parties involved in the conflict.

3. Conclusion

Sidhwa's novels use feminist lenses for the bloody history of 1947--the partition of British India into modern India and Pakistan. It offers both a self-narrated account of the growing consciousness of a little girl, a member (like the author) of a minority ethno-religious community, and a focus on the-until recently untold-experiences of the scores of women of various ethnicities, who were raped, abducted, or mutilated in the ensuing violence. Moreover, Sidhwa challenges the centrality and exclusivity of Pakistani and Indian masculine's master narratives by impudently locating its narrative perspective in the figure of a female child of a minority community. By refracting national history through a gendered consciousness, Sidhwa shifts historiography perspective to those not usually regarded as central to the forgotten or unwritten history.

A gynocentric revision of the history of partition of India foregrounds female victimhood and critiques the recovery and rehabilitation operation. Female victimhood and a feminist critique of man-perpetrated violence on women at the time of partition in 1947 are absent from textbook history. Ritu Menon, Kamla Bhasin, and Urvashi Butalia break a fresh ground by revising the history of 1947 from the perspective of subalternist-cum-feminist subjectivity. Their interventions expose the masculinity nature of the violence done to women when Bapsi Sidhwa looked at from the view-point feminism.

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The British Partition Plan for India and Palestine : A Comparative Study

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The 15th August 1947 Independence Day celebrations were overshadowed through the tragedy of partition that accompanied India's midnight' tryst with destiny. Less than a year after India and Pakistan established their dominions, another nation-state - Israel - was formed in 1948 under comparable cataclysmic circumstances, including mass migration and communal conflict. Both of these incidents were motivated via the idea of ethnic homogeneity, the belief that diverse groups - religious, racial, cultural, or otherwise - cannot coexist peacefully. Another recurring theme was the Imperial British's position as both troublemakers and middlemen. This paper does a comparative study of the partition plan of British India and Mandatory Palestine.

[**Keywords** : Partition, The British Plan, India, Palestine, British-mandated Palestine]

1. Introduction

The country of India was split in two, creating the nations of India and Pakistan. Pakistan and Bangladesh, which are today

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known as the Islamic Republic of Pakistan & the People's Republic of Bangladesh, were independent countries in 1950 when the republic was established. The Dominion of Pakistan was re-organized (since 1971). The division resulted in two districts, which are non-Muslim or Muslim, which divided Bengal and Punjab into two provinces. During partition, the United Kingdom's Indian Army and Royal Navy were also divided, as were the Indian Civil Service, railways, and the national treasury. The partition was established through the 1947 Independence Act and effectively ended the British Raj or Crown power in India. It was also established in India. The two sovereign autonomous dominions of India and Pakistan were formally formed at 12 noon on 15 August 1947. In the newly constituted dominions, between 10 and 20 million people were displaced religiously, resulting in enormous refugee crises. There was widespread violence during and before the partition, the estimated deaths were ranging from several hundred thousand to two million. The violent nature of the split promoted an environment of animosity and suspicion that has continued to shape their ties to this day between India and Pakistan.

The British withdrew from the mandate of Palestine on 14 May 1948, and Israel's first Prime Minister, David Ben-Gurion, confirmed the fledgling Jewish State's independence. Suddenly the Zionists aim of the Jewish State became reality, and the idea of Israel being allowed to call it their Jewish country was aroused through Jews all over the world. The Arabs, on the other hand, were revolting; they steadfastly rejected the formation of a new state of Israel. Indeed, their expectations for an Arab state had been crushed, and they believed that the foundation of an Israeli state would lead to the displacement of their communities. The Arab-Israeli War of 1948, colloquially referred to as the War of Independence, did not occur concurrently with Israel's declaration of independence. In a confrontation that has continued to this day, the Arab states attacked Israel. Not only have the borders changed over time, but despite the lengthy period of partition endeavour, they have never been legally agreed on.

2. Palestine Partition

The division is obligatory Palestine has a long history of conflict on a variety of fronts and scales, with Jews, Arabs, and foreign powers all competing for independence, interests, and nationhood. Numerous meetings, private agreements, and broken promises all

contributed to the Middle East's escalation of tensions and the escalation of the war. Rather than fostering a comprehensive discourse in which all parties participated, boundary negotiations fostered an environment of disorder and turmoil, impeding each party from achieving its objectives (The conditions, variables, and arguments that influenced the partition concept are discussed, as well as the partition commissioners and the factors that influenced each partition proposal).

2.1 The Story of Palestine

There is a long history of Zionism, which advocates making Palestine a permanent home for Jews in their "promised" land. As a political movement, it gained traction in Europe in the late 1800s as a response to anti-Semitism, which had resulted in widespread persecution of Jews. The fact that not all Jews are Zionists is relevant here; some actively oppose the concept. A large influx of Jewish emigrants began arriving in Palestine in the 1880s, following the Russian pogroms. Problem: the Palestine, which was still part of the Ottoman Empire, wasn't just some barren wasteland waiting to be colonized. Arabs were living there, as well as a few Christians and Jews.

In Palestine history, the First World War was a watershed moment. For the sake of victory, Britain had made numerous agreements with various groups to placate them and gain their support for the war effort. The promise of a "national home for the Jewish people in Palestine" was made to Zionist leaders in London in the Balfour Declaration of 1917. Lord Rothschild, a prominent member of the British Jewish community, was the recipient of a letter from British Foreign Secretary Arthur Balfour in which he made this declaration.¹ Within a short period, British forces had managed to liberate Jerusalem from Ottoman rule. Arabs kept a wary eye on these developments and saw the threat that Zionism posed.

After the war, decisions had to be made about German and Turkish colonies that had lost. Since the annexation of the territory went against stated war objectives, the victorious allied nations couldn't take them over directly. The Mandate System was developed as a means of compromise. The system entrusted the administration of these territories to the allies until the allied nations could exercise full self-determination over them. Versailles' Treaty stated that these regions were "inhabited by peoples not yet capable of standing alone

under the strenuous conditions of today's world" and that "tutelage should be entrusted to advanced nations who can best undertake this responsibility because of their resources, experience, or geographical position."² It was the conclusion reached at the end of World War I. Imperialism was being continued under cover of enlightened guidance for the benefit of the British and French governments.

The British were granted a mandate or authorization over Palestine, a part of the now-defunct Ottoman Empire. The League of Nations approved this transfer in 1922. Now that the Jewish national home had been established and self-governing institutions had been developed, Britain was in charge of ensuring that all Palestinians, regardless of race or religion, had civil and religious rights.³ The British now had to deal with competing national demands from Jewish and Arab communities with this system.

About ten percent of Palestine's 700,000 residents were Jews in 1920, with the majority having arrived in the country within the previous 40 years. The rise of anti-Semitic sentiment in Europe, particularly in Germany and Poland, coupled with British support for Zionism under the Balfour Promises, resulted in a 30% increase in the percentage of Jews by 1936.⁴ The well-organized Jewish community in Palestine, which was constantly expanding, was a formidable force. Jewish National Fund purchased fertile land and leased it solely to Jews.

The Federation of Jewish Labor was established to help Jewish workers find jobs, and it also built a military to help them defend themselves. They had support from the British government throughout this entire ordeal.

These changes stoked Arab nationalism, which sought to exert control over Zionist immigration and land purchases as a reaction. Palestine did not belong to the British, who was considered an enemy of the Palestinians? Because the Arab population in Palestine felt increasingly threatened, the Western Wall Riots of 1929 broke out. In Jerusalem's Old City, this structure served as a holy site for Jews and Muslims. As a result of tensions over the Wall's accessibility, there was no hope for Arab-Jewish harmony in Palestine.⁵

Palestine was decades away from self-rule when other mandate neighbors, such as Iraq, Egypt, and Syria, had achieved various levels of self-government and formal independence by the 1930s. It lacked even the most basic form of representative government : a

legislature. Because of this, Arab nationalist sentiments grew more radical and intertwined with religion in 1936, resulting in large-scale protests across the country. The British government used a carrot-and-stick strategy to quell the uprising, first sending in the armed forces and then appointing Lord Peel, a former Secretary of State for India, to head a commission. It had to figure out a way to accommodate two distinct national movements within the same geographical area.

According to the report, Palestine should be divided into two states: one Arab and one Jewish. Peel called for a population exchange because the Jewish state he envisioned would still have a sizable Arab minority living within its borders, making the division “clean and final.” This required the relocation of nearly 200,000 Arabs to make room for the establishment of a Jewish state. The Arabs didn’t like the idea of having to leave the land of their forefathers, which sparked a series of anti-colonial uprisings in 1939.⁶ In this period, the traditional Palestinian headdress known as the keffiyeh became a symbol of resistance among the Palestinian people.⁷ The imperial authorities brutally put down the uprising once more.

The severity of the uprising and the high cost of putting an end to it forced the British to alter their plans for Palestine on a diplomatic level. Additionally, war clouds were gathering over Europe, necessitating the British government’s secure communications and supply routes in preparation for a potential conflict. This led to an official announcement in 1939 that the idea of partition had been abandoned. It also placed restrictions on Zionist authorities’ ability to continue purchasing land. It set a cap on Jewish immigration of 75,000 people over five years, after which the process would end. It also envisioned the creation of a Palestinian state with equal representation for Arabs and Jews. Rejecting the Balfour Declaration and reversing British policy in Palestine for the next two decades were the main points of this paper.⁸

It looked like this policy would undergo a significant revision soon. After the Second World War, Britain was utterly drained of its will and ability to decide the future of Palestine. Several western countries, notably the United States, declared their unwavering support for a Jewish state independent of the Nazis as a refuge for Jewish survivors of the Shoah. Sympathies were overwhelmingly expressed for the Jewish population, and British immigration

restrictions were roundly criticized in light of these sentiments. Britain turned to the United Nations in these circumstances, handing over the Palestinian issue as if it were an impossible mess that it had created.⁹

The UN created a Palestinian-specific committee, which resurrected the Peel Commission's proposal to partition Palestine ten years earlier. Over half of Palestine's land was earmarked for a Jewish state, with Jewish settlements and Arab villages coexisting side by side. This infuriated the Arab population, which rejected the award and sparked a civil war, which in turn sparked a regional conflict between the newly formed state of Israel and its Arab neighbors.

The fighting left Israel with 78% control over mandated Palestine, forcing tens of thousands of Palestinians to flee or be expelled. Meanwhile, the British had made good their exit, and the rest is history. Over the years, there have been numerous Arab-Israeli wars, and a resolution is still elusive.

The British attempt to establish a European population among native peoples with whom they couldn't live in harmony was difficult. In addition, the lack of any prudent long-term policy exacerbated an already hopeless situation. Plans were announced and then changed according to changing geopolitical conditions in the United Kingdom.

2.2 The Story of India

The Radcliffe Boundary has been in place for seven decades, separating modern-day India and Pakistan. While the region has seen its share of border violence and political upheaval, India and Pakistan have maintained their sovereignty as two sovereign states, each with its own government, the army, economy, and international recognition. Since 1947, the Radcliffe Boundary has remained distinct cartographically and generally stable, despite the enmity between the two states that has persisted since.

People often wonder, especially those born after the horrors of partition and communal violence, why India was split up in the first place. What made the Indian subcontinent break up? "There have been three rather different answers on offer," writes Ramchandra Guha in *India After Gandhi*, a seminal work. The first accuses the members of Congress of having a distorted view of Jinnah and Muslims. The second accuses Jinnah of ignoring human suffering in

pursuit of a separate country. The third blame the British for creating a rift between Hindus and Muslims to keep their power.¹⁰ That depends on how you combine three pieces in your head.

Muslim South Asia's need for a nation had been simmering for some time. After WWII ended and it became clear that the British would soon be handing over their empire to Indians, the idea of Pakistan had taken on an urgent position. Pakistan was born.

All political parties used religion as a political tool in the lead-up to the 1946 elections, which were held to form provincial governments and establish a central body to draft the country's constitution. For political purposes, Muslim League seized on the concept of Pakistan. In their campaign, they claimed that voting for the League meant voting for Pakistan. Even so, there was some ambiguity about what Pakistan meant.¹¹

Although we have grown accustomed to Pakistan's fixed borders, many people did not think of Pakistan in such territorial terms before. What about a federation made up of 'Hindu' and 'Muslim' parts? Is it possible that there will be "Pakistan pockets" in India that include Muslim majority areas? What about a nation-state with its borders? What about cities like Delhi, Aligarh, and Hyderabad? Do they fit this description? No one had an answer, and it was abundantly clear that no one was considering a mass exodus.

Following the establishment of provincial administrations, an attempt was made to reach a compromise and adopt a single constitutional plan for a united India. A Cabinet Mission was dispatched to this end. It proposed a three-tiered federation with a central authority responsible for defense and international affairs and three autonomous provinces. The idea was ultimately rejected because it did not satisfy those who desired a strong centralized India on the one hand and those who favored division on the other. Following the League's August 1946 call for a 'Direct Action Day', communal violence erupted in Calcutta. It extended to Bihar, the United Provinces, and eventually to Punjab, which erupted into civil war in March 1947, with unparalleled murder, rioting, and mayhem. In these times of fear and concern, partitioning or dividing Punjab and Bengal appeared viable. The price of a stable central government seemed to be the country's division-Pakistan as an ideology united with Pakistan as a state.

Now, London sought to exit India as quickly as possible, whether unified or divided. In February 1947, Prime Minister Attlee indicated that Britain would withdraw from the subcontinent no later than June 1948. Mountbatten was appointed as the new monarch to ensure the transition of authority was completed. A paper plan was devised to partition Punjab and Bengal based on territorial and statistical maps and with no regard for human safety or popular protection. This strategy, also known as the Mountbatten Plan, was announced to a worried and anticipatory populace on 3 June. It became obvious that the country would be partitioned, but would residents be relocated? Where would the lines be drawn? These critical issues remained unresolved. Along with this sense of shock and bewilderment, the liberation date was advanced to 15 August 1947. The most surprised and fearful replies came from Punjab, where territories surrounding Lahore, Multan, and Rawalpindi were numerically dominated through Muslims yet home to over 500,000 Sikhs and their holiest pilgrimage sites.

On 30 June, the Punjab and Bengal border commission was established under the chairmanship of Cyril Radcliffe. The commission met in secret and was tasked with the challenging task of splitting land, assets, and the army based on out-of-date statistics. It received several petitions and notes from various parties with complex requests, and more than half of Punjab's districts were challenged. Radcliffe had an unappreciative job.

Meanwhile, violence persisted outside, and the stream of migrants had begun amid whispers and educated estimates about the location of the border. By 12 August, the partition designs had been completed but were purposefully withheld for five days. On 17 August, the same day that the first regiment of British forces left Bombay, the Radcliffe line was finally unveiled to the public.¹² The British-commanded Indian border force, designed to quell sectarian unrest in Punjab, was ill-prepared and far too small to deal with what was about to happen.

The bloodshed that preceded the division was severe, but it took on a new ferocity and cruelty after 15 August 1947. Ethnic cleansing occurred concurrently with a significant population exchange. Provincial administrations in their infancy - understaffed and under-resourced - were woefully unprepared to assume new tasks. Hundreds of thousands of lives were lost as a result. The split plan's

fundamental fault was obscure reasoning. There was an immediate need to reassure minority groups and ensure citizenship, property, and security rights to all religious groups, regardless of their location. The colonial overlords should have retained trained troops and officials for an additional few months to maintain law and order and supervise the population transfer peacefully. Regrettably, this was not accomplished. The colonial overlords' duty to protect the lives of south Asians had already expired in their haste to depart India. The crown jewel had devolved into a severe annoyance and was hurriedly discarded.

The war-weary British withdrew from India permanently in 1947 and agreed to surrender their mandate over Palestine the following year. Their appalling failure in both instances is in stark contrast to their apparent white man's burden of spreading civilization. There are far too many moving variables in every decolonization-related violence incidence to lay responsibility on anyone solely. However, it is apparent that the departing colonists, whether intentionally or unintentionally, left a trail of devastation and generated issues that linger to the current day - disputed borders and disaffected people. This story may be told about any decolonized region, whether in Southeast Asia, South America, or Africa. While partitions, redrawing of borders, and mass movement were unavoidable in certain circumstances, the rape, murder, and looting that followed were not. The white man must also bear some of the blame.

3. Conclusion

The division of both the regions{ British India and Palestine} share some common factors. Both these geographical conflicts were centered on religious disagreements. Both areas were ruled by British and these two newly established states achieved independence approximately during the same period, Despite the similarities the partition of British India resulted in two states that remained stable despite the outbreak of violence in contrast to the Middle East where borders were constantly changing.

Notes

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Understanding the Reasons for joining in NSS Programme and the Competencies of NSS Volunteers in North Andhra Pradesh : A Study

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This study presents information about the reasons for joining in National Service Scheme (NSS) as volunteers and also provides the competency levels of NSS volunteers on its objectives and activities of the NSS programme. The NSS is an Central Government-funded public service scheme sponsored by the Ministry of Youth Affairs and Sports, Government of India aimed at developing student youth personalities through community service. There are nearly 4 million students are involved in the NSS programme. The present study was conducted in eight colleges of two districts of North Andhra Pradesh i.e. Visakhapatnam and Vizianagaram Districts. The study adopted the convenience sampling method and collected the data from 842 NSS volunteers pursuing their graduation and post-graduation in social sciences, engineering, pharmacy, sciences and technologies. The data were collected through a structured, pre-tested interview schedule. The study found that the majority 62.8 per cent of the respondents have joined in NSS programme with an interest

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towards social service, while 13.4 per cent of the respondents have joined the NSS programme with a sense of civic and social responsibility. The remaining respondents have joined NSS with an interest towards community development, improving public relations and to get a certificate. The study suggested that the NSS volunteers' selection should be done with a strict procedure and the POs and Principals should have transference in selections.

[**Keywords** : National Service Scheme, Student youth, Personality development]

1. Introduction

The National Service Scheme (NSS) is a Central Government funded public service scheme sponsored by the Ministry of Youth Affairs and Sports, Government of India aimed at developing student youth personalities through community service (Arvind Mathur et al, 2021). This scheme was launched during the Fourth Five-Year Plan by sanctioning a budget of 5 cores. It was started on 24th September 1969 by Union Education Minister V.K.R.V. Rao in a few universities of India. Now it has spread an almost all the states and universities in India. The motto of NSS is "Not Me But You" (Sajjan Kumar Lal & Satish Singh, 2014). This scheme works with the youth and for the all-round development of the youth in India. Youth are the strength to every nation. The united nations, for statistical purposes, define 'youth', as those people between the ages of 15years to 24years (United Nations, 2021).

Since the inception of the NSS in the year 1969, the number of students' strength increased from 40,000 to over 4 million up to the end of March 2018. The students in various universities, colleges and institutions of higher education have volunteered to take part in various community service programmes (Ministry of Youth Affairs, 2021). NSS volunteers work in adopted villages, colleges, school campuses and urban slums for serving the cause of society such as environmental protection, health, literacy etc. (Jala Bharati et al., 2021).

NSS Student Volunteer: The NSS volunteer, who is a college/+2 level student is the main beneficiary of the programme by way of development of his/her perception about the community, his/her skill to perform certain tasks, and develop the qualities of a leader, organizer, and an administrator and development of his/her personality as a whole. Through NSS, he/she gets opportunities to see the community closely and thus gets an experience of human nature in relation to his/her environment. This is how the NSS

programme aims to make NSS student youth better citizens through “Development of their personality through Community Service (Dr. P. Ramachandra Rao, 2019). NSS attempts to establish meaningful linkages between ‘Campus and Community’, ‘College and Village’ and ‘Knowledge and Action’ (Swain, 2020).

The other major programmes participated by the student volunteers in NSS are National Integration Camp (NIC), Adventure Program, NSS Republic Day Parade Camp, National Youth Festivals and participation and observation of various important days in India. The Covid-19 has created a lot of importance and more activities for NSS volunteers. They were involved in many Covid-19 relief services during this pandemic. The major **objectives of the NSS programme** are as follows :

1. To understand the community in which the NSS volunteers work and to understand themselves in relation to their community;
2. To identify the needs and problems of the community and involve themselves in problem-solving exercise;
3. To develop among themselves a sense of social and civic responsibility;
4. To utilize their knowledge in finding practical solutions to individual and community problems;
5. To gain skills in mobilizing community participation;
6. To acquire leadership qualities and democratic values;
7. To develop the capacity to meet emergencies and natural disasters; and
8. To practice national integration and social harmony (Swain, 2020).

The two major components of this scheme are youth and society. Youth are the future citizen and administrator of India. So, the main goal of this programme is to student youth’s overall development by engaging themselves in social and nation building work. It is purely a selfless service by the students. The student who has joined in this programme with lots of interest and enthusiasm to serve society.

2. Review of Literature

Jala Bharati (2021) conducted a study on the personality traits and characteristics influences among NSS and Non-NSS students of

Kanpur. The study adopted the purposive sampling method and the sample size is 70 respondents. The study collected data through a questionnaire using the simple random sampling method. The result shows that there is a significant difference between NSS and Non-NSS college students and their overall personality development (Anand & Choudhary, 2021).

S. S. Roy (2021) study identified the importance of NSS in the motivation of students in higher education. NSS plays a catalyst role for better understanding and making peaceful ambience in campuses to curb out students agitation, problems, social barriers, harassment and channel all the negative activities into positivity and learn them to be a better citizen of India. NSS has successfully crossed half-century years in the field of youth development. During this period, thousands of volunteers shaped their life by NSS in higher education institutions.

Rajesh and Parmar (2019) conducted a study on “Critical Analysis of NSS Programmes in The Universities of Gujarat. The study found that 65 responses were received from NSS Units wherein 20 per cent of the responses stated that Blood donation is a major activity, and 21.5 per cent of the responses stated that cleanliness is a major activity and 13.8 per cent of the responses stated that Tree Plantation is a major activity and 29.2 per cent of the responses stated organize other activities such as rally, educational activities etc... under their NSS unit. It is found that that a maximum 85.7 per cent of the respondents replied that they engage volunteers in rural areas to carry their developmental activities.

Hasan (2018) conducted a study on “Spiritual Fitness and Strengths in Relation to Mental Health Problems among National Cadet Corps and National Service Scheme Volunteers in Aligarh. The study found that the NCC cadets and NSS volunteers have high spiritual fitness and low mental health problems. Spiritual fitness and strengths involve multiple life situations and practices which promote fitness and a healthy mind-set to do work and motivate for seeking good behaviour and actions. Spiritual exercises and meaningful activities were found as significant predictors of socio-cultural determinants among National Cadet Corps and National Service Scheme volunteers.

Mohanty (2014) conducted with 50 programme officers to know the reasons of students’ non-participation. The study found that Poor

service condition of NSS programme officers, Phenomenal expansion of the NSS network system, Lowering the standard of orientation, skill training and special orientation on the project to the youth, Negligence of self-duties, Degradation of values due to the paradigm shift of social system are the major causes for non-participation of the student volunteers in NSS programme. The student youth are hesitant to join NSS in course of time and do not show any interest for social service.

3. Scope of the Study

The NSS is one of the important schemes in India to promote the personality development of the youth through community services. Now-a-days many students are joining in NSS programme as volunteers and providing services to the communities. They also participate in many activities in a year. A few studies were conducted on the types of services extended by NSS Units, personality development of NSS volunteers, the difference between NSS students and general students etc. Based on the review of literature it was found that no study was conducted on the reasons of the students to join in NSS programme as volunteers. In this connection, the present study focus on the major reasons to join as NSS volunteers, the insistence on students to join as volunteers and the knowledge levels of the students on NSS objectives and activities.

4. Objectives of the Study

1. To study the socio-economic and demographic profile of the NSS volunteers pursuing their education in various colleges.
2. To understand the major reasons to join in NSS programme as volunteers.
3. To study the competency of NSS volunteers on NSS objectives and activities.
4. To provide appropriate suggestions to promote effective implementation of NSS in North Andhra Pradesh.

5. Research Methodology

The present study is conducted in two districts of North Andhra Pradesh i.e. Visakhapatnam and Vizianagaram districts. The study adopted a quantitative research approach and descriptive research design. The study purposively selected eight colleges from Visakha-

patnam and Vizianagaram districts i.e. A.U. College of Engineering, A.U. College of Pharmacy, St. Ann's College for Woman, St. Joseph's College for Women, Gayatri Vidya Parishat, Dr. Lankapalli Bullaiah College of Engineering, Dr. Krishna College and M.R. College. The study adopted the convenience sampling method and selected 842 students from these eight colleges. The sampling respondents are pursuing graduation and post-graduation in different disciplines i.e. Arts, Science, Engineering, Pharmacy and Social Sciences. The data were collected through the structured, pre-tested questionnaire which was shared via Google form. The data was collected in September 2021. The data were analyzed through Ms-Excel 2010 version and SPSS 20th version.

6. Results and Discussion

The data were collected from 842 NSS volunteers from different colleges of Visakhapatnam and Vizianagaram districts and presented in the following tables.

Age is a length of time in the years lived by human beings on the earth. In this study, the age of the respondents is calculated in the years. The following table presents the age of the respondents.

Table-1 : Distribution of the respondents by their Age

Age	Frequency	Per cent
17 years	4	.5
18 years	215	25.5
19 years	304	36.1
20 years	166	19.7
21 years	77	9.1
22 years	38	4.5
23 years	27	3.2
24 years	11	1.3
Total	842	100.0
Mean : 19.4; Median : 19.0; Mode : 19.0		

The data in the above table revealed that 36.1 per cent of the respondents belong to 19 years, 25.5 per cent of the respondents belong to 18 years, and 19.7 per cent of the respondents belong to 20 years. The mean age of the respondents is 19.4 years, median age is 19 years and mode is 19 years. The following table presents the information about the gender of the respondents.

Table-2 : Distribution of the respondents by their Gender

Gender	Frequency	Per cent
Male	240	28.5
Female	602	71.5
Total	842	100.0

The data in the above table revealed that the majority 71.5 per cent of the respondents are female respondents, while 28.5 per cent are male respondents. The female respondents are more in the present study because the more responses received from female respondents through Google form. The following table presents the information about the education of the respondents.

Table-3 : Distribution of the respondents by their Education

Education	Frequency	Per cent
Graduation	415	49.3
Post Graduation	23	2.7
Engineering	324	38.5
Pharmacy	80	9.5
Total	842	100.0

The data in the above table revealed that half of the respondents pursuing their graduation, while 38.5 per cent of the respondents are pursuing their engineering graduation. The remaining respondents are belonged to pharmacy (9.5%), and 2.7 per cent of the respondents pursuing their post-graduation. The graduate students are high in the present study it may be a reason that all colleges are offering graduation. Table-3 presents the information about the college of the respondents.

The data in table-3 revealed that 31.8 per cent of the respondents belong to Andhra University Engineering College. Followed by St. Joseph's college and St. Ann's college contributed 15.6 per cent of respondents from each. And 10.2 per cent of the respondents are from Gayatri Vidya Parishat and 9.4 per cent of the respondents are from A.U. College of Pharmacy. Dr. L.B. College contributed 8.3 per cent of respondents and M.R. College contributed 7.0 per cent of respondents.

Table-4 : Distribution of the respondents by their College

College Name	Frequency	Per cent
AU College of Engineering	268	31.8
AU College of Pharmacy	79	9.4
Dr. L. B. College of Engineering	70	8.3
Gayatri Vidya Parishat	86	10.2
St. Joseph's College for Women	131	15.6
St. Ann's College for Women	131	15.6
M.R.College	59	7.0
Dr.V.S.Krishna College	18	2.1
Total	842	100.0

The graduation is three-year course and post-graduation is a two years course. Some students join in NSS programme in 1st year and some students join in 2nd year. Every year the new NSS volunteers join in this programme. The following table presents the information about the year of joining in NSS Programme.

Table-5 : Distribution of the respondents by their Year of Joining

Year of Joining in NSS	Frequency	Per cent
2017	15	1.8
2018	52	6.2
2019	184	21.9
2020	591	70.2
Total	842	100.0

The data in the above table revealed that the majority 70.2 per cent of the respondents have joined in NSS Programme in 2020 and followed by 21.9 per cent of the respondents who joined in NSS programme in 2019.

There are many reasons behind to join in NSS by students. Some students may join NSS with their interest in community service or social service, or to improve their public relations. Some students may join in NSS for a certificate which helps them in recruitment. Table-6 presents the information about the reasons for joining in NSS programme on next page.

Table-6 : Distribution of the respondents by Reasons for Joining in NSS Programme

Reasons for Joining in NSS Programme	Frequency	Per cent
Certificate	40	4.8
Improve Public Relations	51	6.1
Interest towards Social Service	529	62.8
Interest towards community development	109	12.9
Sense of Civic and Social Responsibility	113	13.4
Total	842	100.0

The data in the above table revealed that the majority 62.8 per cent of the respondents have joined in NSS programme with an interest towards social service, while 13.4 per cent of the respondents joined in NSS programme with a sense of civic and social responsibility. The remaining respondents have joined in NSS with interest towards community development and improve public relations. Interestingly only 4.8 per cent of the respondents joined NSS for a certificate. The following cross table presents the relationship between the college and reasons for joining in NSS programme as a volunteer.

Table-7 : Distribution of the respondents by their College and Reasons for Joining in NSS Programme as a Volunteer

College	Reasons for Joining					Total
	Certificate	Improve Public Relations	Interest towards Social Service	Interest towards community development	Sense of Civic and Social Responsibility	
AU College of Engineering	22	31	140	34	41	268
AU College of Pharmacy	3	2	39	17	18	79
Dr. L. B. college	1	3	49	4	13	70
Gayatri Vidya Parishat	5	5	50	11	15	86
St. Joseph's College for Women	4	2	97	15	13	131

St. Ann's College for Women	5	5	95	20	6	131
M.R.College	0	3	43	7	6	59
Dr.V.S.Krishna College	0	0	16	1	1	18
Total	40	51	529	109	113	842
Pearson Chi-Square: 78.283(a); Df: 28; Significance: 000						

Analysis of the data on the college and reasons for joining in NSS programme as a volunteer are cross-tabulated and the result shows that there is an association between two variables as it is evident that most of the students are interested towards social service and community development than the certificate. The following table presents the information about the insistence on respondents to join in NSS Programme.

Table-8 : Distribution of the respondents by their response on any One Insist You

Insist to join in NSS	Frequency	Per cent
Yes	413	49.0
No	429	51.0
Total	842	100.0

The data in the above table revealed that 51.0 per cent of the respondents stated that there is no insistence on them to join in NSS programme and they joined voluntarily, while 49.0 per cent of the respondents stated that there is an insistence by other persons to join in NSS programme. The following table presents the information on who insisted them to join in the NSS Programme

Table-9 : Distribution of the respondents by their response on by whom they were insisted to join in NSS Programme

Who insisted	Frequency	Per cent
Friends	198	47.9
Parents	50	12.1
Senior NSS Volunteers	7	1.8
Teachers	101	24.4
Programme Officer	57	13.8
Total	413	100.0

The data in the above table revealed that 47.9 per cent of the respondents stated that there is an insistence from their friends to

join in NSS programme, followed by 24.4 per cent of the respondents stated that there is an insistence from their teachers to join in NSS, 13.8 per cent of the respondents stated that programme officers insisted them and 12.1 per cent of the respondents stated that their parents insisted them to join in NSS programme.

NSS promoted the participation of youth in social service activities. This scheme capacitated many student youth in India. The primary objective of NSS is developing the personality and character of the student youth through voluntary community service. 'Education through Service' is the purpose of the NSS. Most of the time, the senior students have more understanding about the objectives and activities of NSS than junior students. The following table presents the information about understanding the objectives of NSS programme.

Table-10 : Distribution of the respondents by their understanding of objectives of NSS Programme

Understanding the objectives of NSS	Frequency	Per cent
Fully Understand	462	54.9
Partially Understand	365	43.3
Not Understand	15	1.8
Total	842	100.0

The data in the above table revealed that 54.9 per cent of the respondents fully understand the objectives of the NSS programme, followed by 43.3 per cent of the respondents stated that they partially understand the objectives of the NSS programme. Only 1.8 per cent of the respondents stated that they did not understand the objectives of the NSS programme. The cross-table-11 presents the relationship between the year of joining and understanding the objectives of NSS programme.

Analysis of the data on year of joining and understanding the objectivities are cross-tabulated and the result shows that there is an association between two variables as it is evident that the students who have more experience joined three years back or two years back in NSS programmes have more clarity on NSS objectives than less experienced or recently joined NSS volunteers. Table-12 presents the opinion of the respondents on what is the major objective of NSS programme.

Table-11 : Distribution of the respondents by the year of joining and understanding the objectives of NSS programme

Year of Joining	Did you understand the objectives of NSS Programme			Total
	Fully Understand	Particularly Understand	Not Understand	
2017	13	1	1	15
2018	43	9	0	52
2019	133	48	3	184
2020	273	307	11	591
Total	462	365	15	842
Pearson Chi-Square : 66.873(a); Df: 6; Significance: .000				

Table-12 : Distribution of the respondents by their opinion on main objective of NSS Programme

What is the main objective of NSS	Frequency	Per cent
Community Development	125	14.8
National Development	145	17.2
Personality Development of Student Youth	572	67.9
Total	842	100.0

The data in the table revealed that majority 67.9 per cent of the respondents stated that the major objective of NSS programme is personality development of student youth, while 17.2 per cent of the respondents stated that the major objective of the NSS programme is national development and 14.8 per cent of the respondents stated that the major objective of the NSS programme is community development.

7. Suggestions

1. The Programme Officers and the Principals of NSS College units should select the responsible, interested students who have enthusiasm towards social service and community development. There should be a strict selection procedure to the NSS volunteers and it should be transparent.
2. The POs and Principals should develop the peer leaders among NSS Volunteers. The NSS volunteers who joined recently

should capacitate themselves on the objectives and various activities of the NSS programme

3. The NSS college unit should prepare an action plan for entire year and conduct a periodical review of NSS activities regularly
4. The counselling sessions should be conducted to the parents of NSS volunteers to understand the activities
5. The NSS volunteers who joined in NSS programme for a certificate should change their mind-set and should increase their interest towards community social service.
6. Provision of incentives to the student volunteers should be increased and the funds should be released on-time.
7. Sufficient funds should be allocated by higher authority for successful conduction of the activities and the authorities should visit the camp location during 7 days of camp for social auditing. Also, universities should give feedback on the survey report submitted by the colleges.
8. The joining in the NSS programme should be voluntarily, no pressure and insistence on the students
9. All NSS activities should focus on the all-round development of student youth

8. Social Work Profession and NSS

Social Work is a dynamic profession towards promoting social development and human development. It promotes social change and development among human beings. It protects human rights. It works with individuals, groups and communities and promotes social cohesion (Abraham, 2018). The NSS is one of the important schemes in India to promote the personality development of the student youth through community social services. The NSS promotes community engagement which is a part of social work education. The social work students learn the social service through their fieldwork i.e. concurrent fieldwork, consecutive fieldwork and block fieldwork. The social work students have a rural camp/social audit for 10 days is similar to special camps of NSS volunteers. Both the themes are interrelated and work for social service and social change. The social work professionals should understand the concept of NSS and involve the students in the NSS programmes or special camps thereby the social work students educate and motive the NSS volunteers towards social service.

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Assessing the Role of Public Administration in Government Accountability

Kamlesh Rani*

Public administration is one of the key areas of government that plays the most crucial part in terms of implementation of the government policies. In contemporary world, public administration is often holds the responsibility for determination of the programs and policies of Government. In other words, public administration typically helps in planning, organizing, directing, controlling and coordinating the government operations. Public accountability is extremely important as it provides a democratic means to monitor and control the government conduct., enhance the effectiveness of public administration and capacity of learning and prevent the integration of power concentration. The concept of accountability has different levels of concerns which creates an effective set of practices so that the officials without practicing any type of corruption can become more liable towards their every work and decision-making process. And this becomes the main practice that helps the government to remain accountable. So, mainly the concept of accountability of public administration is also regarded as one of the best practices which help the

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government officials to be concerned with their tasks. And this also helps to generate the attributes of good governance within any government institute.

[**Keywords** : Public administration, Government policies, Administrative responsibility, Monitoring and controlling, Accountability]

1. Introduction

Public administration generally refers to the practice of implementing government policies. In modern practices, public administration also bears some responsibilities for determining the policies and programs of the government. This includes the practices of coordinating, planning, directing, organizing, and government operations (Karpa et al., 2021). In this context, accountability becomes one of the important elements of public administration as accountability simply refers to the justifications of the actions or decisions. Through this study, how governments remain accountable through the practices of public administration will be identified and analyzed.

Public administration is often portrayed as a deliverable of the citizen, society, community values, and preferences. Some of these values and preferences are set and some others are constantly evolving which transforms the role of the government within public administration (Ongaro and Van Thiel, 2018). And in this context, the government must remain accountable for its duties and decisions to maintain the transparency of its actions. This mainly makes it important for the study to understand how the government can remain accountable. This research aims to assess the practices which enable the scope for accountability within the spectrum of public administration and how this aids the government to remain accountable towards its duties.

The scope of public administration is constantly changing. In this context, good governance became one of the key concerns of public administration practitioners. The definition of good governance suggests that the processes and institutional practices of governance must be managed so that it can meet the needs of society (Addink, 2019). The context of good governance generates accountability as an important form of liability which ensures improved public confidence in government performances. And for the sole purpose of maintaining good governance, understanding how the government remains accountable is important, which is the main concern of this study.

2. Objectives of the Study

1. To analyze the significance of accountability in public administration.
2. To evaluate the factors which impact the government's accountability.
3. To understand how public administration helps in maintaining the accountability of the government.

3. Methodology

The methodology part is analyzed within this study to address the significant research methods and approaches through which this research is conducted effectively. In this methodology, the chosen research method, data collection, and data analysis method are analyzed.

For this particular research to maximize the data utility, a qualitative secondary research method has been chosen. Through this research method, all the non-numerical data is used to find relevant and authentic information about the research questions (Ruggiano and Perry, 2019). Also, the qualitative secondary approach aided this research by presenting an opportunity to utilize the already cleaned and genuine data generated by the other researchers.

To effectively collect the most authentic data within this study only authentic sources are used. The secondary data within this research has been collected mainly through research journals, websites, and other genuine internet sources. Through this process, already existing data curated the foundation of these research findings (Tate and Happ, 2018).

4. Literature Review

The literature review is conducted within this study to analyze some important works of literature which will provide important information regarding the research questions. For this practice, the most authentic sources of literature are chosen to present genuine information about government accountability.

According to the study of Schmidt and Wood (2019), within the scope of public administration, accountability simply means that the elected representatives by people should be responsible for all their

actions and policies. That study also points out that this particularly also describes the representative form of government which is concerned with the concept of democracy.

The study of Johnsen et al. (2021), in the process of analyzing the importance of accountability suggests that accountability is an important element of administrative responsibility. Through the practice of accountability in public administration, the officials are held responsible for the factors like morality, democracy, and certain legal mandates.

Many studies have also pointed out that within public administration, accountability became important as, through the practice of making elected personnel accountable, various distracting activities and unproductive behaviors which cost time and effort can be eliminated effectively. Also, as accountability is well established within the administrative practices it generates more trust and engagement of the public with the government which eventually improves the internal efficiency of the government (Malbon et al., 2021).

Syahputri et al. (2019) states that good governance can be measured by mainly eight elements and accountability is one of them. So it can be assessed that accountability is a key driver of good governance. The Government accountability considers the relationship of two parties, an encounter which is mainly the answering officials and the other is the account holder or the authority. The study also indicates that three important factors impact the course of accountability which are, transparency, discussions, and consequences.

Another study by Brown et al. (2019), identifies that two main factors affect the accountability of government. These two factors are transparency and participation. The study also portrays that transparency can be maintained by open decision-making practices and the participation of the citizens in favor of accountability is also important. But many studies have pointed out that this does not necessarily depict every spectrum of accountability. The fundamental gaps in accountability, ensuring the relevance of accountability with the modern government are also some important factors affecting the accountability of government.

Moreover, corruption of officials in their practices and not thinking about the interest of the public severely affect the

accountability of the government. For this reason, Dewi et al. (2019), suggests that to face the issues of accountability, understanding where the public power lies and their significant needs are important.

Public administration is the main component that helps in monitoring and controlling the government contract to preserve effective accountability, the study of Jashari and Pepaj (2018), suggests. It also analyses that the government accountability is managed by the public administration approaches by mainly preventing the concentration of power, and also through enhancing the learning capacity and efficiency of administrative officials. The scope of public accountability of the officials is approached as an administrative responsibility so that best values can be provided to the public and officials became accountable for the work they are paid for and elected for.

Levasseur (2018), in the study, analyzed that tremendous change can be addressed within the areas of accountability of public administration. The study refers to the classical theory which depicts that elected officials are accountable for addressing the public will into policy. The main contribution of public administration for ensuring government accountability can be identified as public administration's academic disciplines enforce ministerial responsibility as a system of accountability. For this within all levels of governments, increased demand accountability can be observed. Sabet (2020), analyzed that accountability of public administrators also affects various levels of government decision-making. Political, legal, bureaucratic, legal, citizen, professional accountability is also identified as five key channels which describe the scope of government accountability within the public administrative approaches.

5. Discussion

After organizing and reviewing the collected data the most genuine data were identified based on the relevance of data with the research topic and objectives (Sherif, 2018). After this thematic data analysis approach has been considered to evaluate the collected data. The common patterns and themes of the qualitative data were identified to fulfill the research objectives. Through analyzing the collected data within the literature review conducted within this research some significant insights were generated which became the main findings of this particular study.

The overall assessment of collected data helped to identify that within the spectrum of public administration, accountability has a significant role. The accountability of government is a crucial aspect that presents the opportunity to maintain the ethical relationship with the account holder, public, and the authorities (Trielli et al., 2017). Also, through assessing the level of accountability, the top core values of any government organization or transparency of any elected official or bureaucrat can be recognized.

Through ensuring accountability, public administration encourages the elected and appointed officials to work for the better interest of the public. The analyzed data has also presented the insight that the changing face of public administration also held accountability as one of the key factors affecting good governance. And this perspective generated from the New public management theories helped the government bodies in the modern world to be more accountable towards their duty (Aldemir, 2018).

Various studies have also indicated that accountability as one of the most important concepts of public administration is elusive to an extent. This particular concept of public administration is what motivates public administrators to be obliged towards the authorities regarding their every step in decision-making and policy-making processes. Though assessing the increasing importance of accountability within public administration it can be understood that the sudden demand for accountability is the main factor that enables the government officials to be accountable for their exercise of power, the resources available to them, and the resources they use. For this reason, studies have identified the government's accountability towards the public as a complement to public administration.

In this context, the political accountability, anchored in democratic principles, makes the government officials accountable towards the responsibilities like policymaking which can range from national defense, education, and environmental protection. This mainly indicated that public administrators should be responsible for the designing and implementation of the laws, rules, and regulations (König, 2021). On the other hand, bureaucratic accountability is achieved by the different strategies, performance management systems, and administrative rules which mainly focus on the priorities of the officials' top-level bureaucrats. Likewise, in the spectrum of citizen accountability, the public administrators are held accountable for their participation in law and deliberative forums. In this context, the demand side tools are becoming very important to

maintain the public accountability of government officials. Moreover, legal accountability also requires the officials to be accountable towards the lawmakers outside any government agencies. Most importantly, the professional accountability of the officials also aids to maintain the discipline of the various important government activities. In this aspect, the practice of effective accountability is carried out through establishing codes of ethics, and performance standards. This particular finding generated the idea that in the interconnected world of public administration there are multiple pressure points of accountability for the public administrators and for this reason to ensure that government remains accountable an integrated approach is important.

Through the concept of accountability presented by the evolving public administrative system, public trust and confidence are generated. And this task is fulfilled as under the increasing demand of accountability, the government officials are encouraged to practice ethical behaviors and significant practices which are in favor of the public or authority interests. This also aids in fulfilling the objectives of the public administration systems which deal with the effective delivery of the right and valuable public services to the public at the right time. It can be stated that through the strong practices of accountability, government officials can ensure that the government remains accountable towards its citizens, but within the modern practices there are some weaknesses in the system which need to be addressed by the public administration to ensure a significant implementation of accountability. The fundamental gaps in accountability, ensuring the relevance of accountability in the modern government can be addressed as some of the weakness of the accountability spectrum of government. Henceforth, some suggestions can be deduced.

One of the key suggestion would be practice more effective stronger accountability some approaches can be taken by the government. Some of the identified suggestions for effective government accountability are as follows :

- Focusing on increasing transparency of the significant projects.
- Provide clarity how does te money of the citizens is utilised by the government.
- Ensure that the government policies already have some built in accountability element which will aid in providing value to the citizens.

- Maintain significant oversight on the government officials who must be accountable in their actions.
- Rather than focusing on blaming, the government must focus on improvement to be accountable.

6. Conclusion

Through the assessment of the research findings, it can be stated that public administration over the years has generated a significant amount of importance about the concept of accountability. This concept is mainly the key driver of the government officials in the practice of maintaining their responsibilities in the favour of the public who elected them. The concept of accountability has different levels of concerns which creates an effective set of practices so that the officials without practicing any type of corruption can become more liable towards their every work and decision-making process. And this becomes the main practice that helps the government to remain accountable. So, mainly the concept of accountability of public administration is also regarded as one of the best practices which help the government officials to be concerned with their tasks. And this also helps to generate the attributes of good governance within any government institute. And as the elected candidate becomes concerned about what value they are presenting through their work to the citizens and the society, the overall development of the administrative system is addressed effectively.

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National Education Policy 2020 : Challenges and Opportunities

Poonam Singh*

Instruction has been viewed as a center need of people, social gatherings, countries and human culture. The advanced world perspectives it as a fundamental common liberty. Since the development of the Indian Republic, most milestone committees or commissions on education system have unequivocally underscored the possibility of literacy for all. It is unjustifiable to guarantee that our ancestors didn't follow up on these worries with sensible earnestness, in any event at the arranging level. However, in an immense, crowded and various nations of faltering financial differentials, the execution of strategy is consistently a challenge. This is plainly reflected in the repeat of center educational worries in reports or strategy archives distributed since the mid 1950s. The last NEP was made in 1986. During that time of 34 years, the world has totally changed in remarkable ways. Progressive changes on the political economy, fueled by mechanical turns of events, have fundamentally added to the destroying of the hindrances of sexual orientation, class, standing, culture, geological separation, etc. This has made a solid feeling of goal and expectation among the individuals. Quick financial improvements following 1991, the year when India opened monetarily, have set off an appeal for

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information and particular abilities. During the more than twenty years since financial advancement, no thorough public vision could be imagined to address the gross foundational inadequacies hindering the force of an optimistic and anxious India. The new National Education Policy (NEP) 2020, delivered on 29 July 2020, is a noteworthy and ambitious record. With an eye on the future, it addresses all parts of training during our occasions. This strategy is from numerous points of view drastically not quite the same as the entirety of its antecedents.

[Keywords : National Education Policy, Challenges, Opportunities]

1. Introduction

The National Education Policy 2020 (NEP 2020), which was affirmed by the Union Cabinet of India on 29 July 2020, diagrams the vision of India's new training framework. The new strategy replaces the past National Policy on Education, 1986. The arrangement is a complete system for primary education to higher education system just as professional preparing in both provincial and urban India. The arrangement expects to change India's education framework by 2040.

Soon after the arrival of the NEP 2020, it explained that nobody will be compelled to concentrate a specific language and that the vehicle of guidance won't be moved from English to any provincial language. The language strategy in NEP is an expansive rule in nature; and it is up to the states, foundations, and schools to choose the usage.

2. Background

The NEP 2020 takes the place of the National Policy on Education of 1986. Bharatiya Janata Party's statement for the 2014 Lok Sabha races contained the making of another education planning. In January 2015, a board of trustees under previous Cabinet Secretary T. S. R. Subramanian began the conference cycle for the New Education Policy. In light of the advisory group report, in June 2017, the draft NEP was submitted in 2019 by a board drove by previous Indian Space Research Organization (ISRO) chief Mr. Krishnaswamy Kasturirangan. The Draft New Education Policy (DNEP) 2019, was later delivered by Ministry of Human Resource Development, trailed by various open conferences. The Draft NEP was 484 pages. The Ministry embraced a thorough conference measure in detailing the draft strategy : "More than two lakh proposals from 2.5 lakh gram panchayats, 6,600 different blocks, 6,000 Urban Local Bodies (ULBs), 676 different districts were gotten.

In 1961, the Union government shaped the National Council of Educational Research and Training (NCERT) as an organization i.e. autonomous in nature that would exhort both the Union and state governments on detailing and executing education policies and planning.

3. National Policy on Education, 1968

In view of the report and proposals of the Kothari Commission (1964-1966), the Prime Minister Indira Gandhi declared the main National Policy on Education in 1968, which required a “radical restructuring and proposed equivalent instructive open doors so as to accomplish public incorporation and more noteworthy social and monetary turn of events. The arrangement called for satisfying obligatory education for all every child up to the age of 14, as specified by the Constitution of India and particular preparing and capability of instructors. The strategy required an emphasis on the learning of territorial dialects, plotting the “three language formula to be executed in optional training - the guidance of the English language, the official language of the state where the school was based, and Hindi language training was viewed as basic to diminish the inlet between the intellectuals and the majority.

4. National Policy on Education, 1986

In 1986, the administration drove by Rajiv Gandhi presented another National Policy on Education. To accomplish such a social reconciliation, the arrangement called for extending grants, grown-up training, selecting more educators from the SCs, motivators for helpless families to send their young ones to class routinely, advancement of new establishments and giving lodging and administrations. The NPE required a “student centered method. The strategy extended the open college framework with the Indira Gandhi National Open University, which had been made in 1985. The arrangement additionally required the making of the “country college model, in view of the way of thinking of Mahatma Gandhi, to advance monetary and social improvement at the grassroots level in on the “Normal Minimum Program of his United Progressive Alliance (UPA) government. Program of Action (PoA) 1992, under the National Policy on Education (NPE), 1986 imagined to lead of a typical selection test on all India reason for admission to expert and specialized projects in the nation. For admission to Engineering and

Architecture/Planning programs, Government of India vide Resolution dated 18 October 2001 has set out a Three - Exam Scheme (JEE and AIEEE at the National Level and the State Level Engineering Entrance Examinations (SLEEE) for State Level Institutions - with a choice to join AIEEE). This deals with shifting confirmation guidelines in these projects and aides in support of expert principles. This additionally tackles issues of covers and decreases physical, mental and monetary weight on understudies and their folks because of assortment of selection tests.

5. National Policy on Education, 2020

In 2019, the Ministry of Human Resource Development delivered a Draft New Education Policy 2019, which was trailed by various open conferences. The Draft NEP talks about diminishing educational plan substance to upgrade fundamental learning, basic reasoning and more all encompassing experiential, conversation based and investigation based learning. It likewise discusses an amendment of the educational program and academic structure from a 10+2 framework to a 5+3+3+4 framework plan with an end goal to streamline learning for understudies dependent on overall development of child.

5.1 Vision

The vision of the National Education Policy is :

Public Education Policy 2019 imagines an India-driven education framework that contributes straightforwardly to changing our country economically into an impartial and lively information society by giving excellent education to all.

The NEP 2020 institutes various changes in India's education policy. It intends to expand consumption on education from around 4% to 6% of the GDP as quickly as time permits.

5.2 Opportunities and Targets

5.2.1 Language related Policy

The arrangement raises the significance of first language or mother tongue followed by regional languages too. Medium of education until class 5 and ideally past ought to be in these dialects. Sanskrit and foreign dialects will likewise be given accentuation. The arrangement additionally expresses that no language will be forced on the understudies.

Not long after the arrival of the policy, the legislature explained that the language strategy in NEP is an expansive rule; and that it was up to the states, organizations and schools to choose the usage. A more point by point language methodology would be delivered in the National Curriculum Framework in 2021. Note was additionally made that there were at that point foundations which had actualized this language strategy 60 years back, for example, Sardar Patel Vidyalaya. Both the Education Policy of 1986 and the Right to Education Act, 2009 advanced utilization of the first language too as a guideline.

5·2·2 School Education related Policy

- The “10 + 2 structure will be supplanted with “5+3+3+4 model. This will be executed as follows:
- Foundational Stage: This is additionally partitioned into two sections: 3 years of preschool or anganwadi, trailed by classes 1 and 2 in primary education. This will cover offspring of ages 3-8 years. The focal point of studies will be in action based learning.
- Preparatory Stage: Classes 3 to 5, which will cover the ages of 8-11 years. It will steadily present subjects like talking, perusing, composing, physical instruction, dialects, craftsmanship, science and arithmetic.
- Middle Stage: Classes 6 to 8, covering youngsters between ages 11 and 14. It will acquaint understudies with the more theoretical ideas in subjects of arithmetic, sciences, sociologies, expressions and humanities.
- Secondary Stage: Classes 9 to 12, covering the ages of 14-19 years. It is again partitioned into two sections: classes 9 and 10 covering the main stage while classes 11 and 12 covering the subsequent stage. These 4 years of study are proposed to teach multi-disciplinary study, combined with profundity and basic reasoning. Various alternatives of subjects will be given.
- Instead of tests being held each scholarly year, school understudies will just answer three tests, in classes 3, 5 & 8.
- Board tests will be kept on being held for classes 10 and 12 however will be re-planned. Principles for this will be set up by an appraisal body, PARAKH. To make them simpler, these tests would be directed two times every year, with

understudies being presented to two endeavors. The test itself would have two sections, in particular the goal and the illustrative.

- This strategy targets diminishing the educational program heap of understudies and permitting them to be more “inter-related and “multi-lingual. One model given was “If an understudy needs to seek after style concentrates with material science, or in the event that one needs to learn bread shop with science, they’ll be permitted to do as such. Report cards will be “comprehensive, offering data about the understudy’s aptitudes.
- Coding will be presented from class 6 and experiential learning will be embraced.
- The Midday Meal Scheme will be stretched out to incorporate morning meals. More center will be given to understudies’ wellbeing, especially psychological well-being, through the arrangement of guides and social specialists.

5.2.3 Higher Education related Policy

It proposes a multi-disciplinary four year certification in an undergrad program with various leave alternatives. These will incorporate proficient and professional zones and will be executed as follows :

- A certificate to finishing 1 year of study.
- A diploma to finishing 2 years of study.
- A Bachelor’s degree after the successful completion of a 3-year program.
- M.Phil. (Masters of Philosophy) courses are to be ceased to adjust degree instruction to how it is in Western models.
- A Higher Education Council of India (HECI) will be established to control higher education. The HECI will have 4 verticals:
- National Higher Education Regulatory Council (NHERC), to manage higher education, including teacher education program, while barring medical and law education.
- National Accreditation Council (NAC), a “meta-authorizing body.
- Higher Education Grants Council (HEGC), for subsidizing and financing of colleges and universities. This will

substitute the current National Council for Teacher Education, All India Council for Technical Education and the University Grants Commission.

- General Education Council (GEC), to outline “graduate characteristics, specifically the learning results anticipated. It will likewise be mindful in confining a National Higher Education Qualification Framework (NHEQF). The National Council for Teacher Education will go under the GEC, as a Professional Standard Setting Body (PSSB).

5·2·4 Teacher Education Program related Policy

The NEP 2020 advances numerous strategy changes with regards to educators and instructor training. To turn into an educator, a 4-year Bachelor of Education will be the base prerequisite required by 2030. The educator enlistment cycle will likewise be reinforced and made straightforward. The National Council for Teacher Education will outline a National Curriculum Framework for Teacher Education by 2021 and a National Professional Standards for Teachers by 2022. The approach plans to:

- It ought to likewise incorporate educators preparing for down to earth instructing thoughts that guarantee that all understudies at all degrees of school training are educated by enthusiastic, spurred, exceptionally qualified, expertly prepared, and well prepared instructors.

5·2·5 Some Other Different Changes

Under NEP 2020, various new instructive foundations, bodies and ideas have been allowed administrative to be shaped. These include :

- National Education Commission, headed by the Prime Minister of India.
- Academic Bank of Credit, an advanced stockpiling of credits earned to help continue education by using credits for further education.
- National Research Foundation, to improve exploration and advancement.
- Special Education Zones, to concentrate on the training of under-represented bunch in distraught districts.
- Gender Inclusion Fund, for helping the country in the training of female and transsexual peoples.

- National Educational Technology Forum, a stage to encourage trade of thoughts on innovation utilization to improve learning.

5-3 Challenges

Portions of the proposition require legitimate changes. The draft Higher Education Commission of India Bill has been mulling in the Ministry for longer than a year yet is probably going to be distributed for criticism by September. The proposition for a Board of Governors for universities may likewise require corrections of the Central and State Universities Acts. A Cabinet note has just been moved to set up the National Research Foundation as a trust under the administration, yet so as to make it a completely self-governing body, an Act might be required.

Others require subsidizing. Free morning meals must be considered in the following scholastic year if a spending distribution is made to cover it. The way toward changing over subsidiary schools into degree conceding self-governing foundations and afterward further into completely fledged colleges is assessed to take in any event 15 years, as the Center should give monetary help to this reason.

The Ministry feels that an expansion in government subsidizing of instruction to 6% of GDP will be adequate to cover the money related ramifications of the NEP. Nonetheless, such an expansion in financing has been proposed however not accomplished for the last 50 years, bring up specialists. The proposition to make the first language the vehicle of guidance till Class 5, which has worked up the fiercest discussions, is reliant on State governments, as indicated by the Education Minister, who might not affirm that the approach will be actualized by central schools.

6. Conclusion

The policy is intended to change the education framework by 2040. A few recommendations will be actualized promptly, beginning with the adjustment for the sake of the Ministry of Human Resource Development into the Ministry of Education. “There are more than 100 activity focuses from the Policy. Usage will be done in stages, in light of time, locale and kinds of foundations with Institutes of Eminence (IoEs) and Central Universities starting to lead the pack, said Higher Education Secretary Amit Khare. For example, four-year

college degrees with numerous passage leave alternatives will be presented in the 20 IoEs from the 2020-21 scholarly year, while others proceed with the current three-year degree courses. Existing M.Phil. understudies can proceed until they complete their degree, albeit new affirmations for the program won't be acknowledged.

The National Testing Agency will present a pilot variant of the basic passage test by December 2020, which will be utilized for admission to all IoEs and all central university in 2021. Some Indian Institutes of Technology are working at building up the specialized structure of the Academic Credit Bank, which will likewise be set up by December, and become material to all new understudies joining all central university one year from now.

The National Foundational Literacy and Numeracy Mission which is to be actualized by 2025 will be propelled before the current years over, said Mr. Khare. The National Council of Educational Research and Training (NCERT) will present the curricular system for the new school structure, including childhood care, by the following scholarly year.

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Implementation Challenges of Land Acquisition Act in Nepal

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Land Acquisition Act 2034, which was formulated in 2034 B.S. (44 years ago), is still in execution in Nepal. The insufficient provisions of act have created numerous social problems, like: public are not supporting land acquisition process; land owners are reluctant to receive compensation. This is the major reason for delay in large infrastructure including hydropower transmission line construction in Nepal. Landowners always analyze the procedure for land acquisitions, compensation rates, risk measures, health and safety aspects to identify whether they can be benefitted or not from the construction of transmission line. On the other sides the authority always follows the law and its provision and procedure to implement the construction and development works. The Major implementation challenges of land acquisition act 2034 are insufficient provisions to overcome the demand of landowners in terms of fixing the land price as per the quality and facility of the land. The fixation committee of land acquisition determines the land price with the reference of recent land buying selling price, bank loan tendency, market price, government record. There is no uniformity on the rate on land value. The committee determines the average value for different quality and plot of the land, whereas the landowner

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compares the price and demand more value for their land. In this regard, landowner demands for scientific land fixation system to determine the value of land. However, there is no appropriate system as practiced by government of Nepal.

[**Keywords** : Land Acquisition Act, Landowners, Challenges, Policy, Compensation]

1. Introduction

According to Land acquisition act 2034 B.S. the government can take land of private or public for welfare by providing appropriate compensation following the given procedures. In Nepal, the government or authorities acquire the land through the legal process for large infrastructure development. Lack of adequate information and lack of discussion and coordination with landowners often lead to disputes between government officials and local landowners. Generally, land compensation is paid in cash as per the law. Landowners cannot buy another land and house if the cash compensation is not used properly. Generally, they use the compensation cash for the children education, for the health treatment of their family, repaying debts, social and religious activities, festivals and wedding ceremonies and for extravagant activities such as alcohol and gambling.

In this article, I have included the theoretical debate, study methodology, social problem created by the land acquisition act, implementation challenges of the act, role of of political streams for the endorsement of new land acquisition act in Nepal.

2. Ideas or Interest Matters in Policy Making Process!

There was big debate whether Ideas or self-interest which play major influential role in policy making process. However, it is true that both ideas and self-interest do not come in vacuum. It comes from cognitive paradigm, world view, norms, frames and policy program. Similarly, it comes because of socialization process from national and international context. In the policy making process sometimes ideas matter and sometime interest matter. Those ideas and interest can look differently but sometimes come together. (Campbell, 1998). However, it seems that this opinion of Campbell might be fit for developed nations. The opinion does not fit for developing country like Nepal. Interests matter more than ideas in Nepal. Nepal has been implementing ancient policies since a long

time without amending them. Similarly, in the creation and endorsement of public policies, issues get on the decision agenda and get converted into public policy when all three of these streams (problem, policy and politics) come together (Kingdon, 1984). However, Kingdon has not mentioned the major influential and powerful role of politics streams for policy making process. Politics streams can formulate policy within couple of months through the process if they are interested.

3. Social Problem Created by Land Acquisition Act

The act has created numerous social problems. The policy has created a lot of problem like : many publics are not supporting land acquisition process; Land owners are reluctant to receive compensation. This is the major reasons for delays of large infrastructure construction including road construction building construction for public welfare, expansion of industrial area and industries and hydropower transmission line development. On the other hand, in some part of the country, the transmission line authority has to bear protest, disputes, politics in land, less participation of landowner and public reluctant to receive compensation of land. For e.g., Bharatpur-Bardaghat 220 kV transmission line project, being built under the multimillion-dollar Nepal India Electricity Trade and Transmission Project, has been struggling to achieve 80 percent progress even in 11 years. The major reasons for delaying the construction are public disputes with transmission line project. Mainly, the reason is focused on land acquisition and reluctant public in receiving land compensation provided by the authority to public. Similarly, the under-construction 132 kV Thankot-Chapagaun-Bhaktapur transmission line, intended to strengthen the Kathmandu Valley's power supply system by eliminating voltage fluctuations and ensuring proper load management, has been a work in progress since 2004 with locals of Lalitpur unwilling to give up land and right of way at the proposed rates. Residents are demanding 100 percent of the land value in compensation for easement rights while the compensation practice says they will get 10 percent. (Rijal ,2019)

4. Methodology of the Study

This article is a product of my research study for my dissertation conducted between 2018 to 2021 that I had undergone during my

fieldwork. This paper is an extract of my empirical representation from the large set of data that I had gathered during my stay in the field. Then I used tools for research including survey, interview and other required technique of the selected field area and scenario of landowners and their social positions and social structure have been presented. The Interpretivism perspective has been adapted to explain and analyze meaningful past and present interpretations of landowner's dissatisfaction with transmission line projects. As Max Weber (1864-1920) suggests that in the human sciences we are concerned with understanding in comparison to process rather than facts. I have applied interview method (Qualitative) to describe the phenomena of landowner's dissatisfaction from the perspective of concerned authority and stakeholders. Similarly, the researcher has conducted household survey (HH survey - Quantitative) to identify the causes of dissatisfaction of landowners. In this study both quantitative and qualitative approaches (Mixed methods) have applied in the field of study. Especially quantitative approaches have been used to find the answer of the first research question why the landowners are dissatisfied with hydropower transmission line development and construction. To find the question of this answer survey method (household survey) has been applied. Similarly, to find out the question of the second research question "gaps in land acquisition act 2034 qualitative interview has been adapted. The non-structured questionnaire format has been developed and open answer of the related people's interview have been entered. Total 40 landowners are directly affected by the Balefi Corridor Transmission line located in between Jugal Rural Municipality and Barabise Municipality situated in Sindhupalchowk district. Census survey of 33 Household (HHs) was carried out to collect information, dissatisfaction and social structure of the affected landowners.

5. Implementation Challenges in Land Acquisition Act 1977 (2034 B.S.) in Nepal

5.1 Gaps in the Preamble

Reviewing the preamble of this land acquisition act, it seems that this act was endorsed in 2034 BS in the active regime of Late King Birendra with the advice and consent of the then Rastriya Panchayat. Therefore, this act has become very old to keep pace with the changed social, cultural, economic context of the country and the

development of various social organizations and the impact of international organizations and globalization. This act did not cover the social situation of Nepali society that has been changed and the aspiration of landowners after the advent of the republic in the country.

5.2 More Focus on Cash Compensation

In article 3 of the act, the provision clearly states that, the government can take any land by paying compensation as per the Act. However, only compensation (cash model) has been provided for the acquisition of the land. In some cases, the government has to provide another piece of land to the landowners for taking their land. The settlement has to be relocated and a new place of residence has to be arranged. But this Act has not given priority to the wishes, desires and participation of the local affected landowners. Only the government can take any land at any time if authority wants. The landlord cannot demand anything else other than cash compensation.

5.3 Debates on What is Public Welfare!

With the restructuring of the local level, voices have been raised that it is the right of the local government to decide on the local land and dissatisfaction has also been seen. With the changing environment and the country moving towards federalism, there are also dissatisfactions that it is not justifiable to give authority to the District Administration Office and the Chief District Officer for land acquisition. The question arises as to what kind of action is in the public interest against the provision that the government can provide land for the public interest. If there is a need to open liquor industry, cigarette factory, cement factory and acquire land for the development of the economy, it may not be beneficial for the general public and locals in terms of health and environment. But the government has been acquiring the land. Therefore, it is not clear in this act which things are in the public welfare and public interest.

5.4 Local Level Participation has not been given Importance

The Council of Ministers is needed to decide whether the land is to be acquired for the purpose of the organization or not. But the land acquisition process has become long due to this lengthy process. In the provision, the head of the office can also take preliminary action if

there is no gazette third class officer to take preliminary action. However, the stakeholders have expressed dissatisfaction over the fact that the educational qualifications and experience of the preliminary action officer have not been included in the provision. There are also complaints that the officer conducting the preliminary action did not post the information in the place specified by the act for the information of all concerned. Within 3 days of the posting of the notice, the landlord's house and the land used by the officer or his team have the right to go and survey, test samples of soil and stones, dig pits, dig boreholes, bury sand forts, etc. It seems to have fallen. The law does not give much importance to the participation of the local level leadership and the people's representatives in conducting the initial action by informing the landowners about the land acquisition process through mutual coordination.

5-5 Lack of Coordination between Authority and Public

Lack of adequate information and deficiency of discussion and coordination with landowners often lead to disputes between government officials and local landowners. Sometimes a lot of damage can be done on the land of one's rightful owner or on the guardian who is planting it, even if the initial officers test various samples or carry out a simple check. Although there is a provision to compensate for the damage, most of the landowners are not happy with the compensation of the damage. Most landowners do not even understand the reason for land acquisition. Some landowners are far away from their place of birth due to employment and opportunities. When the people of the concerned organization enter their land and abolish the plantation, they get angry. Therefore, this dispute eventually reaches its climax and no matter how much compensation they get, they do not satisfy with it and as per the rules, they reach the Chief District Officer with a complaint. As per the rules, a complaint can be lodged with the Chief District Officer within 15 days if he (landowners) is not satisfied with the compensation. Local landowners say this time is not enough.

5-6 Errors in the Published Reports of Authority and Local's Dissatisfaction

The information issued by the local authority is based on the report given by the preliminary action officer. Errors in reports are sometimes published directly as information. In which the name of

the land owner, address, area of land, lot number and other details etc. are published incorrectly as information. As a result, there is dissatisfaction among the local landowners and the incompetence of the local authorities and the authorities to take preliminary action on the land is questioned. Local landowners have complained that the law only gives priority to publishing information. There is an allegation of landowners that they do not give priority to discussions, meetings, etc. with local landowners. The process of land acquisition has not been as easy in Nepal without the participation of the people and without consultation with the people. The main reason for this is due to many weaknesses and old provisions in the Land Acquisition Act.

5.7 Lack of Scientific Record of Landownership

Disputes between landowners and land tenant are one of the major reasons claiming rights over land and leading to delay in the process of land acquisition. There is no problem in claiming the rights over the land of the officially registered land tenant. But the land tenants who have used the land but are not registered in the land revenue office as a land tenant have a dispute with the landlord for compensation. This process takes a long time for land acquisition. It is the responsibility of the government to keep official records of the rights and ownership of the land in their office. The government also has a major responsibility to update its data. But in most Land Revenue Offices, Survey Offices there is no scientific records of land rights, occupations, ownership. On the other hand, certificates are not updated. The landowners are not given enough time to demolish the structures on the land or to install the guardians. For example, maize, paddy, millet, etc. are planted on the land. The officials give information for destroying the newly grown crops with appropriate compensation. However, the farmers and landowners have an intimate and close relationship with their crops, hard work and that fruit. Due to which they became angry with the government's decision and complain that the government has not informed them on time.

5.8 Partial Compensation to the Landowners

As per the provision mentioned in Article 12 of the Act, in case of acquisition of a house with land, the landlord has to relocate to another place if s/he is living in a house with land. On the one hand, with 50 percent of the compensatory money, they do not have enough

budgets to buy another house, due to which they have to live in rent. Landowners have to pay for the rent during the whole process. On the other hand, the grounds for giving advance amount in case of non-determination of land price have not been disclosed. In some cases, 50 percent of the money taken by the landlord is spent on weddings, banquets, religious functions, and other family activities. Due to which the concerned land owner cannot buy another land and house and even the family is found to be upset. Therefore, if the concerned organization had to take the land with the house, the local landowner seems to want the provision of the house compensation. Although government-owned or public land can be provided to the affected landowners but generally landowners do not seem willing to take government-owned land as a compensation.

5.9 Question on Effectiveness of the Land Fixation Committee and Utilization of Compensation

On the other hand, there are complaints that the people's representatives and other stakeholders are not adequately represented in the committee for determining compensation. It is blamed from the locals that the committee headed by the Chief District Officer, head of the Land Revenue Office, the head of the project concerned and the head of the concerned village or municipality cannot lead the issues of related landowners. In some cases, this assessment committee gives the responsibility of determining the compensation to the sub-committee and also makes a decision based on the report given by the sub-committee. In some cases, the assessment committee has shied away from its responsibilities. Similarly, the land owners have demanded that the ward chairpersons of local villages and municipalities should also be included in the committee. Due to the large structure of the village municipality and rural municipality, in some cases their chiefs and deputy chiefs are ignorant of the prevailing price of the land around them and do not show much interest, so at least the ward chairman is in the fixation committee of the compensation. Dissatisfaction has increased among the landowners regarding the determination of the amount of compensation due to the provision that the price of the same land may be different for the more land and the less land.

Since land compensation is usually paid in cash as per the law, landowners cannot buy another land and house if the cash compensation is not used properly. Generally, they use the

compensation cash for the children education, for the health treatment of their family, repaying debts, social and religious activities, festivals and wedding ceremonies and for extravagant activities such as alcohol and gambling.

5.10 Deficiency of easy way for Allotment of other Land for Exchange

In fact, society is more dependent on the land of individuals and families. By using the same land, the person is taking care of the family and running the livelihood. Therefore, even if he gets the compensation of the land he wants in cash, he will eventually become landless and in a way, he may be despised by the society. Such compensated individuals and families are treated by the local society with the feeling that the person or family no longer lives in this place, but move elsewhere. Some landowners dream of becoming very rich after getting the compensation cash given by the government, which is also normal. Therefore, some landowner invests the compensation cash in business. However due to the growing capitalist system and competitive market, some people cannot succeed in new business and bare loss and at the end some of them have to fall to zero. In this case, there will no more houses, no land, and no property. Government acquires all the land from the landowners and gives 100% cash. It is also important to think about how the landowner manages the cash, and what the management options might be. On the other hand, if the landowner demands land as an alternative, according to the provisions of the Act, the government can only give government land / public land to the landowners. Generally, landowners wish that the government would buy the private land near their area. However, for that to happen, the government process is not easy and the staff involved in the compensation and the determining committee do not have the will. This is another big challenge of the Act.

5.11 Discriminatory consideration for Public and Private Sectors in the Act

There are different provisions and consideration for the land to be acquired for the Government of Nepal and its agency and other agency. In order to acquire land for government ownership, the government has given more priority to the land compensation guidelines and what kind of loss or suffering the local landowners have to suffer due to their settlement.

On the other hand, in order to acquire land for other agency, more priority has been given to the value of the land. Thus, when the government acquires land for a local body or a government-owned entity, the current value of the land is not given much priority. Land Revenue Office records, recent sales records become a source for pricing. However, it is the practice of our Nepali society to keep the price of land very low for both land buyers and sellers to pay less tax. On the one hand, if the market value of the land is 100, then the value of the land in the Land Revenue Office is less than 50, which means less than half. In this case, in order to determine the price, it is necessary for the concerned committee to survey the documents of land or private sector government land, the recommendation of the ward office, the evaluation documents of the insurance committees and the current value. Therefore, even when acquiring land for both government and private institutions, same priority has to be given.

5-12 Ignorance on the Rights of Landowners

Article 25 provides that the government of Nepal may order local authorities to take action to protect against natural disasters and to protect public property or to acquire land in the event of an emergency. This section of the act does not give any importance to discussion and coordination with local landowners. The government has the right to acquire land whenever and wherever the government decides. This provision gives the authority the extraordinary right to decide on land acquisition directly, even if the necessary procedures are not followed in some cases.

As a result, the rights of the local level and local landowners have been violated. There is no provision to file a complaint in the court if the decision of the government is not correct or if the decision of the government regarding land acquisition is not correct. Complaints can be register only if the landowner is not satisfied with the amount of compensation. There is a provision that even if a complaint is register to stop the land acquisition process, no complaint can be register against government. There is a provision to register a complaint with the ministry of home affairs if the government of Nepal is not satisfied within 15 days of the issuance of the notice of compensation. But in that case, the decision of the Ministry of Home Affairs of the Government of Nepal is final. There is no provision for landowners to go to other judicial bodies for justice if they are not satisfied with the decision of the home ministry.

Normally authority says it takes six months to complete the entire work of land acquisition process. Many of the landowner expects to get compensation within a year. They make a family plan and solve their family problem after the money which they get as a compensation of their land. But it takes several years to receive the compensation.

6. Interest matter more than Idea in Policy making process in Nepal

Numerous problems have been faced by people because of the insufficient provisions from the land acquisition act. The government can take any land at any time if authority wants. The landlord cannot say that; they cannot give the land in a cash compensation basis to the government. The law does not give much importance to the participation of the local level leadership and the people's representatives in conducting the initial action by informing the landowners about the land acquisition process through mutual coordination. Lack of adequate information and deficiency of discussion and coordination with landowners often lead to disputes between government officials and local landowners. There is a binding provision in this act that the concerned landowner has to take compensation in any way within the period issued by the government or within a period of 3 months to understand the amount, compensation or indemnity. If no compensation is taken, the amount will be deposited in the reserve fund of the Government of Nepal. Some landowners even have to come to the local authorities from abroad to get land compensation. It costs them a lot of money. In some cases, due to special personal and social reasons, the concerned land owner may not come to receive compensation for the land. In such special cases, the local landowners have to make provision for direct deposit in the bank account in the name of the landowners whose land has been acquired by the local authority. The government runs by the people's representatives and aspiration of the people. Therefore, the local landowners argue that the government should move forward in a more liberal and supportive way and process to solve the problems of the local landowners. However, there are not rational provisions on the act to solve this problem. On the other hand, the government of Nepal has not been endorsed new acquisition act even landowners and people are facing many

problems. There is no lack of experts and idea for policy formulation but lack of interest from politics streams. In this regard, I think Campbell ideas does not fit in developing countries like Nepal, where interest matters more than idea.

7. Conclusion

The Major implementation challenges of land acquisition act 2034 are insufficient provisions to overcome the demand of landowners in terms of fixing the land price as per the quality and facility of the land. The fixation committee of land acquisition determines the land price with the reference of recent land buying selling price, bank loan tendency, market price, government record. There is no uniformity on the rate on land value. The committee determines the average value for different quality and plot of the land, whereas the landowner compares the price and demand more value for their land. In this regard, landowner demands for scientific land fixation system to determine the value of land. However, there is no appropriate system as practiced by government of Nepal.

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Understanding Conflict in Management : Nature, Levels, Issues involved and Effective Strategies

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Max Lucado, renowned U.S. motivational speaker has rightly remarked that, "Conflict is inevitable but combat is optional." This clearly illustrates that conflict is pervasive in all organizations and management cannot distance itself from it. The day to day activities of employees at the workplace are essentially dependent on interpersonal communications. Chances of conflict are minimized if communication channels are transparent and well established and if information flow is free and frank. However, if there are differences based on past experiences or if the messages are implied but left unsaid, conflict is bound to arise. Good interpersonal skills come to the rescue of managers and employees when confronted with difficult situations. Conflict builds an environment of stress and results in de-motivation. The presence of conflict needs to be recognized and not to be underestimated at any cost. Conflict may arise due to disagreement of employees over specific issues or if friction is created by relational problems between individuals or group. Conflict management must always be worked out in a way that is beneficial for employees yet, not

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detrimental to the organization. Once the cause of conflict is ascertained, it may call for redefining certain policies by the management in an organization. Conflict resolution is an art that calls for very active and efficient listening skills, it may occur at various levels like individual or amongst groups at workplace. It has serious implication on the work and efficiency of workforce. Nature and severity of the conflict determines the degree to which it will impact an organization. Hence, conflict management is the essence of a good workplace environment.

[**Keywords** : Management, Workplace, Conflict resolution, Strategies]

1. Introduction

Conflict involves a situation between at least two inter-dependent parties who have perceived differences on an issue. Strong emotions are attached on both sides and both realize and recognize that there can be no compatibility or favourable outcome to the given situation. It is not a problem exclusive to the workplace but a natural part of human interaction. A majority of employees accept its existence at all levels and experience it to some degree. If considered in isolation, conflict may be neutral i.e. it may be neither constructive nor destructive. How it is managed determines what consequence it is likely to have on individuals and on the management. Badly managed conflicts at workplace leads to an environment of aggressive behaviour, pessimism, antagonism and feeling of dissatisfaction. It may in extreme level result in employees quitting their jobs and productivity is also hampered. There is impaired collaboration and inefficiency and absenteeism also increase. Conflict at the workplace takes its toll on the psychological work environment too. On the other hand, if conflict is managed well through right tools and expertise it can result in personal and organizational growth. It enhances team spirit and creates a congenial work environment. It also helps to inculcate a sharpened sense of identity and solidarity. Conflict resolution by management helps strengthen mutual understanding, improves productivity and results and also fosters innovation in employees. Conflict is not the same as dispute which is a one off incident- it conflict in contrast, is an ongoing process. However if disputes got unattended then can develop into conflict. It has been rightly said that conflict is one of the engines of evolution that allows us to grow, learn and progress. Hence it is vital to effectively manage conflict and tap the potential of the employees to the fullest.

2. Contemporary Understanding of the Concept and Nature of Conflicts and its Management

The term conflict is used by different people to convey different things conflict in mind may denote dilemma over a certain issue which prevents you from taking a decision; conflicting views may mean difference of opinions thereby conveying that two people/groups are in a state of conflict. Conflict as a term is not synonymous with quarrel, fight or dispute but it does represent a clash between goals, ideas or ideologies. Follett opines, “conflict is the appearance of difference - difference of opinion of interests.” This lucidly explains the situation of friction between two opposing parties which lends energy and investment to the interaction. Once the parties recognize the differences they begin to experience conflict. According to Lewis, French and Steane (1997) “organizational conflict arises due to mismatch of people’s values and their divergent behaviors.” Follett looks at integration as an orientation towards conflict management, an attitude toward the potential for cooperation inherent in conflict situation. On the basis of the above definition the features of conflict may be listed as thus- it arises because of incompatibility between two individuals/ group owing to clashes in their goals and interest; conflict occurs when a person is unable choose from the available course of actions; conflict represents a dynamic process wherein several interlocking conflict episodes are interwoven; conflict, in order to be resolved, need to be perceived and expressed. “Conflict is an inevitable part of living for the reason that it relates to situations where resources are scarce, where there is need for functions’ division, role-differentiation and power relations” (Azamosa, 2004). “Many a time conflict increases stress, which leads to less than optimal satisfaction for the employees” (Bashir, 2010). This results in higher absenteeism rate.

Traditionally, conflict in organizations were viewed negatively and thought to have a dysfunctional impact. It can adversely impact organizational productivity because groups do so cooperate to complete a task.

Conflict has been classified by March and Simon into three categories : (i) Individual conflict, (ii) organizational conflict and (iii) Inter organizational conflict. Individual conflict is stimulated when an individual is not able to decide in a given situation and faces difficulty to choose alternative options owing to the uncertainty and

unacceptability associated with them. Counselling helps employees in such matters organizational conflict may exhibit itself through intra individual i.e. conflict of an individual with self; inter individual conflict i.e. conflict of individual with another; intragroup conflict i.e. conflict amongst members of a group; or inter group conflict i.e. conflict between two separate groups. Lastly, inter-organizational conflict arises in situations when there is differences of opinion amongst two or more organizations. The bone of contention may be varied but they are generally resolved through bargaining by intermediaries who facilitate negotiation and resolution.

Role conflict as the term denotes occurs when there is disagreement related to the performance of a set of activities that a person is expected to perform when holding a particular post or position in an organization. Different people and organization have different expectations with regards to the behaviour of an individual based on the role assigned to him/her. It includes behaviour that should be avoided and behaviour that creates positive impact or what we call, desired behaviour. When the communication of role expectations is distorted, role ambiguity and conflict may occur. As the term suggests, role ambiguity occurs when individuals lack clarity with regard to the expected responsibilities associated with their roles. If there is no certainty and clarity associated with work and role assigned it leads to stress. It shakes one's confidence level and gradually leads to job dissatisfaction. Role ambiguity may be intentional or unintentional. If it is unintentional, it may originate due to communication lapses on part of the manager who may have failed to communicate the duties to the subordinate clearly or the subordinate may have failed to decode the instructions effectively when one is unable to live up to the expectations of others conflict arises. A manager may face role conflict if he/she gets caught up between the expectations of the management and staff. In this situation, the role expectations may even be understood by the manager but he/she may find it difficult to comply with them. Role conflict may be a source of potential tension and there may be repeated attempts to avoid unpleasant work situations.

Conflict may also manifest itself through role overload. This involves a situation where by there are multiple role expectations pinned to an individual at a given time. There is a wide gap between what needs to be done and what can be done. Managers may overload their subordinates and restrict to one way communication, thereby

creating role overload. In the absence of feedback, stress emanates naturally.

Conflict may also be associated with goals. If there is conflict between actual and perceived expectations from self. It leads to pressure and is called intra-personal conflict. It is the outcome of incompatible goals and pressures that it brings. Approach - Approach conflict comes to the forefront when the choice lies between two equally attractive goals.

The conflict may pose itself in the form of option between promotion in the parent organization versus a job offer in another organization. Avoidance - Avoidance conflict emerges when a person has to choose between two alternatives - both bearing negative consequences. Both options may be equally unattractive. Taking the same example as above, the choice for an employee may be between the current job which he dislikes and an equally unattractive job offer from another organization. Approach - avoidance conflict as the name suggests is a situation that offers both-a positive and negative consequence. An example could be when an employee is offered a promotion with a salary like but away from hometown. All these conflict situations lead to incongruity between the individual and organizational goals.

Interpersonal conflicts may be the outcome when two individuals decide to choose two different alternatives from the options available. Difference in opinion may arise due to conflicting information received from same or different sources. Difference in perception may also be the cause when people react differently to the same stimulus due to differences in perception. If the value system of two different individuals is different it may cause interpersonal conflict for example, if manager suggesting lowering of quality to increase profit may be in contradiction to the value system of the subordinate. Similarly, if there is scarcity of resources competition gets higher; for example one vacancy for a higher position and multiple people eyeing it. Each individual has a distinguished status but if it stands in conflict with the job he/she is expected to do, conflict arises. Whatever be the source, it is important to address the issue of interpersonal conflict to ensure an atmosphere of openness and mutual trust in an organization.

Intergroup conflicts occur between different groups in an organization for example conflict between production and marketing

team. Sometimes there are situations that need joint decision making- this may become breeding ground for conflict because if there is difference in opinions, decision making becomes difficult. The need for joint decision making arises when there is sharing of resources amongst different group. Conflict arises when each group wants a greater share in the limited resources joint decision making also comes into play when there is interdependency between groups and fixing of schedules for completion of jobs. Greater the need for coordination higher the levels of joint decision making. If knowledge and resources are not pooled in effectively in such cases, conflicts are bound to arise. Also if there are sub-goals of each group, they tend to clash with organizational goals.

3. Conflict Management Strategies : Trends and Effective Implementation

Robbins (2005) says that “when the root source of conflict is acknowledged or known, it will bring about proper conflict management within the system.” Burton (1998) explains conflict management as “that key process that provides an avenue for the aggrieved members of the organization to properly manage the source of the dispute before it is escalated.

If conflict is constructive and functional it should be stimulated by the management and if it is negative and destructive, it should be eliminated through preventive and curative measures. Conflicts can be handled using various strategies. According to Jones and George (2003), “conflict resolution and conflict stimulation are two techniques under Conflict management.”

First is, conflict stimulation which means initiating conflict when there is too much lethargy and conformity in an organization. Changing the structure in an organization is an effective technique because when work groups and departments are rejigged new roles and responsibilities arise which is ideal to stimulate conflict members may face problems in adjusting and methods of operation may be challenging thereby giving rise to conflict when such conflict is stimulated, it works positively for management.

At times managers may manipulate the way they communicate to initiate conflict. They may do so by ambiguous messages, threatening message. In fact, rumours can be intelligently planted through informal channels of communication. Conflict can also be

introduced by redirecting messages or changing the channels of communication. If conflict is stimulated to have positive effects, it can encourage healthy competition properly administered rewards, incentives, bonus etc. can encourage healthy competitive spirit because each employee tries to outperform the other. Conflict in such cases will yield positive results. Similarly, bringing in outsiders - people whose attitudes, values and styles that are in contrast with the prevailing norms helps to shake up a stagnant organization. Initially there may be conflict and resentment but in the long run it has good consequences because it gives rise to divergent opinions and innovative ideas.

Prevention is better than cure, goes an old saying. Prevention of conflicts is also better than getting into a situation that calls for their resolution. Strategies are in place for this too. The first strategy involves reducing interdependency between individuals and groups, so that there is no sharing of scarce resources involved. Each department must be allocated resources separately - independent of the other departments similarly, rotation of employees between interdependent departments can improve perception and mutual understanding. It enables employees to see the larger picture and overcome narrow perceptions misunderstandings caused by organizational boundaries are minimized and employees become more considerate and co-operated. In most organizations conflict arise when there are differences in common goals. In such circumstances creating superordinate goals i.e. a goal that appeals to all parties and cannot be achieved by the resources of any single party helps the conflicting parties to sink their differences and co-operate with each other. They start believing that for survival of organization they have to work in unison - a common threat acts as a great unifying force. Creating mutual trust and communication and creating liason groups also helps prevent rise of conflict.

Resolving conflicts and charting the future course of action involves minimizing occurrence of conflicts and if at all they do occur, curative measures can be adopted for effective conflict resolution. One of the most effective strategy for resolution of conflict is compromise which is a traditional way. It is like a bargaining. Where give and take type of negotiation helps to arrive at some agreement. Compromise is generally targeted when there is disagreement with regard to goals, attitudes and values. Smoothing is another curative technique where differences between parties are suppressed and

common interests are highlighted. It is based on the principle of accommodation are when the parties are convinced that their mutual interest is at stake they give away the aggressive behaviour. This is however a temporary and short term measure to resolve conflicts. Problem solving as a curative technique attempts to bring the conflicting parties together to share problems and give each other a patient listening questions of who is right or wrong is avoided. This curative technique works best in cases of misunderstanding. Lastly, there is the dominance or confrontation technique where parties the conflict are left to settle scores by mobilizing their strengths and capitalizing weakness of others through fights arguments and intimidation. This technique works best when both parties are rigid. The stronger party ultimately dominates the weaker party.

4. Conclusion

It is well established that optimum levels of conflict are good for progress and productivity. It may generate undesirable consequence like stress and tension. However the conflicts which support the goals of the group and help improve performance are functional conflicts which have a lot of positive aspects. If, on the other hand, there are conflicts which hinder group performance are dysfunctional conflicts which are bound to hamper growth and have negative consequence. The positive side of conflict is that it helps to release tension and inculcates creative thinking because employees begin to display analytical thinking in identifying various alternatives. It also helps to create challenging situations which put to test your abilities and capacities. It also works wonders for stimulation for change because employees get motivated to adopt themselves to changing situations. It further strengthen group cohesiveness and enables better awareness and decision making. The negative side highlights aggravation of tension resulting in hostility anxiety and uncertainty. It lowers productivity resulting due to discontentment. There is growth of feeling of distrust and goal conflict which may even result in loss of dynamic staff. All this may lead to weakening of the organization.

Whether conflict is desirable or not depends on the purpose it serves. Though it may threaten emotional well being it may also be a positive factor for personal development if handled properly. They may produce creative problems solving situations which are vital for survival, growth and progress intelligent management works towards effect me conflict resolution.

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A Study of Sustainable Development Goals with special reference to India

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The decision to adopt the Sustainable Development Goals was taken at the United Nations Summit. A meeting of the General Assembly in this regard was held in New York from 25 to 27 September 2015. In this meeting, “17 targets” were set for the next 15 years, which were decided to be achieved in the period 2016 to 2030. 193 countries participated in this meeting. As we know that the Millennium Development Goals were over in 2015, so the decision to replace these development goals with the Sustainable Development Goals was taken in the United Nations Summit. A meeting of the General Assembly in this regard was held in New York from 25 to 27 September 2015. In this meeting, 17 ‘goals’ were fixed for the next 15 years, which were decided to be achieved in the period 2016 to 2030. 193 countries participated in this meeting. The theme of this United Nations summit was “Transforming our world: The 2030 Agenda for Sustainable Development”.

[**Keywords :** Sustainable Development Goals, Millennium Development Goals]

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1. Introduction

The global goals of the Sustainable Development Goals (SDGs) include ending poverty, protecting the environment, reducing economic inequality and ensuring peace and justice for all. New topics such as climate change, economic inequality, innovation, sustainable consumption, peace and justice have been added to this. Unlike the Millennium Development Goals, there is no distinction between “developed” and “developing” countries in the Sustainable Development Goals and these goals must be achieved by all countries. Many of these goals are intertwined and based on the principle of “no one is left behind”.

2. Sustainable Development Goals

The Sustainable Development Goals came in light on 1 January, 2016. In whole world, several nations show immense progress regarding to the Millennium Development Goals in the sector of universalisation of education, gender equality, and globally economic growth. With SDGs set up the Indian government is currently attempting to coordinate the endeavours taken towards accomplishing MDGs with SDGs. SDGs are more extensive in scope. The 17 SDGs are as per the following :

Goal 1	End poverty.
Goal 2	End hunger.
Goal 3	Ensure healthy lives and promote well-being for all at all ages
Goal 4	Ensure inclusive and equitable quality education.
Goal 5	Achieve gender equality.
Goal 6	Ensure availability and sustainable management of water and sanitation.
Goal 7	Ensure access to affordable, reliable and sustainable energy.
Goal 8	Promote sustained, inclusive and sustainable economic growth.
Goal 9	Promote inclusive and sustainable industrialization.
Goal 10	Reduce inequality within and among countries.
Goal 11	Make cities and human settlements inclusive, safe, resilient and sustainable.
Goal 12	Ensure sustainable consumption and production patterns.
Goal 13	Take urgent action to combat climate change.
Goal 14	Conserve and sustainably use the oceans, seas and marine resources.
Goal 15	Protect, restore and promote sustainable use of terrestrial ecosystems.
Goal 16	Promote peaceful and inclusive societies for sustainable development.
Goal 17	Strengthen the means of implementation and revitalize the global partnership for sustainable development.

3. Measures taken for Executing SDGs in India

NITI Aayog, the Government of India's chief research organization, has been endowed with the errand of planning the SDGs. States have likewise been informed to attempt a comparable planning concerning their plans, including halfway supported plans. Moreover, the Ministry of Statistics and Program Implementation is occupied with the most common way of creating public pointers for the SDGs. Large numbers of the Government's lead projects like Swachh Bharat, Make in India, Skill India, and Digital India are at the center of the SDGs. State and neighborhood legislatures assume a vital part in large numbers of these programs. State legislatures are giving sharp consideration to visioning, arranging, planning, and creating execution and checking frameworks for the SDGs.

4. UN Support for SDG Drives in India

The United Nations in India upholds the cooperation of common society associations, think tanks and the Indian media in conversations and side meetings at the International Conference on Financing for Development at Addis Ababa and during the General Assembly in New York. The UN Country Team in India upholds NITI Aayog in its endeavors to address the interconnectedness of the objectives, to guarantee that nobody is abandoned and to advocate for sufficient financing to accomplish the SDGs. In close cooperation with NITI Aayog and accomplices, the UN has upheld topical discussions on the SDGs to unite different state legislatures, focal services, common society associations and the scholarly world to consider on explicit SDGs.

5. Backing to State Governments

The UN in India presently upholds five State legislatures (Assam, Chhattisgarh, Gujarat, Haryana, and Odisha) in confining the SDGs to address key improvement challenges at the state level.

6. Challenges in Accomplishing SDGs in India

Four regions have been distinguished as spaces of worry for India in Achieving SDGs 12. They are examined beneath

7. Explaining Indicators

One of the significant difficulties for India is formulating reasonable markers to viably screen the advancement of SDGs. India's previous records uncover that it has not been exceptionally

fruitful in setting pertinent pointers to quantify results. The definition for “safe” drinking water has been confused with the accessibility of hand siphons and cylinder wells and the authority information proposed that 86% of Indians approached safe drinking water and consequently were “on target” for the MDG objective on drinking water. Yet, the quantity of waterborne sicknesses and passing because of looseness of the bowels are very high in India.

8. Financial Support to SDGs

Regardless of India’s earnest attempts to lessen destitution it has the largest number of individuals living underneath global neediness line. According to the World Bank report 2013, 30 percent of its populace was under the \$1.90-a-day neediness measure. 13 According to the United Nations MDG 2014 report, regardless of high financial development, in 2010, 33% of the world’s 1.2 billion outrageous poor lived in India alone. 14 At the present degree of speculation - public and private in SDG related areas in non- industrial nations, a normal yearly financing deficit more than 2015-2030 of some \$2.5 trillion remaining parts. 15 This hole can be connected uniquely through expanded private area speculations, particularly in foundation, food security and environmental change relief areas.

9. Observing and Ownership

A third critical test in executing SDGs would be as for proprietorship. However NITI Aayog is relied upon to play the lead job in following the advancement of SDGs, its individuals have communicated reservations on having the option to take on this mammoth assignment.

10. Estimating Progress

The last test is the way to quantify the advancement or accomplishment of SDGs. The Indian government has conceded that non-accessibility of information (especially in regard to sub-public levels), periodicity issues and fragmented inclusion of regulatory information, have gained exact estimating headway of even MDGs essentially unimaginable.

11. Measures to beat Challenges

The difficulties talked about above can be overwhelmed by fostering a selective model for carrying out, observing, estimating and revealing SDG related strategy. However, India has grounded

associations, for example, the CSO to give measurable information ordinarily they are general and don't coordinate with explicit prerequisites. Indeed, even if there should be an occurrence of MDGs, India couldn't quantify its accomplishment precisely due to absence of information. Hence creating reasonable pointers to evaluate the advancement of SDGs and furthermore all the while fostering a framework that can uphold this activity by providing the necessary information is of principal significance. A different record for estimating the advancement or accomplishment of SDGs can be created by taking the Ibrahim Index of African Governance (IIAG) as a base.

12. Conclusion

India is a country with the second biggest populace on the planet. The means taken by India for the accomplishment of SDGs matter a ton to the world. On the off chance that India prevails with regards to accomplishing the SDGs it would mean a bigger part of the world has accomplished it. In this manner India should foster powerful strategies for executing, checking and estimating the advancement of SDGs. The greatest test for India is by all accounts the advancement of appropriate markers. This can be taken care of by fostering an Indian Index for Sustainable Development (IISD) by taking the Ibrahim list as a base.

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The Vedic Theory of Actions : In the context of Realization of Moksha

Yajnadev Sharma*

The Karma word which means actions has a wider meaning in Vedic Philosophy relating to life and death. According to Vedic text “Karma” is essential to get Liberation (Moksha) How the human can realize Moksh (Liberation) depends on performer who do Karma. The environmental, natural or circumstantial causes can affect the result or reactions of karma what human does to get liberation with actions, is finally described and the medium of Karma the mid also takes as main faction between physical world and becoming Liberated.

[Keywords : Situational Karma, Realization, Moksha Liberation, Vedas, Bhagavad Geeta, Upanishads, Five sense organs, Chakra]

Action can lead a human to bad or well. It makes wider more authentic perspective of achieving goal for human welfare. It is all to make a human liberal or in the sanctions of situations.

मन एवं कारणं बन्धनमोक्षयोः

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Human has three type of karma on different levels, one of the level of "मनस" Consciousness, second on the level of "वाणी" speaking, third on the level of "कर्म" actions. So it is called मनसा, वाचा, कर्मणा, whatever a Human thinks or opines that he speaks and makes action accordingly. Ancient Indian Philosophy presents a final statement about actions, where in Shrimad Bhagavat Geeta it is said.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्ते माते संगोऽस्त्वकर्मणि ॥

Means Human have a prerogative to act for self-awareness and welfare but don't have rights on result. So the actions are mandatory for a goal, apart from expectation of result. It is scientific where all actions have their reactions. So naturally an action contains its own reaction. A human reacts with the help of five senses. They are the base of human building also. The whole process of this is called "Panchikaranam" is Vedic Philosophy.

"पृथिव्यप्तेजो वाय्वाकाशाः"

The five elements where meet in a special proportions there according to Vedic Philosophy five elements are base of this body. In human body there are five elements which are base of this body. In human body there are five sense organs called Mouth, Eye, Tongue, Nose, Skin. By them human cognates five senses as serially world, aspects, taste, smell, touches. When the senses are in a pure consensuses then human mind guide all action organs according to situation. Action of Pure consciousness leads towards Moksha (Liberation). The actions are counted five type in Vedic Philosophy.

"उत्क्षेपणमधक्षेपणमाकुञ्चनंप्रसारणंगमनं चेति"

Throw up and below, Shrinking, Spreading, Walking are five kind of actions. It means these five type of action comprises all activity of doing un-doings, which has control of pure consciousness and realization of Moksha.

The concept of being Liberal (मुक्त) is widely described in Ancient Vedic Philosophy, where the all actions become at the level of end, there a human gets aspect of Moksha. In this context knowledge, wisdom plays an important role.

"ऋते ज्ञानान्न मुक्तिः"

Means without the pure consciousness of Wisdom there is no a Moksha. How a human becomes wise an enlightened with awareness, when it links first to mother, then father and final to a Acharya (teacher).

“मातृमान् पितृमान् आचार्यवान् पुरुषो वेद”

First a cognition of consciousness is obtained from mother then father and finally from a Acharya, with their three stages, a human get pure consciousness to act according to Vedic Philosophy to achieve liberation (Moksha)

“विद्ययाऽमृतमश्नुते”

The learning of three level with the cognition of mother, father and Acharya leads him for immortality

“सा विद्या या विमुक्तये”

Only, according to Vedic Philosophy the action which is done in the presentation or guidance of Wisdom, Pure Consciousness finally take him on way of Moksha.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते तेरः *Yajurveda* 40.1

It is final statement of Vedic action theory that a human should live long as active with pure consciousness, so the reaction of action will never become obstacle or hanger for human to realize Moksha liberation.

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Yajurveda (<https://vedicheritage.gov.in/samhitas/yajurveda/>).

Yajurveda - 40.7

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Effect of Abiotic and Biotic Factors on Biomass of the Herbaceous Layer in a Forest Ecosystem

Youdh Vir Singh*

Each organism has requirement in life which interlock with those of many other individual in the area. Some of these organisms belong to same species but most are very different organism with different ways of interacting. The sum total of all the biotic(living) and abiotic (non-living) components/factor that surround and influence the organism constitute the environment complex of an organism. Some components of the environment serve as a resource while others act as regulatory factor. The various components of the environment are interlinked and interdependent as Atmosphere/Air, Light, temperature, water, Edaptic factor (Soil), fire, producers, consumers and decomposers. Biomass is the total dry weight of vegetation at any time, for a unit area in an ecosystem. Productivity is the rate of creation of organic material, by photosynthesis per unit area and time (Whittaker, 1970) since the inception of International Biological Programme (1964-74) most of the ecologists have been working on the production ecology of terrestrial, freshwater and marine ecosystem.

[Keywords : Abiotic, Biotic, Biomass, Herbaceous layer, Forest ecosystem, Marine ecosystem]

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1. Introduction

A contribution to the production ecology of various ecosystem has been greatly made by Lindemann (1942). Odum (1960) described the biomass production in a farmland in South Carolina (USA). The biomass production changes from compartment to compartment by the process of production, mortality and disappearance caused by several factors different species have various germinating season, growth maturity and senescence time. It results in maximum and minimum biomass in different months. Golley (1965) has explained the biomass of broomsedge community in South Carolina.

Singh (1978) studied aboveground and belowground biomass and herbaceous production in a Teak plantation at Varanasi. Saxena and Singh(1980) studies the biomass structure and nutrient status of grasslands in Kumaun Himalayas. Singh and Singh (1980) discussed the herbaceous structure of a sub tropical moist forest of Meghalaya. Alpine vegetation regarding biomass and productivity was studied by Ram (1988). Singh et al. (1987) studied the Sal forest of Varanasi. Sah & Ram (1989) worked out biomass and primary productivity of grazing land in Oak and Pine forest in Garhwal. Rikhari et al. (1992) have studied different forest grazing lands in Central Himalayas for biomass and productivity estimation.

2. Observation

The structural component of an ecosystem include both biotic and abiotic components, influencing the properties of each other. Ecosystem can be studied in detail by assessing its two essential parameters they are :

Abiotic factors : These include the environmental factors and

Biotic factors : These are composed of all living organisms.

2.1 Abiotic Factors

1. Atmosphere/Air

It is protective, transparent, envelope of gases surrounding the Earth (hydrosphere and Lithosphere) upto 300 Kms above Earth's surface. It consists of four concentric regions/layers based on variations in temperature and pressure at various altitudes.

Relative Gases in Atmosphere

N ₂	-	78%
O ₂	-	20.78%
A ₂	-	0.9%
CO ₂	-	0.03%

He, Ne, Kr, Water vapor - Trace Amounts.

Different Layers of Atmosphere

Troposphere	-	20 Kms above earth surface.
Stratosphere	-	30 Kms from troposphere.
Ionosphere/Thermosphere	-	Trapopause exists between troposphere and stratosphere and stratopause is the transition zone between stratosphere and mesosphere. The upper limit of mesosphere is mesopause. Homosphere extends upto 100 Kms from earth surface.

2. Light

Sun is the ultimate source of light and the other natural sources are moonlight, starlight, luminescent organisms. A great deal of solar energy (more than 50%) is absorbed by atmosphere (water vapour gases). The solar energy that reaches earth (our electromagnetic spectrum) consist the different effect of light as photosynthesis, photomorphogenesis, growth, plant movement, photoperiodism, metabolism, opening and closing of stomata.

Based on overall vegetative development of plant parts are :

- (a) Heliophytes - Growing in full sunlight.
- (b) Sciophytes - Grow best at lower light intensities.

3. Temperature

Temperature varies with altitude, latitude, topography, vegetation and slope. On the basis of variation in mean temperature along latitude, the main climatic regions are :

- Tropical (0^o-20^o latitude) above 24^oC.
- Sub-tropical (20^o-40^o latitude) 17^o - 24^oC..
- Temperate (40^o-60^o latitude) 7^o - 17^oC
- Arctic and Antarctic (60^o - 80^o latitude) Below 7^oC.

4. Water

It regulates various metabolic processes, acts as a resource and habitat of various organisms. The total amount of water on earth remains constant. It regulates the structure and distribution of plant communities.

5. Edaptice Factor (Soil)

Soil is one of the most important ecological factor as plants depend for their nutrients, water supply and anchorage on soil. Soil complex is a mixture comprising of five main components as mineral matter, organic matter, soil water, soil atmosphere and biological system.

6. Fire

Fire has marked effect on the physical environment through removal of plant cover, burning of litter mass present on the soil surface and loss of nutrients due to volatilization. There are certain pyrohpytes which can withstand fire with little or no damage. These are woody plants with thick bark eg.- *Gravia sapida*, *Combretum nanum* and *cochlospermum religosa* are some of the common pyrophytes in Shivalik Hills, India.

2·2 Biotic Factors

They include producers, consumers and decomposers.

1. Producers : These are autotrops. They provide food, shelter and O₂ to the consumers. They are called transducers because they change light energy to chemical energy eg.- in terrestrial ecosystem, producers include green plants, phototrophic bacteria, algae etc.
2. Consumers : They are heterotrophs i.e. dependent directly or indirectly on plants. Consumers are also called phagotrops which can be placed in different categories- Primary, Secondary, tertiary and Top consumers.
3. Decomposers : They include micro-organisms which feed on dead and decaying bodies of other organisms eg. Fungi and bacteria.

The upper layer of soil is the place for decomposition and the organic remains obtained constitute detritus. Two type detritus are :

- Above ground detritus - It consists of dead remains of plants also called litter fall.

- **Below ground detritus** : It includes dead roots , plants and animal remains (faecal matter).

Source : Botany, Unique Publishers(I) Pvt Ltd, New Delhi-24.

3. Legal Studies under Environment Law

1. The Soil Conservation and Domestic Allotment Act Pub. 74-461, enacted February 29, 1936) is a United States federal law that allowed the government to pay farmers to reduce production so as to conserve soil.
2. Water (prevention and control of pollution) act, 1974. One of the important provision of the water act, 1974 is to maintain and restore the 'wholesomeness' of our aquatic resources/ under water act, 1974 Sewage or pollutants con not be discharged into water bodies including lakes and it is the duty of the state pollution control board to intervene and stop such activity
3. The forest (conservation) Act, 1980 an Act of the parliament of India to provide for the conservation of forest and for matters connected therewith or ancillary or incidental there to. It was further amended in 1988 it was enacted by parliament of India control further deforestation of Forest Areas in India. The Act came into force on 25 October 1980. It has five sections
4. The government passed this act in 1981 to clean up our air by controlling pollution it state that sources of air pollution such as industry, vehicles power plants, etc., are not permitted to release particulate matter, lead carbon monoxide, sulfur dioxide, nitrogen oxide, volatile organic compounds (VOCs) or other toxic substances beyond a prescribed level.

To ensure this pollution control boards (PCBs) have been setup by government to measure pollution levels in the atmosphere and certain sources by testing the air. This is measured in the part for in milligrams or micrograms per cubic matter

The Environment (Protection) Act, 1986 authorizes the central government to protect and improve environmental quality, control and reduce pollution from all sources, and prohibit or restrict the setting and /or operation of any industrial facility on environmental grounds.

- The EPA Act was enacted under Article 253 of the Indian Constitution which provides for the enactment of legislation for giving effect to international agreements.

- Article 48A of the Constitution specifies that the State shall endeavour to protect and improve the environment and to safeguard the forests and wildlife of the country.
- Article 51A further provides that every citizen shall protect the environment.

Coverage : The Act is applicable to the whole of India including the state of Jammu & Kashmir.

4. Results and Discussion

The climatic conditions and edaptive characteristics of any ecosystem mainly control the structure and function of the vegetation. These are closely related to phenology and floristic diversity (Singh & Singh, 1980), Bliss (1966), Billing and Mooney (1968), Kuramoto and Bliss(1970), Sims and Singh (1978) and McNaughton (1985) have reported that the life forms along with climatic and biotic conditions have a remarkable effect on live, dead and litter biomass. The major climatic factors that govern the growth and development of plants include temperature, solar insolation, atmospheric humidity, snow cover and wind velocity. The edaptive factors are largely of secondary importance in high altitude (Mani, 1978). The biotic factors like that of grazing intensities is also responsible for variations in the standing crop & in turn influence the productivity.

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Changing Women Leadership in Rural India

Sarita Singh*

Women are said to be the key agents of change in transforming rural India and ensuring sustainable development. As the workforce in agriculture is largely of women, empowering women by nurturing their leadership skills becomes extremely crucial for economic productivity. They have the potential to be active agents to drive socio-economic development in the rural society. More women in leadership roles can positively transform rural India, as it provides them an opportunity for personal growth, earn a livelihood and contribute to their community. The present paper is an attempt to analyze the changing women leadership in rural India. It has been shown that women leadership is contributing a lot to the development of rural society in India.

[**Keywords** : Leadership, Rural society, Women leaders, Community participation, Change agent]

1. Introduction

In human society, there are always some people who are talented, distinguished in their field and have the ability to create.

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The general public usually follows them. There is a saying in the Sanskrit language, “Yatha Mahajanah Gatah Sahapanth” which means where the distinguished men go, that is the path. Along with the decision comes responsibility for its consequences. Therefore, the decision making ability is less developed in the common man because he is afraid of taking responsibility. Therefore, such persons, whose decisions have an effect in their field of work, are called leaders, elite, elite, elite, elite or elite of that society. Their role in the society is very important from the sociological point of view. The study of any society is incomplete without the study of leadership.

2. Concept of Leadership

Leadership is the act of influencing people towards a desired goal. This goal is considered auspicious for all. In general, what is called leadership is precisely analyzed in the context of sovereignty. Sovereignty is an action or reaction that influences the thoughts and actions of another. Although the methods of influencing can be flattery, suggestion, persuasion, taunting and corporal punishment of many types and intensity. Thus, leadership can be seen as a power-plan to influence, change and control the behavior and thoughts of other individuals. Leadership is an informal but important instrument of social control. Leadership is a process of established interaction between individuals in a small or large group that leads to a higher rate of acceptance of the following four things :

1. Common values and goals,
2. The ‘circumstances’ in which the members interact,
3. Leader and
4. Other people (i.e. those who follow him).

In this way, the process of leadership is called a process of social control. Therefore, leadership is a special type of behavior towards a group which gives a sense of dominance of the leader over his followers. Therefore, it develops in the collective situation and it is the dominance developed due to the patterns of interaction between the leader and the followers, on the basis of which the leader directs and controls the behavior of the followers. In the words of MacIver and Page (2007), “By leadership we mean the capacity to persuade or to direct men that comes from personal qualities apart from office.”¹ According to LaPiere (1939), “Every social interaction involves some degree of focalization of attention, however transitory, upon one

member. That person, is for the moment the leader of the situation. Quantitatively and qualitatively the other members react more to him than he does to any one of them.”² Similarly, in the words of LaPiere and Fransworth (1936), “Leadership is behaviour that affects the behaviour of other people more than their affects that of the leader.”³ In brief, we can say that leadership refers to the influence of the leader on his followers and his (the leader’s) ability to direct and control them. Leadership has been regarded as a process of interpersonal stimulation.

3. Women Leadership in Rural Society

Rural society has maintained some of its characteristics since time immemorial. Many western scholars have described Indian villages as a self-sufficient small republic. This does not mean that the Indian village never had any relation with the outside world. Villages have always been connected with the outside world through cultural festivals, marriage ties and interaction with the officials of the monarchy. The meaning of calling them self-reliant republics is that they have been mostly independent in their internal governance system. Therefore, in relation to the discussion of rural leadership, naturally following three question arises :

1. Who were the traditional rural leaders in India?
2. Who are the rural leaders in contemporary India?
3. If there is some difference between these two circumstances, what factors are responsible for that?

3-1 Traditional Women Leadership in Rural Society

Being a country of villages, rural leadership has an important place in India. This is the reason why many scholars have tried to understand rural leadership. In this direction, the effort of S. C. Dubey is noteworthy, who has studied the traditional and contemporary rural leadership in depth. Following them, the traditional rural leadership can be described.

According to Dube⁴ there were three categories of traditional leaders in the Indian villages :

- Cultural leaders (such as Pandits, priests etc.),
- The land-owning feudal lords (such as old vassals or persons belonging to the dynasty who were the landowners of a particular village or area) and
- Traders and moneylenders.

Thus, from the traditional point of view, there were three sources of power of leadership—one, the caste system on the basis of sacramental purity, second, relations with the feudal dynasty and third, economic splendor.

According to Yogendra Singh,⁵ three categories of traditional leaders appear in Indian villages on the basis of zamindari system, village panchayat and caste panchayat—*first*, the head of the village, who was often related to the feudal class on the basis of lineage and land ownership. It was powerful in sight. He used to bear the responsibility of maintaining order in the village, doing justice and protecting the village in times of external aggression. He used to give proper directions even at the time of natural calamity or accidental calamity. Thus, he was an amalgamation of all the three roles of police, judge and fighter in the village. He used to take the advice of the family heads of the village in the performance of his works. Thus, the form of a village panchayat also remained functional. *Second*, Brahmins, priests or priests were the main sources of rural power structure for ritual functions based on the caste system. Apart from this, each caste also had its own Jati Panchayat whose Choudhary also functioned on the basis of lineage. The mutual affairs or cultural festivals of a specific caste used to come under the function of this caste panchayat. *Thirdly*, that moneylender class can be taken which along with trade used to do the work of loan transactions in the village. Although their position was not impressive in terms of political power, yet they maintained dominance in the village on the basis of their economic power.

It is clear from the above discussion that traditionally the leadership in rural India has been centered in the hands of men. Due to illiteracy, purdah system, social restrictions, etc., the place of women was limited only to the household. Earning money from the point of view of employment was also considered as the work of men and they expected women to stay at home and take proper care of children and other family members. It is not that women did not have leadership qualities, yet they were denied any kind of participation outside the home. Being a male-dominated family, older men held an important place not only in the families but also at the community level, and they also provided leadership at the local level. It is so necessary that the women of the family who were traditional rural leaders had a higher status than other women of the community and they played an important role in giving direction to women related to social life and beliefs.

3.2 Contemporary Women Leadership in Rural Society

After the attainment of independence, the process of democratic decentralization was started in which local self- government was encouraged through the lowest unit of democracy – the village panchayat. Based on the recommendations of Balwantrai Mehta, formed in 1959, the Panchayati Raj system was started, but the initial stage of Panchayati Raj proved to be a complete failure because the main reason for this was that instead of the backward classes, the power went in the hands of the upper and special sections of the village. had to go. In fact, at that time the situation was such that for the upliftment of those classes, the system of Gram Panchayati Raj was started, only those classes were kept away from the management work of Panchayati Raj. One of these sections was also of women. Later on, it was decided to make the backward classes and women partners in the appropriate sense of decentralization of power.

As a result of the provision of one-third reservation for women in Panchayats through the 73rd and 74th Amendments of the Constitution, at present there are about one million women working in the structure as chairpersons and members. This is a large number and certainly this has led to visible changes in the urban-rural system so far. This political empowerment of women is not only necessary for the development of women, but it also exposes their creative potential suppressed for centuries in front of the society. A lot of surveys have been done in the past regarding the role of women in Panchayati Raj, whose basic conclusion is that the misconceptions which were prevalent in the society about the political efficiency of women, were removed by the women panchayat presidents on the basis of their work efficiency and working style. Is done. Due to this the male class has started to understand their importance and the resistance that women had to face in the beginning has started decreasing now.

Elected women have become role models for other women and adolescent girls. Now most of the rural women present their problems to the appropriately elected women panchayat presidents and members and women panchayat pradhans are presenting appropriate solutions to those problems on the basis of their political rights and their personal experiences. These Panchayat Pradhans are controlling the rural problems, along with this, they have also started their campaign against social evils in many areas.

There are thousands of women who have worked for rural development after taking over the leadership of Panchayats. Has carried forward many social and economic works. Just a few years ago, in the Panchayati elections held in Uttar Pradesh, more than 50 percent women had declared themselves victorious in the elections and become leaders, which had a positive impact on rural development, especially women and child development programmes.

At present, the social status of women is changing. The new environment that they are getting due to the active participation of women in the Panchayati Raj system is not only setting new dimensions of progress and development for them, and at the same time curbing the domination of the male society and helping them understand that. Playing the role that rural women of India are not weaker than men at any level and their role in rural development should not be ignored in any way.

Women have made a successful attempt to prove their ability to lead themselves as efficient administrators by stepping out of the boundaries of the house as soon as they get the opportunity. A strong example of this is the Barmer district of Rajasthan. Before the 73rd Constitutional Amendment, no woman was elected to the post of Sarpanch in all the Panchayat elections held in Barmer district. But after the new Act came into effect in 1995, elections were held in this district in which 129 (33.99 percent) women sarpanches were elected out of the 380 gram panchayats of this district. Similarly, in these 380 gram panchayats, 4,170 ward panches were elected in which about 1,390 were women.

According to the available statistics, there are 2,60,512 PRIs in the country, 2,53, 268 village panchayats, 6,614 intermediate panchayats, 630 district panchayats, approximately 31.0 lakh of elected members of PRIs out of which 13.75 lakh are women representatives. Rs. 54077.80 crore were allotted by FFC as basic grant and 6609.33 crore as performance grant in 2019-20. Capacity building and training to the elected representatives of PRIs and other stakeholders has been the main thrust of the Ministry of Panchayati Raj.⁶

3.3 Factors responsible for Change in Women Leadership

It would also be necessary to mention here that many processes and factors that originated in independent India are responsible for the changing forms of rural leadership. Chief among them are :

democratization based on universal adult franchise, new institutions of Panchayati Raj based on decentralization of power, politicization, industrialization, secularization, spread of education, programs for the upliftment of scheduled castes and women, community development schemes, increasing social mobility due to the spread of transport and communication, role of political parties, sanskritization among lower castes and tribes, formation of cooperative societies, legal steps of land reform and abolition of dynasties and landlord class and Sarvodaya movement (Gramdan, Bhoodan, etc.). Combined with all these factors, the traditional social stratification of rural India is changing and new leadership has emerged in which women also have significant participation.

Many eminent sociologists, anthropologists and political scientists have studied the current rural power structure and leadership on the basis of field studies of different villages in their respective perspectives. These scholars include both indigenous and foreign. Mainly, the studies of Andre Betelle, Yogendra Singh, S. C. Dube, M. N. Srinivas, L. P. Vidyarthi, B. R. Chauhan, T. K. Oommen, Oscar Lewis, Adrian Meyer, Kathleen Gough are important from this point of view. According to these scholars, Indian village leadership is going through a phase of significant changes from the structure point of view. The major changes seem to be the following :

1. The hereditary leadership or aristocracy is declining in rural India. The traditional Mukhiya, Lambardar or Patel posts are no more. Their place has been taken by the Gram Pradhans, Panchs and Sarpanches elected by the Gram Panchayat or Nyaya Panchayat, in which the number of women is also increasing.
2. The democratic process is influencing new political alliances in the village and the resourceful persons (both men and women) of the lower castes are also trying to join the leadership class of the village. The principle of sacramental purity based on religious rituals is fading away and being replaced by secular elements such as education, economic prosperity and political affiliation.
3. Traditionally, the village was dominated by older men and men, but now the aristocracy often consists of young men and the rule of compulsory representation of women in panchayats in most states has also allowed women to enter the rural power structure. The doors have been opened.

4. Contemporary rural leadership, since it is not based on caste, family, sex or age, therefore also loses its authoritarian character. In its place, a democratic form is developing in which women are playing a major role.

All the above facts reveal the changing conditions of traditional rural leadership. At the same time, these facts also show that women are playing a major role in emerging leadership.

4. Conclusion

It may be concluded that the rural women can be recognized as leaders, change agents and entrepreneurs in their communities. This is the reason as to why support for women's ventures and their empowerment as 'strategic protagonists of local economic development' in rural India. It is evident that rural Indian women are starting to take leadership positions as masses have started believing in their leadership abilities. It is also clear that women's leadership in panchayats is transforming India.

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Arun Kolatkar : A Postmodern Critic of Indian Society and Religion

Yashika Tomar*

Arun kolatkar can be termed as the post modern poet of India in the true sense. After the 1980s, a drastic shift could be observed in the form as well as the style of Indian English poetry. The unusual way how kolatkar used his poetry to shed light on the various contemporary social evils is apparent through his many poems like The Old Woman, The Bus, etc. Various issues like religion, caste, old age maladies and society can be seen in a multidimensional aspect presented with such ease in his poems. His distinct use of dark humour with a biting criticism of post colonial Indian scenario is one of his many features. His poetry highlights alternative ways of perception discarding the majoritarian exclusive classical perceptions of identity and culture. He is a poet of bizarre, ugly, obnoxious, downtrodden and forgotten yet with a minutely observant eye and a sympathetic outlook for the obscure.

[**Keywords :** Postmodern critic, Indian society, Culture, Religion]

Indian English poetry after 80's begin to flourish in a new way as so many poets come there, who with their free thinking, style and technique, Imagery, irony, experiments uplift the level of Indian

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poetry. In that period we got Arun Kolatkar who comes with a zeal to uplift and enrich the traditions set by other Indian English poets. He is a poet par excellence as he has the brave heart to experiment with the fusion of modern and traditional models of poetry. He is a realistic poet with faith or God and religion. But he hates the hypocrisy prevailed in Indian society and his sceptic, rationalism mind along with the ability to observe anything with Openness allows him to comment on anything and it also help him to assess the unknown world in a surrealist way very few things are lift unnoticed and unsaid in his poetry and he comments on everything that comes into his close observation and scrutiny.

Kolatkar is a very keen observer of all the places that he has visited in his 'Jejuri', he shows pilgrimage, myth, religion, god, rituals and in every aspect he wants to discover the actual truth behind everything. His quest for reality gives birth to scepticism. When scepticism and quest come, then obviously irony and satire will also come. Actually he is reality a postmodern critic and his criticism lies in his use of irony and satire. I agree totally what A. Dubey said about the poem, "Jejuri is full of pictures of aridity and ugliness, decay and neglect, fossilization and perversion. In Kolatkar's poems, inanimate objects often from a parallel world constantly endeavouring to defeat human beings. Their behaviour often assumes ironical human ways."

Before starting the discussion of his representation of society and his criticism, it is important to how what is the actual social outlook towards religion and religious people. He is a free thinker and he does not want to follow any blind rituals and customs. He believes in himself and also he wants to create belief among others including his readers by his poem. But it also true that he never makes objections and never prevents other. But his own thought proves that perhaps he wants to show the religion, religious persons and rituals not in this way. In his poem 'MAKARAND' he shows the society and puts forward a question about the plausibility of all the rituals that are going on :

"Take my shirt off and go in there to do pooja?

No Thanks

But you go right ahead

If that's what you want to do

Give me a matchbox, before you so will you?

I will be out in the courtyard."

After visiting the temples and gods, he realizes that superstitions among people. He sees the money minded priests and also the attitude of the so called religious people. Even the criticizes the very almighty in a very pleasant way. He wants to convey his thought about the futility and absurdity among all these things. In his very first poem 'Jejuri', he shows that every human being is divided in their thought end reality and this can be seen everywhere. In that bus except Manohar, everyone is pious and peregrine. He portrays the bus journey in a very critical mocking way:

“Your own divided face in a pair of glasses on an old man’s nose is all countryside you get to see.” -*The Bus*

In his 'The Priest', he criticizes the priests as he is not a real priest in true sense of term. He is more interested in making money from the pilgrims. He shows almost no interest and concern to give any real advice to man and any kind of social and religious activities are less present in him. When the bus was late to reach, he was anxious and uttered mantra.

When he got something from pilgrims, he looked and counted these greedily. This is the actual scenario of our priest who we believe. Here he shows :

**“Purring soffer in front of the priest”
A cat gain on its' face and a like,
ready to eat pilgrim held between its' teeth.”**

-The Priest

If the priest does this kind of thing then naturally his son will be not better than him. The poet also shows this in his 'THE PRIEST'S SON'. In the poem we see the priest's son shows five hills to the pilgrims and tells that these five hills are actually five demons. These demons are killed by Khandeba. Such is the story that the boy narrates to attract the pilgrims and the superstitious people are ready to believe this. But when the narrator shows his disbelief and asks the boy about his opinion regarding the truth behind this story, he stands silent. It is really an unexpected question and the boy has not grown enough to give a false satisfying answer. so he shows a butterfly in order to forget the actual question asked by him. Really the irony and humour are found in his words :

**“... Look
there's a butterfly there.” -*The Priest's Son***

In his "A SCRATCH". He shows were the false story enraperes the place and the mythology is here under his scrutiny. We are told were that God is the producer of food as he harvests the crop, turning of Khandaoba's wife into a stone by Khandaba's anger and lastly the story of the rock which can produce legends by a scratch. Really the pilgrims believe the story. But Kolatkar does not want to believe such foolish story and he doubts at the very existence of Gods and myths. Were he shows:

**"There is no crop other than god
And god is harvested these around the year
...scratch a rock
And legend springs".** *-A scratch*

In Jejuri there are so many gods and even in stones one can find it. In his 'Chaitanya' poems he wants to break the superstition related to those stones as those are nothing but stone and no god will come out from there. It is not necessary to believe in everything just thinking that god exists everywhere. He wants to make us aware about the actual scenario and as a postmodern critic it is also his responsibility to do so. In a mocking tone he tells that:

**"Sweet as grapes are the stones of Jejuri
said Chaitanya."** *-Chaitanya*

In all his poems, Kolatkar's criticism is visible. He is a been observer and straight cut person in expression. In 'A LOW TEMPLE', he shows that the goddess has eighteen areas but the priest tells that she has eight areas. Disbelief can be seen as well fat is also there. What kind of priest one believes now?

One is told to believe what they tell rather than what on actually sew. Mory irony and criticism can be seen when the protagonist lights a Charminar in that place. Here he shows all these :

**"But she has eighteen, you protest. All the same she is
still an eight area goddess to the priest.**

You come out in the sun and light a Charminar."
-A Low Temple

Most of the hypocrisy can be seen in religious places and this is true in case of Kolatkar's poems. In his 'Heart of Ruin'. he shows how the premises of a temple becomes the living place of a bitch and her puppies. The temple is now in ruined condition and people abandon the temple and the gods reside in it. Really people want to see temple

also in a clean sophisticated condition. Irony and criticism are at its best in this poem as the poet gives importance to the bitch and its puppies as those are in a pleasant condition there. Inspire of these things god still resides in that place. People want to worship god in a good condition and if they say that god can be felt everywhere then no need to go to good conditioned temples. Here he shows :

**“A mongrel bitch has found a place for herself and her
puppies ...No more a place of worship
his place is nothing less than the house of god.”**

-Heart of Ruin

In his ‘And Old Woman’, he shows the actual picture of the society where people ignore to give an old woman fifty paisa but donates many rupees in the charity be to fulfil their aims. The poet compares the woman with a burr. The woman despite being in a deplorable plight, tries all her possible means to get that paisa. Here the poet shows the mind of the society.

**“She wants a fifty paisa coin
... she won’t let you go.
You know have old women are
They stick to you like burr.”**

- An old woman

In his ‘Yeswant Roa’, he breaks all the barriers and satirizes the god. It is a poem where gods are assaulted, insulted and mocked. Were the poet says the god can do everything and for different purpose different gods are available. He shows have man chooses the record close god to attain happiness, peace and wealth in this commercial materialistic world. Here he says :

**“Gods who soak you, for your gold Gods who soak you
for your soul Gods who make you walk**

On a bed of burning coal.” -Yeswant Rao

It may be concluded that Kolatkar’s poems have double meaning as the primary surface show the general discussion about the subject matter, but on per level these poems show his criticism and his Inver thought process, rationalism disbelief and scepticism on the society, the working place and the worshipper. With this irony and criticism he gives new diversions to Indian English poetry and the later poets follow him. He is really a postmodern poet as he show

satire, humour and playfulness in such a way that it seems that his poems are telling commentary on contemporary Indian, religion and society. His poems are presented from a Modern point of view by a modern rationalist.

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Political Nature of Caste System in India : Some Observations

Veena Kumari*

Emergence of electoral democracy in India created a very fertile ground. Democracy is based on equality and it was thought that there would be no place of caste in India. However, it did not materialize. Instead of decreasing importance of caste in Indian society, it assumed significance as politicization of caste in started playing a very important role in developing party politics. The present paper is an attempt to analyze the political nature of caste system in India, i.e. its role in Indian politics. It has been shown that both caste and politics in Indian society are not only related to each other, but both take recourse to organize themselves.

[**Keywords :** Caste system, Politics, Political parties, Democracy, Indian society, Politicization]

1. Introduction

The caste system is a social evil and serious problem in India today. Every day, the prominent leaders of our country say that it is

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necessary to eradicate the dreaded problem like casteism at the earliest. But, every caste constantly tries to get some facilities from the government. After independence in India, there has been a lot of discussion about caste discrimination and democracy. Is casteism a curse for democracy? Scholars have different views on this question. Some thinkers are of the opinion that casteism has not only hindered the progress of democracy, but its basic elements are being attacked. Democracy means governing by the subjects itself, that is, the system of governance is in the hands of the subjects. There are also different forms of democracy. The best definition of democracy is given by Abraham Lincoln in these words, "Democracy is the government of the people, by the people and for the people." Democracy is a system based on equality, which has the following three main principles :

- Equality rather than inequality is the first principle of democracy. In other words, in a democracy all citizens are equal.
- Every citizen of the country enjoys reasonable liberties.
- Every person can be elected to every electef posts on eligibility..

Keeping in mind the principles of caste and democracy, we can say that there is a fundamental opposition between the caste system and democracy. These two are opposite to each other. The basis of caste system is inequality, whereas the basic basis of democracy is equality, liberty and fraternity. The caste system hollows out the feeling of equal treatment with all the people of the nation. Hereditary superiority has no place in democracy. Everyone has full right to rule. The principle of caste superiority in a democracy is unscientific and impractical. It is very difficult to create any kind of cooperation between the two. Both are always trying to cut each other's roots, as Narmadeshwar Prasad¹ (1956) had said in this regard that though there may be disparity in democratic ideal and practice, but when we consider democracy and caste system, then basically they are two conflicting institutions and two kinds of ideals.

For the successful operation of democracy, the citizens must be democratic. But caste distinction is completely opposite of democracy. Democracy considers everyone equal from birth and gives complete freedom to use the rights equally. But on the basis of the spirit of the caste system, this difference is made right from birth and members of some castes are considered inferior.

2. Caste and Politics in Indian Society

The orgy of casteism is clearly visible today in the elections to rural panchayats, municipalities, district councils, legislative assemblies and even the Lok Sabha. Casteism has completely affected the various political parties of the country. There, too, there is a lot of conflict on the basis of caste. Political parties distribute tickets on the basis of caste and ask for votes by inciting caste sentiments. Therefore, they use this arrangement to straighten their owl. In fact, caste is a curse for national unity and democracy.

But there are some scholars who have told an important role in strengthening caste politics and democracy. For example, according to Rudolph and Rudolph², a traditional institution like caste has encouraged the uneducated people for political participation in India. Caste has strengthened democracy and along with national development, it has also been helpful in modernization. That is why the idea of some scholars that the democratic system will end the caste system has not been proved to be true. Tushar Gandhi, great grandson of Mahatma Gandhi and chairman of the Mahatma Gandhi Foundation has said that "Caste is cancer and if we are infected by a disease and if it is not cured, it will eventually kill us."³ Similar vies were held by, late D. R. Gadgil, Deputy Chairman of Planning Commission of India.

First of all, when M. N. Srinivas⁴ drew our attention to the important role of caste in Indian politics on the basis of the study of several states, most of the people found it very strange and then his ideas could not get much support. people raised the apprehension that Srinivas had exaggerated the importance of caste in politics. but soon Srinivas's views were confirmed by studies done on the second general elections onwards. since then, many studies have been done to understand the interrelationship between caste and politics. on the one hand, some scholars have said to study Indian politics only on the basis of caste, while on the other hand some scholars do not consider caste to be helpful in understanding politics in all aspects.

Prominent Scholars who have studied the interrelationship of caste and politics in India include M. N. Srinivas, A. C. Mayer, Rajni Kothari, Andre Beteille, Edmund Leach, Kathleen Gough, F. G. Bailey, L. I. Rudolph, T. K. Oommen, Yogesh Atal, M. S. A. Rao, Harold Isaac etc. All of them have considered caste as an important variable in election related studies.

In fact, from the very beginning there has been a debate about the role of caste in politics. The following views have been expressed regarding the role of caste in politics :

- Politics in India is a reflection of caste and politics is only a means. A. R. Desai⁵ has supported this ideology but Rajni Kothari⁶ has not called it helpful in understanding the reality.
- In India both caste and politics are free and caste should be protected from the vices of politics. Rajni Kothari⁷ has also refuted this view because caste and politics in India have never been completely polarized.
- Caste is more important than politics in India because caste revolves around politics. If a person wants to rise above in politics, he has to take his caste along with him. Various political parties in India also take the help of caste groups to get power. Scholars like Weiner, Jones and Tinker etc. have given their support to this view.
- Caste and politics in India are related and both influence each other. Politics needs power to fulfill its goals, for which many types of manipulations have to be done. Ethnic groups are used in these manipulations. Politics also affects caste because it is through politics that caste protects its interests.

Today, most of the scholars are cautious about the role of caste in politics, as empirical behavioral studies have begun to support either ideology. But most of the political scientists still consider caste as a major variable in the interpretation of politics. Sociologists have generally emphasized the role of caste in political development and processes, while political scientists have attempted to see how political events and processes are affecting the caste system.

B. S. Baviska⁸ has discussed the relationship between caste and politics in another way. According to him, scholars have tried to answer the following three questions about the relationship between caste and politics at the theoretical level :

- Is it legal for ethnic groups to participate in political activities? Do castes remain castes after activism in the political field?
- What is the impact of caste on Indian politics? Does caste make a positive and favorable contribution to the democratic process in India? Has it caused any hindrance to the general

process of modernization and democratic politics in particular?

- What is the fundamental and decisive factor in the mutual interaction of caste and politics? Does caste influence politics or is politics changing the nature of the caste system?

In answer to the first question, Leach, Gough and Bailey have argued that ideally the main feature of the caste system is interdependence and cooperation and there is no place for competition among different castes for political power. Competition or politics for political power is limited only to the dominant castes, but according to André Beteille, this type of view of the caste system is not based on empirical studies but on the ideal-type of caste. On the basis of only a few characteristics of caste, we cannot say that politics has no place in it. They have emphasized that political competition and struggle among different castes is a reality today and earlier also such struggles must have been in castes. Castes do not perish as a result of activism in politics, but maintain their existence.

With reference to the answer to the second question, it is generally assumed that the nature of caste (which gives importance to stratification) is opposed to the sentiments of the democratic system (which is based on egalitarianism). But Rudolph has refuted this argument. According to them, the traditional institution like caste has encouraged the illiterate people for political participation in India. The caste system is not a hindrance in the process of modernization but its only agency.

In the context of the answer to the third question, many scholars have given more importance to caste than to political processes in studying the relationship between caste and politics. But Rajni Kothari has disagreed with the views of all these scholars and has clearly tried to tell us that both caste and politics affect each other equally. Therefore, it is inappropriate to give more importance to any one of these two. According to his view, political structures have their own separate autonomous and independent existence. If politics is influenced by caste, then the nature and structure of caste also changes due to the influence of politics, which has been termed as 'politicization of castes'. Gould has also rendered the 'caste model of Indian politics', giving equal importance to caste and politics. They say that there are many inequalities found in the caste system and political structures (such as factions and political parties) such as unity, interdependence, heterogeneity and ethnicity.

Rajni Kothari's view seems more appropriate that caste and politics affect each other equally and both have an important place in influencing each other. In fact, the whole controversy is the result of the importance of political variables in political science and the importance of social variables in sociology which has been resolved to a great extent by political sociology. According to Rajni Kothari, there is also a secular side of the caste system, due to which the dominance of any one caste has not been established over the politics of the country. Caste integration has also been helpful in giving allegiance to the democratic system because different castes form some alliances together and their loyalty remains towards the democratic system. Due to political participation and activism by castes, the consciousness of their members also increases. In fact, politics has provided a medium for castes to raise their social status.

The following changes have taken place due to the politicization of castes :

- Competition for power and influence has developed among different castes; The lower castes have been able to establish their influence only partially in this process.
- The feeling of competition and factionalism among different castes and sub-castes has intensified and there has been a sudden increase in the attempt to get political benefits from them. They strengthen their faction in the elections, as a result of which their 'new leadership' is also coming to the fore.
- Politicization has loosened caste bonds. The allegiance to the caste system has diminished. This has increased the importance of political values. Education and urbanization have also played an active role in this.
- On the basis of casteism, now new pressure groups are also being formed.

It becomes clear from the above discussion that caste is not only a social organization, but it is also a group that has influenced politics in India to a great extent.

It has also been observed that the role of casteism on the politics of the states was stronger and more influential than that of the Center. On the one hand, our social and political system has broken the walls of casteism and on the other hand new pressure groups of casteism have affected the politics of the states. It has also been seen

that whenever the question of national importance has arisen in politics, the role of casteism has become negligible. Casteism is the only element in Indian society which mixed with communalism, regionalism and linguism and its interaction has politicized all.

3. Conclusion

Evaluating the role of caste in Indian politics is a very difficult task. Some scholars consider the caste system as an obstacle in the path of national unity because it awakens the feeling of isolationism among the individuals. Caste sentiments have hindered the growth of democratic traditions in India. It has also been seen that inspired by casteist sentiments, common citizens have also started giving more importance to their caste interests than national interests. Caste and politics are closely related in Indian society. Caste has played an important role in Indian politics, which can be understood as follows :

- ▶▶ Castes have organized and influenced the political and administrative decision-making process in India.
- ▶▶ Political parties select their candidates on the basis of caste in the elections. Tickets are given to candidates on the basis of caste composition of a constituency.
- ▶▶ Casteism is also used to influence election campaign and voting conduct. Caste has played an important role in the elections of Haryana, Uttar Pradesh, Bihar, Rajasthan, Andhra Pradesh and Kerala.
- ▶▶ Even in the formation of cabinets, caste basis is adopted directly or indirectly so that all the major castes can get representation in it.
- ▶▶ Many ethnic and caste-based groups have influenced politics in India in many states.
- ▶▶ The caste system also affects the practice of administration. The policy of reservation in vocational courses (such as medical and engineering courses) and reservation of Scheduled Castes in appointment and promotion to the posts of Central and State Governments are examples of this.

It becomes clear from the above discussion about the interrelationship of caste and politics that in Indian society both are related and both take recourse to each other to organize themselves. The view of some scholars that the democratic system will end the

caste system has not been proved to be true. This question seems reasonable only at the theoretical level because in reality it is quite the opposite. Some people try to ask the question about the relationship between caste and politics, whether the role of caste in Indian politics is a blessing or a curse? This question cannot be answered unambiguously because of the disagreement in the views of different scholars. Some scholars consider it an obstacle in nation-building, national integration and modernization, while some other scholars have called it helpful to strengthen political development, modernization and democratic system.

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Jawaharlal Nehru and the Press

Rajendra Kumar Sharma*

Among other things, Jawaharlal Nehru is also very well known as a journalist. Before independence, Nehru contributed to various newspapers as a journalist and advocated for the freedom of the nation and the press. In his opinion, the press is the voice of the public and therefore, the freedom of the press is necessary to protect public interest. As a freedom fighter, he recognized the importance of the press in the freedom struggle. As a statesman, he acknowledged the key role of the press in interacting with the masses. He also established a newspaper named 'National Herald' and therefore had a wide exposure of the newspaper industry and the profession of journalism. After getting elected as the first Prime Minister of India, Nehru wanted to develop India as the country of his dreams with the cooperation of the press. However, later his views changed about freedom of the press when a section of the press criticized his foreign policies and views on several issues in the debates of the parliament. He enforced restrictions on the press. He, therefore, has been criticized for being the first Prime Minister of India, curtailing the autonomy of the press to enforce his vision on his opponents and critics of his policies.

[Keywords : Freedom of the press, Role of journalists' organization, Monopolistic tendencies in the press, Role of the press]

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1. Nehru as a Journalist

One of the most notable aspects of Nehru's multidimensional personality was that he himself was a journalist. Before independence, he contributed to many newspapers as a journalist. While interacting with the press, he submitted that I ought to have been a journalist instead of what I am. He said, "I think that if I had no other job in life I should have turned to journalism" (*Selected Works of Jawaharlal Nehru*, 1972 : 439). In the present endeavor, Nehru's views on the press will be examined in two historical phases - phase one, when he worked as a journalist, and phase two, when he became the Prime Minister of India. While as a journalist, he strongly advocated for the freedom of the press, later as Prime Minister, he expressed his distress with the working of the press in the development of India as the country of his dreams. In his 'An Autobiography' (1980) he has discussed in great length, the press of his time.

Nehru started his journalism with his contributions in the newspaper named 'The Independent'. This newspaper was established by his father Pandit Motilal Nehru in 1910. This was the period of freedom struggle of India and Nehru participated in it, on the ground as well as through his writings. In his writings, he strongly advocated the civil liberties and freedom for the press. Civil liberties are fundamental rights of the people. In his views, "People should be allowed to express their opinion by speech or writing. If civil liberties are suppressed, a nation loses all vitality and becomes impotent for anything substantial" (*Selected Works of Jawaharlal Nehru*, 1972 : 414). In his vision, the right of civil liberty is the right to criticize or oppose the government. Later, in 1938, Nehru started his own newspaper named 'The National Herald'. The paper was banned by the British Raj during the 'Quit India Movement'.

Nehru was very much aware of the importance of the press in interacting with the public. He started writing in the newspapers for freedom of the press and India. N. Ram, talking about Nehru as a leader of the masses, submits, "As a leader imbued with a rich sense of history, Jawaharlal, more than any mainstream Congress leaders, recognized in the press question the anti-imperialist, freedom loving content and spirit that made it take wing and become a competent part of democratic India" (Ram, 1988 : 172).

During the freedom struggle, journalism was a mission for freedom struggle, and it was not practiced for earning a livelihood only (Sharma, 1990). Journalists propagated the freedom of the country and expressed the views of the masses. The tone of the press was violent, and journalists were motivated by the high ideal of national independence. The Indian press unitedly acted to support the freedom struggle. The British Government, realizing the influence of the press, promulgated several repressive measures to curtail the freedom of the press viz., Vernacular Press Act 1878, Press Emergency Powers Act 1931, Special Powers Ordinance 1932. Nehru was not in favor of the Press and Emergency Powers Act. Nehru, in his writings, strongly opposed these repressive measures and he argued, "I am against suppression of news as it would deprive the public of the only means of forming a correct judgement on world events" (*Selected Works of Jawaharlal Nehru*, 1972 : 428). In his views, the press helps in the formation of public opinion.

Before independence, most of the press was in the hands of journalist owners with scarce finances and very low budget. Newspaper printing was not a lucrative business. Rather it was perceived as a weapon to achieve the independence of India. Nehru strongly stood by the side of the press against repressive measures of British Government. In his opinion the fight for the freedom of the press is a part and parcel of freedom struggle. He, therefore appealed to the masses, "The question of freedom of the press is a vital question and inevitably the brunt of the light must fall upon the journalists, but the general public must also take their fair share in it" (*Selected Works of Jawaharlal Nehru*, 1972: 441). He appealed to the public for support to build pressure on the British Raj in favor of the freedom of expression.

Expressing his views in the inaugural session of Civil Liberties Union, Madras, Nehru said, "Remember this also, that apart from the positive acts of suspension of civil liberty, far more dangerous is the atmosphere of fear that is created, which prevents people from saying or writing in accordance with their wishes....I do not know how an editor can function at all in this atmosphere. Where there is fear, there can be no development of the human spirit" (Rau, 1964 : 1249).

M. Chalapathi Rau (1964), the editor of *The National Herald*, who had an opportunity to work with Nehru, submitted, "Jawaharlal Nehru had a high conception of the place of the press in national life both during the freedom struggle and after freedom". For Nehru,

journalism was a part of political and social action. Nehru advocated for high professional standards to be maintained in the daily working of the press. Describing Nehru's vision for press freedom in the working of *The National Herald*, Rau writes that, his "concern for editors' freedom extended beyond freedom of expression to relations with directors and managers. Nobody was to interfere with the editor's functioning; he might be right or wrong; but if his integrity was unquestioned, he was to function freely once he was appointed" (Rau, 1964 : 1249).

Nehru was in favour of giving complete freedom of work to the journalists employed in the newspaper. Nehru wanted that the press should maintain the high standards of the profession in the newspapers if they want freedom of expression. "Nehru had immense respect for the 'freedom of the press'; and this was the reason why, after quitting the editorship of the *National Herald*, he never intervened in the functioning of the paper" (Saxena, 2020 : 1).

He wanted to mobilize women to participate in the national struggle more actively and in increased numbers. Therefore, he advocated for their increased role as journalists too. Throughout the freedom struggle, he continued to write on issues related to the freedom of the press and the country. He was a strong supporter of the freedom of expression of the journalists (Chand, 2017).

2. Prime Minister Nehru and the Press

India got freedom in 1947 and Jawahar Lal Nehru became the first Prime Minister. He expressed his wish to work with the press in developing India as a democratic, socialist nation. In his views, the role of the press has increased multifold after independence. He clarified his intention of collaborating with the press for making India a modern nation and for the eradication of social evils of casteism and communalism. Speaking in the Parliament, he submitted, "The press is not an external force. It is a powerful force, but it is an internal force. Previously, it had to influence an alien government and the alien government could suppress it or injure it but today it is much more powerful for a variety of reasons. Though it is not of the Government, it is a part of Parliament, if I may say so" (*Jawaharlal Nehru's Speeches*, 1983 : 507).

In view of the above statement, it may be concluded that Nehru visualized a major role of the press in parliamentary democracy. He conveyed his message to the press, that the Government was eager to

work with the press to rebuild India. The press is the fourth pillar of democracy after the executive, the legislative and the judiciary. The free press is the watchdog of democracy. Elaborating the role of the press, he said, "it plays a very important part in our lives; it molds people's mind and thoughts and thus effects the policies of the Government; if not always directly. Therefore, when we have to deal with any major problem, it is important that the press should - if I may say so with all humility give the right lead" (*Jawaharlal Nehru's Speeches*, 1983 : 441).

3. Monopolistic Tendencies in the Press : Whose freedom is it, Proprietor, or the Journalists?

After independence the newspaper publication started developing as an industry for earning profit. High investment was required to establish the infrastructure required to establish a newspaper. Nehru was not in favour of newspaper chains. "Jawaharlal Nehru did not like chains; he did not like press barons or any other barons; he did not like editors who served only baronial interests" (Rau, 1964 : 1249).

Nehru condemned monopolistic tendencies in the press, i.e., the press in the hands of financial barons. He was against any restrictions on journalists by the owners of the press. Editors and journalists must be allowed to function with complete freedom and to the best of their abilities and professional integrity. Although Nehru knew it very well that to reach the masses the circulation of newspapers needs to be increased. However, in his opinion, this should not be achieved at the cost of the public interest. Newspapers should not be used to propagate any agenda or personal ideology. Nehru advised tolerance to the proprietors and management of the newspapers, in dealing with the employee journalists. He stood for the high standards and values in the profession of journalism. Nehru condemned the degradation of editorial staff in the newspapers by proprietors. He spoke to the journalists' organizations about the need to maintain high standards of the profession, and maintain self-regulation in the profession. Newspapers' editorial board should focus on the quality of the news, instead of thinking about the ways of increasing the circulation of the paper.

Freedom of the professionals employed in an organization has always been a debatable issue. Autonomy of the self-employed professionals is always greater than the autonomy of the employed

professionals. Doctors and lawyers are examples of predominantly free professions. In India, majority of the journalists are employed, and freelancing is not much encouraged. Nehru alarmed against the hidden dangers of the monopolistic press. He asked the journalists, "When gigantic newspaper chains spring and undermine the freedom of the independent newspaper, when the press in India is controlled by three or four groups of individuals, what kind of press is that?" (*Jawaharlal Nehru's Speeches*, 1983 : 508). "Does the freedom of the press ultimately mean freedom of the rich man to do what he likes with his money through the press?" (*Jawaharlal Nehru's Speeches*, 1983 : 564).

Proprietors of the newspaper may control the professional autonomy for achieving their own financial and other motives, even sacrificing the public and national interest. Employer has the right to employ anyone and fire those who do not fall in the lines of their editorial policies. It is important to know who frames the editorial policies in a newspaper. Through editorial policies, the proprietors can influence the news content for their personal vested interests. Nehru further elaborated his viewpoint and maintained that "So it may be that the freedom of the press means not so much freedom of the writer to write what he will but rather the owner of a newspaper to see that the writer writes something that he wants him to write." "Therefore, the freedom of the press may come to mean the freedom of the persons who have a knack of making money and that, is not such a noble thing" (*Jawaharlal Nehru's Speeches*, 1983 : 564).

Since most of the journalists are employed in the press and freelance journalism constitutes a small section, the issue of freedom of journalists as an employee of the newspaper is of great relevance. It is debatable if professionals can work with full freedom in the organization. Who frames the editorial policies of the newspapers? Journalists or the owners of the newspaper.

4. Role of the Press in Independent India

Nehru had tremendous faith in the important role of the press in a democratic nation. In his opinion, the press would play a very constructive role in the development of the newly independent country India. As Prime Minister, Nehru appealed to the press to fight against the social evil of communalism. After the partition of India and Pakistan, communal forces in the country were on their rampage of destruction and violence. Through press, it was possible to interact

with the masses and to appeal them to observe restraint in the interest of the society. Nehru appealed the press, "The press can do a great deal more. Until fear is overcome, this problem will not be solved... So, we have to instill confidence in the minorities. We have to make the majority feel that it is not only for their good name and credit that they have to try and expel fear from the hearts of the minorities but also from the point of view of the narrowest opportunism. If they fail everybody will suffer... As I said, a major change in the atmosphere is necessary. I do not wish to suppress facts, I do not wish to distract facts; but nevertheless, you can always put the matter in a way so as not to inflame the public mind. Every single factor that frightens the minority community should be analyzed as far as possible and fear removed" (*Jawaharlal Nehru's Speeches*, 1983 : 450).

He had high expectations from the press. This is evident from his speech delivered at the All India Newspaper Editors' Conference in 1950, "There is a certain lack of social conscience in this country in spite of our high ideals... This weakens us physically but, what is worse, it weakens us psychologically too. In this matter also, I think, the press can help tremendously, not only by building up a better and higher social conscience but also a code of social behavior in the little things of life" (*Jawaharlal Nehru's Speeches*, 1983: 458).

While addressing the All India Newspaper Editors Conference (AINEC), Nehru identified several tasks for the press. Firstly, the press should put before the public our great achievements in India and people should know what is happening outside their limited surroundings. Secondly, the press should help in developing an emotional and social unity among the people of India by fighting against the barriers of casteism, communalism, provincialism, and fundamentalism. This can be achieved, if the press stands on the right side of the debate by condemning these social evils. Communalism is the very opposite of the Indian cultural traditions of tolerance.

Nehru wanted to mobilize the press to curtail the communal violence and maintain social harmony. He knew that the press could influence the public opinion against communal violence. The press can help in creating social harmony by instilling confidence in the minority and motivating the masses for restoring the Indian culture of tolerance.

The role of the press as described by Nehru is relevant in the Indian society of 2021 also. The press must play a significant role in

fighting against the social evil of communalism, which remains a burning issue in India, in the context of Indo-Pakistan relations and treatment of religious groups by political parties as vote banks in the electoral democracy. The press, however, is not always responsible in its behavior, and one can find examples of sensational reporting of communal issues to increase the circulation of the paper.

5. Freedom of the Press : What is the basis of the Freedom of the Press?

Nehru expressing his views on freedom of the press, while addressing the AINEC on 3rd December 1950, said, "To my mind, the freedom of the press is not just a slogan from the larger point of view, but it is an essential attribute of the democratic process. I have no doubt that even if the Government dislikes the liberties taken by the press and considers them dangerous, it is wrong to interfere with the freedom of the press. By imposing restrictions, you do not change anything; you merely suppress the public manifestation of certain things, thereby causing the idea and thought underlying them to spread further. Therefore, I would rather have a completely free press with all the danger involved in the wrong use of that freedom than a suppressed or regulated press" (*Jawaharlal Nehru's Speeches*, 1983 : 456).

From the above views it may be submitted, that Nehru was in favor of full freedom of the press in a democracy. He was aware of the misuse of the press freedom by a section of the press, but instead of curtailing the press freedom, he explained the solution of this problem by advocating self-regulation in the press. Nehru, therefore, cautioned the press to behave responsibly and with a sense of public and national interest. No freedom is absolute, and the freedom of the press is no exception to it. With freedom, responsibilities increase too. Nehru submitted, "We can be quite sure that we have the completest freedom of the press. But freedom like everything else indeed, more than everything else, carries certain responsibilities and obligations and a certain discipline with it. If a sense of responsibility, obligation and discipline is lacking, then it is not freedom but the absence of freedom" (*Jawaharlal Nehru's Speeches*, 1983 : 456).

It is human psychology that human beings want more and more freedom with less and less concern about the responsibilities and obligations which are part and parcel of the freedom. Journalists are

no exception to it. Nehru submitted that the vernacular press in particular needs to be more sincere and responsible in their reporting of the issues of social concern. He maintained that “Newspapers are, of course, of all kinds and in India there are thousands of them. There are responsible newspapers; there are newspapers which are more irresponsible; and there are some sheets which seem to excel only in flights of imagination and other acts of irresponsibility” (*Jawaharlal Nehru’s Speeches*, 1983 : 456).

Despite knowing the fact that newspapers have occasionally misused their freedom, he was not in favor of curtailing the freedom of the press. He believed that suppression of the evil is not its cure. In the opinion of Nehru, the solution of this problem, lies in the self-regulation of the press. Instead of any outside agency, let journalists control the press themselves and maintain high standards of the profession. However, self-regulation in Indian press, remains a questionable issue despite the efforts made by the Press Council of India (Sharma, 2021).

6. Role of Journalists’ Organizations : What effective steps Journalists’ Organizations have taken to raise the Professional Standards?

Nehru wanted that Journalists’ organizations should work for self-regulation in the profession. In 1950, while addressing the ‘All India Newspapers Editors’ Conference’, he said “Obviously, the right way is for an organization like yours to interest itself in it directly, not, of course, in the sense of punishing people, but of forming such a strong body of opinion among those who are responsible for the newspapers that any back-slider can be pulled up; or at any rate, it can be made known to the public that the person concerned is a back-slider and is not acting rightly” (*Jawaharlal Nehru’s Speeches*, 1983 : 454-55). Therefore, in his views the journalists’ organizations can expose the guilty and put moral pressure on him to fall in line of the discipline. If the journalists impose self-regulation, there is no need for the Government to impose any restrictions on the press.

Nehru was not very happy with the way journalists’ organizations played their role in maintaining the high professional standards in the press. He asked the journalists organizations, what effective steps they have taken to raise the standards of the profession? He wanted a bigger and more sincere role to be played by

the journalists' organizations in maintaining the high standards of journalism. "If it came to a question of action, he preferred self-regulation. He was probably asking professional organizations to do much more than they could" (Rau, 1964 : 1249).

Self-regulation is one of the first requirement for any profession demanding autonomy to work. Professional autonomy derives its justification from adhering to the public interest and any deviation from this should be self-controlled. It is an important task of the professional organizations to evolve the code of conduct for the profession and ensure their implementation (Sharma, 2021A). Freedom of the journalists involves two things, firstly free expression of opinions and secondly, the evaluation of professional work only by professional peers. In Nehru's opinion the press should be self-regulated and even the Government need not interfere in the working of the press. He said, "The obvious thing is that there should be self-discipline, not only at the group level or at the journalists' or newspapermen's level but in your organization (AINEC) and in other organizations. Where there is no self-discipline, another kind of discipline has to be imposed sooner or later" (*Jawaharlal Nehru's Speeches*, 1983 : 467).

"When the newspaper world is in an undeveloped state in the country, there has to be more of imposed discipline, but it does not fit with democratic way of life and should not be unduly encouraged. Clearly, there cannot be a vacuum. Unless self-discipline develops or standards grow, some kind of standards have to be imposed... Unless you have the strongest possible public opinion amongst yourselves, unless you add some sanction to that, the code of ethics you are laying down will not go very far" (*Jawaharlal Nehru's Speeches*, 1983 : 468).

Press autonomy must be protected from both, outside interferences and within the profession, from irresponsible journalism. To protect from both these dangers, the role of journalists' organizations is most important. Nehru assigned the task of evolving and implementing code of professional conduct in the profession to journalists' organizations.

7. Nehru' Criticism of the Irresponsible Press : How was Freedom of the Press exercised?

During the later period of his Prime Ministership, Nehru was very upset by the irresponsible behavior of the Indian press. He was

not happy, by the views of the press on burning issues of communalism and casteism. He severely criticized the press for its coverage of these issues and the views expressed in the press. He was aggrieved by the irresponsible reporting by a section of media, particularly, vernacular press and small newspapers. He said that the absence of proper and effective mechanism of self-regulation in the press is responsible for this. He alleged the press for provocative reporting, while covering communal incidents. He argued that sensitive issues and facts should be published with caution and responsibility. Sensational reporting to increase the circulation of newspapers will damage journalists' claim for professional autonomy. If newspaper reporting continues to disturb social equilibrium and self-restraint for public and national interest is not exercised, the government will be compelled to exercise control on the press. In a way, the ball is in the court of the press, either exercise self-control or get ready to face regulations of control.

In his valedictory address to the AINEC, Nehru said that the quality of news, opinions and a sense of social responsibility is more important for the press than the circulation of the newspapers. He said, "Of course, we know that newspapermen and journalists of the past and in the present have laid down in high terms what the press should be and I have no doubt that responsible newspapermen, at any rate, are always trying to reach that standard. Anyhow it seems to me that the only right approach to it is for newspapermen and their organization to tackle the problem and it is not within the competence of an external agency to do so, even though that is the government. They should raise their standards themselves...by making it clear to their erring brethren that what they do is bad... A responsible body has the right to pull up any member of that profession, if he is flagrantly wrong... Such a body should firmly... make it clear that they do not approve this kind of thing" (*Jawaharlal Nehru's Speeches*, 1983 : 456).

Nehru was very critical of the press in their dealing of sensitive issues of foreign policy of the country. He said, "Should a person bring out a sheet with the liberty simply to say and do every kind of wrong thing under the aegis of the noble doctrine of the freedom of the press?" (Chatterjee, 1988 : 57).

Nehru criticized the press, not to enforce restrictions on it but to make it more responsible in the public and national interests. He was

not happy by the misuse of freedom of the press by anyone. He warned the press of the dangers of money involved in the press and its misuse to influence the public opinion for self-gains.

8. Restrictions on Freedom of the Press

“The first Prime Minister of India, who is again ironically hailed as a beacon of liberalism, was insistent on curbing the freedom of the press. According to a report published by The New York Times on the 17th of May 1951, Nehru was steadfast in his commitment towards curbing free speech” (www.opindia.com).

On 1st June 1951, the Constituent Assembly amended Article 19(2), (First Amendment Act 1951) to include three new restrictions in the right to freedom of speech, i.e., ‘public order’, ‘friendly relations with foreign states’ and ‘incitement to an offence’. There had been instances of hate speeches delivered to the public leading to incidents of large-scale communal violence. To curtail this, the words ‘public order’, and ‘incitement to an offence’ were included. Shyama Prasad Mookerjee’s speeches condemning Nehru-Liaquat Pact, editorials and news published in left-leaning, English weekly, ‘Crossroads’, published and printed by communist, Romesh Thapar, were very critical of Nehru’s foreign policies. Editorials and opinions published in the newspaper named ‘Organiser’, printed and published by Brij Bhushan, a man of the Rashtriya Swamsevak Sangh (RSS), were critical of Nehru. This section of the press was looked upon as inciting communal violence and India Pakistan war, and this led to include the phrases of friendly relations with foreign states, public order, and incitement to an offence in the constitution. In the absence of any law, courts were not able to regulate such offences. The amendment gave the government a right to control the freedom of speech to protect public and national interests.

“Nehru claimed that the First Amendment was necessitated by the ‘vulgarity, indecency and falsehood’ that the press was supposedly indulging in. In his views, it was, therefore, necessary to empower the State to crackdown on newspapers to ensure that the ‘main purpose of the Constitution are not defeated” (www.opindia.com). AINEC condemned this amendment and gave a call for suspension of newspapers to oppose the amendment.

Chandrachud (2017) comments, “Freedom of expression was once wide-ranging in India. Then Jawaharlal Nehru asked for

changes. Shyama Prasad Mookerjee's incendiary speeches asking for war with Pakistan led to a law imposing restrictions". Arun Anand writes (2021) "It was an outcome of the Nehru government's intent to clamp down on voices critical of the government. Incidentally, one of the immediate triggers for restricting freedom of expression by Nehru was primarily the battle between him and *Organiser*, an English weekly backed by Rashtriya Swamsevak Sangh (RSS)".

Vaidyanathan (2012) has quoted from *Time Magazine*, "Prime Minister Nehru got his law to curb India's press. Voting 228 to 02, Parliament amended the 1949 constitution, which guaranteed freedom of speech and expression to all citizens. Under the amendment, the government may introduce laws fining newspapers for 'defamation or incitement to an offence'." He again quotes *Times Magazine*, dated 28th May 1951, "Part of the Indian press, said (Nehru), is dirty, indulges in 'vulgarity, indecency and falsehood'. To teach it manners, Nehru proposed an amendment to India's Constitution that would impose severe restrictions on freedom of speech and expression. He asked for power to curb the press and to punish persons and newspapers for contempt of court defamation and incitement to an offense".

Krishnamoorthy (2007) writes "Journalists of the Nehru era knew of the times when he had bypassed norms, both of democracy and free press, because he thought they came in the way of building an India of his dreams". He quotes eminent jurist A. G. Noorani saying, "It is dishonest to hail him as a democrat without reckoning with his lapses from democratic norms; a champion of press, he also placed curbs on the press". From the views discussed above, it may be submitted that Nehru was targeted with severe criticism by journalists for curtailing the freedom of the press.

9. Conclusion

From the above discussion, it may be concluded that before independence, when Nehru contributed as a journalist, he was a strong supporter of the freedom of the press. In his opinion, the freedom of the press from the control of the Government was necessary because press is the voice of the public. As a freedom fighter, he knew the importance of the press in freedom struggle. As a statesman, he acknowledged the key role of the press in interacting with the masses. He himself established the newspaper named

'National Herald'. He had, therefore, a wide exposure of the newspaper industry and the profession of journalism. After independence, his interaction with the press continued as the Prime Minister of India. He wanted to build a nation of his dreams with the cooperation of the press. He acknowledged the role of the press in developing India as a democratic and socialist nation. However, as Prime Minister, his relations with the press were not always cordial. He condemned the freedom of the press when he was criticized for curtailing the autonomy of the press, to impose his own vision on his opponents and critics of his policies. He enforced restrictions on the freedom of the speech and the press by implementing the First Amendment Act 1951.

The limits to freedom of speech have always been a debatable issue. The definition of the freedom of the press is always evolving. In India, even today, one can observe misuse of press freedom by journalists on several occasions. The Press Council of India has issued elaborative guidelines and code of conduct for the press. Despite these efforts, complaints of yellow journalism, paid news and irresponsible reporting reach the Council.

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Applying Philosophical Considerations of Case Study and Critical Theory in Studying the Particular Cases, Perceptions and Behaviours of People

Netra Kumar Ojha*

The use of philosophical considerations in the study of the behaviours of people is crucial for the authenticity and reliability of scientific undertaking. The main purpose of this paper is to concentrate on the discourse of applying case study and critical theory as philosophical considerations in studying the particular cases, perceptions, and behaviours of people. To this end, this paper is divided into different sections. It begins with the introduction, ontology, epistemology, logic, and arguments of both case study and critical theory. Moreover, the focus is given to explain and illustrate how these philosophical considerations can be applied in studying the particular cases, perceptions, and behaviours of people. So, the main body of the paper tries to link a case study as a research philosophy to explore the case of the plight of homeless people. Similarly, the philosophical consideration of critical theory is also applied to analyze the

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perception and behaviour of landlords towards farm labourers. Finally, the recapitulation section of the paper presents the overall argument of the whole paper.

[**Keywords:** Philosophical consideration, Case study, Critical theory, Homeless people, Landlord and farm labourers]

1. Introduction

It is believed that every research study is guided by the researcher's assurance about the world and how it should be understood and studied (Denzin & Lincoln, 2005). So, every research begins with a philosophical paradigm which is a "basic set of beliefs that guides actions" (Guba, 1990 : 12, as cited in Denzin & Lincoln, 2005 : 22) of the researcher. When we talk about the philosophical considerations, we are concerned with the basic questions of ontology, epistemology, and methodology (Denzin & Lincoln, 2005). Smith (2003 : 1) defines ontology as "a branch of philosophy is the science of what is, of the kinds and structures of objects, properties, events, processes, and relations in every area of reality". Neuman (2014 : 94) states that, "ontology concerns the issue of what exists or the fundamental nature of reality...its place in the world". Similarly, Richards (2003 : 33) further states that "ontology literally the science or study of being is concerned with the nature of reality and their position". Philosophically, researchers make claims about what is knowledge is the concern of ontology (Creswell, 2003).

Epistemology is the issue of how we can learn about or know the world which is rooted in our ontological assumptions. Richards (2003 : 33) defined it as "the science or study of knowledge, refers to the views we have about the nature of knowledge and relationship between the knower and known". Similarly, for Creswell (2003 : 6), "how we know it" is epistemology. It is concerned with ways of knowing and learning about the social world. Moreover, it focuses on the questions of how to know reality and what is the foundation of our knowledge (Ritchie & Lewis, 2003 : 13).

2. Philosophical Considerations Related to Case Study

The case study particularly focuses on "the study of an instance in action" (Cohen et al., 2007 : 253). In a case study, the focus is given to explicate the case or instance rather than to represent the world. It means that the case study itself is a comprehensive in-depth study of a single entity. It may be the study of an event, a child, an individual,

a class, a community, a village, a city, and so on. Similarly, a case study always focuses on the contexts of the case rather than causality between the variables. These contexts are geographical, institutional, temporal, and others, which creates boundaries around the case (Cohen et al., 2007).

Moreover, a case study can be treated as a method of investigation which provides easily understandable information of the “real people in real situations” (Cohen et al., 2007 : 253) without using any abstract theoretical principles. Similarly, in some situations, the inevitability of a case study in ways that the numerical treatment seems to be worthless. For example, suppose that there are two individuals living in a village. The one has 10 chickens and the other does not have any chickens. If we calculate the average, as a form of numerical analysis, then the result will be that both of them have five chickens each. Statistically speaking, this shows that they have an equal share of feelings and opportunities regarding the things that are associated with the chickens because they possess the same number of chickens. In reality, this is not true for both of them, because one lost his five chickens and the other gets five chickens whereas the latter does not have chickens. This numerical analysis distorts the reality of both persons. Therefore, the quantitative data through surveys always do not fit in all situations like in this case. In such a situation, a case study is appropriate because it focuses on each of these persons separately.

3. Philosophical Considerations Related to Critical Theory

The basic ontology of critical theory is known as “historical realism” which believes that “a reality is assumed to be apprehendable as historically reified structures which are taken now as real” (Guba, & Lincoln, 1994 : 110). It further claims that the reified economic, social, and political structures or ideologies have been always a medium to oppress the people. In this situation, the emancipation of people is only possible when we unmask the structurally imposed reification and hidden ideologies embedded in people’s beliefs and values (Gorton, 2010). It further claims that the structure of capitalism always works as a source of domination and false consciousness which serves to keep the working class in a deluded and exploited condition (Gorton, 2010). Similarly, the epistemological position of critical theory is known as “transactional

and subjectivist” which beliefs in a value-mediated relationship between the researcher and research (Guba, & Lincoln, 1994). It believes that the ideology of value neutrality was a kind of propaganda of naturalism to keep the society in a status quo by justifying crystallized structures that mask the domination and oppress the people. Moreover, objective truth is only possible if it represents the accurate and actual world (Gorton, 2010). Therefore, the researcher must adopt the value-mediated position intentionally and always to be in favor of liberation and emancipation.

4. Applying Case Study in the Plight of Homeless People

In the context of the “plight of homeless people”, the use of case study is appropriate because it is manifested as a phenomenon of a bounded system of its own story. It is because the homeless people have their own miseries, pains, sorrows, and dire conditions which are unique and not amenable for comparison with the people of other locations and situations. Their subjective experiences are limited and located around the milieu where they live. For example, we do not generalize the findings derived by the study of “Gaijatra” of a particular place as a festival to the study of another festival “Rodi” and in some sense even to the “Gaijtra” of other places because they have their own uniqueness. Although it doesn’t mean that the case study cannot make theoretical statements or generalizations being supported by the evidence presented, but its nature of generalization is different from that of statistical analysis (Cohen et al., 2007). For example, the case study of a particular commercial bank might be useful as a case study to grasp the major features of the other commercial banks of the same categories. Therefore, these unique characters of the phenomenon demand the inevitability of cast study.

The material plights that almost all homeless people of particular places may be similar to the homeless people in other places. These plights might have that they do not have sufficient food to eat, dresses to wear, clean water to drink, and they are living under temporary tents for years. These are the material things we could observe from outside, but we could not observe what they see, think, and feel about themselves and their present condition. It is because, their plights are location-specific, geographically bounded, socially ingrained, ecologically conditioned, and economically deprived. We do not understand the plights of the homeless by separating and ignoring these contexts in which they were created,

sustained, and prevailed. So, this creates the inevitability of a case study because it always depicts the close-up reality and thick description of the lived experiences of people and portrays the phenomenon in real-life contexts (Cohen et al., 2007).

There are several other reasons to choose the case study for the investigation of the plights of homeless people. On the one hand, it is a distinct phenomenon situated by creating its own contextual boundaries. It explores the things that are distinctively related to that case on the other hand. Similarly, the case study focuses on particular aspects of the phenomenon rather than ordinariness amenable to generalization. Moreover, it is suitable to know the unanticipated and unique consequences that have been faced by homeless people. Furthermore, it also explores how and why this phenomenon embarks in this particular context. In this condition, we need a method that could explore the concrete, contextual and in-depth information about a phenomenon like the plight of homeless people, in real-life settings, a case study is more appropriate for this end.

Though a case study focuses on a bounded instance in real-life contexts by presenting vivid and rich descriptions, it has several limitations, too. The major limitation is related to its lack of control over the treatments and extraneous variables systematically (Cohen et al., 2007). This makes the findings of the case study difficult to generalize even the related other cases of the same categories. In the case study, it is almost impossible to control the environment or natural setting as is found in other experimental studies. Moreover, though an instance has its bounded boundaries, various external micro and macro factors may have a direct and indirect impact on the case. For example, the plight of the homeless may have a connection with national policy as an external connection. Similarly, it is very difficult to check the reliability and validity of the data recorded from the case study.

5. Applying Critical Theory in the Perception and Behaviour of Landlord towards Farm Labourers

The philosophical consideration adopted by “critical theory” is more appropriate to investigate such a perception and behaviour of the farm labourers towards their landlord. It is because, these perceptions and behaviours should be treated as an outcome of crystallized social structures and “a hidden ideology of value

neutrality” (Gorton, 2010 : 14). Though critical theory and post-modernism have shared some similar arguments regarding rejecting the value-neutrality of naturalism, adopting interpretive inquiry as a part of social investigation, and hermeneutical evaluative activity of interpretation (Gorton, 2010), they differ in several respects.

The perception and behaviour of farm labourers to consider their landlord as their food provider and submit to his will most of the time should be analyzed as an outcome of crystallized social structures and the hidden ideology of value neutrality. This perception and behaviour is a kind of incorrect assessment or false consciousness planted in the minds of farm labourers as if it is real. In fact, the landlord is not their food provider rather an exploiter who has the privilege of reified structures. These reified structures mislead both of them and their unrealized potentiality. The reification process detached the farm labourers from their roles in the production process. Moreover, it creates such a situation that farm labourers become separate from their own products. Similarly, they no longer recognize themselves in relation to their products by treating themselves as being alien, and the external forces have control over them.

The perception of farm labourers, as a distorted or false consciousness, is shaped by the capitalist economic, social, and political structures or ideologies. The landlord and the farm labourers both have been socialized in the same capitalist structures. It is, therefore, the farm labourers feel that it is their duty and responsibility to work for the landlord. They also feel that this is the only way to feed their family otherwise would not have been possible. Moreover, they think that this is a kind of mercy on them from the side of the landlord to provide the opportunity of work. Similarly, the pitiable conditions now they are facing are not due to the landlord but by their deed of the previous life. In this situation, the religious ideology comes into practice in favor of capitalism to mask the exploitation of farm labourers by justifying it as legitimate and rational.

This kind of false consciousness closes the door to think about the whole production process, the role of the farm labourers, and limit their role only as a receiver of the landlord’s mercy. In fact, it is due to the labor of farm labourers the objects receive the value as a commodity. The landlord sells these commodities in the market and gets the profit. Out of the others, one prerequisite for more profit-making, which is the motto of capitalism, is to provide low wages to

labourers. This situation creates a pitiable condition for labourers' life. The important point here is that the labourers' labor from which the commodities receive the value can be reified as if it is determined by the unalterable and inevitable principle of markets. This process reifies the whole production process and detaches the farm labourers from their products. Therefore, the real process of value creation goes into the invisible hands of the market. This is what the critical theory blames the orthodox economists for their argument of "fundamental and inalterable dynamics of economic systems" (Gorton, 2010 : 16).

The role of the researcher, according to critical theory should be always in favor of exploitative people to unmask the capitalist structures and hidden ideologies to liberate and empower them. The critical theory claims that value-neutrality in research is not an appropriate one because "value neutrality represents a hidden ideology" (Gorton, 2010 : 14). In this situation, too, the role of the researcher should be in favor of farm labourers to empower and liberate them from their reified perception and behaviour regarding the relationship with their landlord. Moreover, the researcher must be aware that liberation from these reified consciousnesses is only possible through enlightenment. When they became enlightened the true nature of their situation would be exposed by which ultimate emancipation is possible. Therefore, the philosophical consideration of critical theory is more appropriate for this end.

6. Conclusion

Applying different philosophical considerations for the study of people's behaviour needs to know about the ontology and epistemology of respective philosophy. It is because philosophical considerations guide the researcher about the world and how it should be understood and studied. In the context of a case study or the study of an instance in action the focus is being on the case or instance rather than to represent the world. In the context of the "plight of homeless people", the use of case study is appropriate because it is manifested as a phenomenon of a bounded system of its own story. Moreover, a case study is justified in this condition because it could explore the concrete, contextual and in-depth information about the phenomenon in real-life settings.

Similarly, the philosophical consideration adopted by critical theory is more appropriate to investigate the perception and behaviour of the farm labourers towards their landlord. It is because

only critical theory treats these perceptions and behaviours as an outcome of crystallized social structures and a hidden ideology of value neutrality. Therefore, it would be possible to unmask the capitalist structures and hidden ideologies to liberate and empower reified people.

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