

## ***EDITORIAL***

Much interest has been shown in “shared resources” in recent times, both in academic and development activist circle (Granovetter, 1985; Coleman, 1988; North, 1990; Putnam, 1993; Fukuyama, 1995; Ostrom, 1998; Woolcock, 1998; Pretty & Ward, 2000; Rudd, 2000; Hess & Ostrom, 2006; Rankin, 2007). However, these ideas gained increasing popularity in the evolution of Ostrom’s ‘Governing the Commons’ (1990), after which the concept of shared resource thinking received a great deal of attention in the public domain. This editorial note, however, introduces a map that outlines the new commons resource sectors and identifies some of the salient questions that this new area of research raises. Although such questions are frequently asked these days in the development literature too. In addition, this editorial note examines the relationship between new commons, such as scientific knowledge, voluntary associations, climate change, community gardens, Wikipedia, plant seeds, digital devices, etc., and the traditional common - pool resources, such as agriculture, fisheries, forests, grazing lands, water and irrigation systems, village organization, etc. However, the question that both Hardin’s essay *The Tragedy of Commons* and Ostrom’s monograph “Governing the Commons”, and their colleagues (1968, 1990, 1994, 1998, 2007, 2012, 2016) pose is what factors will most likely lead to a solution to the shared resources and what factors are likely to hinder them. Henceforth, quantitative research should provide answers about the role and relationship between different variables, such as trust, reputation, self-efficacy, governance, and the motivations of the providers and users of the ‘shared resources’. To avoid the ‘tragedy of commons’ and for successful local institutional governance of shared resources, the government has launched several programmes. The protection of CPR lands is the main responsibility of the government. It has launched a number of welfare schemes with the involvement of local communities for conservation, protection, regeneration, and management of existing shared resources, strengthening local institutions engaged in this work. The tribal communities, NGOs, and developmental agencies work coherently in a participatory mode in planning, development, management, and benefit-sharing of shared resources to avert the proverbial “tragedy of the commons”. This

overview includes the baseline and endline surveys of physical resources, the user communities, the literature, and some of the major collective action activities. However, all of these new resource sectors and communities require rigorous study and analysis in order to better grasp the institutional and modern nature of shared resources and their impact on society at large.

### **Contributors' Responses**

The Adivasi land relations as resources, do not become visible until after lengthy periods of time, often even centuries. One could therefore assume it is obvious to integrate long-term historical developments into case studies on tribal victims directly affected by Operation Green Hunt, in particular when we are trying to understand how the Chhotanagpur Tenancy Act 1908 and Human Rights worked and what changes that 'Act' and 'Rights' could bring about. However, social scientists perceived the problems of Adivasi land relations differently. Sociologists analyse the phenomenon of tribal lands in terms of atrocities, deprivation and human rights violations; economists perceive it in terms of lagging behind in different aspects of human development indices when compared with their non-tribal communities. However, Jean Drèze and Amartya Sen have an integrated view of the problem, focusing on 'well-being and freedom' rather than the standard indicators of economic growth as far as the identity and existence of Adivasi communities and their land relations are concerned. The Jurists observed that the Adivasis felt disillusioned and betrayed by the State as their constitutional right to self-rule was being flagrantly violated, thereby threatening their very identity and existence. From the State's point of view, Adivasi land relations were indeed a law-and-order problem. Joseph Marianus Kujur, the author of this lead essay, summarises the whole episode in terms of 'historical injustice' that is being committed every day in the form of forced displacement, militarization of tribal areas, alienation of tribal land and natural resources, trafficking of tribal girls, and justification of the unjustified laws. Tribals do not have any participation in the decision-making process, partnership in planning, and implementation, or share in the development, as the author argues. Finally, he concludes, "Let Adivasis have self-rule according to their own genius and choice of preferences to decide their development and ultimately their own destiny".

Based on primary and secondary data, the paper by Nishi Francis and Sampat Kale tries to project the nature and type of development induced dispossession that has occurred in the Kalinganagar Industrial Complex, Odisha. The use of stratified sampling for splitting the

heterogeneous population into fairly homogeneous groups based on the central theme of the study that influences the variable that is going to be measured is primarily used to get data from the displaced households across the two blocks of Sukinda and Danagadi in Jajapur District. By using simple random sampling techniques from each 'stratum', a total of 150 households were selected from the three erstwhile villages now Resettlement Colonies, namely Gobarghati, Trijanga, and Sansailo, located in the above-mentioned two Blocks, where the majority of individuals belong to the HO tribal community, which constitutes 92.67 per cent of the respondents, while the Other Backward Classes (OBCs) make up only 7.33 per cent of the area under study. The authors apply both qualitative and quantitative tools of data collection along with an evidence-based policy approach through the case study method in trying to understand the ground reality with respect to the displacement of the HO Munda Tribal Community in the study area and find that the living conditions of the respondents indicate that though they have pucca houses at present to live with modern amenities of life, the freedom that they enjoyed earlier as individuals living in thatched houses surrounded by open fields and forests is fully lost. The authors include by conceptualizing the whole text and articulate that it is this very crux of the social system that requires common management of natural resources and territory, infused with a sense of solidarity and ethics as advocated by Ostrom, who believed in economic and social governance of shared resources and not their stewardship.

Priti Jha and Aviral Pandey, in their paper titled, "Implications of Digital Transformation on Human Resource Management in Agriculture and its Impact on Farmers' Credit Access", provide a comprehensive overview of the potential of digital transformation in agriculture, with a focus on human resource management and credit accessibility. Digital transformation in agriculture, particularly in India and States like Bihar, offers substantial potential for boosting productivity, enhancing decision-making, and promoting sustainable farming practices, the authors argue. Broadly speaking, this study examines the impact of digital transformation on overall agriculture, farmers' credit accessibility, associated implementation complexities, and offers policy recommendations. The authors respond to the lead essay with their agreement that digital's knowledge about human resource management in agriculture and its impact on farmers' credit access is important and go further to call on social scientists and historians to bridge the gap between disciplines.

S. N. Tripathy argues that the historical deprivation of tribal lands and the withdrawal of forest exploitation rights have led to the grave

situation of tribals being coerced into becoming landless labourers or retreating to jungles, impacting their primary livelihood source. The author reviews the problem of land alienation in two tribally dominated states—Jharkhand and Odisha in eastern India. Resolving land alienation requires a comprehensive, long-term strategy. Suggestions include establishing an appellate authority comprising members from relevant departments to streamline the restoration process, empowering *gram sabhas* in land identification and restoration, implementing fast-track and mobile courts, conducting awareness campaigns, recognizing women's land rights, addressing institutional land alienation through legislation like, PESA 1996, updating land records using modern technology, improving agricultural development, preventing exorbitant interest rates on loans, utilizing constitutional provisions effectively, promoting self-help groups, and conducting social awareness programmes to prevent harmful practices within tribal communities.

The paper titled, Tribal Land Decline in Odisha: A Sociological Analysis of the Causes and Consequences by Pradyumna Bag analyses the reasons behind and implications of the decline of tribal land in Odisha using both primary and secondary data. The author quotes the statement of the Comptroller and Auditor General (CAG) on the issue of land in Odisha, and analyses that there have been declining trends in the lands held by the tribals of Odisha. Therefore, the tribals have disproportionately been suffered the adverse consequences of development. Despite evidence to the contrary, the State Government continues to replicate projects that decimate tribal lives and livelihoods. Due to growing demand for land from multiple sectors, a large share of tribal land has been encroached upon and converted into other uses. Therefore, there is a need to join hands with all those who truly want the holistic development and empowerment of the tribals in Odisha as well as in India as a whole in order to provide them with a better future for their prosperity.

The study by Diksha Arora and Seema Singh aims to quantify performance indicators through a comprehensive review of the literature and interviews with entrepreneurs. The study also identifies the variables that affect the performance of technology-based startups. Using the interview schedule among the 35 entrepreneurs, the study finds four significant factors that influence performance, i.e., target market segment, founders' managerial experience, company age, and patent ownership in the technology-based startup world. The study offers a set of suggestions for public policy managers and entrepreneurs based on these findings. The authors further suggest to policymakers that they must prioritize startups led by entrepreneurs with prior

experience and managerial expertise for startup performance through promoting technological entrepreneurship, technical education, and reducing the gender gap in the field.

Using a perspective informed from his work in the dryland regions of India, Sourya Das agrees in the importance of tanks to serve as the lifeline and play a crucial role in sustaining livelihoods for communities and points out at the chasm between tradition and modernity is but a mirage. The author debates that the tanks preserve a significant potential for future climate change adaptations. However, due to their common-pool nature, they face considerable, threats from anthropogenic activities. Hence, a solution to identify the links between the different aspects as discussed by commons-researchers, could be the use of an analytical framework that focuses on the main functions of a common, and the interaction between these functions: the pool tank as a resource, as in institution and as a property regime, particularly in the dryland regime of rural India. Institutional change does indeed happen over a period of time, in response to structural conditions, but they also require human agency to mould those threats and conditions, therefore, common-pool tank management may be a source of inspiration for research and policy, the author concludes.

The two books titled, *Teaching the young The early childhood development profession in India* (Hyderabad: Orient BlackSwan, 2024), pp. xxv+342. Price Rs. 775.00 only by Kinnari Pandya, Jigisha Shastri and Vrinda Datta, and *The scar* (Hyderabad: Orient Black Swan, 2024) (Translated from Tamil to English by V. Kadambari), pp. xix+98. Price Rs. 375.00 only by K. A. Gunasekaran, are reviewed together by N. Benjamin as they deal with two social issues. The first book is on early education, and the second on the bane of the caste system. The book contains the Anganwadi teachers' handbook. It seeks to transform Anganwadi Centres into vibrant learning centres for holistic development of three to six years' old children through supplementary nutrition, immunization, health check-up, referral service, pre-school education and nutrition health education. Some other aspects are also covered in this book. They include Gandhi's Nai Talim, Azim Premji University's pioneering efforts, National Education Policy, 2020, vocational education, deaf learners and their teachers, etc. Apart from Indian conditions, there is a case study of Bhutan. At the end of the book there are recommendations for the way forward. The book concludes, "Significant steps are being taken by various national bodies towards implementation of the Policy, and there is hope that Early Childhood Development will emerge as a full profession with contours of the profession thriving over the next decade" (pp. 337-38). The second

book is a pioneering modern dalit autobiography in Tamil. The author made his name as a singer. He grew up as a boy of the Parayar caste in the milieu of Hindu, Muslim and Christian communities. Naturally, apart from the Hindu community, it has references to the Muslim and Christian communities. The book is a story of dalit struggle for assertion and emancipation in Tamil Nadu. Its introduction says, "This autobiography bears ample testimony to the fact that wounds made of fire might heal but wounds made of untouchability would continue to give trouble" (p. xvi). He gives several examples to this sort. After all, this is expected in the autobiography of a dalit but it causes severe remorse in one's mind. The book has a short bibliography in the beginning and a glossary at the end which is useful for those who do not know Tamil. Overall, both the books are readable for those who have interest in education and society, particularly in dalit studies and social history.

To conclude, there is no doubt that the shared resource, as a form of collective action, monitoring, and self-disciplining, has a future. Either as locally based governance systems or globally in partnership with a partially withdrawn state in some kind of co-management arrangement. With the advance of adaptive ecosystem governance practices in many jurisdictions, the demand for knowledge about "commons-like systems" will only grow. Both the knowledge of social scientists about the internal dynamics of collectives and the knowledge of historians and legal scholars about the external preconditions for a 'commons-type institution' to function and survive are of equal importance.

We do hope that the present editorial note will stimulate many scholars to understand further the fundamental issue of 'governing shared resources' locally and globally. We are thankful to the contributors and peer-reviewers, for their valuable help. Our thanks to the members of the Editorial and Advisory Boards of the Jharkhand Journal of Development and Management Studies (JJDMS) of XISS for their academic support.

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