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An analysis of Global Migrants studying the implications for international business and management

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Keyword

Global Migrants students, international business and management, challenges in study and international trade

Abstract

For both people and their descendants, international migration is a vital source of material advancement. the movement of people across borders, particularly from developing to developed nations. This paper's main goal is to survey our understanding of how migration impacts inclusive growth. It is helpful to begin by framing the conversation with a few key facts about international migration and its growth over the previous 30 years. Since 1990, overall migrants as a share of the global population have stayed relatively steady at approximately 3%. The contrast between different metrics of inequality at different time frames is essential because migration might have different consequences. This is due in large part to the fact that immigrants vary from indigenous and differentiate among themselves.

1. INTRODUCTION

People moving across borders, especially from developing to industrialized countries, has a big impact on many different aspects. The flow of remittances and expanded international trade, FDI, and technical transfers (Adamson et al. 2020). However, the impact of population expansion on various countries has been extremely diverse. We will highlight the cases when this divergence is likely to be significant. We define migrants as persons who are foreign-born residents of a recipient nation, as is usual in most research.

2. SIGNIFICANCE OF THE STUDY

International migration is a significant source of material advancement for individuals. This topic is highlighted by introducing a series of papers in a special issue on global migration and its implications for ib/if. In this post, we explain why a focus on migration is necessary, and how it may help generate knowledge and useful insights for practice and policy. Global migration has influenced individuals, organizations, and society, and the attention paid to migration has not been commensurate with its importance (Honig et al. 2021). Articles in the journal of international business policy's first special issue explore these concerns before developing ideas and evidence to enlighten current IB scholarly debates and assist IB executives in controlling those commercial operations.

3. OBJECTIVES OF THE STUDY

3.1 Factors regarding global migrant studies

Global migration affects practically every country on the planet. This global compact represents a watershed moment in the history of global discussion and international migratory cooperation. This global agreement for refugees and migrants proposes a non-legally binding cooperation framework that develops on the obligations agreed to by member states in New York City (Sharma et al. 2020). Migration and business have a complicated and frequently conflicting connection.

3.2 To analyze the management of international business study

International business management is concerned with the leadership of international business domains. By embracing the pillars of finance, marketing, supply chain, human resources management, and operations, the international business management course addresses all of the company's demands. One of the primary advantages of studying international business management is that it prepares you for management or consulting roles all around the world (Benito et al. 2019).

3.3 Implications of global migrants in the management of international business

Migration has always been an important part of the human experience. Throughout history, the plains and sources of water have been in quest of fresh life. Individual and family experiences range widely as a result of migration, from those who leave to those who remain, as well as those who welcome newcomers (Crowley et al. 2018). Global migrants will also assist businesses in increasing their manufacturing and production speeds, which will save firms time while also generating more income.

3.4 To analyze the needs for solutions for global migrants and their implications in international business management

Working rules, politics, and innovation are all difficult in terms of lifestyle economics. It's a tiny world, and it's just growing smaller as technology advances. The term "globality" was coined in 1999 during the World Economic Forum's annual conference in Davos, Switzerland. Not only are the hazards varied, but so are the methods to reduce them. A franchise is a combination of one or more of the four main categories (Vora et al. 2019). It is worth noting that all of the main firms in emerging countries are foreign.

4. LITERATURE REVIEW

The creation of this worldwide accord began in April 2017. The global levels compact has 23 goals for better managing migration at the local, national, and regional levels. We recall the progress made by the United Nations through high-level discussions on international migration and development in 2000 and 2013 (Dabi et al. 2020). The global agreement reflects our joint commitment to strengthening international migration cooperation. It is critical that the problems and possibilities of international migration unify us rather than divide us. According to research, guanxi is a significant motivator of client loyalty and word-of-mouth behavior.

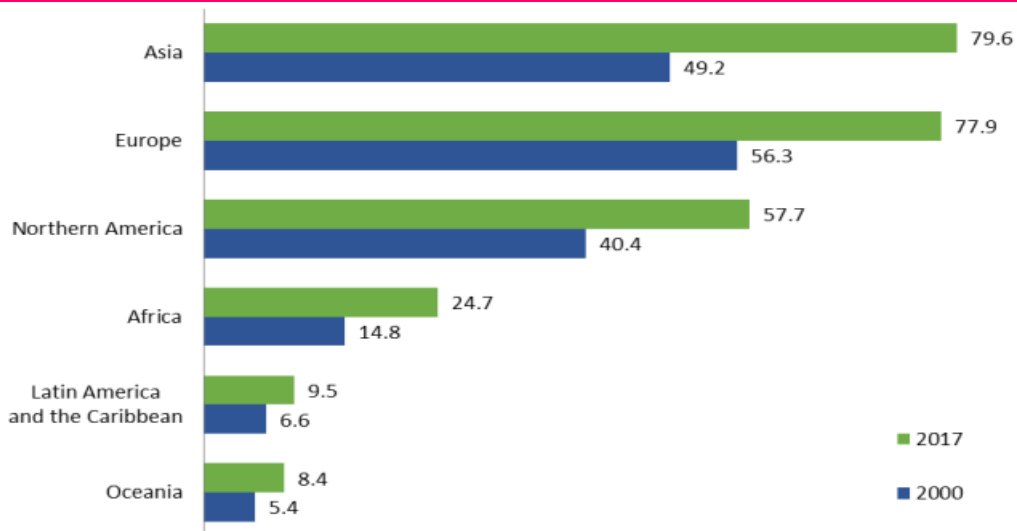


Figure 1: Global migrants' students across the world

4.1 Observation of global migrants' impact on international business

To expand on these and other aspects, we will now present an outline of persons. We only considered papers in this review that have migrants or migration as the principal keyword in the title or abstract. Remittances and trade impacts are two significant issues that arose from a societal level on migration in IB and IM.

4.2 Identification of benefits of global migrants for international business and management

The research on organizational diversity climates might provide frameworks and strategies for studying migrants' integration success. The best aspect of the migrants' labor is they are the main source of labor or much other manpower that is needed in the whole world. The majority of the companies hire manpower from various places. Even the migrant laborers use to travel to other parts of the world to find new jobs and to earn foreign money, so they can proper their life too.

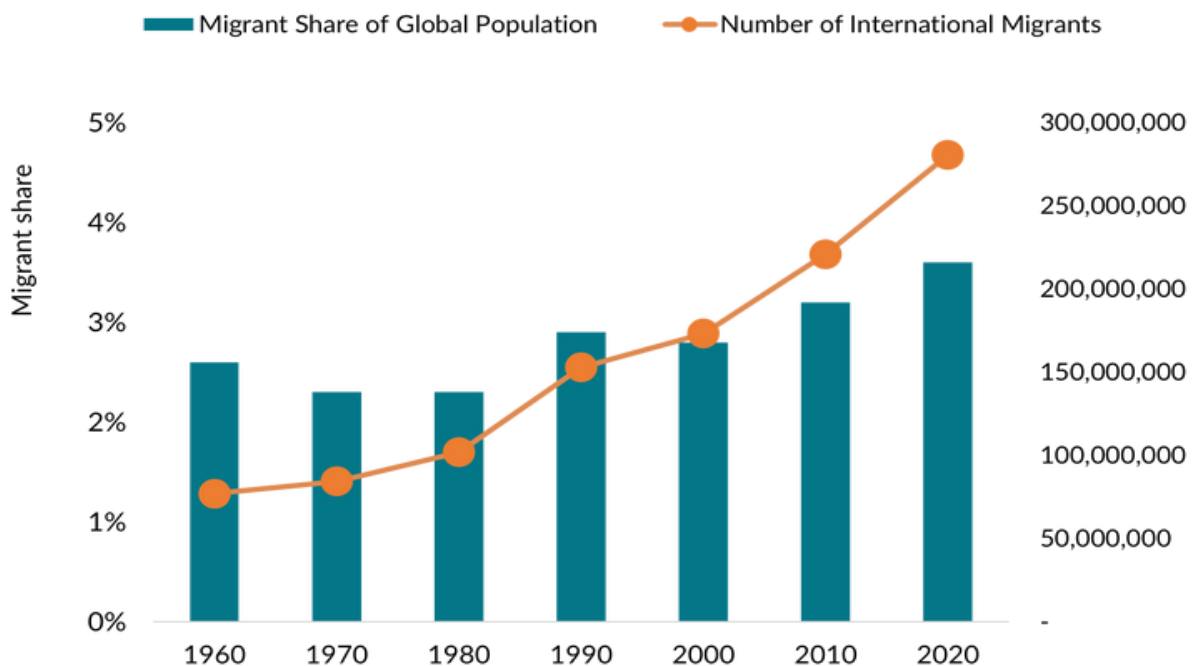


Figure 2: Migrants' share of the global population

5. METHODOLOGY

In this analysis of the study, various companies have been chosen regarding their industrial background. The feedback that has been provided has also been elaborated on and described in previously mentioned paragraphs (Dheer et al. 2018). Various companies have provided data and have noted that the issues regarding the factors of migration are a serious matter that needs to be thoroughly analyzed and an expert regarding cultural exchange is needed in the management of the international business. The solutions to the problems in the analysis of the study have been provided here with a brief description.

6. RESULTS AND ANALYSIS

From the analysis of this study, we have found that various issues regarding the problems of migratory factors like the refugee and migrant's legal and illegal way of working have been noticed. The solution that can be provided here is the government must come in front to help the migrants in being accepted into the workforce by critically evaluating them first and also by applying new policies for their business to let the migrant workers do the equally same work just like the citizens of that part of the globe (FitzGerald et al. 2020). In the case of problems regarding the analysis of international business management, the solution is that the management needs to be more accepting when they are working with various people regardless of their cultural and religious backgrounds and a new set of management rules and a cultural expert is needed if any problem regarding this issues ever rises again so that the expert can look into the matter more thoroughly.

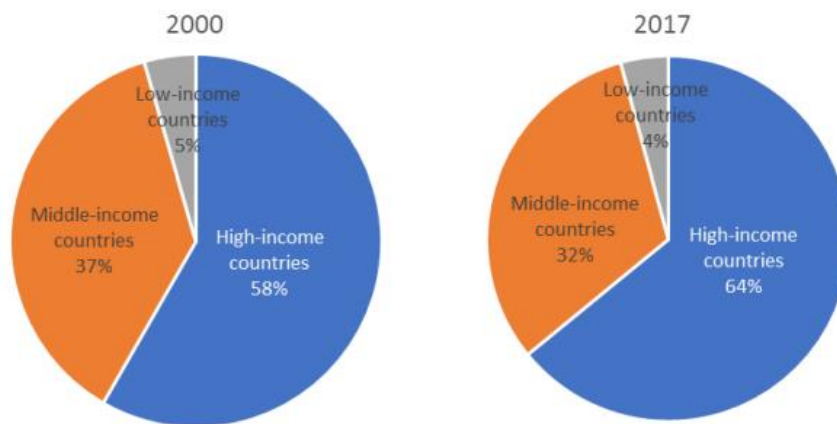


Figure 3: Migrants and income statistics

Another solution that can be provided in the case of global migrants is that international businesses must use the new workforce that they are getting and use them as work labor so that their production speed can increase drastically.

	Origin	
	Estimate	Share of International Migrant Population (%)
Total International Migrant Population	280,598,105	100%
Europe and Northern America	67,601,621	24%
Central and Southern Asia	51,229,549	18%
Latin America and the Caribbean	42,890,481	15%
Eastern and Southeastern Asia	38,400,740	14%
Northern Africa and Western Asia	37,563,820	13%
Sub-Saharan Africa	28,284,538	10%
Australia and New Zealand	1,404,924	1%
Oceania (excluding Australia and New Zealand)	565,281	0%

Table 1: Global migrants students' statistics

The need for migrants is increasing in every business sector as it increases the workforce of a business, not only with the addition of various religious, cultural, and ethnic groups (Kim et al. 2022). The groups are keener to acceptance with the new change and the workforce stays in a healthy environment that makes the workload more enjoyable among the employees.

7. CONCLUSION

In conclusion in this study analysis, we can say that the problems regarding global migration in international business have been analyzed. Various problems regarding this study have been found like the factors of the global migrations, the analysis of the international business management and the implication of global migration in the management of the international business has been found. The solutions to these problems have been provided with a brief discussion.

8. RECOMMENDATIONS AND FUTURE SCOPE

The recommendations that have been provided here are the same as the solution in this study. In the future, more migrant employees would like to work for various businesses around the world, so the businesses must implicate various new flexible policies for the migrant employees. In addition to this, the companies must find new strategies for how their recruitment process can be improved so that other migrant workers can apply for the work that is required for the specific sectors of those businesses. With the help of digital technologies, business can increase their approach to accepting new migrant workers to work under them. In addition to this, it will also help the business to manage the workforce with minimal use of IT professionals in their business, this in terms will help the businesses to save funds as well.

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WOMAN IN A MAN'S WORLD

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Keyword

Male system, Patriarchy, The inferiority of women, economic exploitation, dominance of men, patriarchal feeling, gender inequality, women as separate entities, enslavement of women.

Abstract

Women are in the most miserable and the longest exploited situation in the world. Although not naturally, women have developed themselves as a class through social construction where males are considered superior and females inferior and the creator of this construction is a man. Men enjoy all the opportunities of society and can express their own thoughts very easily but women can't do that. So, men create the first stage of economic exploitation by controlling labor and sexuality. In masculine society, men form the basis of the first stage of economic exploitation by controlling the dignity and sexuality of women at home. As a result, women accept the dominance of men before they know and analyze themselves well. Although women are given external honors, they are not given social honors in the same way. In today's man's social theory, science, philosophy, literature and aesthetics only women are considered as women inferior. Every-where in society, women are looked down upon. Thus the effect of long conspiracies and propaganda from the first stage is that women are cornered in the chest of society. This paper will explain some observation in connection with patriarchal feeling and inferiority of women in gender inequality, many social spheres, educational institutions, many cultural fields, economic field, state and their poetical parts women considered inferior.

INTRODUCTION:

The culture of patriarchal living is deeply ingrained in human life. Where the place and role of women is very dreamy. It can be said that masculinity is exaggerated in the question of human existence. In patriarchal society women are not allowed to be perfect people or human being. Men have developed women as the helpless half of the society for their own needs. Women and men are physically different from the earliest time of civilization which is but a completely natural and biological thing. But society has separated men and women mentally. Where men are shown as separate and women as separate entities and it is said that women are never equal to men. Although women were given much needed work in the family and society their importance was not recognized. Rather, it can be said that the way of thinking of women changes due to the influence of men's thinking. Women identify themselves as socio-culturally separate inferior and men. As a result, it is established as the best male creature in the society sociologists identifies the position of such a society as patriarchy. According to Virginia Woolf, women are probably the most talked about animals in the world. Modern civilization has been created through the enslavement of women. Institutional civilization and new cultures emerge as a result of changes in people's true beliefs as well as changes in power. Where women are placed at the top of the list as consumer goods of modern consumerist civilization. That is to say, in a patriarchal society, even if modern civilization arrives, patriarchal sentiments should be maintained at all levels of life and women will

always be considered as slaves there consider patriarchy as the context of patriarchy in society overall patriarchy may seem to have similarities with masculinity . But there are fundamental differences between the two. The image of a father is presented as a man. Again, masculinity is the authority of men over women. Both men and women are forced to be under the control of a father through patriarchal words. Father is the master here. However, it is true that the dividing line between men and women in society starts from the patriarchal words. Most of the suffering there is borne by women. That is, whatever the fundamental differences, the only character is exploitation, hegemony and deprivation. Jean-Jacques Rousseau quotes a woman as the world's first slave to be chained voluntarily. In patriarchal modern civilization, the role of men is major and women are marginal. From verbal abuse to murder, rape, infanticide, female feticide, everything happens against women. (Iqbal, 2016)

PATRIARCHAL FEELING AND INFERIORITY OF WOMEN:

The situation related to material attainment such as food and nutrition education health care income earning and quality of life. Position is the power of the individual in society. The whole matter of this condition and position is in the hands of men. So women naturally become position in the society .Where the issue of equality and fairness are missing. Inequality is observed in equal decision making and decision making. The masculine system surrounds this issue. The reason for this discrimination is that these women are abused more. Due to these inequalities, women are oppressed in the economic field, in the family field, in the social field in the educational field, in the workplace, in the religious field, in the state field and in the political field. (Iqbal, 2016)

THE GENDER INEQUALITY AND INFERIORITY OF WOMEN IN THE FAMILY:

- Nutritional and medical inequalities.
- Inequality in access to education.
- Not being able to express an opinion.
- Prohibition and control of movement.
- Lack of freedom in choosing a profession.
- Not giving importance to opinion in case of pregnancy and physical relationship.
- Victims of various forms of physical and mental abuse.
- Deprive of property.
- Parental pressure in decision making in case of marriage.
- Victims of negative talk and criticism in front of family members. (Iqbal, 2016)

THE GENDER INEQUALITY AND INFERIORITY OF WOMEN I THE SOCIAL SPHERE:

- Control over the independent movement of women in various social spheres.
- Allegations of false stigma on the character.
- Torture of widows.
- Abandoned by husband.
- Polygamy is the victim of social deprivation.
- Child marriage.
- Dowry system .
- Women's inequality in decision making. (Iqbal, 2016)

EDUCATIONAL INSTITUTION ARE INFERIOR TO WOMEN:

- Build relationships through false assurances.
- Eveteasing.
- Sexual harassment.
- Physical injury.
- Abusive behavior.
- Lack of gender friendly environment for female students.

- Verbal and emotional harassment. (Iqbal, 2016)

THE GENDER INEQUALITY AND INFERIORITY OF WOMEN IN THE CULTURAL FIELD:

- To present women as consumer goods in advertisements.
- To present women in a cultural manner in an indecent manner.
- Using women as sexual stimulants in commercial films.
- Publishing women's porn videos on the internet.
- Writing or suggesting sexual provocations around women in art literature and publications.
- Making sexual remarks or comments to the audience present.
- Harassment by neighbors. (Iqbal, 2016)

THE INFERIORITY WOMEN IN THE ECONOMIC FIELD :

- Wage inequality.
- Trafficking in women and forcing them to engage in pornography.
- Lack of control over the money earned.
- Depriving of property rights and saving.
- To neglect the contribution of women.
- Lack of control over resources.
- Not having the freedom to participation in activities when choosing a profession.
- Restricting rights on the pretext of social discipline.
- Deprivation of resources.
- Biological exploitation of married women by husband.
- Suppressing women by misinterpreting the core morality of faith.
- Employment inequality. (Iqbal, 2016)

THE INFERIORITY OF WOMEN IN THE STATE:

- Discrimination in testifying in special cases by law.
- Not getting child inheritance and guardianship.
- Not inheriting property.
- Facing embarrassing situations in getting justice.
- Being victim of illegal harassment.
- Sexual assault on minority women in the political umbrella physical brutality Rape Murder.
- Being abused for the second time by oppressed women in the society. (Iqbal, 2016)

THE GENDER INEQUALITY AND INFERIORITY OF WOMEN IN POLITICS:

- Lack of freedom in the exercise of the right to vote.
- Barriers to women's active participation in political representation.
- Obstacles to women's participation in politics and policy making
- Lack of equal opportunities for minority women. (Iqbal, 2016)

CONCLUSION:

In a patriarchal society, women are subordinated to various socio-economic cultural, religious, some customs, prejudices ignorance, lack of education, values, socialization family politics, law, good governance and the ability of women to accept their position. In different cases they are subordinated in different ways. Such as verbal harassment, wage inequality, malnutrition, opportunities for movement, sexual harassment, lack of educational opportunities, physical and mental abuse etc. A very common thing we often notice that our common domain and public domain are very positive. We give priority to human rights there. But within the confines of

the private domain family we do not think of the inconvenience of the house wives, daughter, and leisure entertainment. That is to say, it does not apply to the housemaid. We did not accept the status of women in the way society wants us to. So, it can be said that in the case of common crime, such as rape, acid throwing, murder, harassment of women, the reports are written and presented with almost all those insulting and derogatory words, which are presented as a sexual object through writing about women's appearance, age etc. This is a very sad event. However, the expansion of women's education, the increase in employment opportunities for girls on social media, the introduction of children's laws, the establishment of family courts, the provision of safety for the movement of girls, the enactment of various laws to ensure the safety of girls, the National Assembly and provincial government. Only then the protection of women and discrimination against women will be eliminated. (Iqbal, 2016)

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Autonomy and Liberty: An Ethical Focus on Human Consent

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Keyword

Abstract

This paper aims to examine the problematic relation between autonomy and liberty from the ethical aspect of human consent. The term consent is derived from the Latin conjunction where “con” mean ‘together’ with “sentire” meaning to ‘feel’, ‘think’ or ‘judge’.¹ We feel safe and secure when we participate in the collective life consensually. This idea of protection is provided by the liberal tradition thereby bringing a new complex form of human relation on the basis of consent and informed life. In fact, this new complex relation claims to provide us the benefit of protection from harms and constraints. Autonomy, on the other, indicates self-ruling capacities of a person to make certain plans or goals wherein the significance of consent protects from external wrongful coercion. And, here the question is, how can we discover the significance of autonomous consent of an individual within the sphere of liberty? This paper discusses the ethical issue of consent that seems to be interwoven in the concept of liberty and autonomy in three different sections. The first section examines the question that how and why consent occupies an important place in the social and the political relations of human beings? Further, the second section argues that the meaning of consent is not implied only in the sphere of social and political relation. Consent expresses a person’s sensitivity and experiences by allowing others to perceive the importance of human autonomy across the different areas of life. And, the third section addresses the crucial ethical crux of consent from the aspect of care and concern.

INTRODUCTION:

With the rise of the liberal society, humans began to value the freedom to express our consent to participate in the relational sphere such as social and political etc. As we are allowed to interact openly through consent, the more we welcome social life. However, as the process goes by, we tend to become an undifferentiated human person. We begin to rely on the collective power without knowing the limits of our own capability. In short, compliance takes over individual’s choice and consent. The spirit of political solidarity infiltrates into our cultural and social existence in the name of rationality. However, the question is that are we capable enough to give rational consent in the social and the political relation? This creates a doubt that whether our voice has been heard in the same way as we desire to express through our consent to participate. The gap in the relational sphere gives rise to the emergence of individual autonomy in the sphere of human relation. This compels us to relook the matter of consent from the ethical aspect of care and concern.

¹ See MacLean, 2009, p. 111.

A) Liberty and Consent

We derived a sense of protection through social and political connections. In this regard, we can mention the idea of political relationship that protects us from social exclusion by giving us the freedom and rights.² It is this sense of protection that we appreciate in the political and social relation despite its ever changing meaning and forms. We feel that political connection enhances our capability and opportunity to live as a rightful and informative civilian. It gives a systematic meaning and character to the lives of human beings. This is how the importance of consent is widely spread in our socio-relational environment to connect people.

Conceivably, consent plays a very significant role in a liberal society. Jonathan Wolff asserts that the tradition of liberalism invent human differences into a new facet of diversity through consensual relation.³ The aspect of diversity gives new interpretation to human relation wherein we all slowly immersed into the beautiful arrangements of equality. This is where individual experiences of humans may be described as uneven structure in the social and the political life. Slowly, then, a situation arrives wherein people are called upon to make a world of well-being through consent. It assures a promising standard of safety wherein every individual has the chance to protect from harms and exploitation. However, many of us failed to question and discuss that why we need to express consent in a liberal society.

Perhaps, the crucial question is that do we have to forfeit our individual's identity and interests in order to participate in the liberal uniformity.⁴ This process of participation does not entail that a person is directly oppressed or harmed. In fact, it involves a different level and degrees of political persuasion that comes in the form of legitimate rules or laws. The first form of persuasion is letting a person to see the world of freedom where infliction of harm stays far away from relational affairs. Further, an individual may see himself or herself merging with other humans with a sense of self-respect. However, the issue is that is this respect a compensation for sacrificing our personal experience and desire? The term compensation, as such, displays a mode of repayment by an alternate means of resources or opportunities for his/her sacrifice or loss that may occur due to the act of another individual or any social body.

Human consent has always been associated with the notion of freedom that stems from the conception of equal rights. It is described as the one whole ideal formed by the participations of the people in a relational society. This is how people gain respect for consenting to the demands of objective interests which otherwise they may face the possibility for exclusion. Axel Honneth says that the conception of equality may sometimes lead certain humans to experience the different aspect of social injustice.⁵ We are constantly seduced by the consequences of social harms and benefits. We repetitively deceive our own experiential life in order to verify our abilities of knowing the distant customs and institutions. The term equality may remain far from fair social relation if it does not recognize the fact of individual's experiences.

We are not only encouraged participating in a world of relation but also to express and preserve our distinct individual sense of living. It is not possible to reduce human characteristics only to certain political strategies like equality or justice etc. Bennett Jane argues that liberal life is merely a transient part of human relations that may continue to change or accommodate with other environmental and social perspectives.⁶ In fact, it is difficult to conceptualize humanity only on the basis of political conceptions like equality and justice. Conversely, freedom, equality and justice are those factors that give meaning to the diverse forms of life. The truth is that it is unreasonable to restrict the meaning of humanity exclusively only to some human assemblage.

However, with the increasing complexities in human relationship, we all need to become more capable in understanding our socio-relational affairs through certain policies. We are viewed as those agents who have the capacities to bring about certain outcomes in the form of injuries and benefits. It is true that we all participate in the common interests of the people on the basis of information and other sources of communication. However, it is also a fact that an individual may not have that required capacity to understand the meaning of supplied information. Martha Nussbaum says that the development of human capability depends on different approaches besides political approach such as the emotional and bodily experiences that includes economic and healthcare

² Sen, 2000, p. 38.

³ Wolff, 2002, p. 208.

⁴ Ibid.

⁵ Honneth, 2003, p. 130.

⁶ Jane, 2010, p. 100.

requirements.⁷ We derived a sense of capability from human relations in a society. We respect other humans and including other forms of life not only because they have the capability to participate and comply. Various other human characteristics such as care or concern also signify the concept of respect.

B) Autonomy and Consent

We may assume that autonomy of an individual begins with the capacity to question his/her own state of existence in relation to other humans in a society. Marina Oshana, a contemporary philosopher, states that autonomy starts with the fact of recognizing one's own characteristics in relation to the question like who she is and the particular role she occupies in the world.⁸ She says that it is not possible for a person to comply without understanding the relational characteristics of human beings in a social sphere. This is where the significance of consent manifests human autonomy to protect from social constraints and harm in order to execute a certain course of action. We all need to acquire the fact we are not situated alone in a social domain.

Presumably, autonomy starts with the demand of an individual to receive recognition as a respectful human person in the realm of politics. Literally, the word autonomy asserts the self-governing capacity of a person to act on his/her choice or decision without any constraints. The meaning of autonomy is derived from the Greek terms, where, 'auto' means 'self' and 'nomos' means 'rule' or 'law'.⁹ The term autonomy was first used in the political context by the citizens to protect themselves from the political dictates or tyranny in the Greek city state. Recognition implies rights where every individual has the freedom to achieve it except on the condition that he/she respect others. The important aspect of being an autonomous person is the ability to think and act without any invalid constraints. This ability is later exhibited as the capacity to express consent in a decision-making process particularly to protect from harmful constraints. This is how the meaning of consent is always to reduce to the level of social and political approach.¹⁰ It is no doubt that relational life is given to us by the very fact of our existence. However, in this context, the question is that why autonomy is recognized as an acquired capacity rather than a character?

There is a peculiar difference in the meaning of decision-making between autonomy and liberty. In the concept of liberty, consent entails compliance by a person in decision-making in order to know his/her rights and responsibility to participate in the common welfare. On the contrary, consent in autonomy indicates individual capability to choose the best plan which otherwise he/she may face the consequences of harm or benefits. For instance, if a person complies or gives his/her consent to healthcare rules like vaccination to prevent disease, the person may be accepted as a rational participant in the social or public decision-making process. However, if any person exercises his/her autonomy to question the policy of vaccination despite knowing the implied benefits, then he/she may face the possibility of social exclusion or other forms of punishment for raising the voice of defiance.

The point is to say that consent cannot merely make a person capable to exercise his/her autonomy. However, human autonomy is more about respecting a person's experience in relation to the question that how he/she is living in a particular environment and condition. Glenn Laverack asserts that autonomy connotes the essence of human nature by addressing diverse conflicts and disputes.¹¹ Human autonomy is not an opportunity granted to an individual for showing power or capacity through consent. Autonomy is not an isolated facility. It is an individual issue that requires relational support.

It is true that we all participate in the common interests of the people on the basis of information and consent. However, it is also a fact that an individual may express consent without having the required capacity to understand the meaning of supplied information. In the year 1860, the British Parliament imposed strict physical punishment in the form of laws on the suspected prostitutes in order to prevent harmful contagious diseases known as Contagious Diseases Acts.¹² In this situation, it may seem right for the public authority to legally

⁷ Nussbaum, 2007, p. 22.

⁸ Oshana, 2005, p. 85.

⁹ Sneddon, 2013, p. 2.

¹⁰ Connolly, 2017, p. 16.

¹¹ Laverack, 2005, p. 86.

¹² Waldron, 2007, p. 12.

condemn prostitutes for spreading the disease that may be harmful to the society or community. The reason for the blame is that they gave their consent to do certain harmful actions in a society.

From a social and legal aspect, we may feel the laws were valid and acceptable. It may be considered as the legitimate way for saving the lives of the people. However, regrettably, the women were wrongfully forced to take the blame for the consent of which they had neither the capacity nor the knowledge to make it right. P. F. Strawson maintains that mature human beings are expected to understand the supplied information in order to make it practicable in our society in which otherwise they are viewed as abnormal.¹³ Human consent is often described as the higher power or freedom to perform credible or beneficial actions.

C) Consent and Care

The character of acceptance on the basis of consent is widely spread across the social environment that may sometimes impair our ability to understand the condition of an individual. The act of strong public acceptance may compel us to ignore or revoke the circumstantial condition of others. Marilyn Friedman, however, asserts that consent is not the only form of moral responses in the relational affairs of human beings.¹⁴ We show respect and care for humans including other forms of life not only because they have the capability to participate and give consent. Various other human characteristics such as care or concern also signify the meaning of human relation.

Consent does not indicate that an individual is capable to observe the merits of rules and laws. There is a difference between consent as a capability and consent as vulnerability. Axel Honneth states that sometimes alteration in the normal social relations makes us to reassess the nature of human participation in a society.¹⁵ Perhaps, we have accepted almost all the information that is supplied to us in the name of giving social recognition and respect. But the question is how fairly this information displays the real experiences of an individual in a society? It seems that people are buying the status of freedom and rights in order to become an equal member at the expense of consent.

In pursuance of becoming a legitimate social member, we continuously tend to diminish the real aspect of human relation. We have the constant fear of exclusion from the relational life. We feel secured when we gain the status of an acceptable political and social civilian. Gradually, social equality developed as a means to conceal the meaning of autonomy behind the picture of secular morality.¹⁶ We are supplied various information to comply in order to rationalize the meaning of having equal capability. This is why human autonomy is considered as an obstacle for creating incoherent human relations.

Kim Atkins says that acquiring consent does not mean to abandon people to make their own life's decision but it may mean to encourage and support to find his/her own place within our mutual existence.¹⁷ Atkins claims that consent is not a demand made by an individual to legitimize living an independent life. It is about restoring or reviving the meaning of human relations where care and concern replaces exploitation. Relational framework is given to us by the very fact of our existence in this world. Despite this fact, there is an irreducible subjective character in every human being partly comprises by the wider social circumstances and partially formed by the subjective encounters and experiences.

Glenn Laverack suggests that we need to enhance each other's individual power-from-within so as to prevent exploitation and humiliation.¹⁸ There are numerous individuals living differently within a social arena. The importance of human diversity may end with the problem of social fragmentation if we give exclusive importance to consent. In relation to the case of Contagious Disease Acts of 1860, the women became the victims of the harsh rules because of their incompetent consent. In this situation, their consent either capable or incompetent consent may not help them to rescue from suffering the consequences of the dreadful disease. Their social and political rights may only help them express their strengths and power to prove their equality with the male citizens to a certain extent. In certain practical areas of our life, competent consent may be similar with

¹³Strawson, 1974, p. 15.

¹⁴Friedman, 2003, p. 74.

¹⁵ Honneth in Nancy Fraser and Axel Honneth, 2003, p. 125.

¹⁶ See William Connolly, 2007, p. 21.

¹⁷Atkins, 2000, p. 75.

¹⁸ Laverack, 2005, p. 30.

the character of goodwill. However, at the same time, we need to retrace those aspects of relations that may have misplaced or misconstrued in the course of change or affected by other impacts of life.

It is not sensible to expect an equal flow of life through information and consent. We are made to believe that consensual life signals progressive change and development. Jane envisages that public welfare policy becomes more entangled as it aims to distribute justice and equality through diverse settings of public information and policies.¹⁹ Consequently, we acquire the idea that every kind of challenges can be solved by strong collective force. However, individual's problem may form a world of minority within the majority if we continuously ignore the circumstantial condition of human beings. This distinction may compel us to perceive autonomy as the problem of some people who defies the constitutive relations of human beings.

Conclusion

In my view, consent becomes a complicated factor in ascertaining the meaning of human choice to participate in a decision-making process. It seems to be restricted only to the act of compliance of the people especially in major public decision-making. The informed decision of a person in such decision-making seems to be a mere cliché. It is possible many people may comply with public policies and practices on the pretext of giving consent without relating to one's own choice and condition.

This is the reason why autonomy represents the voice of the people who are facing distressful situation despite living in the same social set-up. Autonomy is not an alternate version of liberty. It represents the crucial ethical crux of human experiences that takes us the beyond the social and political relation.

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¹⁹ Jane, 2010, p. 115.



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The Implementation Of Elementary Education Through Sarva Shiksha Abhiyan (SSA).

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Keyword	Abstract
Right to education, fundamental right, mid-day meal, re-entrain dropout students, Universal Elementary Education (UEE), Sarva Shiksha Abhiyan (SSA).	Right to education is listed as a fundamental right in our constitution. This right is recognized irrespective of religion, caste and caste. Children from 6 to 14 years of age are entitled to enjoy this right. 75% of people in our country live below the poverty line. Children from their homes rarely enter the classroom. The Central Government of India has created a scheme called Sarva Shiksha Mission. Under this scheme, the resources of mid-day meal, books, notebooks, bags and stipends have been kept. The central government and various state governments are jointly responsible for the implementation of this scheme. Efforts to re-entrain dropout students are also included in this project.

OBJECTIVES:

- i) To focus on universalization of Elementary Education
- ii) To find out the retention problem.
- iii) To measure the evaluation through remedials.
- iv) To breezing up the caste and gender education.
- v) To find out the social category gaps in education.
- vi) To find out the enchantment of learning levels of children.

INTRODUCTION :

Sarva Shiksha Abhiyan (SSA) is a comprehensive, integrated and extensive program of elementary education introduced by the former MHRD, Govt. of India presently known as Ministry of Education Govt. of India. It is the fundamental structural program in association with various state Govts. Union territories and local self Govt. It is also for free and compulsory education under the age group of 6-14 years as directed by the constitution of India. This is also known as Universal Elementary Education (UEE) in the country in a mission mode. It is also the goal of enrollment of the children in school, Education Grantee Center, alternative school and back to school camp by 2005. Retention of all children till the upper primary stage by 2010. The programs another views were to bridging the gender and social category gaps jointly with enrollment, retention and learning. Ensuring that, there is a significant enchantment in the learning achievement level of children at the primary and upper primary stages.

The components of SSA include: preparatory activities for micro-planning, household surveys, studies, community mobilization, school-based activities, office equipment, traning and orination at all levels. appointments of teachers, opening of new primary and alternative schooling facility like EGS/AIE centres, opening of upper primary school constructing additional classrooms, school and other facilities free textbooks to all children, maintenance and repair of school buildings teaching learning equipments for primary schools

up-gradation of EGS to regular schools or setting up of a new primary school and for new upper primary schools, school grant, teacher grant, teachers' training, opening of SIEMAT, training of community leaders, provision for children with special needs, research, evaluation, monitoring and supervision, management cost, learning enhancement programme (LEP) innovative activity for girl's education, early childhood care & education, interventions for children belonging to SC/ST, minority community, deprived children in urban areas and computer education specially for upper primary level setting up of BRCs/CRCs, interventions for out of school children.

The SSA programme covers a wide gamut of activities in all the States and Union territories and a need has been felt to bring in to focus at one place appropriate financial management system and procurement procedures for the proper implementation and management of the programme.

The responsibility for implementation of the programme is vested at the national level in the Department of school Education and literacy (DES&L), Ministry of Human Resource Development, Government of India. At the national level, there is a General Council, an Executive Committee and a Project Approval Board (PAB). The work relating to policy, appraisal of plans, release of funds to State Implementation Societies, overall review of the programme, technical support to States research, evaluation, supervision, monitoring, etc; is undertaken by the Department of School Education and Literacy.

At the State level, the programme is implemented in a Mission mode by a State Implementation Society registered under the Societies Registration Act 1860 (21 of 1860) with a General Council and an Executive Committee.

At the district level, the District Project Office headed by the district Collector or Chief Executive Officer as the case may be, implements the programme. It interacts with the Panchayati Raj Institutions in the district, namely the Zilla Parishad, the Block Development Committee and the Village Panchayats.

At the village level, the critical unit is the Village Education Committee, which assists the basic education system in securing the cooperation and participation of the local community, and at the same time oversees the implementation of SSA in the village. VECs are assisted by other grass root level structures like SDMC, MTA, PTA woman's groups etc.

The Government of India has approved the "Nation Programme for Education of Girls at elementary level. The SSA State Implementing Society is the implementing agency of the NPEGEL at Elementary Level (NPEGEL)' as an additional component under SSA for education of girls State level. In State Mahila Samkhya (MS) programme is operational, the SSA Society will have NPEGEL implemented through the MS Society.

The Kasturba Gandhi Balika Vidyalaya (KGBV) scheme was launched in July 2004 for setting up residential school at upper primary level for girls belonging predominantly to the SC, ST, OBC and minority communities. The past scheme was implemented as a separate scheme for two years but from 1st April 2007, has been merged with Sarva Shiksha Abhiyan as a separate component of the programme. The scheme is being implemented in educationally backward blocks of the country where the female rural literacy is below the national average (46.13%) and gender gap in literacy is above the national average (21.67%) such residential schools at upper primary level for girls under any other scheme of Ministry of Social Justice & Empowerment, Ministry of Tribal Affairs or the State Government. Further, the scope of the scheme is enlarged to cover the blocks that have rural female literacy below 30% and urban areas with female literacy below the national average (53.67% ; Census 2001).

Findings and Outcomes :

SPMRM | Ministry of Rural Development | GOI

Sl. No.	State Name	Total No. of Districts Covered	Total No. of Clusters Covered	Total No. of GPs Covered	Total No. of Works	Total No. of Works Approved	Total No. of Works Not Approved	Total No. of Works Ongoing	Total No. of Works Completed	Total No. of Works Geotagged	Total Investment (In Cr.)	Total Expenditure (In Cr.)
	Total	61	64	347	419	253	166	58	160	217	137.38	54.40
1	ANDHRA PRADESH	4	4	31	85	85	0	37	46	83	15.13	5.89

2	ASSAM	4	6	18	68	1	67	1	0	1	18.37	0.13
3	BIHAR	1	1	3	5	0	5	0	0	0	8.75	0.00
4	CHHATTISGARH	1	1	6	1	1	0	1	0	1	0.45	0.20
5	DADRA AND NAGAR HAVELI AND DAMAN AND DIU	1	1	4	7	7	0	0	7	7	7.03	6.99
6	GUJARAT	6	7	40	13	13	0	1	12	13	15.50	11.70
7	HARYANA	9	9	49	22	22	0	1	11	11	5.41	2.14
8	JAMMU AND KASHMIR	1	1	2	3	0	3	0	0	0	0.17	0.00
9	KARNATAKA	1	1	1	1	1	0	0	1	1	0.45	0.40
10	MADHYA PRADESH	7	7	38	41	5	36	3	2	5	7.69	0.90
11	MAHARASHTRA	4	4	14	62	23	39	0	17	17	7.84	2.54
12	MANIPUR	2	2	14	11	7	4	1	0	1	10.34	2.15
13	NAGALAND	1	1	6	1	0	1	0	0	0	2.00	0.00
14	ODISHA	7	7	31	13	6	7	2	0	2	13.27	8.52
15	PUNJAB	1	1	18	2	1	1	0	0	0	4.47	0.66
16	SIKKIM	1	1	1	1	1	0	0	0	0	0.03	0.00
17	TAMIL NADU	4	4	24	49	49	0	3	46	49	5.54	5.93
18	TELANGANA	1	1	1	1	1	0	0	1	1	0.04	0.03
19	TRIPURA	1	1	15	7	5	2	4	1	5	9.44	2.16
20	UTTAR PRADESH	3	3	30	21	20	1	4	11	15	4.92	3.54
21	UTTARAKHAND	1	1	1	5	5	0	0	5	5	0.53	0.53
	Total	61	64	347	419	253	166	58	160	217	137.38	54.4

Source : Ministry of Rural Development, Government of India.

CONCLUSION:

As per relevant data supplied by the relevant authority and from the collected samples it shows, in the modern age, our education numerically reaches at the highest peak. It is the quantitative change but qualitative change is still absent. Students achieve external knowledge without acquiring values. The policy makers of Indian education should have to take effort on development of the value oriented education curriculum at possible school subjects.

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Exploring the international business in the information and digital age

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Keyword

International Business, digital age, the third industrial revolution, and IT security

Abstract

In this modern day of digital transformation, various organizations are faced with changing or re-imagining their way of running a business, as the new digital process is bringing up-to-date technology and tools. Just like any other change management initiative in a business, this will also face various kinds of challenges in business through the transformational process like issues regarding people, structural problems, technical barriers, etc (Zawacki et al. 2018). The problems that are being faced by the transformation of the digital era in a business are the lack of updated change management strategy, the complexity of new software and technologies, adaptations of new tools and processes, the continuous evolution of the needs of customers, lack of digital transformation strategy, lack of IT skills, security concerns, constraints in budget and various cultural mindsets.

OBJECTIVES:

- i) To focus on universalization of Elementary Education
- ii) To find out the retention problem.
- iii) To measure the evaluation through remedials.
- iv) To breezing up the caste and gender education.
- v) To find out the social category gaps in education.
- vi) To find out the enchantment of learning levels of children.

INTRODUCTION :

Sarva Shiksha Abhiyan (SSA) is a comprehensive, integrated and extensive program of elementary education introduced by the former MHRD, Govt. of India presently known as Ministry of Education Govt. of India. It is the fundamental structural program in association with various state Govts. Union territories and local self Govt. It is also for free and compulsory education under the age group of 6-14 years as directed by the constitution of India. This is also known as Universal Elementary Education (UEE) in the country in a mission mode. It is also the goal of enrollment of the children in school, Education Grantee Center, alternative school and back to school camp by 2005. Retention of all children till the upper primary stage by 2010. The programs another views were to bridging the gender and social category gaps jointly with enrollment, retention and learning. Ensuring that, there is a significant enchantment in the learning achievement level of children at the primary and upper primary stages.

The components of SSA include: preparatory activities for micro-planning, household surveys, studies, community mobilization, school-based activities, office equipment, training and orination at all levels. appointments of teachers, opening of new primary and alternative schooling facility like EGS/AIE centres,

opening of upper primary school constructing additional classrooms, school and other facilities free textbooks to all children, maintenance and repair of school buildings teaching learning equipments for primary schools up-gradation of EGS to regular schools or setting up of a new primary school and for new upper primary schools, school grant, teacher grant, teachers' training, opening of SIEMAT, training of community leaders, provision for children with special needs, research, evaluation, monitoring and supervision, management cost, learning enhancement programme (LEP) innovative activity for girl's education, early childhood care & education, interventions for children belonging to SC/ST, minority community, deprived children in urban areas and computer education specially for upper primary level setting up of BRCs/CRCs, interventions for out of school children.

The SSA programme covers a wide gamut of activities in all the States and Union territories and a need has been felt to bring in to focus at one place appropriate financial management system and procurement procedures for the proper implementation and management of the programme.

The responsibility for implementation of the programme is vested at the national level in the Department of School Education and Literacy (DES&L), Ministry of Human Resource Development, Government of India. At the national level, there is a General Council, an Executive Committee and a Project Approval Board (PAB). The work relating to policy, appraisal of plans, release of funds to State Implementation Societies, overall review of the programme, technical support to States research, evaluation, supervision, monitoring, etc; is undertaken by the Department of School Education and Literacy.

At the State level, the programme is implemented in a Mission mode by a State Implementation Society registered under the Societies Registration Act 1860 (21 of 1860) with a General Council and an Executive Committee.

At the district level, the District Project Office headed by the district Collector or Chief Executive Officer as the case may be, implements the programme. It interacts with the Panchayati Raj Institutions in the district, namely the Zilla Parishad, the Block Development Committee and the Village Panchayats.

At the village level, the critical unit is the Village Education Committee, which assists the basic education system in securing the cooperation and participation of the local community, and at the same time oversees the implementation of SSA in the village. VECs are assisted by other grass root level structures like SDMC, MTA, PTA woman's groups etc.

The Government of India has approved the "Nation Programme for Education of Girls at elementary level. The SSA State Implementing Society is the implementing agency of the NPEGEL at Elementary Level (NPEGEL)' as an additional component under SSA for education of girls State level. In State Mahila Samkhya (MS) programme is operational, the SSA Society will have NPEGEL implemented through the MS Society.

The Kasturba Gandhi Balika Vidyalaya (KGBV) scheme was launched in July 2004 for setting up residential school at upper primary level for girls belonging predominantly to the SC, ST, OBC and minority communities. The past scheme was implemented as a separate scheme for two years but from 1st April 2007, has been merged with Sarva Shiksha Abhiyan as a separate component of the programme. The scheme is being implemented in educationally backward blocks of the country where the female rural literacy is below the national average (46.13%) and gender gap in literacy is above the national average (21.67%) such residential schools at upper primary level for girls under any other scheme of Ministry of Social Justice & Empowerment, Ministry of Tribal Affairs or the State Government. Further, the scope of the scheme is enlarged to cover the blocks that have rural female literacy below 30% and urban areas with female literacy below the national average (53.67% ; Census 2001).

Findings and Outcomes :

SPMRM | Ministry of Rural Development | GOI

Sl. No.	State Name	Total No. of Districts Covered	Total No. of Clusters Covered	Total No. of GPs Covered	Total No. of Works	Total No. of Works Approved	Total No. of Works Not Approved	Total No. of Works Ongoing	Total No. of Works Completed	Total No. of Works Geotagged	Total Investment (In Cr.)	Total Expenditure (In Cr.)
	Total	61	64	347	419	253	166	58	160	217	137.38	54.40
1	ANDHRA PRADESH	4	4	31	85	85	0	37	46	83	15.13	5.89
2	ASSAM	4	6	18	68	1	67	1	0	1	18.37	0.13
3	BIHAR	1	1	3	5	0	5	0	0	0	8.75	0.00
4	CHHATTISGARH	1	1	6	1	1	0	1	0	1	0.45	0.20
5	DADRA AND NAGAR HAVELI AND DAMAN AND DIU	1	1	4	7	7	0	0	7	7	7.03	6.99
6	GUJARAT	6	7	40	13	13	0	1	12	13	15.50	11.70
7	HARYANA	9	9	49	22	22	0	1	11	11	5.41	2.14
8	JAMMU AND KASHMIR	1	1	2	3	0	3	0	0	0	0.17	0.00
9	KARNATAKA	1	1	1	1	1	0	0	1	1	0.45	0.40
10	MADHYA PRADESH	7	7	38	41	5	36	3	2	5	7.69	0.90
11	MAHARASHTRA	4	4	14	62	23	39	0	17	17	7.84	2.54
12	MANIPUR	2	2	14	11	7	4	1	0	1	10.34	2.15
13	NAGALAND	1	1	6	1	0	1	0	0	0	2.00	0.00
14	ODISHA	7	7	31	13	6	7	2	0	2	13.27	8.52
15	PUNJAB	1	1	18	2	1	1	0	0	0	4.47	0.66
16	SIKKIM	1	1	1	1	1	0	0	0	0	0.03	0.00
17	TAMIL NADU	4	4	24	49	49	0	3	46	49	5.54	5.93
18	TELANGANA	1	1	1	1	1	0	0	1	1	0.04	0.03
19	TRIPURA	1	1	15	7	5	2	4	1	5	9.44	2.16
20	UTTAR PRADESH	3	3	30	21	20	1	4	11	15	4.92	3.54
21	UTTARAKHAND	1	1	1	5	5	0	0	5	5	0.53	0.53
	Total	61	64	347	419	253	166	58	160	217	137.38	54.4

Source : Ministry of Rural Development, Government of India.

CONCLUSION:

As per relevant data supplied by the relevant authority and from the collected samples it shows, in the modern age, our education numerically reaches at the highest peak. It is the quantitative change but qualitative change is still absent. Students achieve external knowledge without acquiring values. The policy makers of Indian education should have to take effort on development of the value oriented education curriculum at possible school subjects.

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The Impact of Jan Dhan Yojana in Indian Economy in Relevance with Dhanbad.

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Keyword

Pradhan Mantri Jan Dhon Yojana (PMJDY), economic integration, economic prosperity, rural development, Self Employment Scheme, economic slavery.

Abstract

Pradhan Mantri Jan Dhon Yojana (PMJDY) is a national mission. The objective of this mission is to ensure economic integration through a wide range of sectors such as banking savings, insurance, pension etc. The main objective is to ensure the economic prosperity of the vast majority of people living below the poverty line in India. Any person is provided to open bank account of zero balance. The scheme not only inculcated savings but also provided accident insurance and benefits of Rs 1 lakh to those who opened accounts under the scheme between 26 January 2015. A life insurance policy of Rs 30,000 was also included. It was observed that 19.38 crore new bank accounts were opened out of which 35 percent were zero balance accounts. Regularly a large section of the village population helped to increase cash mobility through the organized economic system. These deposits have helped in taking a leading role and implementing rural development projects such as Pradhan Mantri Awas Yojana, Lokdeep Scheme, Subsidized Gas Supply, Pradhan Mantri Road Yojana, National Water Scheme, Self Employment Scheme etc. The scheme also provided low-interest bank loans to rural people on simple terms, which helped to protect the farming community from the exorbitant interest of rural moneylenders. This scheme is indeed a realistic government initiative to implement the recommendations of the Rangarajan Committee of 2008 and to free the rural people from economic slavery.

OBJECTIVES:

Objectives :

- 1) To gather the knowledge on jan dhan yogona.
- 2) To guage the beneficiaries of jan dhan yogona.
- 3) To calculate the capital groth through jan dhan yogona.
- 4) To count the participants of the project.
- 5) To calculate the impact of jan dhan yogona in Indian economy.
- 6) To calculate the unemployment problem and the way of salvation through the project.

Introduction :

Pradhan Mantri Jan Dhan Yojana is a government financial programme. It is a well thought out government scheme for the people living below the poverty line of the society. This program is a dynamic activity for the people of India from 10 years of age to old age. Pradhan Mantri Jan Dhan Yojana is a comprehensive and multi-benefit service scheme. Areas covered under this scheme are bank account opening, remittance, lending, insurance facility and pension scheme. The promotion of this financial inclusion scheme was inaugurated by the Prime Minister of India Shri Narendra Modi on 28th August 2014. This project is overseen by the Finance Department of the Government of India and 1 crore 50 lakh accounts were opened on the day of its inauguration. From 23 August to 29 August 2014, the number of accounts increased to 1 crore 80 lakh 96 thousand 130. On June 27, 2018, the account grew to over 318 million. The amount deposited in this project on June 27, 2018 stood at Tk 79 crore 20 lakhs.

Table – 1

Pradhan Mantri Jan-Dhan Yojana statistics as on 17 Aug 2022 (All figures in [crores](#))^[5]

Jan Dhan Yojana was announced by Prime Minister Narendra Modi on 15 August 2014 and the scheme was launched on 28 August 2014.

Bank Type	No. of Beneficiaries				Deposits in Accounts	Number of Rupay Cards
	Rura / Same Urban	Urban	Female	Total		
Public Sector Banks	22.84	13.61	20.09	36.45	Rs - 133,815.32	27.44
Regional Rural Banks	7.39	1.16	4.93	8.54	Rs - 34,156.99	3.41
Private Sector Banks	0.70	0.60	0.71	1.31	Rs - 4,876.18	1.11
Total	30.93	15.37	25.73	46.30	Rs - 172,848.49	31.96

Table – 2 : Statewies update report of PMJDY on 31-08-2022

S.No	State Name	Beneficiaries at rural/semi-urban centre bank branches	Beneficiaries at urban/metro centre bank branches	Total Beneficiaries	Balance in beneficiary accounts (in crore)	No. of RuPay cards issued to beneficiaries
1	Andaman & Nicobar Islands	30,351	16,426	46,777	30.84	37,548
2	Andhra Pradesh	6,456,279	5,388,863	11,845,142	3,779.94	8,868,452
3	Arunachal Pradesh	250,912	135,844	386,756	206.31	311,692
4	Assam	16,580,842	4,517,272	21,098,114	5,350.55	11,260,703
5	Bihar	37,561,280	15,190,119	52,751,399	18,423.96	38,936,015
6	Chandigarh	42,961	252,076	295,037	147.44	186,516

7	Chhattisgarh	11,392,986	4,909,012	16,301,998	4,882.69	10,373,397
8	Dadra & Nagar Haveli	143,029	11,270	154,299	92.79	95,155
9	Daman & Diu	48,930	13,757	62,687	30.96	46,340
10	Delhi	436,407	5,160,946	5,597,353	2,373.73	4,137,501
11	Goa	158,877	20,751	179,628	160.18	116,454
12	Gujarat	10,550,893	6,577,454	17,128,347	7,759.51	12,855,810
13	Haryana	4,564,464	4,225,162	8,789,626	4,840.42	5,925,257
14	Himachal Pradesh	1,528,661	129,209	1,657,870	1,176.68	1,162,300
15	Jammu & Kashmir	2,183,604	410,894	2,594,498	1,582.07	1,857,892
16	Jharkhand	13,837,447	2,844,932	16,682,379	6,093.18	11,375,196
17	Karnataka	9,945,206	6,720,806	16,666,012	6,472.55	9,956,692
18	Kerala	2,896,328	2,271,971	5,168,299	2,375.49	2,922,685
19	Ladakh	16,386	4,533	20,919	24.64	18,409
20	Lakshadweep	8,654	1,626	10,280	16.57	4,791
21	Madhya Pradesh	23,025,446	15,250,972	38,276,418	9,303.42	29,322,877
22	Maharashtra	17,922,462	13,941,491	31,863,953	10,915.93	21,946,960
23	Manipur	653,708	386,608	1,040,316	219.45	673,320
24	Meghalaya	569,701	70,214	639,915	352.86	434,310
25	Mizoram	185,278	131,228	316,506	142.13	123,164
26	Nagaland	158,393	194,732	353,125	96.12	294,255
27	Odisha	15,040,665	4,163,837	19,204,502	7,653.64	14,127,067
28	Puducherry	85,319	91,102	176,421	81.97	120,884
29	Punjab	4,678,572	3,359,782	8,038,354	3,497.75	5,726,921
30	Rajasthan	21,144,257	11,039,102	32,183,359	13,823.62	24,076,858
31	Sikkim	58,276	28,223	86,499	48.19	60,404
32	Tamil Nadu	6,578,126	6,103,117	12,681,243	4,261.95	9,204,024
33	Telangana	5,697,934	4,776,401	10,474,335	3,026.81	8,327,029
34	Tripura	730,126	189,255	919,381	435.37	327,195
35	Uttar Pradesh	59,857,225	22,981,147	82,838,372	34,441.65	54,454,725
36	Uttarakhand	1,990,164	1,010,182	3,000,346	1,737.32	2,088,284
37	West Bengal	34,188,456	11,894,145	46,082,601	16,758.81	28,525,980
38	Total	311,198,605	154,414,461	465,613,066	172,617.47	320,283,062

Source – Department of Financial Services, Ministry of Finance, Government of India.

Review of the Related Literature:

(UNDP, 2006) The origins of the current approach to financial inclusion can be traced to the United Nations initiatives, which broadly described the main goals of inclusive finance as access to a range of financial services

including savings, credit, insurance, remittance and other banking / payment services to all 'bankable' households and enterprises at a reasonable cost.

Dev (2006) addressed different issues and challenges to financial inclusion. Researcher focused on requirement of holistic approach which should address both demand and supply side issue of financial inclusion. Kumar and Mishra (2015) also focused on importance of focusing demand side factor along with supply side factor to implement financial inclusion. The reason for non-usage of banking facilities and types of banking interfaces at uses are discussed with the help of a primary study in selected area of Lucknow city.

Chavan (2007) discussed financial inclusion in reference to dalit rural households. Study is primarily based on All India Debt and Investment Survey (AIDIS) conducted by national Sample Survey Organisation (NSSO). Study throws light on credit facility given by banks to dalits in different time span. Further, Rao (2007) analyzed the pattern of debt of rural and urban households with the help of AIDIS. The paper discussed inclusion of commercial banks in past decades with reference of three different time phases.

Mahadeva (2009) studied financial inclusion in Sindhuvali Grama Panchayat (SGP). The study found that current financial infrastructure is not able to serve the size of population. There was more stress given on the need of expansion of Self Help Groups (SHG). On contrary, in a study of rural areas of West Bengal, Kuri and Laha (2011) reported that despite all the efforts by government, process of financial inclusion could not be enhanced to provide them economic security. In a study after implementation of PMJDY, Srivastava and Malhotra (2015) reported that PMJDY is helping Indians to be financially included and creating a universal platform for financial services for every India citizen, which is aiding in economic and social capacity building.

Dasgupta (2009) pointed out that financial inclusion should not only serve the purpose of providing credit but it should also ensure services like saving, insurance and other facilities. This all can be made possible either by proper advice by bank officials or by promoting literacy. In a similar study, Kamath (2007) also pointed out the need to include forgotten sector of the society.

(FATF 2011a: 12) In general terms, financial inclusion is about providing access to an adequate range of safe, convenient and affordable financial services to disadvantaged and other vulnerable groups, including low income, rural and undocumented persons, who have been underserved or excluded from the formal financial sector. It is also, on the other hand, about making a broader range of financial services available to individuals who currently only have access to basic financial products." (FATF 2011a: 12).

(Mohieldin, M. &Zamir I., 2012) The concept of financial inclusion has gained importance since the early 2000s and it has been a common objective for many governments and central banks in developing nations. The concept initially referred to the delivery of financial services to low-income segments of society at the affordable cost. During the past decade, the concept of financial inclusion has evolved into four dimensions: easy access to finance for all households and enterprises, sound institutions guided by prudential regulation and supervision, financial and institutional of financial institution, and competition between service providers to bring alternatives to customers.

(Demirguc-Kunt and Klapper 2012) Financial inclusion refers to process of promoting affordable, timely and adequate access to a wide range of regulated financial products and services and broadening their use by all segments of society through the implementation of tailored existing and innovative approaches, including financial awareness and education with a view to promote financial well-being as well as economic and social inclusion.

Bagli (2012) has found that a strong positive association between the human development and the financial inclusion of the states in India. He also found that it would be helpful to the governments or financial regulators or other bodies of policy makers in near future to enhance financial inclusion but till date in financial inclusion the plight of the states in India is not commendable. He has also concluded that the mass financial literacy and awareness among the marginalized sections of people are absolutely necessary to achieve financial inclusion.

(Shankar, S.2013) the importance of financial inclusion stems from various factors. First, an inability to access financial services could lead financially excluded entities to deal mostly in cash, with its attendant problems of safe-keeping. Second, the lack of access to safe and formal saving avenues could reduce their incentives to save. When saving occurs, safety and interest rate benefits may not be to the extent available in the formal system. Inadequate savings could lead households to depend on external sources of funds, in times of need. Often these sources are unregulated and carry high interest rates. Higher interest rates increase the risk of default by

borrowers. Third, the lack of credit products means the inability to make investments and significantly improve their livelihoods. As a result, small entrepreneurs often lack an enabling financial environment to grow. Fourth, the lack of remittance products leads to money transfers being the cumbersome and high risk. Fifth, the lack of insurance products means lack of opportunities for risk management and wealth smoothening.

(**Kholi, N.2013**) the extent of financial exclusion is found to be significantly low in North-Eastern and the Eastern States, i.e., Assam, Nagaland, Manipur, Odisha, Bihar, West Bengal, etc.

Rajanikanta Khuntia (2014), highlighted on the recent trends in financial inclusions in India with special reference to PMJDY.

Brij Mohan (2014), analyzed the performance, benefits, difficulties and future prospects of PMJDY scheme.

Divyesh Kumar (2014), discussed the overview of financial inclusion using PMJDY in India. It is revealed that, it is the greatest steps ever taken to eradicate poverty is financial inclusion through PMJDY. It is suggested that, the success of this scheme constant review and regular check is very much essential

India (2014) Sri Narendra Modi, Hon'ble Prime Minister of (India (2014) in report of PMJDY indicated few challenges in implementing mission. In that one of the challenge was related to Brand awareness and sensitization about channel of Business Correspondent Banks Outlets and Rupay Cards which is important to achieve a "demand" side pull effect. In this report it is also mentioned about the financial tripod for financial inclusion, in which financial education is one of the important mainstay.

Chowhan & Pande (2014) concluded that by bringing low income groups within the perimeter of formal banking sector, financial inclusion protects their financial wealth and other resources in exigent circumstances. Financial inclusion also mitigates the exploitation of vulnerable sections by the usurious money lenders by facilitating easy access to formal credit. To mitigate such sufferings, the Pradhan Mantri Jan Dhan Yojna lies at the core of Govt of India development philosophy of Sab Ka Saath Sab Ka Vikas. In projecting brighter future of PMJDY they further mentioned that its huge success will enable the bank Managers to understand and utilize the opportunity provided by Financial Inclusion to their advantage, by participating in Govt's Poverty alleviation programmes for weaker section, improving their CASA base, raising their deposit base through direct fund transfer scheme of the Govt. etc.

Divyesh Kumar (2014) said that Pradhan Mantri Jan Dhan Yojana (PMJDY) in India is one very good step towards financial inclusion through best result can be achieved if there are regular reviews.

Keshavamurty (2014) explains the constituents and thinking behind the Pradhan Mantri Jan Dhan Yojana (PMJDY). He elaborates that this national programme of financial inclusion envisages each household having a bank account and banking facility. Inclusive financing means the deliverance of financial services at affordable cost to sections of most disadvantaged and low-income of society. The key difference in the approach to this scheme is that households are being used as a basis instead of villages.

Mehar (2014) compared financial inclusion statistics of different countries with India. Study emphasizes that there is a great need of using innovation, capital and technology for issuing challenges in achieving financial inclusion. Siddik et al. (2015) studied financial inclusion in Bangladesh for years 2009-2013 and reported that only one district (Dhaka) in Bangladesh achieved high stated financial inclusion, 5 districts achieved medium stated financial inclusion, while very low financial inclusion was across the remaining 58 districts out of 64 districts of Bangladesh.

Deepa (2014) discussed rural financial literacy initiative taken by HDFC bank in Kerala. HDFC Bank Ltd had launched its first rural financial literacy initiative in Palakkad Marutha Road, in Kerala. The objective of the center is to promote financial literacy program. This setup is done under the guideline of RBI. A brief study has also been carried out on Pradhan Mantri Jan-Dhan Yojana. Chowhan and Pande (2014) explained financial inclusion plan of RBI and different banks in India. It is discussed that financial inclusion can save weaker section from exploitation by the money lenders. Pradhan Mantri Jan-dhan Yojana focus on those people who have still remained deprived of basic banking & financial systems. Kaur and Singh (2015) studied progress of financial inclusion initiatives taken before and after launch of Pradhan Mantri Jan-Dhan Yojana (PMJDY). Different initiatives taken by RBI and other Banks for achieving financial inclusion were also discussed in study.

Harpreet Kaur & Kawal Nain Sing (2015), studied the recent trends in financial inclusion in India with special reference to Pradhan Mantra Jan Dhan Yojana (PMJDY), highlighting its key areas and suggests strategies to ensure maximum financial inclusion for the underprivileged and unbanked areas.

Sonam Kumari Gupta (2015), highlighted on performance of the Pradhan Mantri Jan Dhan Yojana (PMJDY) and Latest trends being implemented for Financial inclusion by PMJDY . it is found that, of the accounts opened at public sector banks (PSBs) under the Jan Dhan Yojana, 71 per cent are zero-balance, against 64 per cent of the accounts opened under the scheme are active, with about Rs. 9,000 crores deposited in these.

Jitender Goel and Rashmi Goel (2015), found that more than 8.32 crores bank accounts were opened out of which 74.27 per cent accounts were zero balance. The performance of public Sector Banks (PSBs) is at the top with more than 80 per cent contribution in PMJDY followed by Regional Rural Banks (RRBs) and private Banks (PBs) with 17 per cent and per cent respectively. In order to ensure successful and effective implementation of the scheme, it is suggested that the government should give due focus on motivation and counseling to PBs and RRBs, establishment of adequate number of Financial Literacy Centers (FLC), measures to control the duplication of accounts, and improving connectivity and infrastructure. It is also suggested that life insurance cover, accidental cover and credit facilities should be given to all account holders without any exclusion.

Kaur & Singh (2015) found that financial inclusion in India will help government and banker to reach at untapped potential of bottom of the pyramid section of India economy. They have also described that the widely acknowledged & successful launch of this PMJDY scheme also strengthens the resolve that when coordination, dedication, opportunism, commitment, formalization, dependence, trust, satisfaction, cooperation and continuity is provided by all the constituents and stakeholders, a framework of construct is created which acts as a dominant force accomplishment of the mission.

Raval (2015) in his research mentioned about importance of inclusion of people of low income or deprived class in economic development. PMJDY is such an initiative in this direction by the government of India. He also studied that an initiative to cover “excluded segment” can be successful if government is backed with efforts of private sectors and involvement of people beyond just policy formation of government.

Balasubramanian (2015) has focused on importance of financial literacy focusing on saving habit among poor. He has build decision tree model indicated that the number of earning members, family size, average monthly income and nature of employment are the deterministic variables which influence the regular saving behavior of the poor.

Harpreet Kaur and Kawal nain singh (2015) suggested ways and means to strengthen the yojna’s implementation so that more areas and more people who do not have access to banks can be covered.

Sonam Kumari Gupta (2015) did an analysis of the trend pattern of the Pradhan Mantri Jan Dhan Yojana (PMJDY) and made a comparison of the accounts opened at public and private sector banks. She reported that 71% were zero balance accounts, and 64% for private banks.

Patnaik (2015) in his empirical study he found out that most respondents in Bhubaneswar were not aware of this scheme. Also that only 13.8% of the respondents have access to bank accounts. The awareness level was so dismal that amongst males 78.9% and females about 95.08% had not heard about the Pradhan Mantri Jan Dhan Yojana (PMJDY). To bring out awareness the banks should resort to aggressive broadcasting of this scheme through various channels.

Bhatt and Pawar (2015) in their study the entire financial inclusion programme in Indian was studied including the Pradhan Mantri Jan Dhan Yojana. They observed that success of this scheme depends on the effective regulatory system and regular monitoring of the successful implementation of the programme.

Gitte Madhukar R., highlighted on the need for financial inclusion, main features and pillars of the PMJDY and performance of this scheme. The study found that, about 4.18 crores bank accounts were opened, total RuPay debit card issued under the scheme are over 11.07 crores up to September 2014. Further, total amount of deposits collected is 10.49 thousand crores. The study found that, the poor and the underprivileged people in rural, semi-urban and areas are expected to get all the benefits such as financial inclusion, financial stability and financial freedom through the PMJDY. The study suggested that under the PMJDY, each account holder are bound to get ₹5,000/- as over draft loan without any collateral. if loan are not repaid then the overdraft facility of Rs. 15 crores is likely to become an economic burden on banks. It is, therefore, necessary to evolve basic

guidelines for providing overdraft facility. A comprehensive pilot studies should be conducted in each district to assess the borrowers perception, the actual requirement, the use of overdraft facility and on-time payment and settlement of draft loans. It is also suggested that the overdraft facility can be granted solely at the discretion of banks.

The banks need to assess their capacities and local knowledge to promote financial inclusion and literacy as financial exclusion can lead to social exclusion. Jerold (2008) supported the argument and addressed advice, banking and credit as main elements of financial inclusion. The study further concluded that financial inclusion will lead to financial development in our country, which will help to accelerate economic growth. In contrast to this, Saddik et al. (2015) reported rural population, household size, literacy rate, paved road networks, internet, and deposit penetration as significant determinants of financial inclusion

Results and Findings:

Table – 3 : The PMJDY Accounts Opened all over the Country

Type	As On 30-12-2015	As On 28-12-2016	As On 27-12-2017
Number of beneficiaries at rural / semi urban centre bank branches	121039913	159609882	181156759
Number of Beneficiaries at urban metro centre bank branches	77344620	102409576	126794503
Number of total Beneficiaries	198384533	262019458	307951282
Deposit in Accounts (In Lac.)	2922556.25	7103658.91	7150116.52

Source – www.pmjdy.gov.in

Conclusion:

India is a rural country. 75% of the people of this country depend directly and indirectly on agriculture for their livelihood. 90% of them are poor. A large part of the country 19% people earn their livelihood through mining, horticulture, forestry and service work. People in rural areas and slums are poor. Apart from this, zamindar and moneylender systems can also be observed. They lend money at high interest rates. Also does mortgage business. Rural people were deprived of government financial benefits for a long time. As a result of economic exploitation, the villagers are destitute and destitute. Currently PM Jan Dhan Yojana is like a dead Sanjeevani to them. It is a government effort to make rural people financially prosperous. The project has been well received across the country as evidenced by the statistics provided in the research paper. Apart from opening zero balance bank accounts, people also get social security insurance and old age pension through this scheme. The depositor's deposit through this scheme has assumed a special role in the development of the state. In fact, this project is an economic reform in the case of India.

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Slum Population in Haryana : Some Consensus

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Abstract

The existence of slums is a reality associated with the development process leading to rapid urbanisation that has spread across India on a very large scale and at an unprecedented pace in the past half a century. The main reason for the vast growth and development of slums is the probable insufficient and inappropriate delivery of urban infrastructure and the lack of basic essential services to migrants and others gravitating to the growing cities and towns in search of livelihoods, better living conditions, to escape ostracization or even seeking better quality of life away from adverse circumstances and discrimination of caste, class, ethnicity etc.

These slums represent informal settlements in urban areas provide shelter to a large proportion of the economically productive workforce in the largely unorganized and to some extent the organized sector. Slums, do, in their own way contribute to a significant measure of the economic growth of the nation. According to the Census 2011 report, it is evident that the concentration of slum population in the million plus cities resides alongside these cities.

This paper is an attempt to analyze and interpret the relationship between two concomitant variables that are the size and functionality of the towns on the one hand and the slum population on other hand. The cause of emergence of the slums, their growth and further expansion apparently rest on the functionality of the town. The authors have attempted to study the relationship between the functionality and size of towns taking the slums of Haryana to be an example of the emerging slum dynamics.

Introduction

The slums are settlements which have been characterized by overcrowding, infrastructural deterioration, insanitary conditions and the absence of basic amenities and facilities which pose a persistent threat to health, safety and lifestyle of the inhabitants. The slum areas were enumerated for the first time in the country during the 2001 Census. The enumeration was particularly conducted in the cities and towns having a population of 50,000 or above. The slum data was subsequently culled out for towns with 20,000 to 49,999 population. During the Census of 2011 the slums were earmarked in all the statutory towns irrespective of their population size. Three types of slums were defined in the Census. These were:

- (i) Notified Slum
- (ii) Recognized Slum
- (iii) Identified Slum

The specifications of the slums were determined over time to be:

- (i) All notified areas in a town or city that had been notified as a 'Slum by State or Union Territories' Administration or the Local Government under any Act including the 'Slums Act' have been considered as Notified Slums
- (ii) All areas recognized as 'Slum by the State, Union Territories' Administration or Local Government as well as Housing and slum Boards, that may not have been formally notified as slums under an Act can be considered as Recognized Slums
- (iii) A compact area of at least 300 population or about 60-70 households or poorly built congested tenements, in an unhygienic environment usually with inadequate infrastructure and lacking in public health facilities proper sanitary and drinking water has been described as a slum. Such areas must be identified personally by the Charge Officer and also inspected by an officer nominated by the Directorate of Census Operations and this fact may be duly recorded in the charge register. Such areas are considered as Identified Slums.

Some economists (Frankenhoff 1967; Turner 1969; World Bank 2009; Glaeser 2011) have suggested a "modernization" theory of slums. According to this thinking, slums are a transitory phenomenon characteristic of fast-growing economies, and they progressively give way to formal housing as economic growth trickles down and societies approach the later stages of economic development. Large towns are areas of high opportunity which attract more slum population. Large and medium towns have more pull factors to draw slum dwellers to them. Various theories, as mentioned above, provide a sound basis for comprehending the process of slum formation. However, they are silent on the role played by size and function of a town in determining characteristics of slum population. The present paper aims to address this gap.

Emergence and Growth of Slums in Haryana

Among the chief States in the Northern region of India is Haryana State. It is flanked by Punjab and Himachal Pradesh to the North, and Rajasthan to the West and South, as the State's neighbours. Haryana forms the northern, western, and southern borders of Delhi NCR. Thus, significant portions of Haryana State are currently part of the NCR. Haryana has a total size of 44,212 square kilometres and a population of 2.53 Lakh (Census of India 2011). The state is divided into 21 administrative districts.

In India, Maharashtra has highest number of slum dwellers followed by Andhra Pradesh, West Bengal and Uttar Pradesh (Table 1). On the other hand, Manipur, Dadra & Nagar Haveli, Daman & Dui and Lakshadweep have not reported any slum population in their cities (Census of India 2011).

Haryana occupies 1.4 per cent of the country's total geographical area (44,212 square kilometers). Haryana surrounds the country's capital Delhi on three sides, forming the Northern, Western and Southern borders of Delhi. It is bordered by Punjab and Himachal Pradesh to the North, and by Rajasthan to the West and South. Haryana presently has 21 districts and 106 towns. Out of the total 106 towns, 75 towns (70.75 percent) have reported slum population. Haryana towns lying in the National Capital Region offer opportunities to attract rural migrant population. They works as pull factors for slum formation. Towns falling in National Capital Region include Faridabad (15.21 per cent), Gurgaon (8.71 per cent), Jind (4.78 per cent), Bahadurgarh (3.85 per cent), Sonapat (5.98 per cent), Rewari (3.71 per cent), and Rohtak (2.45per cent) have the highest proportion of slum population. These towns have around 45 per cent of the total slum population of the state. Similarly the industrial towns along the GT road like Panipat, Karnal also report a higher proportion of slum population.

Table 1: Distribution of Slum Population in India, 2011

State Name	Number of Slum Household	Total Urban Population	Slum Population	Share of Slum Population in the State (In percentage)	Share of Slum Population to Urban Population(In percentage)
Maharashtra	2499948	50818259	11848423	17.51	23.32
Andhra Pradesh	2431474	28219075	10186934	16.12	36.10
West Bengal	1391756	29093002	6418594	9.82	22.06
Uttar Pradesh	1066363	44495063	6239965	9.33	14.02
Tamil Nadu	1463689	34917440	5798459	9.24	16.61
Madhya Pradesh	1117764	20069405	5688993	8.66	28.35
Karnataka	707662	23625962	3291434	5.20	13.93
Rajasthan	394391	17048085	2068000	3.14	12.13
Chhattisgarh	413831	5937237	1898931	2.96	31.98
Nct Of Delhi	367893	16368899	1785390	2.57	10.91
Haryana	332697	8842103	1662305	2.46	18.80
Gujarat	345998	25745083	1680095	2.43	6.53
Odisha	350032	7003656	1560303	2.41	22.28
Punjab	293928	10399146	1460518	2.17	14.04
Bihar	216496	11758016	1237682	1.87	10.53
Jammu & Kashmir	103633	3433242	662062	1.01	19.28
Uttarakhand	93911	3049338	487741	0.73	15.99
Jharkhand	72544	7933061	372999	0.57	4.70
Kerala	45417	15934926	202048	0.33	1.27
Assam	42533	4398542	197266	0.30	4.48
Puducherry	34839	852753	144573	0.23	16.95
Tripura	34143	961453	139780	0.22	14.54
Chandigarh	21704	1026459	95135	0.13	9.27
Mizoram	15987	571771	78561	0.13	13.74
Nagaland	17152	570966	82324	0.13	14.42
Himachal Pradesh	14385	688552	61312	0.09	8.90
Meghalaya	10518	595450	57418	0.09	9.64
Sikkim	7203	153578	31378	0.05	20.43
Goa	5497	906814	26247	0.04	2.89
Arunachal Pradesh	3479	317369	15562	0.02	4.90
Andaman & Nicobar Islands	3324	143488	14172	0.02	9.88

Source: Census of India, 2011

Slum Proliferation in Haryana

Haryana, a predominantly rural State of India shares 1.34 percent of India's total area. In 2011, the total population of Haryana was 254 lakhs, which is 2.09% of India' total population. At the same time the urban

population of the State was 88.42 lakhs which is 2.39% of the total urban population of the country. Comparatively 34.79 % of the total population of Haryana is residing in urban areas. The work force is a crucial determinant of the employment situation and high level of workforce (employed population) which plays an important role in the economic growth of the state, cities and villages. The nature of workforce structure has changed over a period of time. In Haryana during 1981-2011 there was a sharp decline in the share of main workers employed in the primary sector. At the same time there is considerable increase in the share of workforce employed in secondary and tertiary sectors. Majority of secondary and tertiary sectors are physically located in urban areas. Housing for the workforce was not created by the government sector, which has led to uncontrolled and unmitigated spread of slums in the various towns.

In the post liberalization era, housing emerged as an important issue in the urban areas in Haryana. The real estate boom in 1990s has made housing and land a costly commodity which seem to have gone beyond reach of the poor. The condition of houses is very poor as Census data shows high level of dilapidated houses in the urban areas of state. The issues of poor coverage and quality of water, sanitation, streets, roads, parks, parking's add woe to the housing problem. The situation is worst in slums which have grown in most of the towns in the State.

There was little or no scope for inputs from the intended beneficiaries regarding socio-economic conditions of the dwellers, housing and settlement design requirements and residents' roles and contributions, or consultation on whether to adopt in-situ upgrading, in-situ land sharing, in-situ redevelopment , or relocation . If the project involved relocation, there was little or no consultation with those who were to be moved. This goes against the whole concept of community participation in slum upgrading, which is to build on existing housing and infrastructure and support for incremental upgrading of homes.

The Slum and Non Slum Population in Haryana (2011)

Haryana State ranks 12th in terms of slum population in country (Table 1). In terms of concentration of slum dwellers, however, it ranks second after Maharashtra (Town and Country Planning Haryana, 2011), Table 2. The proportion of slum population to the total urban population in 2001 was 16.9 per cent which increased to 18.79 per cent in 2011.

Table 2: Select Population Characteristics of Slum and Non Slum Population in Haryana, 2011

	Sex	Total Population	Population percentage	Literacy Rate	Percentage of		Sex Ratio			Percentage of Workers	
					0-6 persons	SC Population	Total	0-6	SC	Main	Marginal
Slum	Persons	1662305	19	76.87	13.59	29.9	872	850	893	85	15
	Male	887947		83.01							
	Female	774358		67.72							
Non Slum	Persons	7179798	81	84.8	12.11	12.45	873	828	892	89	11
	Male	3832781		89.91							
	Female	3347017		78.98							
Urban Haryana	Persons	8842103	100	83.14	12.39	15.76	872	832	892	79	21
	Male	4720728		88.63							
	Female	4121375		76.9							

Source: Census of India, 2011

The slums have been widely acknowledged to be a by-product of urbanization especially in developing countries like India. Most emerging towns and cities in Haryana State are a significant indication of the fundamental changes taking place in society vis-a-vis socio-economic development moulded by modernization. Towns, irrespective of their size are stipulated to provide certain forms of varied occupations and collective services like health, education, cultural, technological, commercial or industrial services. The urban population especially the urban poor face serious problems. These are due to population pressure, deterioration of the physical environment and overall quality of life.

Most development professionals assume poverty is caused by lack of income or assets, and fail to recognize that poor quality overcrowded housing lacks basic infrastructure, exacerbates the deprivations associated with poverty (McLeod and Satterthwaite, 2001). The increasing number of slum dwellers causes tremendous pressure on urban basic services and infrastructure. In order to cope with massive problems that have emerged as a result of rapid urban growth, it has become imperative to draw up a coherent urbanization policy/strategy to implement projects in select cities on mission mode.

Segregation of Slums

For purposes of segregation the researchers are considering slums that are contingent to towns of different sizes and performing different functions. The sizes are taken on the basis of population:

- (i) Large sized town with a population of 100000 and above
- (ii) Medium sized with a population of 20,000 to 100000
- (iii) Small sized town with a population of 20,000 and less.

The spread of total percentage of slum population of the State in large sized towns is around 71.03 per cent followed by 26.1 per cent in medium size towns and 2.87 per cent in small sized towns as has been shown in (Table 3). The number of towns having slums in the State has grown from 22 in 2001 to 75 in 2011 (Census of India, 2011). An understanding of the demographic characteristics of the slum population and also how size and function of a town work towards increasing livelihood opportunities and leads to housing overload in the slums is a concept being studied by the authors.

Table 3: Slum Population in Large, Medium and Small Size of Towns, 2011

Size	Number of Cities/Towns 2011	Slum Population	Percentage share in Total Slum Population of the State	Proportion of Slum Population to Urban Population of the Town
Large Towns (>100000 persons)	20	1180760	71.03	17.16
Medium Towns (20000-100000 persons)	40	433811	26.10	28.44
Small Towns (< 2000 persons)	15	47734	2.87	19.49
Total	75	1662305	100.00	18.79

Source: Census of India, 2011

It can be observed that the size of a town to a great extent, determines the proliferation of slums (Table 3). Large sized towns are having a higher percentage of slum population proportionate to urban population in the State

which includes Jind (47.3), Kaithal (44.95) and Rewari (43.07), Bhadurgarh (37.44), and Sonipat (35.42) followed by medium sized towns covering Ladwa (64.47), Barwala (53.52), Taoru (49.58), Hansi (49.12) and Ferozpur Jhirka (47.13) (Table 2). The small sized towns with a high slum population percentage share in the State include Pundri (41.65), Loharu (31.25), Julana (27.57), Kalayat (24.95) and Siwani (24.32) (Table 3). The proportional slum population to total population in each of these large, medium and small sized towns is given in Table 4.

Table 4: Percentage of Slum Population in Size Category of Select Towns in Haryana

Size category	Towns	Total Population	Slum Population	Proportion of Slum Population to Urban Population
Large Size	Jind	167592	79433	47.40
	Kaithal	144915	65135	44.95
	Rewari	143021	61600	43.07
	Bhadurgarh	170767	63933	37.43
	Sonipat	278149	98508	35.41
Medium Size	Ladwa	28887	18625	64.47
	Barwala	43384	23221	53.52
	Taoru	22599	11205	49.58
	Hansi	86770	42625	49.12
	Ferozpur Jhirka	24750	11665	47.13
Small Size	Pundri	18872	7862	41.65
	Loharu	13937	4356	31.25
	Julana	18755	5171	27.57
	Kalayath	18660	4657	24.95
	Siwani	19143	4657	24.32

Source: Census of India, 2011

Similarly, the functional nature of these towns also plays an important role in the proliferation and slums. The percentage share of the slum population to the total slum population in industrial towns is around 20.13 per cent followed by 49.67 per cent in the trade-transport towns and 30.19 per cent in service towns as per Ashok Mitra's Classification of Indian Cities (1971,1973) (Table 5).

Table 5: Distribution of Slum Population in Industrial, Trade-Transport and Service Towns of Haryana

Function of the Town	Number of Cities/Towns 2011	Slum Population (persons)	Percentage share in Total Slum Population of the State
Industrial	7	334689	20.13
Trade and Transport	52	825730	49.67
Service	16	501886	30.19
Total	75	1662305	100.00

Source: Census of India, 2011

(Please check percentage share in total slum population column. There seems to be anomaly. Industrial should be more).

Industrial towns are having a high percentage of slum population to the urban population in the State and include Jagadhri (29.96), Yamunanagar (26.32), Pinjore (23.76), Sampla (20.04) and Faridabad (15.21). There are followed by the service towns like Naraingarh (46.98), Bahadurgarh (37.44), Sonipat (35.42), Ambala Sadar (34.37) and Jhajjar (24.66). The trade and transport towns were observed to be having a high percentage of slum population to the urban population and are Ladwa (64.48), Barwala (53.52), Taoru (49.58), Hansi (49.12) and Jind (47.40). These have been depicted in Table 6.

Table 6: Haryana: Percentage of Slum Population in Select Towns, in Haryana

Functional Classification	Towns	Slum Population	Total Population	Percentage of Slum Population to Urban Population
Industrial	Jagadhri	37423	124894	29.96
	Yamunanagar	57030	216677	26.32
	Pinjore	8533	35912	23.76
	Sampla	4120	20563	20.04
	Faridabad	215053	1414050	15.21
Service	Naraingarh	10726	22832	46.98
	Bahadurgarh	63933	170767	37.44
	Sonipat	98508	278149	35.42
	Ambala Sadar	35434	103093	34.37
	Jhajjar	11943	48424	24.66
Trade and Transport	Ladwa	18625	28887	64.48
	Barwala	23221	43384	53.52
	Taoru	11205	22599	49.58
	Hansi	42625	86770	49.12
	Jind	79433	167592	47.40

Source: Census of India, 2011

Comparing Slum and Non-Slum population

Further, the slum dwellers (19 percent) of the State portray different population characteristics as compared to the non slum population (81 percent). The literacy rate of the non slum population of the State is about 84.80 per cent while slum dwellers have shown considerably lesser literacy rates i.e. 75.87 per cent (Table 6). The sex ratio (873) in the State is the lowest among all Indian States but the situation in the slums is lower with a sex ratio of 872 per thousand males. Interestingly, in the 0-6 years old age group the sex ratio is higher in slums (850) as compared to the non-slum populations (828). However, the proportion of the 0-6 year old age group in slums is higher (13.59 percent) than in the non slum population (12.11 percent). The Scheduled Caste population is higher among slum dwellers (29.9 percent) as compared to non slum population (12.45 percent). The proportion of marginal workers (15 percent) was observed to be higher in slums as compared to the non slum population (11 percent). The reverse was observed to be true for main workers which were seen to be marginally lesser in the slums (85 percent) than the non slum population (89 percent). These characteristics have been depicted in (Table 7).

Table 7: District-Wise Slum Population in Haryana

S. No.	District	Area Name (MC/M CI, M CI+OG)	Slum Population	Percent Share
1	Mahendragarh	Mahendragarh, Ateli, Narnaul	9018	0.54
2	Mewat	Nuh, Ferozepur Jhirka, Punahana	15928	0.96
3	Palwal	Palwal, Hathin, Hodal	20646	1.24
4	Panipat	Panipat, Samalkha	22186	1.33
5	Sirsa	Mandi, Dabwali, Kalanwali, Sirsa, Rania, Ellenabad	30291	1.82
6	Punchkula	Kalka, Pinjor, Panchkula	49247	2.96
7	Fatehabad	Ratia, Tohana, Fatehabad	53620	3.23
8	Rohtak	Maham, Rohtak, Kalanaur, sampla	55985	3.37
9	Bhiwani	Bhiwani Khera, Bhiwani, Siwani, Loharu, Charkhi Dadri	61066	3.67
10	Rewari	Rewari, Bewal	64904	3.90
11	Kurukshetra	Shahbad, Pehowa, Thanesar, Ladwa	69023	4.15
12	Ambala	Naraingarh, Ambala, Ambala Sadar	69303	4.17
13	Jhajjar	Bahadurgarh, Jhajjar	75876	4.56
14	Karnal	Nilokheri, Taraori, Indri, Karnal, Nissing, Assandh, Gharunda	82257	4.95
15	Kaithal	Cheeka, Kaithal, Kalayat, Pundri	93960	5.65
16	Yamunanagar	Jagadhri, Yamunanagar	94453	5.68
17	Sonipat	Gohana, Ganaur, Sonipat, Kharkhoda	118208	7.11
18	Jind	Narwana, Uchana, Jind, Julana, Safidon	121270	7.30
19	Gurgaon	Hailey, Mandi, Pataudi, Gurgaon, Farrukhnagar, Sohna, Taoru	169549	10.20
20	Hisar	Barwala, Hisar, Narnaund, Hansi	170462	10.25
21	Faridabad	Faridabad	215053	12.95
Total			1662305	100.00

Source: Primary Census Abstract for Slum (2011).

Slums have been known to have their own spatial manifestations and implications. It is necessary, therefore, to examine these characteristics in detail, which require further empirical investigation to portray the true details of the issues. The role of town size and function in determining and differentiating the population characteristics of the slum population is a significant aspect of studies on slums.

Table 8: Select Population Characteristics of Slum and Non Slum Population in Haryana, 2011

	Sex	Total Population	Population percentage	Literacy Rate	Percentage of		Sex Ratio			Percentage of Workers	
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	Male	4720728		88.63							
	Female	4121375		76.9							

Source: Census of India, 2011

The reasons that contribute to the increase in the slum population are rural urban migration, urbanization, shortage of developed land for housing, rural migrants to the city in search of jobs, poverty and shortage of facilities and amenities, informal economy, politics, social conflicts, natural disasters etc. all these factors singly or in combination play an important role in the growth of the slum population.

Geographical Patterns of Slum Population: A Comparison of India and Haryana

In 2011, there were 75 slums reported in the towns in Haryana. These were spread across various Towns of Haryana. The town-wise spread shows that Faridaad is at the top with 12.95 percent slum population and Hisar second. These areas attract migrant labour from other States. There is lowest slum population in Mahendragarh (0.54 percent), Mewat (0.96 percent) and Palwal (1.24 percent).

The slums have been widely acknowledged to be a by-product of urbanization especially in developing countries like India. Most emerging towns and cities in Haryana State are a significant indication of the fundamental changes taking place in society vis-a-vis socio-economic development moulded by modernization. Towns, irrespective of their size are stipulated to provide certain forms of varied occupations and collective services like health, education, cultural, technological, commercial or industrial services. The urban population especially the urban poor face serious problems. These are due to population pressure, deterioration of the physical environment and overall quality of life.

Most development professionals assume poverty is caused by lack of income or assets, and fail to recognize that poor quality overcrowded housing lacks basic infrastructure, exacerbates the deprivations associated with poverty (McLeod and Satterthwaite, 2001). The increasing number of slum dwellers causes tremendous pressure on urban basic services and infrastructure. In order to cope with massive problems that have emerged as a result of rapid urban growth, it has become imperative to draw up a coherent urbanization policy/strategy to implement projects in select cities on mission mode.

Some Consensus

The growing number of towns in Haryana are indicative of the changing face of the economy that is looking at more developed avenues in the agricultural, industry and services sectors. Rural populations are moving towards urban areas in search of lucrative livelihoods. This has led to the growth of towns that have come up near areas that are hubs of agriculture (like the ‘mandi’ towns), industry and allied services of transport hospitality etc.

The functions of a town determine its size and this reality projects simultaneous forces of ‘push’ and ‘pull’ in the creation of slums. Industry oriented towns have grown at a much faster pace as compared to others. The growth of the towns created livelihoods in the transport and services sector. This aspect further influenced the growth of slums within and at the periphery of towns. There is scope for further, indepth studies on the concept of how the size and functions of a town determine the emergence, development and growth of towns especially in States like Haryana. It is indicative of the need to strategize housing and spatiotemporal needs of infrastructure in the near and not so far future.

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Sardar Vallabhbhai Patel's Idea of Unity and Unification of States

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Keyword

Annexation, Unity,
Negotiation, Democracy and
Constitution of India.

Abstract

Diplomacy is not only a mechanism to achieve desired objective but also an art of negotiations. Sardar, who is also known as the Bismarck of India made very significant role to consolidate India into a Union of States. Part one of the Indian Constitution is the vision of Sardar Patel which puts limitations of states on the matter of secede. After independence, there were more than 500 princely states who wanted to stay as an autonomous state or sovereign state. It was Sardar Patel who consolidated India through negotiation with princely states through his charismatic personality and unique understanding of diplomacy. He emphasised on fulfilment of interests of both side so that conflict would not arise in future. Certainly by knowing the fact that what tactics he used to achieve integration of majority of princely states and his diplomatic approach towards global politics can reveal effort he made. Sardar Patel's talent of advocacy, as he had discipline life like a soldier also because he had the realization of the condition of prisoner, that's why he was able to make unified India. Due to his diplomatic approach and art of negotiation the objective of unified India became true.

Notion of Unity

Patel's life story demonstrates the unflinching power of will, perseverance, and sincerity as he forged a new life for himself in the face of adversity, first as a lawyer, and later as a freedom fighter and nation-builder. He overcame adversity by becoming a freedom fighter and nation-builder. Patel is the perfect example of a man who has made a success of himself, and the story of his life should serve as motivation for everyone. After completing his primary education in Gujarat, where he was born on October 31st, 1875 as a member of the powerful Patidar community, he went on to complete his secondary education in London, where he studied law. However, his father's untimely passing plunged the family into a financial crisis, and they found it difficult to make ends meet. The young Patel demonstrated his steely determination, which was to remain his defining quality until the end, by "studying very earnestly for the law examination and resolved firmly to save sufficient money for a visit to England." This characteristic would characterise him up until the very end. After finishing his Bachelor of Laws degree at the Middle Temple in England in a record-setting two years and five months, he went back to India to practise law. Because of his formidable legal acumen, he was able to amass a loyal clientele, which led to him becoming a highly sought-after lawyer who brought in thousands of rupees each month. However, he did not let his success or his wealth go to his head; on the contrary, it only fuelled his desire to make a positive contribution to society and to leave a lasting legacy for future generations. "There is no question that my practise is thriving in the present day. In addition to that, I am engaged in a significant endeavour for the Municipality. However, the presence of my practise on tomorrow's schedule is not guaranteed. Tomorrow, my money will be wasted, and so will the money that I leave for others to inherit. Patel wrote years

later about this seminal experience, which served as the impetus for him to devote his life to the service of the nation. "Let me leave them a better legacy than money," he said.

Sardar Patel worked to build a strong, united India before India's independence. He had always wanted Ek Bharat, Shreshth Bharat for India, and independence and state responsibility under the Interim Government gave him more freedom to implement it (One India, Complete India). Patel's national integration plan was simple. Sardar Patel and V.P. Menon united India after realising the importance of territorial integration of these dispersed and interspersed princely states. Patel initiated negotiations with the respective state rulers in order to persuade them to incorporate their states into the Indian dominion. In his book "India after Gandhi," the historian Ramachandra Guha writes that "throughout the spring of 1947, Patel threw a series of lunch parties," at which he "urged his princely guests to help the Congress in framing a new constitution of India." Patel's parties took place during the time period of 1947. Despite facing many challenges, Sardar Patel was able to complete the enormous task by using his sharp intelligence, political foresight, and a wide range of negotiating tools. Sardar Patel used every tool at his disposal, from the use of force to persuasion through friendly gestures, to achieve his goal of uniting India.

In order to realise his dream of integrating India, Sardar Patel utilised all available means, from persuasion through friendly gestures to the application of force. Sardar Patel, confident in the greater national and even popular purpose, used saam, daam, dand, and bhay whenever he thought it would attract and convince rulers to join India. He instilled mass fear of revolt by assuring them of pride and massaging royal egos through payments to royal families or convincing rulers. He invoked patriotism, warned rulers of anarchy, and instilled mass revolt fear. In the course of the integration procedure, the most significant obstacle was presented by three states: Hyderabad, Junagarh, and Kashmir.

In an era when the leadership was torn apart by ideological conflicts, he served as a military commander, a diplomat, and a politician all at the same time. He was a political pragmatic. He implemented a strategy known as "carrot-and-stick" in an effort to bring independent princely states into the fold of India and prevent the country from becoming further fragmented. No one else has been successful in completing the mission of incorporating the princely states of Hyderabad, Junagadh, and Kashmir into the Union of India besides him. Patel was a supporter of the idea of a powerful Indian state. In addition to this, he was the architect behind the Indian Civil Services, which he referred to as the "steel frame" of India. He came to the conclusion that in order to materialise the new India's political goals, India required an administration that was both effective and knowledgeable.

Annexation of Junagadh

In the Kathiawar region of western India, there was a city called Junagadh. More than 80% of the 700,000 inhabitants of the city, which was ruled by a Muslim Nawab, identified as Hindus. The closest access to the sea for the city of Junagadh was only a few hundred kilometres from Karachi, the port city of Pakistan, which did not share any land borders with Junagadh. The Nawab delayed accession negotiations with New Delhi in accordance with Jinnah's advice. Junagadh announced its official joining of Pakistan on August 15, 1947. The leaders of India were worried that Kathiawar's ability to operate efficiently as a single administrative and economic entity would be hampered by Junagadh's joining Pakistan.

Coal, petroleum, and sugar were among the necessities that were placed under embargo by New Delhi after Junagadh and Pakistan failed to respond to inquiries from India. The embargo was part of these supplies. Following the declaration that Pakistan had approved Junagadh's accession, New Delhi suggested holding a referendum or plebiscite to allow the general public to decide the state's future. Elections of this kind had already taken place in the North West Frontier Province and the Sylhet district of Assam prior to the partition. This idea was not accepted in Pakistan. After that, Indian troops were deployed in the areas bordering Junagadh, and V. P. Menon was sent to the Nawab to hold talks.

Menon engaged in a lengthy but fruitless conversation with the Dewan in light of the nawab's claim that he was unable to perform his duties due to illness. Menon also met with leaders of people's organisations from the state in Kathiawar, and those leaders urged him to adopt a more assertive stance in relation to Junagadh. Following that, these leaders established an organisation known as the "provisional government" of Junagadh, which actively worked to topple the Nawab's government while claiming to speak for the people of Junagadh.

The Indian government reaffirmed its demand for a referendum after Menon's visit there. In addition to this, New Delhi made preparations for military action in the event that their proposal was turned down. Nehru was under the impression that if he spread an increased number of troops across the state, he could convince Junagadh to go along with the proposal. He reiterated India's position during a discussion he had with the Prime Minister of Pakistan, Liaquat Ali Khan. Despite this, the government of Pakistan has been resistant to having serious conversations about holding a referendum. By the end of October 1947, the provisional government had initiated operations against the authorities of Junagadh and had successfully taken control of small portions of territory that had previously been under their jurisdiction. The Nawab had a panic attack and ran away to Karachi, leaving the Dewan in charge of managing the situation and the responsibilities that came along with it. As a result of Pakistan's reluctance to send troops to Junagadh in order to offer assistance, the people of Junagadh were compelled to negotiate peace terms with India. He pleaded with the government of India to step in and take administrative control of the state so that law and order could be restored pending the outcome of the conflict. This proposal was swiftly approved by Delhi, and the city's military was given the order to advance on Junagadh as a result. Pakistan lodged vehement objections to New Delhi's annexation of Junagadh and subsequently brought the matter before the United Nations Security Council in an effort to have it overturned. In February of 1948, the Indian government arranged for a referendum to be held in the city of Junagadh. Participation in the election was achieved by slightly less than 95% of the 200,000 people who were registered to vote. There were only 91 people who voted in favour of the proposal to merge with Pakistan. At the meeting of the Security Council, India expressed its willingness to hold a second referendum if it was determined that doing so was necessary to allay the concerns of the international community regarding the outcome of the first referendum. In relation to this matter, the Council did not take any further action. The issue was eventually forgotten, despite the fact that Pakistan refused to acknowledge the legitimacy of Junagadh's accession to India (its maps continued to depict Junagadh as part of Pakistan's territory until the 1960s).

Annexation of Hyderabad

When Hyderabad was still a state, it was India's most populous. Its location was comparable to that of Junagadh in a number of respects. Nearly 16 million people lived under the Nizam's rule, and more than 80 percent of them identified as Hindu. However, due to Hyderabad's state's location in the geographic centre of India, it was of a much greater significance to the Indian government. After the announcement of the Partition Plan, Jinnah urged Hyderabad to make a public statement regarding its desire to maintain its independence. The Nizam, following protocol, issued an edict stating this. At the same time, he approached Mountbatten with the intention of having Hyderabad granted dominion status. The Nizam expressed interest in a "treaty" with India after being informed that this was impossible, but he categorically refused to even consider the possibility of joining India.

Patel was very clear in his assertion that there was no way around the accession process. If India were to sign a treaty with Hyderabad, then other states would accuse New Delhi of breaking the terms of the agreement. This would be because India has a history of breaking international agreements. Following a number of difficult rounds of negotiation, India eventually gave in and agreed to a provisional "standstill agreement" for the duration of one year, which is, in essence, a continuation of the status quo. However, almost immediately after it was implemented, the cease-fire agreement proved to be ineffective. Hyderabad claimed that India had secretly placed a ban on the city's access to supplies. New Delhi, for its part, believed that the Nizam was not stopping the violent actions of the Muslim organisation that supports independence, Ittehad-i-Muslimeen. The most significant point to be made is that Hyderabad took no action to create even a government that was barely representative. Patel made it abundantly clear that the state of Hyderabad needed to set up a representative government as soon as possible when negotiations for its admission to India resumed in February 1948. This was the only way to keep the Ittehad under control and avoid inter-communal violence within the state.

During the subsequent negotiations, the Hyderabad delegation insisted that they could only agree to equal representation for Muslims and Hindus in the state government. This was their primary condition for reaching a consensus. Additionally, they insisted that nothing less than equal representation would be acceptable. Additionally, they would not agree to the Razakar, the Ittehad's militia, being outlawed. Meanwhile, Kasim Razvi, the Ittehad leader, heightened tensions by using inflammatory language in a series of speeches directed at India. New Delhi demanded that the Ittehad be dissolved, that a fully representative government be installed, and that a constituent assembly be formed so that the future of the state could be decided. On the other hand, the Nizam was only willing to consent to actions that carried symbolic significance. When further negotiations

stalled, the Indian government advised the Nizam to accept an accession referendum and implement significant reforms in Hyderabad's government.

Both of these suggestions were made after the negotiations reached an impasse. The Nizam consented to a plebiscite being held in Hyderabad alone, but he steadfastly refused to take any measures that would make the government more representative of its citizens. The very last round of negotiations, which took place in August of 1948, was unsuccessful. During this time, India was making preparations for the occupation of Hyderabad by positioning troops in strategic locations and developing backup plans. Because of the steadily rising level of violence committed by the Razakar against the Hindus in the state, these plans had been prepared in anticipation of the situation. After a Hindu member of the state's executive council publicly condemned the violence that was unleashed by the Razakar, it became difficult to ignore the activities that were being carried out by the group. In addition, there were frequent clashes between forces loyal to Hyderabad and those loyal to the Indian government. New Delhi readied itself for the invasion of Hyderabad, which they euphemistically referred to as "police action," as the situation steadily deteriorated and the likelihood of reaching a settlement decreased. The assault started early on the morning of September 13th, 1948. After another four days had passed, Nizam's forces voluntarily gave up their arms. Up until the elections, which took place three years later, the state remained under military occupation.

Annexation of Kashmir

Kashmir held the position that corresponded to the obverse of Hyderabad. A Hindu Maharaja wielded power over this predominantly Muslim population during this time period. In addition to this, the state was physically connected to both Pakistan and India due to its location. The Maharaja waited longer than necessary to make a decision regarding accession because he held out hope that Kashmir would one day become an impartial and independent state—the Switzerland of the subcontinent. The leaders of Pakistan were concerned that their country's safety would be jeopardised if India were to gain control of Kashmir. They organised a tribal "lashkar" to invade Kashmir and overthrow the Maharaja so that they could prevent this possibility from occurring. The invasion by the indigenous peoples started on October 22nd, 1947.

The manoeuvre was a failure. The Maharaja requested India's military support and offered to submit to its rule in the face of the assault. The decision to send troops to Kashmir and to accept the accession was made by the Indian government, but only after it was agreed that the wishes of the Kashmiri people would be ascertained as soon as the circumstances allowed it.

On November 1, 1947, Mountbatten presented Jinnah with an Indian proposal calling for referendums in all disputed states where the ruler and majority of the population belonged to different communities. Pakistan was the location of this meeting. Jinnah believed that referendums were both unnecessary and undesirable. He was against the concept. He was willing to accept the incorporation of Kashmir into India in exchange for the acceptance of Junagadh by Pakistan. Moreover, he asserted that he was unable to coerce Hyderabad into accepting a referendum. The proposal, which arguably offered the most practical resolution to the Kashmir issue, was ultimately rejected. Even though India's unilateral promise to hold a referendum in Kashmir was subject to change based on the unfolding of events, the promise was kept. As the fighting got worse in Kashmir, the Indian government found itself in the unenviable position of having to consider expanding the war into other regions of Pakistan in order to achieve their goal of winning the Kashmir conflict. Their unwillingness played a role in the decision to bring the conflict in Kashmir to the attention of the United Nations. Nehru came to deeply regret that the Security Council had followed Britain's lead in disregarding India's position on Kashmir's accession and portraying the conflict as a continuation of the Hindu-Muslim conflict. This was something that Nehru came to regret after it became clear that the Security Council had followed Britain's lead. The Security Council determined the conflict to be an extension of the Hindu-Muslim conflict. In April 1948, Pakistan's involvement in the Kashmir conflict strengthened India's diplomatic position. In October 1948, India's leaders realised that holding a referendum in Kashmir was unlikely. Due to the strongholds of Pakistani forces in the northern regions of the state and in a region bordering West Punjab, it was almost impossible to take the necessary preliminary step of withdrawing Pakistani forces.

The Indians concluded that the division of the state along lines that are more or less consistent with the current configuration would be the most practical solution. However, because it would give India control over the Kashmir valley, the Pakistanis had a strong aversion to the idea. Along with this, India would have access to

the rivers' waters as they flow from Kashmir to West Punjab. By the time a cease-fire was declared on December 31st, 1948, neither side had made any strides toward a solution. After the conflict was resolved, New Delhi made fostering its ties with the National Conference, which controls the political landscape in Kashmir, and its leader, Sheikh Abdullah, a top priority. A number of clauses were added to the Indian constitution to give Kashmir a special status and ensure the region's autonomy. Thanks to Article 370, which permitted Kashmir to have its own constitution, the Indian parliament was constrained in its ability to legislate regarding Kashmir's defence, foreign policy, and communications.

The ultimate decision regarding which additional subjects the state wished to concede would be made by its constituent assembly. Importantly, the article also contained a clause allowing the state to break its ties with India at the state's constituent assembly's recommendation. However, India found it challenging to treat Kashmir solely as an internal issue because of the unstable nature of the problem on the outside. The conflict between Nehru and Abdullah in 1953 over the course that the state would take resulted in yet another period of unpredictability. Kashmir still serves as a constant reminder of the difficult, unjust, and precarious process of the consolidation of the new Indian state even after more than 70 years. Contrary to what the term "integration" might imply, this process was considerably more difficult. In present status the article 370 has been invoked and it has been made a union territory till the further step, which is one of the objective of Sardar Patel to fulfil.

Conclusion

Cultural diversity, economic cohesion, and conceptual cohesion were all gradually integrated as a direct result of the structural cohesion. The remarkable thing about Sardar Patel's efforts was that they helped to achieve national integration in a society that was otherwise very diverse. The Constitution, which created a space for and demonstrated respect for various viewpoints, served as the impetus for achieving unity amidst cultural diversity. While still operating within the framework of the Indian union, the Indian Constitution did not impose uniformity but rather acknowledged and accepted the enormous diversity and differences that existed among the people. The goal of ideational unity was accomplished by inculcating the concepts of nationhood and "Indianness" into the minds of all people, despite differences in their history, caste, culture, geographic location, or religious beliefs. According to Simpson (2010), the concept of national integration can be summed up as the "creation of a mental outlook which will promote and inspire every person to place loyalty to the country above group loyalties and the welfare of the country above narrow sectarian interests."

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Exploring Marital Strife in John Osborne's Look Back in Anger

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Keyword

Marriage, Love, Anger,
Alienation, Identity, Sexism,
Pregnancy, Devotion,
Torture, Class status.

Abstract

The classical play *Look Back in Anger* has a single setting and story explored over three acts. The play is a "kitchen sink" drama with a traditional fundamental story device—misalliance in a marriage made worse by a love triangle. The play's opening scene uses the story to reinforce the married couple's feeling of joy and security at home. When Jimmy and Alison appear as the bear and squirrel, it is also a happy and stable moment at the end of the play. Marital problems are discussed, defining the causes of alienation, identity loss, and rage. Other types of character mischief are also revealed throughout the play. Alison loses her childhood because Jimmy's marriage forces her to mature too quickly. The rage and cruelty Alison's husband inflicts upon her is a waste of her youth. Jimmy's hatred and indignation are an outpouring of his suppressed feelings and his craving for vitality in a world that has grown dull. That rage was transformed into a representation of the uprising against the political and social ruin of British society.

INTRODUCTION

The earliest well-known instance of "Kitchen Sink drama" was *Look Back in Anger*, a form of theatre that examined the passion and drama hidden beneath the surface of everyday home life. For British theatre, the concept of the Kitchen Sink play was likewise revolutionary. It debuted during a pivotal juncture in Britain's evolution from the Victorian era into the contemporary twentieth century. Jimmy, the protagonist of this drama, owns a little candy store. Moreover, he feels underpaid and unsatisfied with his employment. Jimmy has a temper and frequently snaps at his wife, Alison. He frequently insults his wife. Helena, a friend of Alison's, encourages her to leave Jimmy. Jimmy also decides to face Helena after his wife departs. Jimmy and Helena start dating and moving in together. After Alison revisits Jimmy, anger-related themes get complex. Now what is noteworthy is that she is back after having a miscarriage. At this point, Alison and Helena make up. Helena was feeling guilty, and as a result, she did this. At the play's conclusion, Alison and Jimmy reconcile. The couple decides to patch things up. However, this straightforward tale of a failed marriage between two individuals from different socioeconomic classes shows how the socio-political climate in post-war Britain was disintegrating. "In the 1950s when Osborne wrote *Look Back in Anger*, a gradual decline in the patriarchal family was taking place" (Rose 25). A description of Osborne as an "angry young man" in a published work was expanded to encompass a generation of disillusioned young British authors who connected with the lower classes and despised the higher classes and the existing political institutions. British colonialism reached its peak influence and strength at the start of the 20th century. The British empire had begun a precipitous collapse by the 1950s due to two World Wars that decimated the British economy and the advent of the United States as the new global military and political superpower. Jimmy Porter is a perfect example of a society still yearning for its former glory. While making fun of those who do not understand that things have changed drastically, he idealises the noble causes of the past.

Osborne had a significant impact on his first marriage in the play. He wed Pamela Lane in 1951, but by the beginning of 1954, their relationship was in difficulty, ending that summer. "Osborne's first marriage was a crucial influence on the play. He married Pamela Lane in 1951, but their marriage was in trouble by early 1954, and fell apart that summer" (Sierz 33). His experiences with Pamela inspired his depiction of Jimmy and Alison's marriage and the status of their marriage. "John Heilpern, Osborne's official biographer, records that when Lane saw the play soon after it opened, 'she had the surreal experience' of seeing her marriage reinvented onstage" (Sierz 33). Ben and Sally are a married couple in Osborne's much later drama, *Watch It Come Down*, who struggle like Jimmy and Alison and frequently yell at one another. By portraying marriage and sexual behaviour as a dangerous fight between men and women, confused sentiments about women are fostered. The play by Osborne must include these conflicting emotions of love and hatred. It discusses the rapidly failing marriage of Alison Redfern, a young woman of upper-middle-class descent, and Jimmy Porter, a twenty-year-old working-class educated man. Alison is deeply devoted to Jimmy, but she feels cut off from him because of his constant rage and extreme poverty. In addition, Jimmy vents his rage at Alison, seeing her as the victim of prejudice and utilitarianism since she is an upper-middle-class person. Their good friend and placid flatmate, Cliff, do his utmost to serve as a mediator and a source of comfort for the couple. "CLIFF. I've been a – a no man's land between them. Sometimes, it's been still and peaceful, no incidents, and we've all been reasonably happy. But most of the time, it's simply a very narrow strip of plain hell" (Osborne 61). Cliff is the only other character who serves as a source of equilibrium and stability for other characters. Jimmy is not envious of him despite the intense and, at times, powerful feelings he has for Alison. He also gives Jimmy the assistance he needs to deal with life's challenges. Cliff is realistic, but his delusion is in his acceptance of this role in the married couple's home life. There is much friction in Jimmy and Alison's love-hate relationship. There is a disconnect between Jimmy and Alison in Act 1, as seen by Jimmy's lengthy monologues and Alison's quietness. On the one hand, Jimmy wants to have complete control over Alison. After Act 1, he confesses his intense attraction for her while expressing his fear and wish to stop their connection. In Alison, Osborne depicts a woman who is in anguish. Her virtual seclusion in Act 1 during Jimmy's violence, although she is aware of her pregnancy and unwilling to confide in Jimmy, underlines her inner suffering. The marriage is thriving on the level of sexual fantasies. "JIMMY. Do you know I have never known the great pleasure of lovemaking when I didn't desire it myself. Oh, it's not that she hasn't her own kind of passion. She has the passion of a python. She just devours me whole every time, as if I were some over-large rabbit" (Osborne 37). They appear to be trying to make up for this mismatch by playing the bear and squirrel game, enabling them to feel their intense affection for one another.

Jimmy's issue is not with the justice system's disparity or society's hypocrisy; instead, it is with his repressed awareness of the psychological paradox created by his desperate, overpowering need for a woman's unconditional love and his concurrent inherent inability to get along with anyone. His temper tantrums are the outflow of his resentment whenever his wife falls short of the levels of devotion he demands of her, even though he knows they are unrealistic. In the way of the hero who tortures himself by hurting others, his sharp sarcasm is focused inwardly against himself. His true motivation is self-torment as he consciously seeks to undermine his wife's love for him because it differs from the love he had expected. He is the kind of man who craves total adoration but is too arrogant to ask for it. "ALISON. He wants something quite different from us. What it is exactly I don't know – a kind of cross between a mother and a Greek courtesan, a henchwoman, a mixture of Cleopatra and Boswell. But give him a little longer" (Osborne 97). The sorrow is that Jimmy knows he will never discover the ideal woman he has created in his mind. His later years were filled with self-pity due to the problems he caused.

In the play, femininity is strongly correlated with higher class status, whereas masculinity is connected with lower class status. Conflicts between the sexes result from this and have an economic component. In the play, Osborne makes the case that males may experience the whole spectrum of emotions in real life. Anger is the most authentic of these feelings, and Jimmy feels it is the only way he can genuinely live. Additionally, he feels distant from his wife Alison, a colonel's daughter whose brother is currently a member of parliament. He frequently chastises Alison, claiming to be the only rational person in the home. Jimmy enjoys a good fight. He wants Alison to suffer so that she will comprehend his perspective and the source of his rage. After Alison experiences a miscarriage at the play's conclusion, Jimmy decides that she has endured enough pain, and the pair makes up. The reader is left to speculate whether Jimmy's rage has subsided or will still endanger his marriage. The differences in class that exist between Jimmy and Alison are reflected in Jimmy's notion of love. "ALISON. Oh yes. Some people do actually marry for revenge. People like Jimmy, anyway. Or perhaps

he should have been another Shelley, and can't understand now why I'm not another Mary, and you're not William Goldwin" (Osborne 69). Alison reveals to her father that Jimmy married her in retaliation for the higher classes. He presented a challenge for her to meet when he asked her to leave her background, and that sense of class rivalry fuelled part of their desire.

This play turns a classic love narrative on its head since Jimmy's rage at society, at least in Alison's view, overwhelmed his affection for her. Jimmy and Alison cannot experience love as a simple human pleasure. The socioeconomic split, resentment, and pain strain their relationship. They can only achieve some degree of innocence when they remove class boundaries and retire into their animal game. Through their bear and squirrel game, Alison and Jimmy can express a straightforward passion for one another that they cannot do in other situations. Jimmy is connected with the bear and Alison with the squirrel. The animals represent how society's mores and customs thwart the love that these two individuals have for one another. Their relationship is a focal point for class and societal struggle, making their love tense and prone to arguments. They may put aside their differences and experience a purer form of love for one another when they behave like animals whose primary needs are food, shelter, hygiene, and sex. They keep plush bear and squirrel replicas in the flat, which reflects the naive innocence these folks struggle to retain in their chaotic environment yet hold out over.

Alienation, hostility, and wrath are present in Jimmy and Alison's marriage. With Cliff's assistance, Jimmy, a recent graduate, runs a sweets stall for a living. He tried his hand at other jobs, but none of them stuck. Jimmy is a social outcast who struggles to fit in with the higher classes. He perceives himself as an imbalanced person both within and outside of the house. Jimmy is enmeshed in his social identity issues even as he berates everyone around him for being honest with their feelings. He is unfit everywhere. As shown in Jimmy's interactions with Alison and later Helena, sexism is another component of marriage that is highlighted in this play. Alison and Helena have a lot in common, including being from the upper class and practising religion.

Osborne is accused by his critics of praising adolescent male rage and violence towards women and gays. This is seen in the play in particular instances where Jimmy Porter emotionally distresses his wife Alison and gives a brutal monologue in which he wishes for the murder of Alison's mother. However, Osborne claims that he is striving to bring back a notion of authentic masculinity into a society of the twentieth century that he perceives as becoming more and more feminine. Jimmy's visceral wrath and manly passion is a vengeance against the deadness within which British culture exhibits an "indifference to anything but immediate, personal sorrow" as a result of this feminization.

Jimmy quips that the English will all become Americans due to their lack of morality and conviction and compares their apathy to the disdain he sees in 1950s America. This absence of morality or values emphasises the play's recurring themes of alienation and identity. A catastrophic loss that forces the protagonists to re-evaluate who they are in the face of a heartless society is built up by this allusion to loss and the early discovery that Alison is pregnant. Alison fights with her identity as she responds to Jimmy in whatever way she can before the dramatic ending, but she finally decides to go with her father to find peace. "ALISON. All I want is a little peace" (Osborne 60). Helena engages in a scandalous liaison with Jimmy. She has taken Alison's position in Act III. Disappointingly, there are similarities between women's positions and their genders. After the conclusion, each lady is left to consider who she is and whom she wants to be in connection to Jimmy and the wider world.

CONCLUSION

In *Look Back in Anger*, Osborne stresses marital issues forcefully by presenting a married couple with varied socioeconomic, educational, and social origins in addition to the excluded gender component. Readers can consider who succeeds and fails at the play's conclusion due to the class struggles and personal marital problems. Although the drama is set in the present, each character is informed by the inevitable past. The past emphasises each character's hopes and ambitions for marriage, but it conceals any obvious predictions about their future. *Look Back in Anger* has sexist undertones when read now. Alison appears to be a simple cypher trying to perceive the world through Jimmy Porter's eyes, while Jimmy Porter appears to be a misogynist. Jimmy considers marriage the most challenging, rewarding, and demeaning of all relations. He loves Alison, yet she falls short of his expectations. Her pusillanimity irks him. In reality, he

seeks a wife to find love and a spiritual connection. Osborne demonstrates the multi-layered society that places unkind expectations on the person while investigating numerous relationship dynamics.

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Reading Alice Walker's The Color Purple Through The Lens Of Eco-Feminism

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Keyword

Interconnectedness, Male Oppression, Ecofeminism, Alice Walker, Domination.

Abstract

Alice Walker, a female author, had a significant impact on modern American literature. The Color Purple, the pinnacle of her literary accomplishments, has garnered her three accolades since its release and is recognized as a significant work of black literature. The interaction between humans, specifically women, and nature can be summarised in three stages: fragmentation, over-sewing, and completeness. By depicting how black women and the environment are fragmented as a result of oppression, Walker aims to increase black women's self-consciousness. She searches for strategies to help the wounded souls see the fullness of survival. Walker expresses her ecofeminist consciousness to create a happy society where men and women, as well as the human race as a whole, may coexist happily by urging people to give emphasis to issues relating to women and the environment. The methodology entails discussions of how women and nature are depicted in "The Color Purple," and how masculine supremacy exploits nature while oppressing women, making both captives of the market. This essay argues that Alice Walker incorporates a theme of feminine and natural freedom from oppression and violence throughout her book. This is done via the lens of ecofeminism. Symbiosis, in which there is no exploitation of the environment or of men, is predicted by Alice Walker.

Introduction

There are incredible treasures in nature. Damage is being done to the natural riches that make up our legacy. We are lucky to have the ability to control this situation and prevent the worst-case scenario, though. Man is a menace to the environment and non-human species because he is driven by the desire for financial gain. Our supporters from outside of humanity are integrated into human society. Nature has been utterly disregarded and denigrated in literary theory and criticism, whereas racial, economic, and gender inequities have all been acknowledged. God is positioned at the peripheral of the theology of creation as the universe's architect. The ecological and greening ideas have permeated every aspect of human civilization since the 1950s as people became more aware of the continually escalating ecological problem and the imperative of survival. The ecological movement flourished in the late 1960s and early 1970s with the publication of Rachel Carson's Silent Spring, which is regarded as a turning point in both ecological history and eco-literature. The movement demanded a new vision of society on par with the movements for peace, civil rights, and women's rights. However, given the lack of focus on the strong connection between females and ecology, that was far from ideal. In light of this, ecofeminism is seen as a social and political movement in the 1970s that combines feminism with environmentalism in significant ways. Ecofeminists draw attention to how the patriarchal worldview contributes to the mistreatment of nonhuman nature and the destruction of nonhuman nature in the male-dominated culture.

Francoise d'Eaubonne introduced the term "ecofeminism" in her 1974 book "Le Feminisme ou la Mort." Classic ecofeminist Spretnak describes ecofeminism as "a joining of environmental, feminist, and women's spiritual concerns" (Eaubonne 5). In *Woman and Nature*, Susan Griffin claims that women can experience a level of oneness with nature that males are unable to. Although everyone has a different view of ecofeminism, all ecofeminists are aware of the close ties that exist between women and nature. Simone de Beauvoir writes in the introduction to *The Second Sex* that "She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to the essential. He is the subject; he is the Absolute—she is the other" (Beauvoir 16). A harmonious society that unites nature and people, men and women, rich and poor, is something that ecofeminists promote. Walker shows her desire for all living creatures on the planet to be treated equally in her work as a black woman writer. Walker expresses in *The Color Purple* her significant concern for the binary oppositions between male and female, humans and nature, as well as her concerns for the earth's ecosystem and the status of women. The interaction between men and women, humans and nature, and all three of these entities are in flux throughout the course of the novel and go through three distinct stages of fragmentation, over sewing, and wholeness. An epistolary book, *The Color Purple* by Alice Walker was published in 1982. It centres on the life of Celie, a black lady living in the South. Celie recounts her life—her responsibilities as a daughter, wife, sister, and mother—in letters to God. Women chronicle and reflect on their experiences through letter writing, which serves as a vehicle for personal improvement. Walker concentrates on the subject of black women's double repression in the American experience in *The Color Purple* as well as in her other writings. According to Walker, black men who apply the double standard of white culture to women cause black women to experience the second form of repression in addition to the prejudice they face from the white community. However, Walker's goal to portray a happy ending in life is reflected in the novel's main topic, which is how her key character overcomes hardship and forgave those who mistreated her despite the most trying circumstances. The protagonist achieves this main theme of the triumph of good over evil through her close interaction with all beings of nature, regardless of race or gender, and it is without a doubt the cause of the book's remarkable success. The protagonist switches her focus from a masculine, anthropocentric god to an ecocentric God, a god of trees, birds, air, and everything else. This viewpoint prompts us to read the book through an ecofeminist lens. Ecofeminists contend that Western male supremacy is the cause of the interconnectedness between the exploitation of women and the dominance of nature. In other words, sexism harms women and nature equally. Criticizing the patriarchal oppression of women and the environment is the primary goal of ecofeminists. Men's and women's interactions, as well as those between humans and the natural world, were previously fragmented in *The Color Purple*. The patriarchal system has historically treated women and nature as objects of attention, dominance, and conquest, placing them in a subordinate position. Both of them are located in a developing region of the world. Walt Whitman pens, "Each of us inevitable; each of us limitless—each of us with his or her right upon the earth; each of us allowed the eternal purports of the earth; each of us here as divinely as any is here" (Whitman 27).

Nature has always been viewed negatively in western culture, and it is believed that natural resources should be used to meet the needs of men. In fact, the Bible is where the attitude of humans toward nature first appears. Humans have no doubts that they are the controllers and masters of nature due to the significant influence this value has had on them. They as a result abuse the natural world at random, which causes it to be destroyed. The need to conserve nature has grown in importance on a global scale since the beginning of the environmental catastrophe. The ecological issue is becoming more well-known, and people are beginning to look into its causes. In her critique of humankind's attempt to hide from the reality of the ground, water, and growing seeds, Rachel Carson criticized the construction of steel and concrete cities. He seems to be getting more and more involved in experiments for the destruction of himself and his environment since he is so overcome with a sense of his own power. Anthropocentrism, in the opinion of ecofeminists, is the core cause of humankind's excessive exploitation of nature. To put it another way, the destruction of nature results from men's hegemony over all of nature's inhabitants. Walker and other ecofeminists criticize chauvinistic and anthropocentric perspectives on nature, viewing it as the source of energy and the setting in which everything coexists. She shows the reader the environmental decline in Olinka in *The Color Purple* in an effort to draw attention to the dreadful state of the natural world. The locals enjoy a tranquil, natural setting where they dwell. However, the white road construction workers detract from the serene landscape. With the fields being filled, huts being flattened, and tree leaves being removed, it is hypothesized that the Olinka hamlet transforms into the land of the white colonists relatively immediately. In addition, the neighbouring communities surrounding the village of Olinka are also affected by this ecological catastrophe. The white colonizers want to replace the forest with rubber trees

in order to transform the community into the centre of the rubber industry. With the animals having nowhere to live and the locals being driven from their homes and made to purchase water from the planters, the biological equilibrium is entirely broken. Under the cover of contemporary civilization, the white invaders are successful in enslaving the peaceful local inhabitants and ruining the area's former ecological system. It is clear from the analysis above that nature and women both suffer from similar oppressions, which is a terrible fate to share. Women's reproductive roles as child-bearers and the terminology used to describe women and nature both point to a biological relationship between women and nature. For example, women are frequently referred to as cows, foxes, and other animals. On the other side, nature is frequently referred to in words that are sexual and feminine: nature is raped, mastered, won, and controlled. Due to this interdependence, women often become one with nature in an effort to gain strength and consolation from it when they are under oppression; nevertheless, when they are pleased, they can also create resonance with nature. Due to the fact that it genuinely brings the two together, a natural alliance forms, which is a technique essential to overcoming and surviving the patriarchal culture. Numerous nature photographs in the book exhibit this trait, including trees and the cabin in Olinka. Walker illustrates the twin oppression of black women due to racism and sexism in the patriarchal society in *The Color Purple* to show her heartfelt pity for them. They suffer physical and mental abuse, losing all of their rights as well as their identity and status. In this book, there is a blatant racial confrontation between the black and white characters. The majority of the population, who are white, have all the privileges over black people. They believe they are the black people's saviours, having delivered them from slavery and earned the right to dominate them. Because of this, black women are supposed to remain submissive at all times, and any who dare to rebel will definitely face harsh punishment. In the book, Sophia is only an ordinary victim of racism. Despite being black, she constantly engages in conflict with the city's mayor and other wrongdoers. However, despite her best efforts, her battle only served to worsen her situation. Walker writes, "we are connected to them (the animals) at least as intimately as we are connected to trees" (Walker 310). She is imprisoned as a result of assaulting the mayor and sassing the mayor's wife. There, she endures every kind of suffering one could possibly imagine, including beatings, humiliation, and being made to perform difficult tasks. And to make matters worse, she is later hired as a maid at the mayor's residence. Inflicting her with torment allows the white people to ultimately achieve their goal of making her as obedient as other black women. Being at the bottom of society, sexism, which includes rape, the denial of rights, and psychological control, poses a serious threat to black women in addition to racism. The female characters in *The Color Purple* are compared to mules, having their wills bent to those of the men. Most of them have experienced being raped, having their basic human rights violated, and ultimately becoming psychologically subjugated by men as victims of patriarchy and male chauvinism. Consider Celie, the novel's protagonist. She is raped by her stepfather when she is 14 years old and later gives birth to two children. Celie is sold to a widower with four children after her stepfather repeatedly abuses her physically and sexually. The widow decides to marry her because of her hard work and obedience, as well as her attachment to a cow. However, this marriage not only does not remove any oppressions she is subjected to, but it also confines her into another "cage." To the widower, her so-called husband, she is nothing more than a field labourer, a domestic household worker, and a sexual servant.

Walker is aware of how the Olinka tribe's culture and environment are intertwined. She points out the connection between preserving local cultural traditions and defending biological diversity. Walker portrays the most environmentally conscious individuals by presenting the life of the Olinka tribe. As a result of paving the way for culture, Nettie sees how the Olinka's way of life is being exploited. The roof leaf represents the whole essence of existence for these folks rather than just being a physical object. White people explore and take use of the Olinka territory's rubber plantation. Nettie initially views the Olinka as a self-descriptive and natural people, thus she is surprised to learn that they are susceptible to the white emperor's invasion. Though glad to welcome the road, the Olinka never imagined it would be for the worse. Actually, their homes and farms are destroyed by the motorway. Nettie's hut, the church, and the school were all levelled. In a fit of rage, the village leader travelled to the seaside in search of an explanation and restitution for building the road. He brought the shocking news that the entire hamlet, including its area, belonged to an English rubber firm when he returned to the community. The white man steadily infiltrates the Olinka hamlet and seizes it, much like a cancerous cell slowly infiltrates the body and kills it. To begin with, they construct roadways to move their cargo. Second, the tribes' revered trees are removed to provide furniture for ships and captains. Third, vegetation that cannot be consumed has been put in the area. Last but not least, the tribes are made to work as slaves in their own country. Due to their unbreakable ties to their land and their reverence for it as the sacred mother, the tribes experience a horrible sense of loss and dispossession.

Conclusion

Walker is a devoted advocate for equal rights for all and is concerned about the victims of racism and patriarchy constantly. She firmly believes that art has the power to heal people. As an illustration, she criticizes androcentric and patriarchy in *The Color Purple*. She writes on the suffering and difficulty experienced by black men as well, in contrast to other writers. Her greatness isn't found in her emphasis on the abuse and brutality perpetrated by males against women; rather, it is found in her steadfast belief that the oppressors can be transformed, which is how she most effectively challenges patriarchy. In the end, ecofeminism rejects transcendence, entertains immanence, and emphasizes our relationship with nature. The goal of ecofeminism is to change the male cultural oppressors. Women must support one another in order to fight back against the unfair treatment they endure at the hands of men. Hither and Thither the book, the ladies in the story come together to help and maintain one another. The importance of the sisterhood bond can be seen in the characters Nettie and Celie, Sofia and Odessa, Mary Agnes and Sofia, Albert's sister and Celie, Tashi and Olivia, and of course Shug Avery and Celie, who represent the dual roles of sisters and lovers in their relationship. The only way out of a world where women are systematically dehumanized, demoralized, and turned into commodities is for women to form alliances that are mutually helpful to each other. In other words, what *The Color Purple* provides the reader with is not only a literary and creative shock but also an endless amount of time to reflect on reality. The ecological balance is disrupted as a result of the environment getting worse by the day, which has horrible implications like more and more species going extinct and endangering the survival of humans. As Susan Griffin writes: "We say he should have known his action would have consequences... We say every act comes back on itself. There are consequences. You can not cut the trees without a flood." (Griffin 186). It is past time for people to grasp how urgent it is to stop damaging the environment and to work together to take action to save the planet's water, forests, and animal life. It is a step that must be taken before the fulfillment of a peaceful world.

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Markandaya's fictions: an interpretation of Indo-British conflict

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Abstract

England ruled over India for a long span of time. As a result of this, Indian fiction writers of Pre and Post Independence had opportunity to portray the Indian Scenario during the British rule. In this article some Indian writers' works have been cited and at the same time Kamala Markandaya's vision is reflected through some of her novels. The picture we find in her novels are though fictitious yet have resemblance with the real picture of the British Indian under foreign rule. This article presents the sweet and sour but bitter relationship between the Indian people and the Britishers.

Introduction

In the early years of Post-Independence most of the Indian fictions in English were written on the political-historical ground. The struggle for Indian Independence and the achievements of the movement gave adequate opportunities to the creative writers to take part in the Independence movement with the help of their writings. Kamala Markandaya is no exception in this regard.

Bengali writer Bankim Chandra Chatterjee's "Anandamath"(1882) played a vital role in the freedom struggle of India. Though the British government banned the book, Bande Mataram song became very much popular among the freedom fighters. Mulk Raj Anand's first novel, "Untouchable" (1932) is concerned with a social evil but is deliberately viewed in the larger political context. Raja Rao's "Kanthapura" (1938) weaves the story of a grandmother whose life is the story of the countrymen. It is noteworthy that Raja Rao has shown grandmother, an orthodox creature, participating and promoting the freedom movement. The grandmother in "A Goddess named Gold" (1960) by Bhabani Bhattacharya, who too is shown with great insight, helps to bring about the emancipation of the village women in a similar way. Though she suffers from gout, she participates in the processions against the Seth. A critic says:

Once oppression by the foreign ruler became a matter of memory, the creative genius of India applied itself freely to the task of producing a balance sheet of the history of the last hundred years, especially the Gandhian era.¹

Kamala Markandaya gathered a first hand experience of freedom movement in the Indian history. It was an era of political turmoil which shook the very foundation of the British Raj. Kamala Markandaya had no choice but to involve herself in the then political scenario both emotionally and imaginatively. The Indo-British political conflict finds expressions in her three novels: "Some Inner Fury", "Possession" and "The Golden Honeycomb".

"Some Inner Fury"(1955) political masterpiece by Kamala Markandaya. The novel is a war cry against the British rule. There are apt description of Struggle for Indian Independence, anger and hatred in this novel. The oppressed people are shown fully immersed in Indian Independence movement. They are boycotting the foreign goods. Govind and his followers set fire to the newspaper office where he gave service for twenty years. Banners were put up inciting an open message of anger and hatred: There was no mistake in the sense of that message which began and ended with obscene abuse, and which had been written with a hate such as only an occupied country can generate.²

Mira, the narrator-heroine of "Some Inner Fury" (1955) by Kamala Markandaya, comes to know of the terrorist movement through her cousins and of the Gandhian movement through Roshan. The latter is happy in a gay as well as a Khaddar dress, just as she moves with ease among fashionable people and freedom fighters. She is a rare example of a woman who courts arrest and enters prison. But her life in the prison is not shown.

Describing Govind's attitude to the Western influence on India, his cousin, Mira, remarks: Govind was not and had never been a part of it. To him it was a product of a culture which was not his own - the culture of an aloof and alien race twisted in the process of transplantation from its homeland and so divorced from the people of the country as to be no longer real. For those who had participated in it he had a savage harsh contempt.³

Markandaya's "Some Inner Fury" (1955) is a true picture of India's independence struggle. The portrayal of Indian society in this novel shows a society coloured with political fervour. The conflict between Indian patriots and the British rulers is an external aspect of the novel. Members of the same family could have different contradictory views on various aspects of political movement. Govind is a revolutionary who believes in violence whereas Mira and Premala are of the opinion of peaceful agitation to oppose the cruel British rulers.

Kamala Markandaya discloses her fervent nationalism and completely identifies as with and approves of the Quit India Movement. This is why we find realistic touch in her vivid description of the conditions of the Indian people under the British rule: All day the city was full of whispering. There were rumours, murmurs and mutterings of little faith in courts of conspiracies; of men who were jailed for and the wind of discontent would pass from end to end, from quarter to quarter, and every little alley and side-street would be alive to its message. This is the price you pay, if once you have sought to circumscribe freedom.⁴

The character of Roshan as portrayed by Markandaya is a liberated woman of modern India. Educated in England, Roshan has respect for Western cultures and values. But she sacrifices her parents, leaves her husband for the sake of her motherland. She even goes to prison for her active participation in the freedom struggle. She is not at all ashamed of her prison-life:

What do you think? Of course, I'm not sorry! I'd rather go to the devil my own way than be led to heaven by anyone else.⁵

The character of Roshan reminds us the character of Bharati, in R.K. Narayan's *Waiting for the Mahatma* (1955). An orphan in the Gandhi's ashram Bharati is high-spirited and helps the downtrodden. She even joins the Satyagrah, courts arrest and enters prison.

Markandaya's "Some Inner Fury" proclaims an important message that one race cannot rule over another forever. On the personal level, there may be understanding, love and respect between the people of one country and those of another. But any kind of domination or possession should be resented and destroyed in due course of time. A few individuals may be hurt or even eliminated in the process of liberation but we should not be depressed by that at all.

In "Possession" Kamala Markandaya explores still another dimension of the theme of cultural interaction. The theme of national identity, the possessive trait of a culture, and the negative influences of an interaction between two cultures are the important tenets of experience in this novel. Here the novelist gives almost a sociological interpretation of India-England relationship. She gauges her understanding of two different cultures, two different ways of life through the three-cornered story of Caroline Bell, the English woman, Valmiki, the Indian native boy and the Swami. Valmiki, the rustic Indian artist, is the symbol of raw independent India for the possession of whose soul the formidable Caroline Bell symbolizing the Western culture and civilization, makes an all-out effort. Alienated from spiritual roots of his country Valmiki's artistic talent becomes dormant. Only when Caroline establishes his contact with the Swami who is the fountain spring of sustaining Indian spiritualism, that Valmiki's talents begin to blossom again. His final return to the Swami is the return of the native. In his suffering and anguish, in his failure and inability, in his temporary inactivity Valmiki shows the malevolence of an alien culture. In her possessiveness and pride, in her passion and arrogance, in her materialism and physicality Caroline is a cogent symbol of the destructive fury of the Western culture. The implied message of the novel is that while a brief contact with the West may be worthwhile, may prove to be a fertilizing element but its ultimate fulfillment is possible only through its nourishment by spiritual values. To tell the truth, the novel shows how India and England didn't really understand each other, how their political relationship stifled their cultural co-operation. The novel may be a parable of colonialism, but in its deeper implication the novel illustrates how a culture tries to destroy the life-force of another culture. A man can express one's true self and

can fulfil one's being only when he plants his roots in soil of his native culture. The novel enacts this dilemma more powerfully than Rajan's "The Dark Dancer" and Nayantar Sahgal's "A Time to be Happy". In the story of Valmiki, Kamala Markandaya shows for once that preservation of basic cultural traits are necessary for people to survive and flourish.

Caroline is very much conscious of the conflict between India and England. When she succeeds in inspiring Val to start painting work by sending him forged letters in the name of the Swamy, she tells Anasuya: Do you know, we go out of our way to meet, and we squabble everytime we do. It's a sort of love- hate relationship, don't you think? Like the kind Britain and India used to have.⁶ The Indo-British conflict rouses from the realization by the Indians that the Britishers are not friendly at all, rather they want to exploit them for their own selfish motives.

Kamala Markandaya's magnum opus "The Golden Honeycomb"(1977) portrays the traditional Indian society which is fast changing, and in the process shows her awareness of national awakening. "The novel creates a lively description of the relationship between the British and the Indian princes, and the resultant complexities. A historical sense, a quality of tradition is created by delineating the events that occurred in Devapur for three generations. At the same time, the vagaries and vicissitudes influencing various spheres of life have been given equal attention. The continuing but changing values of India portrayed in her fiction have been commented upon by A. V. Krishna Rao: "She is equally convincing in her affirmation of the elan vital of Indian tradition while recording in a coolly detached way the temporal and secular changes in India."⁷

The symbolical meaning of the title of "The Golden Honeycomb" suggests the customary Britain and princely exploration of the Indian, and the consequent revolt. Bawajiraj is the drone or bumblebee and his hive is Devapur. The subjects of the State are like worker bees who furnish honey for the children of queen bee. This implies that Britain and princely intrigues and trickeries honeycomb the golden Stage of Devapur in the pre-independence era. The golden honey is enjoyed by the Britain, but the bees who are subjects of Devapur, revolt against it. Consequently, the predators run away handing over the honeycombs to the native bees.

"The Golden Honeycomb" sums up the ordeals that India faced during the British dominated protest in Gandhian style. The novel, divided into three parts, each of which begins with an epigraph, starts with a prologue and ends with an epilogue, a note and acknowledgement. These appendages highlight the choice of a bygone period of the traditional princely era and the tense national atmosphere culminating in Independence of India. The prologue points out the importance of the British-possessed Indian territory and their aim to strengthen it after America became free in 1776. In Parliament Lord Randolph Churchill pronounced:

to watch with the most sedulous attention, to develop with most anxious care, to guard with the most united and undying resolution, the land and the people of Hindustan, that most truly bright and precious gem in the crown of the Queen."⁸

The British rulers compelled the Indian princes to accept their supremacy in India. Treaty arrangements between the princes and the British came into being. Gradually the princely States came under the British control, and the process was instrumental in bringing about the subservience of the then Indian Maharajas. Consequently the princes became alienated from the welfare of their subjects. Despite this fact, the princes were allowed to participate in various private as well as public affairs, and some of them cared much for the upliftment of their subjects.

On the whole, Kamala Markandaya highlights on the drawbacks and the qualities of the Indo-British relationships by identifying the current forces creating a wide gap between the two countries. It is only when the British rulers and the Indian natives try to understand each others qualities, the relationships will achieve its goal through love, affection and fellow-feeling.

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