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Chief Editor  
**Dharam Vir**

Volume 32, Number 2 (Winter), 2019



CENTRE FOR STUDIES OF NATIONAL DEVELOPMENT  
MEERUT-250004 (INDIA)

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**CENTRE FOR  
STUDIES OF NATIONAL DEVELOPMENT**

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# **Journal of National Development**

## **Aims and Scope**

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

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*The Journal of National Development* is published in volumes of approximately 250-300 pages, divided into two bi-annual issues—summer and winter. Besides, a special issue in Hindi is also published every year to meet the demand of social scientists, both research scholars and teachers of Hindi speaking states of India.

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## **Production Processes in Knitwear Export Units : A Comparison of Ludhiana and Tirupur**

**Lotika Gupta\* and Harminder Kaur Saini\*\***

*The textiles sector in India is the second largest provider of employment opportunities after the agricultural sector. It is the only sector which is growing at a faster rate than any other segment in textiles & given the trend for casual dressing with greater thrust on comfort, the knits sector holds immense potential for growth in future as well. Tirupur and Ludhiana are the main hosiery products making clusters in India. In order to improve the quality of product, production and productivity, modernization is essential. This prompted knitting and garment units to install automatic and computerized machines. Innovative business development services such as pre-production checks, initial and during production checks, product consultancy, laboratory testing, sourcing assistance are provided by several enthusiastic entrepreneurs that help the industry to improve. The present investigation was carried out to study the production processes of knitwear export units in Ludhiana and Tirupur. It was found that stitching, finishing and designing of garments was carried out by majority of the units in Ludhiana as well as Tirupur. Wet processing was generally outsourced. The knitwear export units of Ludhiana accepted large order size as compared to Tirupur, where small order size was accepted. Majority of the units at both the places used cotton, polyester and lycra as raw material. A significant difference was found between the numbers of units using wool, acrylic and nylon as a raw material at Ludhiana and Tirupur.*

[**Keywords** : Production, Knitwear, Export, Ludhiana, Tirupur]

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## **1. Introduction**

The textiles sector in India is the second largest provider of employment opportunities after the agricultural sector with an estimated 45 million in direct employment and opportunities for many more million livelihoods indirectly (Panigrahi, 2014). The knitwear industry has, in a remarkably short period of time, emerged as a prominent industrial sector in India. This industry contributes more than 50 per cent in terms of volume and around 35 per cent in terms of value of our total garment exports (Vohra, 2010).

It is the only sector which is growing at a faster rate than any other segment in textiles & given the trend for casual dressing with greater thrust on comfort, the knits sector holds immense potential for growth in future as well. The major production centres of knitwear are Ludhiana in Punjab, Tirupur (Tamil Nadu), Delhi, Bengaluru, Mumbai and Kolkata (Dar, 2011). Apparel is one of the most basic needs of mankind. Growth of fiber and textiles depends on the apparel business. The global apparel industry is expected to reach USD 3,180 billion in 2016 with annual growth rate in excess of 4% (Balakrishnan & Murugappan, 2016).

Tirupur and Ludhiana are the main hosiery products making clusters in India. In Tirupur cluster main products manufactured are T-shirts, undergarments, vests, trunks, knitted pyjama, kids wear, ladies wear, etc. Ludhiana is main production centre of woollen knitwear along with T-shirts, woolen and acrylic knitwear apart from other knitwear goods (Singh, 2010).

Tirupur knitwear cluster reflects high degree of specialization in most areas including machinery supply besides every area of the manufacturing operation. Innovative business development services such a pre-production checks, initial and during production checks, product consultancy, laboratory testing, sourcing assistance are provided by several enthusiastic entrepreneurs that help the industry to improve (Kalita, 2008).

In order to improve the quality of product, production and productivity, modernization is essential. This prompted knitting and garment units to install automatic and computerized knitting machines. Majority of these machines are imported. Second hand machines with good technology are imported at half the prices of new ones (Singh 2010). Garment production is organized in a number of stages which are knitting, dyeing and stitching, while the minor stages include calendaring (shrinkage control), printing and curing. The direct and indirect exporters will typically own the fixed capital (machinery, etc.) necessary for some stages of production, but not all of them. For the rest of the stages, they will employ job-workers, who are specialized producers owning machinery for a single stage only (Yoganandan et al., 2013).

After dying, processing, calendaring and compacting of the fabric, it goes to garment making unit/division. One piece of garment goes through different stitching processes, undertaken on various stitching machines for various parts

and applying accessories. The stitched clothes then pass through various checking process. In some garments printing and /or embroidery has to be done as per order. Once stitching process is over, labeling, ironing and packaging are undertaken before dispatching it to the buying/export houses (Singh, 2010). Nature of this industry is with very short product lifecycles, vast product differentiation, and faster rate of demand and fashion change, technical limitation of materials from backward supply chain (fibers and textiles). There is a growing demand for discount apparel with stores providing low cost fashionable products (Balakrishnan & Murugappan, 2016).

Knitwear units were moving ahead with automatic and computerized machines so as to reduce their dependence on the labour due to the lack of availability of skilled as well as unskilled manpower. The only issue under technology adoption was that of technology appropriateness with respect to global markets. A reason cited by manufacturers for this issue was high import duties levied on the machines due to which manufacturers were reluctant to go for a lot of imported technologies (Kapila, 2015).

## **2. Materials and Methods**

The study was conducted with a view to study the production processes followed in the knitwear export units of Ludhiana and Tirupur. The investigation was conducted in knitwear export units of Ludhiana district (Punjab) and Tirupur district (Tamilnadu), both being major exporters of knitwear in India. Thirty knitwear export units each from both the districts were selected using random sampling technique. An interview schedule was formulated to collect the information using survey method. The data were collected directly through personal interviews. The data was analyzed using suitable statistical techniques.

## **3. Major Findings**

Various type of production processes are followed by the knitwear export units of Ludhiana and Tirupur. Different aspects such as activities undertaken or out sourced, production capacity, capacity utilization, etc. were compared for the two places.

### **3.1 Production Capacity**

The volume of products that can be generated by a production plant in a given period of time, by using current resources is known as production capacity. Table-1 indicates that in Ludhiana, majority of the knitwear units, i.e. 80.00 per cent had a production capacity of less than 3 lakh pieces per month, followed by 13.33 per cent of the units with production capacity of 3-6 lakh pieces, respectively. Only 3.33 percent of the units each in Ludhiana had production capacity of 6-9 and more than 9 lakh pieces per month, respectively.



**Table-1 : Production capacity of knitwear export units**

Production capacity (Lakh pieces per month)	No. of units	
	Ludhiana (n <sub>1</sub> = 30)	Tirupur (n <sub>2</sub> = 30)
Less than 3	24 (80.00)	23 (76.67)
3-6	04 (13.34)	01 (3.33)
6-9	01 (3.33)	–
More than 9	01 (3.33)	06 (20.00)

Figures in parentheses indicate percentages

$P = 0.75$ ;  $\chi^2 = 0.098$

In Tirupur, majority of the units (76.67%) had a production capacity of less than 3 lakh pieces, followed by 20.00 per cent of the knitwear export units with production capacity of more than 9 lakh pieces, respectively. Chi square test values indicate no significant difference between Ludhiana and Tirupur, with respect to production capacity. The reason for high production capacity may be the use of more advanced machinery and engaging higher number of workers.

### 3.2 Average Capacity Utilization

Capacity utilization is indicative of the extent to which the production capacity is being used. The results are presented in the form of average percentage, where 100 per cent means full capacity utilization. The knitwear export units of Ludhiana and Tirupur both utilized their capacity of production to different levels during lean and peak periods. According to data in Table-2, during lean period (season during which demand for goods or services is not at its highest), in Ludhiana, maximum capacity utilization was found to be 70-80 per cent by 36.67 percent of the units. In Tirupur, 40.00 per cent of the units utilized their capacity up to 60-70 per cent. Chi square test value indicated a non-significant difference between the numbers of units with respect to capacity utilization.

During peak periods (season during which demand for goods or services is at its highest), 80.00 per cent of the knitwear units in Ludhiana utilized 90-100 per cent of their production capacity whereas in Tirupur, half of the units utilized 90-100 per cent of their production capacity followed by 40.00 percent of the units utilizing 80-90 per cent capacity, respectively. Chi square value suggested a significant difference between the numbers of units with respect to capacity utilization.

It could be derived from the data that during lean period (the period when there are fewer orders to be fulfilled) production is less, and full capacity of the unit is not utilized. Almost one-third of the units utilized 70-80 per cent of their capacity during lean period. Majority of the units in Ludhiana and half of the units in Tirupur utilized 90-100 per cent of their capacity during peak period (period during

which demand for goods or services is at its highest). Forty percent of the units utilized 80-90 per cent of their capacity in peak period, which indicated a scope for taking bigger orders.

**Table-2 : Distribution of knitwear units according to average capacity utilization**

Capacity utilization (%)	No. of units			
	Lean period		Peak period	
	Ludhiana (n <sub>1</sub> =30)	Tirupur (n <sub>2</sub> =30)	Ludhiana (n <sub>1</sub> =30)	Tirupur (n <sub>2</sub> =30)
Under 50	02 (6.67)	–	–	–
50-60	07 (23.33)	04 (13.33)	–	–
60-70	05 (16.67)	12 (40.00)	–	–
70-80	11 (36.67)	11 (36.67)	01 (3.33)	03 (10.00)
80-90	03 (10.00)	03 (10.00)	04 (13.33)	12 (40.00)
90-100	01 (3.33)	–	24 (80.00)	15 (50.00)

Figures in parentheses indicate percentages

$P = 0.61$ (Lean period);  $\chi^2 = 0.27$ ;  $P = 0.01^{**}$  (Peak period);  $\chi^2 = 5.93$

\*\* Significant up to 5% level of significance

### 3-3 Production Activities

The knitwear units of Ludhiana and Tirupur carried out various processes such as spinning, knitting, bleaching, dyeing, printing, etc. It was found that stitching and finishing was carried out by all the units in Ludhiana as well as Tirupur. In Ludhiana, 93.33 percent of the units had in-house designing of garments, followed by knitting (80.00%) and embroidery (60.00%) respectively. Only 10.00 per cent of the units were undertaking spinning in Ludhiana. In Tirupur, 86.67 per cent of the units carried out designing of garments, followed by 73.33 per cent of the units each carrying out printing and embroidery of knitwear, respectively. Only 10.00 per cent of the units were carrying out bleaching in Tirupur. Spinning was outsourced by 90.00 percent of the units in Ludhiana followed by dyeing and bleaching, which was outsourced by 76.67 per cent of the units each. Printing, scouring and compacting- calendaring, were outsourced by 73.33, 66.67 and 60.00 per cent of the units, respectively. In Tirupur, bleaching was outsourced by 90.00 per cent of the units followed by spinning and dyeing, outsourced by 86.67 per cent of the knitwear export units each. Compacting- calendaring, scouring and knitting were outsourced by 83.33, 80 and 63.33 per cent of the knitwear units in Tirupur. The Z values indicated a significant difference (at 1% level of significance) between number of units carrying out knitting and printing. A significant difference up to 5% level of significance was found between the number of units carrying out compacting and calendaring (Table-3).

A significant difference up to 1% level of significance was found in the number of units outsourcing knitting and printing. While a significant difference up to 5% level of significance was there between the number of units outsourcing bleaching, scouring and compacting-calendaring.

It could be inferred from the data that stitching and finishing of garments were carried out by all the knitwear export units of Ludhiana and Tirupur. Majority of units had in- house designing facility at both the places. Knitting was undertaken by majority of units in Ludhiana whereas almost one-third of the units in Tirupur undertook knitting. This indicated that knitwear units in Tirupur procured knitted fabric from the market. Wet processing was mostly outsourced at both the places. The production organization in Tirupur includes a wide range of subcontracting or outsourcing relationships between firms. Dyeing is the most energy intensive segment in the production process that requires large amount of water as well as coal or fire wood. The dyeing units are facing problems at the moment in implementing pollution control norms. Outsourcing wet processing enables knitwear export units to avoid implementation of pollution control norms (Roy, 2009).

**Table-3 : In house and outsourced processes of knitwear export units**

Processes	No. of units					
	In - house			Outsourced		
	Ludhiana (n <sub>1</sub> = 30)	Tirupur (n <sub>2</sub> = 30)	Z Value	Ludhiana (n <sub>1</sub> = 30)	Tirupur (n <sub>2</sub> = 30)	Z Value
Spinning	03 (10.00)	04 (13.33)	0.40	27 (90.00)	26 (86.67)	0.40
Knitting	24 (80.00)	11 (36.67)	3.40**	06 (20.00)	19 (63.33)	3.40**
Bleaching	07 (23.33)	03 (10.00)	1.39	23 (76.67)	27 (90.00)	2.44*
Scouring	10 (33.33)	06 (20.00)	1.17	20 (66.67)	24 (80.00)	2.19*
Dyeing	07 (23.33)	04 (13.33)	1.00	23 (76.67)	26 (86.67)	1.29
Compacting and calendaring	12 (40.00)	05 (16.67)	2.01*	18 (60.00)	25 (83.33)	2.25*
Printing	08 (26.67)	22 (73.33)	3.61**	22 (73.33)	08 (26.67)	3.36**
Embroidery	18 (60.00)	22 (73.33)	1.09	13 (43.33)	08 (26.67)	1.35
Designing of garments	28 (93.33)	26 (86.67)	0.86	03 (10.00)	04 (13.33)	0.40
Stitching	30 (100.00)	30 (100.00)	1.01	01 (3.33)	-	-
Finishing	30 (100.00)	30 (100.00)	1.01	01 (3.33)	-	-

Figures in parentheses indicate percentages

\*Significant up to 5% level of significance

Multiple response

\*\*Significant up to 1% level of significance

### 3.4 Minimum Order Size Acceptability

A minimum order quantity is the lowest number of units of an item that a supplier or factory is willing to produce in an order is known as minimum order size. The data in Table-4 indicates that in Ludhiana, 30.00 per cent of the units accepted an order of minimum 5000 to 6000 pieces, followed by 20.00 per cent units which accepted 2000-3000 pieces' minimum order. About 6.67 per cent of the units followed opportunist criterion, i.e. they accept variable order sizes according to situation. In Tirupur, 40.00 per cent of the units accepted an order size of minimum 1000-2000 pieces, followed by 33.33 per cent which accepted minimum order of 2000-3000 pieces. Chi square test value depicts that the difference between the number units with respect to minimum order size was significant up to 5% level of significance at 2 degrees of freedom. The results were supported by the study conducted by Saravanan and Mohanraj (2013), which stated that Tirupur have the ability to take up small orders or large orders at short notice. It is also able to produce the entire range of woven wear and knitwear at low cost with reasonably good quality with in specified schedules.

**Table-4 : Distribution of knitwear units according to minimum order size accepted**

Order size (No. of pieces)	No. of units	
	Ludhiana (n <sub>1</sub> = 30)	Tirupur (n <sub>2</sub> = 30)
Less than 1000	05 (16.67)	03 (10.00)
1000-2000	04 (13.33)	12 (40.00)
2000-3000	06 (20.00)	10 (33.33)
3000-4000	–	01 (3.33)
4000-5000	–	01 (3.33)
5000-6000	09 (30.00)	04 (13.33)
More than 6000	04 (13.33)	–

Figures in parentheses indicate percentages

$P = 0.028^{**}$ ,  $\chi^2 = 7.12$

\*\*Significant up to 5% level of significance

### 3.5 Market wise Distribution of the Products

It is evident from the data in Table-5 that almost one-third of the knitwear units in Ludhiana exported 80-100 per cent of their products. Almost 26.67 per cent units exported 60-80 per cent of the products, followed by 20.00 per cent of the units who were exporting 40-60 percent of the products. Only 6.67 per cent of the units were exporting less than 20 per cent of the products in foreign markets. In addition to export, the units were also selling their products within the city, state and other parts of the country as well. In case of Tirupur, maximum percentage (66.67%) of

the units exported 80-100 per cent of their products, followed by 20.00 and 13.33 per cent of the units who exported 60-80 and 40-60 per cent of the products, respectively. The knitwear export units in Tirupur sold their products within city, state and other parts of the country also. It was reported by the knitwear exporters that with increasing competition from neighbouring countries and increasing opportunities in domestic market, they were producing products to cater domestic market also. Majority of exporters sold the surplus or export rejection in domestic market. Kumar (2004) stated in his study that cancellation of orders also has led to the development of a separate market for the export surplus/rejected items that are exported at cheap rates as 'stock lots'. Some merchants specialize in this line of activity. The balance items are sold in the local market.

**Table-5 : Distribution of knitwear products in different markets**

Per-centage share	No. of units							
	Ludhiana (n <sub>1</sub> = 30)				Tirupur (n <sub>2</sub> = 30)			
	FM	IC	IS	AO	FM	IC	IS	AO
0-20	02 (6.67)	04 (13.33)	02 (6.67)	03 (10.00)	–	03 (10.00)	05 (16.67)	–
20-40	03 (10.00)	04 (13.33)	–	07 (23.33)	–	04 (13.33)	03 (10.00)	02 (6.67)
40-60	06 (20.00)	02 (6.67)	–	07 (23.33)	04 (13.33)	02 (6.67)	01 (3.33)	–
60-80	08 (26.67)	–	–	02 (6.67)	06 (20.00)	–	–	–
80-100	11 (36.67)	–	–	02 (6.67)	20 (66.67)	–	–	–

Figures in parentheses indicate percentages

FM = Foreign market IC = Inter-city IS = Inter-state AO = All over country

### 3-6 Fibres Used

Majority of the units in Ludhiana, i.e. 93.33 per cent used cotton and polyester as raw material followed by lycra which was used by 76.67 per cent of the units, respectively (Fig.-1). Certain factors like changes in the climatic condition, growing domestic and international market, increasing competition and conscious customers have made the Ludhiana industry to change its strategies. Earlier there was an emphasis on the production of winter wears and winter was a busy season for the industry. In recent times the industry is catering to the summer knitted garments in a big way (Apex Cluster Development Services, 2014). Acrylic, nylon and viscose each were used by 56.67 per cent of the knitwear units, respectively, closely followed by wool which was being used by 53.33 per cent of the knitwear export units. In Tirupur, 100.00 per cent of the units used cotton followed by lycra and polyester which were used by 80.00 per cent of the units each, respectively. About 66.67 percent of units used viscose as raw material. Acrylic was the least used (3.33%) fibre in Tirupur. The Z- test values indicate a significant difference at

10% level of significance between the numbers of units using wool as a raw material. A significant difference at 1% level of significance was indicated for the numbers of units using acrylic and nylon fibres.

It was analyzed that earlier Ludhiana was known for woollen knitwear but with the passage of time cotton is being extensively used by knitwear export units of Ludhiana. Increasing demand for cotton in foreign markets may be a reason for this change. Still almost fifty per cent of the units in Ludhiana use wool and acrylic as there is a demand for woollen knitwear also, whereas these two fibres are used by lesser percentage of units in Tirupur. Almost two- third of the knitwear units of Ludhiana produce and export sportswear, so a large percentage of the units in Ludhiana use nylon. Lycra is used equally by knitwear units of both the places as it makes the fabric more stretchable.

The preference for cotton Lycra jersey is really high, as it is comfortable and lycra makes it look more lustrous and rich. Viscose rayon is quite popular in women’s wear sector for its good drape qualities, whereas, nylon and spandex are popular for active wear (Anonymous, 2018).

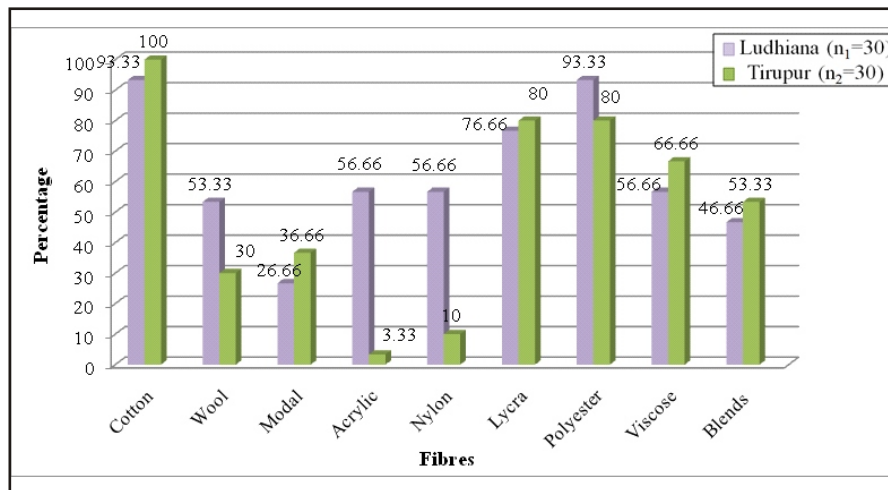


Fig.-1 Types of fibres used by knitwear export units

### 3.7 Number of Machines used in Garment Manufacturing

The data in Table-6 indicates the number of machines in knitwear units of Ludhiana and Tirupur. With increasing competition both in domestic and international markets, Indian manufacturers have installed new sophisticated technologies in their production processes to compete in terms of prices as well as in scale (Das et.al. 2009).

**Knitting Machines :** It was found that the knitwear units of Ludhiana had flat, jacquard and collar-cuff V-bed indigenous knitting machines in the range of 2-75, 0-2 and

1-3 with means of 2.5, 0.07 and 0.3 respectively. Imported Flat, Circular, Jacquard, Warp knitting, Coller Cuff V- Bed automatic knitting machine and

Socks knitting machine were found in the range of 3-200, 2-125, 4-75, 0-6, 1-11 and 5-6 with mean of 13.83, 8.73, 4.5, 0.2 and 6.4 respectively. On the other hand, in Tirupur, indigenous flat and circular machines were found in the range of 5-18 and 12-25 with mean of 0.77 and 1.23 respectively. Imported Flat, Circular, Jacquard, Warp knitting, Coller Cuff V-Bed automatic knitting machine and Socks knitting machine were found in the range of 5-35, 4-45, 2-15, 2-4, 3-6 and 0-6 respectively.

**Fabric laying machines :** It was found that in Ludhiana, indigenous and imported fabric laying machines were found in the range of 0-1 and 1-5 with mean of 0.06 and 0.23 respectively. In Tirupur, there were no indigenous fabric laying machines in the selected units and imported machines were found in the range of 1-2 with mean of 0.13.

**Cutting machines :** In Ludhiana, manual and automated indigenous cutting machines were found in the range of 2-6 and 0-1 with a mean of 0.63 and 0.03 respectively. Manual and automated imported cutting machines were in the range of 1-10 and 1-6 with mean of 0.6 and 1.73 respectively. In Tirupur, indigenous manual and automated cutting machines were in the range of 1-50 and 1-2 with mean of 3.8 and 0.3 respectively. Imported manual and automated cutting machines were available in the range of 1-25 and 1-12 with mean of 1.33 and 1.37 respectively.

**Stitching machines :** It was observed that in Ludhiana, indigenous electric and computerized stitching machines were in the range of 10-125 and 0-120 with a mean of 11.17 and 4.0 respectively, while imported machines were in the range of 25-400 and 25-2000 with a mean of 43.16 and 204.5 respectively. In Tirupur, indigenous electric and computerized stitching machines were in the range of 45-85 and 45-150 with mean of 4.33 and 13.33 respectively. Imported stitching machines were found in the range of 45-650 and 50-1500 with mean of 126.6 and 236.67 respectively.

**Embroidery machines :** The knitwear export units of Ludhiana had no indigenous ordinary, computerized and stoll embroidery machines, whereas imported machines were in the range of 0-4, 2-10 and 2-12 with mean of 0.13, 2.37 and 0.93 respectively. In Tirupur, indigenous ordinary, computerized and stoll embroidery machines were in range of 5-15, 0-7 and 0-4, respectively, whereas imported machines were present in the range of 4-75, 2-25 and 2-12 respectively.

**Miscellaneous machines :** In Ludhiana, indigenous and imported fusing machines were in the range of 1-8 and 1-10 with mean of 0.67 and 1.7 respectively, while in Tirupur, these were in the range of 2-50 and 2-15 with mean of 2.57 and 4.47 respectively. Indigenous and imported over locking machines were in the range of 1-115 and 3-80 with a mean of 12.7 and 20.6 respectively in Ludhiana.

Table-6 : Distribution of knitwear export units on the basis of number of machines

Types of Machines	Range of Machines			
	Ludhiana (n <sub>1</sub> = 30)		Tirupur (n <sub>2</sub> = 30)	
	Indigenous Range (Mean)	Imported Range (Mean)	Indigenous Range (Mean)	Imported Range (Mean)
<b>Knitting Machines</b>				
Flat knitting	2-75 (2.5)	3-200 (13.83)	5-18 (0.77)	5-35 (11.43)
Circular knitting	–	2-125 (8.73)	12-25 (1.23)	4-45 (13.23)
Jacquard circular knitting machine	0-2 (0.07)	4-75 (4.5)	–	2-15 (4.17)
Warp knitting	–	0-6 (0.2)	–	2-4 (0.7)
Coller Cuff V-Bed automatic knitting machine	1-3 (0.3)	1-110 (6.4)	–	3-6 (1.5)
Socks knitting machine	–	5-6 (0.37)	–	0-6 (0.4)
Fabric laying machines	0-1 (0.06)	1-5 (0.23)	–	1-2 (0.13)
<b>Cutting Machines</b>				
Manual	2-6 (0.63)	1-10 (0.6)	1-50(3.8)	1-25 (1.33)
Automated	0-1 (0.03)	1-6 (1.73)	1-2(0.3)	1-12 (1.37)
<b>Stitching Machines</b>				
Electric machines	10-125 (11.17)	25-400 (43.16)	45-85 (4.33)	45-650 (126.6)
Computerized machines	0-120 (4.0)	25-2000 (204.5)	45-150 (13.33)	50-1500 (236.67)
<b>Embroidery Machines</b>				
Ordinary machines	–	0-4 (0.13)	5-15 (1.26)	4-75 (6.27)
Computerized machines	–	2-10 (2.37)	0-7 (0.23)	2-25 (7.33)
Stoll machine	–	2-12 (0.93)	0-4 (0.13)	2-12 (1.83)
<b>Miscellaneous</b>				
Fusing machines	1-8 (0.67)	1-10 (1.7)	2-50 (2.57)	2-15 (4.47)
Over locking machines	1-115 (12.7)	3-80 (20.6)	25-55 (5.5)	30-110 (46.67)
Button attaching machine	1-15 (2.03)	2-10 (2.9)	6-30 (1.53)	5-35 (9.9)
Button hole machines	1-15 (2.27)	2-8 (2.63)	6-8 (0.73)	5-35 (4.01)
Thread cutting	1-8 (1.57)	1-8 (1.23)	3-12 (1.43)	2-40 (4.8)
Steaming	1-10 (1.53)	1-25 (2.57)	5-100 (6.43)	3-35 (4.37)
Ironing	1-12 (3.27)	2-12 (1.67)	3-100 (4.37)	4-35 (4.0)
Label tag stitching machine	2-8 (2.0)	2-8 (0.77)	2-20 (3.3)	3-15 (1.47)

Figures in parenthesis are the mean  
Multiple responses



In Tirupur indigenous and imported over locking machines were in the range of 25-55 and 30-110 with a mean of 5.5 and 46.67 respectively. Indigenous and imported button attaching machines were in the range of 1-15 and 2-10 with a mean of 2.03 and 2.9 respectively in Ludhiana. On the other hand, in Tirupur indigenous and imported over locking machines were in the range of 6-30 and 5-35 with a mean of 1.53 and 9.9 respectively. Indigenous and imported button hole machines were in the range of 1-15 and 2-8 with a mean of 2.27 and 2.63 respectively in Ludhiana. In Tirupur indigenous and imported over locking machines were in the range of 6-8 and 5-35 with a mean of 0.73 and 4.01 respectively. In Ludhiana, indigenous and imported thread cutting machines were in the range of 1-8 each with mean of 1.57 and 1.23 respectively, while in Tirupur, these were in the range of 3-12 and 2-40 with mean of and 4.8 respectively. Indigenous and imported steaming machines were available in the range of 1-10 and 1-25 with a mean of 1.53 and 2.57 respectively in Ludhiana.

In Tirupur indigenous and imported over locking machines were in the range of 5-100 and 3-35 with a mean of 6.43 and 4.37 respectively. Indigenous and imported ironing machines were in the range of 1-12 and 2-12 with a mean of 3.27 and 1.67 respectively in Ludhiana. In Tirupur indigenous and imported over locking machines were in the range of 3-100 and 4-35 with a mean of 4.37 and 4.0 respectively. Indigenous and imported label tag stitching machines were in the range of 2-8 and 2-8 with a mean of 2.0 and 0.77 respectively in Ludhiana. On the other hand, in Tirupur indigenous and imported over locking machines were in the range of 2-20 and 3-15 with a mean of 3.3 and 1.47 respectively. Packing was being done manually at both the places.

It was reported by the knitwear export units of Ludhiana and Tirupur that in addition to various indigenous machines, a wide variety of imported machines were used. Knitting machines of brands Fukuhara (Japan), Mayer & Cie (Germany), Terrot (Germany), Jumberca (Spain), Camber (England) and Orizio (Italy) were commonly used at Ludhiana and Tirupur. Stitching machine brands included Keumyong (Korea) Juki & Pegasus of Japan. Other machines included Yamato model 4 thread over lock machine, Barudan embroidery machine, Kansai special piccotting machine, Kansai special 12 needle chain stitch machine, Hashima fusing press machine, Ngai Shing snap attaching machine and Cintex (UK) needle detector machine.

The study of Roy (2009) confirms the findings as it stated that one can easily find how firms in Tirupur are keen to acquire modern machines mostly imported from Japan (Shima, Seiki), Taiwan (Fukama, Smart, Pilon) Germany (Mayer and Cie, Terrot) U.K., Italy and Singapore. There are specialized jacquard machines for multi-coloured embroidery and also for making specific designs for collars.

### **3-8 Purchase of Raw Materials**

The data in Table-7 shows that in Ludhiana, 10-100 per cent of the knitwear export units each purchased raw materials from local market on cash basis, while

10-70 per cent purchased on discount, respectively. Raw materials were purchased from outside city on cash, discount and credit basis by 0-20, 0-25 and 10-100 per cent of the units whereas, 5-25, 20-25 and 5-100 per cent of the units bought raw materials from outside state on cash, discount and credit basis. In case of import of materials, purchase was made on cash basis by 20-100 percent of the units.

**Table-7 : Sources and terms of purchase of raw material**

Place of Purchase	No. of Units					
	Ludhiana (n <sub>1</sub> = 30)			Tirupur (n <sub>2</sub> = 30)		
	Cash basis (Range %)	Discount (Range %)	Credit (Range %)	Cash basis (Range %)	Discount (Range %)	Credit (Range %)
Local market	10-100	10-70	10-100	20-50	20-50	10-90
Outside city	0-20	0-25	10-100	0-30	30-60	20-60
Outside state	5-25	20-25	5-100	0-20	0-30	10-70
Import	20-100	–	–	5-100	0-30	–

In Tirupur, purchase of raw material was done from local market on cash and discount basis by 20-50 per cent each and on credit basis by 10-90 per cent of the units respectively. Raw material was purchased from outside city by 0-30, 30-60 and 20-60 per cent of the units on cash, discount and credit basis. Outside state purchases were made on cash, discount and credit basis by 0-20, 0-30 and 10-70 per cent of the units. In case of import of raw material, 5-100 and 0-30 per cent of the units made purchase on cash and discount basis, respectively. None of the units in Ludhiana and Tirupur, imported the material on credit basis whereas in Tirupur, knitwear export units imported 0-30 per cent of raw material on discount basis.

### 3-9 Waste Management Practices

The data in Table-8 shows that in Ludhiana, knitwear export units reduced 0-100 per cent of the waste and sold 10-100 per cent of the wastage, respectively. The units reused 5-70 per cent of waste and recycled 5-20 per cent of waste, respectively. In Tirupur, knitwear export units sold 10-100 and reduced 10-80 per cent of the waste, respectively. None of the selected units in Tirupur reused the waste.

It could be inferred from the data that almost half of the units at both the places opted for selling the waste, which was the most convenient way of waste disposal. Almost one-fourth of the units reduced wastage. Recycling of the waste was a lesser opted practice. The cost involved in recycling may be more than the sale price of recycled products.

**Table-8 : Waste management practices followed by knitwear export units**

Waste Management Practice	No. of Units	
	Ludhiana (n <sub>1</sub> = 30)	Tirupur (n <sub>2</sub> = 30)
	Range (Mean %)	Range (Mean %)
Reduce wastage	0-100 (24.80)	10-80 (26.00)
Reuse the waste	5-70 (6.16)	–
Recycle the waste	5-20 (1.50)	10-60 (6.00)
Sell the waste	10-100 (44.16)	10-100 (52.33)
Send to landfills ( Dumps)	0-30 (1.00)	8-90 (7.60)

### 3-10 Quality Testing Equipment

Textile testing is the determination of different properties of textile materials with the help of testing equipment available in testing laboratory. Testing needs to be done not only at final stage of manufacturing but during intermediate stages of processing also. Quality management is concerned with controlling activities to ensure that products and services are fit for their purpose and meets the specifications. The basic equipment includes bursting strength tester for testing the strength of knitted fabric, colour matching cabinet for colour matching, crockmetre for rubbing fastness (dry and wet), GSM sample cutter for GSM testing of the fabric, Laundr -o- meter for colour fastness to washing, colour bleeding and shrinkage testing, Lea strength tester for yarn strength and pilling tester for pilling.

It is indicated by data in Table-9, that 100 per cent of the units in Tirupur and 70 per cent of the units in Ludhiana had quality testing laboratories. Majority of the units in Ludhiana, i.e. 95.23 percent had GSM Sample cutter, followed by 76.19 per cent of the units, who owned Colour matching cabinet. In Tirupur, same percentage of units (93.33%) owned GSM Sample cutter and Colour matching cabinet, respectively. Crockmeter was owned by majority of the units (70%) in Tirupur and 30 per cent of the units in Ludhiana for testing rubbing fastness. The Z values indicate that there was a significant difference between the numbers of the units owning Colour matching cabinet and crockmeter (at 10% level of significance).

The findings were validated by Sarkar (2011), who stated that it is really a good idea to set up an in-house textile lab for checking basic physical properties of textiles and not depend on Third Party testing labs for the confirmation of specifications like fabric and yarn count, fabric properties like dimensional stability, color matching, color bleeding, and color fastness to washing. The buyer would not accept any goods failing these basic requirements. An export house can't keep all types of machinery required to test buyer's test specifications and moreover it is not feasible.

**Table-9 : Distribution of knitwear units having in house quality testing equipments**

Equipment	No. of Units		
	Ludhiana (n <sub>1</sub> = 21)	Tirupur (n <sub>2</sub> = 30)	Z-Value
Bursting strength tester	10 (47.61)	16 (53.33)	0.40
Colour matching cabinet	16 (76.19)	28 (93.33)	1.75*
Crock meter	09 (30.00)	21 (70.00)	1.94*
GSM sample cutter	20 (95.23)	28 (93.33)	0.28
Laundr -o- meter	08 (38.09)	17 (56.67)	1.31
Lea strength tester	06 (28.57)	07 (23.33)	0.42
Pilling tester	06 (28.57)	14 (46.67)	1.30

Figures in parentheses indicate percentages

\* Significant up to 10% level of significance

#### 4. Conclusion

Majority of the units in Ludhiana and half of the units in Tirupur utilized 90-100 per cent of their capacity during peak period. Forty percent of the units utilized 80-90 per cent of their capacity in peak period, which indicated a scope for taking bigger orders. It was found that stitching, finishing and designing of garments was carried out by majority of the units in Ludhiana as well as Tirupur. Knitting was undertaken by majority of units in Ludhiana whereas almost one-third of the units in Tirupur undertook knitting. This indicated that knitwear units in Tirupur procured knitted fabric from the market. Wet processing was mostly outsourced at both the places. In Ludhiana, 30.00 per cent of the units accepted an order of minimum 5000 to 6000 pieces, whereas in Tirupur, 40.00 per cent of the units accepted an order size of minimum 1000-2000 pieces. Chi square test value depicts that the difference between the number units with respect to minimum order size was significant up to 5% level of significance at 2 degrees of freedom. Majority of the units at both the places used cotton, polyester and lycra as raw material. A significant difference was found between the numbers of units using wool, acrylic and nylon as a raw material at Ludhiana and Tirupur. Almost half of the units at both the places opted for selling the waste, which was the most convenient way of waste disposal. Almost one-fourth of the units reduced wastage. Recycling of the waste was a lesser opted practice. It is indicated that 100 per cent of the units in Tirupur and 70 per cent of the units in Ludhiana had quality testing laboratories.

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## **Police Reforms in India after Prakash Singh Vs. Union of India Case, 2006**

**Vivek Kaushik\***

*Reform in policing, both in structural and functional way, has been considered one of the most important unaccomplished tasks facing the developing as well as developed countries. In the developed countries, the concepts of democratic policing and community policing have garnered much attention and have been positively put into place. The developing countries, however, continue to have the organizations of policing that are more repressive in nature owing to the police legislations that have their origins in the colonial times. There is no accountability of people, whatsoever, to the people of the country. Apart from this, the political leaders use police for their own personal and narrow political purposes, thus maligning its very image. The unnecessary political interference is very high. To address these concerns, various commissions and committees had been formed since independence without any of them making any difference. In 2006, Supreme Court passed orders to the states making seven-fold reform compulsory for the states to follow. This was seen as a big step towards the successful police reforms. But, after more than a decade, police reform is still a far cry. In this paper, we have analysed the reforms in policing in India, and particularly the guidelines of Supreme Court and the response of the states to these guidelines.*

[**Keywords** : Police reforms, Democratic policing, Community policing]

### **1. Introduction**

The subjection of police to democratic principles and to the rule of law without compromising over the security has been one of the major issues facing the

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developed as well as developing countries. To the academic field of social science, the debates and discussions concerning police reforms have not been new and have been studied by various political and social scientists from their respective disciplinary points of view. The discourse of police reform usually includes the “promotion of democratic policing”<sup>1</sup> that seeks to strengthen and compliment the institutions of democracy rather than to undermine them. It is easier, however, to outline the basics of the democratic policing than achieving it in practice due to the fact that there is a huge disjuncture between what is prescribed in theory and the operational handicaps faced during the implementation of these, particularly in the developing countries whose police system is based on the laws drafted during colonial times. Many a times the groups involved in the police reforms have championed the cause of grounding the police reforms in the theory of human rights<sup>2</sup>, but in practice there is even no consensus on their meaning and are quite complex for being a yardstick to democratic policing in the developing countries like India. The community policing of Anglo-American origins is another practice that is sought to be transplanted into the developing states by certain scholars, but that as well pose inherent problems in the form of suitability of the institution transferred and “the power relations inherent in the dynamics of the export-import process.”<sup>3</sup> Generally speaking, as argued by O’Mally and Palmer (1996), the impetus for much of the reform in the policing has come from structural sources such as the neo-liberal mode of governance<sup>4</sup>, but as argued by Chan (1999) the reform has been more often the result of public embarrassments faced by governments due to misconduct and indiscipline involving police forces.<sup>5</sup>

The police reforms in the developing countries is more a part of the larger project of democratization of the institutions of the government. In India, as well, the debate of reforming the police has been part of this general debate of democratizing every institution associated with government having a large-scale public dealing. By democratization here, we do not mean procedurally involving public in each and every decision of the institution (in the usual electoral/minimal sense), but substantively ensuring the accountability to people and being responsive to their needs and demands.

## **2. Police Reforms in India**

The whole debate of democratic police reforms in India has been to make the organization of police, having far-reaching powers, an institution which is people-centric and which is important not in and of itself, but due to the public services it performs. The reforms also seek to make sure that the unbridled power that is handed over by the government to the police for maintaining order is not used in an arbitrary manner or there is no abuse of that power, and if there is the abuse of power, making sure that there is no impunity for the erring officials. In this chapter we shall be dealing with the historical analysis of the reforms in the organization of police in India from the time of its creation in the colonial times

and after the independence. For that we shall have to look into the creation of the modern police force in the colonial times by the British authorities, and the laws and rules that governed the organization, structure, and conduct of the police forces. The evolution of this organization, and the laws and rules associated with it shall also be explored and analyzed. In so far as the police in India is governed, by and large, by the same archaic and colonial laws (for instance, Police Act, 1861), the analysis will be made of demands of democratizing the police force and the necessity of making a stride forward and rewriting the laws governing the organization that is handed by the state its monopoly of the use of physical force.

The current organization and structure of the police in India, by and large, reflects the kind of federalism with its centralised tilt that has been in place in the country. The states in India organize and maintain their own police services, and have been made responsible by the constitution for the maintenance of law and order. Besides the state police forces, the centre also commands its own police forces like the Central Reserve Police Force (CRPF), the Border Security Force (BSF), Assam Rifles (AR), the Central Industrial Security Force (CISF), the National Security Guards (NSG), Indo-Tibetan Border Police (ITBP), and Sashastra Seema Bal (SSB) collectively called the Central Armed Police Forces (CAPF). Apart from these forces, the centre also commands the state police through the all-India services like Indian Administrative Service (IAS) and Indian Police Service (IPS). In the distribution and division of competences between the states and the centre, the constitution of India makes the 'law and order' the state subject. Besides making it a state subject, the constitution also empowers the states to make and frame their own laws for the organization and structuring of their police services. However, a grim reality of the absence of post-independence legislation on police points to the fact that most of the states cling to the archaic law (Police Act, 1861) that was drafted in the colonial times for the suppression of the local Indians, and with a "purpose of crushing dissent and any movement for self-government" after the Revolt of 1857.<sup>6</sup> The police in India have been handed with unsurmountable amounts of power and authority for maintaining order and making the lives of citizens easy, but, according to a survey by the Lokniti team at the Centre for the Study of Developing Societies (CSDS), police has not been able to attain the trust of the people with less than 25 per cent people highly trusting the police.<sup>7</sup> Combined with the lack of trust in police among people is the problem of understaffing in police which means that there are lesser number of personnel available and the number of vacancies remains high. According to a popular news portal Mint, there are a mere 144 police officers for every 100,000 citizens.<sup>8</sup> There have been quite a few attempts at reforming the police since the colonial times. Some of the serious attempts have been mentioned in table-1 on next page.



**Table-1 : Important Police Reform Initiatives in India since 1860**

<b>Police Reform</b>	<b>Year(s)</b>
Court Commission (First Police Commission)	1860
Indian Police Act	1861
Fraser Commission (Second Police Commission)	1902-03
Gore Report (Working Group on Police Training)	1972
National Police Commission headed by Dharam Vira (Report 1 to 8)	1977 (Constituted); 1979-1981 (Eight Reports)
Julio Rubeiro Committee (Report 1 & 2)	1998 & 1999
Malimath Committee	2000
Padmanabhaiah Committee	2000
Police Act Drafting Committee	2005-2006
Supreme Court Judgement in Prakash Singh & Others vs. Union of India	2006

**Source :** Adapted from R. K. Sharma, Charanjeev Singh, & Akshat Mehta, “Police Reforms in India: A Critical Appraisal”<sup>9</sup>

While there were many attempts at reforming the police since independence, the first definitive and concrete step was taken by the Supreme Court in the year 2006 when it passed the judgement in the Prakash Singh vs. Union of India case. We shall elaborate on the judgement in the section below.

### **3. Supreme Court Guidelines to the States in Prakash Singh Case 2006**

The Public Interest Litigation filed by former Director Generals of Police Prakash Singh and N. K. Singh led the Supreme Court of India to give its historic ruling on September 22, 2006. The Supreme Court ruled that having regard to “the gravity of the problem”, “the urgent need for preservation and strengthening of Rule of Law”, and “total uncertainty as to when police reforms would be introduced”, it thought that there has to be no further wait and that it would issue “appropriate directions for immediate compliance so as to be operative till such time a new model Police Act is prepared by the Central Government and/or the State Governments pass the requisite legislations.”<sup>10</sup> The Central and State governments were bound by the directions issued by the Supreme Court and they were required to report to the Court by the end of 2006 on the steps taken in compliance of the directives. Most of the states were, as expected, clamouring for more time to implement the directives. Many of the states sought the review of the directives, which the Court refused outrightly.

The directives that the Supreme Court came up for the Central and State governments were not something new, and had been already recommended by various committees and commissions that were instituted since independence. The directives ranged from the establishment of the State Security Commission (as recommended by the Malimath Committee) to the separation of the law and order wing from the investigation (also recommended by Malimath Committee). The Ribeiro Committee's recommendation of the creation of the Police Establishment Board also found its reverberation in the Supreme Court directions. The Court hoped that the state governments would rise to the occasion by enacting their own Police Acts as recommended by various police reform commissions and committees, but at the same time it reiterated that the mere expression of hope served no purpose and, therefore, it was issuing compulsory guidelines for the state and central governments that would be operative till the states come up with their new police legislations. The power of the issuance of the directions, the Court argued, flowed from the Article 32 of the Constitution read along with Article 142. Accordingly, the Court came up with seven specific directions for the State and Central governments. The gist of the directions has been given in the Table below.

**Table-2 : Gist of Supreme Court Directions in Prakash Singh Case, 1996**

S. No.	Directive Regarding	Gist of the Directive
1.	State Security Commission	<p>The state government has to ensure that it does not exercise unwarranted influence and pressure on the State Police.</p> <p>Lay down policy guidelines so that the actions of the police correspond to the laws of the land and the constitution.</p> <p>The State Security Commission should be constituted by the state governments with either Chief Minister or Home Minister as the head and other members chosen in such a way that its independence is ensured.</p> <p>The functions of the commission would be to lay down the broad policy measures and to give directions with regard to essential functions of policing. The recommendations of the commission shall have a binding nature.</p>
2.	Selection and Minimum Tenure of Director General of Police	<p>The State government shall select the DGP from among the three senior-most officers who have been empanelled for promotion by the Union Public Service Commission.</p> <p>The DGP, once selected, must have a minimum tenure of two years unless he is removed for any violation of law by state government in consultation with the State Security Commission.</p>
3.	Minimum Tenure of Inspector General of Police & other officers	<p>The minimum tenure of the police officers on operational duties in the field like the IGP, SP, and Station House Officer shall also be two years unless they are removed earlier on valid grounds by appropriate procedure.</p>

4.	Separation of Investigation	The investigation wing of the police shall be separated from the law and order wing in order to ensure swift investigation, and better policing experience for the people. State governments must ensure there is proper coordination between these two wings.
5.	Police Establishment Board	<p>The Police Establishment Board shall be created in every state that shall decide all transfers, postings, promotions and other service-related matters of officers of and below the rank of Deputy Superintendent of Police.</p> <p>The Establishment Board shall be a body consisting of the Director General of Police and four senior-most officers of the police.</p> <p>The state government shall not interfere in the decisions of the Board except in exceptional circumstances and only after documenting its reasons for such intervention.</p>
6.	Police Complaints Authority	<p>The Police Complaints Authority shall be constituted at district level to inquire into the complaints against police officers up to the level of Deputy Superintendent of Police.</p> <p>Another Police Complaints Authority at the state level shall look into the complaints against the police officers above the rank Superintendent of Police.</p> <p>The District Police Complaints Authority may be headed by a retired District Judge, while the State Police Complaints Authority may be headed by a retired High Court or Supreme Court Judge.</p> <p>While the State Police Complaints Authority shall take cognizance of such allegations as death or grievous hurt in custody, and rape only, the District Police Complaints Authority shall inquire, apart from above cases, into allegations of extortion, land/house grabbing or any incident involving serious abuse of authority.</p> <p>The recommendations of this Authority shall be binding on the concerned authority.</p>
7.	National Security Commission	<p>At the Union level, there shall be set up the National Security Commission by the central government to prepare a panel for being placed before the appropriate Appointing Authority, for selection and placement of Chiefs of the Central Police Organisations.</p> <p>The minimum tenure of the Chiefs of Central Police Organizations shall also be two years.</p> <p>The Commission shall make reviews for making the forces effective, and ensuring these are utilized for the purposes they were raised.</p> <p>This Commission shall be headed by the Union Home Minister, with heads of Central Police Organizations and couple of security experts as members.</p>

Source : Compiled by the researcher.

#### 4. States' Response to the Supreme Court Guidelines

Soon after the issuing of these directives to the states, most of the states requested the Supreme Court for an extension in implementing the directives. Six

states separately filed the petitions in the Court in order to review the directives. The Supreme Court rejected the review petitions and ordered the states to immediately comply with the directives 2, 3, and 5, and extended the date of compliance for the rest of the directives by three months. There were many objections on part of the states regarding the implementation of the directives as discussed below :

With regard to the first directive regarding the establishment of State Security Commission, the states wanted the court to clarify the composition of such commission as the directions of the Court differed from the recommendations of the Soli Sorabjee Committee. Similarly, the states were not sure whether one Security Commission would be established for all the Union Territories or they would have separate Commissions. The status of the implementation of this directive is that many of the states have passed executive orders or police legislations in this regard, but greatly differ in the composition of the commission. Some states have excluded the Leader of Opposition or the judicial element, or both.

The second directive regarding Selection and Minimum Tenure of Director General of Police has met with the objection of the states that the involvement of the UPSC in the process of empanelment is beyond the authority and scope of the state governments. The direction regarding the minimum tenure of two years for the DGP has been objected by the states that the All India Service Rules are framed by the Central government and thus is in the proper domain of Union not states. The status of the implementation of this directive is that states continue to follow the earlier procedure of the selection of the DGP without the involvement of the UPSC, and regarding the tenure of the DGP, “most of the states have side-stepped the core of the Supreme Court directive.” Similarly, the third directive regarding the Minimum Tenure of two years for the Inspector General of Police & other officers on operational field duties was not accepted by any of the states and none of the states implemented the directive as envisaged by the Supreme Court.

With regard to the fourth direction for the separation of law and order wing of the police from the investigation wing, most of the states have passed executive orders making provisions for such separation, but there is no proper implementation of these provisions which remain in paper only. Some states have argued that such separation of these wings of the police would involve expansion of the police, which is why the implementation of the directive is difficult. Some states have made some steps in augmenting the police forces and have made promises that the implementation of this directive would be done after the new forces are in place after their proper recruitment and training.

The fifth direction of setting up of the Police Establishment Board has been implemented by most of the states. Notwithstanding the creation of such Boards by the states, their efficacy has been doubtful, and have been questioned by various

civil society groups. The tenures and transfers of the police officers in most of the states are politically decided and are quite uncertain.

Regarding the sixth direction of establishing the Police Complaints Authority at the district and state level, some states, particularly those of smaller size, have expressed the objections regarding the practicality of establishing separate Authorities, and have argued that the creation of single state-wide authority would be more appropriate and effective in dealing with the allegations of misconduct against police personnel. Some states, particularly Uttar Pradesh, have expressed that there are already several authorities for ensuring the police accountability like the National NHRC, SHRC, SC/ST Commission, Minorities Commission, and the Women's Commission, and therefore, there was no need of adding one more institution with functions that are already performed by the host of institutions. However, the groups of civil society have expressed their concern that the recommendations of the existing institutions have no binding effect on the state governments. The Police Complaints Authority, on the other hand, is exclusively focused on the police misconduct and its recommendations are supposed to be binding. Therefore, the creation of such authority is in no way unimportant. The status of implementation of this directive is that no such Authority has been created by most of the states.

With regard to the seventh directive regarding the establishment of the National Security Commission, the Union Home Ministry has taken several important steps in fulfilling the directive. However, the implementation and efficacy of such steps has been weak and far from being sincere since it takes away many of the powers from the existing government & invests them in the specific institutions.

## **5. Conclusion**

Police reform in India has had a chequered history marked by several positive as well as negative milestones ranging from the institutionalisation of police to making it a repressive institution. The colonial project after the revolt of 1857 had to rear a force of Indians who could repress and choke their fellow Indians at the command of Europeans. This project helped the colonialists to legitimise their oppression as well to make it appear an oppression in which they had no hand, while they discreetly fleeced the country of its resources. While the maintenance of law and order was unprecedented, and quite effective, that was not an end in itself; the purpose, as is true of any colonial project, was mala fide. The legal statutes that were enacted, like the Police Act of 1861, no doubt systematised the policing in India, but it was far from providing India a system of policing that was democratic and accountable to people. After the independence, the hopes of reform in policing were dashed when the states showed no willingness in enacting new legislations and bringing the system of policing closer to the cherished ideals and people's rights espoused in the Constitution. The reform committees and commissions were

instituted by governments, but their recommendations fell on the deaf ears of governments leading to the historic issuance of directions by the Supreme Court. The directions also have not been able to make a serious dent in the policing in the states, and the Chief Justice of India on July 21, 2009 stated that “Not a single state government is willing to cooperate. What can we do?”<sup>11</sup> The Commonwealth Human Rights Initiative pointed out that “only 18 states have passed new Police Acts since 2006, and while others have issued government orders/notifications, not a single one has incorporated the directives in full conformity with the Court’s scheme.”<sup>12</sup>

Therefore, the issue of police reform in India is mired in deep seated political problems, and prejudices on part of state as well as central governments that jealously guard the powers that they seldom want to part with. The democratic police and the principles of accountability to people, service-oriented police, community policing, depoliticized police, and the corruption-free system of policing remain the ideals for which India has still a long way to go.

## Footnotes

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## ***The Poetry of CharuSheel : An Interview with N. R. Gopal***

***N. R. Gopal\****

*The poet in question, Dr. CharuSheel Singh (born 1955), has established himself as a first rate brain and an accomplished English poet, critic and a literary theorist too. He retired as the Head and Dean, Department of English, Mahatma Gandhi Kashi Vidyapith, Varanasi. He excels at various levels and more importantly he is now known not only as a teacher scholar but has been widely researched upon too. He best represents Aurobindo's poetic tradition in the contemporary times. Here, through this interview Dr. Singh talks about his journey as a poet from a young age and his various collections of poetry. He also offers some great insights and tips into writing and editing poetry.*

[**Keywords** : Indian English Poetry, Poetry of CharuSheel, Yogic and Mystic poetry in Indian English]

### **1. Introduction**

Dr. Singh did his B.A. (Hons.) and M.A. in English from Aligarh Muslim University in 1974 and 1976. He had his Ph.D. in 1978 from Banaras Hindu University on William Blake. He did his post-doctoral work in English at the University of Warwick, Coventry, England. He worked on a U.G.C. project on Religion and a Theory of Literary Criticism from 1986 to 1991 as the only winner of U.G.C.'s Scientist 'B' award in that year. He was also awarded the Research Associateship of Indian Institute of Advanced Studies, Shimla on Epistemology and Philosophy of Art in 1993. His numerous publications include five volumes of

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poems in English : The Chariot of Fire (1981), Tapascharanam (1981), Tapascharatn : Sukdev Ki Pida (1987), Auguries of Evocation : British Poetry during and after the movement (1987), Songs of Life and Death (1989), Ten Mahavidyas (2017). His Books include : Contemporaries Theories of Poetry, Literary Theory Possibilities and Limits, Mandala Theory of Literary Criticism, Three Essays in Comparative Criticism, Theory of Literature [Vol. I and II].

Dr. Singh was a British Council Scholar during 1982-83. He was selected as Post-doctoral fellow at the Department of English, University of Yale, U.S.A. in 1987. Presently he is one among the five hundred personalities of the world excelling in any field as per America Biographical Centre Inc.

## **2. An Interview with Dr. CharuSheel Singh**

My interview with Dr. Singh was in the form of following 14 questions to which he responded frankly :

### **Q. 1 Why do you write in English?**

**Ans.** It is not me but somebody else who writes. As far as language is concerned I have always believed that an author does not choose his language, the language chooses him. It is a matter of discovery that you are already in a medium and that you do not have to involve yourself in a medium by choosing it. This teleological finding is equal to the destiny element in the creative process where ends are discovered in the beginning itself and perhaps vice versa.

### **Q. 2 How do you choose your themes and frame your stylometrics?**

**Ans.** I do not choose my themes, themes come to me as forms of destiny and carry their own destinations. My part is simply to try to incorporate and incarnate within me what I intuit. For me the poet is a creatively passive person who has enough space within himself to let the forms enter into his body and allow his mind to frame appropriate stylistic patterns which are imaginatively reinforcing the basic rhythms of the life into which the poetic idea has incarnated itself rather involuntarily. I consider style as the part of meter and not meter as the part of style because I realize the entity of the Sdbda (the word) as eternally resonating and divinely fragrant. This means that the word itself is a form of meter so designed by the God (and not manufactured by culture) that it has macro and micro levels of correspondences with the world and the created universe as such.

### **Q. 3 How do you look at contemporary Indian English Poetry?**

**Ans.** Contemporary Indian English poetry has not acquired either the growth or the depth and dimension that it should have acquired by now. As the trend has it the industrial culture and the rationalization of humanistic sciences has killed poetic sensibility to a great extent. This has also produced discourse as a form of narratology. Contemporary Indian English poets, both in India and abroad, have preferred to write in the Eliotic mould where irony, satire, and paradoxes of an Industrial and metropolitan culture predominate. The most unfortunate part of

the Indian English Poetry is that it doesn't want to look back centuries' old poetic traditions originating from The Rigveda and spread over a number of literatures in the regional languages. The substances and inspirational part is largely provided by one's own native tradition and it is no use saying that the "London bridge is falling down, falling down, falling down..." when there is no such thing existing in India. The Indian English poet has to imbibe, incorporate and reproduce the history of the transmigration of the idea of the Indianness into imagistic patterns and symbolic overtones.

**Q. 4. Where do you find yourself different from other contemporary poets?**

**Ans.** I am recreating Indian mythological and narrative lore in the light of my own philosophical framework that has evolved itself inspite of me. It is precisely my mediation with the tension that creates my poetry - the strings of a Sitar being touched at appropriate places in order to make a particular raaga happen eventualize itself. I will willingly not compare my composition with an orchestra because it has always appeared to me to be attempting fusion whereas I produced the fusion itself-an intregrationist epistiomology that experiences correspondences at various levels of existence whether manipulated or natural. I have also attempted to write in structures which are circular, carrying doubleness within itself that can be multiplied many fold. I feel myself with Thatagata writing always of the process and about it because that is what all of us are. This is mediation in philosophy for me and provides existence for my poetry. My difference from other Indian English poets is also apparent in a typically Aurobindonian sensibility coupling itself with a post modernist idiom. Most of the Indian English poets are writing in the lyric mould. I have given epic proportion to the lyrical sensibility that carries with it the Indian Upanishadic, Yogic and mystic traditions.

**Q. 5. Would you like to talk about your first two collections of poetry? What are they all about?**

**Ans.** The first collection called Tapashacharanam was published in 1981. It contains thirty seven poems in English on themes which are meditatively personal and focused on the discovery of the self in which the mystic poet finds a lot of hurdles in the form of the presence of the world. These thirty-seven poems are included in the second collection, also called Tapashacharnam published in 1987, translated into Hindi by my father and sub-titled as Sukdev Ki Pida. A total of 107 poems compose this collection in a bilingual edition where a mystic's journey through different stage is perceptively and poetically depicted. The book is divided into nine chapters and the number of poems under each chapter carries numerological as well as theosophical significance. The collection could be viewed as an exercise in the culture of evolution of a poetic sensibility that has a Kavi's penchant for rebellion against social moralities and Meera's thirst for the union with God. The collection is able to evoke, as I feel it, five thousand years of Indian culture as if in two thousand volts of energy let loose in our body compartments.

The poem attempts to close difference into the form of the lotus, which finally sinks into the Navel of Brahma.

**Q. 6. Your third collection contains deft peculiarities of style and somewhat unpredictable sort of subjectivity? Would you please elaborate?**

**Ans.** A mystics subjectivity by nature is unpredictable because he is trying to see the unseen, incarnate the non-incarnable and predicate the universal. Songs of life and death are Upanishadic in character and transtemporal in intention. What I have tried to do here is to conserve, postulate and potentially present the thousands of years of sadhana of the Indian Rishis (saints) in to a single image and into syntax of a single contemplating line. What I am trying to achieve through this is the element of breath that the world should generate within itself in order to produce lineaments of figurative desire that present nothing short of the Lila of God.

**Q. 7. Your fourth collection is a mythical poems of an epic length with a very catchy title, The Indian Hero. What is the Indian Hero all about?**

**Ans.** The Indian hero attempts to depict the journey of Indian sensibility as it has confabulated, narrativised and complexly compounded itself into myriad experiences through the centuries. Obviously the hero of Indian culture is the figure of Krishna who represents the best of the fine arts, the yogic traditions and performing arts all into one. But I have woven such tendentials of Indian sensibilities into the manifold of existential phenomenological and personal visions of a history that is continuously being made and destroyed in movements of glory and death. The sense of gyration that I attempt to generate is the play of divine energy that is always exploring possibilities of combinatory forms though never quite achieving them. The Indian hero cannot be defined as he is beyond good and evil and other forms of binarism.

**Q. 8. Myths, reality, imagination, vision, inbred into a linguisticality of its own, characterize your major poetry. This is equally true of your last collection of an epic poem called The creation Cocktail. Please tell us something about it.**

**Ans.** Creation Cocktail is my medium for presenting the world as uncreated and uncreatable. The earth is imagined in the form of a woman who is trying to conceive and create and procreate. Her effort is annulled by environmental frustration that she had bred herself into. Bramha, the supreme creator, makes several attempts for the earth to conceive, but every time we hear; "Creation had failed again". A number of creation succeed one after the other in which I present my interpretation of Indian mythological, religious and philosophical reality interms of existential dilemmas that always delay, post-pone and defer the actual moment from happening. All creation is a form of decreation and the created is the

lost and the ruined. All of us are always consciously creating ourselves and are being decreeted without knowing it. I use the word “cocktail” in this sense only a mixture which has lost depth of the original.

**Q. 9. Your work presents immense problems of readability, understanding and visualisability of the essential postulates. Would you suggest some ways and means as to how to approach your poems.**

**Ans.** My poems can be approached existentially and with an intuitive sense of the order of the world imagined as cosmos. May be, Aurobindo’s *The Life Divine* and *Essays on Geeta* will help as will the Indian mystical tradition and the poetry of William Blake. In fact my poems are not to be read or understood; they are to be intuited in terms of potentialities that images and symbols become in the process of being interjected by a trans-temporal vision. Ultimately my poems cannot be understood even by myself as they are mediations between the seen and the unseen and I am an only tiny point in the vast universe who is merely attempting to comprehend what is merely incomprehensible.

**Q. 10. You have done a substantial body of work in the area of critical and literary theory and in fact have developed your own theory of studying literature as well as creating it. How does your Mandala theory help in understanding your own work and that of other creative writers?**

**Ans.** This is true that I have done some work in the area of literary theory. Whether it is “substantial” should be decided by the reader but I know that it is distinct. What I am trying to do is to get into that kind of situatedness where one is linked to the sensitivitisng process of Indianness, which means a link with the Indian philosophical, epistemological, and ontological traditions that ultimately originate all the meta concepts involved in my theory. By Indianness is not to be misunderstood the name of nation, nationality or the particular. Indianness is a ‘universal’ realized in terms of the identification of Atma with Brahma and Brahma with Atma. Something of the same type I am trying to achieve in my Mandala Theory where Buddhist Nirman Kaya, Dharmakaya and Sambhogkaya Interpenetrate and produce modificatory forms of times acquiring the shape of the male and the female triangles in the process. The absolute I designate as the parabindu, something which Derrida calls the meaning surplus, the whole of which is never attainable by man. Mandala is also the kal chakra as are objects in this world including the human body which carries spatial connotation as well. To enter into this Mandala I postulate four gates - The Eastern, The Southern, The Western and The Northern. In fact Mandala is the circle of the sun which rises in the East, advances towards climax in the South and passes beyond the climax in the West and completes the cycle in the North. These four gates represent four distinctive moulds, levels of existence dispositionalities of being into which words are appropriated by the creative writer as Sadhaka in their degree, volume,

intensity, density, intonation, connotation and tonal bodies. With the East I associate the lyric, with the South the long poem, with the West the dialectical poem, and with the North the Epic poem. All centers are centre of a certain circumference. What the artist is trying to attain is to the Parabindu which is unattainable for the simple reason that the vision from the periphery to the centre is clouded by a number of subsidiary and subordinate relativities. Therefore, works of art are always in the process in search of something, like the path of a Tathagata for whom search for truth is more important than the truth itself. After this simplification of my version of Mandala Theory the reader has to think in terms of creating the like conditions and discovering them in my works. Other creative writers could similarly be approached since the concepts used in Mandala Theory contain universals within particulars the primarily meta-Theoretical, meta-hypothetical in nature carrying meta-potentialities of all forms of creative realization which is what I regard the reading as.

**Q. 11. What future do you see for Indian creative writing in English?**

**Ans.** English in India has been, by and large Indianized. The growth of such writing has multiplied in the last three decades and some important novels have also been written which have won International recognition. However, such excellences have not been precisely achieved in the field of Indian English drama and Indian poetry in English. In the case of poetry, modernism, post-modernism, have manifested themselves largely in following Eliotic model of irony, satire, existential alienation and loss of meaning. I feel we have over done it and we should draw new forms with the help of a sensibility that links thousands of years of tradition with a sense of contemporaneity. One can not avoid ones historicity even though one's creative process would involve forgetting it as well. The same is true of one's linguistically, which is not exactly one's use of language but one's consciousness of language as a trans-temporal continuum.

**Q. 12. What are you doing at the moment and what are your future plans?**

**Ans.** At the moment I am busy evolving a meta-methodology of the creative process which would also simultaneously account for the modal operations of the reading. The project is the development of a philosophical hermeneutics that would help in decoding the hieroglyphic language that serves as a secret narrative behind the overture and fascade of images and symbols.

**Q. 13. Would you like to relate your imagistic repertoire with the performative act of musical scales in the Indian classical tradition?**

**Ans.** This is an important question that you have asked and you must take credit for it. When I talk of musical scales I am talking of the Shdbda as a self vibrant process, part of the body of Shiva emanating from the Kashmir Shaiva tradition-both Tantrik and Yogik. I comprehend the word in my consciousness as music itself on which there is no need to impose outer forms of meter, rhyme or

rhythm. The word is Swayambhu (self created) for me, the essence, which has infinite power of multiplication, combination, permutation and synthesization. Obviously Indian classical musical traditions have their origins in The Samveda where we have the three note theory on which Swami Haridas developed the Dhruv style of classical singing. Dhruv means stationary, that which cannot be displaced, the Sam or the equilibrium, Gita's Sthithpragnya which variably or invariably, knowingly or unknowingly, all of us are trying to become. The per-formative act is that which makes the sound penetrates through different Chakras and, continuing its journey;reaches the chakra in the head that is called the thousand petaled lotus. This process unfolds or rather excavates body, filaments to awaken the Naad i.e., designated as Anahata. I have always regarded music as the climax of literature because words in themselves are dead bodies (Shava), only music makes them Shiva (forms of supreme consciousness).

**Q. 14. Do you have any training in Indian classical music. What inspired you to relate literature with music?**

**Ans.** I do not have any formal training in Indian classical music and, to a certain extent, one need not have it in order to realize the embryonic and holistic significance of the metabolism of the sound. I would rather say that my appropriation of sounds is Classic. However, at the same time, I must make it clear that my knowledge of Indian Classical music is limited though I am not completely ignorant. It is for the reader's information that my future plans include a book of The Hermunitics of Music. Ragas and Raganis come to me more by inspiration than by training and I am sure when I take the training I shall bring that perfection in my music which is professionally required. Let me hurriedly add here that I do not want to bring sounds into any kind of professionalism and would like that they remain as fresh and original as those states in themselves are.

### **3. Conclusion**

Dr. Charusheel Singh's poetry deserves genuine deliberation for its literary elegance and leitmotifs. His rejoinders above do not carry the populist depiction of what poetry is all about but they make sense within pattern of the existing limits of human knowledge.He has efficaciously continued on the endless path of creativity through the mystical, sequential, socio-cultural backdrops that lead to creation of boundless portrayals of truth. His latest collection of poems, "Ten Mahavidyas" (2017) resonatesthe fragrance of Indian mythology and the ethos of the spiritual traditions in India. ★

## **Consumer Acceptance and Commercial Viability of Home Textiles inspired from Geometrical Mosaic Tile Motifs using Screen Printing**

**Jaskiran Kaur\* and Vandana Gandotra\*\***

*The present study was undertaken to study the consumer acceptance and commercial viability of home textiles inspired from geometrical mosaic tile motifs using screen printing. The study was conducting on sixty women of different areas in Ludhiana city. An interview schedule was prepared for collecting data from thirty respondents regarding consumer acceptance for home textiles on the basis of overall appeal and utility of the products. The results were interpreted using weighted mean score and evaluated by the respondents on the basis of their utility and overall appeal of the constructed home textiles. Majority of the respondents considered cushion covers as best home textiles with respect to its overall appeal. Majority of the respondents considered the calculated price of the cushion cover, table mats with table runner and bed sheet with pillow covers are adequate. An effort was also made to assess the profit margin of constructed home textiles and the results showed that the cushion cover, table mats with table runner were most marketable.*

[**Keywords** : Mosaic, Geometrical, Motif, Home textiles, Screen printing]

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## **1. Introduction**

Mosaic is an imaginative art made by assembling small pieces of pebbles, glass pieces or crystals, stone work etc,. Beautiful patterns of mosaic are used for decorating interiors as well as exteriors of the houses, museums and other buildings. Mosaics are made of flat and tiny pieces of various shapes and colours such as stones known as tesserae. Floor and wall mosaics are usually made of small flat and round pieces of stone known as pebble mosaics (Anonymous 2017a) Screen printing is the most versatile method that is being used for textiles printing and this can be done mechanically, semi automatically and manually in producing various products such as table cloths, bags, cushion covers, napkins and almost everything can be designed on textiles by this process. The great importance of hand screen printing by this method. The creative designs can be transferred on cloth with extremely varied ideas and effects by this printing. It has no restriction of size or length of repeat pattern and number of colours printed. The cost of printing by screen is very less as compared to other conventional printing methods. The printer can prepare his own printing screen without being depending on outside service. Therefore, screen printing is easy to prepare and operate (Anonymous, 2017 b). Wynne (1997) defines screen printing as a form of stencil printing, whereby the screen consist of a synthetic fibre or metal gauze stretched taut over a frame. Parts of the gauze have the holes blocked off (non- printing area) and the printing paste is forced through the open printing areas by a rubber or metal blade, called a squeegee onto the fabric beneath.

## **2. Methodology**

Home textiles inspired from geometrical mosaic tile motifs were made using five most preferred designs of home textiles. An interview schedule was constructed for collecting the preference of the respondents and source of information, factors were taken for selection of base fabrics and surface of embellishment. Home textiles were presented to the sub-sample of the thirty respondents of the selected respondents for the evaluation of the home textiles and assessing their opinion on various parameters. The cost and quoted price of the prepared home textiles were calculated to evaluate the cost efficiency. Then, value of each product known as quoted price, was calculated by increasing the cost price of each home textile by twenty to thirty per cent profit. Views of the respondents on quoted price have been recorded. The results were analyzed by using frequency, percentage and weighted mean score. The prepared dresses were shown to the five retailers to study their commercial viability.

## **3. Results and Discussion**

The results obtained from the present study are discussed below :





Cushion Covers

Table Mats with  
Table Runner

Dining Sheet



Curtain



Bed sheet with pillow covers

Details of constructed home textiles are as under :

### 3-1 Cushion Cover ( $F_3$ )

It was a square shaped ( $16'' \times 16''$ ) cushion cover in chambray fabric was used. Front side of cushion cover was printed with design. It was developed by using motif ( $K_{27}$ ) which was arranged in the centre area of cushion cover while  $K_{20}$  motif was used in a single repeat border layout. Colours used in this design were tints and shades of green colour against white background. It was embellished by piping while finishing the edges of the cushion cover. A zipper was attached at the backside of the cushion cover.

### 3-2 Table Mats with Table Runner ( $G_2$ )

Table mats were rectangular shaped cut in ( $12'' \times 17''$ ) size and ( $12'' \times 80''$ ) table runner prepared from khaddar casement fabric and printed motif  $K_{11}$  with repeat edges layout.  $K_{22}$  motif was used on the central rectangular part of the mat. White colour used for printed against navy blue background. It was embellished and finished by stitching with white lace on all sides of the table mats and table runner. The interlining of form was inserted into the table mat and table runner.

### 3-3 Dining Sheet (H<sub>2</sub>)

A dining sheet measuring (82" × 52") in cream chambray fabric with printed developed design was using overall repeat of one motif (K<sub>32</sub>). For border, (K<sub>30</sub>) motif was used. The design of the dining sheet was developed using tints and shades of purple colour. It was embellished by attaching ribbons of two colours on all the edges of the dining sheet.

### 3-4 Curtain (I<sub>1</sub>)

A curtain measuring 7 feet in dark cream spun cotton fabric with screen printed which developed design using (K<sub>5</sub>) motif. Same motif was repeated in the centre part of the curtain.

### 3-5 Bed Sheet with Pillow Covers (J<sub>4</sub>)

Bed sheets and pillow covers measuring (84" × 80") bed sheet and (13" × 18") pillow covers peach in colour of chambray fabric was screen printed using design developed by using motifs (K<sub>8</sub>) and (K<sub>34</sub>). K<sub>8</sub> motif was used in the centre of the bed sheet with repeat design.

## 4. Consumer Acceptance for Constructed Home Textiles

In this section, the preferences were taken from a sub-sample of thirty respondents selected randomly for the evaluation of constructed home textiles with respect to their utility and overall appeal. Apart from, reasonable profit margin was calculated for each home textile

### 4-1 Preferences of the Respondents for Utility of the Constructed Home Textiles

Preferences of the respondents for the prepared home textiles on the basis of utility have been presented. Majority of the respondents considered bed sheet with pillow covers as best with respect to their utility with weighted mean score 4.30 followed by curtain with weighted mean score 4.00 and cushion covers with weighted mean score 3.53 obtained third rank dining sheet with mean score 3.23 obtained fourth rank. Table mats with table runner with weighted mean score 2.78 obtained fifth rank.

**Table-1 : Preferences of the Respondents for Utility of the Constructed Home Textiles** (n=30)

Home textiles	WMS	Ranks
Cushion cover (F3)	3.53	III
Table mats with table runner (G2)	2.78	V
Dinning sheet (H3)	3.23	IV

Curtain (I1)	4.00	II
Bed sheet with pillow covers (J4)	4.30	I

WMS - Weighted Mean Score

#### 4.2 Preferences of the Respondents for Overall Appeal of the Constructed Home Textiles

Preferences of the respondents for the prepared home textiles on the basis of overall appeal. Majority of the respondents considered cushion covers as best home textiles with respect to its overall appeal with weighted mean score 4.17 followed by table mats with table runner with weighted mean score 3.63 and bed sheet with pillow covers with weighted mean score 2.50 obtained third rank. Dining sheet with mean score 2.47 obtained fourth rank. Curtain obtained fifth rank by the respondents regarding overall appeal with weighted mean score 2.03

**Table-2 : Preferences of the respondents for overall appeal of the constructed home textiles (n=30)**

Home textiles	WMS	Ranks
Cushion cover (F3)	4.17	I
Table mats with table runner (G2)	3.63	II
Dining sheet (H3)	2.47	IV
Curtain (I1)	2.03	V
Bed sheet with pillow covers (J4)	2.50	III

WMS - Weighted Mean Score

**Table-3 : Cost Price and Quoted Price of the Constructed Home Textiles**

Home Textiles	Raw material cost (in ₹)					
	Fabric (a)	Inter-lining (b)	Zipper (c)	Accessories (d)	Pigment Colours, fixer & binder (e)	Screens (f)
Cushion covers	225	30	20	13	170	600
Table mats with table runner	200	35	–	70	70	500
Dining sheet	200	–	–	40	200	1000
Curtain	1100	–	–	–	120	1000
Bed sheet with pillow covers	350	–	–	–	200	1000

Home Textiles	Calculated Cost and Quoted Price (in ₹)				
	Finishing Cost (g)	Labour Cost (h)	Cost Price (a to h)	Profit Margin (20-30%)	Quoted Price (in ₹)
Cushion covers	250	150	1458	365	1823
Table mats with table runner	250	100	1325	265	1490
Dining sheet	100	200	1740	522	2262
Curtain	100	150	2470	618	3088
Bed sheet with pillow covers	100	200	1850	555	2405

#### 4.3 Cost Calculated for Prepared Home Textiles

Cost price of home textiles was calculated by adding the cost of the raw material and labour cost. A profit margin of 20-30 per cent has been added to the cost price to calculated quoted price.

Data reveal that cost of home textiles of all raw material included cost of fabric, accessories, interlining, zipper, printing paste, screens and finishing cost, labour cost. A profit margin of 20-30 per cent was added to the cost price according to the workmanship for calculate quoted price.

#### 4.4 Distribution of the Respondents according to their Opinion regarding the Suitability of Price

The respondents' point of view regarding the suitability of price of constructed home textiles was captured on the base of three categories: High, Adequate and Low.

**Table-4 : Distribution of the respondents according to their opinion regarding the suitability of price (n=60)**

Home Textiles	Quoted Price (in ₹)	High		Adequate		Low	
		f	%	f	%	f	%
Cushion Cover	1823	9	30.00	21	70.00	–	–
Table mats and Table runner	1490	12	40.00	18	60.00	–	–
Dining sheet	2262	19	63.33	11	36.67	–	–
Curtain	3088	23	76.67	7	23.33	–	–
Bed sheet with pillow covers	2405	13	43.33	17	56.67	–	–

f = frequency

The findings indicate that the majority of the respondents classified that the price of cushion cover, table mats with table runner and bed sheet with pillow covers are adequate i.e. 70 per cent in cushion cover, 60 per cent in table mats and table runner and 56.67 bed sheet with pillow covers. Whereas 63.33 respondents opinion dining sheet was high in price. Apart from 76.67 respondents also considered that curtain is high price.

#### 4.5 Commercial Assessment of Constructed Home Textiles inspired from Mosaic Tile Motifs using Screen Printing by the Retailers

The data indicated that table mats with table runner and cushion covers was most marketable by the retailers i.e. 80 per cent and 60 per cent respectively while curtain was not marketable due to increase in price. Dining sheet and bed sheet with pillow covers was somewhat marketable with 40 per cent.

**Table-5 : Commercial assessment of constructed home textiles (n=5) by the retailers**

Home Textiles	Retailers					
	Most marketable		Somewhat marketable		Not marketable	
	f	%	f	%	f	%
Cushion covers	3	60	2	40	–	–
Table mats with table runner	4	80	1	20	–	–
Dining sheet	2	40	2	40	1	20
Curtain	–	–	1	20	4	80
Bed sheet with pillow covers	1	20	2	40	2	40

f = frequency

## 5. Conclusion

The study reveals that the developed home textiles were liked and appreciated by the respondents and has good sale potential. The study would inspire the designers to create innovative designs for home textiles and add variety in the market.

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## **Nuakhai : The Festival of Reconnecting Family**

**Bandana Meher\***

*With the onset of modernization and globalization, a chain of transformation has taken place in all social institutions of almost all the societies. From individual to family and various institutions of society are getting affected by this global changing phenomena and Indian families are no exception to that. The joint family system is slowly disintegrating into nuclear and extended family systems. But, one factor that has to be accepted is the tendency of Indian families to maintain 'togetherness' even in nuclear structure and the emotional bond between kith and kin. This feeling of togetherness is often celebrated through festivals. India has a rich heritage of festivals, which brings the family members together from ages. In this regards this paper focus on the festivals of Sambalpuri culture of Western Odisha, with special reference to Nuakhai. This paper explores the ways through which a grand festival like Nuakhai is bringing the disintegrated family under one roof. There are various reasons for breaking up of joint family systems, but we still have many other factors to come together. These festivals were much important for the younger generations; because of the coming together during festivals, they can ably understand the kinship relationships among them. They could identify and attach themselves with the larger family, which creates a feeling of social protections among them.*

[**Keywords** : Modernization, Globalization, Social institutions, Joint family, Togetherness]

### **1. Introduction**

Indian society always has a history of maintaining and nurturing the joint family system. It had been always a sustaining reason for Indian culture. But with

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the onset of modernization and globalization, a chain of transformation has taken place in all social institutions of almost all the societies. From individual to family and various institutions of society are getting affected by this global changing phenomena and Indian families are no exception to that. The joint family system is slowly disintegrating into nuclear and extended family systems. But, one factor that has to be accepted is the tendency of Indian families to maintain 'togetherness' even in nuclear structure and the emotional bond between kith and kin. To keep this bonding tight, the Indian culture passes many traditions from generation to generations. One such kind of tradition is celebrating festivals together. In every part of India ranging from different religions, castes, community, and regions, various festivals are being celebrated with the themes of bringing the family members under one roof. Some of the core characteristics which form an Indian family are its joint living of three or four generations under a common roof and cooking food in a common hearth (Chowdhary, D. Paul, 1992). Festivals serve the same value of the joint family system of bringing the generations together under one roof. Many festivals in India have the common spirit of celebrating the day together with family and friends. These festivals can be *Diwali*, *Holi* & *Chhat* in many parts of India particularly in north India, *Dushara* in the east part of India. People, staying in different parts of India, return back to their homes to celebrate it with families. These festivals propagate the value of 'we-feeling among the family members'.

According to (Bhushan and Sachdeva, 1999), the joint family system of India has not completely disappeared. The Indian people still keep intact the family attachment and live their traditional morality. Even in case, where a family property has to get divided and income of the family members is not pooled, the constituent householders consider themselves duty bound to participate in ceremonial celebrations like marriage, birthday and religious functions. With religious functions, the festivals also gave the significance of retaining the joint family system of India. There could be many reasons for the familial disintegration ranging from personal dispute to societal changes, but these festivals are the reasons we still love to get together. This paper focused on the importance of festivals in keeping the tie of the joint family system of India. This paper also tried to correlate the festival of *Nuakhai* celebrated in western Odisha with family bonding, which brings the family together.

## 2. Historical Background

This study is conducted with reference to Sambalpuri culture of Sambalpur city of Odisha. Sambalpuri culture is dominant in the western part of Odisha. Being highly populated with tribes and have the general occupation of agriculture, one major festival of Sambalpuri culture is *Nuakhai*. *Nuakhai* is celebrated for welcoming of first harvesting of the season to home. 'Nua' means new and 'khai'

means eating, so this festival includes worshipping of the new harvest crops and celebrate it with eating together.

The study was focused on the references of *Nuakhai* as a festival of bringing the joint family together from ages. As per the oral traditions prevailing in the Odisha's agrarian societies, the origin of this festival dates back to 12th century AD when the first Chauhan Raja Ramai Deo used to rule this region. He would have established the princely state of Patnagarh at that time which is now an integral part of the Western Orissa's Balangir district. During this period of state formation in West Odisha, *Nuakhai* as a ritual festival played a most important role. The Chauhan rulers borrowed and adopted the tribal philosophy of *Nuakhai* and fused it with dhan (paddy). They developed this *Nuakhai* concept, popularized and spread it and adopted dhan-nua in different parts of their kingdom. As a way of connecting to the aboriginal tribal socio-economic life, the rulers attached their *Nuakhai* festival to levels of ritual elaboration. With the help of their priestly class, they improved it and raised it to the status of their national / state festival. In other words, they Sanskritised it and converted it into a national festival of Western Odisha. As a result of this, *Nuakhai* became the festival of all and stood for a larger society, where both the tribal people and caste Hindus reside together. *Nuakhai* became the source of unity between them. It brought people, irrespective of their ethnic background, under the control and authority of the rulers so that they could consolidate and strengthen their Rajya in Western Odisha. The newly harvested rice is believed to be very sacred. Even in the age of science and technology, *Nuakhai* has not lost its significance with the rituals still being adhered to. Nobody eats the new cereal until *Nuakhai* rituals are performed before the reigning deity. According to the common people, the deity is the true master/mistress of their lands. As a part of the agrarian custom, the presiding deity is offered prasada prepared from the newly harvested rice. The household, perfectly cleaned and washed in all its details, is ready to invite the deity to partake of the first pristine produce of the new season. Considered as an expression of submission, the farmers attribute the good yield to the blessings of the deities. For this reason, the first fruit of the season is also first offered to him/her as a token of reverence and veneration.

This history of *Nuakhai*, which brought the aboriginal and the Hindu caste together now extended to bringing the joint families of western Odisha. According to Prof. Chanda, the beauty of the Indian culture lies in its age-long prevailing tradition of the joint family system. A major factor that keeps all members, elders & youngsters, united in love and peace in a joint family system in India is the importance attached to the protocol. Every family has its own set of protocol, which was common to all the members of the family. The festivals like *Nuakhai* serve as a ground for the enrichment of this protocol, it has to be celebrated by all the family members staying together under one roof, cooking in a common kitchen and eating together.



### 3. Objectives

This paper aims to explore :

1. The role of local festivals of western Odisha on family social bonding and
2. The significance of as a festival to accelerate family ties

### 4. Local Festivals : A Ground for Family Social Bonding

Festivals can contribute to the development of identities through storytelling, explaining who we are through the concerts and other events, and through the media, which retells those stories to others (Karlsen, 2007). This helps in passing the culture to the next generation. Many festivals have attached folk tales either from people or from ancient scripture, which direct toward making the belief stronger, like *Bhaijiuntia*.

*Bhaijiuntia* is celebrated during *Mahastami of Dushara* with the spirit of sisters observe fasting for long life and prosperity of their brothers. Sisters offer their prayer to the deity *Durga* and *Mangala*. This festival is well known in the region for re-tied the bonding between brother and sister. The significance is attached with a folk story with this *puja*, where a sister kept fast for it brother and able to save him from the king's cruelty. With this spirit attached every *Dushara* the brother go the married sister house and welcome her to his motherland. This festival has great importance to the relationship between the brother and sister. As a blessing, every brother swears to protect their sister throughout their life. The local form of folk dance *Dalkhai* is quite attached to the festival, where sisters after offering their prayer to the deity, dance and sing together for the prosperity of their brothers and matrilineal families.

Another festival, which brings the bonding between the family members, is *Puajiuntia*, where mother observe whole day fast for long life and prosperity of their sons and daughter. This festival has its significance in the mother-child relationship. All mothers staying in a locality came together to celebrate this. *Puajiuntia* also has a mythological background, which is remembered during the *puja*. It binds the mother and children tie it a mutually responsible relationship. This festival is celebrated on the *Suklapaksha Asthami tithi* of the *Aswini* month.

A festival inculcates the feeling of belongingness in the present generation for the past culture. (Baumeister and Leary, 1995) argue that humans easily form social bonds, hesitate to break established bonds, apply much of their cognitive resources to developing social relationships, react emotionally to changes in their belongingness status, and display aversive and pathological consequences when they are deprived of belongingness. The need to belong shows signs of satiation when met to a high extent, and one new object may be a substitute for others. One of the consequences of this hypothesis is that "many aspects of human culture are directly and functionally linked to enabling people to satisfy the psychological need

to belong” (Baumeister & Leary, 1995). This feeling and need for belongingness create the ground for the human to establish protocol like festivals. The local festivals have more roots attached to the ground, which reflect the attachment of local people to the culture. People have attached feeling with the festival which is a gratification of the ‘we-feeling’ in the family. They identify themselves with festivals. But these feeling are now a day disintegrating due to the preference for the nuclear family and breaking ties of joint family. People are moving and migrating into different areas in search of employment and a better life. This broke the kinship ties and brought the joint family system disintegrating into nuclear families. Thus the chances of passing on the cultural elements of joint family and belongingness are lessening. In such situations, the local cultural festivals always bring the family together. Through celebrating the festivals, the dreaded feeling of belongingness has rejuvenated and the person feels connected to its roots.

According to (Dikmen, 2011), Community Festivals provide an opportunity, during which people can celebrate and positively promote what a community represents. These festivals attract people from other communities, where a social event takes place, so people come and enjoy themselves. Festivals offer visitors the opportunity to observe how the home communities entertain themselves in their traditions, cultures and how this affects society. Through festivals not only family come together but also it brings the different community together to enjoy as great human society. As conceptualizing value in event and practices, festivals have three practices; bonding practices, communing practices, and belonging practices. In bonding practices (Kyle and Chic, 2002) noted that festivals can have a very important function in family life; events can play an important role in facilitating family communication and cohesion. During the time of festivals when the family came together, the communications among them bring them more closely, which help in developing the interpersonal ties. This might be the reason, festivals always have great importance apart from its religious obligation.

Festival like *Puspuni*, which is celebrated in the Purnami tithi of Pausa month related to the concluding of a new harvest, has the significance of jovial relationship among the grandparents and the grandchildren. *Puspuni* rejoicing was primarily characterized by family get together and neighboring give and take of different foods. The festival is characterized by two important events for the farming community the annual contract of land laborers comes to an end and payments by landowners and agreements on fresh contracts are finalized for the ensuing year. Interesting and enjoyable scenes have happened in the streets of villages. Jubilant boys and girls raise funds for ‘chher-chhera’ feasts from the families in the village, regaling them with their dance and music. In some villages, mock quarrels between angry old grandmothers and naughty children are organized. These events are entertaining and create a great deal of amusement and laughter among the audience.

*Gudikhai* is also a festival which celebrated in the western part of Odisha, which is celebrated for welcoming of mango and *Holi*. It is celebrated at the time of *Purnami thiti* of *Phalgun* month. People of western Odisha believe in not having mango and other seasonal fruits like char, mahul, etc. before it is offered to the deity as *Gudi*. During *Gudikhai* all the family members come together to celebrate the onset of the seasonal fruits, which has much significance in brings the family members together under one roof and celebrate the festival of *Holi*. But out of these festivals, *Nuakhai* has major importance for nurturing family bonding.

## **5. Nuakhai : A Festival to Strengthen Family Bonds**

According to (Choudhury, 2006), nuclearization of family system has brought with families not only structural but psychological, attitudinal and behavioral changes. Families are often nuclear in residence and routine decision making (daily life) but joint in ethics and in making long term decisions (marriage, property matters, travel, common celebrations). These common celebrations play an important role in bringing the family together. Celebrations act as events, where family members can get a common ground to exchange feeling, which was most of the time became difficult during daily life. (Getz, 1993), points out that festivals and special events play an important role in people's lives because they involve significant activities, provide spending outlets for locals and visitors, and enhances local community's image. During *Nuakhai*, despite individual differences, family members join together to celebrate the festival with a united spirit.

## **6. The Disintegration of the Joint Family**

The tradition of the joint family is an age-old system. This system distinguished India from other parts of the world. Our joint family system is a brilliant example of people abided by culture and tradition from generation to generations. But the social changes affecting a different system of society didn't spare the joint family. Due to various reasons, disintegrations can be found in the joint family systems. The socio-economic changes like globalization and industrialization provided opportunities for better employment and life, so people moved out of the joint families and established themselves as individual families. These served as reasons for nuclearizations of the families. The growing population and change in the familial roles also cause for nuclearizations. Even within the joint family, one can find many reasons of disintegrating, starting from; property disputes, unequal distributions of resources, differences among daughters-in-law, responsibilities of the aging parents, the concentration of responsibility on one person, etc. The post-modern approach of the current youth, which gave importance of individualism that created difficulty in integrating every person's wishes and demands under one roof and family. They felt, staying in a joint family restricted the chances of individual growth. No one was prepared to sacrifice his smallest interest for the benefit, as a result of this conflict in the family increases.

Living together under one roof which was once considered as shared values and harmonious co-existence, today raises questions on adjustment and compromise. Couples post weddings settle down away from their in-laws and relatives to avoid what they now call an 'intrusion' into their conjugal space that decades back did not mean the same. Now a day's People loving their individual space more than spending time with the family members.

## 7. Tying the Knot of Social Relationships within the Family

Despite these differences, many families still have the traditions of celebrating festivals together. This brought the family to a common ground of conscious, where every family member spared some part of their individual time with the other members of the family. One such festival is *Nuakhai*.

*Nuakhai* or *Nuankhai* is an agricultural festival mainly observed by people of Western Odisha in India. Nuakhai was observed to welcome the newly harvested rice of the season. According to the Hindu calendar, it is observed on *Panchami tithi* (the fifth day) of the *Suklapaksha* (lunar fortnight) of the month of *Bhadrapada* or *Bhaadra* (August-September), the day after the Ganesh Chaturthi festival. This is the most important social festival of Western Odisha. *Nuakhai* is celebrated both at the community and domestic level. The rituals are first observed at the temple of the reigning deity of the area or to the village deity. Afterward, the people worship in their respective homes and offer rituals to their family deity and to *Lakshmi*, the deity of wealth in the Hindu tradition. People put on new clothes for the occasion. It is a tradition that after offering the *nua* to the presiding deity, the eldest member of the family distributes *nua* to other members of the family. After taking the *nua*, all the junior members of the family offer their regards to their elders. Thereafter follows the *nuakhai* juhar, which is the exchange of greetings with friends, well wishers, and relatives. This symbolizes unity. This is an occasion for people to lay their differences to rest and start relationships afresh. Towards the evening, people join in a get-together (*Nuakhai Bhetghat*), to exchange greetings among themselves. In the evening, folk dances and songs are organized during *Nuakhai Bhetghat*. People dance to the foot tapping traditional Sambalpuri dance forms like *Rasarkeli*, *Dalkhai*, *Maelajada*, *Chutkuchuta*, *Sajani*, *Nachnia*, and *Bajnia*. All differences are discarded and elders are wished Nuakhai juhar. The elders bless their younger and wish them long life, happiness, and prosperity. Even the partitioned brothers celebrate the festival under one roof.

According to Udgata (1992) during Nuakhai vegetarian dishes are prepared out of newly harvested grains of rice in every home, and after offering them to the deities these are served to the members of the family, men, women, and children sitting together to partake of the Prasad in great solemnity and jubilation. Beyond the importance to the agriculture and grain, *Nuakhai* brings a sense of belongingness to the family members, which act as a driving force for the family members to join together.

It is an event when one finds filial affection and unity of the family when all from the patrilineal side participate in the festivity. The head of the family calls up all those staying outside and intimates the *tithi* and *lagna* of *Nuakhai*. Definitely, it is considered a festival, which brings all the members of an extended family together and unites people in a village and community and region.

*Nuakhai* is the home-coming time for persons, who have left their native places in search of greener pasture. More than the celebrations, the feeling of reuniting with their families holds significance for them. *Nuakhai* also has big significance for people residing in different areas far from home. It is an annual opportunity for them to get together with the extended family. For migrants visiting their home place, the festival arena might represent positive values by having a “good time” and strengthening the connection to their place of origin. The festival frame is where you bring “people back to generously share their special space and favorite places with visiting friends and relatives, assist in healing, awareness rising through understanding issues of sustainability associated with some delicate environments” (Derrett, 2003). In one hand when migrations causing the disintegration of family members by residing in different areas, on the other hand, festivals like *Nuakhai* bring the disintegrating family members as one family. *Juhar bhet*, which follows the *Nuakhai* at home, is the unique aspect of this event. It teaches to follow the family order and respect seniors with paying obeisance. It is evident for its contribution to social harmony and solidarity. Thus, *Nuakhai* is a cohesive force. It has the power to attract and unite people of West Odisha. *Nuakhai* fastens hopes and aspirations of people. Relationships are renewed and repaired. Estranged souls are rejoined and reconnected. Old rivalries and bitterness are consigned to the dustbin.

Of late, it is being observed on a single day throughout Western Odisha except in households whose members are working far away from home town and are unable to come. Generally, such families observe *Nuakhai* during *Dushura* or *Durga Puja*. It is also an occasion when all the family members come home. It means, wherever they are, all the family members must assemble on this big day to celebrate *Nuakhai* together. This is the instance of a union of family members and annual get-together. So, long wait for near and dear ones culminate in a festive mood. All ice is broken when the young of the family rush to the feet of elder ones in a gesture of respect and affection.

This system of *Nuakhai*, encourages the integration of the family members under one roof. That creates an opportunity for the members to discuss various common issues and exchange emotions. During the time of gathering, the family takes important decisions like marriages of younger generations, resolving the disputes related to property or the disputes related to the family members. Many a time the reasons for which the family members came together to celebrate *Nuakhai*, is the presence of the aging members of the families. These festivals were

much important for the younger generations; because of the coming together during festivals, they can ably understand the kinship relationships among them. They could identify and attach themselves with the larger family, which creates a feeling of social protections among them.

## 8. Conclusion

Sinha (1988) has emphasized that the contemporary Indian family is in a transitional phase, where structural changes are not entirely accompanied by psychological changes. People wish to live in small, nuclear family units while continuing to draw strength from the extended family, particularly during times of need and difficulty. Developing connections with a younger generation helps older adults to feel a greater sense of fulfilment. In fact, it is advantageous for both the groups as on one hand, it helps the elderly transfer their wisdom and experiences, which they have achieved emotionally and socially in their entire life and on the other hand the kids get multiple perspectives on reality, which makes them more socially adjusted. These elevate the feeling of belongingness among the two generations, which is nowadays because of the nuclearization of families, is almost getting vanished from society. Therefore, the occasion of *Nuakhai* is a renewal of mutual ties. It spreads love and affection, warmth and kindness all around. It binds the families in a spirit of solidarity. It unites the communities in the strength of harmony. The sentimental aspect of the *Nuakhai* is most brilliantly reflected in the widely used *Nuakhai* bhet ghat & juhar. It is the festival of splendor and fun. For its cultural and familial significance, it has a special place among people of western Odisha irrespective of any caste and tribe.

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# **Emergence of the Lichhavis in Nepal and Societal Transformation**

**Badri Narayan Gautam\***

*The Licchavi dynasty ruled in Nepal from second century AD to eighth century based on epigraphic assertions. The Changunarayan inscription of Manadeva, which is third earliest inscription dating to 464 AD mentions three preceding Licchavi rulers. The pressure of the Kushana sovereignty in India may have forced the Licchavis to confine themselves in hills and Tarai of Nepal though they were ruling in Vaishali (Bihar) of India since the sixth century BC. The Mundhum of the Kiratas mentions the Licchavi replacement of the Kirata rulers in Nepal. The Licchavi rule saw the introduction of the concept of varnashrama dharma or caste system in Nepali society that was the turning point in the history of the country. They were originally Buddhist but they adopted Shaivism that was prominent religion in Nepal. Similarly, they adopted the monarchy in Nepal although they were republican people while in India because the Kirata rulers had developed monarchical system for a long time that the Licchavis cared not to intervene. They developed the culture of religious tolerance and public harmony in Nepal that became the basis for toleration and receptiveness of Nepali society. This paper is prepared based on published Licchavi inscriptions and interviews with two eminent historians Prof. Tulsi Ram Vaidya, and Prof. Rajaram Subedi taken in 29 January 2019, and 24 November 2018 respectively as well as the secondary sources following the nationalist school of thought highlighting Licchavi period as the golden age in the history of Nepal.*

[Keywords : Caste, Religion, Society, Harmony and Tolerance]

## **1. Background**

Nepal is situated between China in the north and India in the south, east and west. The country comprises of Himalayas on the north, hills in middle, and plains

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in the south. The mighty Himalayas protect Nepal from cold winds from central Asia, and these snowy mountains traps the monsoon from Bay of Bengal enabling abundance of rain during summer that usually lasts until September. Rivers flowing from Himalayas and contribution of rainfall makes the land fertile and scenery of streams and rivulets. This topography led to the settlement of various groups of people coming from Tibet and India in the past. The prominent among them were Nagas who may have migrated from Burma (Myanmar), Mongoloid groups like Kiratas and the Indo-European speaking Abhiras and Khasas from central Asia. In the timeline of history, these groups gradually developed from hunters and food gatherers to pastoralists and cultivators. They adopted and developed the Paashupat Shaivism that is still the main religion of Nepali people. These Shiva and Shakti (power) that takes the form of devi or goddess worshipping Nepali groups are the descendants of Nagas, Kiratas, other Mongols that came from Mongolia through Tibet, and central Asian Abhiras and Khasas. Owing to the foreign invasions in India after the downfall of the Mauryas in second century BC, and in the twelfth century AD, few royal families from south migrated to hills of Nepal in search of security and aggrandizement. Being cunning and unscrupulous, these Indians gradually captured political power in some parts of the country. They belonged to Suryavamsi or solar dynasty usually belonging to Vasistha, Suanak, and Suanam gotra. Some of them adopted Kashyap gotra like the Senas of Palpa. The Licchavis belonged to Vasistha gotra. One characteristic of these Surya vanshi Rajputs was that they preferred to introduce the varnashrama dharma of their kulguru Vasistha as mentioned in the purusukta hymn in tenth Mandala of Rig Veda. The Lichhavis may have introduced the concept of varnashrama dharma but they could not institutionalize it, as Nepal was predominantly Shaiva.

## **2. Establishment of Licchavi Rule in Nepal**

The Gopala Raj vamshavali belonging to fourteenth century mentions the Lichhavis as coming from Pushpapura (Patna) under one Supushpa Deva who also built the Pasupatinath temple in Kathmandu (Vajracharya and Malla, 1985 : 122). In their inscriptions, the Lichhavis has never mentioned about their place of origin. This has led some Nepalis to view that the Lichhavis were of indigenous origin who adopted the “Aryan” culture (Thapa and Baaden, 2000 : 499-520). However, we find the description of Licchavis in the ancient Buddhist paali texts, and in Sanskrit texts such as Arthasastra of Kautilya, Vishnu Purana, and Manu smriti. This clearly indicates that Licchavis were not indigenous to Nepal. Like all Surya vanshi Rajputs, they also migrated from south due to circumstances. The invasion of the Kushanas in the second century AD may have compelled them to seek security in the hills of Nepal. It seems that Licchavis in Nepal were a ruling clan when the Gupta ruler Chandragupta I (319-350 AD) married their princess Kumara Devi as attested by the gold coins of Chandragupta having pictures of Chandragupta and Kumaradevi, and the legend Lichchhavayah (“the

Licchhavis”). Their son Samudragupta is described as Licchhavi-dauhitra (“Licchhavi daughter’s son”) in the Allahabad inscription of Samudragupta. (Fleet, 1888 : 10-17). Probably, this relation prevented Samudragupta to subjugate them as they were ruling in Nepal. In the Allahabad inscription of Samudragupta, Nepal is mentioned as frontier state. However, the dominance of the Guptas in the south prevented the Licchavis of Nepal to become strong, as they could not venture to conquer tarai plains where the Guptas may have exercised their domination seeking tributes. The invasion of central Asian Huns in the fifth century may have engaged the Guptas in defense of their country that provided an opportunity for Licchavis under Mandeva to consolidate and bring Tarai under Kathmandu that is proved from his Changu Narayan inscription of 464 AD. Mandeva is said to have defeated the Samantas of east, west and Mallapuri in the south (Vajracharya, 2007 : 9-30). His descendants ruled the country until eight century AD when the warlords called Thakujus or Thakuri seized the centre that led to the breaking up of the Kingdom under the Mallas.

The Licchavis were an ancient clan belonging to Ishvaku tribe of Surya vanshi Rajputs who had Vasistha gotra. In Vishnu Purana, the Licchavis had a raja called Vishal who founded the Vaishali state where thirty-four generations of Licchavi rajas ruled (Mahajan, 1997 : 2019-220). The Pali Buddhist text Majjhima Nikaya, the Astadayi of Panini, and the Arthasastra of Kautilya shows the Licchavis leading the confederation of eight clans of Surya vanshis called Vrijika or Vajjis (Sharma 1968: 94). They were one of the sixteen Mahajanapadas that dominated India in the sixth century BC. These Licchavis gradually made their influence felt in the Himalayan region of Nepal. There were already some republics in the Tarai region of Nepal like the Videhas of Mithila, Sakyas of Kapilvastu, Koliyas of Ramagrama and Devdaha, Mallas of Kusinagar and Pava, and Mauryas of Pipalivana. The Mallas gradually occupied a large territory in Tarai including Gorakhpur of the South and established Mallapuri who were conquered by Mandeva in fifth century AD. The Licchavis in Vaishali had developed the republican way of life. However, they had slaves to work in land, mines, and tend cattle called dasakarmakara (Sharma, 2005 : 120, 131-132). Trade was carried on by Vaishyas or merchants. The Licchavis were at top of the society who were selected to rule by aristocrats of their clan. They had assembly halls made of wood, Bamboo and grass. It was actually an oligarchy in the name of Ganarajya or republic that existed only for aristocrats. The introductory portions of the Cullakalinga Jataka and the Ekapanna Jataka mention the Licchavis as having 7,707 rajas who were aristocrats, and they used to select one chief from among themselves (Sharma, 1968 : 103). This raja was the highest executive and judicial authority. The introductory portion of the Bhaddasala Jataka mentions a tank, the water of which was used for the abhiseka (the coronation) of the raja of Vaisali. The assembly hall where the aristocrats met for discussion was known as the Santhagara (Law, 2005 : 107-123). These Surya Vanshis had a peculiar tradition

of marrying within their clan, and not allowing an outsider to enter their territory without permission. The *Atthakatha* mentions three chief functionaries of the Licchavi administration, the raja, the uparaja (the deputy chief) and the senapati (the chief of the army). The *Ekapanna Jataka* mentions another functionary called the *Bhandagarika* (the chancellor of exchequer) (Mahajan, 1960 : 227-228).

According to the *Atthakatha*, an accused criminal had to pass through seven layers of judges, each of whom investigated and interrogated the accused. These judges were the *Viniccaya Mahnmntta* (the inquiring magistrate), the *Voharika* (the jurist-judge), the *Suttadhara* (the master of the sacred code), *Atthakulaka* (literally, the eight clans, probably a federal court). Then the *Senapati* and the *Uparaja*. The final judge was the raja, who could find him guilty, whereupon the convict received the punishment prescribed in the *Pavenipotthaka* (the book of precedence) for the offence committed by him (Law, 2005 : 107-123). The Licchavis were followers of Shaivism that was popular in ancient times but they slowly converted to Buddhism in the sixth century BC. The Buddhist text *Angutara Nikaya* mentions that five hundred Licchavis converted to Buddhism under the influence of Gautam Buddha (Mahajan, 1997 : 225). Buddha said to have called them *tavatimsa* gods, as they were handsome and good-looking. The *Manu Smriti* of second century AD calls them *Vratya Kshatriya* as mainly they were Buddhists (Buhler, 2004 : 279). The Chinese pilgrim, Huien Tsang in the seventh century mentioned the Licchavis as ruling the *Chang Chyu* state. Similarly, the *Mundhum* mentions the *Chang Chyu* state of the Licchavis in Indo-Gangetic plains (Chemjong, 1967 : 17).

The Licchavis were powerful in Vaishali but their chief city Vaishali was conquered around the fifth century BC by the Magadhan ruler *Ajatsatru* (492 - 460 BC). The Buddhist texts *Mahavamsa* and *Atthakatha* describes about the *Ajatsatru* and Licchavis. The Jaina and Buddhist texts mention that *Ajatsatru* conquered Vaishali by creating dissension within the Licchavis. The Buddhist texts give an interesting story about the conquest. There was a diamond mine near a village beside the river Ganga, and according to an agreement, *Ajatsatru* and the Licchavis would have an equal share of the diamonds. However, the Licchavis carried away all the diamonds. Therefore, *Ajatsatru* sent his minister *Vassakara* to create dissension among the Licchavis who also broke the *chaityas* (Mahajan, 1997 : 246-247). Now, *Ajatsatru* attacked and conquered Vaishali because of it, the Licchavis lingered until second century AD in *Pataliputra* or *Pushpapura*, finally migrating to Nepal to rule there.

According to the *Mundhum* of the Kiratas, the Licchavis came to Gokarna in the northeast of Kathmandu valley through *Tirhut* in the south. Their leader was *Nemikh* who studied the weakness of the Kiratas, and seizing opportunity, he dethroned the Kirata raja *Gasti* in *Thankot*. Earlier, they had captured *Simmangarh* (*Simraungadh*), and from there they brought east, west tarai under

their control then they had penetrated Gokarna in Kathmandu valley (Chemjong, 1967 : 15-18). The Gopalaraj Vamshavali of the fourteenth century AD mentions that the Kiratas ruled Nepal for 1958 years and 2 months (Vajracharya and Malla, 1985 : 121-122). After that, the surya vamsi rulers under Supuspa Deva started to rule. The Vamshavali mentions Mandeva to be an important ruler of this dynasty. According to Pasupati Purana, the Licchavis won the Kiratas through war and sweet words spoken to the Kiratas (Vajracharya and Malla, 1985 : 75; Vajracharya, 2007 : 142). Similarly, the Himavatkhanda purana says that the Licchavis defeated the Kiratas and ruled Nepal (Chhetri and Rayamajhi 2003: 53). The Nepali scholars give various narratives about the establishment of Licchavi rule in Nepal. Baburam Acharya says that Licchavis were socially and politically influential people. So, Jayadeva I founded the Licchavi dynasty in about 250 BC by defeating the Kiratas (Acharya, 1997 : 26). Whereas, Jagdish Chandra Regmi views that the Licchavi dynasty was established in 296 BC (Regmi 1978: 23). Ram Niwas Pandey and Dinesh Chandra Regmi take 224 AD to be the date for foundation of the dynasty (Pandey and Regmi, 1997 : 128-132). Dhanabajra Vajracharya argues that the Licchavi dynasty was established four hundred years before Mandeva (Vajracharya, 1996 : 557). Raja Ram Subedi says that after Chandragupta Maurya became the raja of Magadha, the Licchavis came to Kathmandu crossing the dense forests of Tarai, and established an independent kingdom (Subedi, 2004 : 60-61). However, Rishikesh Shaha's inference is closer to historical fact that the Licchavis came to Nepal owing to Kushan conquest of north India (Shaha, 1992 : 25).

In May 1992, a statue made of sandstone was unearthed in Maligoan of Kathmandu district. It is of male in standing posture with one hand on the waist. The pedestal inscription mentions it to be Maharajasya Jaya Verma with 107 samvat as a date that is 185 AD according to prevalent Saka era (Tamot and Alsop, 1996). We can infer that a little earlier, Nimekh had established the Licchavi dynasty by defeating the Kirata ruler Gasti. Jaya Verma may have placed his own statue as a symbol of the Licchavi power. He may have been the successor of Nimekh. The rise of the Kushan power in India compelled the Licchavis to conquer Tarai region and from there they expanded to Kathmandu valley where they inherited through conquest the Nepal from Garhwal in the west to Tista River in the east as mentioned in the Mundhum of the Kiratas.

### **3. Society in the Licchavi Period**

The Mundhum of the Kiratas mentions the Abhiras, Khasas, Gurungs, Magars, and the Kiratas as forming the Nepali population. Gradually, the Sakyas migrated to Kathmandu valley from Kapilvastu after their massacre and conquest by Vidudhava of Kosala in the fifth century BC. Then, the Licchavis conquered and ruled Nepal from second century until eighth century AD. We get little information about the social condition from inscriptions during the Licchavi period. The Nepal

mahatmya belonging to ninth century AD mentions the Brahmanas and Sanyasis (asetics) living in Nepal before the Licchavis came. The Licchavis were forced to migrate to Nepal owing to circumstances; they did not change the social condition of Nepal and its institutions. They seem to have introduced the Buddhist religion and Vaishnavism to Kathmandu valley with the idea of caste but they could not implement the caste system. They did not make laws based on caste system or varnashrama dharma as seen from their inscriptions. An inscription at Thankot dated 506 AD (428 sambat) mentions the Jayapalika village as granted to Jaya Sundari, the sister of raja Vasantdeva. This inscription refers to people of eighteen prakritis including the Brahmanas and expects their welfare (Vajracharya, 1996 : 91-93). The eighteen prakriti means the people practicing different kinds of professions. There is no reference of varna or jati here in the inscription. However, Dhanavajra Bajracharya has translated the word prakriti into jaat or jati, which means caste without citing any archive that there was a caste system in society. However Prakriti in Sanskrit does not mean caste or varna. It means nature or characteristics of the humans. Dilli Raman Regmi mentions that the Licchavis did not subscribe to the brahminical rules of life, so they are called vratyas in religious text (Regmi, 1960 : 26). Thus, it appears that prakriti refers to profession rather than caste. The Licchavi inscriptions refer to Brahmanas and Kshatriyas or Rajputras. This only shows the existence of these people in Nepal during the ancient times. The Licchavis were surya vanshi Rajputs as we have mentioned above. The Brahmanas were the Abhiras themselves who were ruling from Tistung before the Kirata conquest as mentioned in Mundhum of the Kiratas. They reared cow, so they are also called Gopalas. Both the Kiratas and Licchavis may have revered and given high posts to the Abhiras that is why they are mentioned in Licchavi inscriptions. The Kirata Mundhum contains ideas about God and goddess very much similar to Rigveda, Sukla Yajur Veda and Tantraraja tantra. In Vedic literature, Shiva is called Kirata and devi is known as Kirati and Kalika. The Kiratas received these vedic concepts when they came into contact with the Abhiras in Kathmandu valley. Both the Abhiras and Kiratas were followers of Pasupat Shaiva dharma. The Mundhum mentions that there was a Kirateswar temple at Tikhel in Lalitpur (Patan). When the Licchavis established their rule, they built the Pasupatinath temple at the site of Shiva linga as mentioned in Gopala Raj Vamshavali. In the Licchavi inscriptions, no vaishya and shudra is mentioned but we get the word Chandala in the Anantalingeswar inscription belonging to seventh century AD of Narendradeva in Bhaktapur. The inscription refers to Brahmanas and Chandalas living in the Hamsagriha dranga, and during the day of kartik sukla dwadasi, they should be given rice and ghee (Vajracharya, 1996 : 485-489). According to dharmasastras like Manu smriti, Chandalas are the children of Shudra males and Brahmana females. Since, the Shudras are not mentioned in the Licchavi inscriptions, the Chandalas mentioned in this seventh century inscription were professional group. Their work was that of executioners of

criminals, and they used to amputate the limbs of criminals as punishments. The Chandala as a caste groups did not develop during the Licchavi times. However, untouchability is not mentioned in Licchavi inscriptions. Nor we get the concept of higher and lower castes.

The Licchavi period saw the introduction of Vaisnava sect in Nepal. According to Gopala Raj Vamshavali, a Licchavi ruler, Haridutta Verma established four Narayans in Kathmandu valley: Ichangu Narayan, Sikha or Sesa Narayan, Bishankhu Narayan, and Changu Narayan (Tiwari, 2001 : 34-35). These are at strategic places- Ichangu, Pharping, Bishankhu and Changu. These were established with an aim of converting the Shaiva people to Vaishnavism. The Vaishnava dharma of the Licchavis was not much different from Buddhism. The darsan or philosophy of both Vaishnava and Buddhist is similar. It is the Sankhya darsan of Kapil muni whose ashrama was in Kapilvastu, and Buddha's ancestor was born in the ashrama of Kapil muni. Hence, the name Kapilvastu was given to the city ruled by the Sakyas- the clan of Gautama Buddha. According to the Sankhya philosophy, the world is full of dukkha or sorrows and sufferings. It regards the world as consisting of two realities, purusa (consciousness) and prakriti (matter). In the jiva (a living being) purusa is bonded to prakriti in some form. Desire is the cause of sorrow and suffering, and it caused rebirth, as desire is unlimited. Kapil muni never talks of God or creator (Sinha, 1915). These ideas are also found in Buddhism but the vaishnavas later on made purusa into atma, which Buddha rejected. He only considers consciousness as purusha like Kapil muni but the higher level of Vaishnavas also follow Kapil muni's interpretation. Thus, in fundamentals of religion both Buddhists and Vaishnavas were in the same boat.

The important characteristic of these dharmas is the believe in varnashrama dharma: Brahmana, Kshatriya, Vaishya and Shudra in hierarchical order as mentioned by Vasistha rishi in the Puru sukta in the tenth mandala of Rig Veda where he says that these four categories emerged from the burnt body of primeval Purusha or male. The head becomes Brahmana, the hand Rajanya or Kshatriya, the thigh Vaishya, and the foot Shudra (Griffith, 1896). Earth is said to have emerged from the foot of Purusha that is why Vasistha considers earth or prithvi to be a place of sorrow and death. The world is unreal to him as it is maya or illusion. Buddha places the Kshatriya in top and relegates Brahmana to second position because Kshatriya is the protector of land and life (Masefield, 2008 : 146-154). In the Dharmasastras, the Brahmana is made subservient to Raja or Kshatriya that political power is superior to Brahma or intellect. Vasistha dharmasatra makes the Raja as superior to the four varnas (Olivelle, 1999 : 255, 290, 291, 299-300). Thus, in basic belief Vaisnava and Buddhist do not differ. They believe in ahimsa (non-violence), daya (compassion), karuna (love and compassion), and shanti (peace). Buddha was considered as an avatara of Vishnu. Such were the beliefs of Licchavis but they could not replace the Pasupata Shaiva dharma of the Kiratas and Abhiras. However, such ideas of Vaishnava and Buddhists were in direct

contradiction to Pasupata Shaivism, which gives danda/sena as major instrument of the state. The state should have reward as well as danda or security relating to punishment as a part of its policy. The Arthasastra of Kautilya mentions danda or army as a major component of state where as the Vaishnava and Buddhist emphasis on shanti and karuna. The Shaiva siddhanta as explained in Vaisesik sutra of Kashyap rishi (Karnaad), Rig Veda, Sukla Yajur Veda, and Arthasastra of Kautilya expounds the concept of welfare state where the rajya should take in charge of material wellbeing of the people especially in health and education. Any person can use the land by paying taxes to the state. For a Shaiva, a land is a prithvi mata who cannot be sold. However, the Licchavis started to grant lands to individuals as seen from the example of land grant to Jaya Sundari, the sister of raja as mentioned above. However, the concept of buying and selling the land did not appear during the Licchavi rule, so the society was not stratified in this golden age. Shaivism gives importance to three main things: Dravyani (economy), Guna (quality, skill, knowledge), and karma (deed, activity). Karma is independent that is not tied to dravyani although people perform different tasks according to economic setting. Human beings do karma based on man or mind that is formed when the mastiska (brain) comes into contact with indriya or sense organs of the body (Chakrabarty 2003). This is the reason why security is assigned topmost concern of the state in shaivism to prevent rebellions and negative consequences of people's desires. Vaishnavism and Buddhism emphasis on peace and social norms in place of security gradually weakens the state as happened during the eighth century Nepal when Licchavi state began to weaken, and towards the ninth century, the name Nepal was confined to Kathmandu valley only as we find in Nepal Mahatmya, a religious text of ninth century (Pokhrel, 2019).

Buddhism and Vaishnavism tried to adjust with Shaivas that resulted in the culture of tolerance and reception among the people during the Licchavi period. The Nepal Mahatmya, a text of ninth century AD, indicates Shaivism as a major religion of Nepal. It mentions Slesmantak forest near the shrine of Pasupatinath as holy place where there was an ashram of rishi-muni (Pokhrel, 2019 : 38). Near it, there was a Raktachandan groove, where on the tree of champaka Devi or goddess used to live. Similarly, on the Dola hill near Doleswar temple, there was an ashram of Brahmanas. Nepal Mahatmya also mentions that besides Pashupatinath temple the shrine of Kirateswar (Shiva) at Mrigasthali near Pasupatinath temple as the holiest place where sins are forgiven who worships the Kirateswar at that shrine (Pokhrel, 2019 : 39). The religious text mentions three holy rivers of Kathmandu valley: Bagmati, Rudra dhara (Dhobi khola), and Rudramati (Pokhrel, 2019 : 38-43). While also mentioning, the Koshi and Rosi or Rosamati. Between these two rivers, was the land where rishi Vishwamitra lived in his ashram. He also erected a Shiva linga at the bank of Koshi River (Pokhrel, 2019 : 68-74). All these show that Shaivism was the main religion of Nepal. However, the Licchavis were Buddhists and Vaishnavas, so they made a holy river Vishnumati that is also mentioned in

Nepal Mahatmya. It says that Vishnu came to Nepal in form of Gautama Buddha, and that Krishna and Pradyumna came to Nepal (Pokhrel, 2019 : 42). All these were attempts of the Licchavis to adjust with Shaiva followers in Nepal. The Licchavi rulers tried to prevent tensions among the religious sects by making laws, as they preferred religious harmony among the people. The Bungamati inscription of Amshuverma dating to 605 AD says that if there is a tension between religious sects the royal palace takes the responsibility of solving such matters. Again, in this inscription Amshuverma prohibits the killing of pig, chicken, and fish in Bungamati, which shows that he also tried to impress the Buddhists and Vaishnavas. Similarly, he was tolerant to entertain different sects. He took the title of Pasupati Bhattarak in his Bungamati inscription that means a devout follower of Shiva (Vajracharya, 1996 : 290-300). In another inscription at Hadigaun dating to 606 AD, Amshuverma is said to have given daan (donations, gifts) to Buddhist, Vaishnava and Shaivite institutions. This inscription mentions five most important Buddhist viharas of his time : Mandeva Vihara, Gum Vihara, Sriraj Vihara, Kharjurika Vihara and Madhyam Vihara (Vajracharya 1996: 301-308). Amshuverma also built Raja Vihara and gave ample grants to Buddhist viharas. Similarly, he emphasizes, the Arya or noble conduct for people in his Tistung inscription of 607 AD (Vajracharya, 1996 : 310-314). He gave his daughter Bhrikuti in marriage to the Tibetan ruler Srong-Chen-Gampo (617-650 AD) who was instrumental in spreading Buddhism in Tibet (Shakya 1997). Other inscriptions of Licchavi period, such as that of Narendra Deva (641-673AD) installed in Pashupatinath, and Yagabahal (Patan) lists Sri Sivadeva Vihara. The Yagabahal inscription also mentions viharas like Adhyaruchi Vihara, Vartakayan Gupta Vihara, and Chaturbhattansan Vihara. Sri Sivadeva Vihara, built by Sivadeva (509-604), who later became a bhikshu, was one of the most prominent vihara of the time (Pokhrel, July 2010). According to the accounts of Chinese pilgrim, Yuan Chwang belonging to seventh century AD, Buddhism, Shaivism and Vaishnavism were equally popular in Nepal. The Tang annals of China belonging to tenth century AD also give some facts about the Nepali people. It says that raja Narendradeva used to wear a belt with small Buddha idol on it. The people did not shave their eyebrow, and they were fond of ornaments. The rich used gold and silver whereas the poor people used bamboo, and bones for their ornaments. They used to eat food using their fingers. They used copper utensils. Their traders were roaming doing business, as well as shopkeepers. There were more merchants and traders than cultivators were. There were hat-bazars (bazars or markets set-up in certain days), and markets for selling imported goods. The peasants used bulls to plough the lands. The people wore only two pieces of cloths: upper and lower garments like dhoti. The Nepalis used to build houses of mud and stone. They were good artisans and painters. The people used to make animal sacrifices, and ate meat as offerings of goddess (Nepal, 2017 : 161-164). This shows that Nepal was prosperous with Shaivism as main religion of the people. Buddhism also flourished



with Patan as the main center as there were four archaic stupas on its outskirts. However, it was called Yala or Yupa grama during the Kirata period. Yupa means the sacrificial post or altar of devi. There were stupas at Svayambhunath, Bodhnath, and Chabahil, as well as the shrine of Shiva at Deopatan, and the shrine of Vishnu at Hadigaon. Huen-Tsang, a famous Chinese traveller mentions the Chaityas erected in the memory of Kashyapa, Kanakmuni and Kakruchhanda Buddha. The Gopala Raj Vamshavali mentions that due to the sin committed by Mana Deva, he sat meditating in Gum Vihara. As a result, a great Chaitya was created, and consecrated. According to Shanker Thapa, Gum Vihara played a significant role in the development of Vajrayana Buddhism in Nepal. Gopalraj Vamsavali mentions several Licchavi rajas such as Vrisha Deva, Amshuverma, Dharma Deva, Shiva Deva and Mana Deva as devout Buddhists. During the Licchavi period, Buddhism was organized around the Bhikshu (male monk) and Bhikshuni (nun) Sangha. The Licchavi inscriptions mention different Sanghas such as- the Arya Bhikshu Sangha and Arya Bhikshuni Sangha. The rulers constructed Vihara, and granted land and gave donations to the Sangha for its survival (Thapa, 2001 : 33-40). In Kantipur, there were two settlements: Koligrama or Yambu in Kirati, and Dakshinakoligrama or Yangala in Kirati language. These towns were along the valley's main trade route. Bhadgaon was another town also called Khojra (Khojra in Sanskrit) along the same trade route. Another settlement was at Sankhu, which was on the trade route to Tibet (Tiwari 2001). The Licchavi buildings have not survived because in the culture of the Licchavis, they used wood, mud and bamboo for buildings that is mentioned in Buddhist texts (Mahajan, 1997 : 241). It seems that rulers, nobility, merchants, traders and artisans used to live in cities. Whereas, the peasants lived in villages (grama) that were administratively grouped into larger units (dranga). There were no cities in Nepal during the Licchavi period except the three cities in Kathmandu valley, and one small town at Sankhu. Land was owned by the state in the name of raja. Shrawanka or land tax was the main source of revenue besides the tax on goods for trade. Such taxes ranged from as much as fifty percent to as low as five percent depending on the quality of land, yield and goods for trade (Regmi, 1983). Land was granted to members of royal family and nobles but it was not sold. Buddhist monasteries and agraharas of Brahmanas also received land grants. The peasants grew rice and other grains as staples on all such lands. Land taxes paid to the raja in theory were often allocated to religious or charitable foundations, and additional labor dues (vishti) were required from the peasantry in order to keep up irrigation works, roads, and religious shrines. During the Licchavi rule, the Brahmanas were Abhiras. The Licchavis were Surya Vanshi Kshatriyas; few nobles also existed belonging to Som vanshi Kshatriyas like the Guptas. The other nobles and warriors were of mixed Kirata and Licchavi blood. The peasants, traders and artisans were of Kirata, Abhira and Sakya communities. The other people were Khasas in the west, the Magars, Gurungs in mid-west and Kiratas in

the east under the rajas called samantas who were subordinate to the Licchavi rulers at Kathmandu. At the village level, the headmen was called pradhan, the heads of the leading families handled most local administrative issues, forming the village assembly of leaders called panchalika or grama pancha. These panchalis used to settle minor disputes, and engaged themselves on public utility services like constructing and maintaining rest houses for religious pilgrims and traders. They also collected taxes for the state (Tiwari, *Ancient Nepal* : 28-29). This shows that the panchalika was a cadre of officials recruited at the village level. They may have been elders of the village. There was another institution called the Gosthi or guild for purposes of trade and art. Member of the Gosthi was called gausthika (Parajuli, 2017 : 172-178). The Licchavi rulers patronized Sanskrit, as all the inscriptions are in this language but the language of the people seem to be Sino-Tibetan language based on Kirata language, which came to be known as Nepal Bhasa during the tenth century AD.

The Chinese traveller Huen Tsang in seventh century AD gives some description about Nepal. According to him, Nipolo (Nepal) was surrounded by snow-clad mountains, of an area of 4,000 li (equivalent to 1067 km). The area of the capital is 20 li (about 6 km). He informs us that food and fruits were found in abundance. He speaks of copper, yak and Jivajivika birds, and copper coins used in trade. He opines that people were not educated but highly skilled in art and architecture. He talks about Buddhist stupas and Hindu temples constructed side by side. He mentions about 2,000 Buddhist monks belonging to Hinayana and Mahayana sects. The reigning raja was of the Licchhavi dynasty possessing a wide variety of knowledge with a noble character. Huen Tsang says that recently, Anchufabo (Amshuverma) was ruling the country, which composed a book of Grammar. He respected learned and talented people (Indrajala (Jeffrey Kotyk)). This shows that Amshu Verma had died when Huen Tsang was writing about Nepal. He also mentions about the western Nepal where there were Brahmapura (Mahakali region including Kumaon and Garhwal), and Stree Rajya, where women were rulers (the Karnali region).

#### **4. Conclusion**

The Licchavis who had oligarchic system called ganarajya in the Indo-Gangetic plains in Vaishali migrated to Nepal around second century AD and adopted the monarchical system of the Kiratas. However, they tried to involve the people in village level as seen from Panchalika system. Therefore, that harmony and coordination among the different communities prevailed. The Licchavis did not change the society as being migrants they were few in numbers comprising the ruling class but they introduced the concept of varnashrama dharma that became applicable after their downfall in the ninth century AD because the Nepal Mahatmya belonging to ninth century AD, mentions four varnas: Brahman, Kshatriya, Vaishya and Shudra. Under, the Licchavis, there were institutions like

Gosthi that brought the people for performing different professions together as guilds. This was an endeavor for socio-economic development. The Licchavi rule lasted for about six hundred years in Nepal during which the country was united and welfare of the people was adhered to. The Licchavis gave the Kiratas and Abhiras high posts in their governance, so that they could rule for a long period. They gave equal importance to Shaivism, Vaishnavism and Buddhism laying foundation for the religious toleration of Nepali society.

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## **Overcoming Barriers for Education and Development : Case Study of Jail Inmates, Trans-genders and Handloom Weavers**

***Purnendu Tripathi\* and Siran Mukerji\*\****

*Role of education towards equity and inclusion is reflected in the quote of Nelson Mandela i.e. "Education is the most powerful weapon which you can use to change the World". Education for inclusion and equity is the spirit behind democratisation of education i.e. access and equity to education. It is also imperative to visualize that in countries like India, the Open Education philosophy has extended the horizon of education to the unreached and disadvantaged section of the society wherein jail inmates, handloom weavers and trans-genders have been benefitted by getting access to higher education through Open University system of the country. In the present paper, a case study has been developed to reflect aspirations, problems encountered, motivation and accomplishments of disadvantaged sections of the society including Jail inmates, handloom weavers and trans-genders who are currently either enrolled in different academic programmes of the Indira Gandhi National Open University or have successfully passed out. In this study, students of these disadvantaged categories (i.e. Jail Inmates, Handloom weavers and Trans-genders) enrolled at one of the Regional Centres of the University in the capital city of India i.e. New Delhi-NCR were interviewed through structured questionnaire. The present case study is*

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*an attempt to showcase a comprehensive outlook of shared experiences and perceived perceptions of the students of the disadvantaged sections of society addressing four questions : Did they find any significant change in their life while accessing education?, Whether their aspirations for development can be met after attaining education?, What are their significant objectives after completing education? and Do they feel empowered to overcome professional and personal challenges in the life? It has been concluded that the University has been quite effective in reaching the different segments of the society and in providing them opportunities for learning and enhancing their knowledge. It has contributed towards professional development and competency enhancement of people of these disadvantaged segments in the country.*

**[Keywords :** Barriers for education and development, Inclusive learning, Disadvantaged group, Jail Inmates, Trans-genders, Handloom weavers, Indira Gandhi National Open University, Learner support centres]

## **1. Introduction**

The present paper is a case study methodology based paper sharing experiences of inclusive learning and development by the disadvantaged group of learners belonging to Jail inmates, handloom weavers and trans-genders who have/had enrolled in one of the largest open university in the world i.e. Indira Gandhi National Open University, New Delhi, India. The present case study details experiences of these students, whose life has experienced significant changes after enrolling in higher education programmes post 10+2 qualification. The Indira Gandhi National Open University, a central University established by an Act of the Parliament having commenced its operation in the year 1985 is currently offering over 240 academic programmes of varied levels starting from 6 months certificate programmes to PhD level qualification. The enormous acceptability and pan India coverage of the University as the National Open University of the Country had staggering enrolment of 11,48,684 in the year 2018-19. Over 30 hundred thousand students are currently on roll with the University in their different stages of the completion of the educational programmes. The University has 21 schools of Studies offering over 240 academic programmes and pan India support services network of the University includes 67 Regional Centres, over 3000 Learner Support Centres (LSCs) out of which 163 LSCs are in jails for the jail inmates. Over 60,000 academic counsellors provide theory and practical counselling support to the learners at their LSCs. The Examinations of the students are conducted at over 910 examination centres out of which 124 examination centres are created in the Jails for the jail inmates. It is pertinent to inform that the University provides free education to all the jail inmates. The students belonging to handloom weaver community and trans-genders can enrol in any of the Regional Centres of the University.

For the present study, the students of disadvantaged group were selected from one of the regional centres of the University located in the capital city of Delhi-NCR. The enrolment of this group of learners in this regional centre for last five years is represented in the Table-1 on next page.

**Table-1 : Enrolment in disadvantaged categories in one of the Regional Centre of the University**

Category	Session								
	2013			2014			2015		
	Jan.	July	Total	Jan.	July	Total	Jan.	July	Total
Jail Inmates	328	452	780	509	413	922	834	984	1818
Transgender	–	–	–	–	–	–	–	–	–
Weavers	–	–	–	–	–	–	–	–	–
Total	328	452	780	509	413	922	834	984	1818
Category	2016			2017			2017		
	Jan.	July	Total	Jan.	July	Total	Jan.	July	Total
Jail Inmates	1294	2049	3343	1081	1075	2156	1203	1472	2675
Transgender	–	–	–	–	–	–	–	42	42
Weavers	–	–	–	127	352	479	107	172	282
Total	1294	2049	3343	1208	1427	2635	1310	1686	2999

## 2. Methodology

For the study, the selection of students belonging to the socially disadvantaged categories of Jail inmates, Trans-genders and Handloom weavers was done on the basis of a number of criteria. These were their programs of study, age group, socio-economic status, progression of their study, existing students and pass out students. Based on these criteria, the respondents were selected who were enrolled at one of the Regional Centres of the University located in the capital city i.e. Delhi-NCR. A total of nine students were selected, three each from each of the categories for preparing detailed case studies on their experiences with Open and Distance Learning (ODL) system and the University itself, significant change in their life and personality after attaining qualification, aspirations after achieving higher education and how they would overcome the professional and personal challenges in their life. These students were subjected to a detailed structured questionnaire which had four main sections, namely, General Information, objectives for completing higher education, aspirations for development in their life, personal and professional challenges in their life and how to overcome them. This process was accomplished in two stages, first the students were sent the detailed questionnaire (offline / online as the case may be), and they were subjected to telephonic/face to face interviews where these issues were discussed in detail.

### **3. Select Case Studies**

A total number of nine case studies have been prepared to focus on the role of higher education in bringing social development of the students belonging to the disadvantaged groups. Three case studies have been prepared for each of the group of learners i.e. jail inmates, handloom weavers and trans-genders. All the students shortlisted for these programmes were of 20-35 years age group and three learners each belonged to each of the three different gender categories i.e. Male, Female and Trans-genders. Out of three jail inmate students, two were enrolled in Post Graduate (PG) programmes while remaining one was enrolled in under graduate (UG) level programme. In the handloom weaver category, all the students were enrolled in UG level programmes and in trans-gender category, two students were enrolled in UG level programmes while remaining one student was enrolled in PG level programme. All the students were in different stages of the completion of the programme and studying in the final years of their respective programmes of study. Except the jail inmates, all the students had responded to the online questionnaire and were subjected to the detailed personal interview. For jail inmates, offline questionnaire was utilized followed by limited face to face interaction. All the handloom weaver category students were self employed as they were engaged in their respective profession of weaving whereas all the three trans-gender students were employed. Now the paper discusses each of the nine cases in the sequential order starting with jail inmates followed by the handloom weavers and finally the trans-gender students.

#### **3.1 Jail Inmates**

##### **Case-1**

A thirty plus male student is enrolled in PG programme and had also completed his UG programme from the University in the jail itself. He is enrolled in Public Administration programme and he wishes to contribute to the society once he completes his jail term. After completing his PG programme, he wants to engage with local jail inmates so as to facilitate them to complete the academic programmes they are enrolled with.

According to him, the ODL mode has helped him in planning the studies at his own place and pace. By studying the PG programme, he feels that this level of study has certainly widened his understanding and he wants to dedicate his life to his village and engage with social development through literacy and facilitating online services to the villagers. The student feels empowered and confident enough to face professional and personal challenges in his life after he completes his jail term.

##### **Case-2**

The female mid thirties jail inmate is enrolled in the UG programme and is in the final year of the study. The learner support centre (LSC) at the jail had played



very important role in facilitating and convincing her to enrol in the higher education programme. The ODL mode has helped her to manage so many things simultaneously apart from coping with daily routine followed at the jail. To her, access to higher education has led to value addition in her life and she is determined to give good education to her children for the better prospects of their respective lives. She feels that after attaining the higher education, she can engage herself in managing the administrative affairs of the LSCs in the jail, provided she is given the opportunity to do so. Free higher education for the jail inmates is a major morale booster and she is determined to complete her higher education within the prescribed time period. Her children too are proud of her studying higher education at this stage. After completing the jail term, she wishes to contribute to the traditional profession of agriculture at her native place.

### **Cas-3**

The early thirty male jail inmate is enrolled in his second PG programme with the University. Previously he had completed his PG with specialisation in sociology and now he is enrolled with Commerce. According to him, more education means more awareness and more chances of employment after the completion of the jail term. Besides, he is engaged in certain skill and competency enhancement programmes running at that place. He is of the firm opinion that development is linked with education and he has found significant change in his personality. He feels that he shall be having lot of professional and personal challenges due to his current status but he is very sure that skills gained at the Jails and together with higher education, he will find his way out for earning and livelihood. He wants to be self employed and run a small business with whatever earnings left with him.

## **3.2 Trans-genders**

### **Case-1**

ODL mode of education is accessible and free from gender bias according to the student of PG level programme in English Literature. Working with the leading private organization based at New Delhi and job responsibilities assigned to her, make it very difficult to enrol for face to face conventional mode of higher education. She is already self dependent but feels that access to higher education has significantly changed her personality. She aspires to compete for the toughest examination of India i.e. Civil Services Examination and she is confident that access to higher education through ODL will certainly help her to achieve her objectives. She wants to contribute significantly for the trans-gender community and help and facilitate other community members to get enrolled in higher education through ODL mode. Since her major interest is in the welfare and development of trans-gender community so joining Government public service or any Non-Governmental Organization (NGO) would be her priority after completion of higher education with the University.

**Case-2**

This early twenty under graduate student was attracted towards the University as the University offered free-ship to the trans-genders for enrolling in the University academic programmes. Currently, in the final year of her UG level programme, she wants to continue her studies and her ultimate aim is to study research degree programme in social sciences. She wants to make her career in teaching and she feels that ODL mode of higher education is best option for her due to flexibility and non conventional approach. Being a trans-gender, she has many professional and personal challenges and she so feels that when she is educated she can overcome these challenges effectively and also help in overcoming the perception of others towards her. The student feels that new job openings and avenues for trans-gender employment are emerging, therefore it is equally important to meet the competitive arena of trans-gender employment. With flexible time and study hours, online availability of material, interaction with the tutors and ability to coordinate course activities, the student is determined to complete her program.

**Case-3**

The late thirties employed candidate has enrolled in UG programme of the university and aspires to achieve professional qualification like MBA after completing his graduation. Already working in the area of sales and distribution, he finally wants to enrol in the MBA programme of the University with specialisation in Marketing Management. To this student, ODL mode is a big relief as his career was at receiving end for not having graduate qualification. He had crossed the upper age limit to enrol in conventional higher education. Besides, himself, he has encouraged fellow trans-gender community members to enrol in ODL mode of higher education and benefitted from subsidized fee structure. Having good number of years in the field of sales and distribution, he had sufficient practical knowledge and expertise but was lacking with suitable formal qualification which was met with the support of ODL mode. The student now has enhanced acceptability in his organization due to its professional skills but is still to sense a feeling of pride, fulfilment and empowerment.

All in all, the student feels that this method of self-learning has instilled much confidence in him and understands the value of higher studies which will help to manage studies and work. This has indeed changed his perspective towards himself and the society making him more responsible, self-dependent and better equipped. So the ODL mode in the University, according to him has been effective in reducing the social distance experienced by trans-genders in this country.

**3-3 Handloom Weavers****Case-1**

In early twenties, by profession a handloom weaver, he is mesmerized with the opportunity to further his education; he is in the final year of UG programme in

commerce. ODL is a welcome opportunity as he could have never thought of leaving the livelihood i.e. weaving and then pursuing higher education. He believes that higher education will help him to professionalize his weaving activities and related business. However, he felt that if the learning and expertise he earned in weaving could have translated into recognition and academic programmes related to his profession would have been on offer, it would have benefitted him on a larger extent. Nevertheless, the present opportunity has enhanced his self confidence and he is trying to encourage his fellow weavers, who are at different stages of qualification levels, to enrol for ODL mode of higher education. He feels that professional challenges like quality of raw material, mechanised and modernised machinery, long term loans from the financial institutions and e-marketing of his products could be tackled more effectively due to his enhanced vision and horizon by attaining higher education.

### **Case-2**

Enrolled in the UG program of the University, this young man in his late twenties, is a weaver by profession. He is excited with the thought of completing his under graduate program within a year now as he is in the final year of study. Due to his family compulsions and commitment to continue with the family profession, he was compelled to dropout from the school at an early age. Never having a thought that he would be able to continue from where he left after so many years and finally being able to graduate with a bachelors degree. This, he attributes, is all due to the opportunity provided by the National University through the ODL mode, which facilitated him to resume his studies and simultaneously continue with his family profession and livelihood. This young weaver strongly feels that avenues such as these are indeed enlightening for people from similar walks of life and it helps them to realise their dreams of attaining higher education and creating better awareness towards the vocation they are involved in. Only aspect highlighted by this learner is the near absence of the practical connect between the studies and the vocation they are in. He was of the opinion that if some areas or subjects related to his profession was included in the program then the qualification would have dual advantage for people of his community, one the formal degree and secondly the professional edge over others in the market.

### **Case-3**

Third case in the series of weaver community learners is yet another interesting account of how a woman of late thirties is successfully managing her livelihood as a weaver and also enrolled in the UG program of the University. She is strongly determined to complete the program in spite of the paucity of time and other profession related compulsions. The learning environment offered to the student wherein she can pursue the studies at her own pace and place along with other commitments is indeed a boon for her. She feels, this qualification will not only enhance her level of awareness about her profession but also make her more

enlightened about the other links in the long chain of transition from weaving different handloom items to sale of these finished goods in the market. She believes this will also assist her in acquiring bank loans for further expansion of her business and increase her opportunities of livelihood. In the community, she is now being looked up amongst other women as an ideal for others to follow, therefore helping in the upliftment of other women weavers in the community to be empowered and better equipped to face the social challenges.

#### **4. Suggestions and Conclusion**

In the background of the cases studied and the deliberations held, the suggestions have been put forth as follows :

##### **4.1 Enhancing Access and Equity to Higher Education**

1. Can be improved for handloom weavers if UG level programmes have some skill development inputs related to handloom weaving and professional competence.
2. Retention can be ensured if the learning environment and course content is related with the real life environment and the role of student association and council is enhanced and made more visible.
3. For Jail inmates, the University should offer soft skills and personality development programmes with due certification so that after completing their respective term, they would be able connect with social processes and related behaviours.
4. Besides giving opportunity to trans-genders in the domain of higher education, career counselling and placement opportunities should also exclusively arranged so that these students should not face any socio-professional alienation.

##### **4.2 Measures for Enhancing Necessary Skills for Professional Development**

1. Organize short term programs on business communication skills, personality and self development, CV writing and interview skills and confidence building to orient the girls who are in the final stage of program and would be taking up employment at this stage or after completion of the program.
2. The University can certainly contribute towards professional development of trans-genders by conducting short term programs on translation and basic health care course like first aid course, managing small business, entrepreneurship, banking, finance and accounts etc. which would increase job options.
3. For Handloom weaver category students, it would be more beneficial if their Recognition of Prior Learning (RPL) could be given due credit and linked to skill development programmes. This will help them to boost their skill levels

and open the opportunity for lateral entry to higher education. There is a disconnect between professional needs of the weavers and education opportunities offered to them.

4. There is also an urgent need that short term skills gained by the jail inmates be given due credit by taking the RPL route and skill development programmes should be made accessible to them. Currently, they don't have any other option but to enrol for ODL programmes in traditional disciplines.
5. Trans-gender students should be encouraged to enrol in the gender studies programme to widen their horizon. Also, gender sensitization programmes should be offered for all the students so that acceptability quotient of these students could be encouraged.

On the basis of the study conducted and discussions with the students who are also professionals, one can conclude that the University has been quite effective in reaching the different segments of the society and in providing them opportunities for learning and enhancing their knowledge. It has contributed towards professional development and competency enhancement of people of these disadvantaged segments in the country. However, it needs to improve upon the present system so as to provide a better platform for augmenting access to lifelong learning for professional and social development of these communities.

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# ***Inside and Outside of a Himalayan Lake : A Case Study of Kechopalri Lake in Sikkim***

***Hasibul Rahaman\****

*The Kechopalri lake is located at West district of Sikkim. It is sacred to the Buddhist people. The lake is surrounding by the forest that has biodiversity features. The local people has close connection with lake and it is considered the main platform of their daily livelihood pattern. The local monk of the lake which is situated bedside the lake has playing the vital function. The present paper is trying to find out the inside and outside role of the lake. the data has been collected through field work by using t sociological tools and techniques.*

[**Keywords :** Lake, Monastery, Monk, Religion, Function]

## **1. Introduction**

Sikkim, the 22<sup>nd</sup> state of India came into existence with effect from 26<sup>th</sup> April, 1975. Earlier it was a Himalayan Kingdom. The state religion of Sikkim was Buddhism during princely regime, but there was freedom to profess other religions. Communities, cultures, religions and customs of different hues intermingle freely here it Sikkim to constitute a homogeneous blend. Hindu temples coexist with Buddhist monasteries and there are even a few Christian churches, Muslim mosques and Sikh Gurdwars. The dominant cultural force of Sikkim is Buddhism

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and Hinduism. The presence of Buddhist and Hindu cultural milieu of Sikkim is an important field of sociological study.

Sikkim, at present the 22<sup>nd</sup> State of the Indian Republic is situated in the Eastern Himalayas, lying between 27°5' and 28°9' N and 87°59' and 88°56' E covering an area of 2,818 sq. miles. The country measures approximately 70 miles from North to south and 40 miles from East to West. It is bound on the North and East by Tibet, on the south-east by Bhutan, on the south by the Darjeeling District of West Bengal and on the West by Nepal (Bhattacharya, 1984).

It appears, however, that during the region of some of the early rulers, the territorial limits of Sikkim extended beyond the present boundaries on all sides. 'The kingdom was then many times its size today'. In the north it extended to Thang La (near Phari, Tibet), in the East to Tagong La (near paro, Bhutan), in the South to Titalia (near the borders of Bihar and Bengal, India) and in the West to Timar Chorten (Tamar river, Nepal). Towards the close of the 18th century, the Gorkhas of Nepal advanced as far east as the Tista and beyond. Following the Treaty of Segaullee (1816) which marked the close of the Indo-Nepal War of 1814-15, the English handed over to the Raja of Sikkim 'the hilly or mountainous country situated to the Eastward of the Mechee River and to Westward of the Teesta River which was for early possessed and occupied by the king of Nepal'.

Sikkim is known in the Tibetan language as 'Dejong' and more rarely Demojang or Demoshong (i.e. the land of rice). Early European travelers like Samuel Van de Putte and Horace Della Penna used the name Bramasajon for Sikkim. Desideri also calls the country Bru-me-Jong, which means 'the rice country'. The country has also been described as the 'Kingdom of Bregion, or Bramashon'.

The name 'Sikkim', which is however, said to have been derived originally from two Limbu words meaning 'New Palace', refers to the New kingdom founded by the first ruler of Phun-tse-Namgyal (Penchoo Namgayal). It was known to the Lepchas, the original inhabitants of Sikkim, as Nye-mae-el or 'heaven'.

The territory of Sikkim forms part of the Inner Himalayan range of mountains which project southwards. The Singalila and Chola ranges which run southwards from the main chain separate Sikkim from Nepal or the west, and from Tibet and Bhutan on the East. The main pass on the Singalila Range is Chiabhang jong La (La is of Tibetan word for 'apan'). A number of easy Passes, like Tangkar La, Nathu La and Jelep La run through it into the Chumbi (upper Torsa) valley, which forms a salient of Tibet between Sikkim and Bhutan (Bhattacharya, 1984).

## **2. Objectives and Methodology**

The present paper is to explore the inside and outside activities of the Kechopalri lake in West district of Sikkim. The present study is an exploratory in nature. It is exploratory in the sense that it will examine all the aspects of sacred

pond from ethnographic point of view. In order to understand the activities of the priest or lama who has appointed by the Kechopalri lake committee, an intensive field work has been done. In the present study data has been collected mostly through field work and complemented with secondary data.

The study was conducted mainly on Kechopalri lake located at West district of Sikkim. This particular lake has been selected purposively taken into consideration of some important subjects like the religious history of the place, the socio-cultural dimensions of the lake. The data has been collected by applying several methodological tools and techniques like interview, case study, observation etc. Aged person, Panchayet personnel and pilgrims were interviewed randomly.

### **3. Sacred Lakes in Sikkim**

Sikkim is tiny but beautiful and has number of lakes. According to the report of the first draft of the Central University in Sikkim prepared by B.K Roy Burman that there are around 200 lakes in Sikkim several of which are imbued with an aura of the sacred through oral history, myths and legends. According to Government report eleven are considered as sacred which are as follows :

#### **Sacred Lakes (TSHO)**

- » Omechho (Omai-tsho), West Sikkim
- » Sungmteng chho (Tsho), West Sikkim
- » Lamchho (Lham-tsho), West Sikkim
- » Tolechho (Dhole-tsho), West Sikkim
- » Kabur Lamchho (Gabur Lah-tsho), West Sikkim
- » Khachodpalri Pemachen Tsho (K Khachodpalri lake), West Sikkim
- » Kathogtsho at Yuksam, West Sikkim
- » Tsho-mGo lake, East Sikkim
- » Guru Dongmar Lake, North Sikkim
- » Tsho-lhamo, North Sikkim
- » Mulathingkhai-tsho at Zema Glacier, North Sikkim

### **4. Physical Structure of the Lake**

Like other lakes in Sikkim, Lake Kechopalri has multinomial names among the different ethnic groups of the state. It is situated within 27°19'15" N latitude and 88°15'06" E longitudes at elevation of 1831m, near Tsozo village in the West District which has the outline profile of human foot. A cursory observation shows the original area of the lake to have been much larger in the past, and to have been later reduced to about a third of the open water area by the gross encroachment of marginal vegetation and by eutrophication. The lake has two permanent inlets and one outlet. Besides ground sources, water is also fed into the lake through two



temporary inlets from surrounding hill-slopes over the monsoon. The rock in the lake area belongs geologically to the Sikkim group of granite-gneiss, schist and Phyllites.

## 5. Historicity of Kechopalri Lake

Many legends and belief are associated with the formation, existence and sacredness of the 'Khechopalri Lake'. The lake is situated in the west district of Sikkim which falls under the sacred landscape 'Demazong', a land of hidden treasures. It has been narrated Participatory Rural Appraisal (PRA) exercises with local communities at Khechopalri and Yuksam Guru Padmasambhava, who is highly revered and worshipped by Sikkimese Buddhists was seen in a place called 'Humgri' in the 10th of full moon of lunar eclipse. It is believed that the entire area was blessed by him. Four famous religious sites of this sacred landscape have been considered the four plexus of the body here Khechopari is one of the. Khechopalri symbolizes that thorax the body (Khecho-Flying-Yoginies or the taras; palri-palace) whereas the other i.e. Tashiding symbolizes the head plexus (Tashi-holy sky; ding-island), Yuksam symbolizes the third eye (meeting place of three lamas) a place of meditation, and the Pemangstey the heart plexus (pema-lotus; ngstey center) of the body.

The most sacred among all lakes and highly revered by the local people is the lake 'Khechopalri' captivated by the magnificent beauty owing to lush green tract of forests. The place is dominated by the Lepcha community, and is the aboriginals of Sikkim. They followed 'Bon' or 'Mune' religion and indulged with the animal sacrifices (animism) to placate the various deities of forest, river and wide. At present they follow Buddhism and animism are not common. But still they have the strong ties with nature as observed in their belief of sacredness associated with 'Kechopalri lake'. The lake is originally named as Kha-chat-palri meaning the heaven of Padmasambhava preached 64 Yoginies. According to Buddhists followers the lake is dwelling place for the Goddess Tara Jestum Dolma, who is the mother of Lord Buddha and particularly the Khechopalri lake is considered to be her footprints. The worshipped the lake as 'Cho Pema' the female Goddess. It has a number of religious sites located all around the lake. Holy caves namely Dupukney, Yukumney and Chubukney are present where lamas incarnate and Rimpoches mediated. Foot prints of Macha Zemu Rimpoche can also be seen on a stone near the chorten. Two monasteries are present in the Kechopalri area and where the pilgrims and the local communities offer prayers. The Hindus believe that Lord Shiva mediated in the Dupukney cave located just above the Kechopalri Lake, hence the place is also worshipped during the 'Nag Panchami'.

As per the oral history, narrated by a young lama (19) of the Kechopalri monastery during field work, it is said that there were two sister lakes in the northwestern part of the Himalayas. The elder lake is still present there but the younger lake migrated to western part of Sikkim in a place called Yuksam (the first

capital of Sikkim) and settled in Labding pokhari. The people of Yuksam did not respect the Labding Pokhari and disposed wastes into the lake water so goddess got unsatisfied and field to the place called Chojo where it could not fit and hence again shifted little above in the present place called Khechoplari. Still the dead Chojo Lake is seen at the down hill with no open surface except the marshy land with terrestrial vegetation.

The other legend states that the lake is called ‘Chho’ as many years back, some Bhutia communities had settled around the lake Khechpalri. They had herds of cattle that grazed in the dense forests around the lake. One day a white holly ox came out of the lake called Chhonlang (Chho-lake, lang-ox), which was sent by the lake goddess. This white ox started to graze around the lake and finally migrated with herds of cattle belonged to the Bhutias. When the owner noticed a foreign animal in his herd, he tried to locate it original owner. Eventually not knowing to whom this white ox belonged he slaughtered the animal for its meat and was surprised to notice that instead of blood a whitest discharge oozed out. And then people started to worship the lake.

## 6. Population Structure of the Lake Area

The Kechopalri Lake is situated under Chho-jo block of West Sikkim. The lake is surrounded by forest which is characterized by bio-diversity. The village is also named as Kechopalri. The village of Kechopalri is a residential place of multi-ethnic groups. It is primarily inhabited by Buddhist religion and most of them are enjoying tribal status. The village comprises of 75 households with total population 500.

**Tabel-1 : Distribution of Population by Caste and Community**

Caste/ Community	No. of Household		Total Population	
	Number	%	Number	%
Bhutia	40	53.33	250	50
Lepcha	20	26.66	125	25
Sherpa	10	13.33	65	13
Mangor	3	4	35	7
Chetri	2	2.66	25	5
<b>Total</b>	<b>75</b>	<b>100</b>	<b>500</b>	<b>100</b>

**Source :** Field Survey.

The average household size in the surveyed village is five people and the approx mean age of the respondents is 50. Percentage wise distribution of castes and communities shows that there are 53.33% of the households belonging to the Bhutias, 26.66% Lepchas, 13.33% Sherpas, 4% Mangars and 2.66% are Chetris respectively. The least (2.66 %) percentage of Chetris is belonging to Hindu religion.

## **7. Historical Account of Lamaism in Sikkim**

The Guru Padma Sambhava, the Lotus Born, also Guru Rimpoche, brought Buddhism to Sikkim through Tibet in the eighth century A.D. He was a teacher of Mysticism at the Nalanda University and was well versed in Tantricism. The Guru Rimpoche is believed to have visited Sikkim during his travels in Tibet.

The establishment of Lamaism in Sikkim is the time of Lhatsun Chhembo's arrival in about the middle of 17th century. This Lhatsun Chhembo was a native of Kongbu, in the lower valley of the Tsangpo born in A.D. 1595.

Lhatsun Chhembo arrived in Sikkim with two other lamas of Nyingma sect. by the western gate of Singile la came another lama named Sempah Chhembo. Rigdzin Chhembo, the third one, came from south gate by way of Dartjeeling. The place where the three lamas met was named, Yuksam, which means 'three superior ones'.

The three lamas held a council and decided to look for a forth because in the prophecy of Guru Rimpoche it is believed that four noble brothers shall meet in Sikkim and make for government. They have come from North, South and West. It has been told that there is a man in the east named Phuntshong, a descendent of the brave ancestors of Cham in eastern Tibet. So, according to the prophecy of the Guru they invited him to join them.

Messengers were dispatched. Phuntshog was sought and found, and consecrated Ruler by the three lamas as the fourth superior lama from the east. He was given Lhatsun's own surname of Namgyal and the title of 'Chogyal' (Dharma Raja). He was 38 years old at that time. This was believed to have taken place in A.D. 1642.

Gradually through the years, Lamaism became the state religion, and with its growth innumerable monasteries were built throughout the land. There are to sects of lamas in Sikkim, the 'Nyingma-pa' and the 'Kargyu-pa' as represented by the 'Karmapa'.

The Nyingma-pa, or the so called traditional school represents the strict or formal style of Lamaism and has three lower sects; The 'Lhatsun-pa', to which belong most of the monasteries with 'Pemiongchi' at the head, the 'Kartok-pa' with the monasteries, with 'Pemiongchi' at the head, the 'Kartok-pa', with the monasteries of Kartok and Dolling and the 'Ngadak-Pa', with the monasteries of 'Namchi', 'Tashiding', 'Zilnon' and 'Thangmochhen'.

The 'Karma-Kargyu' is one of the earliest branches of the 'Kargyu-pa', and was founded by 'Marpa' and his pupil 'Milarepa'. The Karmapa monastery in Sikkim was built at 'Ralang' in about A.D. 1730 by its ruler, 'Gyurmed Namgyal' in homage to the ninth karma-pa Grand Lama, during a pilgrimage of the ruler of Tibe. Other karma-pa monasteries are at 'Rumtek' and 'Phodang'.

Specific and identifiable places of worship in Sikkim are: The 'Takphu', literally a rock- cave (associated with Guru Rimpoche); the Gompa, a monastery proper; and other gompas known as such in popular terms but more currently designated 'Mani-Lha-Khangs' with are to be found in villages.

The approaches to the monasteries are lined with rows of tall bamboo poles with prayer flags (Dharcho) attached to them, several moss- overed chortens and long mendong mountains, chorten, literally receptacles for offerings, are solid conical, structures originally intended to house relics but are now mostly erected in honour of Buddha or his disciples. The shape and details of the chorten have an elemental interpretation and symbolize the five elements- Earth, Air, Water, Fire and Ether into which the physical body is dissolved upon death (Lama: 1994 ).

## **8. Functions of the Lake**

The term function refers to the basic needs of society which have to be met of it is to continue to service as a functioning system. For example a system of social stratification is said to be necessary to ensure that the most able people are recruited to the most important positions, a requirement for an efficient society.

The activity of Lake Kechopalri is the activities of the monk or lama of monastery which is located beside the lake. Before going into any details of the functional activities of monastery, it will be worthwhile to discuss to the function and hierarchy of the monks or lamas. The following hierarchical order is followed in the Pemayangtse monastery, whose model is more or less followed by all big or small monasteries in Sikkim and Kechopalri Lake monastery is also follow this model.

The monastic discipline starts as soon as the students pass the entrance to the novitiate and are formally admitted to monkhood. After passing two professional examinations which normally take two to three years the novitiate becomes a junior monk. The promotion of the junior monk to higher ranks depends upon the hierarchy pattern of the monastery and not on any further examination (Junior Monk - Thungpo - Chapdip - Konyer - U-Chho -I) Umdza and II) Dorjee-Lopon).

Thungpo is the conch-shell blower. Two junior monks are appointed for one year for this. Chapdip or pourer of the holy water is appointed for one year. Konyer or temple caretaker is appointed for three year. With the completion of the duties of Konyer the stage of learner or trapa is over and he becomes a U-Chho or elder monk. Dorjee-Lopon and Umdza are the two highest posts of equal rank and privileges. Dorjee-Lopon is responsible for all the spiritual aspects while Umdza looks after the secular/temporal matter and supervises the monastic establishment and exercises all discretions. These two posts are fixed for life time.

Adda monk is in charge of the office record and their maintenance while the Thwimi monk looks after the economic administration of the monastery. Add and

Thwimi are selected from among the elder monks. Chinyer monk is the store keeper and in charge of the menials of the monastery. Two monks are appointed for this post for three years. Chotinpa is not only the librarian maintaining discipline among the monks but is also the spokesman of the monks. He is selected from among the senior monks by voting. Previously he was appointed by the king but at present the Ecclesiastical Department issues the appointment for one or more terms. Uchunpa is responsible for playing the cymbals and looking after the service of Umdza during his absence (Boot, 1996:19-20). Similar process has been found in Kechopalri monastery. In spite of this, Kechopalri monastery has its own specialty. The Kechopalri monastery is located in front of the lake. The present monk/lama is appointed as priest of the lake as well. There is no fixed guidelines for the appointment of monk of the lake and no fixed tenure for appointment. Only the monk is appointed at Kechopalri Lake by the committee.

The activities of the monk of the Kechopalri Lake may be divided into two categories like inside and outside activities.

### 8.1 Inside Activities

Inside activities may be considered the role of lama which he has performing under the boundary of Lake Kechopalri. The inside role of the lake are as follows:

**Religious :** The lama of Kechopalri Lake has performing a crucial role from religious point of view. The Kechopalri Lake is an important sacred centre, attracts a large number of visitors. However, it has been observed that the number of visitors considerably increased particularly during the tourist season (March-May). So far as field data is concerned that the visitors comes from different parts of India Like as West Bengal, Bihar, Uttar Pradesh, Delhi, Kashmir, Maharashtra, etc. The visitors come from various religious backgrounds such as Hindu, Buddhist, Christian and Islam also. As it is interesting to note that married, unmarried, widow and widower etc are considered as civil background and they are coming from colorful profession such as - medical, teaching, business, research, agriculture, students and housewife etc. the visitors are keeping different purposes in their mind and make a vow for fulfillment their wishes. The purposes of the visitors may be divided into number of heads which are namely :

- » For household peace
- » For getting children
- » To cure the disease
- » To pass the examination
- » To get job
- » To settle family dispute
- » To save agricultural products from natural disaster
- » To smooth running business

- » For project data
- » For pleasure trip etc.

As we can say based on field work source that the visitors of the lake makes a vow through performing puja with the help of the present lama of the lake. The visitors are bringing all sorts of item for puja purpose and they are strictly follows the lama's advice over the lake area. All the visitors are normally directed to follow the Buddhist norms during the prayer in the lake but they are free to make a vow of their own style. The lama has no particular fees for performing puja but visitors are usually pays him little amount of rupees or kinds as their own level of capacity.

## **8-2 Festivals and Melas**

Melas or religious fairs are quite a kin to pilgrimage in their purpose and utility. They are highly useful from the stand point of religion, national solidarity and economy. They constitute, in short, parliaments of religion, moving universities and national exhibitions of arts and crafts. The origin of melas is veiled in obscurity, but their effect has been phenomenal and abiding (Bhattacharya, 1937: 501). Sikkim is an attractive land of its scenic beauty where series of festivals are held and these annual festivals are generally called as 'melas or fairs' and the Kechopalri mela is one of these. Here a mela is held every march of the year mainly based on lake's sacredness. In connection with this, the lake mela is undoubtedly falls under the inside function of the Lake Kechopalri.

**The Kechopalri Mela :** The Kechopalri mela in West Sikkim is perhaps the largest and most significant of its kind. It is held near the Kechopalri Lake monastery on the occasion of 'Maghe Purna' from March 12th to 13th, 2011 and attracted pilgrims from all over Sikkim. Not only Indians, but foreigners also attend and enjoy it. It has a special gravity. The pilgrims worshipped the spiritual power and offered various foods-materials into the lake to appease God. They are using the Lake's water as a 'Prasad'.

**Objectives of the Festival :** The Bum Chu festival got initiated at Tashiding Monastery which is almost 24 kms far from the Lake Kechopalri. The festival generally coincides with Maghe Purne in every year. There is a holy water pot inside the monastery filled with water to the brim while prayers continued overnight. In the early hours these pots were basically uncovered in the presence of High Lama by the monks. If the water showed the ripples, that year could prove to be bad for Sikkim and vice-versa. Since, Kechopalri Lake is the gift of Goddess Tara, Jetsum Dolma (according to mythological view), pilgrims assume the lake to be presented by the pot and used the lake's water as 'Panchamirth'. They pray and offer different products sothat the lake will not dry if it is happened people are doomed.

**Origin of the Bumchu :** In the eighteenth century, Tibet's religious king Trisong Deutsen (Khri srong Ide'u btsan) requested Guru Rinpoche to teach him a

meditation practice that would allow him to reach enlightenment in his present life. He explained that due to administrative responsibilities as head of state, he had little time left for meditation and was anxious to learn a short but an effective practice. Guru Rinpoche agreed to initiate King Trison Deutsen in a practice which would help him gain emancipation from the cycle mundane existence, known as 'Thugs rje chen po khor w alas grol'. However, in order to perform the initiation, Guru Rinpoche asked for a vase made of special earth, water and five kinds of gems (rin chen sna lnga) collected from all over the world. When Trisong Deutsen explained that he was unable to produce such a vase, Guru Rinpoche agreed to collect the precious materials from India, Odiyana and Zahor and instructed the wrathful Dharmapala Damchen Garang (Dam chen mgar mgar) to fashion the object. When the wrathful Dharmapala presented the finished vase to Guru Rinpoche, he invoked Chenresig's (spyang ras gzigs) blessing and empowerment to hold the initiation. While he initiated King Trisong Deutsen and his son, Prince Murub Tsenpo, Yeshe Tsogyal and disciple Veritsana, Guru Rinpoche consecrated the Bumchu, or sacred vase, which is the very same one that is preserved in Tashiding monastery to this day.

According to the works of the great tertön Chokyi Gyalpo Garwang Rigzin Zhigpo Lingpa (gter ston Chos Kyi rgyal po gar dbang rig dzin zhig p oging pa, 1524-1588) while Guru Rinpoche performed the sadhana of Yidam Chuchig Zhal (yi dam bcu gcig zhal) as part of the initiation, the Yidam and the entire retinue of deities appeared in the sky and immersed in the water contained in the vase. This caused the rays. That very moment, as a good omen, there was an earthquake and the four Dharma protectors and gods of thirty-three heavens showered flowers from the sky. This spectacular event was witnessed by the people who were assembled there who were overjoyed, and sacred water in the vase was distributed to all. Yet it was found that the water in the vase never decreased. Inspired by this, the sinful became virtuous, the pious realized lofty divine qualities and all benefited spiritually. Finally, Guru Rinpoche concealed the Bumchu as a sublime hidden treasure and entrusted it to the protective deities.

In the 16th century, Zhigpo Lingpa, the reincarnation of Prince Murub Tsenpo who had attended the first initiation, unearthed the initiation text and the Bumchu for the sake of all sentient beings from a vase's discovery, tertön Zhigpo Lingpa adopted Chenresig, the deity of the same sadhana as his tutelary deity (thugs dam rten). During the latter part of his life, he offered it to tertön Tagshamachen (sTag gsham can be 1556) of Ngari with special instructions. Tertön Tagshamachen then entrusted the Bumchu to his grandson Ngadag sempa Chenpo Phuntsog Rigzin instructing him to install it at Drakar Tashiding, where it was to be kept in the heart of the most blessed hidden land of Guru Rinpoche. Thus, Ngadag Sempa Chenpo brought the Bumchu to Tashiding and installed it in the main temple known as the Tashi Geleg Gon (bkra shis dge legs dgon). He then

conducted a special recitation of 13 million syllables 'Om mani padme hung' following the same 'Thugs rje chen po khor w alas grol' text. At that time many unprecedented and auspicious signs appeared in the sky.

The Bumchu and its sacred water are kept in a miniature mansion (mchod bsham) under lock and seal of the Chogyal of Sikkim and the lama committee of Tashiding. Every year, a special recitation is conducted and the seal is checked by the high officials and lamas before the Bumchu is taken out of its mansion. The Bumchu is opened during the night of the 14<sup>th</sup> day of the first month of the lunar calendar and three cups of water are taken from it. The first cup is royal family, the second cup for the lamas and the third cup is distributed among the pilgrims on the day of the full moon. The three cups are replaced with water brought from the Rathong Chukha, which is also considered to be a blessed river.

In some years, the Bumchu's sacred water increases by 21 cups while in others it decreases or remains at the same level. It may also be found to be clear or cloudy, states that are interpreted as predictions for the country. When the water level increases, it is a sign of prosperity and when it decreases, it predicts a bad year of drought and disease. Cloudy water indicates conflicts and unrest.

It is said that the seed of enlightenment may be obtained by drinking a mere drop of the Bumchu water. By this action, all distress, malevolent beings and untoward happenings are removed, prosperity and fulfillment are awarded in this life, and one may attain Buddhahood or be born in the Riwa Potala (rib o pot a la), the heaven of Chenresig or Zangdopalri (zings mdog dpal ri), the heaven of Guru Rinpoche, in the following life (R.N. Dokhampa, 2001 : 27-29).

**Pilgrims :** The Kechopalri Lake is an ethereal and venerated Lake situated amidst dense temperate forest with no floating leaf on its surface. It is rather unbelievable. People of Sikkim believe that Lord Shiva existed in solemn mediation inside the lake. They also believe that the level of lake water increased during the festival which is originated from the Head of Lord Shiva. Bearing these feelings pilgrims pay their visit to this holy lake during festival period from different corners of India in general and Sikkim and neighboring West Bengal in particular. They come here to forget their sufferings and return to home with the blessing of God. People from all religions such as Hindus, Buddhists, Jains, Christians and even Muslims etc. have seen during the occasion.

**Description of Festival :** As it is claim from field work regarding to the etymological meaning of the Bum Chu festival. The actual oral meaning of the term 'Bum' is pot and 'Chu' is water. The Bum Chu festival is celebrating near Kechopalri Lake on 12th and 13th March in every year. People from all over Sikkim and other parts of India including foreigners attend this sacred festival. As it is pointed out that there are almost 50 to 100 make-shift shops and restaurants including some grocery shops also. All the shops are mainly construct by bamboo and kutus (castonopsis) levels. There are some hotels serving food-items, like,



chicken rice, mutton rice along with hot moms, thukpa and kinema (fermented soybeans, special local food). Liquor is up for sale. Besides these, villagers are selling their local edibles like, Ghar tarul, Simbal tarul, Ban tarul, (local tubers) and sweet potato. Other vegetables are also selling here.

Most of the pilgrims are piously engaged in their puja. Many of them were in drinking condition. The shop keepers are busy with preparation of food items. The second day of the festival is switch over by Lamas' prayers. The pilgrims reached by all modes of transport. The level of pilgrims increased and some state minister along with few officials of Ecclesiastical department have visited the lake. This is the peak level of pilgrims about 5000 -10000 in number.

**Pilgrims Activities :** People of Sikkim believe that the Lake Kechopalri has her own divinity power to release the people from distress. They appease God by offering some materials. Even the temple offerings in the form of flowers, incense sticks cast into the lake's water every day take its toll. It is observed that pilgrims offered different types of fruits, milk, raw rice, fried rice, mustered oil, dalda, biscuits, bread sugar and the like into the lake. And the amount of these religious materials is maximum during festival.

More over they have released many bamboo-boats with burning dalda and Khadas (sacred scarves). This is the very recent phenomena by the pilgrims. Animals, especially dogs (feral) have seen relishing the proteinous offerings. Many officials including police and military personnel are also observed typing khadas to the offerings. Very peculiar observation is that of some pilgrims offering these materials to the water body and other consuming lake's water at the same time for their good health at this spot. Some washed hands unnoticed by the pilgrims who consumed the water.

The last day of the festival is very significant day. The Kechopalri Lake is a renowned water body of Sikkim has number of mythological stories. A team of the lamas reached the wooden ramp to prove the reality of the lake's myths. The old monk has fold few khadas writing some sacred words and throw them into the lake. The water of the lake then started bubbling after few minutes. This is astonishing. Hence, it is assumed, that the reality of living God existed in the Kechopalri Lake. It is early morning feature of the final day.

**Activities of Avifauna :** Nine species of avifauna were observed during the festival. They were little grebe *Pedicularis ruficollis*, common merganser-*Mergus merganser*, and large commorant-*Phalacrocorax carbo*; little commorant-*Phalacrocorax niger*; common teal-*Anas crecca*; tufted duck-*Aythya fuligula*; where breasted water -hen-*Amaurornis phoeniceus*; moorchen *Gallinula chloropus*; and crane brown-*Amaurornis bicolor*. All these avifauna gathered at the center of the lake early in the morning and then dispersed due to human activities.

**Stall Construction Style :** There were almost 25 stalls were constructed by using bamboo and kutus (*Castanopsis* sp) branches collected from nearby dense forest. Each stall used 50 kgs biomass. The tree-branches also served as fuel wood.

**Sanitation :** Pilgrims defected where ever they could (especially in the South and North slopes surroundings of the lake). This definitely did not match with the sanctity in which the lake is held by the pilgrims, due to the shortage of proper sanitation facilities.

**Waste Materials :** About 5 kgs waste paper, plastic and polythene bags were detected after the festival, on March 13th, 2011 by a weigh balance. The number of pilgrims was nearby 5000-10000 during the entire festival duration. Each pilgrim has carried out about 15 gm offering materials. Thus, it was assumed that about 40-45 kgs of materials was deposited into the lake (Gulia, 2005 : 145-149).

## **8.2 Outside Activities of the Lake**

Like inside activities, the Kechopalri Lake has playing some sort of outside role. As we have already pointed out that the lama or monk of the monastery is considered as a functional head of the lake and his activities within the lake area and in monastery are considered as inside role. The activities of lama which he has done outside of the lake and monastery are known as outside role as well. The outside role of the lake has discussed as follows:

**Puja (Pray) :** We can say from field work that 37.17% villagers are primarily engaged in cultivation. They are mainly practice in terrace cultivation and some are practicing shifting cultivation as well. The principal cultivated crops of the Lepchas of the lake area are their own peculiar varieties of rice, which require no irrigation, and several wet sorts, millets of various kinds, maize, buckwheat, mustard, radishes, tunips, potatos, climbing beans, yams, caladiums of sorts, pumpkins, cucumbers, planintains, capcicums, ginger, turmeric, cardamoms, cassava, cotton etc. During the cultivation season (specially in the monsoon and winter), the farmer has inviting to the lama or monk of the lake to perform some religious activities for good number of production and the lame of lake has done this kind outside role without charging any fees but the farmer has paid him some kinds and little amount as a gift.

**Marriage :** Marriage is well known social institution in sociology. It is the one of the principal ceremony among the followers of Buddhist in particular. Sometimes the villagers are requested the lama for the selection of bride or groom and also for performing the marriage kind rituals.

**Funeral :** Of all the rituals in the life cycle, Buddhist specially extols their funeral rites as very distinctive ways. During funeral ceremony, sometimes the lama of the lake has called by villagers and lama has done all kind of funeral activities following the Buddhist mythology.

**Folk Medicine :** As we can say that generally the Lama did not practice oral medicine or folk medicine but sometimes the local women are rushed to him for different problems like various diseases and also gynecological kind of personal problem and he has to practice folk medicine based on religious order. The lama is

generally suggesting the women to hanging the flag in front of their houses with keeping in mind of sacred mentality.

**Social and Political :** The social activities are considered as the back bone of social development in hill society. Because most of times especially the people of hill area faced socio-economic problem due to land slide. In this situation the locals are engaged to overcome this problem. This kind incident has happened in lake area and the door is closed for pilgrims and during such kind of situation by the leadership of the lama of the lake the locals are embracing their hands to solve this problem and survive the lake. The lama has not directly associated with NGO's but he rushed to help the villagers when they are affected by natural calamities like earthquake. The lama of the lake has no direct or indirect association with political activities.

## 9. Conclusion

From foregoing account it appears that the Kechopalri lake have expressed a broader version of universal brotherhood among the Sikkimese people in general and Kechopalri block in particular. It is considered as the platform of cultural syncretism where multi-cultural people have visited from different corner of India and also in the World for various purposes like its scenic beauty especially during the Bum-Chu festival.

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# ***Politics on Reconstruction : A Study of Reconstruction after Devastating Earthquake 2015 in Nepal***

***Dipesh Kumar Ghimire\****

*In the midday of 25 April 2015 Nepal faced the 7.8 magnitude earthquake. The catastrophic earthquake was followed by more than 300 aftershocks greater than 4.0 magnitudes. There are over 8,790 casualties and 22,300 injuries. Similarly, 498,852 private houses and 2,656 public buildings were fully destroyed. Many of the damaged private and public structures have not been built even after a period of four years. The Government of Nepal has formed National Reconstruction Authority (NRA) for reconstruction and rehabilitation of destructed structures. While this Authority is not able to work effectively, the expectation of people for reconstruction has not been fulfilled. The private houses are not built after four years too. This article tried to find out the reasons of the delay post-earthquake reconstruction in Nepal. It also has made an attempt to answer the question on why the NRA is not able to work effectively. There are four reasons seems to have been behind it. These are over politicization of reconstruction, weak governance system, technical reason and donor's interest.*

[**Keywords** : Earthquake, Reconstruction, Politics, Weak Governance, Nepal]

## **1. Introduction**

There was destruction of a huge amount of property, structures, private houses, public organization, historical and archeological structures as well as death of thousands of people in 31 districts of Nepal due to the devastating

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earthquake of April 25, 2015 with the magnitude of 7.8. Among the affected districts, 14 districts suffered most of the devastation. The Post Disaster Need Assessment published by the National Planning Commission states that there was a loss of approximately 700 billion Rupees. In this earthquake, 8,790 people lost their lives while more than 22,300 got injured. Similarly, 498,852 private houses and 2,656 public buildings were fully destroyed.

Along with this, 19,000 school classrooms were destroyed while there was partial destruction in 1,100 school classrooms. In the same way, 750 heritages, 1,200 monasteries, 4,545 drinking water structures were listed to be reconstructed. Government of Nepal formed the National Reconstruction Authority for reconstruction and rehabilitation of these destroyed structures. But the authority has not been able to meet expectations. Many of the damaged private and public structures have not been built even after a period of four years. Although time has a healing process of its own, for those who suffered heavily and those who have not been able to shift from their tents to a secure house, the harrowing experience of the earthquake still haunts them in their dreams. This article has made an attempt to answer the question on why the Reconstruction Authority is not able to work effectively.

## **2. Methodology**

The research was conducted over a period of four month from October 2018 to January 2019. The research applies qualitative methodologies, as the research targets to collect primary as well as secondary data from the various sources. Theoretical sampling has been used for the data collection. Similarly, saturation had been used, for ensuring that adequate and quality data are collected to support the study. Data collection continued till point data saturation was reached. Four specific data collection techniques were applied to conduct the research. These are interview, content analysis, and observation. The field work was carried out in Ramechhap municipality of Ramechhap district, Chautara Municipality of Sindhupalchowk districts, Bhimeshwor Municipality of Dolakha district and Prithivi Narayan Municipality of Gorkha district. The discussion was held on the causes of delay reconstruction with the local people. The reconstruction sites were also monitored. The interview was taken with a total of 15 persons. These include the earthquake survivors, government officials, NGO representatives, politicians, representatives of NRA and representatives of local government. Content analysis has been used for collecting the data from the secondary sources.

## **3. Understanding Disaster and Post-disaster Reconstruction**

Riberio (2015) identifies two types of disasters according to their origin. First one is natural disasters and second is technological disasters. Natural disasters are linked to phenomena derived from nature-produced events whereas technological disasters are of human origin; they include phenomena that are

unconscious or conscious misuse of technological or industrial developments. Similarly, disasters are social problems linked up with the social system and modern development (Davidson et al., 2006). According to him, the combination of a social system and building and construction environment enhances new risk with already existing risks.

The post-disaster reconstruction period includes emergency and temporary sheltering, and temporary and permanent housing. Emergency sheltering means actual or potential disaster victims seeking residence outside their own permanent houses for short periods of time. Temporary sheltering involves more than taking shelter elsewhere during emergency; it refers to peoples' displacement into other residences for temporary stay. Similarly, permanent housing refers to disaster victims either moving into their rebuilt homes or new residences (Quarantelli, 1982). According to Badri et al (2006), resettlement opens an opportunity to access public services and better livelihood for disaster victims. Similarly, it also brings disadvantages such as poor living conditions, environmental degradation and disruption of social networks without considering suitability of concentration of rural settlement.

Post-disaster reconstruction is a very complex process where technical, legal, cultural, social and environmental issues need to be addressed. Similarly, people's participation, social inclusion, gender responsive situation, good governance, and integrity need to be managed (Brikland, 2006). Post-disaster reconstruction is a set of multiple activities which include social, environmental, legal and economic activities among disaster survivors, communities, government and private sectors who will be engaged in recovery and reconstruction related work (Davidson et al., 2006). According to Nagawa & Shawa (2004), building consensus among survivors, the community, government, and I/NGOs during planning and implementing is the most difficult task, which might lengthen the reconstruction period. They also identified that a complex mixture of religious, social, economic, political and legal issues are very difficult to manage in post-disaster reconstruction. Those issues were faced in the reconstruction process after the earthquakes of Gujarat in India and Kobe in Japan as well. Davidson et al. (2006) argues that post-disaster reconstruction is very complex and chaotic compared to construction under normal conditions. For management of this situation and for effective reconstruction, the National Reconstruction Authority has been formed in Nepal. This authority was constituted after the devastating earthquake.

#### **4. National Reconstruction Authority (NRA)**

National Reconstruction Authority (NRA) has been formed under an Act of parliament. The tenure of the Authority is fixed for a period of five years with a one year extension, if needed. The NRA was formed on December 25, 2015 and is legally mandated to manage earthquake recovery and reconstruction. It provides strategic guidance to identify and address the priorities for recovery and

reconstruction by taking into accounts both urgent needs as well as those of a medium- to long-term nature. NRA's main goals are to complete the reconstruction of structures damaged by the devastating earthquake of April 2015, in a sustainable, resilient and planned manner, to promote the national interest, and to provide social justice by ensuring resettlement and translocation of persons and families displaced by the earthquake.

NRA is a coordinating and facilitating body to manage, oversee and coordinate reconstruction work. By law, its functions include assessing the damages caused by the earthquake and its aftershocks, fixing the priorities of reconstruction, preparing policies, plans and programs, and facilitating implementation. It can carry out reconstruction, or ensure that it is done through different agencies, obtain land for reconstruction, and prepare plans for developing integrated settlements for ensuring that reconstruction is carried out in the prescribed manner, in accordance with established safety standards. The NRA is also responsible for coordinating the work of, and collaborating with, I/NGOs, private sector, communities as they relate to reconstruction. NRA is responsible for carrying out technical reviews of damaged or unsafe physical structures and order safe demolition where required. For all practical purposes, it is the one-stop institution to oversee, coordinate, and facilitate Nepal's effort to build back better structures and facilities.

Similarly, this Act has established several bodies to support the work of the NRA. First one is an advisory council. There is a National Reconstruction Advisory Council (NRAC) that advises the Steering Committee on the formulation of reconstruction policies and plans. It is composed of members from political parties, the legislature-parliament, ministries, relevant bodies of the government, the military and civil society, among others. The NRAC is chaired by the Prime Minister. Second is steering committee. The Prime Minister of Nepal chairs the steering committee of the NRA. The Steering Committee approves the NRA's organizational structure and budget, policies and plans prepared by the Executive Committee, and also give direction to improve the effectiveness of reconstruction.

Third is the Executive Committee, which is chaired by the Chief Executive Officer and composed of one representative from the government, four technical experts nominated by the government on the basis of inclusive representation of stakeholders and the Member Secretary. Under the said Act, the NRA has made several directives, formed policies and regulations, and prepared training manuals for discharging its duties.

## **5. Post-disaster Reconstruction Approach**

There have been various approaches for reconstruction after any kind of disaster. For instance, cash approach, Owner Driven Reconstruction (ODR) approach, Community Driven Reconstruction (CDR) approach, and Agency Driven Reconstruction (ADR). According to Peng et al. (2013) generally two approaches,

ADR approach in situ and ADR approach in relocated sites, is applied for reconstruction of the private houses in rural areas. In this approach, government or other non-government or private organization hire one or more contractors to design and build housing where materials, engineers and other expertise are possibly imported from outside of the community. Donors hold the authority to construct housings as per their plan and local community people are less likely to participate in post-disaster reconstruction. However, the house owner has very low chances to participate in the construction of his/her house but he/she can suggest improvement of the housing design and quality of construction (Jha et al., 1990). The earthquake of 2015 affected rural areas more than urban areas. The NRA followed the ODR approach. According to this approach, the owner of the house was provided cash assistance to rebuild the house. In this approach, the owner was asked to contribute from his side for the reconstruction in cash or kind. The government also provided technical, material, supervisory, training and social facilitation support (NPC, 2015).

According to the National Planning Commission (NPC, 2015) the government adopted ODR approach in housing sector based on the principles of equality, inclusion and community participation. ODR approach adopted by Nepal faced various problems. Since the owner has the sole responsibility for building his house, he faced various problems like shortage of manpower in designing and construction of the house, and fulfilling the procedures for getting the financial assistance etc. In remote areas inhabited by uneducated people, the problem became more acute. The role of political party cadres was also proved to be dubious at many times, particularly in the identification of the affected people and the facilitation of the assistance from the government. The resultant effect was that the number of affected persons and household kept soaring and corruption and manipulation in the list became the norm. The NRA, due mainly to its haphazard activities, had to extend the period of inclusion in the list of affected people. In this respect, it is important also to note that the greed for money triggered many households to show at least on paper a separation from the family to avail of assistance. This brought social disturbances in the otherwise coherent and compact family relationship in the villages.

## **6. Political Meddling in the NRA**

The NRA faced political meddling right after its formation. The main political parties locked themselves in a feud about the appointment of the CEO of the NRA. As the government was formed by a coalition of the two political parties, each wanted to post its own cadre in the position. This resulted in a delay in starting the work of the NRA. After a tug of war, they finally reached an agreement that the Authority would be led by a Nepali Congress Party appointee and the National Planning Commission by the United Marxist Leninist (UML) Party. After sometime, the government changed. Now, it was the UML which came



in power. It changed the CEO and brought its own person to the post. The NRA got a new CEO by the end of 2015. By then, precious months were lost for nothing but political motives. This shows that nepotism and political gain is higher in priority than people's suffering for our political masters. In fact, the earlier government had made a decision to appoint the CEO even before the Act was passed by the parliament, which in itself was absurd. The changed government however did not last long. This government was formed by the coalition of UML and Maoist Party. The Maoist Party dragged its feet from the coalition and the government led by UML had to resign. By then, it was mid July 2015. The new CEO had hardly started his work when this new political tug of war took an ugly turn. The Maoist Party came to power now in the middle of August 2016. On its assumption of power, the new government started to find a pretext to oust the CEO. The Act under which the CEO was appointed has prescribed a term of five years for his tenure. It has also laid down some conditions for the ouster of the CEO. Those conditions include inability to do the work satisfactorily, and non-cooperation with the government etc.

The new government asked the CEO to submit his explanation as to why he should not be ousted from the position on charges of inability of coordination with the concerned bodies, inability of mobilizing bureaucrats, not implementing decision of Steering Committee inability of providing the house grant for the earthquake survivors etc. As was apparent, the government was not satisfied with the explanation of the CEO on the above charges and dismissed him on January 5, 2017 (Mishra, 2017).

The CEO appointed by UML government, in reality, had not been able to muster his power. As he belonged to the junior cadre of the government, he could not move around in the government circle forcefully and seniors in the bureaucracy did not cooperate with him. Senior officers at the level of Secretary did not want to work under him (Acharya, 2016). The Authority could not start any meaningful work. During this period, Secretaries to the NRA kept changing because they felt humiliated working under an officer junior to them. Three secretaries and many other staff were changed during this period. After the meaningless loss of one year, the Prime Minister inaugurated the reconstruction campaign, which also did not proceed with zeal. The new government brought back the earlier CEO in the position. By then, the nation was gripped with the fervor of general election. The CEO being a political cadre spent much of his time in the political campaign for his party rather than at his work for the Authority. His involvement was such that he was asked for an explanation by the Election Commission for his unwarranted involvement in political affairs. He resigned from the position finally and got a ticket from the Nepali Congress Party to contest election from Pyuthan district constituency. On his resignation, another person, a retired secretary of the government who was affiliated to the Nepali Congress Party, was appointed as CEO on 23<sup>rd</sup> October, 2017. In the general election, the United Communist Party of

Nepal (this new party is the combination of the hitherto UML and Maoist Party) owned the election and after this, KP Sharma Oli became Prime Minister of Nepal on February 15, 2018. He ousted the newly appointed CEO and installed the same CEO whom he had appointed earlier when he was Prime Minister of the coalition government formed with the support of the then Maoist Party.

**Table-1 : Name of CEO of National Reconstruction Authority**

S.No.	Name	Appointed Date
1.	Prof. Dr. Govinda Raj Pokhrel	13 August, 2015
2.	Shushil Gyawali	25 December, 2015
3.	Prof. Dr. Govinda Raj Pokhrel	11 January, 2017
4.	Yubaraj Bhushal	23 October, 2017
5.	Shushil Gyawali	15 August, 2018

**Source :** National Reconstruction Authority

While the leader of the recovery and reconstruction work after the devastating earthquake, the NRA, went on being dragged into the political game, the reconstruction work became motionless. The work did not get a good pace even three years after the earthquake. Every government promised the earthquake survivors that it would resettle them in the new residence right before the monsoon. However, these promises turned hollow (Sharma, 2016).

Let's take an example of Baglung District. More than 85 percent of beneficiaries could not get the second installment provided by the NRA for reconstructing private houses even after 40 months of the earthquake. Among 2,375 beneficiaries in the district, 2,115 households got the first installment while only 374 households received the second installment amount till August 17, 2018. The politicizing of the NRA, which started at the center, went right up to the local level. Local political cadres wanted to favor their supporters over others and started various kinds of obstructions in the smooth implementation of the program. Due to ineffective policy level management for garnering support for the work of the NRA and the inability of the Authority itself, earthquake survivors were compelled to live for three monsoons in simple bamboo cottages. The government had announced that the reconstruction work shall be completed within 3 years of commencement. But while looking at data from Dhading district, a district near the Kathmandu valley, less than 20 percent work had been completed till the end of August 2018. The most interesting thing is that after about 3 and a half years, the Government of Nepal announced an integrated housing project in November 2018 for those whose houses cannot be built in the original locality due to landslides and other physical vulnerabilities. The Authority has approved the work schedule for constructing 29 integrated housing projects in the most earthquake-affected districts of Gorkha, Sindhupalchowk and Dolakha.

**Table-2 : Reconstruction Update till 2018 November 10**

<b>Private Housing Grant Distribution</b>	
Household Surveyed	996582
14 Highly Affected Districts	823460
18 Least Affected Districts	173122
Eligible for Housing Grants	811587
14 Highly Affected Districts	711473
18 Least Affected Districts	100114
Retrofitting Beneficiaries Identified	61891
14 Highly Affected Districts	56766
18 Least Affected Districts	5125
Agreement Signed with Beneficiaries	733292
14 Highly Affected Districts	639883
18 Least Affected Districts	93409
First Tranche Received	719088
14 Highly Affected Districts	627208
18 Least Affected Districts	91880
Second Tranche Received	508652
14 Highly Affected Districts	475195
18 Least Affected Districts	33457
Third Tranche Received	299647
14 Highly Affected Districts	296043
18 Least Affected Districts	3604
<b>Private Housing Reconstruction</b>	
Houses Constructed	309880
Houses Under Construction	558603
Second Tranche Applicants	529015
Approved Second Tranche beneficiaries	519595
Third Tranche Applicants	336063
Approved 3rd tranche beneficiaries	325570
<b>Grievance Management</b>	
Grievance Registered	237085
14 Highly Affected Districts	208478
18 Least Affected Districts	28607
Grievance Reviewed	205584
14 Highly Affected Districts	205584
18 Least Affected Districts	N/A
Grievance Redressed	205584

14 Highly Affected Districts	205584
18 Least Affected Districts	N/A
<b>Re-Survey and Re-verification</b>	
Re-Survey :	129408
Grievance Handled:	91918
<b>Human Resource</b>	
Short Term Training	35000
On the Job Training	16649

**Source :** NRA, 2018

The table above shows the status of private house reconstruction till November 2018 which depicts the slow pace of the work. If we look at the reconstruction status of Gorkha alone, it does not seem appealing. Table 3 presents the reconstruction status of Gorkha District.

**Table-3 : Private House Grant Distribution in Gorkha till 2018 November 11**

Household Surveyed	74389
Eligible for Housing Grants	65370
Retrofitting Beneficiaries Identified	2019
Agreement Signed with Beneficiaries	65345
First Tranche Received	60449
Second Tranche Received	52208
Third Tranche Received	39614
<b>Private Housing Reconstruction</b>	
Houses Under Construction:	57231
Houses Constructed:	35802

**Source :** NRA, 2018

Of 57,231 houses to be reconstructed, only 35,802 have been built till August 9, 2018. Due to politicizing of the NRA, reconstruction work could not get up to speed. The changing of the CEO and other officials in each change of government led to its inactivity and ineffectiveness. An active journalist of Gorkha, Kishor Jung Thapa, says:

Frequent change of CEO in the National Reconstruction Authority has had direct impacts at the local level. Even engineers in the field were changed with the change of CEO. While the former engineers had approved the design of the to-be-built houses, the new engineers would reject the same, which led to not receiving the second installment of the house grant. Similarly, houses which were built before the engineers reached there were said to be out of norms. So people did not receive the second installment. In many cases, while

the policy level ambiguity is not resolved on time, this has disturbed reconstruction works (Interview on 22 December, 2018).

Only 15 percent of private houses have been built till the 39th month of the earthquake. During this, 5 CEOs have been changed in the NRA. The NRA has fallen into political interest and avarice. Due to this, among the 470,077 total earthquake survivor households outside the Kathmandu valley, only 798 households have received the second installment of house grant (Kaini, 2017).

The Auditor General's report 2017 has pointed out the delay in reconstruction. The legal provision provides that if the Authority will not be able to complete its work within 5 years, one year may be extended for remaining work. According to the regional plan and fiscal projection prepared by the Authority, it had the aim of completing private houses within 2 years, health and educational institutes within 3 years, and historical and archaeological heritages within 5 years. Table-4 below shows the status of reconstruction after about 3 years of the earthquake and 2 years of the functioning of the Reconstruction Authority.

**Table-4 : The Auditor General's report on the progress of reconstruction**

S. No.	Reonstruction Sector	Structures to be re-constructed	Re-constructed Structures	Progress Percentage	Remarks
1.	Private houses construction	767705	60003	7.81	Till March 15, 2019
	Retrofitting	24991	0	0	
2	Health Institutes Building	1197	575	48.03	Mid February 2018
3	Community Schools	7553	2741	36.29	
4	Historical and Archaeological Heritages	753	79	10.49	
5	Buildings under Universities	16	2	12.5	
6	Public Buildings	483	177	36.64	
7	Security offices Buildings	686	123	17.93	
8	Diplomatic Roads (Km).	140	0	0	
9	District Roads (Km)	1060	0	0	
10	Drinking water and Sanitation Projects	3112	904	29.04	
11	Tourist tracks	12	0	0	

**Source :** Auditor General's Report 2018

In the analysis of the Auditor General's report, 2017 about reconstruction status, it is stated that the work has not advanced as per the work schedule till March 2018. According to the schedule, private houses should have been completed within two years but on the basis of third installment distribution, only 7.81% of works had been completed. The reconstruction status of other structures is not convincing either. The report emphasizes that implementing agencies should be

made more responsible, participation of stakeholders should be increased, coordination among various entities should be increased as well as regular monitoring and evaluation of responsibility and implementation should be geared up to complete reconstruction works in coming three years (Auditor General's Report, 2017 : 64).

## **7. The Authority drawn into a Game of Politics and Financial Avarice**

The NRA published its five year plan in April 2016 in which private houses were to be rebuilt within the first 2 years. But the Authority was not able to make good pace even after 2 and a half years of the plan, which can be clearly seen in tables 2 and 3 above. The CEO himself has accepted that the Authority was not able to work as planned and as per the desire of the earthquake survivors. Pokharel (2017 : 7) writes :

Basically, political instability, lack of adequate means and resources and inability are major reasons for delayed reconstruction. For easing the rapid reconstruction the Authority was established but the works were carried out in traditional approach. The works were commenced under the existing mechanism which turned out to be incapable of utilizing the budget. Unless the system is reformed progress cannot be achieved. The structure and concept of NRA itself was not established as envisioned. Neither could we bring novelty in working approach. Neither the process allowed to make decisions quickly nor enough and timely budget was provided to the reconstruction fund due to which the Authority could not work effectively.

There are various reasons for the present situation. One of these reasons is the Authority being drawn into political greed and interests. The political parties are responsible for the delay and negligence in the functioning of the Authority. The parties politicized the Authority for their own political interests and financial avarice, which aided for ineffectiveness of the Authority (Baniya, 2017). The Authority was marred by political objectives and greed right from the very beginning. The devastating earthquake, which brought so much of human suffering and loss of life and property in the country, unfortunately did not move the hearts of politicians. They demonstrated the worst kind of fight in the pursuit of their avarice and delayed the work. Hindrances of all kinds were put in parliament to avoid the easy and quick passing of the Act on the constitution of NRA and the start of reconstruction which was so urgent in this case (Paudyal, 2016). The politicians were eyeing resources that were supposed to be allocated by the government, the donations that were to be given by foreign governments and agencies, the donations coming from the public etc and the power and authority to handle the big fund. The worst kind of power game was demonstrated in the appointment of the CEO of the Authority.

The Authority was formed after two months of the earthquake when the donor conference was approaching. The government was successful in collecting

data of the loss and held the conference. The primary works and reconstruction process could not advance after that. Addressing the immediate needs of the earthquake survivors also got shadowed at that time. Capturing the national resources was in the priority of the parties and the reconstruction work got unnecessarily lengthened by bureaucrats. While the frequent change of CEO was going on, along with the political and administrative delay, the Authority seems to have been working with a three pronged strategy. First, working according to the interest of the political parties in one way or the other. Second, to maximize the exploitation of the resources and third to align the interest of the donors with that of the political parties. Thus the interest of the earthquake survivors did not receive any priority Kumar (2017 : 6). A total of 9.1 billion Rupees budget was allocated for reconstruction in the fiscal year 2015/2016. The political parties were eyeing that budget. They thought that if they could appoint a CEO of their interest, they could have power over that money. There had been delays in promulgating the law to establish the Authority and regulate the reconstruction. The reason for the delay was the avarice of the political parties (Chhetry, 2016).

Khanal (2016), says that the budget allocated for reconstruction was the major reason for the delay and politicization of the leadership of Authority. Around 700 Billion Nepali rupees were to be mobilized through the NRA during its full term. Gyawali (2015 B) in the same vein says that two major interests of the political parties were ownership of authority and the huge amount of commission on the budget of the Authority. He writes that the major interest of Congress and UML parties was to take ownership of the Authority. The parties thought that if they would have their CEO and have their sway in the Authority, it would be easier to spread their influence at the grassroots level as well. This is for them is no less an allure particularly in the wake of general election. The capture of the Authority would provide them with sound ground to muster influence in the general election which was round the corner. The government, after much heckling, finally decided to provide loans without interest for earthquake survivors after 29 months of earthquake on 9 October, 2017. The NRA requested the Nepal Rastra Bank to implement this decision of providing the earthquake survivors with a loan of up to 3 Lakh Nepali Rupees by keeping the house being constructed as the collateral.

The Rastra Bank (Central Bank) gave directions to the Nepal Bankers Association to make that arrangement through commercial banks. The details of such a loan were not worked out and the commercial banks were not ready to just jump on that. Thus, earthquake survivors were given only 300,000 rupees on grant for the construction of their dwellings. Over and above that no loan was advanced to them for the construction of their damaged houses and other structures. Since the survivors could not mobilize extra money than the grant, they could only build a small one room house which was barely enough for their family. In many cases, due to a lack of sufficient money, the houses that were started to be built could not be finished. This shows that the government made decisions in desperation, which

was not practical and time was lost. The whole program was affected by the lack of a clear vision.

## **8. Weakness of Technicians and Employees**

The engineers who were mobilized in the field for reconstruction purposes raised complaints that they were not receiving adequate remuneration and even basic minimum facilities to stay in the area and do their job. As the government was not responsive to their complaints, a total of 1,360 engineers resigned collectively on December 20, 2017. Reconstruction work got completely stopped because the beneficiaries would not get their second installment without monitoring and a recommendation from the engineers (Sapkota, 2017). After this, the cabinet made a decision that the technicians mobilized in the field would receive 75% allowance. But the earthquake survivors also had complaints that the engineers were asking for commissions from them. News came out in public media on December 2016 that an engineer mobilized by the Authority had asked for commissions from beneficiaries in Betali village of Ramechhap for approving the design and drawing of the infrastructure to be built. A technician in the same Village had accepted at a public hearing program that he had asked for a bribe from beneficiaries. Similarly, the Chairman of the Janajagriti Secondary School Management Committee, Punya Bahadur Basnet revealed that the concerned engineer had asked for bribes from all beneficiaries in the village (Pathik, 2016).

Likewise, in the case of the construction of Gothendevi Primary School Building in the remote village of Tipling in Dhading district, which was reconstructed by donor funds, the concerned engineer and technicians asked for a bribe. This practice had been so rampant that the Chief Secretary had to issue a special instruction to the Ministry of Federal Affairs and Local Development to take action against those employees who have been compelling beneficiaries to prepare the design/drawing only through those consultancies in which they had some interests.

Engineer Prabin Kumar Shreebastav was arrested by the Police while taking a bribe of 2,000 rupees from a beneficiary in Nuwakot on 6 February 2017. The engineer had asked for 5,000 rupees from Badri Tiwari from Belkot-3 saying that his house under construction was not in accordance with the Private House Grant Directive. It was further revealed that he had been asking for bribe money from other villagers also, threatening them that their houses were not within the norms and that he would certify them for the second or third tranche only when given some money.

Not only this, on its routine inspection, the Authority found that many engineers used to go to the site only for registering their attendance, even for those days on which they were absent. Some engineers were found to be full time students in colleges in Kathmandu. There have been many cases filed against engineers and other technicians for their absence on the site.



The issue of complaints about irregularities, delays and corruption during the reconstruction process in the earthquake affected areas was raised in parliament also. A Member of the House of Representative Haribol Rai raised the issue that 50% of engineers employed in Okhaldhunga District by the Authority worked elsewhere and did not give due attention to their job. Due to this, beneficiaries could not get the third installment amount for reconstruction. The Good Governance and Monitoring Committee of parliament made a decision to monitor those activities when these complaints were raised in Parliament.

The Office of the Auditor General had also carried out a survey in three Village Development Committees (VDCs) in Ramechhap and Nuwakot Districts by selecting the model households who had received the first installment within July 2016. This survey revealed that among 400 beneficiaries, who had received the grant, 40 had completed the structure at the plinth level and only 15 houses were completed fully. Major reasons behind these delays were found to be irregularity of technicians, lack of skilled manpower and lack of building materials leading to costly transportation (Office of the Auditor General, 2016, p.107).

## **9. Role of Donor in delay Reconstruction**

Government of Nepal hosted an International Conference on Nepal's Reconstruction (ICNR) on June 25, 2015. International donors were called to the conference to seek their commitment to contribute to post-disaster reconstruction. At the conference, both bilateral and multilateral donors, immediate neighboring countries like China and India, and other organizations expressed solidarity to earthquake reconstruction and pledged their support to make reconstruction a success. In this meeting, the government put up figures as the preliminary need of USD 6.7 billion for reconstruction. The delegates pledged assistance on their country's behalf as shown in Table-5. Out of the total amount that the government presented as the need for reconstruction in the donors' meeting, bilateral agencies pledged US\$ 2.9 billion, of which the highest was of India (1,400 million US\$) followed by China (767 Million US\$). Similarly, multilateral agencies like the World Bank, Asian Development Bank and International Monetary Fund (IMF) pledged 1150 Million US\$. However, India, one of the biggest donors, promised \$1 billion in aid (650,000,000 grants and 750,000,000 loans). However, till November 2017, such commitment has not been put to paper, let alone releasing the funds.

Many of the commitments did not materialize in time. The plan prepared by the NRA simply remained on paper. The commitments could not be properly followed because of the political parties' wrangling from the very beginning on appointing a Chief Executive Officer (CEO) of the NRA. Major political parties, which were at loggerheads from the very beginning, made chief executive appointment as prestige issue. This delayed the beginning of reconstruction works. Some donors who had given their word for support had warned that they would not provide any support because of the delay in appointing the CEO (Naya Patrika, 2015).

**Table-5 : Commitment for Nepal's Reconstruction as Expressed by Participating Donors, ICNR, 2015 (in millions of US dollars)**

Donors	Loans	Grants	Total
Bilateral	958	1,971	2929
China	-	767	767
EU	-	117	117
India	750	650	1400
Japan	208	52	260
UK	-	110	110
US	-	130	130
Others	-	145	145
Multilateral	1130	20	1150
ADB	580	20	600
WB	500	-	500
IMF	50	-	50
Total	2088	1992	4,079

**Source :** IMF (2015)

After the unexpected politicization in the NRA, the reconstruction effort failed to make a strong lobby and follow up to harness international support and provide timely housing grants to earthquake survivors despite its ideal commitment. While billions in money remain unspent in each fiscal year, some earthquake survivors are yet to get their first or second tranche of housing grant while very few households have received full grants.

The Reconstruction Authority prepared the Mobilization of NGOs for Reconstruction and Rehabilitation Directives 2016. The directive has clearly defined various aspects of I/NGOs mobilization in reconstruction. But, many NGOs working in reconstruction have not followed that directive. Almost one hundred INGOs entered Nepal after the earthquake. Only 15 of them had taken approval from the Social Welfare Council. The number of INGO rose to 206 at the reconstruction phase. They are supposed to be working in collaboration with their national partner NGOs under the directives of the NRA (Adhikari, 2015). But the majority of INGOs who had made agreements with the NRA, worked on their own by neglecting the directives of the Authority. INGOs were found to have worked without taking approval from the Authority (Dhakal, 2016). Table 6 presents data of those INGOs working without taking approval from the NRA. Some of these INGOs, such as Care International, Plan International etc, have their own local units.

Similarly, INGOs like Help International Nepal, Oxfam of England, Terre Des Hommes of Germany, and International Medical Corps of America among others are working without any collaboration with local NGOs. Similarly, Catholic

Relief Service, an American INGO which is conducting a project of around 10.6 million rupees, has not disclosed its local partner. In the same way, Centre for International Study and Cooperation has been conducting a reconstruction project of around 11.4 Million Rupees but does not seem to be working in collaboration with any local NGO (Naya Patrika, 2016).

**Table-6 : INGOs working by taking approval from Social Welfare Council but without approval of Reconstruction Authority**

Name of INGO	Working District	Total Budget
Terre des hommes	Sindhupalchowk, Dhading	2 arba 48 crore 55 lakh
Oxfam	Sindhupalchowk, Kathmandu, Lalitpur, Bhaktapur, Gorkha, Dhading, Nuwakot	2 arba, 40 crore 10 Lakh 65 thousand
Helpage International Nepal	Nuwakot, Sindhupalchowk, Gorkha, Dolakha, Kavre, Kathmandu, Bhaktapur	1 Arba 45 crore 25 lakh 23 thousand
See World	Kavre	7 crore 13 lakh
CIDS, India	Sindhupalchowk, Ramechhap, Kavre	4 crore 19 lakh 50 thousand
DanChurchAid South Asia	Dhading, Gorkha, Lalitpur, Bhaktapur	4 crore 19 lakh 50 thousand
Samdong International Korea	Kathmandu	3 crore 85 lakh
Terre des hommes	Ramechhap, Dolakha, Sindhuli, Kavre, Nuwakot, Kathmandu, Bhaktapur	3 crore 28 lakh 43 thousand
China Foudnation for Poverty Alleviation	–	1 Crore

**Source :** Naya Patrika (2016)

During the field visit of the researcher to Gorkha District, it was found that many INGOs took responsibility for reconstruction but did not do any work. Save the Children, an INGO, had taken responsibility for the reconstruction of a 12-room building of Maajthar Secondary School in Gorkha District but it had not started any work 2 years after the earthquake. The students of this school are still studying under cottages and tents. The INGO had also taken responsibility for the construction of seven other school buildings in that area but it has not started any work. Similarly, Good Neighbors International, another INGO, had also taken responsibility of constructing 8 school buildings but it has not started any work. It had promised to construct a 56-room building for the school in Dullabh Rural Municipality but it was limited to words. These are only a few examples. Many INGOs had taken responsibility of building about 110 school buildings which were destroyed by the earthquake. According to the District Education Office, till the end of two years, only 10% work has been completed. The table below makes clear the public building reconstruction status.

**Table-7 : Status of Public Building Reconstruction (till 11-11-2018)**

Health Center	Educational Institution	Archeological Heritages	Drinking Water
1197 (544/653) Targeted (Reconstruction/Retrofitting)	7553 Targeted	753 Targeted	3212 Targeted
145 (51/94) On-going (Reconstruction/Retrofitting)	2369 On-going	309 On-going	670 On-going
643 (312/331) Completed(Reconstruction/Retrofitting)	3816 Completed	185 Completed	791 Completed

Source : NRA, 2018

## 10. Conclusion

While we try to explore why the reconstruction work in Nepal has not gone forward effectively, four reasons seem to have been the dictating factor. First is political, the next is governance system, third is technical, and fourth is the donor's interest. The most dominating one among these is the political reason. Major political parties, Nepali Congress, CPN UML, and UCPN Maoist, tried to fulfill their own interest. Instead of establishing the Authority by incorporating the interest of all the political parties, the parties wanted to govern over it individually. This led to the delay in reconstruction. Behind all these maneuverings by political parties to get a getting hold on the NRA, the fundamental element is corruption in the broader sense. One may term it as a grand projection of policy corruption, which goes much deeper. It shows how the web of corruption is built under a facade of generosity with illicit design in the hidden background.

In the same way, the second reason for the delay in reconstruction is bad governance. Such bad governance comprises of many factors, like rent seeking, and collusion bribery, etc. The lack of support for the NRA from the established line ministries simply projected the weak and self-service driven bureaucracy. This situation directly affected the effective performance of the NRA. The euphoria of help and donation that was seen in the immediate aftermath of the disaster simply dried out with the passing of time. The pledged amount did not materialize. The bureaucracy can also be blamed for the lack of persuasion and follow-up but at the same time, the donors can also be blamed for not taking the matter seriously afterwards.

The third reason for the poor performance of the NRA on the whole is the lack of coordination with the INGOs. As predicted in the above chart, I/NGOs want to do the work on their own without coordinating with the formal authorities. This makes I/NGOs more independent and less accountable. The fund that is shown in their budget-spending is outstanding in comparison to the real work on the ground. This has helped create distrust among the people in the functioning of the agencies working in disaster relief and reconstruction. This situation depicts the lack of accountability, which in turn breeds corruption in various forms.

Corruption can be traced in the whole cycle of the disaster-its occurrence, relief, reconstruction, and settlement. As the formal administration of the government could not cope with the onslaught of the huge demand on their capacity and accountability, the administration became dysfunctional and corruption started to reign. TNRA is a case in point. The newly created outfit could not cope with the demand on its capacity. Moreover, the mobilization of the government machinery, which is expected in a disaster, cannot be expected from a corruption-laden bureaucracy. In the end, it can safely be said that if everyone right from the policy level to the grassroots level of execution starts to look at the disaster as an opportunity to fulfill their own desires, everybody gains on the suffering of the victims.

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## **Magnitude and Causes of Divorce in India : A Sociological Analysis**

**Surinder Kumar\* and R. K. Sharma\*\***

*Although marriage is held to be divine and as such inseparable bond, still the incidences of break-down of marriage, legally called divorce, are increasing day by day in India. Thus, marriage, as we see today faces many challenges. The concept of the sacramental nature of marriage is gradually changing and through legislation divorce has been introduced in the legal system in India. The present paper is an attempt to analyze the magnitude and causes of divorce in India. It has been shown that though the number of divorce is not as alarming as many other countries, still it is causing a concern among social scientists keeping in view the sacramental nature of marriage among Hindus and the traditional nature of family. Empirical evidence from two family courts of two states of India shows that individualistic, familial, info-tech and mutual consents are the causes found responsible for divorce. This study underlines the need for strengthening the family values so that the marriages are more stable.*

[**Keywords** : Family, Marriage, Divorce, Sacrament, Hinduism, Marriage stability, Family values]

### **1. Introduction**

Among the social institutions, family is the most important institution in society. Marriage is an institution which admits men and women to family life. Both, family and marriage are considered to be the two pillars of any society and as such they are the two most important societal institutions. From time immemorial,

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marriage has been considered as sacred in India. Even today, marriage for most Indians is not merely a sacrament but is sacrosanct. Once the couple enters into the bond of marriage, the relationship is considered inseparable and perpetual, till death does them apart. It had an inbuilt system of checks and balances, and roles and priorities were defined by the society for the couple. What distinguished marriage in India from marriage in the West was the sanctity attached to marriage, a sense of perpetual bonding and an element of divinity in it.

Marriage denotes those unequivocally sanctioned unions which persist beyond sexual satisfaction and thus come to understand family life. It is an institution for admitting men and women to family life. Sociologists define marriage as a socially supported union involving two or more individuals in what is regarded as a stable, enduring arrangement typically based at least in part on a sexual bond of some kind. According to Westermarck, "Marriage is a relation of one or more men to one or more women which is recognized by customs or laws, and involves certain rights and duties both in the case of the parties entering the union and in the case of the children born of it."<sup>1</sup> It is considered a cultural universal; that is, it exists in some form in all societies and serves important social functions. Social norms often determine the role each spouse takes in a marriage. Because marriage is a social construct, cultural norms and expectations determine what a marriage is and who can marry.

Hindu marriage harmonizes two individuals for ultimate eternity, so that they can pursue dharma (Truth), arth (meaning), and kama (physical desires). The ancient Hindu law recognised three forms of Shastric marriages as regular and valid. These were *Brahma* (bride given gift by father), *Gandharva* (mutual agreement of bride and bridegroom) and *Asura* (bride virtually sold by the father). Hindu marriage is considered a union of two individuals as spouses, and is recognized by liveable continuity. In Hinduism, marriage is followed by traditional rituals for consummation.

As part of the Hindu Code Bill, the Hindu Marriage Act was enacted by Parliament in 1955 to amend and to codify marriage law between Hindus. As well as regulating the institution of marriage (including validity of marriage and conditions for invalidity), it also regulates other aspects of personal life among Hindus and the applicability of such lives in wider Indian society. The Hindu Marriage Act provides guidance for Hindus to be in a systematic marriage bond. It gives meaning to marriage, cohabiting rights for both the bride and groom, and a safety for their family and children so that they do not suffer from their parental issues. Section 7 of the Hindu Marriage Act recognises that there may be different, but equally valid ceremonies and customs of marriage. As such, Hindu marriage may be solemnized in accordance with the customary rites and ceremonies of either the bride or the groom. These rites and ceremonies include the *Saptapadi* and *Kreva*.

Although marriage is held to be divine and as such inseparable bond, still the incidences of break-down of marriage, legally called divorce, are increasing day by



day in India. Thus, marriage, as we see today faces many challenges. The concept of the sacramental nature of marriage is gradually changing and through legislation divorce has been introduced in the legal system in India.

Divorce is another potential aspect of the woman life integral to marriage.<sup>2</sup> The culture of nuptial life may permeate through many disagreements and profound differences of opinion that sometimes turn into marital conflicts. Long-lasting and divergent quarrels and conflicts may be dissolved by several ways like abandonment, annulment, desertion, adultery, separation but ended up by divorce that ensconce both the couples as divorcee in the society. Divorce, thus, takes up the social sanction that formally separates husbands-wives from their conjugal life, puts the adjective as 'divorcee' beside their social status and creates many effects in their social life.<sup>3</sup> Like marriage, divorce is almost universal in all societies but varies in the degrees and conditions imposed by the legislations and procedures of the society.<sup>4</sup>

Marriages are not always successful as some of them end in disharmony. Divorce is the final symptom of failure of marriage. It is the legal measure in the dissolution of marriage and a legal action between married people to terminate their marriage relationship. It can be referred to as dissolution of marriage and is basically, the legal action that ends the marriage before the death of either spouse. The dictionary meanings of the word 'divorce' are severance, surrender or separation. In matrimonial makers divorce means the termination of marital relations, dissolution of the marital bond, permanent separation of the spouses from board to bed. Technically speaking, divorce means a decree of dissolution of marriage. True, the divorce rate is much less as compared to American, western european and many other countries, still it is causing concern among social scientists who are worried about the institutions of family and marriage. The Hindu Marriage Act does permit either party to divorce on the grounds of unhappiness, or if he or she can prove that the marriage is no longer tenable.

## **2. Objectives of the Study**

The objectives of this study are as follows :

1. To analyze history of divorce among Hindus.
2. To find out the magnitudde of divorce in India.
3. To exploe the causes responsible for divorce in India.

## **3. Methodology**

Data have been collected both through primary and secondary sources. Primary data are collected from 200 cases of divorce, which have either been settled or pending, in family courts of Kurukshetra in Haryana and Meerut in Uttar Pradesh in 2017-2019 through interview schedules as well as selected case studies. Secondary data are culled from various studies available in library and also on internet.

#### **4. Divorce in India**

Like marriage, divorce is governed by a variety of cultural rules and differs widely from society to society and over time. In countries such as Spain, Brazil and Peru marriage is indissoluble except by death. The laws of Islam and Judaism give a husband the power to terminate his marriage by simple renouncing his wife or wives. In many Western countries, including the USA, a divorce is granted if it is shown that the marriage has failed or on the basis of certain grounds or mutual consent.

Among almost all the nations of antiquity, divorce was regarded as a natural corollary of marital rights. Romans, Hebrews, Israelies etc. all had divorce in one or the other form. Even though the provision of divorce was recognized in all religions. Islam is perhaps the first religion in the world which has expressly recognized the termination of marriage by way of divorce. In England, divorce was introduced only hundred years back. In India among Hindus, it was allowed only by Hindu Marriage Act, 1955. Before the passing of this Act divorce was not recognized by Hindu Law.

In ancient times, women in Hindu society had limited freedom. Women were bought and sold, abducted, forcibly married and forced into slavery or prostitution. There was nothing like the modern concept of a divorce or a legal separation in Hindu society. Once a woman left her parent's home, she was completely at the mercy of her husband or his parents and if he found her incompatible or unattractive and abandoned her, there was little that she could do. She had no right to divorce, no right to remarry and no right to leave the house and approach any one without her husband's permission.

Even the great Buddha, founder of Buddhism, who is known for his compassion and wisdom, felt women were inferior to men and a spiritual hazard. When his disciple Ananda approached him with a request to admit them in to the Buddhist Sangha, he said to have remarked, "Just as when the disease called crimson falls upon a field of sugarcane, that field will not last long, even so Ananda in that doctrine and discipline in which women receive the going forth from a house to houseless life, the religious life will not last long." Eventually, when he relented and admitted Buddhist nuns into his Sangha, it was by introducing a strict code of conduct. Buddha's approach was not much different from that of the vedic scholars and his words amply reflect the condition of women and the attitude of even enlightened men towards them.

The history of Hindu Law goes back to more than 3000 years; its origin can be traced back from the Vedas. During the Vedic age (1400 BC- 1000 B C) Hindu Marriage was considered as indissoluble union and a religious sacrament. Once the institution of marriage is recognised legally, divorce must be recognised per se. Yet the Smrti, srutis and the scriptures prima facie denied the right of divorce. Narada and Parashara have laid down rules that marriage could be dissolved if the

husband was found to be kliba or impotent. According to Narada, if a woman finds that her husband is devoid of manliness and virility, she has to wait for six months and after the lapse of this period she can choose another husband. According to the Smritis, there are five cases in which the wife is allowed to have second husband. These conditions are :

1. If the first husband is missing
2. If a husband becomes an ascetic
3. If a husband is impotent.
4. If a husband is degraded from the caste.
5. If a husband is dead.

Narada is of the opinion that, in case the husband is missing the wife must wait for four years for his return, if she has no child and she is a Brahmin. Then she has to wait for three years, if she is Khatriya and two years if she is a Vaishya. In case the wife has an issue from the lost husband, then she has to wait for double the period. There is a little confusion here as Narada uses the words Kanya and it may mean a maiden, a woman or a betrothed girl. Logically, however it must be understood to mean a woman because at the time of Narada, a maiden or a betrothed girl could not have been expected to know whether her husband is an impotent or not.

Kautilya permits the woman to abandon her husband if he has bad character, if he is out for a very long time or if he has become a traitor or if he is likely to endanger her life or if he has lost his virility. Kautilya speaks of divorce as Moksha. A divorce can be obtained where there is hatred or enmity between the husband and the wife. But neither the husband nor the wife can dissolve marriage against the will of the other party. He had sanctioned divorce only in four 'Adharmic' marriages namely, Asura, Gandharva, Paisacha and

Rakshasa on grounds mentioned above by him. He is of the opinion that the bond of marriage, according to Brahma, Daiva, Arsha and Prajapataya forms cannot be dissolved at all. In other four forms, marital ties cannot be dissolved without mutual consent.

It is thus clear that the classical Hindu thinkers allowed divorce in certain special conditions, still Kapadia has remarked, "The principle of divorce is alien to the social pattern in which Hindus have been living for centuries. It is quite understandable for men not to understand. 'The overthrow of their long and firmly organised control of women's sexual conduct.'"<sup>5</sup>

According to the Hindu Marriage Act 1955 (India), divorce can be sought on certain grounds, namely, adultery, cruelty, desertion for two years, religious conversion, mental abnormality, venereal disease, leprosy, renunciation of the world, physical separation and absence of communication for more than seven years and so on. Following is an excerpt from the Act regarding these stipulations :

“Any marriage solemnized, whether before or after the commencement of the Act, may, on a petition presented by either the husband or the wife, be dissolved by a decree of divorce on the ground that the other party—

- (i) has, after the solemnization of the marriage had voluntary sexual intercourse with any person other than his or her spouse; or (ia) has, after the solemnization of the marriage, treated the petitioner with cruelty; or (ib) has deserted the petitioner for a continuous period of not less than two years immediately preceding the presentation of the petition; or
- (ii) has ceased to be a Hindu by conversion to another religion ; or
- (iii) has been incurably of unsound mind, or has suffering continuously or intermittently from mental disorder of such a kind and to such an extent that the petitioner cannot reasonably be expected to live with the respondent.

1. Either party to a marriage, whether solemnized before or after the commencement of this Act, may also present a petition for the dissolution of the marriage by a decree of divorce on the ground-

- (i) that there has been no resumption of cohabitation as between the parties to the marriage for a period of one year or upwards after the passing of a decree for judicial separation in a proceeding to which they were parties; or
- (ii) that there has been no restitution of conjugal rights as between the parties to the marriage for a period of one year or upward after the passing of a decree of restitution of conjugal rights in a proceeding to which they were parties.

2. A wife may also present a petition for the dissolution of her marriage by a decree of divorce on the ground-

- (i) in the case of any marriage solemnized before the commencement of this Act, that the husband had married again before the commencement or that any other wife of the husband married before such commencement was alive at the time of the solemnization of the marriage of the petitioner:

Provided that in either case the other wife is alive at the time of the presentation of the petition;

- (ii) that the husband has, since the solemnization of the marriage, been guilty of rape, sodomy or bestiality; or
- (iii) that in a suit under Section 18 of the Hindu Adoptions and Maintenance Act, (78 of 1956), or in a proceeding under Section 125 of the Code of Criminal Procedure, 1973, (Act 2 of 1974) or under corresponding Section 488 of the Code of Criminal Procedure, (5 of 1898), a decree or order, as the case may be, has been passed against the husband

awarding maintenance to the wife notwithstanding that she was living apart and that since the passing of such decree or order, cohabitation between the parties has not been resumed for one year or upwards; or

- (iv) that her marriage (whether consummated or not) was solemnized before she attained the age of fifteen years and she has repudiated the marriage after attaining that age but before attaining the age of eighteen years.”

According to the Act, both parties to a marriage may seek legal separation by mutual consent on the ground that “they have been living separately for a period of one year or more, that they have not been able to live together and that they have mutually agreed that the marriage should be dissolved”. Newly married couple cannot file a petition for divorce within one year of marriage. Divorced couple can remarry if the divorced proceedings are complete and there is no right of appeal against the court decree. Bigamy is a punishable offence under the Indian Penal Code. An aggrieved party in a divorce petition may seek permanent alimony and maintenance from the other party while filing a petition for divorce and if convinced, the court may grant gross sum on monthly or periodical basis for a term not exceeding the life of the applicant.

Recently, the Union Cabinet approved the introduction of Marriage Laws (Amendment) Bill, 2010 to further amend the Hindu Marriage Act, 1955 and the Special Marriage Act, 1954, so as to include ‘irretrievable breakdown’ of marriage as legitimate grounds for getting a divorce. For one, this move should reduce the number of ‘false’ cases being filed under Section 498A of the Indian Penal Code or the Protection of Women against Domestic Violence Act, 2005. This is because it is alleged that many use these options to pressurize their partners into divorce and even alimony money.

## **5. Magnitude of Divorce**

A change in norms and values has affected the marital bond among the Indians. It may be mentioned that the social stigma attached to divorce has been considerably reduced. This, in fact, has made divorce easier. Hinduism insisted that the bond of marriage is not only for this life but for many lives to come but gradually Hindus have started taking less rigid view in this regard due to their secular beliefs and values.

Top twenty countries with highest divorce rates are : 1. Belarus 68% 2. Russian 65% 3. Sweden 64% 4. Latvia 63% 5. Ukraine 63% 6. Czech 61% 7. Belgium 56% 8. Finland 56% 9. Lithuania 55% 10. UK 53% 11. Moldova 52% 12. USA 49% 13. Hungary 46% 14. Canada 45% 15. Norway 43% 16. France 43% 17. Germany 41% 18. Netherlands 41% 19. Switzerland 40% 20. Iceland 39%.

However, despite wide social changes over the last three decades in India, marriage is still by and large predominately caste endogamous, universal and

early, and involves active participation of family and kin in spouse selection. Though there have been changes in many of the aspects of the marriage system including marriage age and spouse selection, these have not radically transformed the institution of marriage. For the majority Hindus while marriage is held to be a sacred institution and indissoluble, divorce and separation are accepted, recognized, justified, and a social reality. As compared to USA, Western and many other countries where divorce rate is very high, India still has very low divorce rate. Keeping in view the sacramental nature of marriage, increasing rate of divorce is causing concern among social scientists.

Tables on next page provide data on marital status and sex in India :

**Table-1 : Population by Marital Status and Sex : India – 2001**

Marital status	Number of Persons ( in '000)			Percentage (%)	
	Persons	Males	Females	Males	Females
Total	1,028,610	532,157	496,454	100	100
Never Married	512,668	289,619	223,048	49.8	54.4
Married	468,593	231,820	236,773	45.6	43.6
Widowed	44,019	9,729	34,290	4.3	1.8
Divorced / Separated	3,331	988	2,343	0.3	0.2

**Source :** Table C2 and C14, India, Census of India, 2001

**Table-2 : Data for Total Population, 2011**

Marital Status	Total Persons	Males	Females
Total	1210854977	623270258	587584719
Never married	570833969	322870527	247963442
Excluding never married	640021008	300399731	339621277
Divorced	1362316	452743	909573
Divorced + Separated	4897518	1615191	3282327
Divorce ratio	0.002128549	0.001507135	0.002678198
Divorced + Separated ratio	0.007652121	0.005376806	0.009664668
Percentage (Divorced)	0.21	0.15	0.26
Percentage (D + S)	0.76	0.53	0.96

**Source :** *Census 2011*, Table C-3 Marital Status By Religious Community And Sex – 2011.

Table-3 : Data for Hindus, 2011

Marital Status	Hindu Total	Hindu Males	Hindu Females
Total	966257353	498306968	467950385
Never married	444973597	253100795	191872802
Excluding never married	521283756	245206173	276077583
Divorced	962810	344281	618529
Divorced + Separated	3833495	1310576	2522919
Divorce ratio	0.001846998	0.001404047	0.002240417
Divorced + Separated ratio	0.007353951	0.005344792	0.009138442
Percentage (Divorced)	0.18	0.14	0.22
Percentage (D + S)	0.73	0.53	0.91

**Source :** *Census 2011*, Table C-3 Marital Status By Religious Community And Sex – 2011.

The percentage of divorced amongst Hindus is 0.18 while it is 0.33 for Muslims Percentage of divorced + separated amongst Hindus is 0.73 while it is 0.81 for Muslims The divorced and separated percentages are extremely high for Muslim women, with the latter crossing the 1 percentage mark. Census 2011 reveals that the population that is separated is almost treble the divorced population: 0.61% of the married population and 0.29% of the total population is reported as separated, compared to 0.24% and 0.11% respectively for divorced individuals. Several interesting points that emerge from the data are : *first*, unsurprisingly there is a positive correlation bet ween the two rates. *Second*, barring the curious case of Gujarat, all large states have separation rates that are at least as large as divorce rates. That separation rates are typically higher than divorce rates is not surprising, given the stigma associated with reporting divorce and given the length of time it typically takes for cases to be tried and resolved in Indian courts. *Third*, Southern states along with the curious case of Chhattisgarh together have the largest separation–divorce gaps, and Northern states have relatively low gaps.

## 6. Causes of Divorce

Many studies carried out in India and elsewhere found that the important causes of divorce are domestic disharmony, ill-treatment of wife by husband or vice versa or by their relatives, cruelty (physical or mental), adultery, impotency, barrenness, immoral conduct of the spouse, illicit relations, alcoholism, etc. Besides, there are many other factors involved which may lead to divorce such as financial problems, emotional immaturity, difficulties in adjustment with new environment and relationships, discrepancies in role expectations, etc.

The various studies conducted in India give us some idea about causes of divorce. Damle<sup>6</sup> in his study observed that the important causes of divorce are domestic disharmony including quarrels between husband and wife, ill-treatment by husband and quarrel with in-law, barrenness of wife or impotency of husband, immoral conduct of wife, inability of the spouse in fulfilling marital obligation due to disease and personal nature etc.

Fonseca<sup>7</sup> in her study found that the primary causes of divorce are desertion and cruelty, adultery, importance etc. She also observed that the legal causes of divorce are different from the real causes. Moreover any particular divorce is almost always the outcome of a long process of mutual alienation between the married couple.

Both personal factors like temperament, philosophy of life (disparity of values) personal behaviour patterns and psychopathic personalities and impersonal factors like economic and occupational situations, cultural differences (including education, differences in social status, matters of ill health, parent child relationship and interference of in-law play significant role in the development of family tension and divorce rate. Some of the studies<sup>8</sup> on divorce based on Indian society have found the causes of divorce leads by exogamy marriage but in this study 8.40 percent of divorce cases have found under endogamy marriage system. Basically, low age at marriage of wife, marriage with wrong information or forced marriage. 7.40 percent of educated women were married with illiterate men without any concerned to her; they were actually unknown about it.

Empirical data collected from 200 respondents from family courts of Kurukshetra in Haryana and Meerut in Uttar Pradesh are shown in the following table :

**Table-4 : Causes of Divroce in Selected Cities**

Causes	Frequency	Percentage
<b>Personal Factors</b>		
Addiction	33	16.5
Illegal relations	34	17.0
Fraud	7	3.5
Impotency	5	2.5
<b>Total</b>	<b>79</b>	<b>39.5</b>
<b>Family Factors</b>		
Domestic violence	38	19.0
Quarrelsome wife	8	4.0
Molestation by kins	10	5.0
Dowry	25	12.5



Change in life style and values	6	3.0
Role conflict due to working profession	4	2.0
<b>Total</b>	<b>91</b>	<b>45.5</b>
<b>Info-tech causes</b>	<b>9</b>	<b>4.5</b>
<b>Mutual consent</b>	<b>21</b>	<b>10.5</b>
<b>Grand Total</b>	<b>200</b>	<b>100.0</b>

It is clearly evident from the data presented above that the most important cause of divorce in India is within family. A little less than half of divorced cases have their roots in one or other cause in the family. Some of them are familial evils like domestic violence and dowry, while the others relate to changes in the structure of family. Nearly one-third (31.5 percent) divorces take place due to domestic violence and dowry. The second important cause of divorce relates to personal factors like addiction, illegal relations, fraud and impotency. These together constitute for more than one-third divorces. Divorce by mutual consent is third important cause and reasons for mutual consent are either personal or familial. Divorce by mutual consent is comparatively easy and are settled in family courts within a year if there is no issue of custody of children. Even this issue is mutually settled before going to family courts. A new cause of divorce has emerged in Indian society. This relates to misuse of Information and Communication Technology (ICT). Use of mobile phones has added new dimension to increasing rate of divorce in Indian society. Excessive use of mobile phone either by husband or wife, particularly chatting in late hours and exchanging derogatory messages has started doubting each other of extra-marital relations. On the whole, it may be concluded that no single cause is responsible for divorce. It is the outcome of many causes and there is need to seriously find out the ways to reduce divorce rate and do something for stability of marriage.

## 7. Conclusion

India has the lowest rate of divorce in the world, as mere 1 per cent marriages end in divorce. Many studies reveal that divorce rates are the lowest in Uttar Pradesh, Bihar, Haryana and Rajasthan, where patriarchy still has a stronghold on society, while divorces are higher in more liberal north-eastern states. This clearly shows that divorce rates are low because even today, too many women are not in a position to speak up against their families, or support themselves financially and emotionally if they choose to walk out of oppressive marriages.

Perhaps the most important cause behind the longevity of Indian marriages is religion. Hinduism is the dominant religion in India, where marriage is a sacred bond that is supposed to outlive rebirths. The dissolution of marriage like a civil contract is a distinctly modern concept for a lot of Indians, and is gaining acceptance very slowly. Hopefully, as more women become financially independent

and societal norms relax, divorce will be freed of social stigma, and people will be able to place their happiness above a sense of false morality.

Uttar Pradesh has the highest pendency of divorce cases followed by Kerala, which has 61,970 divorce cases pending in its family courts, according to information from the Ministry of Law. Of the 7,13,511 pending divorce cases, 2,64,409 are in Uttar Pradesh—38 per cent of the total pendency. In 2016, Kerala topped the list of states with matrimonial disputes, leaving behind Uttar Pradesh, whose population is almost seven times that of Kerala. In 2016, there was a pendency of over 52,000 such cases in Kerala while Uttar Pradesh had only about 6,000 such cases pending.

The empirical data collected for my study of 200 cases selected from family courts of Kurukshetra in Haryana and Meerut in Uttar Pradesh have shown that nearly half of divorced cases have their roots in one or other cause in the family. Hence, there is need to strengthen the family values in India which has been the most important institution that survived through the ages. We must cherish the role played by our family system in nurturing and preserving our cultural and social values. New generations have to be sensitized during the childhood about the sanctity of marriage and family values to prevent the flow and expansion of Western institutions like live-in relationships. They have to keep high family values above domestic disharmony including quarrels between husband and wife, ill-treatment by husband and quarrel with in-law. They have to be sensitized about gender equality also because domestic violence has been found to be responsible for divorce in my study. The socialization by family has to be strengthened by formal education in schools. The contents of education should include moral and value education having far reaching implications for restoring family values, gender equality, respect for each other and tolerance.

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## **Social Media and Violence against Women : A Global Perspective**

**Priyanka Kapoor\***

*In this age of globalization, social media is considered a double edged sword and as such always hangs on our heads. On one hand, is the ability to freely express our thoughts and ideas on public platforms, maximizing their reach in an unimaginable way. On the other is the lurking danger of our information being misused, and our privacy and dignity being attacked. Crimes which involve use of the internet, social media and other forms of technology to “humiliate, control and threaten” women are on the rise. The present paper aims at analyzing the role of social media in fostering the violence against women. It has been shown that there is a need for consideration of the harm caused by online violence, and the creation of a new legislative provision to prevent and punish this conduct. Social media could be effective in changing gender socialization and it should be used to serve as an important starting point for such changes. By conveying the full impact of violence against women on the communities; providing accurate and meaningful context for stories on men’s violence; challenging community attitudes and behaviours that underlie or reinforce men’s violence; identifying available specialists and support services for people seeking assistance and ensuring women’s experiences of violence social media can play significant role in combating violence and crimes against women.*

[**Keywords** : Social media, web-based technologies, Violence against women, Sexual assault, Cyber stalking, Cyber bullying]

### **1. Introduction**

Social media, an online platform to express and share one’s thoughts or experiences, is attracting much attention as a representative new media strengthening real-time accessibility. It has become the primary means of

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communication these days. 'Social media' refers to the means of interactions among people in which they create, share, and exchange information and ideas in virtual communities and networks.

Social media depend on mobile and web-based technologies to create highly interactive platforms via which individuals and communities share, discuss, and modify user-generated content. It introduces substantial and pervasive changes to communication between organizations, communities and individuals. The spread of this media has created an environment that enables creative expression, sharing, and cooperation, bringing about changes throughout the society.

Social networks sites like 'Facebook' and 'LinkedIn' allow people to connect with other people of similar interests and background, while 'YouTube' and 'Flickr' are media sharing services that allow people to upload and share various media such as pictures and video. 'Twitter' is one of a microblogging services that focus on short updates that are pushed out to anyone subscribed to receive the updates. Online forums allow members to hold conversations by posting messages. Blog comments are similar to online forums except they are attached to blogs and usually the discussion centers around the topic of the blog post. These types of social media have become highly popular and most effective these days not only in US, Europe and other developed countries, but also in country like India.

## **2. Aim of the Paper**

Social media are tools and technologies that enable people to communicate with people and can immediately see what's on their minds. However, soon it has been realized that social media is a double edged sword. In light of the Arab Spring revolutions of early 2011, the Internet and its tools of social media have been heralded as instrumental in facilitating the uprisings. Egyptian activists used social media networks such as Facebook, Twitter, YouTube and weblogs as tools for organizing and generating awareness of political mobilization, in the uprisings that took place in Egypt in January and February 2011. It shows the vast potential of social media in political mobilization and bringing awareness among the citizens.<sup>1</sup> Another misuse of social media is its role in increasing violence and crime against women. The present paper aims to analyze the development and role of social media in fostering and/or decreasing violence and crime against women.

## **3. Development of Social Media**

Social media has become an integral part of modern society. Social media are tools and technologies that enable people to communicate with people and can immediately see what's on their minds. Having a presence on blogs, forums and chat rooms with the customers company managers show that they care about the people who spend money on their products. That is why social media has also contributed to identifying various and creative business models such as social

commerce, a new form of e-commerce, and to encouraging innovation of individuals and businesses.

The earliest methods of communicating across great distances used written correspondence delivered by hand from one person to another. In other words, letters. The earliest form of postal service dates back to 550 B.C., and this primitive delivery system would become more widespread and streamlined in future centuries. In 1792, the telegraph was invented. This allowed messages to be delivered over a long distance far faster than a horse and rider could carry them. Although telegraph messages were short, they were a revolutionary way to convey news and information.

The telephone in 1890 and the radio in 1891 are considered two important discoveries. Both technologies are still in use today, although the modern versions are much more sophisticated than their predecessors. Telephone lines and radio signals enabled people to communicate across great distances instantaneously, something that mankind had never experienced before.

Technology began to change very rapidly in the 20<sup>th</sup> Century. After the first super computers were created in the 1940s, scientists and engineers began to develop ways to create networks between those computers, and this would later lead to the birth of the Internet. The earliest forms of the Internet, such as CompuServe, were developed in the 1960s. Primitive forms of email were also developed during this time. By the 70s, networking technology had improved, and 1979's UseNet allowed users to communicate through a virtual newsletter.

Social media was further developed during the 1970s. MUD, originally known as MultiUser Dungeon, Multi-User Dimension, or Multi-User Domain, was a real-time virtual world with role-playing games, interactive fiction, and online chat. MUD is primarily text based which requires users to type commands using a natural language. BBS was created in 1978, the same year as MUD.

BBS (Bulletin Board System), online meeting places were effectively independently-produced hunks of code that allowed users to communicate with a central system where they could download files or games (many times including pirated software) and post messages to other users. Accessed over telephone lines via a modem, BBSes were often run by hobbyists who carefully nurtured the social aspects and interest-specific nature of their projects – which, more often than not in those early days of computers, was technology-related. Moreover, long distance calling rates usually applied for out-of-towners, so many Bulletin Boards were locals-only affairs that in turn spurred local in-person gatherings. And voila, just like that, suddenly the antisocial had become social.<sup>2</sup>

BBSes continued to gain popularity throughout the 1980s and well into the 1990s, when the Internet truly kicked into gear. But there were also other avenues for social interaction long before the Internet exploded onto the mainstream consciousness. One such option was CompuServe, a service that began life in the

1970s as a business-oriented mainframe computer communication solution, but expanded into the public domain in the late 1980s.

By the 1980s, home computers were becoming more common and social media was becoming more sophisticated. Internet relay chats, or IRCs, were first used in 1988 and continued to be popular well into the 1990's. After the invention of blogging, social media began to explode in popularity. The first recognizable social network site SixDegrees.com launched in 1997 allowed users to create profiles, list their Friends and, beginning in 1998, surf the Friends lists.

Many social networking sites were created in the 1990s. Some examples include Six Degrees, BlackPlanet, Asian Avenue, and MoveOn. These are, or have been, online niche social sites where people can interact, including sites for public policy advocacy and a social network based on a web of contacts model. From 1997 to 2001, a number of community tools began supporting various combinations of profiles and publicly articulated friends. Sites like MySpace and LinkedIn gained prominence in the early 2000s, and sites like Photobucket and Flickr facilitated online photo sharing. In 2000 social media received a great boost with the witnessing of many social networking sites springing up. In 2004, popular names like Facebook Harvard, Dogster and Mixi evolved. During 2005, big names like Yahoo!360, YouTube, cyword, and Black planet all emerged.<sup>3</sup> YouTube came out in 2005, creating an entirely new way for people to communicate and share with each other across great distances. Today, there is a tremendous variety of social networking sites, and many of them can be linked to allow cross- posting. This creates an environment where users can reach the maximum number of people without sacrificing the intimacy of person-to-person communication.

Social media has evolved from a communication tool for exchanging messages and promoting the socialization of online society to a strategic instrument for sharing valuable information and creating profits. Now social media is exerting a strong influence even on offline society.<sup>4</sup>

According to Daniel Nations<sup>5</sup>(2010), social media is hard to define and is a two-way street that gives you the ability to communicate. Social Media can be called a strategy and an outlet for broadcasting, while Social Networking is a tool and a utility for connecting with others. Furthermore, Cohen (2009) reports that “the difference is not just semantics but in the features and functions put into these websites by their creators which dictates the way they are to be used.”<sup>6</sup>

Social media is like a double-edged sword. The positive influence of social media is getting bigger, but at the same time, its side effects are also increasing, particularly among the youth. However, the negative effects of these social networking sites overweigh the positive ones. Mamta Singh and Kavita Garg<sup>7</sup> have discussed the positive and negative impacts of social media. Social sites have caused some potential harm to society. The students become victims of social networks more often than anyone else. This is because of the reason that when they are studying or searching their course material online, they get attracted to these

sites to kill the boredom in their study time, diverting their attention from their work. Other negative side effects of social networking website include reduced learning and research capabilities, reduction in their academic performance and concentration to study well, reduction in real human contact, reduction in their command over the language and their creative writing skills, time wastage, loss of motivation in students, etc. Moreover, the overuse of these sites on a daily basis has many negative effects on the physical and mental health of students making them lethargic and unmotivated to create contact with the people in person. They are also criticized for increasing violence and crime against women.

However, it is also argued that social media has positive effects such as allowing the democratization of the internet while also allowing individuals to advertise themselves and form friendships. With social networks we are able to communicate our thoughts and perceptions over different topics with a large number of audiences, and raise our voice. The sharing feature available on the social networks makes our opinion about any topic reach huge number of people (even to those who are not on your friends list). We have the option to make groups with people who are like minded and share the related news with them and ask for their opinion or input about the topic. Simply, there are a number of options available for any one to communicate with others on these social networks. Violence and crime against women are no exception so far the negative and positive effects of social media are concerned. In this light, we can analyze the role of social media in violence and crime against women.

#### **4. Social Media and Violence against Women : A Global Perspective**

In this age of globalization, social media is considered a double edged sword and as such always hangs on our heads. On one hand, is the ability to freely express our thoughts and ideas on public platforms, maximizing their reach in an unimaginable way. On the other is the lurking danger of our information being misused, and our privacy and dignity being attacked. In fact, the misuse of various media platforms has however become rampant, as they have become fertile spaces for online violence against women – a factor that is proving to be a threat to women's rights online. Crimes which involve use of the internet, social media and other forms of technology to “humiliate, control and threaten” women are on the rise. In recent years, criminals who invade and negatively use the opportunities offered by the internet and the World Wide Web, seem to be removing smiles off the faces of many women throughout the world, including India. Social media forms due to their high interactivity, are used to perpetuate violence against women. Facebook remains the most commonly used one.

Role of social media in violence against women is both negative as well as positive. On the one hand, critics of social media put forward the view that violence and crime against women are accelerated through the use of social media. In fact, it is held that social media is a breeding ground for violence against women. On the



other hand, it is also stressed by many social activists that social media offers unprecedented opportunities to raise awareness around violence against women and girls, to help users stay safe, and to inspire people to engage in social activism. As such, social media are considered as boon in preventing violence and crime against women. Let us discuss both these views briefly.

#### 4.1 Social Media Fuels Violence and Crime against Women

Mobile devices and the internet can be powerful tools, but they can also be weapons for breeding ground for violence against women. It is in this context that the UN has issued a “wake-up call” about cyber violence against women. It says it can be just as damaging as physical abuse, especially as technology can now reach remote corners of the world. UN Women’s Phumzile Mlambo-Ngcuka says that, “Online violence has subverted the original positive promise of the internet’s freedoms and in too many circumstances has made it a chilling space that permits anonymous cruelty and facilitates harmful acts towards women and girls.”

With one in every three women a victim, the World Health Organization considers violence against women “a global health problem of epidemic proportion”, ranging from domestic abuse to street harassment, sex trafficking, rape and femicide. Social media has fuelled this pandemic, say experts. “The internet is available to everyone, and so is its violence. The perpetrators are no longer limited by geographic or physical boundaries,” says Baroness Patricia Scotland, former UK attorney general and founder of the Corporate Alliance against Domestic Violence.<sup>8</sup>

Across websites and social media platforms, everyday sexist comments exist along a spectrum that also includes illicit sexual surveillance, “creepshots,” extortion, doxxing, stalking, malicious impersonation, threats, and rape videos and photographs throughout the globe. The explosive use of the Internet to conduct human trafficking also has a place on this spectrum, given that three-quarters of trafficked people are girls and women.

Violent online behaviour ranges from virtual harassment and public shaming to the desire to inflict physical harm—and the internet may then become a tool to turn virtual violence real. Violence against women in social media may take the following forms :

1. **Online harassment** : Online harassment may vary from abusive SMS messages to tracking movement through geolocation. Harassment on the Internet can take place in a number of ways. One form may include Harassment through e-mails includes blackmailing, threatening, bullying, constant sending of love letters in anonymous names or regular sending of embarrassing mails to one’s mail box.
2. **Intimate partner violence** : Threats of disclosure of intimate communications or “revenge porn” are examples of such violence,

3. **Culturally justified violence** : Forwarding a sexist joke to starting a Facebook group that promotes rape is an example of such violence,
4. **Sexual assault** : Technology is used to lure women into situations that result in rape or other forms of physical violence.
5. **Cyber stalking** : The word “stalking” means “pursuing stealthily”. Cyber stalking can be used interchangeably with online harassment and online abuse. It is the use of the Internet or other electronic means to stalk or harass a person. It involves invading the privacy by following a person’s movements across the Internet by posting messages on the bulletin boards, entering the chat-rooms frequented by the victim, constantly bombarding the victim with messages and emails with obscene language.
5. **Cyber bullying** : Cyber bullying is the use of Information Communications Technology, particularly mobile phones and the internet, deliberately to upset someone else. Cyber bullying is “willful and repeated harm inflicted through the use of computers, cell phones or other electronic devices, by sending messages of an intimidating or threatening nature.

India is third on the list behind China and Singapore in the cases of cyber crime according to a report, highlighting the need to take actions and increase education about online behaviour.

According to the Violence Against Women learning network,<sup>9</sup> there are following six broad categories that encompass forms of cyber violence against women and girls :

1. **Hacking** : The use of technology to gain illegal or unauthorized access to systems or resources for the purpose of acquiring personal information, altering or modifying information, or slandering and denigrating the victim and/or VAWG organizations. e.g., violation of passwords and controlling computer functions, such as freezing the computer or logging off the user.
2. **Impersonation** : The use of technology to assume the identity of the victim or someone else in order to access private information, embarrass or shame the victim, contact the victim, or create fraudulent identity documents; e.g., sending offensive emails from victim’s email account; calling victim from unknown number to avoid call being blocked.
3. **Surveillance/Tracking** : The use of technology to stalk and monitor a victim’s activities and behaviours either in real-time or historically; eg. GPS tracking via mobile phone; tracking keystrokes to recreate victim/survivor’s activities on computer.
4. **Harassment/Spamming** : The use of technology to continuously contact, annoy, threaten, and/or scare the victim. This is ongoing behaviour and not one isolated incident; e.g., persistent mobile calls/texts; filling up voicemail with messages so no one else can leave a message.

5. **Recruitment** : Use of technology to lure potential victims into violent situations; e.g., fraudulent postings and advertisements (dating sites; employment opportunities); traffickers using chat rooms, message boards, and websites to communicate/advertise.
6. **Malicious Distribution** : Use of technology to manipulate and distribute defamatory and illegal materials related to the victim and/or VAWG organizations; e.g., threatening to or leaking intimate photos/video; using technology as a propaganda tool to promote violence against women.

A number of studies demonstrate that increased use of social media is reportedly pushing up the number of prosecutions for offences against women. Women are subjected to violence or harassment on the social media and the Internet, face book, WhatsApp and twitter platforms were increasingly being misused to target women. While India is witnessing a steady increase in the number of cyber crimes, there is another worrying statistic that goes on to suggest that the nearly 13 per cent of the cases are targeted against outraging or blackmailing a woman.<sup>10</sup>

The numbers of cases registered under the IT Act and IPC have been growing continuously. The cases registered under the IT act grew by more than 350% from 2011 to 2015. There was almost a 70% increase in the number of cyber crimes under the IT act between 2013 and 2014. The cases registered under the IPC increased by more than 7 times during the period between 2011 and 2015. Similar trend is observed in the number of persons arrested. The government also acknowledges the increase in the number of such crimes and that the introduction of technologies, devices including smart phones and complex applications, and rise in usage of cyber space for businesses has resulted in such an increase.

The list of states with the highest incidence of cyber crime for the period 2011 to 2015 throws no surprises. Maharashtra tops the list with more than 5900 cases in the 5 years followed by Uttar Pradesh with close to 5000 such cases. Karnataka is third with more than 3500 cases. The top states in this list are the ones with a greater internet subscriber base. The bottom 10 are relatively smaller states with lower population & lower internet penetration.

Cyber crime against women is on at alarming stage and it may pose as a major threat to the security of a person as a whole. The World Wide Web allows users to circulate content in the form of text, images, videos and sounds. The widespread circulation of such content is particularly harmful for women. In recent years, there have been numerous reports of women receiving unsolicited emails which often contains obscene and obnoxious language.

This is the reason that many women's organizations/associations are demanding concrete steps to prevent crimes against women unleashed through the social media. The scenario of cyber victimization in India needs to be studied in detail. It is ironic that even though cyber victimization includes abuse of

fundamental rights and also gender harassments, hardly any solid step has been taken to curb this except IT Act 2000 to combat cyber crimes.

#### **4.2 Social Media Prevents Violence and Crime against Women**

Social media is also said to be useful in preventing violence and crime against women. Social media offers unprecedented opportunities to raise awareness around violence against women and girls, to help users stay safe, and to inspire people to engage in social activism. The power of social media networking as the new feedback system has been exploited by the organizations, individuals, activists, towards creating new strands of collective action in interrogating and resisting violence and redefining justice.

The vibrancy of social media in generating awareness on gender injustices has been well acknowledged in recent burst of online campaigning by the women's organizations, human right groups or civil society associations. Community blogs, organizational reach to Facebook or Twitter have opened up a hitherto unseen virtual space of campaign against violence, pervasive in nature, that breaks the glass ceiling in the public deliberations on gender equality.

UNDP, UNFPA, UN Women and UNV Asia-Pacific regional joint programme for gender-based violence prevention in Asia and the Pacific published a working paper on using social media for the prevention of violence against women in 2013. The main question addressed in this study was how can social media help prevent violence against women? The study is based on three social media campaigns from India, China and Viet Nam. These campaigns show that there are many ways that social media can be used in communications campaigns aimed at preventing violence against women – social media can serve both as a key tool at the forefront of the campaign (the 'Love Journey' campaign in Viet Nam), support a more traditional campaign pinned to traditional media and on-the-ground events (the "17 Man" campaign in China) or a campaign that uses social media on both these levels (the "Must Bol" campaign in India).

Underlying the successes of each campaign, however, is the idea that social media can only be one part of the spectrum of interventions that are needed to prevent violence against women. The three campaigns generally found that social media can be an effective way of mobilizing youth and promoting discussion and reflection around key topics, modeling positive behaviours and guiding target audiences to positive solutions. Each of the three campaigns resulted in varying levels of awareness, attitudinal, behaviour and/or social norm change. However, there was little evidence that social media alone could be effective in changing a lifetime of gender socialization, rather, it could serve as the starting point for such changes. Attitudinal or behavioural changes are more effectively brought about through interpersonal activities.

In India, human rights organizations are developing video games to engage men in preventing violence, as well as getting women to speak up under hashtags

such as Ring The Bell. Ring The Bell calls on men and boys around the world to take a stand and make a promise to act to end violence against women. Launched by the international human rights organization Breakthrough, the multimedia Bell Bajao campaign aims to convey a simple message: it is always wrong to ignore domestic violence. Apart from the multimedia approach—TV, radio, print and internet—a Bell Bajao mobile van has also hit the road in Uttar Pradesh, Maharashtra and Karnataka and other states. The result, says Khan, has been that more women than ever before are coming forward to demand their rights and voice their experiences.

MUST BOL is a Delhi-based youth-led platform taking up the campaign against violence. It urges the youth to speak out against violence in their own lives arising out of gender identity—‘to recognize it, to talk about it and to address it’. The group combines offline campaign using short films, posters with online discussions through Facebook or online contests. The ‘Lets Talk’ campaign of MUST BOL in Facebook encourages conversations on gender-based violence and calls for opinion on ‘the issues surrounding gender and security you want the contesting political parties to address’.

The proclaimed goal of these campaigns is to restore the space of dialogue for the youth, especially girls, in governance and to utilize social media for social change. Feminists India provides an online platform for those who are committed to gender equality and justice and works on the assumption —‘Sharing is living’.

The coverage of crime against women in social media rediscovered some of the crucial dimensions of the issue of gender-based violence. One such much-debated dimension is the legal reforms to ensure gender justice against violence. After the series of gang rape cases in different parts of the country, women’s organizations, civil activists and citizens in general raised a cry to enact stricter laws to punish the perpetrators of such crimes. Social media is not only emerging as a space of democratic conversation but also the new mode of collective action. It is forging virtual networks of fraternity and solidarity and often coordinating ‘real’ movements. Women’s movement in India can exploit the strong potentials of the social media networking keeping in note the inherent limitations of this space.

## 5. Conclusion

On the one hand, social media has made women the victims of violence and on the other, they have become a saving agent. Just as “internet abuse” and “cyber crimes” have skyrocketed in developed countries as bullies have made their way to the internet, the same has begun to occur in developing nations with the increase of ICT use. Estimates from the United Nations found 95% of online abuse being targeted at women.

The United Nations Declaration on the Elimination of Violence against Women defines violence against women as “any act of gender-based violence that

results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life". Violence against women is an ongoing problem. It is something that manifests itself in many forms, physical, psychological, emotional, and verbal. However with changes in technology, Violence against women has seen an explosion through social media.

Technology-related forms of violence against women, which is defined as violence against women that is committed, abetted or aggravated through the use of information and communications technologies (ICTs) and in online spaces, are part of this continuum of violence. Technology-related violence against women occurs in a context of systemic and structural inequality, which fuels and reproduces misogyny and discrimination. As an emerging form of violence against women it is a significant barrier to women's and girls' ability to take advantage of the opportunities that ICTs provide for the full realisation of women's human rights and development. Cyber stalking, online harassment, image manipulation and privacy violations have increasingly become part of intimate partner violence and sexual harassment. This compromises women's and girls' safety online and offline and causes psychological and emotional harm, reinforces prejudice, damages reputation, causes economic loss, and poses barriers to participation in public life.

The use of social media tools such as Facebook, You Tube and blogging sites have become part of the daily lives of millions of people throughout the globe. However, social media has become a significant outlet for violence against women. This is due to the anonymity that it provides. People are anonymous online, and they do not have to be held accountable for violence. They can get away with violent behaviour. This is something we need to fight against; we cannot let this become the norm. We must work on both prevention and punishment.

According to Rajeshwar Prasad,<sup>11</sup> the media has been a pervasive force in not only highlighting the ugly face of criminality against women but also to create a public opinion against it. It may be observed that almost all important channels have started special programmes covering crimes e.g. Metro-FIR, Crime Patrol, Jurm, Vardaat etc., for highlighting news regarding crimes occurring nationally apart of course, reporting criminal incidences in the usual news-bulletins. And, crimes against women find a prominent place in these TV-reports. It is only through these reports that the people have come to know about the case of Imrana who was raped by her father-in-law and whereas the Fatwa of the *maulavies* irrationally asked her to treat her husband as her own son but did not prescribe any punishment to the culprit for rape. It was perhaps, the media that was not only responsible for creating an unfavourable opinion against the Fatwa of even the aware and conscientious muslim women but also instilled faith in the law of the land and confidence in Imrana so that she could stand up against the injustices meted out to her and give her testimony against her rapist father-in-law in the

court of law. It is beyond doubt that the TV channels have also brought to light the atrocious acts and judgements of the local caste/khap/village panchayats in different parts of the country, flouting the authority of the courts of law. In most such pronouncements of these panchayats the worst victim has been the woman.

It is perhaps true that majority of viewers prefer watching crime- bulletins and take interest in crimes against women, however, the practice followed by many TV channels to repeat the same incidence of crimes against women, again and again is not only depressing but also derogatory unless followed by information regarding the actions taken by the police and other related agencies in such incidents. Same seems to be true for social media. It may be borne in mind that there is a big difference in *sensitization*, *sensationalization* and *scandalization*. The role of the social media should be to sensitize the viewers; the repetition of incidents of crimes against women on media may sensationalize the issue or even at times scandalize the victims. It is true that women victims especially the victims of rape are 'protected from press and other media reports' in the sense that their identity cannot be printed either in terms of divulging their names or photographs, including actual visuals on the media, yet there is a possibility of violation of this law if the social media/press/TV goes on the repeat show of the incident in their reports/news. It may be seen that due to unclear policies and lack of progressive commitments, the local press, sometimes intentionally, or unintentionally glorifies the crime of widow burning as Sati.

The watchdog function of the media as well as social media to keep the police, magistracy, judiciary and even the NGOs alert, and on their toes, in cases of crimes against women, must be recognized. This function needs be successfully and effectively performed by the aware and concerned citizens. It is no doubt, true that the media can certainly strengthen the local, regional and even national voluntary action to combat crimes against women in India.

Cyber violence is just as damaging to women as physical violence, according to a new U.N. report, which warns women are growing even more vulnerable to cyber violence as more and more regions gain internet access. There is a need for consideration of the harm caused by online violence, and the creation of a new legislative provision to prevent and punish this conduct. Social media could be effective in changing gender socialization and it should be used to serve as an important starting point for such changes.

By conveying the full impact of violence against women on the communities; providing accurate and meaningful context for stories on men's violence; challenging community attitudes and behaviours that underlie or reinforce men's violence; identifying available specialists and support services for people seeking assistance and ensuring women's experiences of violence social media can play significant role in combating violence and crimes against women. It has been proved time and again that social media is a powerful setting and influencer for social change.

While the internet is largely perceived as a space to promote human rights, the rampant online violence may prove to be a challenge in the quest to protect these very rights. In her address during the launch of the UN Women's Report titled "Combating online Violence against Women and Girls : A Worldwide Wake-up Call", UN Women Executive Director Phumzile Mlambo-Ngcuka decried online violence, stating that it had subverted the original positive promise of the internet's freedom. Phumzile felt there was a need to take concerted steps to end it.<sup>12</sup> We need to respond and take heed of Mlambo-Ngcuka's call and come up with legal and policy measures aimed at eradicating online gender-based violence against women. This will in turn help create a rich and enabling environment for achieving agenda 5 of the global Sustainable Development Goals (SDGs)

Effectively responding to and preventing technology-related forms of violence against women on social media require multiple strategies and actions by different actors. This includes amongst other things strengthening the capacity of women's rights organizations, activists and users to use technology safely and contribute towards building evidence and understanding of this emerging form of violence. There is need for raising awareness amongst all users about the issue of violence against women and effective and responsive complaints mechanisms, laws for legal remedies and policies on the part of government.

Social media activists have harnessed the power of Facebook, Twitter and mobile phone networks to address sexual harassment in India. Social media have to be lionized as the hammer for achieving this goal. One way in which policy-making organizations can support social media activism is by helping activists validate and refine their activities as research methods for the social sciences.

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## **Indian Economic Recession 2019-2020**

**Ayush Agarwal\***

*A recession is defined in economics as three consecutive quarters of contraction in GDP. Economists call the continued slowdown quarter after quarter a growth recession. This is as damaging as recession. Here the economy continues to grow but people continue to lose employment, and hence income leading to decline in consumption spiraling into reduction in investment triggering further loss of employment and the economy is trapped in a vicious cycle. But since India is a large developing economy, contraction is a rarity. "Indian economy may be facing a slowdown but there's no danger of a recession". This is how Finance Minister Nirmala Sitharaman defended the government on 29 November, 2019. That's because a recession means a contraction in GDP for two consecutive quarters. The GDP growth for the July-September quarter has slipped to 4.5%. The present paper is an attempt to analyze Indian economic recession 2019-2020. It has been shown that early next year, India's monetary and fiscal stimulus will begin to take effect.*

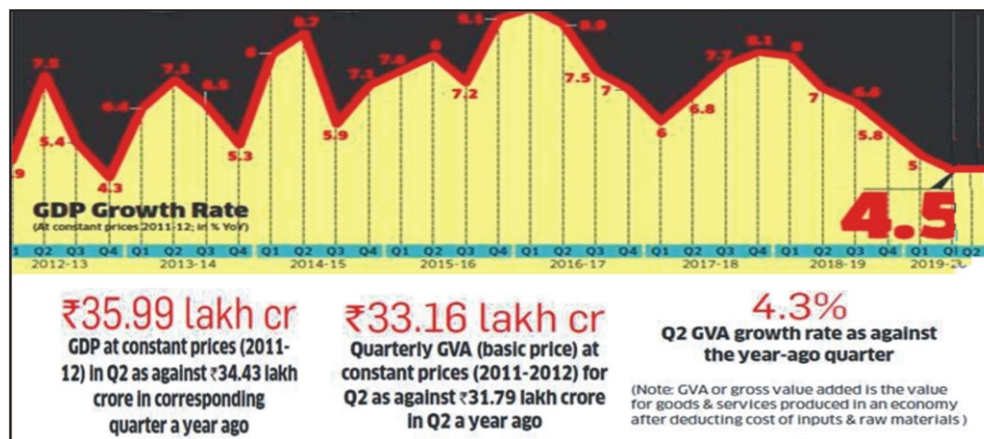
**[Keywords :** Indian economic recession, Gross Domestic Product, Reserve Bank of India, Economy]

India's Gross Domestic Product (GDP) growth has dropped to 4.5% in the July-September quarter of 2019-20. The fall has been sudden although not entirely unexpected. In the first quarter of 2016-17, India registered a spectacular GDP growth of 9.4%. It is a recession. This is largely due to the broken financial system of the country. Indian banks face one of the world's biggest bad debt burdens. Panicked traditional lenders have given way to ghost banks. They also hit the walls. One of the largest, Infrastructure Leasing and Financial Services Ltd., defaulted last year, creating a liquidity crisis. As the government took control of the business in an effort to limit losses, their work had just begun. Worryingly for

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the Reserve Bank of India, these hurdles in the financial pipes mean that five interest rate cuts have failed this year.



- » In the third quarter, GDP grew by 4.5% over the previous year, registering almost half in the first half of 2018
- » The labor market, an important indicator in a country of 1.4 billion inhabitants, is fragile: the unemployment rate peaked at 45% in 6.1 years

India's economy has lost its sheen this year. As it stumbles through a deep recession and a credit crisis.

It is rare that a major economy has experienced such a humble twist in fate. Gross domestic product grew by 4.5% in the third quarter over the previous year, with the first half of 2018 seeing almost half the momentum. Consumer confidence hit its lowest level since 2014. The labor market, an important indicator in a country with a population of 1.4 billion, is fragile: the unemployment rate reached 6.1% in 45 years.

India was the fastest growing economy in the world last year. The last decade has been full of predictions that it would capture a growing share of world trade with China and the US. But in the last quarter the Philippines and Indonesia grew faster than India and Malaysia was only one hair behind. China battled through its recession, registering a respectable 6% and Vietnam was ahead at 7.3%.

This is largely due to the broken financial system in the country. Indian banks face one of the world's biggest bad debt burdens. Panicked traditional lenders have given way to ghost banks. They also hit the walls. One of the largest, Infrastructure Leasing and Financial Services Ltd, defaulted last year, creating a liquidity crisis. As the government took control of the business in an effort to limit losses, their work had just begun.

Worryingly for the Reserve Bank of India (RBI), these hiccups in the financial pipes mean that five interest rate cuts this year have not given much. Despite quick and aggressive action at low rates, all the benefits of more flexible monetary policy will not spread to the real economy. In difficult times, central bankers

usually keep a firm and reliable hand on the hull. But the RBI has surprised investors a few times this year. An unusual 35 basis point drop in August, rather than the quarterly percentage point expected by economists, seemed rather trivial. A shortage this month seemed to be safe until the authorities got the force. This was a shocking mistake.

Then there is the problem of unreliable statistics. A university article by a former assistant to Prime Minister Narendra Modi estimates that growth in recent years is actually closer to the 4.5% figure in the third quarter. Repairing data during a crisis is difficult because incremental progress will be monitored even earlier than the comparative progress of a year ago.

Indian defenders are emboldened when they are near China: It is a democracy with a strong federal system and an independent judiciary, he says. It is unlikely that Deng Xiaoping made a radical change on China, turning the continent into an export and manufacturing power. This is enough; During the good times, however, Indian leaders have said little to refute the comparison.

This crisis should not be the end of the race for India. As the Asian financial crisis for the "tiger economies" of Indonesia, Thailand, Malaysia and South Korea was heartbreaking, they strengthened after the painful recession. If growth weakens overnight, it is also more sustainable.

India will always be more important to the world economy than the Philippines or Malaysia. Even though the activity slows down at a snail rate for a while, its size is much more valuable than its contribution to global development. Early next year, India's monetary and fiscal stimulus will begin to take effect. Sheelan Shah of Capital Economics said that the economy is expected to grow 5% this year and reach 6% in 2020. This is largely due to the broken financial system in the country. Indian banks face one of the world's biggest bad debt burdens. Panicked traditional lenders have given way to ghost banks. They also hit the walls. One of the largest, Infrastructure Leasing and Financial Services Ltd, defaulted last year, creating a liquidity crisis. As the government took control of the business in an effort to limit losses, their work had just begun: Last month, the central bank removed the management of Dewan Housing Finance Corporation, a large mortgage player. And sent him to bankruptcy court. . Lenders have pulled their reins in all areas.

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India can still reclaim its coat as the next big thing, although it is a softer and more durable version. The country and the world can be well served by this interaction with reality.

He said that private investment has been hampered by difficulties in the financial sector (including public sector banks (PSBs)) and insufficient business

confidence. He said that some implementation issues along with important and appropriate structural reforms, such as the National Goods and Services Tax (GST), may also have played a role.

In response to a question, Salgado said that India's new growth projections, which will be released in January, will be significantly lower than the previous ones.

“By other measures, India is still doing well. Reservation has reached a record level. The current account deficit has come down. Inflation, though we have a small jump right now”. Vegetable prices, we think it has been under control in recent years. So by other measures, India is doing quite well. The main question is how to deal with the slowdown in growth. ★

## Form 4 (See Rule 8)

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*Dharam Vir*

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