ISSN 0972-8309

Journal of National Development

Scientific Journal Impact Factor : 6.281
General Impact Factor : 2.8186; Global Impact Factor : 0.842
NAAS Rating : 3.12; InfoBase Index : 3.00

Chief Editor
Dharam Vir

Volume 35, Number 1 (Summer), 2022

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

Journal
of
National Development

Double-blind Reviewed, Indexed & Refereed Quarterly International Journal
General Impact Factor : 2.8186; Global Impact Factor : 0.842
Scientific Journal Impact Factor : 6.281
NAAS Rating : 3.12; InfoBase Index : 3.00

Chief Editor
Dharam Vir

Volume 35, Number 1 (Summer), 2022

CENTRE FOR
STUDIES OF NATIONAL DEVELOPMENT
D-59, Shastri Nagar, Meerut-250 004 (India)
< Visit us at : https://www.jndmeerut.org >
<e-mail : managingeditor@jndmeerut.org>

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.

Publication Schedule

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.

Subscription and Business Correspondence

The annual subscription is ₹1500 in India and US$ 80 abroad, including postage by Speed-Post/Airmail. Special issue in Hindi is free with annual subscription. All the subscriptions must be prepaid in favour of *The Journal of National Development*, payable at *Meerut*.

ISSN 0972-8309

All correspondence pertaining to subscription, change of address, purchase of back numbers, books for review and advertisements should be addressed to :

The Managing Editor
Journal of National Development
D-59, Shastri Nagar, Meerut-250 004 (India)
Tel : 91+121-2763765, 2770765; Mobile : 91+99997771669, 91+9412200765
<e-mail : managingeditor@jndmeerut.org>
Website : www.jndmeerut.org

ISSN 0972-8309

Contents

1

Language Imperialism and its Impact in India

Alwin Serrao* and K. R. Shani**

Among all the creatures of this world, only humans have the gift of communicating through language. As people dominate others, languages too dominate over other languages. European colonialism started in the 15th century, affecting the realm of language. The colonizers started spreading their languages which resulted in language imperialism. Language is considered the powerful weapon of imperialism, resulting in the linguistic hierarchy, unequal societies, language shift, and ultimately language death. In this process, some languages have become world languages or global languages. With the colonization of India by the British, English was given importance which has resulted in a language shift. English, along with Hindi, has become the state language of India.

[**Keywords :** Language Imperialism, Western colonialism, Assimilation, Language shift, Language death, Global language]

* Principal, St Antony College of Commerce, Naravi-574 109, Belthangady Taluk, Karnataka. He is the Research Scholar in the Department of Political Science, Mangalore University, Mangalagangothri, Konaje, Karnataka (India) E-mail: <serraoalwin71@gmail.com>

** Associate Professor at University College, Hampankatta, Mangaluru, Karnataka and a Research Guide, Political Science, Mangalore University, Mangaluru, Karnataka (India) E-mail: <shanraman26@gmail.com>

1. Introduction

Humans are the unique beings in this world who have the gift of communicating through language. “A language is a way of connecting sound and meaning.”[1] Language allows us to share our ideas, thoughts, and feelings with others. The significance of language in our general public is clear as it has assisted with smoothing social contacts, safeguarding our way of life and passing our contemplations on to people and individuals in society successfully. “The World Atlas of Languages presents essential information on the current 8,324 languages spoken or endorsed on the planet, being used and not being used. It also presents point by point information regarding how 1,863 dialects are utilised in different areas at the national level.”[2] Though there are thousands of languages spoken in the entire world, only a few have gained wide prominence over the years. As people dominate others, languages too dominate over other languages.

Though there was colonialism in the era before Christ, the most impactful form of colonialism has been that of the modern era of European colonialism, starting with Christopher Columbus’ discovering the New World in the 15th century and mostly ending, at least in terms of direct colonial control, in the 1970s and 80s. Among other things, colonialism has had a long-lasting effect on the modern world, particularly on language. This paper attempts to study imperi- alism with its diverse forms known as language imperialism and its impact in India. In particular, this paper will examine how colonialism affected the education and culture of India through its language changes.

The UN’s Convention on the Child’s Rights (1989) declares: “The child is entitled to receive an education which shall be free and compulsory at least in the preliminary stages.... The best interest of a child shall be the guiding principle for those responsible for his/her education and guidance, and that responsibility lies in the first place with his/her parents.”[3] Secondly, the International Covenant on Civil and Political Rights, 1966 Article 27 provides that “ethnic or religious minorities have the right to enjoy his or her own culture, to profess and practise his or her religion, or to use his or her language.”[4]

2. What is Imperialism?

Imperialism means rule by an emperor. Generally, it is a policy of extending a country’s power and influence through colonization, military force, or other means. The word 'imperialism' is derived from imperium, which means supreme power or sovereignty. The term colonialism was predominantly applied to Western and Japanese political and financial domination, particularly in Asia and Africa, in the nineteenth and twentieth century. "Imperialism refers to the policy, practice or process through which a strong nation uses its military, political and economic power to expand its rule and extend its control over other distant political communities for economic advantage, military security, international prestige, and establishing its cultural domination."[5] Since it always involves the use of power, whether military or economic, imperialism has often been considered morally reprehensible.

Imperialism is often confused with colonialism. If imperialism operates from the centre, as state policy and is developed for ideological and financial reasons, colonialism is simply the development for settlement or commercial intentions. Edward Said distinguishes between imperialism and colonialism by stating; imperialism involved 'the practice, the theory and the attitudes of a dominating metropolitan centre ruling a distant territory, while colonialism refers to the implanting of settlements on a distant territory' (https://en.wikipedia.org/wiki/Imperialism).[6] There are differences between imperialism and colonialism. First, imperialism has a longer history than colonialism. While the historical backdrop of colonialism traces back to the fifteenth century, imperialism traces back to the Romans. Also, colonialism is where one country exerts command over the other. Imperialism alludes to political or financial control, either officially or casually. Thirdly, colonialism implies taking advantage of the assets of the vanquished country to support the winner. At last, imperialism implies making a domain, venturing into the adjoining areas and extending its strength all over. Finally, expansionism can change the social, physical and monetary design.

There are many theories of imperialism. Conservative theories state that imperialism is necessary to preserve the existing social order in developed countries. It is necessary to secure trade markets, maintain employment and capital exports, and channel metropolitan populations' energies and social conflicts into foreign countries. Liberal theorists hold that increasing the concentration of wealth within the richer countries leads to under-consumption for people. Therefore, overseas expansion is a way to reduce costs and secure new consumption. According to Marxist theories, since the state represents the capitalist interest, it is impossible to reduce under consumption effectively through liberal strategies. The strategies involve taking away money from the bourgeoisie and redistributing the same to the proletariat. Ultimately, the world would be completely divided up, and the rich countries would then fight over the division of the world. Social-Psychological theories view that imperialism is objectless expansion, a pattern learned from the behaviour of other nations and institutionalized into the domestic political processes of a state. The state will manufacture reasons to perpetuate its existence in this process, usually through manipulating crises.

3. Forms of Imperialism

Since imperialism is a complex process, we find many types in it. Colonial, economic, political and socio-cultural is the major forms of imperialism. We will also be discussing language imperialism separately here.

3·1 Colonial Imperialism

Colonialism started with discovering new lands in the 15th century. The British, the Dutch,the French, the Spanish and other European nations discovered new lands and colonized them. With colonization, these countries became rich and tried to exploit the natives and exert political and economic influence. "Colonialism is the practice under which a nation-state, after consolidating its national power, extends its dominion over territories of other countries for exploiting their natural and human resources. The colonial power establishes its administration in the subject country and takes all resources under its control."[7] If colonialism is the practice, imperialism is the idea driving the practice. In colonial imperialism, a powerful nation installs its government and controls other territories and regions. This type of imperialism is a complete virtual takeover of an area with economic, political, and socio-cultural domination. Such form of imperialism permits no local people in government, and natives of the region had nothing to do with the regulations, rules, taxes, or policies set out by the foreign power. Indigenous populations were treated as "second-class citizens". Since the British had too many colonies to administer, they started recruiting the locals for administration.

3·2 Economic Imperialism

It dominates the colonies' economies by their rulers or politically independent countries. The definition is now extended to foreign or multinational companies. If imperialism is the dominion of one group over another, economic imperialism is establishing or exploiting such dominion for continuing material advantage.[8] The objective of imperialism was to bring profits to the nation by exploiting the undeveloped nation's natural resources through economic and political domination. Here an "imperialist country overthrows the status quo of a country by changing the power relations between the imperialist nation and others not through the conquest of territory but by way of economic control."[9] In this form of imperialism, the imperialist nation almost controls the other nation's trade and business. For instance, it could force guidelines that preclude trade with different countries, or imperialist organizations might possess or select privileges over their regular resources. Presently, China is following economic imperialism.

3·3 Political Imperialism

Political imperialism is an externally oriented phenomenon based on developed countries' concentration of decision-making power on underdeveloped countries. Although a country may have had its government with natives in top political positions, it operates on the dictates of the imperialist country. Its power comes from the economy since economic imperialism is the main branch of imperialism that provides the material means for the other types of imperialism to work (political, cultural, communicational and military). Therefore, three points to note are: First, imperialism occurs only where distinct political communities exist. Second, the colony lacks an international political 'personality'; that is, while it possesses an identity as a distinct polity, it does not interact with other states as a sovereign equal. Finally, exploiting the weak by the strong is not essential to imperialism, but it is an often-natural outgrowth of effective domination.[10]

3·4 Socio-cultural Imperialism

Socio-cultural imperialism is the imposition of various aspects of its own culture onto another non-dominant community by one usually politically or economically dominant community. It is cultural in that the customs, traditions, religion, language, social and moral norms, and other aspects of the imposing community are distinct from the economic and political systems that shape the other community. In other words, "cultural imperialism is the displacement of one culture by another utilizing same imperialistic end."[11] A simple illustration of cultural imperialism is the burden of British culture in India, where English was introduced in schools, Indian soldiers dressed British-style, and western trading rules were set up. By and large, the imperialist nations expected their societies to be unrivalled, and frequently they considered themselves to be achieving enhancements in the general public.

4. Language Imperialism

Language Imperialism is important for Cultural dominion. Language imperialism is perceived as the exchange of a predominant language to others. This language move or one-sided burden happens as a method and process of imperialism. The introduction and exchange of language are viewed as an indication of power; customarily, military power and economic power in the advanced world. A comparative peculiarity has emerged, particularly in colonial settings or where a dominant society has looked to bring together a locale under its influence. For instance, in the Roman Empire, Latin - initially the language of a restricted area in focal Italy - was forced first on the remainder of Italy and later on pieces of Europe, to a great extent uprooting nearby dialects. English is considered an imperialistic language because of its dominance "asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages."[12] Though many in India believe that Hindi is the only language of India's socio-political and linguistic unity, many others, especially in the Southern states, believe it is an imperialistic language imposed by the Central Government of India.

The thrusting of a dominant language on speakers of other dialects is linguistic imperialism. The investigation of linguistic imperialism involves dissecting the policies by which dominant languages are nationally and internationally have been consolidated and the ramifications of those consolidations for different dialects. The European dialects like English, French, Portuguese, Russian, and Spanish reflect language strategy as a critical component of colonial empires. English was advanced by the British and the Americans, and English merged worldwide as a global language which had devastating ramifications for different societies and dialects. However, globalization has generated or played a role in spreading English as a global Lingua Franca. With the rise of China as the second-biggest economy in the world, linguists believe that the vigorous promotion of Chinese internationally may convert into a novel form of linguistic imperialism. The very fact that Mandarin - the Chinese language - is spoken by 1.117 million people over the globe after English shows the imperialistic tendency of the Chinese language. Similarly, active suppression of Kurdish languages in Turkey or Tibetan and Uyghur in China is seen as linguistic imperialism. Similar is the case of Hindi in India.

Language policy plays an important role in language imperialism. According to Afreen Fathima, when Hindi is forced on speakers of different languages, we rob India of the cultural diversity that it celebrates so much.[13] The Tamils, the Kannadigas, the Bengalis in Bengal and people of other areas have resisted the imposition of Hindi. We can find Hindi imposition in non-Hindi speaking states and media. Prime Minister addresses Nation in Hindi only. All central government ministers address press conferences in Hindi only. Even government officials in MEA, IMA, is giving press meet in Hindi.

5. Causes of Language Imperialism

"Today, we may require efforts to realize that English, one of the major world languages, is recent. English which had under five million speakers in 1600, had more than thirty million speakers by 1900. English became a world language because of its wide diffusion outside the British Isles to all countries."[14] The causes of the spread of English as a global language and language imperialism can be enumerated as below :

Western European powers comprehended the significance of language for expanding their countries even in the beginning phases of imperialism. In fundamental terms, language and empire are indistinguishable entities. With the triumph of the colonizers over the locals, the presentation of the metropole's laws and language began. An early illustration of this language triumph is the British colonisation of Ireland. Even though British settlement in the island began in the twelfth century, it was during the reign of the Tudor dynasty in the sixteenth century when the British endeavoured to Anglicise the nation completely. All things being equal, King Henry VIII stifled the Irish in Ireland to achieve a solitary national cultural identity.

Political expediency may also lead to linguistic imperialism.An unfamiliar colonialist language could be taken on to handle the issue between at least two communities. For instance, in India, wherein excess of 1652 distinct dialects and vernaculars exist, English was taken on as an official language alongside Hindi in 1950 to keep away from debates among Hindi and non-Hindi speaking states.[15] It stays one of the Official languages of India right up till the present time and is the method for correspondence between non-Hindi speakers and the government.

A mediocrity mentality concerning one's language is also answerable for colonialism's growth. The underestimating of the local culture and the worship of the colonizers was pivotal to the accomplishment of any colonizer's strategy. Education, the principal device for sending values and methods of thought starting from one generation to the next, was critical in effectively forcing the colonizer's way of life. British educational policies in India comprised the sabotaging of native schooling. Conventional schooling in Sanskrit and Persian, dialects was replaced by Anglo-centric curriculum, used English as a medium of instruction and taught English language.

The greatest benefit of imperialism is that countries get to partake in the innovation and skill of strong countries, which can help in economic progression yet additionally helps in working on the general expectation for everyday comforts of individuals of less rich and less strong countries.

Linguistic imperialism also had some important advantages. According to Prof John Baugh, as noted by India Education Diary on September 27, 2021. "The imposition of the colonizers' language on the natives has been instrumental in the colonial process. Many empires put extra effort into teaching children the imperial language and made it the official language in which all education occurred. This helped to foster generational divides, encouraging children to grow up speaking an imperial language and silencing their non-fluent parents."[16]

Not knowing a dominant language leaves the speakers of the native language at a clear disadvantage. Today, English being the global language with no knowledge of English leaves native speakers at a clear disadvantage. It is because English is very well connected to modern economics and finance.

Disadvantages of Multilingualism also lead to language imperialism. Multilingualism has its disadvantages. First of all, one might struggle to get along in multilingual societies. Secondly, it requires a complete immersion in the language to be effective. Thirdly, multilingualism can lead to fewer relationships. Further, multilingualism is inconvenient for administration because the governments or the public agencies have to communicate in different languages. So, it becomes uneconomical for the governments and public agencies.

Today, information technology is also contributing to language imperialism. The language spoken in a country affects technological development and access to information. When the language spoken is 'inclusive' for experts in the nation and the world, sharing of thoughts is promoted, that results in hatching of technological solutions and progress. Also, assuming the language verbally expressed is commonly comprehensible with different nations, trading innovative accomplishments will be better. In these two ways, the language verbally expressed in a nation speeds up technological development.[17]

6. Effects of Language Imperialism

Language is considered to be a powerful weapon of imperialism. Language has often been used as a fundamental tool for acquiring and denying power in the era of imperialism. In imperialism, an empire conquers another society, turns it into a colony, and exploits it for economic benefit. However, people do not want to be colonized. Linguistic dominion likewise had practical advantages. Therefore, numerous countries invested additional work into showing youngsters the imperial language and made it the official language of all schooling. This aided in cultivating a generational divide empowering kids to grow up communicating in an imperial language and quieting their non-familiar parents and guardians. This strategy, normal in places like British India, addi- tionally guaranteed that just the rich, influential and cooperative could accomplish political influence in the state. Those too poor to even think about getting to English mentors could not have an opportunity to finish their schooling and would never participate in India's colonial government. The outcome was a linguistic hierarchy that reflected real power. Those communicating in the imperial language had power, while those who communicated in local dialects were underestimated.

The use of language can become a major factor in creating unequal societies in the multilingual context. Differential and controlled language use in education, administration, and mass communication regulates access to rank, status, and wealth in society and aids elite formation. Such elitism develops its vested interest.[18] English language in India has been beneficial mostly for the upper classes. However, many poor people cannot afford enough education to be fully proficient in English. This has a detrimental effect on science. While a unifying language might seem beneficial for science, it mostly creates barriers to entry into scientific fields.

Language imperialism often leads to language shifts. It is also known as language transfer, replacement, or assimilation. "Language shift to social scientists means switching from traditional/Ancestral language to the non-traditional language."[19] It is the process whereby the community's speech shifts to a different language, usually over an extended period. Often, languages perceived as lower status are shifted to a language considered of higher status. So, languages perceived as higher status stabilize or spread at the expense of other languages. For example, people of India speaking their mother tongue switch to English. Bilingualist people gradually shift their allegiance to a higher status language. This process is known as assimilation.

Language imperialism not only leads to language shift but also language death. Linguistic imperialism exploits and monopolizes other languages and cultures, creating language death, loss of identity and a superior-inferior division among people and languages. According to David Crystal, language death is a terrible loss to all who come into contact with it: Facing the loss of language or culture involves the same stages of grief that one experiences in death and dying. As David Crystal further adds : This is indeed an intellectual and social tragedy. When a language dies, so much is lost. Language is the repository of the history of a people. It is their identity. Oral testimony provides us with a unique view of our world and a unique canon of literature. It is their legacy to the rest of humanity. Once lost, it can never be recaptured.[20]

More than anything else, Imperialist languages have become the global languages. A global language is given special status-priority in business, education and government- over native or mother-tongue languages. It is un-denying that English ranks as a world language since it rules economic and social fields. At the same time, it is generally accepted as a 'foreign' language all over the planet. English as a worldwide language has prompted linguistic imperialism, bringing about the predominance of English over different languages and societies. This results in linguicide, linguistic identity loss, superior-inferior chasm among people and languages. Albeit valuable for worldwide financial and political relations, the spread of English as the worldwide language has sped up the vanishing of minority dialects by making them unnecessary for correspondence. According to Okoth Okombo, language is like a reservoir of culture. Most of the cultural wealth of a community is stored in its language: their philosophy of life, their stories, their medicinal practices. So, the death of a language is like burning a library.[21]

One interesting paradox of colonialism is that it inevitably creates mixed language, creole languages, pidgin, etc., yet these new and even useful languages are often suppressed to support official "correct" languages. As a result, we today can speak Indian English and American English. Unfortunately, this has created problems and often accentuated class divides.

There are various reasons why an imperil language lives even after the empire itself is dissolved :

1. **Creole reason :** "An imperial language lives even after an empire is dissolved because it remains the language of the people who dissolve it."[22] For example, even after the independence, English has remained the official language of India and French in Canada.
2. **Nostalgia reason :** The country that has become independent recently wants to retain a link with the imperialist country for trade, culture and other purposes.
3. **Unity reason :** Usually, when the power changes, the language used by the power also changes. However, sometimes powers may change, but the language remains to maintain coherent unity of the geography.
4. **Globality reason :** "A country may continue with an imperial language not because it links to the old colonial power but because it provides a means to transcend it."[23]

Whatever may be the reasons for the imperial languages to persist even after the empire is dissolved, imperialism results in, as

Debi Prasanna Pattanayak writes, "in cultural reductionism, language loss, anomie and lack of creativity and innovativeness in education due to misuse and disuse of language and blockage of communication"[24]

7. Conclusion

The processes of language domination and loss have been known throughout linguistic history. One of the areas where the effects of colonialism are most permanent is language leading to linguistic imperialism. The effects of linguistic imperialism are exploitation and monopolization of other languages and cultures, thus creating language death, loss of identity and a superior-inferior division among people and languages. Unfortunately, it is very difficult to undo the extinction of a language, and it is hard work to keep dying languages alive. The dominance of English over other languages and cultures has led to English becoming a world language or global language. Language death is compared to the burning of a library.

References

1. Pinker, Steven, ***The Stuff of Thought***, U.K. : Penguin Random House, 2015, xii.
2. https://en.unesco.org/news. p.1.
3. Kapoor, S. K., ***Human Rights Under International Law and Indian Law***, Allahabad : Central Law Agency, 2014, 107.
4. Ibid., 52.
5. Gauba, O. P., ***Social and Political Philosophy***, New Delhi : Mayur Books, 2018, 287.
6. https://en.wikipedia.org/wiki/Imperialism
7. Gauba, O. P., ***Social and Political Philosophy***, New Delhi : Mayur Books, 2018, 319.
8. Landes, S. David, "Some Thoughts on the Nature of Economic Imperialism", 2011. https://www.cambridge.org/core/journals/jour economic-history /article/abs/some-thoughts-on-the-nature-of-economic-imperialism/D20A3A03A88661985F7E8EFE4AC51DDC(Accessed on August 19, 2021).
9. Morgenthau, Hans J., ***Politics Among Nations***, New Delhi : Kalyani Publishers, 2014, 73.
10. Lake, D. A., "Imperialism : Political Aspects", 2014. https://quote.ucsd.edu/lake/files/2014/07/IESBS-2001.pdf (Accessed on August 20, 2021).

11. Morgenthau, Hans J., ***Politics Among Nations***, New Delhi : Kalyani Publishers, 2014, 72.
12. Bijoy, Lal Basu, "Global Spread of English and Linguistic Imperialism and Politics", ***Spectrum***, 8 & 9, 2013, 186.
13. Fathima, Afreen, India : Moving towards linguistic imperialism, 2019. https://maktoobmedia.com/2019/10/25/india-moving-towards-linguistic-imperialism/ (Accessed on August 20, 2021).
14. Barber, Charles, ***The English Language : A Historical Introduction***, New York : Cambridge University Press, 2009, 234-235.
15. Bryson, Bill, ***Mother Tongue : The Story of the English Language***, Great Britain : Penguin Random House,1990, 182.
16. Prof John Baugh, "Web Talk On Linguistic Imperialism And Linguistic Profiling", September 27, 2021. https://indiaeducation diary.in/ prof-john-baugh-delivers-web-talk-on-linguistic-imperialis m-and-linguistic-profiling/
17. Lo, John,How Language Affects the Development of a Country, 2018. https://medium.com/language-insights/how-language-affects-the-de velopment-of-a-country-cfc274e1a229 (Accessed on November 22, 2021).
18. Pattanayak, Debi, ***Language and Cultural Diversity***, Hyderabad : Orient Black Swan, 2014, 194.
19. Ishtiaq, M., ***Language Shifts among the Scheduled Tribes In India***, Delhi : Motilal Banarsidass Publishers Private Limited, 1999, 10.
20. Crystal, David, Language Death. https://newlearningonline.com/ literacies/chapter-1/crystal-on-language-death (Accessed on November 22, 2021).
21. Mashujaa, Damu, Africa's Languages are Her Lifeblood, and Their Death is Her Death, 2018. https://damuyamashujaa.wordpress.com/ 2018/04/12/africas-languages-are-her-lifeblood-their-death-is-her-de a th/ Accessed on November 22, 2021.
22. Ostler, Nicholas, ***Empires the World : A Language History of the World***, Great Britain : Harper Perennial, 2006, 444.
23. Ibid., 444.
24. Pattanayak, Debi Prassanna, ***Multilingualism in India***, New Delhi : Orient Longman Private Limited, 2007, 59. ★

Article Received on February 18, 2022; Accepted on April 28, 2022

2

Thirty Years of New Economic Policy : Where does the Indian Economy Stand Today?

Monalisa Mohanta*

In the post-cold war scenario where India needs to accommodate itself, the Indian leadership was compelled to think in a different way. This new found approach got its recognition in the domestic and the foreign policy making during this time as well. The reform of the Indian economy under the New Economic Policy (NEP) in 1991 demonstrated this approach. The liberalization of the Indian economy, since its inception, has encompassed several stages and has completed thirty years in 2021. So, this calls for an introspection of the NEP and to what extent the subsequent leaderships have been able to continue the zeal. This article would try to answer the above mentioned queries. Along with it this article would further try to analyze the scope of development agenda of the Indian economy in a post-Covid 19 era.

[**Keywords :** India, Indian Economy, Reform, Liberalization, NEP, Development, Post-Covid 19]

* State Aided College Teacher (SACT), Department of Political Science, Seth Anandram Jaipuria College, 10, Raja Nabakrishna Street, Kolkata-700005, West Bengal (India) E-mail: <monalisa.juir@gmail.com>

The global politics in the early 1990s was undergoing a transformation. The collapse of the Socialist Bloc followed by the outbreak of first Gulf War, had profound impact not on India's foreign policy, but on domestic policy too. Since independence, India had been following the Nehruvian growth model. The over emphasis on self-reliance actually served no fruitful result to the Indian economy. During this entire period of forty years, Indian economy remained stagnant. The average growth of GDP during this period was around 3.5%. This low rate of GDP growth between the 1950s to the 1970s, prompted economist Raj Krishna, to brand it as "Hindu Rate of Growth."[1]

1. Reform of the Indian Economy

Facing a crisis both in the internal and external fronts, India under the Narasimha Rao government adopted a New Economic Policy (NEP) in 1991. The policy opened up the country to the global economy. The primary aim of the liberalization policy was to do away with the economic stagnation and to eliminate the trade imbalances. Besides, the reform also aimed at structural adjustments of the Indian economy.[2]

The package of the NEP consisted of short-term immediate measures like devaluation of rupee, cut in public expenditure and fiscal deficit, free flow of foreign capital, making rupee convertibility, privatization of Public Sector Undertakings (PSUs), and control on inflation.[3] These short-term measures were combined with medium-term Structural Adjustment Policy (SAP) in industrial policy, financial sector reforms, tax system reforms, and foreign exchange.[4] The NEP gave top priority to reduce fiscal deficit as it was a major cause of inflation and BOPs crisis.[5] The new industrial policy of 1991 was aimed at delicensing major industries (80%) without investment limits, Foreign Direct Investment (FDI), technology upgradation and so on.[6]

The reform of the Indian economy was unique in two aspects. Firstly, the reform was implemented in a democratic context. Secondly, the reform was pursued in a decentralized political structure. As for the strategy, reform was first introduced in the Industrial sector, abolishing monopoly of public enterprises in the industrial production. Then reform in financial sector took place. Agriculture was the last sector where reform was carried out.[7]

The process of reshuffling the economic structure initiated in the 1990s (known as the Structural Adjustment Programme or SAP) had an impact on the operation and working of Export Processing Zones (EPZs)[8] and a number of initiatives were taken on the policy front.

By the end of the 1990s, the Indian economy had overcome the external crisis, and also managed to survive the East Asian economic crisis. To improve its performance Indian economic policy has gone ahead with the reform and has made a number of policy changes to achieve this objective. The Bhartiya Janata Party (BJP) government decided to launch the totally Free Trade Area policy in 2000, changed the name of EPZ as the SEZ.[9] It put forward as a 'qualitative transformation'[10] which was envisaged through 100 % FDI inflows from automatic channels, exemption from daily custom examination of export and import cargo. SEZs were designed to promote technology transfer, create employment and provide outstanding infrastructure. The businesses in SEZs were exempted taxes.[11] Total employment in these enclaves was 1,277,645 in 2014, as against an expectation of 1,743,530 by 2009, while the share of SEZs in total exports rose from 6% in 2006-07 to 28% in 2010-11.[12]

However, the momentum for expanding the SEZs in India is on a decline since the last decade.[13] The Indian experience with the SEZs showed that it failed to produce the spill-over effect in the Indian economy as it had in China. The main reason why the SEZs became unsuccessful to produce the desired results was due to the factors such as, lack of infrastructure, land acquisition problems, and labour law rigidities.[14]

2. The Impact of Reform on the Indian Economy

The economic liberalization policy has had an impact upon the Indian economy in different ways. India approached the IMF for a loan to cope up with the severe economic crisis. On December 5, 1991, the World Bank made its largest Structural Adjustment Loan (SAL) to date, US$ 500 million to India.[15] Initially, India would receive US$300 million, followed by the remaining US$200 million a year later if the structural adjustment policies it agreed to remain in place.[i,16] So, in order to receive the aid from the World Bank, India was required to go by the obligations that the bank was imposing upon. The bank recommended and pushed through reforms focused on five key areas of investment and trade regimes, the financial sector, taxation, and public enterprises.[17] This effectively ended four decades of central planning, significantly shifted resource allocation decisions from the public sector to the private sector and markets, and started integrating the country into the world economy.[18]

Over the years, India has become a consumer oriented market as a result of the economic liberalization. The high demand and the supply chains have led to a significant growth in the market. The creation of greater job opportunities in different sectors has also increased the per capita income. According to the World Bank data, in India the gross national income per capita rose to US$ 7,060 in 2017 from US$ 1,120 in 1990.[19] In respect to Industrial sector, liberalization had a positive impact by encouraging foreign industries to set up their farms in India, especially in the pharmaceutical, BPO, petroleum, manufacturing and chemical sectors. These companies helped in generating employment opportunities in the country. The share of the industrial sectors in the annual GDP of India was 29.02% in 2016-17[20] and 29.6% in 2018-19.[21]

Service sector is perhaps the best area where the impact of the reform can best be noticed as it is the major contributor to the country's economic growth. Although the growth of services picked up in the 1980s, it accelerated over the period of 1991-2000 on an average rate of 7.5% per year.[22] The share of services in the annual GDP of India rose from 41% in 1990 to 51% in 2003.[23] In 2009, services accounted for 57.3% of India's GDP.[24] In 2018-19, the share of services in the annual GDP of India was recorded as 54.3%.[25] Within the service sector, the impact of reform to financial sector was of great significance. According to a *joint report* prepared by *KPMG-Confederation of Indian Industry* (CII), Indian banking sector was considered to become fifth largest in the world by 2020 and third largest by 2025.[26] As for insurance sector, it was expected to touch INR 26 trillion by 2020.[27] The share of financial sector in the Indian economy was 21.06% in 2016-2017[28] and 21.3% in 2018-19.[29]

The liberalization also has had an impact upon the agriculture sector in India. The share of India's agricultural exports in total exports has varied between 11% and 15% since 2000.[30] During 2007-08, the value of agricultural exports totalled more than US$ 7 billion.[31] In the post-reform years the growth in the agricultural sector has been in fluctuations. In some years, growth rates increased by as much as 10% (between 2002-03 and 2003-04) as compared to the average growth of 4.5% between 2002-03 and 2006-07.[32] The average growth of GDP from agriculture and allied sectors during the 1997-98 to 2008-09 period was estimated at 3.7% per year.[33] In 2015-16, the agricultural growth rate was a sluggish 1.2%.[34] The weather conditions such as drought and so on have had an impact on the agricultural growth. The share of the agricultural and allied sector in the GDP in India was recorded as 17.32% in 2016-17[35] and 16.1% in 2018-19.[36]

It is not to be forgotten that the larger part of India's population (nearly 60%) is dependent on the agricultural production. So, modernization and diversification of agricultural sector must be in progress. Although India has achieved near self-sufficiency in food productivity, there are still some obstacles that the farmers face today, such as problems of low yields and lack of infrastructure to transport the food grains from farm to market. To overcome these obstacles, certain planned infrastructural modifications must be introduced in the Indian agricultural sector. A mention should be made here that in June, 2020, in order to overhaul the agricultural sector, the current NDA government introduced three Farm Law Bills[ii,37] which resulted into a nationwide protest by the Indian farmers and ultimately were repealed by the Centre in December, 2021.[38] Agricultural growth is critical for a vast populous country like India, since self-sufficiency in food productivity helps to improve the national economy, similarly it also helps to generate employment in rural areas through agricultural growth. So, the government should take up more initiatives to boost the agricultural output.

The development of economic infrastructure is another area that should be addressed in connection with prolonged growth maintenance. The need of infrastructural development of the Indian economy is enormous due to demand generated by economic growth, rise in population, rapid urbanization and so on.[39] Hence, mobilizing the necessary resources and developing quality infrastructure call for a decent regulatory framework on the part of the Indian government in order to attract domestic and foreign investments.

Technological upgradation and scientific knowledge have spearheaded modern economic growth. For technological development, investment in Research and Development is an essential prerequisite. In India, the picture is quite disheartening. It was 0.63% of the GDP in 1996[40] and in 2014 it was only 0.85% of the GDP.[41] According to the Economic Survey Report, 2017-2018, India's spending in R & D was still less than 1% of the GDP (about 0.6% of the GDP) which was well below than in major nations like the U.S.A (2.8%) and China (2.1%).[42]

The rationale behind the introduction of the NEP in 1991 was to accelerate economic growth. The immediate results that followed the liberalization of economy seemed to be true to this assumption. According to the *Annual Report 2008-2009* of the Planning Commission, in Eighth Five Year plan (1992-97), the actual rate of growth 6.70%, exceeded the targeted growth rate of 5.6%.[43] The effects of the reform should be judged from this period onwards. In the early 2000s, economic performance of India improved steadily with an economic growth rate of 9% giving high hopes about the future development of the country's economy. However, the Indian economy has been experiencing a slower growth rate since 2014. India recorded a GDP growth rate of 6.5% in 2016-17[44] which sharply declined to 4.8% in the first half of 2019-20.[45]

The current NDA government has adopted some important measures to bring back the Indian economy to a higher rate of growth. In this respect 'Make in India' calls for a brief analysis. The 'Make in India' programme was launched by Prime Minister Narendra Modi in September 2014 intending to transform India into a global design and manufacturing hub in order to boost the nation's economic growth rate. It represents a comprehensive and unprecedented refurbish of outdated processes and policies. Most importantly, it represents a complete change of the Government's mindset and a shift of the status of the government from an issuing authority to a business partner. It is attuned with Prime Minister Modi's tenet of 'Minimum Government, Maximum Governance'.

The strategies under the 'Make in India' are : (a) inspire confidence in India's capabilities amongst potential partners abroad, the Indian business community and citizens at large; (b) provide a framework for a vast amount of technical information on 25 industry sectors; and (c) reach out to a vast local and global audience via social media and constantly keep them updated about opportunities, reforms and so on.[iii,46]

The target under 'Make in India' is to create 10 crore new jobs by 2025 by taking the manufacturing sector's growth to 25 % of the country's GDP.47 When 'Make in India' was launched the share of manufacturing sector was 16% in the country's GDP, however, according to the World Bank, it came down to 15% in 2017.[48] This prompted many to criticize the 'Make in India' initiative.

Providing the strongest critique of the government's 'Make in India' strategy, Raghuram Rajan, the former Governor of the Reserve Bank of India (RBI) at a conference of Indian Chambers of Commerce and Industry in 2014, opined that India rather needs to make for India, adding that neither an incentive-driven, export-led growth nor an import-substitution strategy can work for the country in the current global economic scenario.[49] He was of the opinion that due to tepid global economic recovery, the export-led growth strategy would not pay dividends for India as it did for Asian economies, including China.[50] The Modi government emphasizes on making India a manufacturing powerhouse and therefore, it advocates policy for boosting exports and incentivizing import substitution. India is evolving at its own pace so it is necessary to work out according to the export condition. Hence, Rajan suggested that apart from developing policies, the government should also focus on creating an environment where all sorts of enterprises could flourish, and then leaving entrepreneurs to choose what they would want to do.[iv]

'Make in India' faces many challenges that limit its impact. These are as follows :

1. India's labour laws and labour quality fail to meet the high quality industrial production. Labour unrest is very common scene in India's industries which many times stand in way of industrial productivity.[v] In addition, there is a lack of available skilled labour in India as compared to nation like China.[51] Besides, the lack of labour safety also contribute to low productivity in India. These factors often do not encourage the foreign investors to invest in India's manufacturing sector.
2. According to the World Bank's Doing Business Report (DBR, 2019), India is in the 77th position out of the 190 countries.[52] The position may look promising, however, a country which aims at transforming itself into a global manufacturing power in the near future, the scene is not encouraging enough, especially when, China, another Asian giant is at 46th place in the global rankings of ease of doing business.[53]

To give a push to the 'Make in India' campaign, the Indian Government in 2018, launched 'Make in India 2.0' with renewed focus on 10 sectors, including capital goods, automobiles, defence, pharmaceuticals and renewable energy to push growth in manufacturing and generate job opportunities.[54]

In addition, India has to develop sophisticated supply chain systems, internet connectivity, and roads and highway infrastructure, *i.e.*, the right manufacturing ecosystem to make it a success. The program has certainly highlighted the manufacturing potential of the Indian industries. It has also provided a plan for large-scale infrastructure projects. As a consequence, it will take several years before analysts can effectively measure the success of 'Make in India'.[55]

Apart from 'Make in India', the current Indian government has adopted two measures to boost the national economy. The first was the Demonetization of the Indian currency in November, 2016 and the second was the enactment of the Goods and Services Act (GST) in 2017. The scrapping of the Indian currency (initially it was for the currency notes with the denominations of 1000 and 500) has had an impact on the Indian economy. Demonetization was adopted to combat the fake currency, to curb the hoarding of black money (un-accounted money) in the Indian economy and also viewed as a means to make India cashless and thus, giving boost to the digitization of the country.[vi] It was also addressed as a means to curb terror funding as the terror groups use fake currency to fund their terrorist activities. The immediate effect of the demonetization was seen in the disruption of the ordinary life across the country for several weeks. The hardest-hit were those in rural areas, where access to banking and the internet are quite low.[vii] The rural and informal economy suffered disproportionately because most transactions in these areas are based on cash. After the scrapping of the currency notes with the denominations of 1000 and 500 almost 99% of the money returned to the RBI.[56] The Income Tax Department reported that it had unearthed a undisclosed income of 7,961 crore in the post demonetization period between November 2016 to March 2017.[57] An amount of INR 18.70 crore of fake Indian currency note had been seized till November, 2017.[58]

One significant effect of demonetization can be seen in the behavior of the common people as many of them have started using the plastic cards and the mobile wallets in the post-demonetization period. According to Global Data survey, the share of cash or cheque (cash on delivery) in total e-commerce transaction value declined from

31% in 2013 to 16% in 2017, whereas the mobile wallet share jumped from just 7% to 29% during the same period.[59] The usage of payment cards dropped from 38% to 32% during this period.[60] This practice has thus, become a boosting factor to "Digital India", a programme launched by Prime Minister Narendra Modi in 2015 to "empower every citizen with access to digital services, knowledge and information".[61] To give a major push to the digital currency, Central Bank Digital Currency (CBDC) is introduced in the Union Budget 2022, which would be issued by RBI using blockchain and other technology.[62]

'The Goods and Service Tax' (GST) enacted by the Indian Parliament in July 2017, is a momentous tax reform policy in India in the post-liberalization period. It is founded on the notion of "one nation, one market, one tax". Previously, different states could impose different taxes on any given product and these could be different from that levied by the Centre.[63] Under the GST regime the tax revenue generation in India is showing an impressive growth. A tax collection of INR 90,000 crore on a monthly average was registered between August, 2017-March, 2018.[64] According to the Finance Ministry of the Government of India the collection of tax has touched INR 1,03,458 crore in April, 2018.[65] Gross GST revenue in April stood at INR 1,03,458 crore, of which central GST was INR 18,652 crore, state GST INR 25,704 crore and integrated GST INR 50,548 crore, including INR 21,246 crore collected on imports.[66] The compensation cess collected was INR 8,554 crore, including INR 702 crore on imports.[67] The number of Income Tax Return has also increased from INR 5.43 crore in 2017 to INR 6.84 crore in 2018.[68] The number of registration of businesses under the old tax regime was 6.4 million.[69] This number has increased to 11.2 million under the GST.[70] The growth in the figure of business registration is indicating to the fact that tax base has been expanded under the GST regime. GST could provide a significant opportunity to improve the growth momentum by reducing barriers to trade, business and related economic activities. While presenting the Union Budget in February 1, 2022, Finance Minister Nirmala Sitharaman stated that the gross GST collections for the month of January 2022 are 1,40,986 crore, which is the highest since its inception in 2017.[71]

To liberalize the Indian economy, several efforts have been taken by the Congress and BJP led governments 1991 onwards. In this respect, FDI is considered as a master plan to raise the investment level in capital building and ultimately generate output, employment and income.[72] India's FDI policy went through several modifications under the current NDA regime. The reform in the FDI policy in 2016, brought by the central government covered sectors like defense, pharmaceuticals and aviation and so on.

In 2011-2012, FDI into India declined to US$ 24.20 billion from US$36.19 billion in 2010-11.[73] However, Foreign Direct Investment (FDI) inflows into the country touched a new high of US$ 44.48 billion in 2016-17.[74] FDI inflows into India was recorded as US$ 51 billion in 2019.[75] The FDI Outflow in case of India is rather poor. According to the World Investment Report 2018, it was only US$ 5.07 billion in 2016, however, it rose to US$ 11.30 billion in 2017.[76]

India's economy is diverse, encompassing agriculture, handicrafts, textiles, manufacturing and a multitude of services. Although two-thirds of the Indian workforce still earn their livelihood directly or indirectly through agriculture, services are a growing sector and play an increasingly important role in India's economy. India is an important 'back office' destination for global outsourcing of customer services and technical support. India is a major exporter of highly-skilled workers in software and financial services and software engineering. Other sectors like manufacturing, pharmaceuticals, biotechnology, nanotechnology, telecommunication, shipbuilding, aviation, tourism and retailing are showing strong potentials with higher growth rates. The economy of India, according to the International Monetary Fund's (IMF) 'World Economic Outlook, April 2018', is the sixth largest in the world with a GDP of around US$ 2.6 trillion in 2017.[77] In the fiscal year in 2007-08, the Indian economy reached a growth momentum when it recorded a GDP growth rate of 9.1% which made it the second fastest big emerging economy in the world after China.[78] After the world-wide financial crisis in 2008, the growth rate of the Indian economy has slowed down, however, it still maintained a moderate annual GDP growth rates over the following years. This rate of sustained growth prompted many to forecast that India would, over the coming decades, have a more pronounced economic effect on the world stage. Besides, India is rich in natural resources and mineral resources. But the rising energy demand concomitant with economic growth has created a state of energy scarcity in India. India is poor in oil resources and is currently heavily dependent on coal and foreign oil imports for its energy needs. India is rich in Thorium, but not in

Uranium, for which it has entered into the Indo-US civilian nuclear deal. So, the quest for energy security has also become an integral part in the Indian development strategy.

3. The Post-COVID-19 Scenario : Where does the Indian Development Agenda Stand?

The COVID-19 Pandemic has thrown many challenges to the nations worldwide which in turn not only exposed the basic structure of the liberal states, but also put a question mark on the current world order. The inefficient healthcare system of many nations, the uncertainties born out of the liberal economies and so on, all became evident during this period. India currently being the worst hit COVID-19 country actually announced a nationwide lockdown in March, 2020 which has been lifted gradually since May, 2020. During the first wave of the COVID-19 following the months of complete lockdown the country witnessed the plight of the migrant labourers, the loss of jobs, the wage cheapening, the howling from the poor state of healthcare system, the negative growth of the national economy and so on. India's GDP which has been on a constant downward slope since 2017,[viii,79] has registered a *-23.9%* drop in the Q1 of 2020.[80] However, the second wave of COVID-19 has battered the Indian economy to a great extent. On May 31, 2021, the Indian Government released the data for GDP that during the financial year 2020-21, GDP contracted by 7.3%.[81] It should be mentioned here that it is the most severe contraction in India's GDP since its independence. Now when the country is hit by the third wave, the growth scenario for the financial year of 2021-22 would again suffer an adverse impact.[82] The UN World Economic Situation and Prospects 2022 predicts India's GDP to grow at 6.5% in the fiscal year 2022.[83]

As the economic crisis following the COVID-19 pandemic occurred, one thing became clear that to depend on a single global and regional supply chain is actually a risk to the entire world economy. The slump in manufacturing in China, the single most important supply chain in the global economy only demonstrated the risk. This offers an opportunity to India to project itself as an alternative supply chain especially to Southeast Asia and Asia-Pacific where India has a significance presence in terms of foreign relations. This would in turn also help the Indian economy to get back into shape. For this, the current Indian government needs to give a much required push to the Indian manufacturers. The Indian

Prime Minister has already declared a figure of Rs 20 lakh crore stimulus package as a mix of fiscal support, monetary support, ease of doing business process[ix,84] and some fundamental reforms to the country's economic policy.[85] India needs to win back the trust from foreign investors. To recover from the pandemic slump, the Indian economy needs a constant flow of capital which is to be ensured primarily by the government.

India should make use of platforms like regional and sub-regional institutions to strengthen country to country relations and harvest economic gains from it. Regional institution like ASEAN and Sub-regional institutions like BCIM, BIMSTEC provide India with a platform for engaging with the countries in South and Southeast Asia. In this context, it can be said that in the post-COVID 19 situation India must take initiatives to revive SAARC, since it is pertinent to ease out the mutual mistrust that India has with many of its South Asian neighbours. Regarding the Quadrilateral Security Dialogue (QUAD),[86] an initiative to facilitate conversation and cooperation between the U.S., Japan, Australia and India, in the context of China's rise, Japan and India share a similar vision of inclusivity and regional engagement. The emerging scenario in the post-COVID 19 also makes it an unavoidable necessity to rethink on India's position on RCEP[x], since this presents India with a foray into the Asia-Pacific, a region where China already has a significant presence.

It should be noted here that India will host the G20 Summit in 2022. As the host, India would be in a position to set the agenda of the summit and would have the opportunity to give a renewed call for reforms of WTO and UN Security Council, thus, could garner support for its enhanced role in the current international order. By rallying together with like-minded states India might be able to do so in a post-pandemic world. For that India should go regional before it goes global.

During his Independence day speech in August 15, 2020, Prime Minister Modi declared the new Indian objective of "*Atmanirbhar Bharat*" and thus, set the focus on "*Make for India*" from the earlier "Make in India" initiative.[87] The pandemic might have posed challenges to the current international order as never before, however, the same period has also witnessed a consolidated approach from nations, small and big, rich and poor in this order to fight the outbreak of the virus in order to ensure that the process of globalization may run seamlessly. In a globalized world, particularly after the pandemic, the stakes of the participating nation-states are too high to call for an alternative international order right now. India, being a prominent stakeholder in this order, knows it wholeheartedly and so, must strive to mould the prevailing situation in its favour. According to the Trade and Development Report 2020, by UN Conference on Trade and Development (UNCTAD) India's GDP was forecast to reach 3.9% in 2021.[88] Though the resurgence of the virus in April-May, 2021, further adds uncertainty to the growth forecast of the Indian economy. A U.S based rating agency, Moody's Investors Service in their report predicts India's real GDP to grow at 9.6% in 2021 and 7% in 2022.[89] So, the future seems not too disappointing either. All that is required now that the Indian government must take and calibrate some bold, decisive and pragmatic steps to set its priorities straight. In a positive turn of event with an objective to boost a long term growth within the Indian economy, the outlay for capital expenditure[xi,90] in the Union Budget 2022 is stepped up sharply by 35.4% from 5.54 lakh crore rupees in the current year to 7.50 lakh crore rupees in 2022-23.[91] This has increased to more than 2.2 times the expenditure of 2019-20.[92] A thrust on capital expenditure is a timely requirement as it would have a suitable impact on generating employment in a post-Covid 19 era.[93]

The Indian Government has administered more than One Billion doses of vaccines to its citizens living in the States and Union Territories by November, 2021.[94] In addition to protecting its own population, India has also acted responsibly in the world's best interest by providing medical supplies and equipment to more than 150 countries across the globe and thus, placing a critical supply of the COVID-19 vaccines while ensuring equitable access around the world.[95] According to the Indian Economic Survey 2021, the domestic market is expected to grow three times in the next decade. India's domestic pharmaceutical market is estimated at US$ 42 billion in 2021 and likely to reach US$ 65 billion by 2024 and further expand to reach US$ 120-130 billion by 2030.[96] India is the world's largest supplier of generic medications, accounting for 20% of the worldwide supply by volume and supplying about 60% of the global vaccination demand.[97] The Indian pharmaceutical sector is worth US$ 42 billion and ranks third in terms of volume and 13th in terms of value worldwide.[98] The pandemic has presented India with a platform banking on which India might strive to establish a supreme position in the global pharmaceutical industry.

During this period while prioritising the infrastructural development planning the Indian government has also announced two ambitious projects-the National Infrastructure Pipeline[xii,99] and National Monetisation Pipeline.[100] This wide-ranging development agenda supports initiatives across multiple sectors including reforms to consolidate multiple and disparate labour laws, drafting of the Insolvency and Bankruptcy Code, and banking reforms.[101]

Any further structural reforms in the Indian economy in the post-pandemic era must aim at equitable and inclusive growth. The pandemic has not only exposed the lack of infra-structural competence and inadequacy of the healthcare system in a developing economy like India, it has also exposed the inequalities that exist in the Indian society and the impact that those inequalities have on the vulnerable sections who are mainly employed in the unorganized sectors in India.

According to an Oxfam report, "Inequality Kills : India Supplement 2022", published in January, 2022, India is among one of the most unequal nations in the world.[102] This report further reveals that when 84% of households in the country suffered a decline in their income in a year marked by tremendous loss of life and livelihoods, the number of Indian billionaires grew from 102 to 142.[103] It also states that just a one percent wealth tax on 98 richest billionaire families in India can finance Ayushman Bharat, the national public health insurance fund of the Government of India for more than seven years.[104] A one percent surcharge on the richest 10% of the Indian population to fund inequality combating measures such as higher investments in school education, universal healthcare, and social security benefits like maternity leaves, paid leaves and pension for all Indians.[105] The stark wealth inequality in India specifies one hard fact that the economic policies rolled in by the Indian government (current and the previous ones) have failed to provide conducive growth to the poor and marginalized in the country.

The economic growth should never aim at attaining GDP growth only. To sustain the growth rate, the government must invest in building social infrastructure and in particular health and education. The pandemic experience has shown that during the crisis it is the public health sectors (government hospitals, government health centres) that delivered the most.[106] Despite of this fact, the Indian government allocated only around 0.34% of GDP in health in the Budget of 2021-22.[107] The pandemic has made it an imperative necessity that the government should spend more on basic healthcare like providing medical treatment, building health infrastructure and so on.

During the pandemic the Indian government has imposed one of the longest closures of education institutions globally. These closures have revealed the inequalities between urban and rural populations, as well as between girls and boys, in adapting to online learning tools.[108] The pandemic has posed challenges to remote learning and teaching in India, as the education institutions have opted for online mode of teaching, the digital divide among the population becomes pervasive. A Study by the A*zim Premji Foundation* showed that almost 60% of school children in India cannot access the online learning opportunities.[109] In pitching literacy rates higher, India's performance is quite poor as compared to its neighbouring countries. India ranks 19th amongst other Asian countries in terms of literacy rates. The World Bank's Learning Poverty indicator also estimates that 55% of 10 year-old children from India are not able to read a basic sentence, compared to 15 % in Sri Lanka and China.[110] Even in terms of female literacy rates, Bangladesh, Nepal and India now almost levelled at an 85% literacy rate despite Bangladesh and Nepal previously lagging behind.[111] The Draft National Education Policy 2019 by the Government of India, acknowledged the severe learning crisis in India.[112] An educated and healthy population is an essential requirement for efficient and speedy development.

The pandemic has also highlighted the importance of social schemes in the process of development. Public Pensions System, Public Distribution System (rationing system), employment project like National Rural Employment Guarantee Programme (NREGA) still continue to provide reliefs to the marginalized sections in the Indian society, hence, more such programmes should be adopted by the government.

The pandemic further highlighted the need of introducing social protection measures under the existing labour laws in India.[113] In terms of employment share the unorganized sector employs 83% of the work force and 17% in the organized sector.[114] There are 92.4% informal workers (with no written contract, paid leave and other benefits) in the economy.[115] There are also 9.8% informal workers in the organized sectors indicating the level of outsourcing.[116] The pandemic has dealt a severe blow to labour protections, particularly in the informal sectors as mentioned earlier. To sustain an economy, a solid workforce is one of the prerequisites. The policy makers should not undermine this simple fact while making policies. The Labour Law Codes must implement social protections for this huge marginalized workforce that exists in the Indian economy.

In order to reap the benefits of economic reform the Indian government must create a condition where the social responsibility of the government is coupled with credible and well planned implementation of the reforms. Furthermore, good governance plays an important role in providing the political legitimacy. The relevancy of this human centric approach of development became obvious in the post-Covid 19 era.

The devastating effect that the pandemic has left on the Indian economy is likely to stay for few more years. In addition, there is no guarantee that any such crisis would not happen in near future. India needs a comprehensive framework to deal with any further crisis. India still has an edge over other developing countries as it has less external debts[117] and has a huge market of its own; both of these factors ought to play decisive roles in the construction of national economy in a post-pandemic period. To move forward, India needs to prioritise economic expansion and sustainability to maintain its trajectory of growth and influence.[118] India must continue with the task of transformation that has been undergoing for the past thirty years in its economy. The pandemic experience has shown that India needs a pro-development policy which at the same time would be pro-people too. For this purpose, the policymakers in India should adopt an economic policy that would not only support a rapid growth, but would also be robust enough to sustain during any such crisis.

Footnotes

i. Strategic Adjustment Loan was granted along with the proposal of numerous reforms beyond public sector layoffs, including reduction of industries reserved for government ownership, selection of other industries in which foreign private businesses were encouraged to participate, reductions of trade restrictions, and a new regulatory and supervisory framework.

ii. These laws are the Farmers' Produce Trade and Commerce (Promotion and Facilitation) Act, 2020, the Farmers (Empowerment and Protection) Agreement on Price Assurance and Farm Services Act, 2020, and the Essential Commodities (Amendment) Act (ECA), 2020. The farmers feared that the enactment of these laws would dismantle the traditional system of business in farming and in turn would benefit the big corporate houses only.

iii. The focus of 'Make in India' programme is on 25 sectors. These include : automobiles, aviation, chemicals, IT & BPM, pharmaceuticals, construction, defence manufacturing, electrical machinery, food processing, textiles and garments, ports, leather, media and entertainment, wellness, mining, tourism and hospitality, railways, automobile components, renewable energy, biotechnology, space, thermal power, roads and highways and electronics systems.

iv. Rajan further opined that the small and medium enterprises might benefit much more from an agency that could certify product quality, or a platform to help them sell receivables, or a state portal that would create marketing websites for them, than from subsidized credit. However, the strategy should be developed, by creating tariff barriers, so that it does not end up reducing domestic competition, making producers inefficient and increasing costs to consumers.

v. The reform of old labour laws such the Industrial Dispute Act 1947 Under which a factory or enterprise with more than 100 workers must get permission to retrench workers. This encourages companies to think small, not think big.

vi. Prime Minister Modi launched the "Digital India" programme in 2015 with the objective to ensure the Government's services are made available to citizens electronically by improved online infrastructure and by increasing Internet connectivity and by making the country digitally empowered in the field of technology. For details refer to the Indian government's website for Digital India, https://www.mygov.in/group/digital-india/.

vii. Reserve Bank of India (RBI) Report 2016 on branch authorization policy classified 93% of rural centres in the country as unbanked, with the population dependent on roving banking correspondents and on distant urban or semi-urban branches. Access to the internet is equally patchy, with only 3% of households in underdeveloped rural areas reporting access to internet in "The Household Survey on India's Citizen Environment & Consumer Economy" (ICE 360° survey), 2016.

viii. In 2018-19 Indian economy registered a 6.1% GDP growth, whereas, in 2019-20, the Indian economy grew by 4.2% only.

ix. In the Union Budget 2022, the government introduces 'Amrit Kaal', the next phase of Ease of Doing Business 2.0 and Ease of Living. To improve productive efficiency of capital and human resources, the government declares to follow the idea of 'trust-based governance'. Budget 2022-2023.

x. The Regional Comprehensive Economic Partnership (RCEP) was initially conceptualized with aims to create a free trade zone among the ten ASEAN nations and China, India, Japan, South Korea, Australia and New Zealand. Interestingly, India, though a participant in all the negotiations, became reticent about the RCEP initiative largely due to its concerns that such an arrangement would further put India in a trade deficit with China and with other RCEP countries too. Hence, India opted out of the RCEP negotiations in 2019 citing the above mentioned concerns over domestic industry and agriculture. RCEP was finally, signed by the 15 members in November 15, 2020.

xi. Capital expenditure is the money spent by the government on the development of machinery, equipment, building, health facilities, education, etc. It also includes the expenditure incurred on acquiring fixed assets like land and investment by the government that gives profits or dividend in future. However, the government has to be cautious with the expenditure. In the financial year 2019-20, capital expenditure was 14.2 % of Budget Estimates. The government had to cut public spending sharply towards the end of the financial year in order that the deficit target could be met.

xii. The National Infrastructure Pipeline (NIP) for FY 2019-25 is a first-of-its-kind, whole-of-government exercise to provide world-class infrastructure to citizens and improving their quality of life. It aims to improve project preparation and attract investments into infrastructure.

References

1. Shantanu Bhagwat discussed this in a blog published in the ***Times of India***, in February 8, 2013.
2. Montek S. Ahluwalia, "India's Economic Reforms an Appraisal". Available at http://planningcommission.nic.in/aboutus/speech/spemsa/msa018.pdf. Accessed in January 8, 2019.
3. Davinder Kumar Madaan, "India's New Economic Policy - A Macro Study", ***Indian Journal of Asian Affairs***, 8/9 (1/2), 1995-1996, 106.
4. Ibid.
5. Ibid.
6. Ibid, 106-107.
7. Montek S. Ahluwalia, "India's Economic Reforms an Appraisal". Available at http://planningcommission.nic.in/aboutus/speech/spemsa/msa018.pdf. Accessed in January 8, 2019.
8. Malini L Tantri, "India's SEZ Policy- A Retrospective Analysis", Working Paper 301, The Institute for Social and Economic Change, 2013. Retrieved from ISEC Working Paper Series: http://www.isec.ac.in/WP%20301%20-%20Malini%20L%20T_8.pdf. Accessed January 21, 2019.

9. For details refer Sakharam Shankar, ***Special Economic Zones***, Mumbai : Samant Publication, 2007.
10. Ibid.
11. ***The Business Standard***, December 4, 2014.
12. Ishan Bakshi, "Why SEZs in India have failed", ***The Business Standard***, December 4, 2014. Available in https://www.business-standard.com/article/economy-policy/sezs-hobbled-by-taxes-infrastructure-114120300440_1.html. Accessed in January 21, 2019.
13. For details refer Aradhna Aggarwal, ***Social and Economic Impact of SEZs in India***, New Delhi : Oxford University Press, 2002.
14. P. Sahoo, "FDI in South Asia: Trends, Policy, Impact and Determinants", Asian Development Bank Institute Discussion Paper Series, No. 56, Tokyo, 2006. P. Sahoo, R. Das and G Nataraj, "Foreign Direct Investment in South Asia : Policy, Impact, Determinants and Challenges", ***Springer***, October 2013, 384. P. Sahoo, "Making India an Attractive Investment Destination : Analysing FDI Policy and Challenges", Washington D.C and Seattle, USA : National Bureau of Asian Research, 2014.
15. ***The World Bank Watch***, December 16, 1991, 1(46), 1.
16. Ibid.
17. ***The India Express***, September 17, 2010. IMF declassified some of its documents that showed how did it influence the reform of the Indian economy in 1991.
18. Ibid.
19. ***World Bank Country Profile, 2017***. Available at https:// data bank.worldbank.org/data/views/reports/reportwidget.aspx?Report_Name=CountryProfile&Id=b450fd57&tbar=y&dd=y&inf=n&zm=n&country=IND. Accessed in January 9, 2019.
20. ***Economic Survey Report, 2016-17***, Ministry of Finance, Government of India.
21. ***Economic Survey Report, 2018-19***, Ministry of Finance, Government of India.
22. Jim Gordon and Poonam Gupta, "Understanding India's Service Revolution", paper present at IMF-NCAER Conference, November 14-16, 2003, New Delhi. Available at https://www.imf.org/external/np/apd/seminars/2003/newdelhi/gordon.pdf. Accessed in April 2, 2022.
23. Ibid.
24. Arpita Mukherjee, "The Service Sector in India", ADB Economics Working Paper Series, No. 352, June 2013. Available at https://www.adb.org/sites/default/files/publication/30285/ewp_352.pdf. Accessed in April 2, 2022.

25. ***Economic Survey Report***, ***2018-19***, New Delhi : Ministry of Finance, Government of India.
26. ***Business Standard***, September 13, 2013.
27. KPMG in India and Confederation of Indian Industry (CII) presented a report titled "Distribution Disrupted" at the 5th CII Financial Distribution Summit, 2016. Available at https://home.kpmg.com/in/en/home/media/press-releases/2016/11/financial-distribution-kpmg-cii.html. Accessed in January 22, 2019.
28. ***Economic Survey Report, 2017-2018***, New Delhi : Ministry of Finance, Government of India.
29. ***Economic Survey Report, 2018-19***, New Delhi : Ministry of Finance, Government of India.
30. Alka Singh and Suresh Pal, ***The Shifting Patterns of Agricultural Production and Productivity Worldwide***, The Midwest Agribusiness Trade Research and Information Center, Iowa State University, Iowa, 2010, 321.
31. Ibid. 322.
32. Ibid, 323.
33. Ibid.
34. ***The Economic Times***, February 1, 2017.
35. ***The Economic Survey Report, 2016-17***,op. cit.
36. ***Economic Survey Report, 2018-19***, New Delhi : Ministry of Finance, Government of India.
37. Sudha Narayan, "The three farm laws were never a solution", ***The Hindu***, November 30, 2021.
38. ***The Hindu***, December 2, 2021.
39. ***The Economic Times***, February 5, 2016. The article published in the ***Economic Times***, has captured the rapid urbanization in India and the problems associated with it. The need for infrastructural development has also been discussed in this article.New Delhi :
40. Available at www.worldbank.org/indicator/gb.xpd.rsdv.gd.zs. Acce ssed in January 14, 2019.
41. ***Annual Survey 2016***, Industrial Research Institute. Available at https//: www.iriweb.org/sites/default/files/2016globalr%2dfundingfo recast-2pdf. Accessed in January 14, 2019.
42. ***The Economic Times***, January 29, 2018.
43. ***Annual Report 2008-2009***, New Delhi : Planning Commission, Government of India.
44. ***The Economic Survey of India Report 2016-17***, New Delhi : Ministry of Finance, Government of India.

45. ***The Economic Survey of India Report 2019-20***, New Delhi : Ministry of Finance, Government of India. Available at https://www.indiabudget. gov.in/ budget2020-21/economicsurvey/ doc/vol2chapter/echap01_vol2.pdf. Acc essed in April 2, 2022.
46. For a detailed description visit-http://www.makeinindia.com/about
47. For details refer to the official website of 'Make in India' by the Government of India. http://www.makeinindia.com/article/-/v/make-in-india-reason-vision-for-the-initiative
48. Available at https://data.worldbank.org/indicator/NV.IND.MANF. KD.ZG. Accessed in January 15, 2019.
49. ***India Today***, December 12, 2014.
50. Ibid.
51. Kanti Bajpai, "Can Make in India' work? Why India is not going to be the next China - or anything like China ever", ***The Times of India***, December 30, 2017.
52. Press Information Bureau, Government of India, Ministry of Commerce & Industry, October 31, 2018. Available at http://pib.nic. in/newsite/PrintRelease.aspx?relid=184513. Accessed in January 17, 2019.
53. ***The Times of India***, November 1, 2018.
54. Ibid.
55. Melissa Cyril, "Make in India: A Year Review", ***India Briefing***, September 24, 2015. Available at http://www.india-briefing.com/ news/india-year-review-11233.html/ . Accessed in July 29, 2016.
56. ***The Times of India***, December 19, 2017.
57. Ibid.
58. Ibid.
59. ***Global Data Report***. Data available at https://www.globaldata.com/ mobile-wallet-gradually-displacing-cash-india-says-globaldata/. Accessed on September, 10,2018.
60. ***Global Data Report***. Available at https://www.globaldata.com/ mobile-wallet-gradually-displacing-cash-india-says-globaldata/. Accessed on September, 10,2018.
61. For details refer ***Digital India***: https://www.mygov.in/group/digital-india/. Accessed in January 12, 2019.
62. "Budget 2022-2023", Speech of Nirmala Sitharaman, Minister of Finance, Government of India, February 1, 2022, p19. Available at https://www.indiabudget.gov.in/doc/budget_speech.pdf. Accessed in February 2, 2022.
63. ***The Times of India***, June 28, 2017.
64. ***The Economic Times***, June 29, 2018.

65. Ibid.
66. Ibid.
67. Ibid.
68. Ibid.
69. Ibid.
70. Ibid.
71. ***The Indian Express***, February 2, 2022. Available at https://indian express.com/article/business/union-budget-2022-live-updates-nirma la-sitharaman-modi-govt-7748785/. Accessed in February 2, 2022.
72. Anwarul Hoda, "The Govt's New FDI Reforms Might Be Great For India, But This Is What Worries Me", ***Youth Ki Awaaz***. Available at https://www.youthkiawaaz.com/2016/06/100-%-fdi-india/. Accessed on July 15, 2016.
73. ***The World Investment Report 2018 (WIR18)***, UNCTAD. Retrieved from UNCTAD: https://unctad.org/en/PublicationsLibrary/wir2018_ en.pdf.
74. Ibid.
75. ***The World Investment Report 2020 (WIR20)***, UNCTAD. Available at https://inctad.org/system/files/official-document/WIR2020_CH1. pdf
76. Ibid.
77. ***World Economic Outlook 2018***, International Monetary Fund, April 2018.
78. ***Review of the Economy***, Economic Advisory Council to the Prime Minister, New Delhi, January 2008.
79. ***The Hindu***, May 29, 2020.
80. ***The Economic Times***, September 2, 2020.
81. ***Financial Express***, June 21, 2021.
82. For a detailed description refer ***Global Times***, June 27, 2021.
83. ***World Economic Situation and Prospects***, UN Department of Economic and Social Affairs, January, 2022.
84. "Budget 2022-2023", Speech of Nirmala Sitharaman. Minister of Finance. Government of India. February 1, 2022, 11. Available at https://www.indiabudget.gov.in/doc/budget_speech.pdf. Accessed in February 2, 2022.
85. ***Financial Express***, May 22, 2020.
86. ***The Sunday Guardian***, October 10, 2020. Available at https://www. sundayguardianlive.com/world/whats-point-quad . Accessed in January 14, 2021.
87. ***Hindustan Times***, August 15, 2020.
88. ***The Hindu***, September 23, 2020.

89. ***The Economic Times***, June 23. 2021
90. ***Business Standard***. "What is Capital Expenditure". Available at https://www. business-standard.com/about/what-is-capital-expendit ure#: ~:text=Capital%20expenditure%20is%20the%20money,health %20facilities%2C%20education%2C%20etc.&text=The%20Budget% 20estimate%20of%20the,21%20was%20Rs%201%2C084%2C748%2 0crore. Accessed in February 2, 2022.
91. "Budget 2022-2023", Speech of Nirmala Sitharaman. Minister of Finance. Government of India. February 1, 2022, p17. Available at https://www.indiabudget.gov.in/doc/budget_speech.pdf. Accessed in February 2, 2022.
92. Ibid.
93. ***Deccan Herald***. 2022. "Centre's capital expenditure push will create employment opportunities : FM". February 1. Available at https:// www.deccanherald.com/business/union-budget/centres-capital-expe nditure-push-will-create-employment-opportunities-fm-1077037.ht ml. Accessed in February 2, 2022.
94. ***IBEF***. Press Information Bureau. November 17, 2021. For details refer to https://www.ibef.org/news/more-than-125-crore-vaccine-dos es-provided-to-statesuts
95. ***World Economic Forum***, November 10, 2021. Available at https:// www.weforum.org/agenda/2021/11/india-s-future-and-role-in-the-po st-covid-19-world/. Accessed in January 15, 2022.
96. ***IBEF***. Indian Pharmaceutical Industry. Available at https://www. ibef.org/industry/pharmaceutical-india.aspx. Accessed in January 16, 2022.
97. Ibid.
98. Ibid.
99. For details refer to https://indiainvestmentgrid.gov.in/national-infra structure-pipeline
100. "National Monetisation Pipeline (NMP Volumes 1 & 2)". NITI Aayog has developed the pipeline, in consultation with infrastructure line ministries, based on the mandate for 'Asset Monetisation' under Union Budget 2021-22. NMP estimates aggregate Monetisation potential of Rs 6.0 lakh crores through core assets of the Central Government, over a four-year period, from FY 2022 to FY 2025. For details refer to https://www.india.gov.in/spotlight/national-moneti sation-pipeline-nmp
101. ***World Economic Forum***, November 10, 2021. Available at https://www.weforum.org/agenda/2021/11/india-s-future-and-role-in -the-post-covid-19-world/. Accessed in January 15, 2022.

102. ***Oxfam India***. 2022. Inequality Kills: India Supplement 2022. January 16. Available at https://www.oxfamindia.org/knowledgehub/workingpaper/inequality-kills-india-supplement-2022. Accessed in January 23, 2022.

103. Ibid.

104. Ibid.

105. Ibid.

106. ***Annual Report 2020-21***. New Delhi : Department of Health & Family Welfare. Ministry of Health & Family Welfare. Government of India.

107. ***The Wire***. 2021. Sinha, Dipa, "Explained: Despite Govt Claims, India's Health Budget Only Around 0.34% of GDP", January 1, 2021. Available at https://science.thewire.in/health/union-health-budget-nirmala-sitharaman-covid-19-pmasby-allocation-gdp-expert-analysis/ . Accessed in January 23, 2022.

108. Vani Swarupa Murali and Diego Maiorano, "Education during the COVID-19 Pandemic in India", ISAS Working Papers, October 6, 2021, National University of Singapore. Available at https://www.isas.nus.edu.sg/papers/education-during-the-covid-19-pandemic-in-india/ . Accessed in January 23, 2022.

109. ***The Times of India***. 2021. "Digital divide still a challenge in remote teaching, learning, say experts". November 14, 2021. Available at https://timesofindia.indiatimes.com/world/rest-of-world/digital-divide-still-a-challenge-in-remote-teaching-learning-say-experts/articleshow/87700565.cms#:~:text=A%20study%20by%20the%20Azim,with%20Internet%20signal%20and%20speed. Accessed in January 23, 2022.

110. Kazmin, Amy. "India's schools 'cannot pick up where they left off' after Covid", ***Financial Times***, 29 April 2021. Available at https://www.ft.com/content/b01297e0-65d2-44be-82e2-97b00cb119eb. Accessed In January 23, 2022.

111. ***The Hindu***. 2021. Drèze, Jean, "Still short of schooling at 74", The Hindu, August 15. Available at https://www.thehindu.com/opinion/still-short-of-schooling-at-74/article35915435.ece. Accessed in January 23, 2022.

112. ***Draft National Education Policy 2021***. Ministry of Education. The Government of India. Available at https://www.education.gov.in/sites/upload_files/mhrd/files/nep/English1.pdf . Accessed in January 23, 2022.

113. The Indian Government has adopted Four Labour Laws Codes in 2021 which is likely to be implemented in 2022. Ministry of Labour and Employment, Government of India. Available at https://labour.gov.in/labour-law-reforms. Accessed in January 23, 2022.

114. Ramana Murthy, S. V. “Measuring Informal Economy in India : Indian Experience”, IMF Conference Paper. Available at https://www.imf.org/-/media/Files/Conferences/2019/7th-statistics-forum/session-ii-murthy.ashx. Accessed in January 23, 2022.

115. Ibid.

116. Ibid.

117. ***World Bank. 2021***. Debt Report 2021. Edition II. April 2021. World Bank group. Available at https://openknowledge.worldbank.org/bitstream/handle/10986/35380/Debt-Report-2021-Second-Edition.pdf?sequence=1&isAllowed=y. Accessed in January 23, 2022.

118. ***World Economic Forum***, November 10, 2021. Available at https://www.weforum.org/agenda/2021/11/india-s-future-and-role-in-the-post-covid-19-world/. Accessed in January 15, 2022. ★

Article Received on April 08, 2022; Accepted on April 28, 2022

3

Need and Relevance of Training for Panchayati Raj Women Representatives

Sunita Bahmani* and Manju Goel**

Study was conducted to know the need, level and type of training panchayati raj women representatives in Haryana. The Researcher had selected and interviewed 320 women PRI representatives comprising 242 Panches, 53 Sarpanch, 20 Panchayat Samiti members and 5 Zila Parishad members from different levels. If we provide training to Panchayati Raj Institution (PRI) women representatives, it will not only help for holistic development but they shall also understand the concept of rural development in a systematic way to achieve Mahatma Gandhi's dream of GRAM SWARAJYA. Women in village will work as change agent and facilitator for maximum utilization of government schemes, policies and programmes.

[**Keywords :** Panchayati Raj, political participation of women, Empowerment, Scheduled Caste women representatives, Training]

* Associate Professor, Department of Social Work, Aditi Mahavidyalaya, University of Delhi, Bawana, Delhi-110039 (India) E-mail: <sbahmani@aditi.du.ac.in>

** Assistant Professor, Department of Social Work, Aditi Mahavidyalaya, University of Delhi, Bawana, Delhi-110039 (India)

1. Introduction

Panchayati Raj Institution (PRI) can not function properly in the absence of specialized knowledge, understanding, and skills. The 73^{rd} Amendment of the Indian Constitution stressed on the need on imparting training to the elected representative of PRI. Sociologist has also recommended the need for capacity building of the elected representative. (Montgomery, 1980). The 73^{rd} Amendment Act, 1992 and 11^{th} schedule in the constitution emphasized on the responsibility of the PRIs to formulate and implement all the plans and schemes on 29 subjects. For the sustainable development of the rural areas, it is the prerequisite to empower the PRI with necessary skills and training.

In a study by Mor (2004), elected women in PRI and specifically scheduled caste, scheduled tribe and other backward classes were found to be illiterate and having no knowledge regarding the functioning of Panchayati Raj Institution (PRI). He strongly recommended the requirement of capacity building training for the elected women representative in Panchayati Raj Institution (PRI). The trained and skilled women representative would contribute towards the socio-economic development of the rural communities. In fact, a sound training is the need of every functionary of the Panchayati Raj Institution (PRI). The capacity building training is the need of the hour so that the elected women representatives can perform their role well and can shoulder their responsibilities effectively and efficiently. The training would help the women representatives to plan and implement the schemes and programmes for the socio-economic development as provided in Article 243-G of the constitution.

Community Development Programme launched on October 2, 1952, the birthday of Gandhiji, was the first programme of rural development in the history of free India. Community development approach was integrated and holistic in nature. The late Prime Minister, Pt. Jawaharlal Nehru, had emphasized the need for the training of these officials and non-officials for successful implementation of Community Development Programme. In the words of Pt. Nehru, “We require very good people for the success of this great programme and there is still more necessity of good people in large number at the village. We have to train thousands of rural leaders who may feel proud of their work and may be able to take initiatives.”

Training for PR functionaries has been advocated by Balwant Rai Mehta Committee (1957), Ashok Mehta Committee (1978) and L. M. Singhvi Committee (1986). They emphasized that training input to PR functionaries will help in their performance and ultimately strengthen Panchayati Raj System.

In Haryana, the Haryana Institute of Rural Development, the State Community Development Training Centre, conducts the training on rural development for the block development officers and functionaries of the Panchayati Raj Institution (PRI). Haryana Institute of Public Administration (HIPA), PRIA-Society for Participatory Research in Asia and many such oragnisation impart capacity building training to the elected representatives of PRI. (Mor, 2004).

In order to provide training to the elected women representative of Panchayati Raj Institution (PRI), a training module was designed by the National Commission for Women, Ministry of Women and Child Development, Ministry of Panchayati Raj and Tata Institute of Social Sciences (TISS). The module comprises the important guidelines, topics to be covered, system of monitoring and evaluation to work in the rural communities towards rural development. The impetus was also given on connecting the women sarpanches with the social media so that they can display their work and connect with each other for the betterment of the rural communities (*Business Standard*, 2017).

2. Objectives

The objectives of the study were :

1. To explore the kind of training/orientation women representatives have received by the government or voluntary agencies before and after assuming their responsibilities in Panchayati Raj system.
2. To examine the extent of freedom women representatives of Panchayati Raj institution (PRI) enjoy at different level of their training, and experiences while attending training sessions.
3. To suggest some more effective and experienced measures to the government and social workers for improving the conditions and allowing women PRI leaders to enjoy freedom and independence in their role functioning.

3. Methodology

The state was divided into four divisions (on the basis of census of India1991, Government of India) namely, Ambala, Rohtak, Gurgaon and Hisar, study was conducted in four selected districts, *i.e.* one from each division. Which were chosen by keeping in mind the socio-economic conditions of the study area. The study comprised of 320 women PRI representatives including 242 Panches, 53 Sarpanches, 20 Panchayat Samiti members and five Zila Parishad members selected from these districts for this study with the help of stratified random sampling technique. They were administered an interview schedule.

4. Result and Discussion

4·1 Training of PRI Leader

73rd Constitutional Amendment Act provides to women a better and historical opportunity/facility for political participation through the grass root level. But it is not enough to give rights to women, there is vital need to give training to women especially rural women who are supposed to be last developed. Training programmes created self-confidence and communication skill. The Table-1 below elaborates the data on training of Scheduled Caste women PRI leader :

Table-1 : Classification of SC Women Leader based on their Training Programme ***(N=78)***

Responses on training programme	Gram Panchayat		Panchayat Samiti Member	Zila Parishad Member	Total
	Panch	Sarpanch			
Invited for training programme	34 (91.9)	17 (80.96)	7 (58.34)	5 (62.5)	63 (80.77)
Also Attended	3 (8.1)	4 (19.04)	5 (41.66)	3 (37.5)	15 (19.23)
Total	**37 (100)**	**21 (100)**	**12 (100)**	**8 (100)**	**78 (100)**

Figures in brackets show percentage.

On the basis of the findings of Table-1, we may conclude that only 19.23 percent women leaders attended the training programmes. At the Gram Panchayat level, 8.10 percent panches, and 19.04 percent of sarpanch had attended the training programme. Similarly at the Panchayat Samiti level, 41.66 percent members and further at

Zila Parishad level 37.5 percent women leaders had attended the training programme.

4·2 Need for Training desired by Women Leaders

As PRI training is compulsory part of learning the roles/ responsibility and functions of Panchayati Raj Institution. The respondents were asked to describe their need of any training programme and on the basis of their response we have classified the perceived need into 'Yes' and 'No'. Total 271 PRI SC women leaders were interested to attend training programme. Among 84.69 percent of total SC PRI leaders, 84.72 percent of total panches, 90.57 percent SC women sarpanch, 70 percent of Panchayat Samiti members and 80 percent of Zila Parishad member were in favour of training programme. They considered that through these training they will come to know about the role and responsibility and the skill acquired to fulfuill the respective roles. It was found that 15.31 percent of total SC women leaders did not want to attend any of training programme because it was believed by them they could not interact easily in meeting due to socio system of their village. Among them 15.31 percent SC women leaders were those respondents who do not need training at all because all of their work done by their panchayat member, spouse and family member on the behalf of them. 10.31 percent of SC women leaders told that they just contested the election because it was reserved for SC women and they do not want to know anything beyond that they were elected for the PRI post.

4·3 Duration, Number and Venue of Training Programme Desired by SC Women PRI Leaders

Among the total 271 SC women leaders, there were different opinion about the duration, number and venue of training programme which has been depicted in the following table :

Table-2 : Duration of Training Programme Preferred by SC Women Leaders ***(N=271)***

Duration	Gram Panchayat		Panchayat Samiti Member	Zila Parishad Member	Total
	Panch	Sarpanch			
2-3 hours	44 (21.46)	17 (35.42)	-	-	61 (22.50)
1 day	15 (7.32)	8 (16.67)	7 (50.0)	2 (50.0)	32 (11.21)
2 days	5 (2.43)	2 (4.16)	5 (35.72)	1 (25)	13 (4.8)

More than 2 days	-	-	2 (14.28)	1 (25)	3 (1.11)
No Reply	141 (68.79)	21 (43.75)	-	-	162 (59.78)
Total	**205 (100)**	**48 (100)**	**14 (100)**	**4 (100)**	**271 (100)**

Figures in brackets show percentage.

The Table-2 revealed that majority 59.78 percent did not give any response about the duration of training programme followed by 22.50 percent respondents who preferred 2-3 hours for training. 11.81 percent respondents opined for one day training, 4.80 percent respondents opined for two days training while rest of 1.11 percent SC women leaders preferred for more than two days training. Majority 68.79 percent panch and 43.75 percent Sarpanch didn't respond about the duration of training programme, 21.46 percent panch and 35.42 percent Sarpanch opined for training for 2-3 hours followed by 7.32 percent panch and 16.67 percent Sarpanch who preferred for one day training and remaining 2.43 percent panch and 4.16 percent Sarpanch wanted two days training programme. Majority 50 percent of Panchayat Samiti members were in favour of one day training programme followed by 35.72 percent PS member who believed for 2 days training programme. At Zila Parishad level, 50 percent members opined for one day training programme followed by 50 percent members each in favour of two days and more than two days training programmes.

Table-3 : Number of Training Programme Desired by SC Women Leaders ***(N-271)***

No. of Training Programme	Gram Panchayat		Panchayat Samiti Member	Zila Parishad Member	Total
	Panch	Sarpanch			
Once in a month	90 (43.90)	6 (12.5)	1 (7.14)	1 (25)	98 (36.16)
Once in a year	32 (15.6)	4 (8.34)	1 (7.14)	2 (50)	39 (14.39)
Once in a tenure	44 (21.47)	20 (41.66)	8 (57.14)	1 (25)	73 (26.95)
No Reply	39 (19.03)	18 (38.5)	4 (28.58)	-	61 (22.50)
Total	**205 (100)**	**48 (100)**	**14 (100)**	**4 (100)**	**271 (100)**

Figures in brackets show percentage

The above table clearly indicated that majority 36.16 percent of women leaders were in favour of monthly training programme, followed by 26.95 percent SC women leaders who wanted training once in the tenure (5 yrs.). 22.50 percent women leader gave no response or they did not prefer any training followed by 14.39 percent SC women leaders who wanted training once in a year. Similarly, at Gram Panchayat level majority 43.90 percent of panch wanted training once in a month, 21.47 percent panch wanted training once in five years, 19.03 percent panch didn't respond any number of Training Programme followed by 15.60 percent panch who opined one training in a year. At the same level maximum 41.66 percent of Sarpanch wanted training once in their tenure while minimum 8.34 percent Sarpanch wanted one training every year. At the Panchayat Samiti level majority 57.14 percent members also wanted training once in their tenure. While each of 7.14 percent PS member favoured training once in month and year, maximum 50 percent Zila Parishad members wanted a training every year.

The following table depicts a picture about the preference of venue if they have to get any of training in future :

Table-4 : Venue Preferred by SC women PRI Leader

(N=271)

Preferred Venue	Gram Panchayat		Panchayat Samiti Member	Zila Parishad Member	Total
	Panch	Sarpanch			
Village	167 (80)	40 (83.33)	9 (64.29)	-	213 (78.59)
District	-	3 (6.25)	1 (7.15)	3 (75)	7 (2.59)
Block	-	-	2 (14.28)	1 (25)	3 (1.1)
No Reply	41 (20)	5 (10.42)	2 (14.28)	-	48 (17.72)
Total	**205 (100)**	**48 (100)**	**14 (100)**	**4 (100)**	**271 (100)**

Figures in brackets show percentage

Table above indicated that majority 78.59 percent of SC women leader interested training in their own respective villages while next maximum 17.72 percent did not give any of venue preference. Similarly, at Gram Panchayat level majority 80 percent panch and 83.33 percent Sarpanch and 64.29 percent Panchayat Samiti member favoured to get any training in their own villages. Majority 75 percent of Zila Parishad members wanted training in their own district. On the basis of above analysis we observed that majority of SC women leader do not want to move to other village or district, if they were able to get any of training in future.

4·4 Need of Companion desired by SC Women Leader

SC women leaders needed the company of their spouse/family members/relatives and Mahila Mandal members while attending the training programmes. For the purpose of present study, 271 respondents were asked about their companion if they would be able to attend any of training programme. The following table presents the data in an elaborated form :

Table-5 : Need of Companion Desired by SC women Leaders during Training Programme ***(N=271)***

Need for a companion	Gram Panchayat		Panchayat Samiti Member	Zila Parishad Member	Total
	Panch	Sarpanch			
Spouse	76 (37.07)	22 (45.83)	8 (57.14)	2 (50)	108 (34.85)
Family member	55 (26.83)	14 (29.16)	13 (21.43)	1 (25)	73 (26.93)
Friends/ Relatives	46 (22.44)	4 (8.34)	-	-	50 (18.45)
Other women	19 (9.27)	3 (6.25)	3 (21.43)	-	25 (9023)
Not required company	9 (4.39)	5 (10.42)	-	1 (25)	15 (5.51)
Total	**205 (100)**	**48 (100)**	**14 (100)**	**4 (100)**	**271 (100)**

Figures in brackets show percentage

As for present study is concerned, out of total 271 respondents majority 39.85 percent showed the companionship of their spouse if they would be able to attend training programme. It was because of the fact that spouse of women leader participated directly or indirectly in PRI functioning. 26.93 percent SC women PRI leader wanted the help of their family member followed by 18.45 percent respondents who could not go in training without the company of their friends/ relatives. While 9.23 percent out of 271 respondents needed the company of other women representatives in training programmes and rest of 5.54 percent of SC women leader who would not require any company when they would be able to attend any training programme. That was because of experience and confidence gained through working independently in PRIs. Majority 37.07 percent panch and 45.83 percent Sarpanch, 57.14 percent Panchayat Samiti members and 50 percent Zila Parishad member wanted the company of their spouse while attending training programme.

Further there were only 4.39 percent panch and 25 percent Zila Parishad members who were self-sufficient and wouldn't like any companion. Women Sarpanch 6.25 percent would like the company of other women PRI representative.

4·5 Opinion of SC Women Leaders regarding Satisfaction on Training Programme

The Table below presented the information regarding the fruitfulness of training programme which the 15 SC women leaders attended :

Table-6 : Classification of SC Women regarding Extent of Satisfaction on Training ***(N=15)***

Satisfaction level	Gram Panchayat		Panchayat Samiti Member	Zila Parishad Member	Total
	Panch	Sarpanch			
Fully Satisfied	3 (100)	4 (100)	-	-	7 (46.66)
Partially Satisfied	-	-	5 (100)	3 (100)	8 (53.34)
Total	**3 (100)**	**4 (100)**	**5 (100)**	**3 (100)**	**15 (100)**

Figures in bracket show percentage

Data gathered from the total fifteen SC women leaders, which constituted 3 women panch, 4 SC women sarpanch, 5 Panchayat Samiti members, 3 Zila parishad members. They responded positively as far the training programme was concerned which they attended. All the 3 panch and 4 sarpanch were satisfied by their training programmes because Panchayat Secretary in their area did not give any information regarding their role performance. 5 Panchayat Samiti members and 3 Zila Parishad members were partially satisfied because as such no concrete responsibility was not allocated to them in PRI meetings mainly dominated by Panchayat male and literate women members. All the 15 PRI leaders suggested the improvement in training programme for which they want to have traveling expenses or vehicle to take them to training place. Secondly, they wanted that training should be separated from males because they can not interact freely in the presence of male members of their villages because of observing purdah system. On the basis of this, it was concluded that more than half of total 15 members were partially satisfied from training programmes.

5. Conclusion

Maximum number of Panch (84.29 percent), Sarpanch (73.58 percent), Panchayat Samiti members (80 percent) and Zila Parishad members (80 percent opined that a PRI leader should have knowledge of different socio-economics schemes and political matters and they should be resourceful person and good rapport builder. Training was attended by only 3 Panch, 4 Sarpanch, 5 Panchayat Samiti members and 3 Zila Parishad members. But 84.72 percent Panch, 90.57 percent Sarpanch, 70 percent Panchayat Samiti members and 80 percent Zila Parishad members have expressed the need of further training because they are facing problem in proper functioning and decision making.

Maximum number of Panchayat Samiti members *i.e.* 57.14 percent want training once in a tenure while 50 percent Zila Parishad want training once in a year.

Majority of Panch (80 percent), Sarpanch (83.33 percent), Panchayat Samiti members (64.19 percent) are interested to attend training in their own villages while 75 percent Zila Parishad members want training in their own district. At the Gram Panchayat level, 63.90 percent Panch, 74.99 percent Sarpanch, 78.57 percent Panchayat Samiti members and 75 percent Zila Parishad members expressed the need the company of spouse/family member during training programme.

6. Suggestions

The foremost work before us to promote and initiate the literacy among rural women which will definitely help to evolve better leadership and decision making in the meeting. The state government should provide training information through media TV, Radio, street-plays, speeches and different NGOs.

It is suggested that an election training should be imparted to rural leaders before and after the election. Training programme should be comprehensive and as per suitability and requirement of PRI women.

The subject matter and content of training should be carefully designed and efficiently implemented. During training women should be encouraged to discuss their problems and difficulties.

The women who do not perceive, the need of training should be encouraged and aware about training. It is suggested to provide

TA/conveyance and boarding and lodging to PRI leaders for attending training.

7. Suggestions for Further Study

It is suggested to have an extensive study in India after 73rd Constitutional Amendment Act. Accordingly, a comparative study on training of Scheduled Caste and non-Scheduled Caste women in India will enhance participation and skills women in Panchayati Raj Institutions.

Training programs will help to understand upon issues related to rural development and functioning of PRIs so there is an urgent need to conduct sessions.

References

Business Standards, "Nation-wide training programme launched for Elected Women representatives (EWRs) of Panchayats". (2017). https://www.business-standard.com/article/news-cm/nation-wide-training-programme-launched-for-elected-women-representatives-ewrs-of-panchayats-117041700798_1.html. Last Updated at April 17, 2017. Retrieved on 2nd December, 2021.

Census of India (1991), New Delhi : Government of India, India, 1991.

Montgomery, J. D., "Administering to the Poor", ***Public Administration Review***, 40(5), 1980, 421-425. https://doi.org/10.2307/3110195.

Mor, K. K., "Training of Panchayati Raj Functionaries in Haryana", S. Singh (ed.), ***Decentralised Governance in India : Myth and Reality***, New Delhi : Deep Publications, 2004, 239-247, ISBN 10: 8176295779.

★

Article Received on April 13, 2022; Accepted on May 09, 2022

4

Perspectives on Solving the Problems of Elderly People : A Case Study of Social Welfare Centre (Elderly's Home), Pashupati

Hom Raj Dahal*

The rate of population growth in the 2021 census is only 0.98 percent in Nepal. If this trend continues, the projection for 2050 A.D. is 18.6 percent of the older population in Nepal. Western culture (Furr, 2004) and globalization have entered the Nepali life and aged people are being alienated and being suffered (Subedi, 2004). The goals of the studies have been to discover the circumstance of the aged people, to pick out the essential troubles of aged people, and endorse fixing the troubles of the aged. By adopting the historical-comparative method, the research turned into done in 2015 and 2022 in Pashupati Elderly Home. I have collected primary information through commentary and interviews and secondary information with the aid of using reviewing preceding literature from books, articles, and reports. The

* Former Member of the House of Representatives, Nepali Congress Party: Lecturer, Department of Anthropology, Tri-Chandra Campus, Tribhuvan University, Kathmandu (Nepal) E-mail: <hom.dahal@trc.tu.edu.np; homraj dahal@gmail.com>

studies observed that only 15 percent of the people are receiving social safety advantages due to numerous administrative problems. They want the development of all, and they're glad about small gestures from any agency. The Earthquake of 2015 and the Covid-19 pandemic have made residing increasingly tough for the aged in the vintage age home. Adopting the social constructionist approach, powerful measures for assisting the aged are advocated, and in addition, future research is recommended.

[**Keywords :** Social Constructionism, Globalization, Elderly people, Earthquake, Covid-9]

1. Introduction

When there's no person to attend to aged humans, they grow to be alienated and depressed. A few of them may also pass from their homes to take refuge in geriatric homes. Samajhkalyan Kendra Briddhasram, Pashupati was established in 1882 A.D. and is being operated by the name of Social Welfare Centre (Elderly's Home), Pashupati.

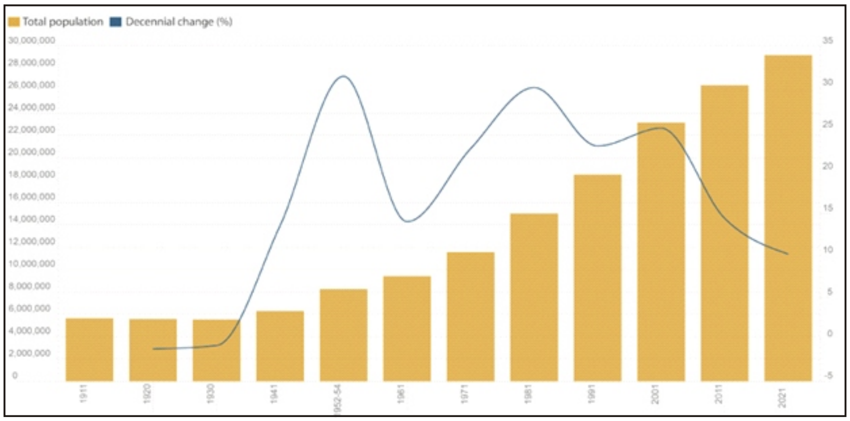
So, the research was carried out at Social Welfare Centre Elderly Home, (Samajhkalyan Kendra Briddhasram, Pashupati) to discover consequences primarily based totally on the subsequent studies' questions : What is the demographic scenario of elderly humans in Nepal? What sort of implications on elderly folks do the increase in existence span effects? What must be performed to defend elderly folks in instances to come? Why do old people opt to stay in antique age homes? What is the prevailing scenario of aged people dwelling in Pashupati Bridhrashram? What kind of facilities is supplied by Nepal Government and NGOs to the aged at Pashupati Bridhrashram?

2. Research Method

This study is based on both exploratory and descriptive research designs. Historical-comparative research is done to find out the situation of aged people, and the condition of the Pashupati Briddashram in Kathmandu, Nepal. The study was carried out in 2015 and 2022. The total old, aged population was 215 in2015. But there are 99 people residing in 2022. The sources of data are based on both primary and secondary data. Data are both qualitative and quantitative. Data collection and needed information have been collected from interviews, participants well as non-participant observation, key informants, journals, books, and newspapers.

3. Findings

The present census of 2021 in Nepal has found that the growth rate of Nepalese population is only 0.98 ("Nepal's Population is 29,192,480"). This has explained that the life span of the people is increasing.



Source : https://kathmandupost.com/national/2022/01/27/nepal-s-population-is-29-192-480

The above figure describes that in every ten years from 1950-to 2021, population growth is decreasing compared to the growth rate of old age people. This is due to family planning, migration, health facilities, education, and development. Though this is a positive side of population control, increasing elderly and decreasing youth population should be properly analyzed and solutions should be given. Population Situation Analysis has projected that "The size of older persons will reach nearly 3.5 million by 2031, although the average annual growth rate is expected to decline".

In Nepal, people of age more than 60 are considered elderly or senior citizens. Their population in 2011 was 6.5 percent. CBS census of 2021 has projected their population of 8.0 percent at present. The projection for 2050 A.D. is 18.6 percent according to Helping Age ("Ageing Population in Nepal"). The following figure illustrates the projection of older people for 2050 :

Ageing Population 2019 and Projection for 2050

	2019	**2050**
Population aged 60 and above (total)	2,521,000	6,568,000
Population aged 60 and above (% of the total population)	8.7	18.6

Older women aged 60+ (% of the total population)	4.69	11.14
Life expectancy (males)	68.83	75.45
Life expectancy (females)	71.72	78.98
Old-Age Dependency Ratio (Age 65+ / Age 15-64)	8.9	18.1
Rural older people (% of the total population)	4.47	
Urban older people (% of the total population)	0.83	
Older persons living alone aged 60 and above (% of the total population aged 60+)	3.9	

Source : https://ageingasia.org/ageing-population-nepal/#:~:text=As%20of%202019%2C%20over%202,will%20be%20a%20senior%20citizen.

4. Globalization and the Elderly People

Gerontechnology industries and bio-medicalization are the recent trends of study of socio-cultural history as well as studies on ageism in the global context (Joyce and Loe, 2010). In the context of globalization, L. Allen Furr explains why educated people rationalize western medical treatment, but some elderly still believes in cultural treatment. “The study of 276 Nepali teachers indicates that those who agreed with certain Western values and cultural tastes were more likely to label the girl’s behaviour as a mental illness and to refer her to a Western-style social agent for treatment rather than to a traditional Nepali helper. These findings lend tentative support to the notion that medicalization is a function of Western culture” (Furr, 2004). Health insurance copied from the western medicalization system may take time for the elderly in Nepal to practice. Furr`s (2004) study is only on the “deviant behaviour of a girl”. So, it suggests studying elderly people.

Pradeep Acharya had investigated the situation of the older people residing in old-age homes in Kathmandu(Acharya,2008). The result he has drawn are : “An analysis shows significant positive effects of homes on the life of the senior citizen. The survey results indicate that in a number of respects elderly homes are favourable for the residents and the society as a whole despite some problems” (Acharya, 2008).

Similarly, People living in Pashupati Briddashram had mental problems and physical diseases.(Ranjan *et al.*) Due to insurgency in Nepal, women, children, and the elderly were tormented by the armed conflict from 1996-to 2006. Medication and healing of these social groups on mental and physical health were not done well concerning the then warring groups. So, some took refugees in such homes.

Jeanne Shea & Hong Zhang are critical of the one-child policy in China. They presume that elderly people will be double by 2050. Family care and love should be practiced in Chinese culture. Further research is necessary to study the suffering of old aged people (Shea and Zhang, 2016).

H. Minhat and R. Amin (2012) have investigated differently on socio-cultural practices of older people in Malaysia. They have found that various types of social activities are necessary for aging people to live healthy life. They have concluded that "the higher social support received from family members should also be channeled into doing more active and physical activities which were proven to have numerous health benefits and not only into doing social activities which can be sedentary and passive in nature."

The older persons who are in elderly homes in the USA said that the major reasons for being homeless were psychological, financial, social, and unemployment (Ng *et al.*). US life is shown more in urban areas of the country. "If rural homelessness is more "hidden" than urban homelessness, the elderly homeless in rural areas are even more hidden than their urban counterparts" (Ng *et al.*).

Elder people suffer so many health diseases at a deteriorating age. One of such problems is osteoporosis and hip fractures (Inc). Hosam K. Kamel has investigated on secondary prevention of hip fractures among the hospitalized elderly USA. Kamel suggests that "Medical and geriatric consult physicians should address osteoporosis assessment and prevention of future fractures as part of their consultation."

Senior citizens were in agitation for a better life. Elderly people were struggling for their rights in the street of Kathmandu. They were celebrating Deepawali, Chhath dancing, and singing for the betterment of aged people at that movement (Dahal, 2014). In 2014, SAARC Summit was successfully ended in Kathmandu declaring safeguarding older people of the Indian Sub-Continent. In the name of clearing main streets, senior citizens were brutally lathi-charged. Dahal (2014) concludes that the situation is grim for older people.

These elderly people long for love and respect from their children. So, people should stop giving excuses to not take the responsibility for their parents and start analyzing their behaviour about what things they are doing. So ample attention is necessary for the elder people. Subedi (2004) emphasized proper attention to the senior citizen because realistic programs and state subsidies are the works to be done.

Dahal has found that "Due to government initiative and NGO cooperation to elderly people at the Bridhaashram(Elderly Home), the living atmosphere is provided by giving basic needs. But exclusion from family and society at large is a great problem for them (Dahal, 2014).

In Hubli city of India, a case study on the condition of the elderly at an old age home was carried out by Uma M. Jali in 2014. The findings suggest that due to no social protection, poor health, without food, meaninglessness, and powerlessness, elderly people opt to enter the old age homes in India (Jali, 2014).

Kapil Babu Dahal has studied the conflict era (1996-2006) victims, especially widowhood. Using a lens of medical anthropology, he found that the widows are experiencing a new kind of trauma and misery at present because they are aging day by day (Dahal, 2010).

5. Patterns of Evolution of Elderly Care

When the government initiated Institutional care for senior citizens, it was named Handi in 1882 AD. It was started at the Panchadeval (five shrines) in Pashupati area. In 1999, the UN declared 1999 AD as the International Year of Elders ("International Year of Older Persons"). After that, the government arranged acts in 2007, rules, and regulations to safeguard old, aged persons (NLC). These legal provisions guaranteed social, economic, and human rights for the older people in principle. The Government declared that "This act also ensures nourishment and health care for old age; maintains their dignity; ensures their property and have right to use their property; special facilities and exemption of transportation fair for old age (NLC)."

The United Nations celebrates the International Day of Older Persons on October 1 globally to "unfold focus approximately problems affecting the elderly" ("International Day of Older Persons 2021: Date, History, Significance, and Theme").

6. Earthquake and Elderly at Briddhashram

215 aged people were living in Pashupati Elderly home. The elderly women in the home were 111. No. of males were 104. The percentage of women was 51.62%. The percentage of Men was

48.38%. In 2015, the meal was given twice a day. Rooms were shared. Health facilities and sanitation were provided. To entertain, television was provided. Half of the elderly people living there were mentally retarded. Some of them made cotton wicks. They said that they would use some and sell the rest at a certain price. Most of them said that they were happy with the facilities they got. 25 to 30 elderly people residing there died every year.

Among the respondents at that time, Dambar Kumari, Shambhu Sing, and Kanchi Maya told their stories, and they were living there for more than 10 years. In 2015, 207 persons followed the Hindu religion out of 215. It is 96.3% of the population. Only 8 people are non-Hindu : They were Buddhist. In Nepal about 83% population are Hindus. Only 10% are Buddhist. Compared to the national data, Hindus were more there in the elderly home than the national average. This might be because the Ashram is in front of Lord Pashupati Nath Temple.

The Major Earthquake of 2015 killed about 10,000 people, wounded about 100000, and destroyed the homes of 8,00,000 people. The gaps between steps which are 12 inches are too big for the elderly to climb. It also destroyed the structures of Ashram making them inhabitable. The main entrance to the Pashupati Briddhashram has been closed. A notice on 'please use the door on the south'. Two long wooden beams have been used to support the building support (teka) from the outside. 35 people were shifted to the premise because of the destruction and disabilities after the Earthquake. Reconstruction is not carried out of the temples and Ashram after 6 years. The five temples may collapse along with the building making tragedy.

7. Covid-9 and the Present Situation of the Elderly

Toilets had separate pans and commodes for the optional use of the residents. The main gate was constructed at the southern end of the Pashupati Briddashram. The massive earthquake of 8. 3 Richter scale has completely damaged Pancha Dewal temple. It is inside the premises of Briddashram. Nepal's Government was not able to renovate the Temple which is of religious and archeological significance.

The government did repair the adjacent structures within six years except for these temples. The chief of the office elaborated the Rules of 2058 B.S. and Procedure Manual of 2074. These legal documents from Nepal Government determine for smooth functioning of the Briddashram. Briddashram has a 15 million Nepali Rupees fixed deposit in Sidhartha Bank.

These old people are on the ground floor with the roof of metal roof sheet (jastapata). The total number of old people in Social welfare Center Pashupati Old Age Home is 99. Of the total population, females are 61 and males are 38. Of the 35 differently-abled people, 18 people are unable to walk, 10 are blind, and 7 have mental disorder problems. These people are in miserable conditions due to their health problems. Near these people, toilets, bathrooms, and Sanitary rooms are allotted to all 99 old age people.

The residents are facing many serious illnesses. They are having non-communicable diseases like asthma, blood pressure, and diabetes. They are taking medicines regularly with the help of staff. During the pandemic of Covid-19, the residents were isolated from the mixing with the mass outside. This made no death from Covid-19 at the time of the pandemic. The people need regular treatment. But there is no ambulance for emergency. Only one health assistant and 11 staff are giving health facilities.

In 2022,The total number of elderly residing is 99. 61 females and 38 males stay at the Briddashram. Of them, 36 are in normal health Conditions. 18 people cannot talk, other 18 have hearing impairment problems,10 people are blind and 4 people Cannot hear. 7 people are mentally disordered. In this finding, most people are in serious health problems. There are 26 Staffs to take care of the elderly. One executive officer, an accountant, ANM-1, Kitchen staff -7, Caregivers-5, attendants-6, sanitation workers-2, security personnel-1 and peons-2 constitute total human resources for the Briddashram.

According to Omkar Prasad Pandey, Chief of the Office, at present, 26 government employees run the home and take care. Only one Health Assistant is available to care. Medical facilities are available to the elders. Some were seen listening to the music. Recently, Nepal observed a day for elders. The minister visited the old age home in Pashupati and provided more facilities. Respondents were happy to have mutton meat, eggs, and paneer provided by the government.

For getting a haven for the senior residents who're homeless, one needs to provide Nepalese citizenship, a letter of recommendation from the local government, and consent from the ministry is necessary.

Old, aged people more than 70 years and poor can get social security allowance of 4000 rupees monthly in 2022. However, old, and very poor who are unable to produce legal documents are deprived. In Pashupati Briddaahram, only 15 people are receiving social security allowance excluding 84.

8. Conclusions

The physical inability makes elderly people in more miserable conditions as they are suffering from diseases and economic hardship. Common problems they are struggling with are asthma, joint, pedal pain, backbone pain, blood pressure, and paralysis. They face eye vision problems, hearing impairment, and sensory loss. They need psychological treatment for their physical and mental well-being.

The findings suggest that numerous problems are faced by old age people in Bridhasram. Government and NGO sectors should work to improve the life of old age people at all levels. Globalization is not the only component affecting the life of elderly people. Other factors like environmental, situational, individual, regional, and social policy affect equally.

Insurance, pension, and allowance are helping the poor elderly. But only 15% are getting these due to various document inadequacies. Not all poor elderly are getting opportunities to enter Government homes. After being able to have mutton, eggs, and paneer, the elderly inside the old age home were seen as satisfied.

Fewer people are offered to stay at the old age home. The structure of the home should be reconstructed as soon as possible. Doctors and ambulances should be on duty for 24 hours. A comparative study of the home suggests that facilities are not adequate, and the home should be transferred to a safe location.

Global and national conventions, acts, regulations, and directives are positive steps for the care of the elderly. The state should address the right demands of the senior citizens. Older aged people are projected to double within the 30 years from the present time. So, realistic planning should be done at the national and international levels.

References

Acharya, P., "Senior Citizens, and the Elderly Homes : A Survey from Kathmandu", ***Dhaulagiri Journal of Sociology and Anthropology,*** 2, 2008, 211-212.

"Ageing Population in Nepal", ***HelpAge Asia***, ageingasia.org/ageing-population-nepal/#:~:text=As%20of%202019%2C%20over%202.

Dahal, H. R., "Sociological Implications of Increment of Living Standard of Aged People of Nepal", ***Souvenir : Indian Sociological Society***, Varanasi : Vijaya Prakashan Mandir, 2014, 55.

Dahal, Kapil Babu, "(PDF) Widowhood, Life Situation and Suffering: A Medical Anthropological Perspective." ***ResearchGate***, www.researchgate.net/publication/215671455_Widowhood_Life_Situation_and_Suffering_A_Medical_Anthropological_Perspective. Accessed 22 Apr. 2022.

Inc, US Legal, "History of Nursing Homes - Elder Law", ***Elderlaw***. uslegal.com, elderlaw.uslegal.com/nursing-homes/history-of-nursing-homes/#sthash.oqmrmSZY.dpuf. Accessed 19 Apr. 2022.

"International Year of Older Persons", ***Wikipedia***, 16 Mar. 2022, en.wikipedia.org/wiki/International_Year_of_Older_Persons. Accessed 21 Apr. 2022.

"International Day of Older Persons 2021: Date, History, Significance and Theme", ***Hindustan Times***, 30 Sept. 2021, www.hindustantimes.com/lifestyle/relationships/international-day-of-older-persons-2021-date-history-significance-and-theme-101633007454065. html. Accessed 19 Apr. 2022.

Jali, Uma M., "A Sociological Study of Old Age Home in Hubli City", ***Souvenir : Indian Sociological Society***, Varanasi : Vijaya Prakashan Mandir, 2014, 555.

Joyce, Kelly and Meika Loe, "A Sociological Approach to Ageing, Technology, and Health", ***Sociology of Health & Illness***, 32(2), Feb. 2010, 171-180, 10.1111/j.1467-9566.2009.01219.x. Accessed 14 April. 2020.

Furr, L. Allen, "Medicalization in Nepal : A Study of the Influence of Westernization on Defining Deviant and Illness Behavior in a Developing Country". http://journals.sagepub.com/doi/abs/10.1177/0020715204048314. Retrieved on 6-1-2018.

Kamel, Hosam K., "Secondary Prevention of Hip Fractures among the Hospitalized Elderly", ***JCR: Journal of Clinical Rheumatology***, 11(2), Apr. 2005, 68-71, 10.1097/01.rhu.0000158545.26370.5c. Accessed 28 Apr. 2021.

Minhat, H. and R. Amin, "Social Support and Leisure Participation of Elderly in Malaysia", ***The Internet Journal of Geriatrics and Gerontology***, 7(1), 2012, 10.5580/2a6d. Accessed 28 May 2020.

"Nepal's Population Is 29,192,480". Kathmandupost.com, kathmandupost.com/national/2022/01/27/nepal-s-population-is-29-192-480.

Ng, S, *et al.*, "Prevalence of Homeless Older Adults and Factors Causing Their Homelessness: A Review", ISPUB.COM ***The Internet Journal of Geriatrics and Gerontology***, 8(1), 2013, print.ispub.com/api/0/ispub- article/1502. Accessed 19 Apr. 2022.

NLC. www.lawcommission.gov.np/en/documents/2015/08/ senior-citizens-act-2063-2006.pdf.

"Population Situation Analysis of Nepal (to Sustainable Development)". https://nepal.unfpa.org/sites/default/files/pub-pdf/Nepal%20Population%20Situation%20Analysis.pdf

Ranjan, S, *et al.*, "Prevalence of Depression among Elderly People Living in Old Age Home in the Capital City Kathmandu", ***Health Renaissance***, 11(3),2013, www.nepjol.info/index.php/HREN/article/view/9634. Accessed 19 Apr. 2022.

Shea, Jeanne and Hong Zhang, "Introduction to Aging and Caregiving in Chinese Populations", Ageing ***International***, 42(2),7 Dec. 2016, 137-141, 10.1007/s12126-016-9275-1.

Subedi, B. P., "Demographic Challenges for Nepal : Caring for Elderly Population", ***Population and Development in Nepal***, 6, Kathmandu, CDPS, 1999. ★

Article Received on April 20, 2022; Accepted on May 20, 2022

5

Indian Resistance to the Early East India Company's Forces at Shamli

Kuldeep Kumar Tyagi*, Vighnesh Kumar**,

Reena and C. S. Bhardwaj*****

The 'Treaty of Bassein' was considered the most harmful by Daulat Rao Sindhia, the ruler of Gwalior. And so the war was declared which had resulted into the 'Treaty of Surji Anjangaon' on 30th December, 1803. This was the scene of the Deccan and in northern India; General Lake had captured the fort of Aligarh. He entered Delhi and was received well by Shah Alam II. The local leaders, the Sikhs and all the Maratha officers posted in the upper Ganga Yamuna Doab region opposed the East India Company. At Shamli, the Britishers were opposed and were not allowed to enter the gates of the town. Ghasi Ram, a local zamindar remained loyal to his Masters, the Marathas during the episode of 1804. After 53 years his son Mohar Singh

* Assistant Professor, SPC (PG) College, Baghpat-250609, Uttar Pradesh (India)

** Professor, Co-ordinator, Centre of Excellence, Department of History, CCS University, Meerut-250004, Uttar Pradesh (India) E-mail: <vighneshkmr@gmail.com>

*** Assistant Professor, Kanoharlal Girls (PG) College, Meerut-250002, Uttar Pradesh (India)

**** Associate Professor, Department of History, Meerut College, Meerut-250002, Uttar Pradesh (India)

opposed the company's rule during Indian Revolution of 1857 and so was executed severally.

[**Keywords :** Treaty of Lucknow, Treaty of Bassein, Treaty of Surji Anjangaon, Battle of Delhi, Battle of Patpadganj, Battle of Jeetgarh, Raki, Kambali, 14th Native Infantry]

In the beginning of the 19th century, the geographical area comprising of present Uttar Pradesh had to undergo some totally different experience. In fact, in November 1801, the 'Treaty of Lucknow' was concluded that had given to the East India Company the whole of the lower and central portions of the Ganga-Yamuna Doab region, Gorakhpur and a major portion of Rohilkhand. The 'Treaty of Lucknow'[1] was followed by the 'Treaty of Bassein', which was considered the most harmful by Daulat Rao Sindhia, the ruler of Gwalior. And so, war was declared which had resulted into the 'Treaty of Surjianjangaon'[2]. According to it, Sindhia had to give up the Upper Doab region and Delhi including the neighbouring parts of Haryana. All these areas were handed over to the East India Company. Thus from the last months of 1803, the Company's control over these geographical portions gained legalized shape by the Surji Anjangaon Treaty.

But, in reality, in the vicinity of present day districts of Muzaffarnagar, Meerut, Saharanpur and Shamli the Britishers had been opposed strongly by the local leaders of the region. People took arms against the British forces at several places in the Upper Ganga-Yamuna Doab. There existed a number of Indians at local level, who led the armed resistance against the forces of the East India Company. Among the first and foremost local leaders were the Marathas[3] already settled or posted like Madho Rao Phalke[4], and his son Rama Rao Phalke and their adherents operating in the country of the districts of Aligarh and Bulandshahar. Madho Rao and Rama Rao were operating from Malagarh, a fort of considerable strength situated on the left bank of the River Kali, some five miles upstream the district head-quarters of Bulandshahr.[5] The Company's forces under General Lake remain victorious and that general rapidly had marched towards Delhi where he had been received well by the Emperor Shah Alam II in the Red Fort. The fall of the Aligarh Fort; and the Battle of Delhi (actually the 'Battle of Patparganj' but more

* Originally, its name was not Aligarh but it was Ramgarh. Afrasiyab Khan, the Governor of Koil and one of the lieutenants of the then Mir Bakhshi Mirza Najaf Khan, changed it to please his master as the latter was a follower of the Shia sect.

historically the 'Battle of Jeetgarh'[6] *i.e.* present day Golf Course of Noida) gave safe way to General Lake. The Marathas were looser though they kept resisting the British continuously. Describing the scene, Mr. Nevill, in his Gazetteer of District Muzaffarnagar records[7] :

> "The British marched upon Delhi, and defeating a Sikh contingent under Louis Bourquin expelled the Mahrattas, and eventually Muzaffarnagar came under into their position with the remainder of the conquered provinces. A few days after the capture of Delhi, Colonel Burn occupied Saharanpur."

Though Colonel Burn had controlled Saharanpur, but his position was totally unsafe due to both the Sikhs's warfare tactics as well as his own military strength. And as soon as he could assess the danger he was in, he gave a call for immediate help[8] :

> "He [Colonel Burn] had, however hardly reached it [Saharanpur] when the Sikhs were again on the border. Lieutenant Birch with a party of najibs pushed on to watch the fords while reinforcements were asked for from Delhi."

At this juncture Lieutenant-Colonel James Skinner[9] came forward to help. It is a matter of research, treachery and further study why all the Europeans and Eurasians suddenly had shown their disloyalty towards the Indian rulers. General Peron, the European General of Sindhia's forces having his military head-quarters at the Aligarh fort, had been proved disloyal to his master, Daulat Rao Sindhia, the ruler of Gwalior. The European and Eurasian lieutenants under General Peron were seen following him in their further behavior that was nothing but full of disloyalty.

Within the time bracket when the Britishers were feeling weak against the Indian resistance, James Skinner, one of the very lieutenants of General Peron, came forward to help the Company's forces. Nevill again records[10] :

> "Colonel James Skinner with strong detachment of some 800 irregular horse crossed the Jumna lower down and completely surprised the enemy (February 1804), routing them with great loss. Posts were then established along the Jumna, and a battalion of the Begam's from Sardhana occupied Chilkana. But the Sikh sardars tendered their submission and all was peace for a time."

Again, the Indian resistance was given to the British in Delhi by Harnath, the adopted son of Jaswant Rao Holkar, the ruler of

Indore. To meet out the threat thus created in September 1804, Colonial Octerlony recalled the forces and troops stationed at Saharanpur to aid in the defence of Delhi. Due to the presence of Holkar's forces, the Upper Ganga-Yamuna Doab region rose in the rear. The Sikh leaders, Sher Singh and Rai Singh of Bhuriya and few others took the advantage.[11] these courageous leaders came forward crossing the River Yamuna. The terror thus created was so high to the British officers that Mr. Guthrie, the Collector was feeling danger to life.

Giving few details about the scene, what Mr. Nevill further adds, is worthmentioning[12] :

> "The Sikh chiefs were not inclined to give up their claims to raki and kambali from the Duab without a struggle, and, notwithstanding their submission in March, were prepared to take advantage of the opportunity afforded by the advance of Holkar's forces in October to vindicate there is alleged rights. They marched down by Damjhera, where a skirmish is said to have taken place, and thence by Chilkana, where the Saiyids offered some feeble resistance".

The town of Sultanpur has its greater importance as the owners of it are still considered the oldest jamindar family there in the region. Here, all the big brick-built houses were raised to ground leaving only one that was owned by an old servant of the Sikhs.[13] Hearing the news of Sikh army's arrival, Mr. Guthrie shut himself up in the old fort named Qila Ahmadabadi.[14] He is said to having taken all the important records and treasure along with him in that fort.

To assist him, Colonial Burn left Delhi for Saharanpur. On 25th October, 1804. He was commanding a force consisting of 2nd battalion of 14th Native Infantry, a battalion of Irregulars under Captain Harriot and six guns including one18-pounder, one 12-pounder and four 6-pounder ones.[15]

At this point of juncture Jaswant Rao Holkar tried to cut the whole of that British contingent and so he had marched from Delhi to fulfill his purpose. Already there was posted a Maratha cavalry there near the town of Kandhla. It was a sharp decision to assist the Indian side that way. With the determination of cutting off the small British force destined for the relief of Mr. Guthrie, Holkar's march has been thus recorded by Mr. Williams[16] :

> "After a vain attempt to cut his way through the enemy, whose swarms were hourly increasing, Colonel Burn found himself constrained, on the morning of the 30th, to occupy a small mud fort under the very walls of Shamli, a hostile town, which closed its gates against him. The villagers all know the spot well. It was afterwards distinguished by one of the most gallant fights, and one of the most cold-blooded massacres that ever happened during the mutiny. His situation was, to all appearance, desperate. The detachment amounted to barely 1,500 men, the force beleaguering it to fully 20,000, without counting a reinforcement of Sikhs, and the townspeople showed the same spirit that characterized their conduct in later days, not only intercepting supplies and harbouring the enemy within their walls, but themselves taking an active part in the assault."

He further adds[17] :

> "Their matchlockmen, sheltered by the ramparts, kept up such a deadly fire upon our sepoys in the fort beneath that they actually did greater execution than Holkar's regulars, putting upwards of one hundred men hors de combat before Colonel Burn was relieved by General Lake on the 3rd November. In the interval, the garrison fought with devoted bravery amid cruel privations."

It is a matter of the imperialistic approach of the English that they have been observed having bias while describing the 'Europeans' conduct in tough times. Then, invariably try to prove them better at war and bravery. The following is an example :

> "In the interval, the garrison fought with devoted bravery amid cruel privations. The same cannot be said of the Mahratha host, who vanished at the sight of the dust rising along the Delhi road in advance of the British column."

Being an important station during the later half of the last century in general and the Afghan-Maratha conflicts in particular, Shamli proved itself a more strategic station. This time, again, during Anglo-Maratha conflicts, Shamli was experiencing the same. It had bad experiences of the foreign invaders and still the memory relating to the Abdali's invasion was in townspeople's minds. To their minds the Marathas were friendly. The set back caused by the fall of Aligarh fort of Sindhia's forces at the hands of General Lake at Aligarh was removed totally by the presence of Holkar's forces at Delhi. Treachery committed by General Peron could not be a thing of last longer.

So was the reason the gates of Shamli were kept closed for the Britishers. Colonel Burn had to go back from these gates.

In fact, the confidence in Holkar was of much higher degree in Indians' minds' might be assessed examining the Dunde Khan's resistance in 1807, a three year later episode.[18] He was confident enough to oppose the East India Company's forces on his own in the neighbouring areas of Kamauna Fort[19] in the country of Bulandshahr. As a matter of fact, Marathas were still considered undefeatable in general and in the Upper Doab in particular.

The townspeople of Shamli were at good relations with the Marathas is also evident from Ghasi Ram's case. He was the most loyal to the Indian side and was working for them. Till his last, he showed full loyalty and opposed to the Britishers. Due to his support, Colonel Burn could not be allowed inside Shamli. His son was Mohar Singh who was hanged till death in the then tehsli campus at Shamli on account of his participation in Indian Revolution of 1857. In this context what the District Gazetteer records is worthmentioning[20] :

> "The episode curiously illustrates the force of hereditary predisposition. Ghasi Ram, the leading Jat zamindar of the place, was chiefly instrumental in stopping Colonel Burn's supplies and otherwise annoying his forces. His son Mohar Singh, following in the paternal footsteps, was consequently hanged on account of similar achievements during the year 1857."

There exist many a similar cases in which the descendants have followed the same path and played the same role what their ancestors had showed. Like the case of Mohar Singh[21] of Shamli is that of the Tantes[22] of Oopar Kot of Bulandshahr. Same is that of Chaudhary Hardayal Singh[23], grandfather of Uttari Bharat Ke Pramukhtam Swatantrata Senani Chaudhry Raghubir Narayan Singh (Tyagi) of Asauda Riyasat[24] (Hapur).

Notes and References

1. Jadunath Sarkar, ***Fall of the Mughal Empire***, Volume IV, 1789 - 1803, Calcutta : M.C. Sarkar & Ltd., 1950, 266.

2. Ibid., 334. Professor Jadunath Sarkar writes : "Daulat Rao Sindhia, too, at last saw reason. After some diplomatic shuffling and evasive talks, he signed the Treaty of Sarji Anjangaon, on 30th December, 1803, on the following terms :
   i. Sindhia ceded to the East India Company and its allies, in perpetual sovereignty, all his forts, territories and rights in the Ganga-Yamuna Doab, and his rights and claims in the countries lying north of the Jaipur and Jodhpur kingdoms, and the Gohad Rana's territory.
   ii. Sindhia ceded to the E.I.Co. in perpetual sovereignty the forts of Baroach and Ahmadnagar and then dependent territory, and also the lands lying south of the Ajanta hills.
   iii. Sindhia renounced all claims of any kind in the above districts as well as of every description upon the British, the Nizam, the Peshwa and the Gaekwad.
   iv. But Assai, Burhanpur, Pavagarh and then dependencies were restored to Sindhia.
   v. Sindhia confirmed all the treaties made by the British Government with his feudatories.
   vi. In the disputes with the Peshwa about their respective rights in Malwa and elsewhere, Sindhia agreed to abide by the decision of the E.I.Co.
   vii. Sindhia renounced all claims upon the Emperor Shah Alam II and engaged to interfere no further in affairs of His Majesty.
   viii. Sindhia engaged never to take or retain in his service any European or American or British Indian subject, without the consent of the British.
3. H.R. Nevill, ***Bulandshahr : A Gazetteer being*, *the*** Volume V of the United Provinces of Agra and Oudh, Lucknow : Government Branch Press, 1922, 151-152; Chintamani Shukla, ***Bulandshahr Janpad ka Rajnaitik Itihas***, Mathura : Shukla Prakashan, 1981,8; Edwin T. Atkinson, ***Statistical, Descriptive and Historical Account of the North-Western Provinces of India***, Allahabad : Government Press, 1876, 2.
4. Kuar Lachman Singh, ***Historical and Statistical Memoir of Zila Bulandshahar***, Allahabad : North-Western Government Press, 1874, 18.
5. Vighnesh Kumar, ***A Survey on the Historically Important Surviving and Defeated Architectural Heritage of 1857 : A Case Study of Meerut Division***, University Grant Commission Heritage Grant Research Project, 2017 (unpublished).

6. Vighnesh Kumar, op. cit.
7. H. R. Nevill, ***Muzaffarnagar : A Gazetteer being,*** Volume III of the District Gazetteers of the United Provinces of Agra and Oudh, Printed by F. Luker, Superintendent, Govt. Press, United Provinces, Allahabad,1903, 187.
8. Ibid.
9. Ibid., 187
10. H.R. Nevill, op. cit.
11. ***The Calcutta Review***, LXI, 242. Ghani Bahadur Banda, the first officer of the Sindhia ruler posted at Saharanpur had assigned lands in his area to these Sikh chiefs.
12. Ibid.
13. Ibid.
14. K. K. Sharma (ed.), ***Saharanpur Sandarbha*** (in Hindi), Saharanpur : Sandarbha Prakashan, 1986, 103.
15. H. R. Nevill, op. cit.
16. The Calcutta Review, LXI, 53.
17. Ibid.
18. Kuar Lachman Singh, op. cit., 18-23.
19. Alpna Poswal, ***Uttar Mughal Kaleen Bulandshahr ka Itihas (1707-1857)***, Unpublished Ph.D. thesis in History, Chaudhary Charan Singh University, Meerut, 2019, 83-85
20. H. R. Nevill, op. cit., 152; Awadess Mishra, ***Shikarpur ki Gaurav Gatha*** (in Hindi), 22; H. R. Nevill, ***Aligarh : A Gazetteer being Volume VI of the District Gazetteers of the United Provinces of Agra and Oudh***, Printed by F. Luker, Superintendent, Govt. Press, United Provinces, Allahabad, 1909, 125-126.
21. Vighnesh Kumar, ***1857 IN 1857 : Original Mutiny Narratives***, Volume I, Meerut : Hastinapur Research Institue, 2013, 36
22. Ibid.
23. Vighnesh Kumar, ***Uttar Pradesh Ke Swatantrata Senani Chaudhary Raghubir Narayan Singh***; ***Asahyog Aandilan se Meerut Adhiveshan tak***, Meerut : Hastinapur Research Institute, 2008, 1; Rahul Verma, ***Bhartiya Swatantrata Sangharsha mein Chaudhary Raghubir Narayan Singh ki Bhumika : Ek Adyayan (Gandhi Yugin Andolanon ke Vishesh Sandarbha mein)*** (in Hindi), Unpublished Ph.D. thesis in History, Chaudhary Charan Singh University, Meerut, 2014, 29-30; Vighnesh Kumar and C. S. Bhardwaj, ***Re-exploring Gandhian Movements in the Upper Ganga-Yamuna Doab***, Meerut : Hastinapur Research

Institue, 2011, 17-18; Vighnesh Kumar, ***Ghazibad Ke Char Hazar Varsha*** (in Hindi), Meerut : Hastinapur Research Institue, 2011, 211-220.

24. ***Muqummal Karrvai Muquddama Sarkar Kaisre Hind banam Chaudhary Raghubir Narayan Singh, Rais Asauda va President, Congress Committee, Meerut***, Published by Babu Jagannath Prasad, General Secretary, District Congress Committee, Meerut, First Published in 1923, 1000 copies, 130-151 (Printed by B. Shiva Kripal at the Vidya Printing Press, Meerut City); Vighnesh Kumar, ***Uttar Pradesh Ke Swatantrata Senani Chaudhary Raghubir Narayan Singh***, Meerut : Hastinapur Research Institute, 2008, 33-48. ★

Article Received on May 08, 2022; Accepted on June 05, 2022

6

An Analysis of Consumption Expenditure of Non-Farm Workers in Rural Punjab

Rupinder Kaur*, Anupama**, Jasdeep Singh Toor and Kuldeep Singh*******

The study reveals that the regular workers employed in the government sector spend the highest amount on consumption than other type of workers. The proportion of expenditure on food items is the highest for the casual workers and the lowest for the regular workers in the government sector. The proportion of expenditure on non-food items is the highest for the regular workers in the government sector. The intra-group inequalities of per capita consumption expenditure have been found to be the lowest among the casual worker and the highest degree of inequalities are found in the case of regular workers in the government sector. The average propensity to consume has

* Assistant Professor, Department of Economics, Punjabi University, Patiala, Punjab (India) E-mail: <rupinderkaur0076@gmail.com>
** Professor, Department of Economics, Punjabi University, Patiala, Punjab.
*** Assistant Professor, Department of Economics, Punjabi University, Patiala, Punjab.
**** Assistant Professor, Department of Post Graduate Studies, Punjabi University Regional Centre, Bathinda, Punjab.

been found to be less than one for the different categories of workers. It indicates that all the categories of rural non-farm workers are able to save something out of their income. The regular workers in the government sector have the lowest average propensity to consume while it is the highest for the casual workers.

[**Keywords :** Non-farm workers, Nature of employment, Consumption, Pattern, Inequalities]

1. Introduction

The rural non-farm economy is playing important role both in terms of generating new employment opportunities and boosting means of livelihood. Non-farm employment accounts for a large percentage of the total employment in the rural economy of most developing countries of the world (Madaki and Adefila, 2014). The non-farm sector has emerged as a major source of employment in rural areas. A significant proportion of rural households are deriving their income from rural non-farm sector. Falling profitability in agriculture and almost exhausted capacity of the farm sector to further absorb the labour force appear to be the major reasons for such livelihood diversification (Vatta and Garg, 2008). The non-farm sector supports the livelihoods of rural poor by providing gainful employment, supplementing their meagre incomes and preventing them from falling further below the poverty line (Pavithra and Vatta, 2013). Improved access to non-farm sources of income is likely to be good for household food security (Holden *et al.*, 2004).

Within the rural non-farm sector, the growth of employment is largely attributed to an increase in the proportion of casual workers in the unorganized sector, rather than full time employment (Visaria and Basant, 1994; Mehrotra *et al.*, 2014). The traditional activities mainly provide employment which is casual in character while the modern ones or that require higher skills provide employment on regular basis (Fisher *et al.*, 1997). The non-farm activities appear to be strongly associated with the level of education in getting more secure and regular jobs in rural India (Kaur *et al.*, 2019). Dominance of informality also coincides with dominance of self-employment and casual employment (Samal, 1997). The informal employment, which does not cover the social security, pension, and insurance for the workers, has increased (Kaur *et al.*, 2019). Thus, the quality of rural employment has deteriorated, casualization of rural workers also increased (Jha, 2006).

Income from non-farm activities can play a vital role to smoothen household consumption expenditure and in improving the economic wellbeing of household status (Zeeshan *et al.*, 2019). So, it is important to examine the levels and pattern of the consumption expenditure of different types of non-farm workers in order to know about their living standards. In this perspective, this paper analyses the levels and pattern of consumption expenditure of different types of non-farm households in rural Punjab.

2. Methodology

For the purpose this study, the whole state has been divided into three agro-climatic regions on the basis of climate, type of soil, cropping pattern, land tenure system, culture of farming communities etc. These regions are South-West Region, Central Plains Region and Shivalik Foothills Region. The South-West Region comprises of Bathinda, Mansa, Ferozepur, Fazilka, Faridkot, Muktsar and Moga districts. The Central Plains Region constitutes Patiala, Fatehgarh Sahib, Sangrur, Amritsar, Kapurthala, Jalandhar, Nawanshahr, Tarn Taran and Ludhiana districts. The Shivalik Foothills Region comprises of Hoshiarpur, Pathankot, Gurdaspur, Mohali and Ropar districts. At the first stage, one district from each region, *i.e.*, Bathinda district from the South-West Region; Jalandhar district from the Central Plains Region; and Gurdaspur district from the Shivalik Foothills Region have been selected for the purpose of present study. One village has been selected from each development block of the selected district. There are thirty development blocks in the selected three districts. Thus, in all, the thirty villages have been selected from the three districts. Eight villages from Bathinda district, eleven villages from Jalandhar district and eleven villages from Gurdaspur district have been selected. Taking into consideration the number of variables, the numbers of households with positive responses and degrees of freedom in the form of time and resources, 659 households were selected from the three districts for the purpose of survey. Out of total selected 659 households, 238 households have been selected from Bathinda district, 238 households from Jalandhar district and 183 households from Gurdaspur district. There are total 1124 non-farm workers in all the selected households. Out of total, 407 workers are self-employed in various activities, another 395 workers are employed in regular jobs, out of which 263 workers are employed in private sector while 132 workers are employed in the government sector and 322 workers are employed as casual workers.

3. Results and Discussion

3·1 Per Capita Consumption Expenditure by Nature of Employment

Human life is sustained by consumption. The pattern of consumption clearly indicates the living standard, poverty level and human development and nature of economic growth. Table-1 shows the per capita consumption expenditure of the rural non-farm workers by the nature of employment. It can be observed that the regular workers employed in the government sector spend the highest amount on consumption than other type of workers. The per capita expenditure for the regular workers has been found to be ₹ 58,147.47 as compared to ₹ 37,009.20 for the self-employed workers, ₹ 31,097.66 for regular workers in the private sector, and ₹ 24,769.25 for the casual workers. Thus, we have seen that per capita consumption expenditure of the regular workers in the government sector is 2.35 times higher than the casual workers, 1.57 times higher than the self-employed workers and even 1.87 times higher than the regular workers in the private sector. As we examine the item-wise consumption expenditure, the regular workers in the government sector have the highest per capita expenditure on each of the items *i.e.* food items, non-food items as well as marriages and social ceremonies. This category of workers has been found to be spending the highest amount almost on each item under the broader categories of food (except on cereals, sugar/gur etc.), non-food (except on rent and durables) and marriages and social ceremonies. The next highest per capita consumption expenditure has been recorded by the self-employed workers. As compared to the regular workers in the private sector, the self-employed workers have been found to be spending higher amount on each broader category of consumption and this is also true for every item (except on pulses, intoxicants and drugs) under these broader categories. On the other hand, the casual workers invariably spend a lower amount on each item of consumption. Their expenditure on education and health is dismally lower than the other workers' categories. The casual workers hardly spend 26 per cent, 13 per cent and 36 per cent of the expenditure on education of self-employed workers, regular workers in the government sector and the regular workers in the private sector, respectively while in case of health expenditure, these proportions are 64 per cent, 58 per cent and 59 per cent. Ironically, the casual workers have been found to spend the second largest amount on intoxicants and drugs (₹ 566.19), next only to the regular workers in the private sector (₹ 635.48). However, the per capita expenditure on cereals has been found to be the highest for the casual workers as compared to other categories. They are spending ₹ 2,075.67 per capita as compared to ₹ 2,053.00, ₹ 2,000.76 and ₹ 1,985.65 by self-employed workers, regular workers in government sector and regular workers in the private sector, respectively. The casual workers are also found to be spending a higher amount on pulses (₹ 1,074.20) than the relatively prosperous self-employed workers (₹ 1,057.41)

Table-1 : Per capita Consumption Expenditure of Rural Non-farm Workers by Nature of Employment

(Mean Values, in Rs. Per Annum)

Sl. No.	Items of Consumption	Self Employed	Casual Labour	Regular Salaried		All Sampled Workers
				Govt.	Private	
A.	**Food Items**					
1.	Food grains					
i	Cereals	2053.00	2075.67	2000.76	1985.65	2037.76
ii	Pulses	1057.41	1074.20	1176.47	1152.18	1098.44
2.	Milk	5995.90	4197.45	7801.18	4918.36	5439.54
3.	Sugar/gur	1204.89	1128.41	1099.49	1050.54	1134.37
4.	Edible oils	822.95	702.28	1034.38	805.82	809.17
5.	Vegetables	2579.16	2083.96	3086.86	2397.37	2454.10
6.	Fruits, Biscuits/ bread/sweets	596.13	295.61	1290.91	508.11	571.03
7.	Condiments and spices	373.68	311.07	475.83	357.95	364.04
8.	Pickles/ jams/ juices	482.32	317.26	588.42	386.68	425.00
9.	Tea leaves	400.21	333.85	420.04	341.56	369.75
10.	Egg, Meat/ mutton/fish	147.91	125.86	194.69	105.33	137.12

11.	Intoxicants and drugs	434.02	566.19	308.04	635.48	504.30
12.	Fuel and electricity	3180.63	1626.04	4468.21	2181.58	2651.73
13.	Clothing & Footwear	2639.65	1786.70	4757.54	2129.08	2524.60
14.	Washing and toilet articles	819.44	683.13	1037.99	719.00	782.51
15.	LPG	1037.27	829.40	1271.78	985.46	993.03
16.	Others	148.43	144.46	241.06	134.57	154.96
	Sub-total (1-16)	**23973.00**	**18281.54**	**31253.65**	**20794.72**	**22451.45**
B.	**Non-Food Items**					
1.	Education	4069.94	1065.37	8390.14	2956.83	3454.90
2.	Healthcare	3002.11	1908.63	3292.04	3250.86	2780.09
3.	Entertainment	349.23	143.15	593.20	286.61	304.09
4.	Conveyance	1291.06	706.31	1713.61	1000.02	1104.66
5.	Communication	809.49	442.90	1577.89	657.13	759.02
6.	Construction, Repair and Maintenance	155.50	125.76	6956.69	48.60	923.51
7.	Rent	0.62	0.00	0.00	0.95	0.45
8.	Durables	1433.03	469.19	1095.12	419.73	879.06
9.	Other Consumer Services	594.02	468.19	724.13	536.46	559.72
	Sub-total (1-9)	**11705.00**	**5329.50**	**24342.82**	**9157.19**	**10765.50**
C.	**Marriages & social ceremonies**					
1.	Marriages & social ceremonies	1331.20	1158.21	2551.00	1145.75	1381.85
	Sub-total	**1331.20**	**1158.21**	**2551.00**	**1145.75**	**1381.85**
	Total	**37009.20**	**24769.25**	**58147.47**	**31097.66**	**34598.80**

Source : Field Survey, 2016-17

3·2 Pattern of Per Capita Consumption Expenditure by Nature of Employment

The level of living of any segment of population can be better understood by the proportion of each item of consumption in total consumption expenditure. The Engel Law says that as the level of income of a person increases, the proportion of expenditure on food items out of total consumption declines and that of the non-food and other items increases (Engel, 1857). He says that although, the absolute level of expenditure on consumption is higher for the richer segments but in percentage terms, it declines which indicates that these segments are able to spend relatively larger shares on the other items which improves their standard of living and wellbeing. Thus, a higher expenditure by the casual workers on cereals and pulses does not mean that they are better off than the other classes, rather it shows that they are actually spending on subsistence items and hence are left with fewer resources to add other items to their consumption basket. We can see these differences in Table-2. The table shows that the proportion of expenditure on food items is the highest for the casual workers and the lowest for the regular workers in the government sector. The casual workers are spending 73.81 per cent of their total consumption expenditure on food items while this proportion is 53.75 per cent for the regular workers in the government sector and 64.78 per cent and 66.78 per cent for the self-employed workers and regular workers in the private sector, respectively. This indicates that the casual workers are left with only 26.20 per cent of their total consumption expenditure for other items out of which they spend 21.52 per cent on non-food items and 4.68 per cent on marriages and social ceremonies while the regular workers in the government sector spend 41.86 per cent on non-food items and 4.39 per cent on marriages and social ceremonies. These proportions are 31.63 per cent and 3.60 per cent for the self-employed workers and 29.45 per cent and 3.68 per cent for the regular workers in the private sector. The casual workers are found to be spending hardly 4.30 per cent on education while this proportion is 14.43 per cent, 11 per cent and 9.51 per cent for regular workers in the government sector, self-employed workers and regular workers in the private sector, respectively. Out of the food items, it has been found that the casual workers spend 12.72 per cent of their total consumption expenditure on food grains only which is only 5.46 per cent for the regular workers in the government sector, 8.41 per cent for self-employed workers and 10.1 per cent for regular workers in the private sector. Thus, we have seen that the casual workers have just a subsistence living while the consumption standards of the regular workers in the government sector is the best one among all other type of workers in the non-farm sector of rural Punjab.

Table-2 : Pattern of Per capita Consumption Expenditure of Rural Non-farm Workers by Nature of Employment

(Percentage)

Sl. No.	Items of Consumption	Self Employed	Casual Labour	Regular Salaried		All Sampled Workers
				Govt.	Private	
A.	**Food Items**					
1.	Food grains	8.41	12.72	5.46	10.10	9.06
i	Cereals	5.55	8.38	3.44	6.39	5.89
ii	Pulses	2.86	4.34	2.02	3.71	3.17
2.	Milk	16.20	16.95	13.42	15.82	15.72
3.	Sugar/gur	3.26	4.56	1.89	3.38	3.28
4.	Edible oils	2.22	2.84	1.78	2.59	2.34
5.	Vegetables	6.97	8.41	5.31	7.71	7.09
6.	Fruits,Biscuits/bread/ sweets	1.61	1.19	2.22	1.63	1.65
7.	Condiments and spices	1.01	1.26	0.82	1.15	1.05
8.	Pickles/jams/ juices	1.30	1.28	1.01	1.24	1.23
9.	Tea leaves	1.08	1.35	0.72	1.10	1.07
10.	Egg, Meat/ mutton/ fish	0.40	0.51	0.33	0.34	0.40
11.	Intoxicants & drugs	1.17	2.29	0.53	2.04	1.46
12.	Fuel and electricity	8.59	6.56	7.68	7.02	7.66
13.	Clothing & Footwear	7.13	7.21	8.18	6.85	7.30
14.	Washing and toilet articles	2.21	2.76	1.79	2.31	2.26
15.	LPG	2.80	3.35	2.19	3.17	2.87
16.	Others	0.40	0.58	0.41	0.43	0.45
	Sub-total (1-16)	**64.78**	**73.81**	**53.75**	**66.87**	**64.89**
B.	**Non-Food Items**					
1.	Education	11.00	4.30	14.43	9.51	9.99
2.	Healthcare	8.11	7.71	5.66	10.45	8.04
3.	Entertainment	0.94	0.58	1.02	0.92	0.88
4.	Conveyance	3.49	2.85	2.95	3.22	3.19

5.	Communication	2.19	1.79	2.71	2.11	2.19
6.	Construction, Repair & Maintenance	0.42	0.51	11.96	0.16	2.67
7.	Rent	0.00	0.00	0.00	0.00	0.00
8.	Durables	3.87	1.89	1.88	1.35	2.54
9.	Other Consumer Services	1.61	1.89	1.25	1.73	1.62
	Sub-total (1-9)	31.63	21.52	41.86	29.45	31.12
C.	**Marriages & social ceremonies**					
1.	Marriages & social ceremonies	3.60	4.68	4.39	3.68	3.99
	Sub-total	**3.60**	**4.68**	**4.39**	**3.68**	**3.99**
	Total	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Source : Field Survey, 2016-17

3·3 Distribution of Per Capita Consumption Expenditure by Nature of Employment

Thus, we have observed considerable inter-group differences in level and pattern of consumption expenditure among the rural non-farm workers. But we know that each category of the workers is again heterogeneous in itself. The regularity of job does not simply mean higher level of consumption as within this category, the income of a person not only depends upon the sector but also on the type of activity in which he/she is involved. There can be many low paid activities which employ the workers on regular basis. Similarly, within casual employment as well we can not generalise that all casual jobs are low paid. Hence it is important to examine the intra-group consumption inequalities as well. For this purpose, the distribution of the per capita consumption expenditure for different categories of workers has been displayed in Table 3. The table shows the highest degrees of inequalities are found in the case of regular workers in the government sector, followed by the self-employed workers. The value of Gini coefficient of distribution of per capita consumption expenditure has been found to be 0.34 for the regular workers as compared to 0.26 for self-employed workers and 0.25 for the regular workers in the private sector. The intra-group inequalities of per capita consumption expenditure has been found to be the lowest among the casual workers as the Gini coefficient is only 0.22 in this case. This indicates that this category of workers seems to be sharing its deprivation more equally than the shared prosperity among the regular and self-employed workers. The table shows that the lowest 10 per cent of the casual workers share about 5 per cent of total consumption expenditure by this category. This proportion is only 3.32 per cent for the regular workers in the government sector, 4.07 per cent for the self-employed workers and 4.33 per cent for the regular workers in the private sector. On the other hand, the share of the top 10 per cent workers has been found to be 18.63 per cent for casual workers and 22.12 per cent, 28.64 per cent and 21.54 per cent for the self-employed workers, regular workers in the government sector and regular workers in the private sector, respectively. The table clearly shows that the inequalities are higher for the relatively well-off category of the workers and lower for the workers with low paid insecure jobs.

Table-3 : Distribution of Per Capita Consumption Expenditure of Rural Non-farm Workers by Nature of Employment

Cumulative Percentage of Workers	Cumulative Percentage of Household Consumption Expenditure				
	Self Employed	Casual Labour	Regular Salaried		All Sampled Workers
			Govt.	Private	
10	4.07	4.58	3.32	4.33	3.91
20	9.80	10.98	7.81	10.13	9.13
30	16.31	18.23	13.54	17.12	15.25
40	23.82	25.92	19.72	24.65	22.21
50	31.96	34.50	26.79	32.90	30.03
60	41.01	43.92	35.38	41.94	30.92
70	51.46	54.98	44.92	52.15	48.87
80	63.25	67.27	57.04	64.41	60.41
90	77.88	81.37	71.36	78.46	74.74
100	100.00	100.00	100.00	100.00	100.00
Gini coefficient	**0.26**	**0.22**	**0.34**	**0.25**	**0.31**

Source : Field Survey, 2016-17

3·4 Average Propensity to Consume by Nature of Employment

As we have observed that the pattern of consumption as well as income largely differs across different types of workers. The stream of income is regular for the self-employed as well as the regular workers while for the casual ones it is often disrupted as per the availability of work in a certain sector/place. We have also observed that the level of consumption of the former groups is higher than the latter ones. Thus, it is important to know about the average pro- pensity to consume of different categories of the workers. This has been displayed in Table-4. We can observe from the table that the regular workers in the government sector have the lowest average propensity to consume while it is the highest for the casual workers, followed by the self-employed workers. The average propensity to consume has been found to be 0.61, 0.68, 0.40 and 0.60, respectively for the self-employed workers, casual workers, regular workers in government and private sector, respectively. Lower average consumption than average income, or say, a less than one value for an average propensity to consume indicates that all of the different categories of workers are able to save something out of their income. We can easily deduce from this table that these savings are the highest for the regular workers and the lowest for the casual workers. The annual average surplus earnings (above their consumption expenditure) turn out to be Rs. 87,162.64 for the regular workers and only ₹ 11,683.17 for the casual workers while in case of self-employed workers and the regular workers in private sector, these are ₹ 23,669.02 and ₹20,874.25, respectively. But in monthly terms, we can notice that the casual workers are able to save less than ₹1000 per month while for the self-employed and the regular workers in the private sector, it amounts to less than ₹ 2000 per month.

Table-4 : Average Propensity to Consume of Rural non-farm Workers by Nature of Employment

Nature of Employment	Average Income (₹)	Average Consumption Expenditure (₹)	Average Propensity to Consume
Self-employed	60678.22	37009.20	0.61
Casual Jobs	36452.42	24769.25	0.68
Regular Jobs (in government sector)	145310.11	58147.47	0.40
Regular Jobs (in private sector)	51971.91	31097.66	0.60

Source : Field Survey, 2016-17

4. Conclusion and Policy Implications

The above analysis shows that per capita consumption expenditure of the regular workers in the government sector is the highest followed by the casual workers, regular workers in the private sector and self-employed workers. The proportion of expenditure on food items is the highest for the casual workers and the lowest for the regular workers in the government sector. The proportion of expenditure on non-food items is the highest for the regular workers in the government sector. The proportion of consumption expenditure on food grains is as high as 12.72 and 10.1 per cent respectively for the casual workers and regular workers in the private sector. The expenditure of the casual workers on education and health is dismally lower than the other workers' categories. Thus, we have seen that the casual workers have just a subsistence living while the consumption standards of the regular workers in the government sector is the best one among all other type of workers in the non-farm sector of rural Punjab. The inequalities of per capita consumption expenditure have been found to be the highest among the regular workers in the government sector and the lowest among the casual worker. The average propensity to consume has been found to be 0.61, 0.68, 0.40 and 0.60, respectively for the self-employed workers, casual workers, regular workers in government and private sector, respectively. It indicates that all of the different categories of workers are able to save something out of their income.

It is important that apart from encouraging the rural labour for availing the self-employment opportunities, there is a need that more of the jobs are created in the organized sector as the study has indicated that the regular workers in the government sector have the highest consumption expenditure and the lowest probability of being poor while the casual workers have the lowest consumption expenditure and the greater probability being poor. Even the consumption expenditure of the regular workers in the private sector is low. Therefore, there should be proper vigil on this sector and any violation of the minimum wage act should be strictly dealt with. This requires the implementation machinery well in place and playing an active role in the rural areas.

Acknowledgement

This research paper is based on the field survey conducted for a research project "Employment in Rural Non-Farm Sector in Punjab: The Determinants, Problems and Prospects" sponsored by UGC, New Delhi. The authors duly acknowledge the financial support received from UGC.

References

Engel, Ernst, "The Production and Consumption Conditions of the Kingdom of Saxony", ***Journal of the Statistical Bureau of the Royal Saxon Ministry of the Interior***, 8-9, 1857, 28-29.

Fisher, T., Mahajan, V and Singha, A., ***The Forgotten Sector***, London : Intermediate Technology Publications, 1997..

Holden, S., Shiferaw, B. and Pender, J., "Non-farm income, household welfare, and sustainable land management in a less-favored area in the Ethiopian highlands", ***Food Policy***, 29, 2004, 369-392 http://oar.icrisat.org/1279/1/FoodPol29_4_369-392_2004.pdf Accessed on 18 July, 2021.

Jha, B., "Rural non-farm employment in India: Macro-trends, Micro evidences and policy options", Institute of Economic Growth Working Paper (234), 2006. Retrieved from http://www.iegindia.org/upload/publication/Workpap/wp272.pdf. Accessed on 19/07/ 2021.

Kaur, A., Arora, A. and Singh, S. P., "Employment diversification in rural India: Nature, pattern and determinants. Ager", ***Revista de Estudios sobre Despoblación y Desarrollo Rural***, 27, 2019, 189-226, Retrieved from https://www.redalyc.org/journal/296/29662605011/html/Accessed on 19/07/2021.

Madaki J. U. and Adefila, J. O., "Contributions of rural non-farm economic activities to household income in Lere area, Kaduna state of Nigeria", ***International Journal of Asian Social Science***, 4(5), 2014, 654-663. Retrieved from http://www.aessweb.com/journals/5007 Accessed on 13 July, 2021.

Mehrotra, S.; Parida, J.; Sinha, S. & Gandhi, A. "Explaining employment trends in the Indian economy: 1993-4 to 2011-12", ***Economic and Political Weekly***, 49(32), 2014, 49-57.

Pavithra, S. and Vatta, K., "Role of non-farm sector in sustaining rural livelihoods in Punjab", ***Agricultural Economics Research Review***, 26 (2), 2013, 257-265.

Samal, K. C., "Rural Non-Farm Activities in Specific Regions of Orissa", ***Journal of Rural Development***, 16(3), 1997, 457-464.

Vatta, K. and Garg, B. R., "Rural non-farm sector in Punjab: Pattern and access to employment and income", ***Indian Journal of Agricultural Economics***, 63 (2), 2008, 224-243.

Visaria, P. and Basant, R., ***Non-agricultural employment in India : Trends and Prospects***, New Delhi : Sage Publication, 1994.

Zeeshan, Mohapatra, G. and Giri, A. K., "The effects of non-farm enterprises on farm households' income and consumption expenditure in rural India", ***Economía Agraria y Recursos Naturales-Agricultural and Resource Economics***, 19(1), 2019, 195-222. doi: https://doi.org/10. 7201/earn.2019.01.10. Accessed on 22/04/2021 ★

Article Received on April 19, 2022; Accepted on May 05, 2022

7

The Muslim Women (Protection of Rights on Marriage) Act, 2019 : A Step towards Improving the Status of Muslim Women

Rajesh Kumar Dev*

The Practice of Triple talaq is a curse for a Muslim woman. The Muslim majority countries have banned the practice of unilateral instant talaq. Even the holy book of Muslims, Quran, bans this practice. This practice clearly breached the right to equality, right to justice and human rights of Muslim women. The direction to make law to regulate this practice in India has been made by the Supreme Court of India in Shayara Bano V. Union of India WP (c) 118/2016. Hence, the Muslim Marriage (Protection of Rights on Marriage) Act, 2019 is very import instrument which has been enacted by the government of India to improve the condition of Muslim women in India. This enactment will be able to secure right to equality, gender justice and protection of human rights of Muslim woman. In fact, this Act is a step towards improving the status and condition of Muslim women in India.

[**Keywords :** Talaq-e-biddat, Gender equality, Instant Triple Talaq, Nikah halala, Shariat Act, 1937]

* Assistant Professor, IPEM Law Academy, Industrial Area, Ghaziabad 201010, Uttar Pradesh (India) E-mail: <rkdevadvocate@gmail.com>

1. An Instrument to Restrict Triple Talaq

The woman (Protection of Rights on Marriage) Act, 2019 has made triple talaq illegal in India.[1] It Stipulates that instant triple talaq in any form is illegal and void on the violation of this provision, there is provision for three years imprisonment for the errant husband. An aggrieved woman will have legal right for maintenance for herself and dependent children.[2]

2. Origin and Background of the Muslim Woman (Protection of Rights on Marriage) Act, 2019

This Act is the Act of Parliament of India Criminalizing triple talaq. The Supreme Court of India made triple talaq unconstitutional.[3] The opinion of minority suggested that there should be suitable legislation to deal with the triple talaq in the Muslim Community.[4] In December 2017, having referred a number of Supreme Court Judgments and cases, the government of India introduced The Muslim Woman (Protection of Rights on Marriage) Bill 2017.[5] The Bill proposed to make triple talaq in any form illegal and void. For the breach of the law there is provision for punishment upto three years.[6] The Bill was passed by Lok Sabha on the same day. But it was stopped by the opposition in the Rajya Sabha.[7] The Bill was reintroduced and passed by Lok Sabha and by Rajya Sabha in July 2019.[8] The Bill was given assent by the President of India. The Act stands to be effective retrospectively from September 19, 2018.[9]

3. Definition and History of the Practice of Triple Talaq

Triple Talaq is also known as talaq-e-biddat, instant divorce[10] and talaq-e-mughaliezah (irrevocable divorce).[11] It was a form of Islamic divorce which was used by Muslim in India specially adherents of Islamic Schools of jurisprudence.[12] Talaq is the Arabic term for divorce. It allows any Muslim man to divorce legally his wife by uttering the word talaq three times in oral, written or electronic form. The use and status of triple talaq has been controversial and debating subject. The people questioning the practice have raised different issues like justice, human rights, secularism and gender equality. This debate is between the government of India and the Supreme Court of India.[13] It has been connected to Uniform Civil Code in India. On 22 August, 2017, the Supreme Court of India declared instant triple talaq unconstitutional.[14] Three out of the five judges in the panel concurred that the practice of triple talaq is unconstitutional.[15] Rest two judges declared the practice to be constitutional. They directed the government of India to ban the practice by making laws in this regard.[16] Most of the Muslim Countries have already banned this practice of triple talaq.[17] The Quran has also established the provisions to avoid triple talaq practice.[18] It provides two waiting periods of three months before making the divorce final. During this period husband has time to reconsider his decision of talaq.[19] On 30 July, 2019, Government of India made the practice of triple talaq unconstitutional and illegal. From 1st August, 2019 it was made punishable. The Muslim Women (Protection of Rights on Marriage), Act, 2019 deemed came into force on 19 September, 2018.

4. Triple Talaq : A Practice of Divorce in Muslim

Triple talaq has been a kind of divorce that used to be practiced in Islam. By this mode of talaq a Muslim man could divorce his wife legally by speaking talaq thrice. The man did not require mentioning any reason for the divorce and it was not necessary that wife remain present at the time of pronouncement. On finishing of the iddat the divorce became irrevocable.[20] In this practice, a waiting period was required before each pronouncement of talaq. During this period reconciliation was attempted. It was common to make all pronouncements in one sitting. This practice was objected badly but it was not prohibited.[21] A divorced women was not able to remarry her divorced husband but for she first married another man. This practice was known as Nikah halala.She could have custody of male children and prepubescent female children until she remarried.After the restrictions, the children used to came under the guardianship of the father.[22] This practice of talaq-e-biddat is as old as of 1400 years old.[23] The Supreme Court of India declared it as “manifestly arbitrary” and described that “it permits a man to break down a marriage whimsi- cally and capriciously”.[24] Instant talaq is known as talaq-e-biddat. Triple talaq has not been mentioned in the Quran. Muslim legal scholars have also not consented to it. Islamic countries have disapproved this practice. It is considered technically legal in Sunni Islamic Jurisprudence. Triple Talaq is based on the belief that the Muslim men have right to dismiss or reject his wife if he has good grounds.[25] The All India Muslim Personal Law Board (AIMPLB) had mentioned before the Supreme Court of India that Muslim women had also had right to pronounce triple talaq.[26] They could execute nikahnamas on the conditions that the husband would not pronounce triple talaq. According to AIMPLB, it is clear that Sharia has given right to Muslim husband that he could divorce his wife as Islam has granted Muslim men greater power of decision making.[27]

5. Jurisprudence of Triple Talaq

Muslim family affairs in India are governed by Muslim Personal Law (Shariat) Application Act, 1937.The provisions of this Act are generally called Muslim Personal Law. It was one of the Acts became operational introducing provincial autonomy. It forms a diarchy at the federal level. Government of India Act, 1935 was also the Act introducing provincial autonomy.[28]

The Shariat is open to be interpreted by the Ulamas. The Ulama of Hanafi Sunni considered the triple talaq binding provided the pronouncement is made in the presence of Muslim witnesses and confirmed by a Sharia Court. The Ulama of Ahl-i-Hadith, Twelver and Must'ali persuasions had not considered it as proper.[29] In classic Islamic Jurisprudence, triple talaq has been disapproved specifically, but it is legally valid form of talaq.[30] Because of transition in social conditions all around the world, this practice of Triple Talaq has been rejected since the twentieth century. Various reforms have been made in different countries in this regard. In India Muslim couples are not required to register marriages with civil authorities. Which is contrary to practice adopted in most of the Muslim majority countries[31] Muslim marriages in India are taken as private affair unless the couple decides to register the marriage under the Special Marriage Act, 1954.[32] The government of other countries have imposed checks on the husband's unilateral right of divorce but this prohibition of triple talaq has been implemented in India after a long period in the form of Muslim Women (Protection of Rights on Marriage), Act, 2019.[33]

6. Muslim Women and Triple Talaq

The practice has been opposed by the Muslim women. Public interest litigations have been filed by many of them against this practice in the Supreme Court. They have termed it regressive. They have asked for scrapping of section 2 of the Muslim Personal Law (Shariat) Application Act, 1937. They have described it the violation of Article 14 of the constitution. The Supreme Court described instant triple talaq worst form of marriage dissolution. This practice has been banned in the Muslim majority countries like Morocco, Pakistan, Afghanistan and Saudi Arabia.[34]

7. Triple Talaq and All India Muslim Personal Law Board (AIMPLB)

Triple talaq has been supported by All India Muslim Personal Law Board. It envisages that State has no right to intervene in religious matters of others. In April, 2017 Muslim Mahila Research Kendra has prepared a report in coordination with Shariat Committee for woman. In the report AIMPLB claimed that Muslims have lesser divorce rate as compared to other religious communities. It has claimed that it has received forms of 35 million Muslim women across the country who have supported Triple Talaq and Shariat Act, 1937.[35] In April, 2017 AIMPLB issued a code of conduct regarding talaq in response to issue over the practice of triple talaq. It warns that those who divorce on the grounds which are not available in the Shariat Act will be boycotted. Those who apply triple talaq recklessly and without justification will be boycotted. It has also mentioned that it should be delivered in three sitting with a gap of at least one month gap.[36]

8. Triple Talaq and Shayra Bano V. Union of India & others[37]

The bench that heard the issue of triple talaq in 2017 was consisted of five judges from five different communities. The Chief Justice J. S. Kehar, is a Sikh, Justice Kurian Joseph is a Christian, RF Nariman is a Parsi, UU Lalit is a Hindu and Abdul Nazeer is a Muslim.[38]

The Supreme Court in this case examined whether the constitution of India protects the practice of Triple Talaq or not. If this practice is safeguarded by Article 25(1) of the constitution of India it guarantees to all the fundamental right to profess, practice and propagate religion. That court wants to clear whether or not triple talaq is an essential feature of Islamic belief and practice.[39] Out of five judges two have upheld validity of talaq-e-biddat and rest three judges held it unconstitutional. They have barred the practice by 3-2 majority.[40] One judge stated that the instant triple talaq violates Islamic law.[41] The bench directed the central government to make law within six months to govern marriage and divorce among

Muslims.[42] The Court further stated that until the government prepares a law regarding instant triple talaq, there could be an injunction on using the practice of instant triple talaq.[43] The constitutional experts mentioned that the judges were unable to uphold personal rights over religious laws. They further state that the judgment does not ban other forms of Muslim divorce that favours men. It bans only instant triple talaq.[44]

9. Conclusion

The Muslim women (Protection of Rights o Marriage) Act, 2019 is very import instrument which has been enacted by the government of India to improve the condition of Muslim women in India. This enactment will be able to secure right to equality, gender justice and protection of human right of Muslim women. In fact, this Act is a step towards improving the status and condition of Muslim women in India.

Footnotes

1. "President Ram Nath Kovind gives assent to triple talaq bill", ***The Hindu***, August 1, 2019, available at https://www.thehindu-gives-assent-to-triple-talaq-bill.
2. Ibid.
3. Shayara Bano V. Union of India, WP(C) 118 of 2016.
4. Pushkaraj Deshpande, "India: Triple Talaq, Judgment of Hon'ble Supreme Court and The Most Anticipated Triple Talaq Bill", June 3, 2018. Available at http://www.mandaq.com/India/X/668468/divorce/Triple/Talaq+Judgement+of+Honable+SupremeCourt+Most+Anticipated+Triple+Talaq.
5. "Government Introduces Triple Talaq Bill in Lok Sabha" available at http://economictimes.indiatimes.com/politics.and.nation/government-introduceds-triple-talaq-bill-in-lok-sabha.
6. Ibid.
7. Sunetra Choudhary, Sunil Prabhu, Shylaja Varma, "Landmark Triple Talaq Bill Clears Lok Sabha, In Rajya Sabha Next". at January 5, 2018, available at http://www.ndtv.com/India-news/triple-talaq-bill-in-parliament-now-muslimssays-its-about-equality-1793.27, visited on January 2,2019.
8. "History made, triple talaq bill passed by Parliament", ***India Today***, July 30, 2019, .
9. Available at http://egazette.nic.in/writereaddata/2019/209423.pdf.

.

"Triple Talaq-Verdict: what exactly is instant divorce practice banned by court", ***Hindustan Times***, 22 August, 2017, available at http://www.hindustantimes.com.

11. Available at http:///www.familylaw.co.uk/news-and-comments, visited on may 29, 2017.
12. "Hanafi Jurisprudence sanctions triple talaq", available at http://timeofindia.comk/city/hyderabad; "Law, morality, triple talaq", available at http://Indiaexpress.com
13. ***The Times of India***, May 13, 2017, available at http://timesof india.indiatimes.com
14. ***Hindustan Times***, August 22,2017 available at http://www.hindu stantimes.com/india.
15. "Triple Talaq: Ban This un-Islamic practice and bring in a uniform civil code", available at http://www.hindustantimes.com
16. Available at http://indianexpress.com,"Triple talaq LIVE updates: Jaitly says SC Judgment a great victory and welcome step".
17. "India's Muslim neighbours among 23 countries that have banned triple talaq", ***Hindustan Times***, September 19, 2018.
18. Herald Motzki, "Marriage and Divorce", Jane Damme Mc Auliffe, ***Encyclopedia of the Quran***, Vol. 3, Brill, 2006, 279.
19. Ibid.
20. Chaudhary, Cyra Akila, "(Mis)Appropriated Liberty : Identity, Gender Justice, and Muslim Personal Law Reform in India", ***Columbia Journal of Gender and Law***, 17, 2008, 72-73; Rao, ***Kinship, Decent, Systems and State, South Asia***, 2008, 341.
21. Ibid., 95.
22. Supra Note No. 20.
23. Shayara Bano V. Union India W.P.(C) 118)2016.
34. "Not Part of Islam: 5 quotes from verdict banning Triple Talaq" available at http:/www.ndtv.com/indi-news/tripletalaq-verdict-not part-of-Islam.
25. Kiran Stacey, "Indian Supreme Court bans 'Islamic instant divorce'," ***Financial Times***, August 22,2017.
26. "Women can say triple Talaq, Muslim Law Board tells Supreme Court", ***The Times of India***, May 17,2017, available at http://www.timesofindia.indiatimes.com
27. Ibid.
28. Mukhopadhyay, Maitrayee, ***Construction of Gender Identity : Women, State and Personal Laws in India***, Unpublished Ph.D thesis, University of Sussex, 1994, 61.
29. Rao, A., ***Kinship, Descent Systems and State***, South Asia, 2003, 341.

30. John L. Esposito & Natana J. DeLong-Bas, ***Women in Muslim Family Law***, Syracuse : Syracuse University Press, 2001, 30-31.
31. Available at http://en.wikipedia.org/wiki Triple-talaq-in-India
32. Supra Note No-30, 111-112.
33. Ibid.
34. Supra Note No. 31.
35. Supra Note No. 31.
36. Supra Note No.31.
37. WP (C) 118 of 2016.
38. ***Times of India***, August, 2017.
39. Available at http://www.livemint.com/opinion/N3qknTP5MCG/KG/P76/TripleTalaq-verdict-has-not-gone-the-eintre-distance-html.
40. "Triple Talaq Declared Invalid by Supreme Court_Lexspeak", available at http://lexspeak.in/2017/08-triple-talaq-judgement by-sup reme-court.
41. Supra note no.39
42. Dhananjay Mahapatra, "Supreme Court declares triple Talaq Unconstitutional, strikes it down by 3:2 majority". Available at http://timesofindia.indiatimes.com/india/supreme-court-bars-triplet alaq-for-6-months-until-parliament-legislates-on-issue.
43. Available at http://www.business-standard.com/areticl/ news-an/injuction-onhubands-pronouncing-triple-talaq-until-aw-is-made-sc-a dvocate-1170888003801.html.
44. Available at http://www.economist.com/news/asia/210727123-musli m-woman-will-appland-india-bans-muslim-practice-isntant-divorce.

References

A. Acts and Statutes Referred

1. Special Marriage Act, 1954.
2. Hindu Marriage Act, 1955.
3. Dissolution of Muslim Marriage Act, 1939.
4. Muslim Personal Law (Shariat) Application Act, 1937.
5. The Constitution of India, 1950.

B. Books Referred

1. Chaudhary, Ms Appropriated Liberty, 2008.
2. Rao, Kinship, Descent Systems and State, South Asia, 2008.
3. Mukhopadhyay, Construction of Gender Identity, 1994.
4. Esposito & Delong-Bas, Women in Muslim Family law, 2001.

C. Articles Referred

1. "President Ram Nath Kovind gives Assent to Triple Talaq Bill", ***The Hindu***.
2. Pushkraj Deshpande, "India : Triple Talaq Judgment of Hon'ble Supreme Court and the Most Anticipated Triple Talaq Bill".
3. "Government Introduces Triple Talaq Bill in Lok Sabha".
4. Sunetra Chaudhary, Sunil Prakash, Shylaja Varma, "Landmark Triple Talaq Bill clears Lok Sabha, In Rajya Sabha Next".
5. "Triple Talaq Verdict : What exactly is instant divorce practice banned by court".
6. Hanifi Jurisprudence Sanctions Triple Talaq.
7. "Triple Talaq : Ban this Un-Islamic Practice and Bring in a Uniform Civil Code".
8. "Triple Talaq Verdict Live Updates: Jaitly says SC Judgment a great victory and welcome step".
9. "India's Muslim neighbours among 23 countries that have banned Triple Talaq".
10. "Triple Talaq Declared Invalid by Supreme Court-Lexspeak".
11. Dhananjay Mahapatra, "Supreme Court Declares Triple Talaq Unconstitutional, strike it down by 3:2 Majority".

D. Newspaper/s and Magazines Referred

1. ***Time of India***, August, 2017.
2. ***Hindustan Times***, August 22, 2017.
3. ***Times of India***, May 13, 2017.
4. ***India Today***, July 30,2019.
5. ***The Hindu***, August 1, 2019.

E. Case/s Referred

1. Shaya Bano vs. Union of India WP (C) 118 of 2016

F. Websites Visited

1. http://www.thehindu.com/news/national
2. http://www.mondag.com/India
3. http://economictimes.indiatimes.com/news
4. http://www.ndtv.com/india.news.
5. http://egazette.nic.in
6. http://www.hindustantimes.com
7. http://www.familylaw.com/UR/news
8. http://Indianexpress.com
9. http://timesofindia.indiatimes.com ★

Article Received on January 24, 2022; Accepted on April 28, 2022

8

Current Issues and Challenges in Indian Tourism Sector : An Impact of COVID-19

Poonam Rani*

Tourism sector is considered the backbone for economic growth, especially in developing countries. India is a tourist delight as well as one of the oldest civilizations in the world. India has significant prospective for travel and tourism ranging from cruises, adventure, sports, medical wellness, eco-tourism, film, rural and religious tourism, COVID -19 pandemic significantly impacts the global economy political, socio-cultural and many other factors which is related to human beings. Today, human world is in high risk and health communication strategies and measures has taken such as social distancing, travel and mobility bans, community lockdowns, stay at home campaigns, self-mandatory quarantine, curbs have halted travel, tourism and leisure. Ahead the pandemic hit India, the tourism sector was growing rapidly. The Indian tourism sector reckon for Rs. 16.91 lakh crore that is 9.2% of India's GDP in 2018 and braced 42.67, 8.1% of its employment.

[**Keywords :** Issues and challenges of Indian tourism in Covid-19]

* Associate Professor, Department of Commerce, A. S. (PG) College, Mawana-250401, Uttar Pradesh (India) E-mail: <poonamrani69123@gmail.com>

1. Introduction

Covid-19 had far-reaching consequences for different economic sectors around the world. Covid-19, an acronym for novel coronavirus disease, is an influential force that demonstrates the sudden and unforeseen below in various spheres of society. Covid-19 was declared as a global pandemic by the World Health Organization (Director-General) in January 2020, which is a viral disease that has not only affected humans, but also has a negative effect on the country's economy. The pandemic has spread very quickly across the world and as per the (WHO) on 14th July, 2021 the number of cases worldwide stands at 187,086096 confirmed cases with 4,042921 deaths with the number of cases in India being 30,907,282 confirmed cases with 410,784 deaths so far.

Covid-19 pandemic has impacted the global economy. It has been predicted that the global GDP will be contracted by 5.2% in 2020 (The World Bank, 2020). The Indian tourism sector employees 8.75 crore people (12.75% : 5.56% direct and 7.19% indirect) of the total employed in 2018-19, such as people from hospitality industry, tour operators, travel agents, home stays, drivers, tour guides, artisans and craftsmen among a host of other service provides. The Indian tourism and hospitality industry is staring at a potential job loss of around 38 millions, which is 70% of the total work force due to Covid-19. UNWTO has been reported on 7th May, 2020 as international tourism down 22% in Q1 and could decline by 60-80% over the whole year. The potential job loss in tourism and hospitality has been estimated to be about 70% of the sector work force (Radhakrishna, 2020). the estimated losses of US$ 150 billion have been predicted in India's tourism sector (Ghosh, 2020, The Hindu, 2020).

2. Objectives of Study

Two-fold objectives of this study are as follows :

1. To study the present situation of tourism sector in Covid-19.
2. To analyze the current issues and challenges to Indian Tourism sector in this present Covid-19.

3. Methodology of the Study

The present study is descriptive in nature. Thus, the relevant data has been collected from secondary sources such as books, Journals, magazines, newspapers, government report and websites.

4. Review of Literature

This paper has surveyed various literatures which plays a vital role in establishing of the background for research work in tour and travel agencies in the development of tourism sector. India's and world's tourism sector is affected as the visitors are not allowed to visit any country. This is leading to the development of impact on the India's GDP as the virus was not stopped from the spreading and impacted the healthcare instability as well as the economic breakdown of the activities. Tom Baum and Nguyen Thi Thanh Hai April 2020, the study intends to evaluate the effect of Covid-19 on tourism, hospitality and human rights in the globe. The study identified due to closure of national borders, curtailment of international travel, closure of tourism spots, attractions and tourism facilities, restrictions on right to visit friends and family and confinement of tourism locations the world tourism got struck to grab tourists and many tourism industries are facing financial crises during Covid-19. Kumar Patel etc. (2020) explained that the majority of the tourists have been effected by Covid-19 that much affected on foreign exchange earnings in India and to the world economy. This study aims to critically review emerging literature to help people to letter understand, manage and control spread of Covid-19 tourism sector.

5. Impact of Coronavirus Pandemic on Tourism Sector in India

The impact of coronavirus pandemic on tourism sector in India has been as follows :

1. According to Ministry of Tourism, Government of India has also corroborated the similar concern as the Foreign Tourist Arrivals has been found to be downcast by about 67% yearly in the January to March quarter, while local tourists notched a much lower figure by about 40% FTA in Feb. 2020 has dropped by 9.3% month-on- month and 7% year-on-year. There are 10.15 Lakh FTAs, in Feb. 2020 against 10.87 lakh in Feb. 2019 and 11.18 lakh in Jan. 2020.
2. Summer travel is the peak travel period in India. The most domestic traveler book their flight tickets 2-3 week before the travel date, the travel companies saw a more than 30% drop in domestic travel this summer compared with last year.

Maximum impacted summer destinations are Amritsar, Leh, Guwahati, Coimbatore, Srinagar where more than 40% drop has been recorded.

3. The Indian tourism and hospitality industry are staring at a likely job loss of around 38 million, which is 70% of the total workforce due to the pandemic.
4. According to the Ministry of Civil Aviation, nearly 585 International flight have been cancelled to and from India between Feb. 1 to March 6 because of the outbreak of corona-virus. India is observing a 25% to 30% fall in bound international visitors to the country in the set of novel Coronavirus endorse. The similar concern as the FTA has been found to the downcast by about 67% yearly in Jan. to March quarter, while local tourists incise much lower figure by about 40%.
5. The Archaeological survey of India (ASI) has 3691 sites registered with it, of which 38 are world heritage sites. As per information provided by the ASI the total revenue from ticketed monuments was Rs. 247.89 crore in F.Y. 18 Rs. 302.34 in F.Y. 19 and Rs. 277.78 crore in

F.Y. 20 (January - April). If the scenario does not change by May, then the domestic travel is at its peak because of the summer vacations, employment may then become a concern.

6. Issues and Challenges to Tourism Sector during Covid-19 Pandemic

The tourism sector is facing the number of issues and challenges during Covid-19 pandemic period. They are as under :

1. Due to spread of corona virus and enforcement of social distancing rules people are fearing and unwillingness to come out from their home.
2. Due to appalling conditions of travelling by train\, in India tourists prefer to avoid unless unavoidable.
3. Due to lack of arrival of international tourists, Indian tourism sector got less number of tourists as compared to earlier and no foreign exchange earnings.
4. Lack of hygienic and comfortable accommodation for the tourists, most of the tour destinations, hotels and hospitality sectors are failed to maintain hygiene in their services.

5. Due to spread of corona virus all the tour destinations was closed. So, due to closure of destinations there are no financial profits from the tourists so it will be a reason of lack of development of monuments.
6. Due to closure of tour destinations, monuments, heritage sites and lack of arrival of tourists the Indian tourism projected a revenue loss of Rs. 1.25 trillion, Rs. 69400 crore revenue loss occurred during April to June, 2020.
7. Due to spread of corona virus, imposition of lockdown and no salary payment nearly 5 lakh hotel staffs were gone back to their home town and hotel. About 50 million people was lost jobs throughout the world.
8. The nationwide lockdown suspended all airlines and due to this reason 9% decline in foreign tourists arrival in February over January and 7% fall down in March compared to February.
9. Due to spread of Covid-19, promotional activities are barred and there is no benefit of promotion of tourism during Covid-19.
10. The pandemic situation has hit its nerve systems such as airlines, railways and roadways.

7. Fiscal and Relief Measures announced by the Government to Support the Indian Tourism Sector

The following fiscal and relief measures have been announced by the government to support the Indian tourism sector

1. Government announced *Aatmanirbhar Bharat* package vide which Rs. 3 lakh crore collateral free automatic loan has been made available for MSMEs.
2. Government waived off PF contribution for three months for organization with less than 100 pax and 90% of their employees earn below Rs. 15000.
3. Deferment of TCS up to October 2020.
4. Return filing deferred for three months with no penal interest for companies up to Rs. 5 Crore, rest @ 9% penal interest.
5. The Central Government also gave relief from various regulatory compliance under Income Tax Act, companies Act and GST Act for varying period in the wake of Covid-19 crisis to ensure business continuity and survival.

6. The RBI extended moratorium on term loans till 31st December, 2020.
7. The Government of India has launched emergency Credit line guarantee scheme to support eligible MSMEs.
8. Validity of approval/re-approval of hotels and other accommodation units have expired/were likely to expire, has been extended up to 31st March, 2022.
9. Free Tourist Visa to 5 lakh.
10. With a view to prepare for a post Covid-19 revival, the Ministry has formulated and issued detailed operational guidelines for Covid safety and hygiene for hotels, restaurants, B & Bs / Home stays and Tourism service providers on 8.6.2020 to facilitate smooth resumption of business.

8. Conclusion

Covid-19 pandemic is deteriorating tourism in India like in other countries around the world. It is visible in the Country's inbound, outbound and domestic tourism. The potential job loss in tourism has been estimated to be about 70% of the sector workforce. The estimated loss of US $ 150 billions have been predicted in India's tourism sector. The lockdown practice was implemented at the beginning of the pandemic. While with the decline of Covid-19 daily cases, alternative approaches such as social distancing, mask - wearing and avoiding gatherings have been encouraged. These measures have greatly encouraged economic activities in the tourism sector. However, with an uncertainty the effective vaccine and therapeutic as well as the distribution of vaccines on such a large population, even if the vaccine is developed the positive impact on the sector is still long to wait.

According to UNWTO estimated losses 850 million to 1.1 billion fewer international tourists arrivals, US $ 910 billion to US $ 1.2 trillion loss in export revenues from tourism and 100 to 120 million direct jobs at risk in tourism sector. Tourism sector is identifying new opportunities in hotel, hospitality and tour and travel business operations. Hence, the tourism sector is facing too much of hurdles and threat in this pandemic situation. Perhaps, survival strategies are very essential for making earning and support economic enhancement in the sector.

References

Carr, Anna, "Covid-19, Indigenous peoples and Tourism : A view from New Zealand", ***Tourism Geographies***, 22(2), May, 2020, 1-12.

Patel, Pravin Kr., "The effects of Novel Corona Virus (Covid-19) in the tourism Industry in India", ***International Journal of Advance Engineering Research and Science***, 7(4), April, 2020, 189-193.

Sharma, A, Vishraj, B, Ahlawat, J. Mittal, T. and Mittal, M., "Impact of Covid-19 outbreak over Medical Tourism", ***Journal of Dental and Medical Sciences***, 19(5), 2020, 56-58, https//doi.org/ 10, 9790/0853 - 19051 45658.

UN World Tourism Organisation, ***Impact Assessment of the COVID-19 Outbreak on International Tourism***, Report of UN World Tourism Organisation, June, 2020.

UNWTO, ***UNWTO Call for Action for Tourism's Covid-19 Mitigation and Recovery***, Madrid, Spain : UNWTO, Ist April, 2020.

World meter, ***India coronavirus cases***, retrieved December 22, 2020, from world meter website : https:/www. worlddometers. info/corona virus./ country/India.

World Travel and Tourism Council, ***Economic impact Reports***, (2019). Retrieved December 12, 2020, from World Travel & tourism Council website; https/wttc.org/Research/Economic - Impact. ★

Article Received on May 16, 2022; Accepted on June 14, 2022

9

The Communicative Function of Listening : The Mother of all Speaking - An Insight

Sunita Dhankhar*

Listening plays a pivotal role in the process of communication. Listening may conveniently be labelled as the mother of speaking. For communication to be successful there needs to be parity between speaking and listening. The ultimate respect and compliment that a person can pay to another is to give him / her an active and emphatic listening. In face-to-face communication it is extremely important to master the techniques of listening. Listening strategy involves the art of managing real time interactions by training the mind in the art of processing information. It helps in developing the ability and competence to comprehend information. It is often considered as the most difficult language skill. Nation and Jonathan state that "listening is a bridge to learn a language. Having good ability in listening, is one of the main skills that has to be mastered by language learners because it tightly relates to the communication process." The success of communication depends to a large extent on how effectively a message is heard and retained by the listeners. The two key components required for

* Associate Professor, Department of English, Aditi Mahavidyalaya, University of Delhi, Bawana, Delhi-39 (India) E-mail: <sunitadhankhar200@gmail.com>

effective listening are a deliberate effort and a keen mind. If listening is effective it is bound to inculcate a congenial environment, foster participation and encourage healthy relations between the persons involved in the communication process. It also helps in strengthening the bonds of intimacy and deepens the connections with others. The paper in hand is an attempt to gain deeper insights into the communication function played by listening as a key soft skill.

[**Keywords :** Effective, Strategies, Listening, Communication, Active, Barriers]

1. Introduction

Listening comprehension is the process of one individual perceiving another via sense (specifically aural) organs, assigning a meaning to the message and comprehending it. It is the fundamental and indispensable prerequisite of individual communication in the social life (De Vito, 1995)..

It has rightly been interpreted as an efficient process that aids perception, improves comprehension, facilitates recognition and helps us to evaluate and react to a piece of information. It is not sufficient to hear - but we need to develop the ability to understand and analyze what we hear, if we are to be an effective listener. An interesting study by Myers reveals that "a good listener allocates 70% of his time to listening and only 30% of his time to speaking" (Myers and Myers, 1988; Beaverson, 1999). This justifies our proposition of listening being the mother of speaking.

In spite of playing an all-important role in communication- and the greater role listening plays in fostering interpersonal relationships, it is indeed sad that it is given least significance in teaching pedagogy. Teachers involved in teaching of language and communication believe that it requires no teaching and that it emerges spontaneously in time; and that it is as natural and unpractised as breathing. Little do they realize that it is a skill that requires sustained hard work and practice just as reading and writing skills. "Listening is a skill which involve receiving message in spoken form and therefore often referred to as receptive skill." (Harmer, 1991 : 16). The aim of this research is to discuss innovative strategies and the barriers to effective listening with the intention to guide students towards effective communication. Management of positive and negative emotions that might interfere with efficient listening is extremely important as are social strategies while interacting with others.

On one hand negative emotions like anxiety and fear interfere with healthy listening, on the other, positive emotions of relaxation enjoyment and a sense of cohesiveness encourages co-operation and concentration. Both these strategies may be termed as socio-affective listening strategies which are generally ignored over the technical listening strategies.

2. Listening Strategies and Types : The Anatomy of Poor Listening and its Contributors

The online mode that was thrust upon us by the pandemic, no doubt, made communication overcome geographical and spatial barriers; but even today, people prefer to travel long distances to indulge in face-to-face communication because they realize that no other channel can match the depth, range and warmth of active listening. Attentive listening reflected through the listeners' eye contact, facial expression, posture, gestures and verbal responses have a positive impact on the speaker and signify that whatever is being spoken is received well by the listener. It goes without saying that to be a good conversationalist you must first be a good listener because it is listening which keeps a conversation going. It is important to note that in a conversation it is vital to pay special attention to the non-verbal cues dropped by the listener for it helps the speaker to determine what changes are to be made in the content. Speakers would be talking to the wall if they don't care enough about how well their content is being received. They may claim to be knowledgeable but definitely not effective communicators. Hence, the listeners job is an active one- he / she has the twin job to first process the speakers verbal and non-verbal symbols and then match his / her own verbal and non-verbal symbols to let the speaker know how the message has been reconstructed.

Peter Singe, in "The Dance of Change", says that we have to learn to listen between the words in order to get the deeper essence of people's speech. "Good listening makes communication effective because it indicates that what is spoken is taken seriously. In contrast, poor listening indicates that either the message or the speaker is not on the priority list of the listener." About half a century ago Carl. R. Rogers and F. J. Roethlisberger (1952) stated, "the biggest block to personal communication is man's inability to listen intelligently, understandingly and skilfully to another person. This deficiency in the modern world is widespread and appalling." In we analyze this today- even though knowledge is expanding and the world is shrinking in terms of distance, yet there is no change in the sensitivity and awareness about skills to develop this most important channel of communication. Good listening helps you to see the world through the eyes of others, thereby broadening your horizon of understanding and simultaneously it makes the listener empathetic towards the speaker. In a corporate set up, effective listening is a way of showing concern for subordinates and fosters cohesive bonds of commitment and trust. It helps to avoid and resolve a conflict situation at workplace by offering a win-win solution.

If we try to analyze why listening is not as good as it ought to be, the studies reveal that our brain is capable of processing only 500-750 words per minute while people speak only 120-150 words per minute. This indicates that the listener makes only partial use of the brain to listen, resulting in dissipation of attention - hence the poor listening. In a poor listening condition, we tend to get distracted and focus shifts or wavers from the main topic. As our mind gets engaged in thinking about other things our brain begins to use its spare capacity in gauging other affairs thereby making listening complex and messy. It is worthy to note that words constitute only 15 to 25% of total communication in the face-to-face mode. The rest is deciphered by non-verbal components that helps to reconstruct the message accurately and reasonably. The listener puts all the spare energy in reconstructing meaning of the non-verbal components. So, the reason for poor listening is that one doesn't invest one's processing power adequately to cope with the job.

Listening strategies may broadly be studied as cognitive, metacognitive, affective and social. "Cognitive listening strategies refer to all mental abilities and processes related to knowledge such as applying linguistic and socio-cultural knowledge to resolve the problems." (Von Eckardt, 1995). To give a few examples of cognitive performance - inferring, elaborating, predicting, resourcing and drawing images. The importance accorded to cognitive strategies is owed to the importance it has in comprehension. They help learners control and monitor their mental processing, identifying comprehension breakdowns and to create a bridge between the knowledge of the world and the listening content. "Metacognitive strategies refer to the ability to understand one's own method for learning and assimilating information, that is thinking about one's own mental processes in the learning context" (Goh and Taib, 2006). Metacognitive skills help to manage and supervise the strategy used for evaluating mental processes and handling difficulties in the learning process. To use the metacognitive strategy, one has to plan, monitor and evaluate the listening text. Under planning, the listener develops awareness of what needs to be done with the listening task in hand, monitoring helps them verify their comprehension and evaluation enables them to check the results of comprehension for completeness and accuracy. The acts of planning, monitoring and evaluation are performed through the pre-listening, while listening and post listening stages. Social and affective strategies are closely related and hence usually discussed together as socio-affective strategies. As discussed earlier, "these strategies help the listeners to stay motivated and focussed; as well as have control over emotions." (Mc Combs, A82, 1988).

3. Linguistic, Physical and Psychological Barriers that Contribute to Poor Listening

If the listener has weak language proficiency and is deficient in vocabulary, it may result in poor listening. Heavily accented language, technical jargon and unfamiliar vocabulary may baffle the listener. In-house acronyms, abbreviated or unfamiliar short forms may not go down well with the listener even though the speaker may have taken them for granted. Out of fear of looking ignorant the listener may not even seek clarification for words that fall beyond his / her range of comprehension. With this fear that his/ her image may be dented or out of mere shyness, information gets distorted. For example, an employer may quote the compensation assuming that it would be the gross salary and the job seeker may assume it would be his / her takeaway without realizing there would be mandatory cuts. It is equally important to listen between words - i.e. understand non-verbal symbols that fall within the ambit of listening. Poor listening may also stem from unfamiliarity with regional culture and conventions that may hamper active listening.

At times, listeners are distracted and non-serious about listening and do not take it seriously. So, they do not accord the necessary attention and seriousness to listening. Parallel activities like flipping the pages of a book, arranging things at hand, and signing documents are examples of disinterested listening. This tendency is mostly tempting when one is not listening face to face- as in a telephonic conversation. In such cases the listener does not do justice to the speaker and to the process of listening. Trying to invest your energy in two tasks simultaneously, is bound to cause filtration of information; so it is advised not to indulge in partial listening because it can really demoralize the speaker and he/she may justifiably feel snubbed. Children of working parents specially face this issue of partial and non-serious listening. At other times, the physical condition may not be favourable for listening. Public places, shops, manufacturing units may offer too much unwarranted sound and serve as a potential barrier to listening even though the listener may be serious and even strain one's ears- there are chances of filtration and miscommunication. If the speaker is of an intimidatingly high status, the listener may actually be reluctant to ask him/her to be louder or slower, even though he/she may not be audible, leading the listener incapable of processing what is heard. Listening also suffers due to disinterest. If the topic of conversation or the person is not of interest to the listener one is bound to miss on the non-verbal cues leading to partial or poor understanding. Listening may also be selective- you may remember a cricket score on the TV screen and miss out on the newsreader's data on national economy depending on what interests or disinterests us- politics, economics, education, sports.

Psychological barriers play a treacherous role in listening too. If we dislike the speaker or disapprove of what they say, we are likely to misconstrue or distort what we hear. The dislike may be attributed to physical, regional, status or caste-based factors. It may be perpetuated by socio-economic background, profession of the speakers, his/her religion or professional affiliation. If we begin listening with this mind-set, we will listen to find faults and be ready to tear his/her argument apart at the slightest provocation because bias is deep-seated at the pre-listening stage. It is like reading black letters against a black or a white background which can totally transform the reading experience for the reader. Conversely, if you are over enthusiastic about the speakers, it can again lead to poor listening because you tend to listen uncritically. You may have such a favourable image of the speaker that you overlook the a lot of errors in the content and are excessively charitable in the analysis. If prejudiced negatively, the same argument by the speaker may be dubbed as petty minded and unreasonable and if fondness is attached to the speaker or content the result is different.

Such discriminatory listening takes away the sheen from objective listening. Probably it was this thought process that led Blaise Pascal to say "We are usually convinced more easily by reasons we have found ourselves than those which have occurred to others." At times, our lack of confidence serves as a roadblock to good and effective listening. If we begin on the pretext that the speaker or the content of speech is going to be out of our level of comprehension, we tend to give up on the conversation without a fight. In such cases, we are only hearing not listening i.e. not processing the information. In such cases the listener is being unfair to self because he/she has started on the prophecy that there's nothing in it for them. Just as low confidence is a deterrent, over confidence is also a barrier. Over confidence leads to impatience because then listeners tend to assume they know everything before it is said. They fill in the blanks to their convenience and tend to jump to conclusions and this may cause serious mismatch between two sets of assumptions which might be exasperating for the speaker. Another hurdle to effective listening is strong conviction- because at times the listeners may be so rigid about an issue that they may not see the need to reconsider it. This happens because, at times, the beliefs and convictions of an individual can shield and prevent new ideas from reaching his/her mind. Such faking, or as some call it -diplomatic listening, may be greatly detrimental to effective listening. Preconceived notions can serve as a potential barrier to inter and intra organizational listening too. In the words of Stephen Covey, "We are reading our autobiography into other people's lives rather than listening to them from their own framework, through their own paradigm. As a result, we fail to understand them although we believe we do."

4. The Good Listener : Traits, Mental Framework and Ability to avoid Logical Traps

If you wish to be a good listener, be an active and empathetic listener, and have an open mind. You should have the ability to and framework to place the ideas you receive from the speaker. If there is a framework in place it is easier to anticipate the chain of thoughts the speaker is likely to project. Even though it may not be a rigid mould, there is always a scope for change, growth and flexibility to filter irrelevant material and thoughts. So, avoid a rigid framework which obstructs effective communication and weakens listening. Retention is found to be better for listeners who start with a tentative framework as a guide. A good listener is also a critical listener who weighs the validity of what is being spoken. He/she listens objectively and filters rationally- no ideas are accepted or rejected without reason. There is active engagement at all times and there are minimal distractions. A good listener also finds time to review and summarize from time to time in order to reduce the burden on memory. It also helps to string thoughts together and prevents them from disintegrating into disparate pieces. Another quality of a good speaker is that he/she shows engagement and interest by asking questions. Doing so, helps to clear doubts and elaborate underdeveloped ideas. It also clarifies misconceptions and helps the listener confirm, reject or revise the conclusion arrived at. Irrelevant questions can, on the other hand, have a contrary effect and the speaker may feel heckled and pulled down. Silence can also prove to be a great listening tool because it helps the speaker to complete his/her chain of thought without any interruption. Silence as a tool for listening is especially helpful for sensitive speakers. A skilled listener knows exactly when words are silver and silence gold. In negotiations, especially silence can be a game changer.

A good listener resists from passing sweeping judgements till the facts have been verified and there is enough evidence to take a stand. "Poor listeners tend to finish statements for the slow deliberate speakers in the interest of saving time. This is risking and annoying to the speaker", opines Kevinn J. Murphy. James A. Morris refers to this as "second guessing and those who interrupt the speaker and complete the thought for him insult him… sought after conversationalists listen attentively, only amateurish play the second-guessing game." A good listener is one who goes beyond the message and looks at the profile of the speaker in its entirety before reconstructing meaning. Good listening is not a matter of technique it is rather a way of life. Shuffling feet, rotating eyes, restless fingers are indications that listening is getting diluted. As Stephen Covey says in "The Seven Habits of highly effective people" that "Empathic listening gets inside another person's frame of reference- you look through it you see the world, the way they see the world, you understand their paradigm and you understand how they feel… first seek to understand, then be understood."

What are logical traps in listening is a question that every aspiring efficient listener must ask oneself. There is multi faculty processing required to demystify the complex process of listening, if we want to avoid falling in a trap. For example, A persuasive speaker may base his/her assumptions on generalizations- for example a banker may argue against advancing loans to small traders on the pretext "They never pay back" or "It is unpatriotic to buy products from foreign companies if they are domestically produced and will make India a dirty dumping ground for world's rubbish". The conclusion presented can be logically derived based on facts rather than being illogically drawn or religiously instigated.

5. Conclusion

Listening encompasses multi faculty processing. An active listener is an empathic listener who lends a patient ear of attention to the speaker. One of the pre-requisites of a good speaker is attentive listening ability. We need to master different types of listening in order to be effective at communication. As the circumstance demands we have to indulge in selective listening, diplomatic listening, active listening, critical listening or empathic listening. We need to see the world through a framework that's not entirely self-centred but adjusts to the sensitivity for others. Listening skill may be difficult to master but it is the road to success in inter and intrapersonal organizational relationships. It is indeed a key life-skill.

References

Allen, Madelyn Burley, ***Listening : The Forgotten Skill : A Self-Teaching Guide***, New York : John Wiley & Sons, 1995.

Anderson, K. A. and Lynch, T., ***Listening***, Oxford : Oxford University Press, 1998.

Beaverson, G., "Listen for success career world", ***Journal of Instructional Psychology***, 28(2), 1999, 20-22.

Bostrom, R. N., ***Listening Behaviour : Measurement and Application***, New York : Guilford Press, 1990.

Brown, Steven, ***Teaching Listening***, New York : Cambridge University Press, 2006.

Brown, Douglas, ***Teaching by Principle : An Interactive Approach to Language Pedagogy***, New York : US. Addison Wesley Longman, Inc., 2001.

Bulrley-Allen, Madelyn, ***Listening : The Forgotten Skill***, New York : Willey, 1982.

Clark, Colin, ***How to Give Effective Business Briefing : Effective Techniques for Relaying Information to and Obtaining Feedback from Employees***, London : Kogan Page, 1999.

Covey, Stephen R., ***The Seven Habits of Highly Effective People***, London : Simon and Schuster, 2020, 239.

DeVito, J. A., ***The Interpersonal Communication Book***, 15th ed., New York : Hunter College : Pearson Education, 2017.

Flowedew, John and Lindsay Miller, "Listening in a Second Language", Wolvin Andrew D. Wolvin (ed.), ***Listening and Human Communication in the 21 Century***, Oxford : Blackwell Publishing, 2010.

Gaddy, G., "Television's impact on high school achievement", ***Public Opinion Quarterly***, 50(3), 1986, 340-359

Goulston, Mark, ***Just Listen; Discover the Secret to Getting Through to Absolutely Anyone***, New York : Amacom, 2010.

Grubha, Paul, "Playing the Videotext : A media Literacy Perspective on Video-Mediated L2 Listening", ***Language Learning & Technology***, 10(2), 2006, 77-92.

Harmer, Jeremy, ***How to Teach English***, Kuala Lumpur : Pearson Education Limited, 1998:2007.

Hoppe, Michel H., ***Active Listening : Improve your Ability to Listen and Lead***, Center for Creative Leadership, 2006.

Hsueh-Jui, Liu, "A Study of the Interrelationship between Listening Strategy Use, Listening Proficiency Levels, and Learning Style", ***ARECLS***, 5, 2008, 84-104.

James, A. Morris, ***The Art of Conversation***, London : Simon & Schuster, 1976, 26.

Jou, Y. J., "A Study of English listening Strategies applied by technological university students", ***Journal of TOKO University***, 4(2), 2010, 1-16.

Kevin, J. Murphy, ***Effective Listening : Hearing What People Say and making it Work for You***, New York : Bantam Books, 1987, 37.

Kim, J. W., ***Second language English listening comprehension using different presentations of pictures and video cues***, (unpublished doctoral dissertation), Australia : The University of New South Wales, Sydney, 2004. .

Koshal, Rajindar K., Manjulika Koshal & Ashok K. Gupta, "Academic achievement and television viewing by eighth graders : a quantitative analysis", ***Applied Economics***, 28(8), 1996, 919-926, DOI: 10.1080/000368496328047

McZombs, B. L., "Enhancing student motivation through positive self-control strategies", paper presented at the annual meeting of the American Psychology Association, Wasington. DC : 1982.

Murcia, Marianne C. et al. (eds.), ***Teaching English as a Second or Foreign Language***, Boston : Heinle ELT, 2013, 87-100.

Nation, I. S. P and Jonathan Newton,***Teaching ESL/EFL Listening and Speaking***, New York : Routledge, 2009.

Peterson, Pat Wilcox, "Skills and Strategies for Proficient Listening", Marianne Cecle (ed.), ***Teaching English as a Second or Foreign Language***, 3rd ed., Boston, Mass. : Heinle & Heinle Publishers, 2001.

Poertner, S. and K. M. Miller, ***Art of Giving and Receiving Feedback***, New York : American Media Publishing, 1996.

Richard, Jack C., ***Teaching Listening and Speaking : From Theory to Practice***, Cambridge: Cambridge University Press, 2008.

Rizvi, M. Ashraf, ***Effective Technical Communication***, Noida, Uttar Pradesh : Tata McGraw-Hill Education Pvt. Ltd., 2017.

Rogers, Carl R, and F L Roethlisberger, "Barries and Gateways to Communication", ***Harward Business Review***, July-August 1952, 34.

Vandergrift L., "Facilitating second language listening comprehension. Acquiring successful strategies", ***ELT Journal***, 53(3), 1999, 168-76.

............., "From prediction through reflection : Guiding students through the process of L2 Listening", ***Canadian Modern Language Review***, 59(3), 2003, 425-440.

Vandergrift, L., Goh, C., Mareschal, C.J. and Tafaghodtari, M. H., "The metacognitive awareness listening questionnaire : Development and validation", ***Language Learning***, 56(3), 2006, 431-62.

Von Eckardt, B., ***What is Cognitive Science?***, Cambridge, MA: The MIT Press, 1995. ★

Article Received on May 28, 2022; Accepted on June 14, 2022

10

Changing Livelihood Strategies of Indigenous People : A Case Study of Raji Community at Ghatgaun in Surkhet District, Nepal

Khagendra Prasad Adhikari*

This article reports an analysis of the changing livelihood strategies of the Raji indigenous community located at Ghatgaun of Chaukune Rural Municipality in Surkhet, Nepal. Employing both qualitative and quantitative methods, this study used a variety of data and information obtained from primary as well as secondary sources along with carrying specific analysis and necessary generalization. The findings suggest that lower economic background and the difficulty to sustain in the changing scenario enforced Raji people to adopt new livelihood patterns including the initiation of salaried jobs, small scale of business and labour migration particularly to different parts of India. In addition to this, gradual changes in family structure, marriage pattern, birth rituals, dancing patterns, language uses, dress pattern, religious practices and the adoption of modern medicinal treatment during sickness instead of superstitiously relying on

* Lecturer, Department of Sociology and Anthropology, Graduate School of Social Sciences, Midwest University, Surkhet (Nepal) E-mail: <khagendra37@gmail.com>

Dhami-jhankris (witchdoctors) were evident due to the influence of modern diversified culture. Educational opportunities for women and their increasing involvement in earning activities have contributed in the process of women empowerment. Providing adequate educational and occupational opportunities as well as modernizing Raji traditional products along with exposing such products in the modern market could further bring the Raji indigenous community in the process of development.

[**Keywords :** Raji, Indigenous knowledge, Culture, Livelihood strategies, Modernization]

1. Introduction

Raji people are one of the most endangered ethnic groups and economically backward and neglected indigenous communities in Nepal (IRIN, 2008; UNRCHCO, 2012). Like many other indigenous groups of people in Nepal, Raji people do have unique history. Their ancestors were the original inhabitants of the land and survived by hunting animals, gathering fruits, collecting edible plants, honey and forests herbs, practising the shifting cultivation, fishing, ferrying people across the rivers and many more. Originally, they spent nomadic life. But different changes took place when the traditional lifestyle and occupation no more remained adequate for survival leading many people to be semi-nomadic and many others involve in sedentary activities such as husbandry and farming. In the process of feeding the family by collecting the edible plants and hunting the animals in the surrounding forests along with fishing in the nearby riverbanks, they got scattered in the districts of Western Nepal. Their shifting to semi-nomadic lifestyle brought numerous challenges a range of new issues further leading for many changes in the entire pattern of livelihood.

Livelihood, a means of gaining a living, is more than merely the synonym of income as it directs the attention to how living is obtained, not just the net results in terms of income received or consumption attained (Ellis, 2007). The strategies of livelihood operate at both the level of household and individual either through continuity or modification of socio-economic activities maintained for survival. The livelihood patterns of people can also be found either in the form of the continuity of the traditional activities and occupations or the modification in them. Chhetri (2006) argues that several internal and external factors impinge upon the livelihood strategies of people. Some of these factors operate at local while others at national and even global level.

In the context of the Raji, residing in different districts of Western Nepal (Bennett, et al, 2008), the traditional living styles and patterns have been modified for the adoption of newer ones although the degree of changes is quite different in urban areas with high literacy rates compared to such changes in the villages with low literacy. For instance, the Raji people of Ghatgaun have changed their way of living, belief systems and attitudes due to the influence of globalization, urbanization, the system of education, scientific advancement, high level of production and consumption and the contiguity of other caste and people. The Rajis of villages with both low literacy and low income and of course less access to natural resources are dependent on agriculture and allowances provided by the local government for sustenance. Likewise, although majority of Rajis hold citizenship certificate very few hold land ownership certificates despite their long settlement on ailani. Despite the positive changes in the Rajis, there is equally the risk of the loss of their indigenous knowledge, skills and specific patterns that got to be urgently documented along with utilizing this knowledge for their economic advancement and reorganization.

The objective of this research is to explore how livelihood patterns of Raji community located at Ghatgaun of Chaukune Rural Municipality, Surkhet, Nepal have been changing allowing the adaption of new patterns in the changing context thereby enforcing the changes even in the indigenous knowledge system.

2. Literature Review Related to Raji Community

Basically, livelihood has been defined as a sustainable means of living not only for the present generation but also for the future. Robert Chamber (1995), for example, proposed the subsequent composite definition of sustainable livelihood arguing it comprising the capabilities of the assets (stores, resources, claims access) and activities required for living. Chambers (1995) states that the realities of poor people are local, complex, diverse and dynamic. Their poverty is just one of the aspects of deprivation since besides it there are multiple dimensions of disadvantage, ill-being, the sense of social inferiority, isolation, physical weakness, vulnerability, seasonal deprivation, powerlessness and of course humiliation. For Chambers only the sustainable livelihood could deal with their poverty and justifiably redistribute the resources, proper prices, payments, health facilities, and also abolish the restrictions. It could contribute in diminishing the poverty through diversified livelihoods and enhance sustainability.

Francis (2000) accepted that "livelihood deals with people and their resources like land, crops, knowledge, cattle and social relationship. It is also creating and embracing new opportunities. While gaining a livelihood or attempting to try to do so, people may at an equivalent time, need to deal with risks and uncertainties, like erratic rainfalls, demanding resources, pressure inland and kinship network" (p. 35).

Ellis (2000) states that only farming for many households cannot sufficiently provide a means of survival in rural areas. Hence, many remote households could be found depending on other various portfolios and activities instead of just relying on their agricultural productions. Engagement during a diverse portfolio of activities also means nurturing the social networks of kin and community that enable such diversity to be secured and sustained. It replicates how livelihood diversity has both economic and social dimensions and how it must be approached in an interdisciplinary way.

Department for International Development (DFID, 2001) made a valuable contribution by developing principles, framework also as a way for livelihood studies. It emphasized on the subsequent six principles to pursue sustainable livelihood studies :

- People at the middle of development instead of the resources they use or the governments that serve them.
- Adoption of a holistic view which attempts to realize a sensible understanding of what shapes people's livelihoods and the way the varied influencing factors are often adjusted in order that they produce more beneficial livelihood outcomes.
- It emphasizes the dynamic nature of livelihoods because it seeks to know and learn from change in order that it can support a positive pattern of change and help mitigate negative patterns.
- Specialize in the approach towards strength and opportunities instead of problems and wishes.
- Emphasis on macro-micro link policies and institutions to the livelihood options of communities also as individuals.
- The key approach concerns livelihood with sustainability.

The sustainable livelihood framework developed by DFID helps to analyze the livelihoods basically because it provides a checklist of important issues and sketches the link among one another. It also draws attention to the processes and emphasizes multiple interactions between the factors that affect livelihoods. At the same time, it also emphasizes on the feedbacks that are likely between transforming structures and processes and therefore the vulnerability context and livelihood outcomes and livelihood assets. The emphasis is given on both quantitative and qualitative data for the analysis of sustainable livelihoods at local level. Such data could be collected using key informant interviews, focus group discussion, household surveys and resource assessment.

3. Methodology

This study is based on quantitative and qualitative data with both descriptive and exploratory research design to achieve the purpose of the study. I focused more on exploring the continuity and change in livelihood strategies of Raji people in the study area by using thick description. The same process of thick description had been used by Clifford Geertz while conduction ethnographic research in Balinese culture (Geertz, 2017; Ojha, 2021). Employing purposive sampling, 37 households were selected as samples for this study from Ghatgaun of Raji community. Household survey was done with structured and semi-structured questionnaires. Likewise, key informants' interviews and field observation methods were also used to obtain the necessary information.

4. Data Presentation and Analysis

There are several changes within the livelihood of Raji over the past few decades. Although they had had lived doing boating, fishing and agriculture for decades and centuries often use the indigenous tools as bows, traps, hooks, boats along with doing agriculture and husbandry. In terms of cattle rearing they kept cow, ox, pig, hen, goat and sheep. These days too such animals could be found in their villages to some extent. However, their economy is passing through the transitional phase as many changes have taken place and different other occupational patterns have been initiated such as wage labour, business activities, horticulture and salaried services.

Change is, in fact, a universal phenomenon that could be observed in any society and at any time. Infrastructures like road, school, health post, modern education, occupation are the important factors for inviting changes on the livelihood pattern of the Raji people of the study area although some traditional occupations have also been practiced to some extent such as fishing, handicraft making and agriculture with farming. Wage labour, business, services, horticulture etc. have supported them for adjustment in the present changing circumstances.

Table-1 : Population Distribution of Selected 37 Households

Age Group	Sex	Total
0-5	F	7
	M	11
6-10	F	6
	M	18
11-15	F	24
	M	16
16-20	F	8
	M	13
21-40	F	27
	M	28
41-50	F	11
	M	13
51-60	F	8
	M	8
61-65	F	-
	M	1
65+	F	4
	M	2

Source : Field Survey, 2022

The above table shows the distribution of population on the basis of age and sex in selected 37 households.

Table-2 : Distribution of Physical Infrastructures

S. N.	Description	Sources	No. of HHs	Percent
1.	Drinking water	River	22	59.45
		Kuwa	10	27.02
		Hand pump	5	13.51
		Total	**37**	**99.98 (100)**
2.	Type of house	Kachhi	37	100
		Total	**37**	**100**

3.	Types of toilet	Kachhi	36	97.29
		Pakki	1	2.70
		Total	**37**	**99.99 (100)**
4.	Source of communication	Radio	8	21.62
		No	29	78.37
		Total	**37**	**99.99 (100)**
		Mobile	37	100
5.	Type of fuel for cooking	Wood	37	100

Source : Field Survey, 2022

The table replicates that 59.45 percent of the households were dependent on river for drinking water while 27.02 percent were on kuwa, 13.51 percent on hand pump. 100 percent houses were kacchi and made by wooden. Likewise, 97.29 percent toilets were kacchi while only 2.70 percent were pakki. 100 percent HHs used wood fuel for cooking. 21.62 percent HHs used radio for information while 100 percent used mobile to ex-change information or for two way communication.

Table-3 : Religion and Ethnicity

Religion	Ethnicity	Types of Janajati	No. of HHs	Percent
Hindu	Janajati	Marginalized	37	100
Total			37	100

Source : Field Survey, 2022

As replicated in the given table all the households were janajati and were following Hindu religion.

Table-4 : Distribution of the Respondents on the Uses of Traditional Dress

Response	Households	Percentage
Yes	5	13.51
No	24	64.37
Occasionally	8	21.62
Total	**37**	**100.00**

Source : Field Survey, 2022

As shown in the above table, out of the 37 sampled households only 13.51 percent were found using traditional Raji dresses while 64.37 percent said that they didn't have such dresses. Only 21.62

percent stated of using traditional custom during special occasions such as feast and festivals.

Raji people have their own traditional custom and dress pattern. By their custom, men wear Bhoto (shirt) and kachhad while women wear Cholo and Gunyo. However, the changes have taken place in this pattern these days as Rajis rarely use these traditional dresses. Only some old people could be found wearing them while majority of them could be found wearing modern dresses. Even some of the young people from Raji community do not know about their traditional customs allowing us to predict that in near future Raji will forget their traditional customs under the influence of modernization and other cultures.

Table-5 : Distribution of Respondents on the Treatment Pattern of Illness

Treatment	10 yrs back	%	Present	%
Hospital / Clinic	8	21.62	35	94.59
Dhami / Jhankri	29	78.37	2	5.40
Total	**37**	**100.00**	**37**	**100.00**

Source : Field Survey, 2022

The above shows that out of 37 households only 21 percent of Rajis were found taking the treatment from hospital and clinic 10 year back but at present the number of Raji that take the medical facility increased up to 94.59 percent. Similarly, 78.37 percent of Raji used to follow traditional ways of treatment from Dhami and Jhankri. At present only 5.40 percent consult Dhami and Jhankri. They too follow the suggestions of the doctors in the hospitals even after visiting Dhami and Jhankris. Most of them do have the knowledge of modern medicinal treatment.

Table-6 : Distribution of Raji Households on the Basis of Occupational Involvement

Occupation	10 yrs back		Present	
	HH	%	HH	%
Agriculture	19	51.35	12	32.43
Service	2	5.40	5	13.51
Business	0	0.00	5	13.51

Seasonal migration labour	2	5.40	7	18.91
Daily wage labour	4	10.81	6	16.98
Fishing	10	27.02	2	5.40
Total	**37**	**100.00**	**37**	**100.00**

Source : Field Survey, 2022

The above table shows that before 10 years nobody from Raji indigenous community involved in business but at present 5 persons (13.51%) from the Rajis were found doing business. Similarly, in the past 51.35 households were found practising agriculture as their main occupation but now the number came to be only 32.43. This number shows that Rajis were gradually changing their traditional occupation and interests towards other occupations such as in the past 5.40 people of Rajis were found in service but at present the scenario has changed and about 13.51 percent Rajis have joined services though their involvement is in officer and lower position. In the same way, 27.02 percent people were engaged in fishing in the past but nowadays only 5.40 percent people have been relying on fishing. Likewise, 5.40 percent had involvement in seasonal labour migration while 10.81 percent in wage labour in the past while it has been increased up to 18.91 and 16.98 respectively.

Traditionally, the main occupations of Raji are agriculture, fishing and boating. But nowadays, the Rajis of the study area are found leaving their traditional occupations. They are more interested in other activities like salaried services, foreign employment, business activities and the like. However, along with the changes of time, Rajis have been involving in other occupational activities.

Table-7 : Distribution of the Responses on the Basis of Continuing Traditional Occupation and local knowledge

Response	Frequency	Percentage
Yes	8	21.62
No	29	78.37
Total	**37**	**100.00**

Source : Field survey, 2022

Out of 37 sampled households, 21.62 percent respondents responded that they were still continuing their traditional occupations. But 78.40 percent were found leaving their traditional occupation and adopting other occupations. Although 21.62 percent of households were continuing their traditional occupation, the income from traditional occupations such as agriculture, fishing and boating remained insufficient to meet the basic requirements. In the survey, on the question why income from traditional occupation was insufficient to meet the basic needs of family, the respondents gave diverse opinions.

In the past, Rajis involved in hunting and gathering of wild animals, birds, fruits and roots for survival. The elderly Raji people stated that they used to live near the dense forest for hunting the wild animals and collecting wild fruits, yams, herbs and pant roots consistent with the available time basically during the scarcity of the food.

Fishing is a dominantly practiced survival strategy of Rajis. The Key informants said that they used to catch the fish from the river and consume. Both male and female with their children used to visit the river for fishing although male was supposed to be the primary agent of collecting food such as by fishing at Bheri and Karnali rivers. Females and young children used to go for fishing at small streams. The study also found them involving in fishing. However, the purpose has been changed. It is because the Rajis were found selling fish in the nearby market and buying necessary spices, kerosene, vegetables, oil, salt, rice and other things for daily use.

In the past, Raji people were dependent on subsistence farming for their survival. They cultivated different items within the sloppy land. They produced paddy, maize, wheat, millet and green vegetables for their own consumption by using traditional tools and techniques like Halo, Juwa and Kodalo. In the changing scenario, it came to be insufficient for 12 month's sustenance. The key informants informed that within the production system male ploughed and dug the land. But harvesting was done by both male and female particularly during the scarcity of labourers. At the same time, within the family and relatives they exchanged labourers mainly during agricultural peak hours which are known as parma and saghaune.

The Rajis of the selected households were found keeping livestock for different purposes such as cow for milk, ox for fertilizer, goat, pig and chicken for and also for offering to gods and goddesses. Rajis also are practising a lot of change in their adaptive strategies from the last decade. In the past, Rajis involved in hunting and gathering, fishing, handicraft making, subsistence agriculture with farming as adaptive strategies for their survival. However, the changes in their socio-cultural and economic environment due to the doorway of developmental infrastructure brought changes in their livelihood. Therefore, with the changing of time Raji implement new adaptive strategies like wage labour, horticulture, service, business and market-oriented farming which are discussed intimately under the subsequent sub-headings.

Wage laboring may be a common practice among the landless and small farmers within the study area. They sell their labour to the owner of the village during the agricultural season as ploughing and digging, transplanting, harvesting and threshing the food products. I found the males above 15 years of age and below 70 ploughing and digging the field while transplanting and weeding were female tasks. Harvesting was generally done by both male and female. Most of the people were small landholders and their products were not sufficient for annual consumption. Hence, the members of those households were found encompassing construction and other forms of activities.

Key informants interview and observation were the techniques used to gather information on the changes occurred in socio-cultural and economic practices among Rajis. Along with the process of urbanization and modernization of their dwelling areas, they got the opportunity of becoming familiar with certain modern facilities and amenities of recent life thereby developing their personality. Mainly their economic status rose due to Social Security and services that focused on the allowance supporting better education and health facilities.

They have also begun to be more economical even while celebrating the feast and festivals such as by stopping unnecessary amount of cash and sacrificing fewer pigs and chickens in the name of gods and goddesses. Collaboration and cooperation also could be found in their community.

Traditionally, the houses of Raji were found hut type in a shape called "chhapro". These were one-storeyed made from wood. The walls were of choya plastered with mud and therefore the roof made from khar. But nowadays this chhapro is almost disappeared. All the houses of Raji at Ghatgaun were found modern build and permanent sort particularly as the result of the programmes like Social Security and modernization. Before the introduction of the Social Security allowance, the life-style of Raji was very poor. They did not work whole year in the field. But after providing Social Security allowance the living standard of Raji of the study area grew up.

The financial condition of Raji has become better after the availability of infrastructures of development in their settlement area. Rajis have improved economically after the introduction of the Social Security policy. After the urbanization of this area, one regional hospital and lots of other paying clinics are established. This provides the modern means of treatment to Raji. Therefore, the modernization has positive impact on their health status as it ended their compulsion of depending only up on Dhami and Jhankri for treatment.

5. Conclusion

The Raji people of the study area are under the process of shifting from agro-based to non-agro-based livelihood patterns. The household assets of this community have greatly influenced the method of adoption of a new strategy or modification and eradication of traditional occupation. The households with comparatively better access to the capital to pursue livelihood are adopting the influence of modernization in their areas more easily than the households who have less access to the assets. With the development of surrounding spaces, the people of particular space need to change their way of life to adapt the changing environment. People also derived their livelihoods from agriculture-based activities. Mainly land was the significant household asset for crop production (like paddy, wheat, etc.). However, agriculture wasn’t sufficient for them even in the past and thus they had to hook into other activities besides agriculture such as fishing, handicraft making, hunting and animal husbandry. Nowadays they have been earning also as carpenter, wage labourer and job holders. Under the influence of urbanization and modernization, they have undergone rapid modification causing leaving their traditional occupations and adopting urban-oriented non-agricultural activities.

Today females are engaged in domestic and agricultural works while males are supplement part. Mostly males are engaged in outside of their homework privately and government services, wage labor, fishing, building construction, decorating the house etc. Foreign labour migration has been taking place although the differences of livelihood strategies even within Raji community have been determined by the educational level and orientation. For instance, the educated people prefer doing salaried jobs while uneducated are relying on daily wage labour. The changes in language use, cultural performances, marriage pattern, birth celebrations, dancing patterns, dress patterns and medicinal preferences instead of totally relying on dhami and jhakris are also the influence of the process of modernization.

Along with socio-cultural changes, family structures have also been changing such as the changes from joint families to nuclear families. Educational level is increasing and making people aware of different modern norms and values. Women empowerment is also increasing. However, besides these changes the possibility of the extinction of Raji mother language, unique dress and ornamental pattern, specific dancing art and such other many aspects of unique Raji norms and values are at the verge of extinction.

References

Bennett, L, Dahal, D. R. & Govindasamy, P., ***Caste, Ethnic and Regional Identity in Nepal: Further Analysis of the 2006 Nepal Demographic and Health Survey***, Calverton, Maryland, USA: Macro International Inc, 2008.

Chambers, R., "Poverty and Livelihoods: Whose Reality Counts?", ***Environment and Urbanization***, 7(1), 1995. 173-204.

Chhetri, R. B., "Changing environments and livelihoods: Adaptation of the Jalari People in the Pokhara Valley", ***Contributions to Nepalese Studies***, 2006, 33, 81-109.

Department for International Development (DFID), ***Sustainable Livelihood Guidance Sheet***, London, 2001.

Ellis, F., ***Rural Livelihoods and Diversity in Developing Countries***, Oxford University Press, 2000.

Francis, E., ***Making a Living : Changing Livelihoods in Rural Africa***, Psychology Press, 2000.

Geertz, C., "Thick Description: Toward an interpretive Theory of Culture", P. A. Erickson and L. D. Murphy (eds.), ***Reading for a History of Anthropological Theory***, (5th edition), Ontario : University of Toronto Press, 2017, 397- 417.

IRIN, ***Nepal : Ethnic Rajis marginalized, neglected***, 2008. https://www.refworld.org/docid/ 480f1024f.html

Krantz, L., ***The Sustainable Livelihood Approach to Poverty Reduction***, Division for Policy and Socio-Economic Analysis, 2001.

Ojha, N. K., "A Critical Review of Some Selected Classical, Contemporary and Post-Modern Theories in Cultural Anthropology", ***Contemporary Social Sciences***, 30(3), 2021, 162-171.

UN Resident Coordinator and Humanitarian Coordinator Office (UNRC HCO), ***The Raji community on the Far West***, (34), 2012. https://un.info.np/Net/NeoDocs/View/History/ Default.aspx? RefId= 2340 ★

Article Received on May 16, 2022; Accepted on June 17, 2022

11

Naxalism in India : Socio-economic Prospects to Combat Naxalism

Anshu Singh*

One major challenge before the Indian state is that of Naxalism, a movement which has a long history and which over a period of time has expanded its influence and violent activities. From the peasant uprising in the Naxalbari village in Darjeeling district of West Bengal in May 1967, the movement today is a complex web that covers some 15 states. Latest intelligence reports say that armed Naxalites have a presence in 170 districts in 15 states of India as of now and spreading wide and far. The term "Naxal" comes from the name of the village Naxalbari in the state of West Bengal, where the movement had its origin. The Naxals are considered far left-radical communists, supportive of Maoist political sentiment and ideology. Their origin can be traced to the split in 1967 of the Communist Party of India (Marxist), leading to the formation of the Communist Party of India (Marxist-Leninist). Initially the movement had it's centre in West Bengal. In later years, it spread into less-developed areas of rural, Central and Eastern India such as Chhattisgarh, Orissa and Andhra Pradesh. The Naxals blame the government for poverty, for poor development and for the absence of basic amenities in the interior areas. They accuse the government of usurping land

* Associate Professor, Department of History, DAV (PG) College, DAV Bypass, Railway Road, Bulandshahr-203001, Uttar Pradesh (India) E-mail: <anshurajora@gmail.com>

in tribal areas with a view to obliging big business houses, who are encouraged to setup economic zones and given concessions for the purpose. Government's poor governance is also to be blamed as the root cause of Naxal problem. There is an adequate justification for the planned police offensive against the Naxals. However, there is no justification for the socio-economic malaise which still afflicts the country. Unless these factors of poverty, planned reforms, unemployment, corruption and alienation of tribals are addressed, police action would prove to be a temporary palliative only. In the recent years it has been noticed that the nature of Naxal violence has undergone a subtle change. Small-scale isolated attacks have been replaced by large-scale well organized attacks on the government apparatus. This really becomes a matter of concern and hence provokes one to identify the factors which are responsible for its widening base and the increase in its violent activities.

[**Keywords :** Naxalism, Tribals, Governance, Socio-economic malaise, Labourers, Maoists]

1. Introduction

One major challenge before the Indian State today is that of Naxalism, a movement which has a long history and which over a period of time has expanded its influence and violent activities. It is now spread nearly over 15 states covering about 170 districts. The then Prime Minister Manmohan Singh had reiterated that left wing extremism is perhaps "the gravest internal security threat our country faces". The Naxal movement is now more than 50 years old. The movement started in 1967 in the form of a peasant uprising, in a remote village called Naxalbari, located in the Darjeeling district of West Bengal. The term "Naxalite" refers to all forms of armed struggle that have taken up the cause of Socio-Economic development of the downtrodden rural masses. A tribal youth named Bimal Kissan, having obtained a judicial order, went to plough his land on 2nd March 1967. The local landlords attacked him with the help of their goons. Tribal people of the area retaliated and started forcefully recapturing their land. What followed was a rebellion, which left one police Sub-Inspector & nine tribal dead. Within a short span of about two months, this incident acquired great visibility & tremendous support from cross sections of communist revolutionaries belonging to the state units of the CPI (M) in W. Bengal, Bihar, Orissa, Andhra Pradesh, Tamil Nadu, Kerala, U.P. and Jammu and Kashmir.

Naxalism is the outcome of not just one factor but a number of various factors, out of which economic factors seem to be the dominating ones. The indigenous tribal population of the Naxal affected States has been deprived of their lands. They have been uprooted from their traditional source of livelihood. The government is accused of usurping land in tribal areas with a view to obliging big business houses who are encouraged to set up economic zones and given concessions for the purpose. This problem has further increased with the impact of globalization. Several multi-national companies have started making inroads in the tribal areas owing to their resource-richness. These resources are exploited and the benefits accrued thus are not passed on to the tribals. The tribals are well aware of this. It is because of this that they are not interested in any developmental activity as it facilitates the further exploitation of their areas. This awareness generates frustration which is released in various forms of violence. They destroy roads and even attack people engaged in those companies. The state and various functionaries of the state also become the targets of their attacks. The degree of frustration and deprivation is so strong among the people that it has facilitated the rising influence of Maoists across the country.

Thus, the problem of poverty and economic inequality can be identified as vital in accelerating the pace of movement. The absolute numbers of the poor have fallen over the decades; the statistics being averages do not capture the intensity of distress in certain pockets despite the high growth in recent years. To be poor is one thing and to seem condemned to one's fate quite another. Rising incomes in the post-reform India have created a rapidly growing aspirational class but these have also contributed to an army of socio-economic orphans who have been rejected by all mainstream political parties. In addition, a contractor-politician nexus controls the wealth of the forests and pushes tribals to the margins. A repressive state apparatus, represented by the police and the black laws they use to their advantage, helps in keeping this exploitative system going.

The situation has further worsened by the opening up of the Indian economy to trade and investment; the entry of the mining companies in Orissa and Chhattisgarh poses a threat to the livelihoods of tribals and their way of life. Hence the economic exploitation of the tribals, a problem that is unattended by the political system, creates a fertile soil for the Naxals to play an important role.

According to Arundhati Roy, a Booker Prize winner writer, the greed of the Indian elite and the rising middle class is at the heart of conflict because, she says, unlike the industrializing western countries we don't have colonies to plunder therefore "we've begun to eat our own limbs" and have started grabbing natural resources - forest land, water, minerals - from the most vulnerable (the tribals and the poorest in country). The Naxals are only fighting for the rights of the poor.

2. Objectives of the Study

This paper is an attempt to analyse the factors/causes responsible for Naxalite violent activities spread over a vast geographical area and for over a long period of time. Also, without undermining the role of other factors, it focuses on the socio-economic developmental steps taken by the government in order to combat the menace of Naxalism.

3. Factors responsible for Naxalism

3·1 Political Factors

The main factor is India's long neglect to develop the tribal areas which has created large pockets of alienation against the Government and these pockets have become the spawning ground of Maoist terrorism. After 74 years of Independence the government is unable to provide the basic necessity to the bottom half of the population. The Naxal affected states mainly are, West Bengal, Bihar, Odisha, Jharkhand, Chhattisgarh and Andhra Pradesh etc. Here the lack of basic governance is the main problem. In These areas there is lack of education basic health-care facility, communication, banking facility etc. Therefore, the government machinery has virtually failed. Therefore, these people are alienated from the mainstream of the nation.

3·2 Discontent among the Tribals

The indigenous tribal population of the Naxal affected States has been deprived of their lands. The forest conservation act of 1980 deprives tribals, who depend on forest produce for their living from even cutting a bark. Government is accused of usurping land in tribal areas with a view to obliging big business houses who are encouraged to setup Economic Zones. Also, several Multi-National Companies have started making inroads in the tribal areas owing to their resource richness. These resources are exploited and the benefits accrued thus are not passed on to the tribals. That tribals are well aware of this. This awareness generated frustration is released in various forms of violence. The degree of frustration and deprivation is so strong among the people that it has facilitated the rising influence of Maoist across the country.

3·3 Absence of Intelligence Network

There is poor technical intelligence when it comes to tackling Naxalism. Infrastructural problems, for instance poor road connectivity, absence of telecommunication network are some of the factors which hinders the effective action against the Naxalites,

3·4 Absence of Administrative follow-up

It is observed that even after police take hold of a region, administration fails to provide essential services to the people of that region.

3·5 Lack of Central and State Governments Co-ordination

State Governments are considering Naxalism as a central government issue and thus are not taking any initiatives to fight it.

3·6 Economic Factors

Besides above-mentioned factors, economic factors have also largely acted as a catalyst in giving momentum to the movement. Economically, the problem of poverty and economic inequality can be identified as vital in accelerating the pace of movement. The absolute numbers of the poor have fallen over the decades. The downtrodden people comprising of tribals, Dalits, landless poor are the majority of the population affected by the economic inequality. They are deprived of the basic necessities of the human life. The fruit of economic growth has not reached to them. In addition, a contractor-politician nexus controls the wealth of the forest and pushes tribals to the margins. A repressive state apparatus, represented by the police and the black laws they use to their advantage, helps in keeping this exploitative system going.

The situation has further deteriorated by the opening up of the Indian economy to trade and investment to the multinational companies. These MNC's are targeting the vast natural resources like minerals, forest products etc. The demand of forest material for the industrial development has put pressure on forest and mining areas. Large scale displacement of inhabitants has been taking place due to establishment of large-scale mineral based industries and hydel dams. The economic exploitation of the tribals, a problem that is unattended by the political system, creates a fertile soil for the Naxals to play an important role.

4. Socio-economic Remedies

In order to comprehensively dissolve the Naxalite threat, the government has to address its root causes. Socio-economic alienation and the dissatisfaction with the widening economic and political inequality will not be solved by military force alone. The problem calls for a three-pronged solution: social and economic development, multilateral dialogue and military force.

4·1 Developmental Approach of the Government

There are four key elements in the union government's approach in dealing with the Maoist/Naxalites. These are security, public perception management, development and rehabilitation.

SAMADHAN : The NDA government led by Prime Minister Narendra Modi launched "SAMADHAN" in May 2017. The acronym stands for the following :

- S : Smart leadership,
- A : Aggressive strategy,
- M : Motivation and training,
- A : Actionable intelligence,
- D : Dashboard based KPIS (key performance indicators) and KRAS (key result areas),
- H : Harnessing Technology,
- A : Action plan for each theatre, and
- N : No access to financing. This policy aims to hit at critical junctures in the Maoist links.

4·2 Socio-economic Development

In order to improve the socio-economic conditions of the Naxal affected areas an expert committee headed by D. Bandyopadhyay was appointed by the government of India, which carried out extensive study regarding the developmental plans.

After assessing the suggestions of the expert committee, a large number of resources were transferred to areas affected by the Maoist insurgency and left-wing extremism. The flagship Integrated Action Plan (IAP) was launched by the UPA government with a financial package of over INR 6000 crore per annum. One of the most significant steps taken by the centre to address the long-standing grievances of Adivasis are enacting few landmark legislation recognizing the rights of Adivasis to access forest for self-governance.

Another notable developmental scheme to enhance connectivity in the Maoist inaccessible areas is the Universal Services Obligation Fund (USOF) with the cost of INR 7330 crores. This novel scheme provides financial and administrative support to expand mobile services at 4072 tower locations identified by Ministry of Home Affairs in 96 districts in 10 states.

Although government has allocated large funds for the development of Naxal prone areas but still more of the national expenditure needs to be focused on developing these poorer regions through incentives regarding health, education, social welfare and rural and urban development. Government service delivery should also be improved in these tribal areas. Both state and Central government must ensure that things such as statutory minimum wages, access to land and water sources initiatives are implemented. In coming up with strategies for national economic growth, the Government must always bear in mind the possible effects of fast growth for all socio-economic groups in a country as large and diverse as India. If the social needs of these marginalized people are addressed, there will be no discontent to fuel the Naxalite's movements.

The present economic growth models are advocating that type of economic growth which is not sustainable. For example, this part of our country is mineral-rich. Therefore, MNC's are interested to exploit these areas at any cost, but at the cost of lower strata of the people. These people are the tribal people and the landless farmers. These are the persons who have to be displaced but have not gained anything in return. Therefore, large-scale dissatisfaction is arising.

5. Conclusion

Actually, there is no quick fix solution for this problem. The need of the hour is good governance. Through a holistic approach focusing on development and security related interventions, the left-wing extremist problem can be successfully tackled. Civil society and the media should build pressure on the Maoist to eschew violence, join the mainstream and recognize the fact that the socio-economic and political dynamics and aspirations of 21st century India are far removed from the Maoist world-view.

The onus certainly falls on the government, particularly the central government, to show if it has the political will and the administrative acumen to carry out socio-developmental activities that will leave the local masses socio-economically contended. This indeed will go a long way in providing effective solution to the Naxal problem.

References

Aletha Cherian, "Naxalism-The Biggest Security threat to India", 2010.

Ramakrishnan, Venkitesh, "Taking on Maoists", ***Frontline***, November 2009.

Deblieck, Sean, "Why Mao? Maoist insurgencies in India and Nepal", ***Peace Conflict and. Development Issue***, 9, July 2006, 1?37.

Chakravarty, S., ***Red Sun travels in Naxalite Country***, New Delhi : Penguin Books, 2008.

Department of Land Resources, Ministry of Rural Development, GOI, ***Draft National Land Reform Policy***, (2013), Retrieved from, http://www.indiaenviornmentportal.org.in/files/file/***Draft National Land Reforms Policy***, July 2013.pdf.

Guha, R., "Adivasis, Naxalites and Indian democracy", ***Economic and Political Weekly***, 42(32), 2007, 3305-3312.

Mahadevan, P., "The Maoist Insurgency in India : Between crime and revolution", ***Small Wars and Insurgencies***, 23(2), 2012, 203-220.

Majumdar, D. N. and Madan, T. N., ***An Introduction to Social Anthropology***, Mumbai : Asia Publishing House, 1956.

Rajat Kujar, "Naxal Movement in India : A profile", ***Institute of Peace and Conflict Studies***, September 2008.

Sundar, N., ***Subalterns and Sovereigns : An Anthropological History of Bastar 1854-1996***, Delhi : Oxford University Press, 1997. ★

Article Received on May 21, 2022; Accepted on June 14, 2022

12

Depiction of Cultural Endurance and Tenacity in Select Native American Writings

Nanduri Raj Gopal*

The advent of the European settlers and the continuous forfeiture of their lands irreversibly affected native American life and culture. History records the methodical annihilation of Native American society and culture. Today, many Native Americans are forced to live on reservations, where they face extreme poverty, unemployment, and other social problems. The Native American writers have always prominently endeavored to reintegrate their rich legacy of the past, including the social mores, principles, and customs, in their writings. Irrespective of their tribes, Native American writers have been preoccupied with and driven by the struggle for identity in a white-dominated world. With their unique literary tradition comprising of different styles of narration and multi-genre form, they emerged with conviction in the 1960s, leading to a Renaissance. This paper aims to analyze the selected writings of N. Scott Momaday, Leslie Marmon Silko, James Welch, and Sherman Alexie, illustrating the themes of identity, political activism, dislocation,

* Associate Professor, Department of English, Director, Center for Tribal Literature of America, Central University of Himachal Pradesh, Dharamshala, Himachal Pradesh (India) E-mail: <neelargopal@gmail.com>

JOURNAL OF NATIONAL DEVELOPMENT, Vol. 35, No. 1 (Summer), 2022
Peer Reviewed, Indexed & Refereed International Research Journal

disappointment, and hope. After a broad analysis, we conclude that Native American writers have been a link between the dominant and dominant domains through their creativity and art.

[**Keywords :** Native American Literature, Native American Writers, N. Scott Momaday, Leslie Marmon Silko, James Welch, Sherman Alexie]

1. Introduction

The rich oral legacy of Native American culture is well-known. These native people used captivating storytelling to expound and elucidate their antiquity, traditions, sacraments, and folklore. Initially, they did not script their history. The Oral tradition among American Indians has been varied, vibrant, and upholds the common good and the identity of its people in virtually all of its iterations. The adulation of divinities and awe for ecology have been the crucial denominators in Native American literature. Relocation accounts, great leader anecdotes, romances, musical strains, chanting, melodies, healing music, and visionary imaginings are some illustrations of Native American literary forms. The Native American literature was finessed to nurture the Native American movement in the late 1960s. The native writers altered nonfictional prose genera to fit their political objectives and convey their own version of the "American experience." The most prominently highlighted strands of style in their works, according to Steven Otfinoski (7), can be assessed thus :

1. The Native American writers have most keenly strutted the contention to re-establish connections with the rich cultural legacy of the past.
2. They have been concerned with and driven by their search for freedom and identity in a subjugated milieu irrespective of whether they belong to Chippewa, Kiowa, Laguna Pueblo, or any other tribe.
3. They have merged the diverse forms and arrays of native storytelling into their works of literature, extracting from the lavish mores of their earliest literature, mythology, folklore, and allegories.
4. Their literature often follows a circular narrative structure and not a chronological one.
5. Their plots are nonlinear, and the intent is evident only at the end.

6. Imaginings, reveries, and spirits play protruding parts in the native narratives as living human people, blurring the gap between the actual and the supernatural.

These are just a few unities that bind the Native American literary style. N. Momaday Scott's novel House Made of Dawn, published in 1968, is often acknowledged as the beginning of modern Native writing, as it encompasses many elements of traditional native descriptions. It set the stage for a generational legion of exceptional writers leading to the Native American Renaissance. The struggle for identification in a world where cultural cordons are receding is a recurring concern among these writers, many of whom have "mixed blood." Genre-bending or multi-genre writing is a unique feature of modern Native American literature. Native writers perfected the technique of mixing personal stories with traditional and historical facts to depict an intricate expedition of distinctiveness and identity search. While N. Scott Momaday and James Welch pursue displacement, identity, and disillusionment issues, Leslie Marmon Silko explores civic and feminist engagement. Sherman Alexie depicts the realities and hardships of actual Native American life, particularly the negative aspects of living on a reservation. We see the melding and synthesis of oral and written literature, which results in the continuation of the cultural legacy. The zeal now is to ascertain a rapport between the dominant and the dominated realms.

2. Native American Writings

The following is an analysis of the recurrence of the themes mentioned earlier as seen in some selected well-known Native American writings :

2·1 House Made of Dawn (1968)

N. Scott Momaday, a Kiowa writer born in 1934, was instrumental in popularizing Native American literature and integrating it into mainstream American literature. House Made of Dawn (1968), N. Scott Momaday's debut and Pulitzer Prize-winning novel, tells the narrative of Abel, a young Pueblo Indian who returns home from World War II isolated and unhappy. The portrayal of the tussle between the Native American culture and other cultures is the crucial refrain in House Made of Dawn. The protagonist of N. Scott

Momaday's work, Abel, is apportioned between his people's ideals and traditions and those of modern white culture. He doesn't feel like a part of either of them. Abel was brought up in a Pueblo reservation and participated in community life, but he never felt entirely at ease there. His father wasn't even known to him, and his mother and brother died when he was a child. His grandfather Francisco remains his only living relative. He struggles to form a meaningful bond with his grandfather until the novel's conclusion. Abel's attempt to participate in a native ceremonial game fails, and he is later humiliated by the contest's winner, the albino Juan Reyes. Abel kills Juan.

> They were near a telegraph pole; it leaned upon the black sky and shone like coal. All around was silence, save for the sound of the rain and the moan of the wind in the wires. Abel waited. The white man raised his arms, as if to embrace him and came forward. But Abel had already taken hold of the knife, and he drew it. He leaned inside the white man's arms and drove the blade up under the bones of the breast and across (Momaday 150).

Abel is moved to the city under the government's relocation program after serving six years in jail for the murder of Reyes. The slaying of the albino symbolizes the cultural clash that Abel is attempting to resolve. Abel decides to return home to Walatowa after struggling to adjust to life in the city as a factory worker. Abel returns home to care for his ailing grandfather, Francisco. Francisco describes his life as a young warrior to his grandson. His tales reintroduce Abel to his tribal roots and provide him with a sense of purpose that he lacked earlier. Later, Abel decides to bury his grandfather according to the Pueblo tradition.

> He dressed the body in bright ceremonial colors: the old man's wine velveteen shirt, white trousers, and low moccasins, soft and white with kaolin. From the rafters he took down the pouches of pollen and of meal, the sacred feathers and the ledger book. These, together with ears of colored corn, he placed at his grandfather's side after he had sprinkled meal in the four directions. He wrapped the body in a blanket (Momaday 363).

He joins the ceremonial run at dawn with others as he sings a tribal song. He is at peace with himself, nature, and his people. Conclusively, Abel develops a close bond with his ancestors and community, like his grandpa Francisco.

2·2 The Death of Jim Loney (1979)

James Welch (1940-2003) is a prose writer with a traditional Indian writing style who wrote about the Native American Culture and life on a reservation. In James Welch's novel The Death of Jim Loney (1979), the protagonist is an estranged Native American trying to reconnect with his cultural origins in Montana. It's a story about isolation, growing loneliness, and death. Loney is tied to the countryside and would rather die in a familiar setting than travel to Seattle searching for a "happy life." He was half-Indian and half-white, yet he had no feelings for his ancestors. He and his sister, Kate, were abandoned by their mother and father. He had a solitary existence. Jim works for a local farmer, although he spends most of his time napping and gulping alcoholic beverages. His sister Kate, unlike him, manages to land a job in Washington, D.C. and begs Jim to join her, but he has no such plans. His girlfriend, Rhea, a local school teacher, is a knowledgeable white lady from an affluent Dallas family. Jim is opposed to Rhea's relocation plan and has nothing to give her.

> And she had written Kate that she was becoming concerned about his drinking, and even more about his desire to isolate himself. Rhea had written that she was the only one he saw anymore. He had been this way for almost two months. He hardly ever left his house except when he needed things, mostly wine and cigarettes. She concluded that he seemed to be suffering (and she remembered her own phrase) "a crisis of spirit." But she thought, it was exactly that, a crisis, something to be gotten over (Welch 21).

Loney shoots his friend Pretty Weasel by mistake, which he tells his father, who betrays him and alerts the cops. An Indian cop, Quinton Doore, shoots him. The novel is tinged with a feeling of futility and meaninglessness. Themes of spiritual and physical death, as well as isolation, are established. Finally, Loney gets the tranquility he had been searching for in death. Death is a relief from a useless and wretched existence. Loney, throughout his life, has a desire to know himself and remains dissatisfied with the disjointed stories told by his father.

2·3 Ceremony (1977)

A political activist and writer Leslie Marmon Silko born in 1948 in New Mexico, has Laguna Pueblo ancestry. Silko considers herself to be a part of a line of storytellers in Native American culture that has been solely oral for many years. Ceremony (1977), her novel, tells the narrative of a World War II veteran's effort to find redemption by expending Native American sacraments. Tayo is a mixed-blood Native American. Soon after Tayo's birth, his white father deserted him and his mother. Laura, his mother, was an irresponsible parent who ignored him as a youngster while she drank and had sex with several men, sometimes for cash. Tayo was later looked after by his grandmother and aunt, who always reminded him of the humiliation his mother had caused to their family.

Tayo remains emotionally unhappy and estranged after returning from World War II duty in the Pacific. As a prisoner of war, he experienced psychological anguish. Before being freed and permitted to return to New Mexico and the Laguna Pueblo reservation, Tayo had to be admitted to a soldier's hospital. Later in the novel, after a brawl with Emo on the reservation, Tayo is arrested and sent to an army mental facility in Los Angeles. Tayo is allowed to return to the reservation after befriending a doctor. His grandmother sends him to Ku'oosh, a native medicine man, for healing. Tayo receives a healing ritual from Ku'oosh, relieving his discomfort but not eliminating it. Ku'oosh dispatches Tayo to Betonie, a distinct type of medicine man for the cure. At a point in the novel, Tayo is about to attack Emo and murder him. Still, he fights the temptation, knowing that violence isn't the answer to his problems and will only deteriorate the situation.

> The moon was lost in a cloud bank. He moved back into the boulders. It had been a close call. The witchery had almost ended the story according to its plan; Tayo had almost jammed the screwdriver into Emo's skull the way the witchery had wanted, savoring the yielding bone and membrane as the steel ruptured the brain. Their deadly ritual for the autumn solstice would have been completed by him. He would have been another victim, a drunk Indian war veteran settling an old feud; and the Army doctors would say that the indications of this end had been there all along, since his release from the mental ward at the Veterans' Hospital in Los Angeles. The white people would shake their heads, more proud than sad that it took a white man to survive in their world and that these Indians couldn't seem to make it. At home the people would blame liquor, the Army, and the war, but the blame on the

> whites would never match the vehemence the people would keep in their own bellies, reserving the greatest bitterness and blame for themselves, for one of themselves they could not save (Silko 360).

Tayo returns to his Auntie's house, and subsequently, he hears that his friends Harley and Leroy died in a car accident and were discovered dead in the pickup truck. Emo is arrested for the crime, and Tayo is saved. Tayo has completed his healing ritual and is now complete again, thus declaring triumph of good over evil.

The novel's main storyline of Tayo's journey to safety and contentment touches on vital Native American themes. It incorporates the sanctity of the landscape's ability to heal the human spirit internally and externally, the disastrous prowess of collective and individual violence, the scour for identity in a dystopian future, and the importance of ceremonies and rituals in the process of recovery. Once again, as believed by Silko, hearing or reading amazing native stories teaches people about life and the virtues that are critical for development and wisdom.

2·4 Indian Killer (1996)

Sherman Alexie is one of a new generation of Native American authors born on the Spokane Indian Reservation in Washington in 1966. Sherman Alexie's writing casts a critical light on the terrible realities of reservation life. Still, it is lightened by unique humor and a connection to his people's spiritual and cultural history. In addition, his art is infused with a strong sense of social consciousness and political activism. While his themes are akin to those of his elder contemporaries, his cheeky humor, contemporary characters, and straightforward style stand in stark distinction from many other Native American writers.

Alexie's novel Indian Killer (1996) explores the tragic story of John Smith, a young Indian who is isolated from both his native culture and the world of white society. Daniel and Olivia Smith, a middle-class white couple, adopt John, who is the son of a 14-year-old Indian mother. They introduce John to Indian culture out of a sense of obligation rather than a genuine desire to help John understand and connect with his heritage. Father Duncan, a sympathetic priest, instills in John a hatred for white people due to their brutalities against Native Americans.

> His teachers were always willing to give him a little slack. They knew he was adopted, an Indian orphan, and was leading a difficult life. His teachers gave him every opportunity and he responded well. If John was a little fragile, that was perfectly understandable, considering his people's history. All that alcoholism and poverty, the lack of God in their lives (Alexie 38).

The novel is set when John is living alone in Seattle, Washington. John, a loner by nature, has severed all ties with his adoptive parents and now works on a construction team building a skyscraper since he heard it is a career in which Indians thrive. John has no friends, and his feelings of isolation and resentment drive him to want to kill a white guy. A white man's body is discovered scalped, sparking a frantic quest around the city for the Indian Killer. There were a series of killings in the city. The novelist does not disclose the killer's identity to maintain the suspense. John Smith abducts Jack Wilson, an ex-cop and mystery writer, and confines him in the unfinished building where he was previously working. In the novel's thrilling culmination, John scars Jack's face as a punishment for Jack's contempt of Native American culture. Then, having nothing left to live for, John Smith jumps from the top of the tower to his death.

> John dropped the knife, turned away from Wilson, quickly walked to the edge of the building, and looked down at the streets far below. He was not afraid of falling. John stepped off the last skyscraper in Seattle…John fell. Falling in the dark, John Smith thought, was different from falling in the sunlight. It took more time to fall forty floors in the dark. John's fall was slow and precise, often stalled in midair, as if some wind had risen from the ground to counteract the force of gravity (Alexie 608).

The cathartic effect of violence, the destructive force of racism and prejudice, and the acceptance of Native American culture by the Whites are prominent thoughts in this novel. The feeling of Alienation flows across the story, portrayed most vividly in the primary character, John Smith. His attempt at self-destruction occurs in the frigid, incomplete building he previously assisted in constructing, a symbol of the sterile, urban world he inhabits. In Indian Killer, violence causes violence. The assassination of David

Rogers, which other white men paradoxically carried out, inspires his brother to seek vengeance on the defenseless Indians who live on the street.

3. Conclusion

The saga of oppression, suffering, and the question of self-identity has always existed in the writings of the native writers of America. The Native American Renaissance writers sought a resurgence in their traditional literature to invent their distinct literary form. They sought literature that voiced their experiences and perspectives and represented their traditions and philosophies. Native American written literature proliferated in the nineteenth century and eventually became a means to improve their socio-political dilemmas. In their literature, one consistently finds familiar reverberating and intersecting themes depicting their constant struggle for a dignified and fulfilling existence. In our study here, we encounter Abel in House Made of Dawn, Jim Loney in The Death of Jim Loney, Tayo in Ceremony, and John Smith in Indian Killer, who symbolically represent and reflect the hope and yearning for peaceful, harmonious sustenance and survival for all ethnicities on this planet.

References

Alexie, Sherman, ***Indian Killer***, Culemborg, Netherlands : Van Duuren Media, 2013.

Momaday, Scott, ***House Made of Dawn*** [50th Anniversary Ed] : A Novel (P.S.), Anniversary, Harper Perennial Modern Classics, 2018.

Otfinoski, Steven, ***Native American Writers (Multicultural Voices)***, United States : Chelsea House Publishers, 2010.

Silko, Leslie Marmon and McMurtry, ***Ceremony***, Netherlands : Van Haren Publishing, 2006.

Welch, James, and Harrison, ***The Death of Jim Loney***, Netherlands : Van Haren Publishing, 2008. ★

Article Received on June 1, 2022; Accepted on June 16, 2022

13

Climate Change and Rural Adaptive Strategies : Exploring the Perceptions of Local People in Eastern Nepal

Netra Kumar Ojha*

Exploring the perceptions and adaptive strategies of rural people regarding the impact of anthropogenic climate change has become a hot issue for policymakers as well as academic discourses. This study explores the perceptions and rural adaptive strategies of local people living in a small mountainous village, Umling, in eastern Nepal. I used an exploratory ethnographic framework of qualitative research design by taking six participants and conducting the informal interviews. I found that the perceptions and the selection of specific strategies by local people regarding the effect of climate change are shaped by individuals' diversified habitus, capital, and field. On the one hand, the diversification of perceptions and adaptive strategies are directly connected with the small differences in elevations. On the other hand, the perceptions of people living in the same elevation are more or less similar though they have diversified habitus, capital, and field. Therefore, unlike the epistemology of natural sciences,

* Lecturer, Department of Sociology and Anthropology, Padmakanya Multiple Campus, Tribhuvan University, Kirtipur (Nepal) E-mail: <netraojha@gmail.com>

culture-specific, location-specific, as well as elevation-specific ethnographic studies are essential in such a phenomenon.

[**Keywords :** Perception, Adaptive strategy, Climate change, Bourdieu, Umling]

1. Introduction

Climate, as an average state and variability of temperature, humidity, precipitation, and windiness at a particular place, is changeable in nature and of course an inevitable natural process. Climate change is a regular and natural process of periodic modification of earthly climate that results from the changes in the atmosphere and other geologic, chemical, biological, and geographic factors within the system of Earth (Jackson, 2021). But the variability of records and situations indicates that today's climatic change is more rapid than ever before, and it should not be explained by natural processes alone (Denchak & Turrentine, 2021). Though natural causes are still relevant for very low influence, studies published in peer-reviewed scientific journals show that 97 percent of climate scientists agreed that anthropogenic causes are responsible for climate change (Johnson et al., 2017). Therefore, the overwhelming majorities of the studies relating to climate change indicate that anthropogenic factors are the leading cause of the earth's rapidly changing climate today (Rosa et al., 2015; De Matteis, 2017; Denchak & Turrentine, 2021).

The natural process of changing climate and the alteration of adaptation strategies should be taken as an ongoing natural process for coping with the environment. However, anthropogenic climate change and its rapidly increasing rate have resulting unusual impacts and unacknowledged conditions on the natural and an inevitable process of coping with the atmosphere for human beings. Broadly, anthropogenic causes are socio-politico-cultural and economic factors which result into implicit and explicit pressures on the environment (Rosa et al., 2015).They have disturbed "the existing functional relations between socio-ecological systems" (Poudel, 2020, p. 30), as well as "the biophysical conditions that make Earth a suitable home for all natural species, including humans, and thus threatens the future of society" (Brulle & Dunlap, 2015 : 1).

Though the impact of anthropogenic climate change is already noticeable in people around the world; its intensity and severity are diverse. The rural people particularly residing in mountain areas around the world still practise the conventional way of life and adopt livelihood strategies that are highly reliant on natural resources. Moreover, the people directly more dependent on natural resources for livelihood are more likely to be vulnerable to the impact of climate change. The adverse effects of anthropogenic climate change on rural people are already manifested in the Hindu Kush-Himalayas including Nepal (Macchi, 2010). Similarly, the results of different studies suggest that the disparity of climate change and its impacts tends to be intense at increasing elevations and in areas with complex topography, as is the example in Nepal's mid-hills (Diaz & Bradley, 1997; Gentle & Maraseni, 2012; Merrey et al., 2018).

Despite the negligible contribution of Nepal for worldwide emissions, the irresponsible anthropogenic activities of other industrial countries have adverse effects on the subsistence and adaptive strategies of the people in different geographical regions of the country. Moreover, the changing pattern of precipitation, warming, and glacier recession in mountain regions has provided a new identity to these places as a climate change hotspot for resulting the potentially serious consequences for local ecosystems, people, and downstream regions as well (Shrestha et al., 2000). Some remarkable impacts of climate change resulting in mountain areas in Nepal are erratic rainfall and the unpredictable onset of monsoon seasons, water scarcity and pasturelands depletion, landslides, storms, glacial retreat, and drought (Kohler et al., 2010; Macchi, 2011; Poudel, 2020). These incidences have resulted in crop failure, food and livelihood insecurity, water scarcity, and income insecurity to the local people (Macchi, 2011). In addition, it created possible threats and vulnerability to the livelihood strategies adopted by local people.

In the context of rural eastern Himalayan regions in Nepal, there is very little information available about the people's perception of the impact of anthropogenic climate change and their adaptive strategies to coping with the situations. Therefore, the purpose of this study is to explore the people's perceptions and adaptive strategies regarding the impact of anthropogenic climate change in the local contexts. For this purpose, I have conducted fieldwork in a mountain village Umling of Sankhuwasabha District in eastern Nepal particularly revolving around a couple of major research questions concerning how the local people have perceived the impact of climate change, and what livelihood strategies they have adopted to cope up with the changing environment.

2. Literature Review

2·1 Anthropology of Climate Change

Anthropology does not have any separate branch to deal with anthropogenic climate change. Moreover, neither it has climate change-related unique theoretical perspectives nor the separate methodology that only deals with the contemporary dilemmas resulting by climate change. Anthropology does have its long history and different theoretical perspectives essential for studying contemporary climate and culture, and has been using unique perspectives and methodologies since the commencement of the discipline itself. As a professional anthropologist, the first credit goes to Margret Mead for showing concern on the issue of "healthy atmosphere" and foreshadowing the beginning of the anthropology of environmental change in 1975. However, she did not encourage the fellow anthropologists to work on the issue of climate change per se (Bear & Reuter, 2015).

Similarly, during the 1990s, anthropologists and archaeologists Mary Douglas, Steve Rayner, Carol Crumley, and Brian Fagan laid the foundations in anthropology for the study of climate change (Crumley, 1994; Douglas et al., 1998; Rayner & Malone, 1998; Fagan, 2000). Since then the study of climate change in anthropology sprouted strongly ahead consisting the perspectives like cultural ecological, cultural interpretive, critical anthropological, and applied anthropology (Bear & Reuter, 2015). Though cultural ecological perspective examines all facets of human-environmental relations, its excessive reliance on the concept of adaptation avoids the serious mitigation efforts and global climate justice issues (Crate, 2008). Moreover, cultural interpretive perspectives tend to focus on climate change perceptions through the lens of local knowledge (Bear & Reuter, 2015). In addition, critical anthropological perspective of climate change is guided by political ecology theory and talks about the political nature of interaction between human and environment (Baer & Singer, 2009). It focuses on the issues of safe climate, environmental sustainability, justice, and social equity (Bear & Reuter, 2015). Finally, applied anthropological perspective of climate change focuses on two major role of anthropologists as participating in the formulation of environmental policies, and studying and becoming involved in the environmental movement (Bear & Reuter, 2015).

The earlier theoretical approaches of climate change were guided by the rationality and objectivity of natural sciences paradigms. Either in the form of cultural ecology and cultural materialism, or archaeological and environmental anthropology, they were limited in discussing the multifaceted interrelationships between ecology and culture. Moreover, those early studies "lacked an accommodation for the global array of connections that contemporary climate change invokes" (Crate, 2011 : 178).

Contemporary discourses of climate change revealed the fact that the global climate is changing at an unprecedented rate due to the human activities, and it has expanded the role of anthropology to engage local to global contexts. Furthermore, this new cultural implication of unprecedented climate change has created two areas: "place-based community research" and "global negotiations and discourses" (Crate, 2011 : 179) for anthropological studies. In addition, at a recent development to the study of unprecedented climate change anthropologists have also engaged in "climate ethnography". Crate (2011) advocates "climate ethnography" as a multi-sited, collaborative, and unique anthropological approach for the study of climate change.

The anthropological perspective focuses on multiple dimensions of the impacts of climate change that other disciplines do not fully address. Moreover, it insists that the global problem of climate change is rooted in social and cultural-specific habits (Khazaleh, 2016). It further insists that the perspectives and epistemology of natural sciences do not offer the required knowledge and insights about climate change alone. It is because focusing solely on reducing carbon emissions ignores the systemic causes and also remains insufficient to address the impact of climate change. Anthropology sees climate change primarily not as natural problem but as human problem (Osten, 2015).

Anthropology has focused on three ways of studying climate change : the use of ethnography, historical contextualization, and a holistic view of society and the environment (Barnes et al., 2013; Barnes & Dove, 2015). It recognizes all the possible determinants and rejects a narrow focus on a variable or set of variables of social and environmental change. Barnes et al. (2013 : 541), state that "anthropology's in-depth fieldwork methodology, long engagement in questions of society-environment interactions and broad, holistic view of society yields valuable insights into the science, impacts and policy of climate change".

2·2 Pierre Bourdieu : Theory of Practice

The French scholar Pierre Bourdieu, through his theory of practice, has presented capital, habitus, and field as the three fundamental concepts to show how an individual's perceptions and actions are shaped in a particular time and space. Bourdieu uses the concept of habitus to refer to a system of dispositions that influence the way of individuals' perceptions and actions in the social world around them. Moreover, habitus is the "mental or cognitive structures" through which individuals are able to perceive, understand, and evaluate the social world (Bourdieu, 1977). In addition, these are "the product of the internalization of the structures" (Bourdieu, 1984 : 18) of the social world. Bourdieu argues that through habitus, something like a "commonsense", people develop a "point of view" from which they can interpret their own actions and the actions of others too (Appelrouth & Edles, 2016).

Similarly, Bourdieu argues that to understand particular phenomena, it is necessary to examine the field or "social space" in which these phenomena occurred. Moreover, Bourdieu presents the field as "a network of relations among the objective positions within it" (Ritzer, 1992 : 579). Those who occupied the positions either as agents or institutions are constrained by the structure of the field. Likewise, Bourdieu saw the field as a type of competitive marketplace or an arena of battle in which different kinds of capital (economic, social, cultural, and symbolic) are employed and deployed (Bourdieu, 1984). These different forms of capital are embodied to produce an individuals' habitus which is realized or deployed in the field. In other words, an individual's "point of view", and perceptions are influenced by their position in the field. Finally, Maton (2012 : 51) concludes that, "practice results from relations between one's dispositions (habitus) and one's position in a field (capital), within the current state of play of that social arena (field)".

In this study, I used the theoretical and methodological considerations of "the anthropology of climate change" to fulfill the purpose of the study. Similarly, I gave equal space to Bourdieu's theory of practice, as a theoretical lens, to explore and understand the people's perceptions and opinions about the impact of climate change on their livelihood strategies.

3. Study Site and Methodology

The study area, Umling is a small mountainous village located in Sankhuwasabha district of Nepal. It is situated at an elevation of about 500 to 3034 meters above sea level.The village is surrounded by Maya Khola in west-southern and TellukKhola in the eastern part. Moreover, it is a mixed residence of different caste and ethnic groups. Major occupations of local people are a mix of agriculture and animal husbandry, and tourism.

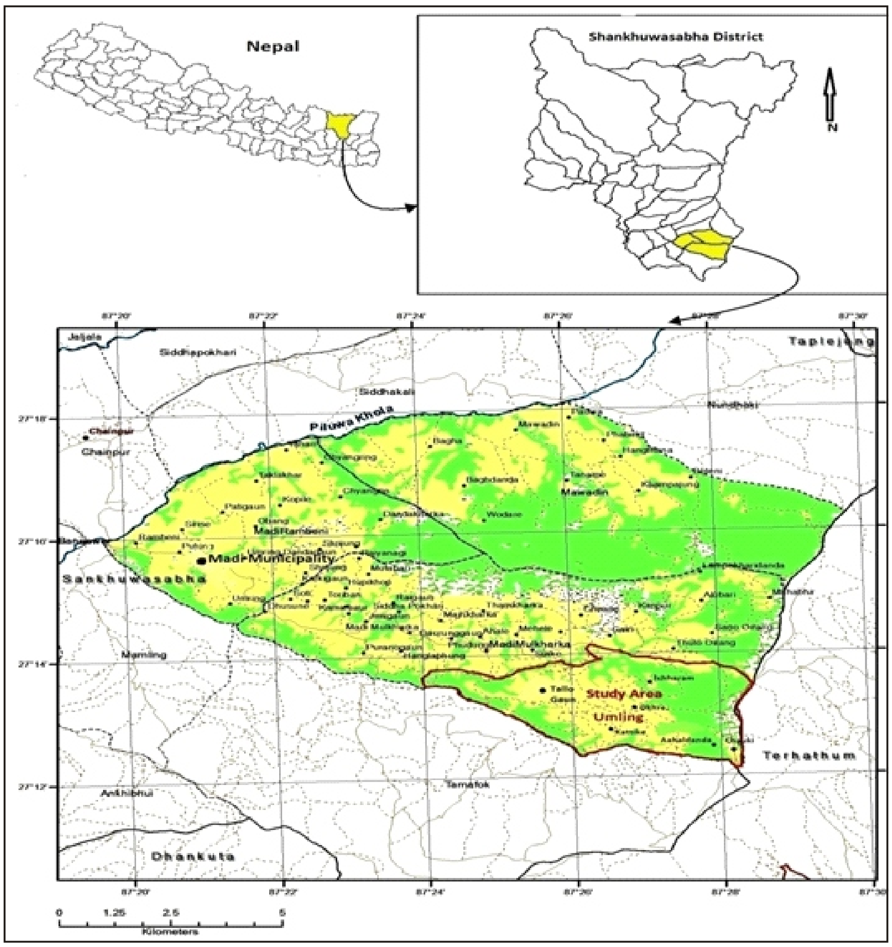


Figure 1 : Map of the study area

The people of the study area cultivate paddy, maize, potato, wheat, barley, cardamom, and vegetables as a subsistence economy. The access to the agricultural road made the villagers possible to sell milk and vegetables since eight years. In addition, access to information technology has further made it easy for the villagers to be informed about the national and international scenarios.

As this study is highly based on the perception of the local people living in a mountain village Umling, I used an exploratory ethnography framework of qualitative research design by adopting the interpretivist philosophical consideration. This philosophical consideration believes in the existence of multiple and subjective forms of reality and gives priority to explicating the socio-historic context of the phenomenon by recognizing the subjective understanding and interpretations of the individuals (Gorton, 2010; Ojha, 2021). Moreover, "ethnography is a way of grounding the climate problem by exploring cultural phenomena in the context of social life" (Fiske et al., 2014 : 19). In this sense, through ethnographic study, I have carefully explored and interpreted the perceptions and adaptive strategies of the local inhabitants relating to their own contexts.

The universe of the study is the inhabitants of Umling. Out of the universe, I selected six participants using purposive sampling and the data were obtained through informal interviews employing semi-open as well as open-ended questions. In addition to that, I also conducted 3 months of fieldwork from October to December of 2021. Finally, I carried a thematic analysis to analyze the descriptions and perceptions of local people depending on their views regarding the issue.

4. Findings and Discussion

Nepal is vulnerable place to anthropogenic climate change in the globe. The long-term climate risk index (CRI) ranked Nepal at ninth position in the world as the most affected country in the period from 1999 to 2018 (Eckstein et al., 2019). The people in different regions and sectors in the country are at risk from the impact of the human-created changing climate. Moreover, with the faster rates of changes in temperature and precipitation than the global average, millions of Nepalese are at risk in terms of degeneration of agriculture production, strained water resources, loss of biodiversity, damaged infrastructure, and food insecurity as well as other natural resources (USAID, 2017). In this context, I have found different perceptions of local people living in Umling regarding the issue of climate change.

The fieldwork conducted in Umling revealed that, most of the people living in low elevations of the village have felt the impact on the production of agricultural crops. For instance, Ram Bahadur Thapa (Pseudonym), a 56 years old farmer living in the low elevation of the village, stated :

> Although I have not heard much about jalawayuparibartan (climate change), I have felt unusual climatic variations in my locality. It's almost 15 years that I have not seen snow falling. The sources of groundwater are becoming dry while there were many sources of groundwater two decades ago. Irregular rainfall, drought, bad weather and increasing natural calamities have impacted seasonal crop production. During childhood we used to plant cardamom by considering it as a crop of one-time planting for a long period of production. But it has become a crop for a short period of time at present. So, I think agriculture lonely cannot guarantee sustainable livelihood. It's also the reason that I have begun animal husbandry as an alternative way for livelihood. I could sell the milk in the newly opened cheese factory in the village although I don't know whether it will sustain for long time in the future as an alternative livelihood pattern.

Ram Bahadur's argument gives a clear picture of the fact that despite not having sufficient theoretical knowledge on climate change, the participants did have massive experience of the instances of changes in climate and its effects. The informal interview and participant observation revealed that there were similar experiences among the participants who lived in the same elevation in the village. The participants from lower elevation adopted animal husbandry as an alternative adaptive strategy. Kamala Kumari Karki (Pseudonym), a 78 years old woman living in the lower elevation of the village, for example, said :

> I don't know much more about the changing scenarios, but what is happening nowadays is different than what we saw earlier. Surprisingly, since a decade I have been observing the pear blossoming even in October whereas its usual time falls in April and May. Moreover, the attacks of different diseases and insects on crops and vegetables have made cultivation impossible without pesticides. There is increasing loss of the production of local varieties of paddy. Irregular rainfall is decreasing the production of cardamom every year. It is also affecting our dependency on agriculture often transforming us from producers to consumers. People in my neighborhood also have increasingly shifted to animal husbandry and selling milk for dairy products and goats for meat productions. In my case, the pension of my husband has become a means of livelihood in

> this difficult situation but I often worry about the future of my grandchildren.

The comment of Kamala provided a clear picture of how the changes in the climate of the village called Umling invited different effects such as decreasing crop production and peoples' shifting occupations for sustenance. The perception of people on the climate change has also direct connection to the elevation of the same village as revealed by the differences in the response of the people living in middle part of the village in comparison to the people living in high and low altitudes. In a similar concern Dhan Bahadur Budathoki (Pseudonym), a 73-year-old retired teacher of a local high school, put his observation often in quite a nostalgic tone as:

> In my early childhood, I had seen the snowfall even in the low part of the village. I remember the day of 1988 when the snowfall was so heavy that our school remained closed for two days. But now the snowline has moved to an upper elevation of the village. The children go there to enjoy snowfall. Similarly, one heavy rainy night in 1996, the flood had come in Maya Khola so terribly that that the surface of water came up to 50 meters and two suspension bridges were collapsed. Another surprising matter is that the cardamom belt has moved 1 kilometer upwards over the last 15 years. In addition, uncertainties of climatic variations have become common incidents these days while they had been more or less stable in the earlier days.

It was much clear from his comment that in comparison to his earlier life numerous changes have taken place in the climate including the baseline of snowfall, the degree of rainfall and the changing altitude of cardamom belt. Unlike the people of low elevation, the perceptions and the adaptive strategies of people living in the middle elevation of the village are quite different. They have taken the impact of climate change both as an opportunity and constraints for their livelihood. The increasing temperature created by anthropogenic climate change has made it possible for them to adopt new more profitable adaptive livelihood strategies. Hom Bahadur Khulal (Pseudonym), a 51 year old farmer and a local resident of the middle elevation of the village, representatively, said:

> Till 20 years ago, one could not even imagine planting the cardamom in my farmland. It is because, due to the frost, the land would have been covered for almost three months in

> winter. The frost was the primary hazardous. But for the last 20 years I have not observed the frost as before this period. Since then I have planted the cardamom, and for several times more it has become highly beneficial too. In earlier days, we had to depend on corn and potato for subsistence while cardamom has become a major source of livelihood at present.

Hom Bahadur's comment replicates the way people shifted their livelihood pattern along with the changes in the climate particularly in the availability of frog in the village in the earlier times and its disappearance at present allowing the cardamom plantation as one of the major crops. The ethnographic study conducted in the village also revealed that even small differences in altitudes have huge influences on making the perceptions and adaptive strategies of people. Though people living in Aahaldanda, the upper elevation of the Umling, did not hear about global warming through any means, they felt and observed the climatic variations in the recent decades. During the fieldwork, an 86 year old farmer of Aahaldanda, the upper elevation of Umling, Kul Bahadur Karki (Pseudonym) said :

> Since 20 years, on summer days, I have been feeling increasingly hot weather. Moreover, we had noticed mosquitoes in this place for the first time in the summer of 2010, and in recent years we have been observed their increasing numbers. Likewise, in winter, the presence of snow in my farmland is rare nowadays, whereas, till two decades ago, the snow used to cover it for almost a week. The snow also used to work as irrigation and to loosen the sold and thus more fertile for potatoes. But it is not at present. So, we have started cabbage farming in alternate.

Kul Bahadur's comment on the way the villagers began cabbage farming from potatoes due to the changes in snowfall pattern reflects on how climate change causes the residents shifting on agricultural pattern considering their livelihood sustenance. Unlike the lower elevations, the residents of Chauki, the uppermost elevation of Umling, in this case, have been aware of the issue of climate change and global warming. This place is a tourist area, and most of the residents depend on seasonal tourism. Furthermore, this place is a part of the "Tinjure-Milke-Jaljala Rhododendron Preservation Area". The major traditional occupations of this area were tourism, animal husbandry, local groceries, and Yak and Mule for transportation until 2000. But due to the construction of a road to link from Bashantapur to Gupha, provision of community forestry, and scarcity of grazing land compelled the people to leave these earlier professions, and depend on seasonal tourism. A 56 year old, hotel owner in Chauki, Hari Bahadur Karki (Pseudonym), for instance, said :

> I had heard about global warming from foreign tourists two decades ago. At first, I did not take the issue seriously. But, overtime, things came true what they had told me at that period. Till 20 years ago, Chauki was a part of the busy route for Mt. Kanchenjunga and Mt. Makalu trekking for foreign as well as local tourists. But with the construction of the road, its identity as a trekking route collapsed. Before road construction, I had Yak and Mule for transportation. Now, I am obliged to rely only on seasonal tourism for livelihood. It is mainly linked with the tourists arriving at the time of blossoming Rhododendron. Even rhododendron also blossoms a month earlier than its natural time and even occasionally less in quantity. It is somehow affecting our livelihood.

Hari Bahdur's comment not only gives a clearer picture of how people changed their livelihood pattern to cope up with the changing climatic circumstances but also the worry for the future since the changes in climate are also regular causing additional threat for future sustenance. As Bourdieu argues, individuals' specific habitus, capital and field jointly influence for constructing similar and diversified perceptions and practices to them regarding the particular phenomenon (Bourdieu, 1984), similar findings are revealed in the case of perceptions of the individuals living in Umling regarding the issue of climate change. Although they felt unusual changes in climatic conditions since recent decades, most of the participants were not acquainted with the issue of anthropogenic climate change. The people living in high and low elevation had different experiences and of course perceptions of climate change. It is because "perceived climate changes and impacts differed significantly even within a small geographic area" (Byg & Salick, 2009 : 156).

5. Conclusion

Since the perceptions of people regarding specific phenomenon are shaped by the combination of their habitus, capital and field, this is also found in terms of constructing the perceptions and selecting the adaptive strategies by the local people living in Umling to cope up with the effects of climate change. Similarly, the diversification of perceptions and adaptive strategies are directly connected with the small differences in elevations. Furthermore, the perceptions of people living in the same elevation are more or less similar though they have diversified habitus, capital and field. In addition, the epistemological ways of natural sciences to explore and understand the perceptions and adaptive strategies of local people regarding the issue of climate change are not convincing and adequate in such a situation. Therefore, exploring the perceptions and practices of local people by linking with their diversified habitus, capital, and field, the culture-specific, location-specific as well as elevation-specific ethnographic studies is essential.

References

Appelrouth, S. and Eldes, L. D., ***Sociological Theory in the Contemporary Era : Text and Readings*** (3rd ed.), California, United States : Sage Publications, Inc., 2016.

Baer, H. and Singer, M., ***Global Warming and the Political Ecology of Health***, California : Left Coast Press, 2009.

Barnes, J. and Dove, M. R. (eds.), ***Climate Cultures : Anthropological Perspectives on Climate Change***, London : Yale University Press, 2015.

Barnes, J., Dove, M., Lahsen, M., Mathews, A., McElwee, P., McIntosh, R., Moore, F., O'Reilly, J., Orlove, B., Puri, R., Weiss, H., and Yager, K., "Contribution of Anthropology to the Study of Climate Change", ***Nature and Climate Change***, 3, 2013, 541-544.

Bears, H. A. and Reuter, T., "Anthropological Perspectives on Climate Change and Sustainability: Implications for Policy and Action", ***Brief for GSDR***, 2015. https://sustainable development.un.org/content/ documents/ 5834GSDR_brief_anthropology_SD_baer_reuter_rev.pdf

Bourdieu, P., ***Outline of a Theory of Practice***, Cambridge, United Kingdom : Cambridge University Press, 1977.

Bourdieu, P., ***Distinction : A Critique of the Judgment of Taste***. Cambridge, United Kingdom : Cambridge University Press, 1984.

Brulle, R. J. and Dunlap, R. E., "Sociology and Global Climate Change", R. J. Brulle & R. E. Dunlap (eds.), ***Climate Change and Society: Sociological Perspectives***, Oxford, United Kingdom : Oxford University Press, 2015, 1-31.

Byg, A. and Salick, J., "Local Perspectives on a Global Phenomenon: Climate Change in Eastern Tibetan Villages", ***Global Environmental Change***, 19, 2009, 156-166. https://doi.org/ 10.1016/ j.gloenvcha.2009.01.010

Crate, S. A., "Gone the Bull of Winter?", ***Current Anthropology***, 49, 2008, 569-595.

Crate, S. A., "Climate and Culture: Anthropology in the era of Contemporary Climate Change", ***Annual Review of Anthropology***, 40(1), 2011, 175-194. https://doi.org/10.1146/ annurev.anthro.012809. 104925

Crumley, C. (eds.), ***Historical Ecology***, United Kingdom : School of American Research Press, 1994.

De Matteis, A., "Decomposing the Anthropogenic Causes of Climate Change", ***Environment, Development and Sustainability***, 21(1), 2017, 165-179. https://doi.org/10.1007/s 10668-017-0028-4

Denchak, M. and Turrentine, J., "Global Climate Change: What you Need to Know", 2021. https://www.nrdc.org/stories/global-climate-change-what-you-need-know.

Diaz, H. F. and Bradley, R. S., "Temperature Variations During the Last Century at High Elevation Sites", Diaz, H. F., Beniston, M. & Bradley, R. S. (eds.), ***Climatic Change at High Elevation Site***, 1997, 21-47, Springer. https://doi.org/10.1007/978-94-015-8905-5_2

Douglas, M., Gasper, D., Ney, S. and Thompson, M., "Human Needs and Wants", Rayner, S. & Malone, E. L. (eds.), ***Human Choice and Climate Change***, Batelle Press, 1998, 195-263.

Eckstein, D., Kunzel, V., Schafer, L. and Winges, M., "Who Suffers Most from Extreme Weather Events? Weather-related Loss Events in 2018 and 1999 to 2018", ***Global Climate Risk Index 2020***, Germanwatch e.V, 2019. https://germanwatch.org/sites/germanwatch.org/ files/20-2-01e %20Global%20Climate%20Risk%20Index%202020_10.pdf

Fagan, B., ***The Little Age***, New York : Basic Books, 2000.

Fiske, S. J., Crate, S. A., Crumley, C. L., Galvin, K., Lazrus, H., Lucero, L. Oliver-Smith, A., Orlove, B., Strauss, S. and Wilk, R., "Changing the Atmosphere: Anthropology and Climate Change", ***Final Report of the AAA Global Climate Change Task Force***, Arlington, 2014.

Gentle, P. and Maraseni, T. N., "Climate Change, Poverty and Livelihoods: Adaptation Practices by Rural Mountain Communities in Nepal", ***Environmental Science and Policy***, 21, 2012, 24-34.

Gorton, W. A., "The Philosophy of Social Science", ***Internet Philosophy of Science***, Alma College, 2010, 1-33.

Jackson, S. T., "Climate Change", ***Encyclopedia Britannica***, 2021. https://www.britannica.com/ science/climate-change

Johnson, C., Affolter, D. M., Inkenbrantd, P. and Mosher, C., ***An Introduction to Geology***, Salt Lake City, USA : Salt Lake Community College, 2017.

Khazaleh, L., "We Still Know too Little about the Human Dimensions of Climate Change", Department of Social Anthropology, 2016. https://www.sv.uio.no/sai/english/research /projects /overheating/news/2016/ climate-change.html

Kohler, T., Giger, M., Hurni, H., Ott, C., Wiesmann, U., von Dach, S. W. and Maselli, D., "Mountains and Climate Change : A Global Concern", ***Mountain Research and Development***, 30(1), 2010, 53-55. http://dx.do53i.org/10.1659/MRD-JOURNAL-D-09-00086.1

Macchi, M., ***Rural Livelihoods and Adaptation to Climate Change in the Himalayas***, International Centre for Integrated Mountain Development (ICIMOD), Nepal, 2010.

Macchi, M., ***Framework for Climate-based Climate Vulnerability and Capacity Assessment in Mountain Areas***, International Centre for Integrated Mountain Development (ICIMOD), Nepal, 2011. https://doi.org/10.53055/ICIMOD.542

Maton, K., ***Habitus***, Grenfell, M. (eds.), ***Pierre Bourdieu : Key Concept***, Jai Pur : Rawat Publications, 2012, 49-65.

Merry, D. J., Hussain, A., Tamang, D. D., Thapa, B. and Prakash, A., "Evolving High Altitude Livelihoods and Climate Change : A Study from Rasuwa District, Nepal", ***Food Security***, 10, 2018, 1055-107. https://doi.org/10.1007/s12571-018-0827-y

Ojha, N. K., "Applying Philosophical Considerations of Case Study and Critical Theory in Studying the Particular Cases, Perceptions and Behaviours of People", ***Journal of National Development***, 32(2), 2021, 209-216. https://doi-ds.org/doilink/10.2021-36919485

Osten, J., "Anthropologists Release Statement on Humanity and Climate Change", ***American Anthropological Association***, 2015. https://www.americananthro.org/

Poudel, J. M., "Pond Becomes a Lake: Challenges for Herders in the Himalayas", ***Practicing Anthropology***, 42(2), 2020, 30-35. https://doi.org/10.17730/0888-4552.42.2.30

Rayner, S., & Malone, E. (eds.), **Human Choice and Climate Change**, Batelle Press, 1998.

Ritzer, G., ***Sociological Theory*** (3rd ed.), New York : McGraw-Hill, 1992.

Rosa, E. A., Rudel, T. K., York, R., Jorgeson, A. K. and Dietz, T., "The Human (Anthropogenic) Driving Forces of Global Climate Change", Brulle, R. J. Brulle & Dunlap, R. E. (eds.). ***Climate Change and Society : Sociological Perspective***, Oxford : Oxford University Press, 2015, 32-60.

Shrestha, A. B., Wake, C. P., Dibb, J. E. and Mayewski, P. A., "Precipitation Fluctuation in the Nepal Himalaya and its Vicinity and Relationship with Some Large Scale Climatological Parameters", ***International Journal of Climatology***, 20, 2000, 317-327.

USAID, "Climate Risk Profile: Nepal", A Global Knowledge Portal for Climate and Development Practitioner, 2017. https://www.climatelinks.org/resources/climate-risk-profile-nepal. ★

Article Received on May 16, 2022; Accepted on June 17, 2022

14

Role of Age in Empathy of Males and Females

Pratibha* and Alpna Agarwal**

The goal of this study was to determine the role of age in empathy of males and females. Total 120 adults were included in the sample. For this study the sample were divided into three age groups younger adults, middle adults, and older adults. Further there were 20 males and 20 females in each group. Toronto empathy scale developed by Spreng et al. (2019) was used to measure the empathy of participants. The data was analyzed using the mean, ANOVA, and the multiple comparison test (Tukey test). Age and gender are found to be significant at .01 level. According to the findings it can be said that age and gender both significantly affect the empathy.

[**Keywords :** Empathy, Age, Gender]

1. Introduction

A crucial aspect of a person's personality that plays a role in an emotional connection and also helps to effectively form a bond

* Research Scholar, Department of Psychology, Chaudhary Charan Singh University, Meerut, Uttar Pradesh (India) E-mail: <pratibhapsy29@gmail.com>

** Professor, Department of Psychology, Chaudhary Charan Singh University, Meerut, Uttar Pradesh (India) E-mail: <dralpna2006@ yahoo.com>

between the emotional states of one individual and another is called "empathy." Empathy has relatively recent origins, having been coined by Titchener (1909). Empathy is described as the ability to understand another's point of view and to place oneself in a new situation (Bellet & Maloney, 1991). It's a complex phenomenon that involves a number of functional processes, including emotion perception and contagion (Decety & Jackson, 2006), as well as the ability to react to others' internal states and discern between one's own and others' internal states. Researchers have actually identified two different primary forms of empathy: emotional empathy and cognitive empathy (Healy & Grossman, 2018). Emotional empathy, also known as affective empathy, is conceptualized the ability to respond to another's emotional states with the right emotion is known as emotional empathy (Rogers, et al., 2007). Cognitive empathy also lends itself to be referred as perspective taking, the idea of putting oneself in someone else's shoes (Ratka, 2018).

People have different points of view about young and old people, who are more concerned about others. On the other hand it is sometimes said that younger people are only concerned with themselves, and on the other hand, it is also said that old people do not understand what we are going through. Both stereotypes involve empathy. Empathy is a process and it changes over the life span. Gould and Sylvia (2014) examined empathy and conversional satisfaction in both young and old people. From the results, it was found that the older adults had higher scores on empathic concern than the younger adults. Oh et al. (2020) looked at how empathy changed over time in six different samples. According to the findings, empathy increased throughout time, especially after the age of 40. However, some studies have also given quite the opposite results. Phillps et al. (2002) compared younger and older adults' emotional functioning. According to the findings, it suggests that younger adults reported higher empathy than older adults.

Empathy can be influenced by gender as well. Rueckert and Naybarboard, (2018) investigated empathy and right hemispheric activation on the empathy, the results revealed that men scored lower than women. Cohen and Wheelwright, (2004) conducted a study to examine sex differences in empathy. The results showed that women scored much higher than men. Misra and Yadav (2015) designed a study to examine gender differences in prosocial behaviour and empathy in Indian youth. Findings suggest that males and females do not differ significantly in empathy levels.

2. Hypotheses

1. There will be significant effect of age on empathy.
2. There will be significant difference in empathy of males and females.

3. Method

3·1 Sample

A total of 120 participants were chosen for this study. There were three age groups younger adults (25-30 years old), middle adults (40-45 years old), and older adults (55-60 years old). Each group included total 40 participants. There were also 20 males and 20 females in each age group.

3·2 Instruments

Toronto Empathy Questionnaire (TEQ) was constructed by Spreng et al. (2009) and the Hindi translation done by Saini and Agarwal has been used for the measurement of empathy. TEQ contained 16 items. All items were to be rated on five point scale. This scale consisted of both negative and positive items. Each item scored 5 to 1 for positive statements and 1 to 5 for negative statements. The coefficient of reliability was determined by using the test-retest scatter diagram correlation. The correlation between the test- retest score was .81. TEQ has high internal consistency and convergent validity.

3·3 Experimental Design

A 3x2 factorial design was used in this study. The study employed two independent variables and one dependent variable. Participants were divided into three groups based on their age younger adults, middle-aged adults, and older adults. The second independent variable was gender, which was split into two categories males and females. The dependent variable for this study was empathy.

4. Results

The purpose of this research was to investigate the role of age in empathy in males and females. A 3x2 factorial design was used for this purpose. The data was analyzed with the help of SPSS. Table 1 shows the results of the ANOVA.

Table-1 : Summary Table of Analysis of Variance for Empathy

Source of variance	SS	df	MS	F
Age (A)	4443.950	2	2221.975	96.539**
Gender (B)	1710.075	1	1710.075	74.299**
Age x Gender (A x B)	27.050	2	13.525	.588
Within group (Error)	2623.850	114	23.016	
Total	**8804.925**	**119**		

** $p < .01$

The above table shows that the F value for factor A (2, 114) =96.539, $p<.01$. So age is a significant factor that affects empathy. The F value for factor B is (1,114) = 74.299, $p<.01$, which is significant. It means that empathy is influenced by gender.

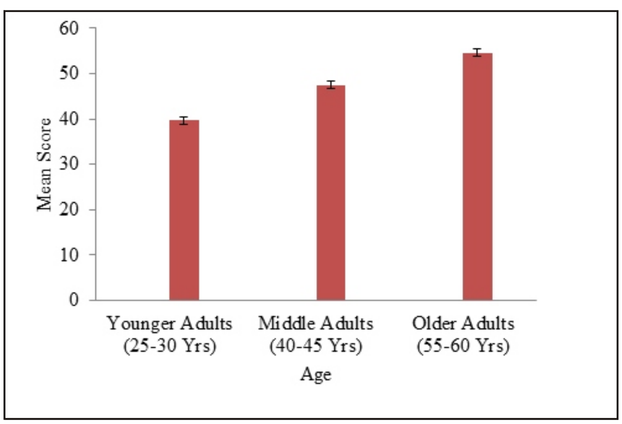
Tables-2 and 3 show the mean scores. Figures-1 and 2 represent the mean scores as bar graphs.

Table-2 : Mean scores and standard error of empathy for age

Age	N	Mean	Std. Error
Younger adults	40	39.650	.779
Middle adults	40	47.475	.761
Older adults	40	54.550	.800

The mean table shows that older adults have a higher level of empathy than middle adults and middle adults have higher level of empathy than younger adults.

Figure-1 : Mean Scores of empathy according to age group



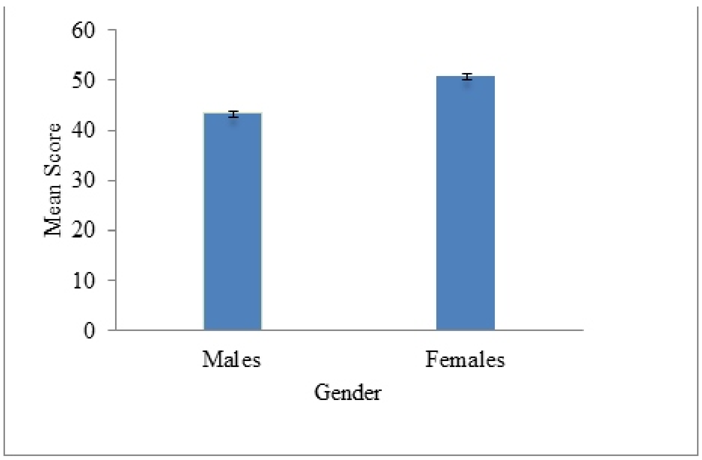
The figure shows that younger adults and middle-aged adults have a lower level of empathy than older adults.

Table-3 : Mean scores and standard error of empathy for males and females

Gender	N	Mean	Std. Error
Males	60	43.450	.636
Females	60	51.000	.638

The above table also indicates that females have a higher level of empathy than males

Figure-2 : Mean Scores of Empathy of males and females



The difference between the scores of males and females is shown in Figure-2. Table-4 shows the results of the Tukey multiple comparison test.

Table-4 : Summary of Tukey Multiple Comparison Test for main effect of age on empathy

Age	Younger adults, Middle adults, Older adults	Mean Difference
Younger adults	Middle adults	-7.825*
	Older adults	-14.900*
Middle adults	Younger adults	7.825*
	Older adults	-7.075*
Older adults	Younger adults	14.900*
	Middle adults	7.075*

* $p < .05$

Table-4 on the preceding table indicates that at .05 level, all three comparisons are significant. These combinations are younger adults and middle-aged adults, older adults and younger adults, and middle-aged adults and older adults.

5. Discussion

Empathy is the ability to emotionally recognize what another person feels, seeing things from their point of view and putting yourself in their position. The findings of this study reveal a significant level of empathy among people of various age and gender. So the first hypothesis there will be significant effect of age on empathy is accepted. Empathy is higher in older adults than in other age groups (middle adults and younger adults). In comparison to other age groups, middle-aged adults show moderate empathy and younger adults have very low empathy. These findings are supported by various researches. Sylvia (2014) found that the older adults had higher score on empathic concern than the younger adults. Oh et al. (2020) suggested that empathy increased across the lifespan, particularly after age 40.

In the present research, gender also significantly affects empathy, so the second hypothesis that there will be significant difference in empathy of males and females is accepted. According to the findings, females exhibit more empathy than males. Females are better recognizing facial expressions and emotions than males. These findings are supported by various researches. Rueckert and Naybar, (2018) found that the men scored significantly lower than women on empathy. Cohen and Wheelwright, (2004) also suggested that women scored significantly higher than men.

6. Conclusion

From these observations, we can conclude that age and gender significantly affect empathy. Middle-aged and younger adults show less empathy than older adults. Females have a higher level of empathy than males.

References

Bellet, P. S. and Maloney, M. J., "The importance of empathy as an interviewing skill in medicine", ***Journal of the American Medical Association***, 266(13), 1991, 1831-1832.

Cohen, S. B. and Wheelwright, S., "The empathy quotient: An investigation of adults with asperser syndrome or high functioning autism and normal sex differences", ***Journal of Autism and Developmental Disorder***, 34, 2004, 163-175. Available at https:doi.org/10.10.23/b: jaad:0000022607.19833.00.

Decety, J., & Jackson, P. L., "A Social Neuroscience Perspective on Empathy", ***Current Directions in Psychological Science***, 15(2), 2006, 54-58. Available at http:dx.doi.org/10.1111/j.0963-7214.2006. 00406.x.

Gould, O. N. and Sylvia, M. G., "Empathy and conversational enjoyment in younger and older adults", ***Experimental Aging Research***, 40(1), 2014, 60-80.

Healey, M. L. and Grossman, M., "Cognitive and affective perspective taking: Evidence for shared and dissociable anatomical substances", ***Frontiers in Neurology***, 9, 2018, 491.

Misra, N. and Yadav, A., "Gender differences in prosocial behavior in Indian youth", ***The International Journal of Humanities & Social Studies***, 3(8), 2015, 2321-9203.

Oh, J., Chopik, W. J., Konrath, S. and Grimm, K. J., "Longitudinal changes in Empathy across the life span in six sample of human development", ***Social Psychological and Personality Science***, 11(2), 2020, 244-253.

Phillps, L. H., Maclean, R. D. J. and Allen, R., "Age and the understanding of emotions: Neuropsychological and socio-cognitive perspective", ***Journal of Genonotology: Psychological Science***, 57, 2002, 526-530.

Rueckert, L. and Naybar, N., "Gender differences in empathy. The role of ought hemisphere", ***Brain and Cognition***, 67(2), 2008, 162-167.

Ratka, A., "Empathy and the development of affective skills", ***American Journal Pharmaceutical Education***, 82(10), 2018, 7192.

Rogers, K., Dziobek, I., Hassenstab, J., Woil, O. T. and Convit, A.,"Who cares? Revisiting empathy in asperger syndrome", ***Journal of autism and Developmental Disorders***, 37(4), 2007, 709-715.

Spreng, R. N., Mckinnion, M. C., Mar, R. A. and Levine, B., "The Toronto empathy questionnaire : Scale development and initial validation of a factor-analytic solution to multiple empathy measures", ***Journal of Personality Assessment***, 91(1), 2009, 62-71.

Titchener, E. B., ***Lectures on the Experimental Psychology of Thought Processes***, New York : The Macmillan Company, 1909. ★

Article Received on May 22, 2022; Accepted on June 17, 2022

15

Owners of the Kuchesar Fort : From the Tyagi Raja to the Jat Rao (A Case Study from the Third Battle of Panipat to the Advent of the British) 1761-1803

Vighnesh Kumar*

Kuchesar Fort originally owned by the Tyagi Raja was attacked by Najibuddaula, the then Mir Bakhshi (Commander-in-Chief) of the Mughal empire. This was done just after the Third Battle of Panipat having been fought between the Marathas under Sadashivrao Bhau and the foreign Afghans under Ahmad Shah Abdali. Najib Khan was of the opinion that the Tyagis in general and those of Jalalabad and Kuchesar in particular were staunch supporters of the Marathas. The Tyagis tried their best to regain their old seat of honour and were successful when Mir Bakhshi Afrasiyab had imprisoned Magniram Jat and his brother named Ramdhan Singh. He kept both the brothers in jail in the Aligarh Fort from where they had fled one night. They, by treachery, butchered all the family of the Tyagi Raja along

* Professor, Co-ordinator, Centre of Excellence, Department of History, Chaudhary Charan Singh University, Meerut-250004, Uttar Pradesh (India) E-mail: <vighneshkmr@gmail.com>

with his kiths and kins and thus had captured the historical fort of Kuchesar once again. One of their descendants named Bahadur Singh was styled "Rao" during the East India Company's rule. His son was Rao Gulab Singh who had served the colonial British imperialism during the Indian Revolution of 1857 and was heavily rewarded.

[**Keyword :** Kuchesar Fort, Tyagi Raja, Jalalabad Paragna, Third Battle of Panipat, Govind Ballal Bundele, Ahmad Shah Abdali, Nijibuddaula, Magniram Jat, Ramdhan Singh, Mir Bakhshi Afrasiyab Khan]

Kuchesar[1], the old seat of the Tyagis until the treachery in 1761 having been taken place few days after the Third Battle of Panipat[2] was fought, has its importance relating to the sub-regional history of Indian empire. It lies in the Tehsil of Syana of the district of Bulandshahr in Uttar Pradesh.[3]

During the Third Battle of Panipat, the Tyagi Raja of Kuchesar was considered amongst the pro-Maratha feudal lords and so he was suspected by Najib Khan.* After the Battle was over Ahmad Shah Abdali made Najib Khan an 'uddaula' and thus Najib had been styled Najibuddaula. He was raised to the office of Mir Bakhshi,[4] the Commander-in-Chief of the Mughal imperial army.[5]

Assuming the charge, Najibuddaula decided to crush all the pro-Maratha vessels who were under suspicion. And thus the ruling Tyagi Raja was first of the number.[6]

Giving the details of the Jalalabad, a strong fortified township of Raja Kuchasar's close relatives where one of the most prominent Maratha generals posted in the Ganga-Yamuna Doab named Govind Ballal Bundele was killed, Jadunath Sarkar writes :

> "Govind Ballal [Bundele] was an old man of over sixty... His advance to Shahdara was unopposed; all the agents of Najib Khan were driven away from the way, and half a dozen villages in the Sikandrabad region were sacked... The Maratha force lay dispersed in fancied security from Shahdara by way of Ghaziabad to Jalalabad (ten miles north-east of the latter city)."[7]

* Raja of Kuchesar was close relative of the Chaudhary of Paragana Jalalabad (near Muradnagar) situated on the old Badshahi Rasta from Sambhal to Delhi. Jalalabad was attacked on 18th December 1760. An amount of Rs. 1 Lac 10 thousand was sent from this town of Jalalabad to the Sadashivrao Bhau in his camp at Panipat. But 293 out of 300 Maratha cavalrymen were on searching and interrogating them capturned by the Afghans and were taken to Ahmad Shah Abdali where 500 silver coins from each of those Marathas were recovered. And from this the fact known to Abdali was that that amount had been sent from the Tyagi township of Jalalabad. Where Govind Bundele, the Maratha general was then present.

Abdali's Indo-Afghan Allies were loosing heart and to put reliance, he took a prompt.

Again, he describes :

> "The news of Govind Ballal's advance up the Doab had spread consternation among the Indo-Afghans allies of Ahmad Shah for the safety of their defenceless homes...."[8]

Quoting Kashiraj and some other contemporaries, he further adds :

> "Here [at Jalalabad] doom overtook them like a bolt of thunder from cloudless sky, in form of a body of five thousand newly arrived Durrani horse, led by Atai Khan and Karimdad Khan and guided by Najib's captain Karim Khan and some spies of that Ruhela chieftain, on 17th December."[9]

Crossing the Yamuna both the lieutenants after covering 160 miles in one night and day, reached Shahdara about 4 o' clock in the evening of 16th December, 1760. They at once annihilated the Maratha post under Naro Shankar's deputy.

Early morning of 17th December, 1760, Afgan lieutenants destroyed the Maratha corp at Ghaziabad, and followed this victory up by immediately pushing on 10 miles northwards to Jalalabad and surprising Govind Ballal who was half nakedly engaged in his bath and personal cooking. According to the contemporary Balkrishna Dikshit's latter from Benares, Govind Ballal was beheaded. His head was taken to the Abdali who finally had sent it to Bhau as a triumphant proof of the downfall of his plan.[10]

On Govind Ballal's life and death, the historian remarks :

> "On the sandy plain outside Jalalabad, Govind Ballal Bundele at last found that peace which had been denied to him in life."[11]

After the Battle was over, Ahmad Shah Abdali entered Delhi. Najib became regent and Mir Bakhshi. Few months later Najibuddaula plotted a conspiracy against the Raja of Kuchesar[12] and provoked the Chitsauna family of Dalal gotra to be in royal favours.[13] On his initiation, the plot of conspiracy was drawn and one night the Kuchesar fort was attacked. The Tyagis gave tough resistance but could not find them equal to the royal artillery. And so finally those were defeated.[14]

Thus, the Jats of Dalal gotra became the master of Kuchesar fort. The Devi Mandir[15] and the 'Sinhadwar' of the Tyagis fort, the 'gate'[16] are the oldest structures and the very evidences of the former Raja who belonged to the Tyagi clan.

Writing about Bhual's decendent Chatar Singh, the fourth in the line of descents from him, Kuar Lachman Singh writes :

> "Chatar Singh,... took service under Mirza Ali Beg, jagirdar of Chitsonah. He rose from a muqaddam to a sarbarahkar of the jagir, and on the jagirdar's death took advantage of the disorganization which then prevailed to make himself master of the estate."[17]

Chatar singh had two sons named Ramdhan Singh and Magni Ram who had once joined Bharatpur troops in the campaign undertaken by Jawahir Singh while he was trying his best to take revenge of his father's death.

Kuar further adds :

> "Najib-ud-dowlah coerced Chater Singh to recall them. Being men of courge and influence he took them into favour, and conferring on them the tittle of Rao and the jagir of Mouzah Kuchesar, appointed them to the chormari office for nine of the surrounding parganahs."[18]

It seems that the Tyagis were not ready to leave their claim on Kuchesar, their ancestral seat. An evidence comes from the village of Barauli** and another from Makri, other seats of the Tyagis in Syana. The following piece of information suggests positively in this direction :

> "After the reverses which the Bharatpur troops met in the campaign the Jat influence began to decline, and the merchants of Mouzhah Makri, near Sayanah [Syana], complained to Afrasiyab Khan, governor of Koil, of the oppression to which they had been subjected by Ramdhan and Magni Ram."[19]

Afrasiyab Khan[20] was one of the best lieutenants of Mirza Nazaf Khan,[21] the then Mir Bakhshi. Najaf Khan was sole responsible for the decline of Bharatpur[22]. He was the person who had changed the name of the stronghold of the Jats from Ramgarh to Aligarh.[23]

It will be appropriate to Have a look on Afrasiyab Khan's Position and capability. Writing about him, the historian records :

** An oral tradition still prevails to that effect in the whole of the region around Kuchesar. Barauli Tyagis were staunch supporters of their clansman the Tyagi Raja and later on those were also attacked and routed out. Those had to migrate from Barauli to another village named Bhataula on that episode. Their descendants are still residing there in the village of Bhataula, Post Sikarpur, District Bulandshahr, U.P.

> "Najaf Khan's extensive fiefs and the crownlands which he administered as regent of the empire were thus held by his agents at the time of his death: the Middle Doab (Aligarh and Jaleswar districts) by Afrasiyab Khan, Saharanpur with nominal right to the Karnal district across the Januna by Mirza Muhammad Shafi, Shekhawati and Mewat with its centre at Kanud by Najaf Quali Khan, and the Agra-Dholpur region including the conquests from the Jats by Muhammad Beg Hamdani. These districts now..., caused a paralysis of government for nearly a year (1782)."[24]

Later on, on 9th April 1782, after these days of morning Mirza Najaf's death, Afrasiyab Khan was created regent (Mukhtar) and commander-in-chief (Mir Bakhshi, Amir-ul-umara). In this context, the eminent historian remarks :

> "When the three days of mourning after Mirza Najaf's death were over (9th April 1782), the emperor called to his presence all the leading military officers of his late general and asked them to sit down in the ante-room of the diwan-i-am and elect a new chief for themselves. they could not agree as the Mughalia captains refused to obey Afrasiyab Khan for having been born in Indian and a slave. The emperor next paid a visit of condolence to Najaf Khan's sister and invited here to make the choice."

She named Afrasiyab Khan. That noble was created regent (Mukhtar) and commander-in-chief (Mir Bakhshi, Amir-ul-umara) with the title of 'Ashraf-ud-daulah'.[25]

On Kuchesar and Makri episode, Afrasiyab took immediate action which has been recorded as follows :

> "The governor invaded and sacked Kuchesar and took Ramdhan and Magni Ram prisoners. He confined them in the fort of Aligarh, but they made their escape and presented themselves before the commander of the Marhatta force at Ramghat, who appointed them to the Amilship of the parganahs about Muradabad."[26]

Both of the brothers tried their best to take Kuchesar back. Ultimately they could get the success about the year 1782[27]. The Tyagi Raja's descendants were routed out from the Kuchesar Fort.[28] Those were massacred at night while all of them were sleeping. The Gate-guards are told to commit treachery this time.

In this context, the following piece of information is quite relevant :

> "At the latter [Moradabad] place they collected their adherents, and while Afrasiyab Khan was engaged in the measures for his own defence they recovered possession of Kuchasar. This occured about the year 1782."

> "Just after three or four years of Kuchesar's recovery Magni Ram, the chief of the Dalal family annual Jama of forty thousand rupees. The lease and jagir were confirmed by Mirza Akbar Shah, the heir-apparent of Shah Alam, in 1203 Hijri (1794 A.D.), and again by the British government in 1803."[29]

His seal and the amulet, which contained a description of the place where the treasure of the family was buried[30], remained in possession of his widow.

The treasure was said to be four crores of rupees, and Ramdhan Singh was anxious to get possession of it as well as of the seal.[31]

Ramdhan Singh, the elder brother was eagerly discovering any method if night be found to get the success. Finally the was come out in form of internal marital relation. Throwing light on the case, Kaur writes :

> "The only condition on which the widow agreed to deliver the seal and amulet to her brother-in-law was that he should marry her. Ramdhan Singh accepted the condition, but as soon as he had obtained the coveted articles he repudiated it."[32]

Ramdhan's family was cursed never to be happy[33]. It was believed that because the family of Chatar Singh Dalal was arisen through treacherous acts and brutal massacre of the Tyagi Raja of Kuchesar, while all the family was sleeping. It had to remain cursed forever. There also prevails even an oral tradition which gives a hint to that effect that the Ramdhan's 'vansha' would never survive. And few years later it became really so.[34]

During the last decade of the eighteenth century, rise of Ramdhan Singh was still going on. He had received in 1790 Muqarrari lease of the Puth, Syana and Thana Farida parganas and talluqass of Datyana and Saidper. The following is the evidence :

> "In 1790, he got from the king's officers the muqarrari lease of the Parganahs of Puth, Sayanah, Thana Farida, and Talluqahs Datianah and Saidpur, besides the jagir of Kuchesar, an anuual

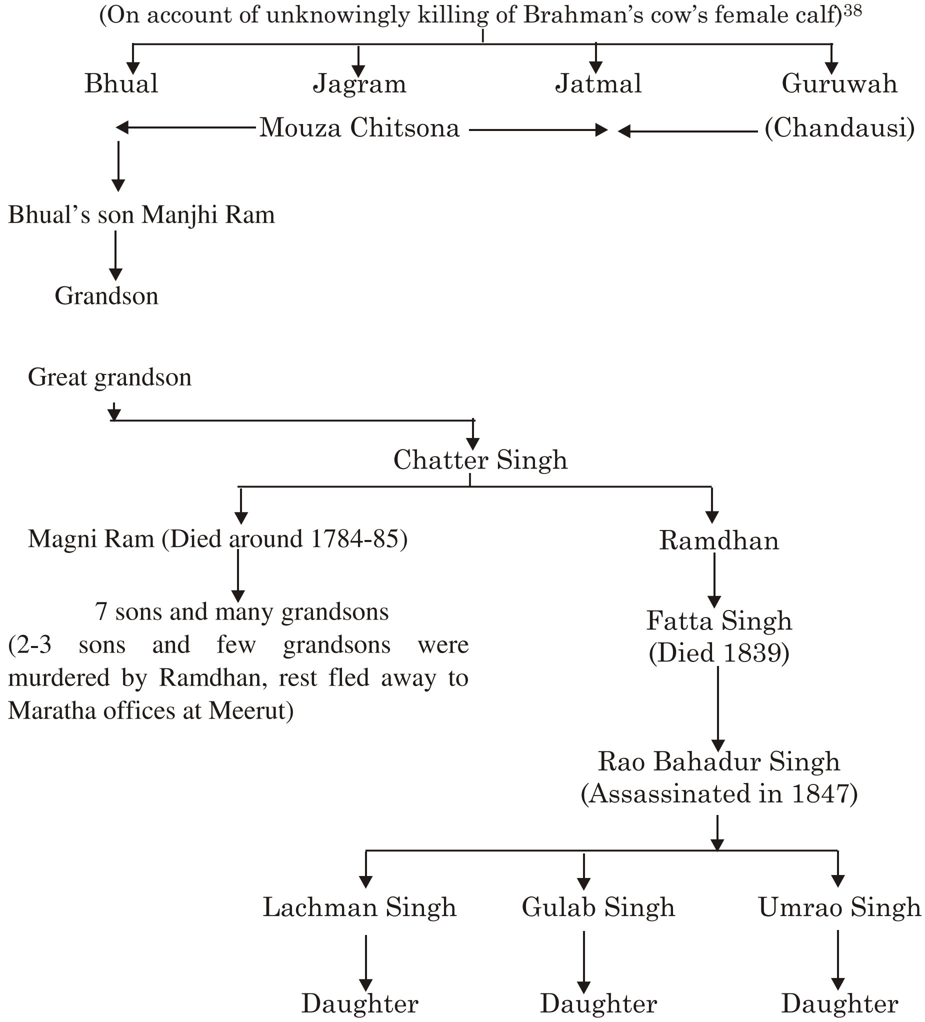
> jama of forty thousand rupees. The lease and jagir were confirmed by Mirza Akbar Shah, the heir apparent of Shah Alam in 1203 Hijri (1794), and again by the British Government in 1803."[35]

Rao Ramdhan Singh was really a cruel man. Who plotted the assassination of his own real brother late Magni Ram's sons and grandsons. He died in 1816, Nevill records :

> "Ramdhan Singh died in prison in Meerut in 1816 and the grant was settled with the original proprietors, but the jagir of Kuchesar was given revenue free in perpetuity to his son Rao Fateh Singh, by Lord Moira in the same year."[36]

Mandoti family expelled from the village by the village panchayat[37]

(On account of unknowingly killing of Brahman's cow's female calf)[38]



Notes and References

1. H. R. Nevill, ***Bulandshahr : A Gazetteer being volume V of the District Gazetteers of the Untied Provinces of Agra and Oudh***, Lucknow : Govt. Branch Press, 1922, 94-98; Vighnesh Kumar, ***Ghaziabad Ke Char Hazar Varsha*** (in Hindi), Meerut : Hastinapur Research Institute, 2006, 17-22.
2. Jadunath Sarkar, ***Fall of the Mughal Empire***, Vol. 2, 1754-1771, [First Published 1938], New Delhi : Orient Longman Limited, Fourth Edition, 1991, 181-226.
3. H. R. Nevill, op. cit. 99, 267.
4. Jadunath Sarkar, op. cit., Vol. 3, 230.
5. Ibid.
6. Interview, 02-07-1993, Kunwar Sukhvansha Narayan Singh Tyagi s/o Chaudhary Raghuvansh Narayan Singh, s/o Chaudhary Raghubir Narayan Singh of Asaura Riyasat, Hapur, U.P. [Preserved in the H.R.I. Records].
7. Jadunath Sarkar, op. cit., p.188.
8. Ibid.
9. Ibid.
10. Ibid., 189.
11. Ibid.
12. Interview. op. cit.
13. Vighnesh Kumar, op .cit., 17, 22.
14. Interview, 6-6-2005, Shri Bhagat Ji, Village Dhaumi, District Hapur, (Preserved in the H.R.I. Records, Meerut).
15. Interview, 27-09-2002, Shri Gurdayal Singh alias ‘Lal ji’, former Gram Pradhan and one of the descendants of Magni Ram of the Kuchesar family.
16. Ibid.
17. Kuar Lachman Singh, ***Historical and Statistical Memoir of Zila Bulandshahar***, Published by order of the Hon’ble the Lieutenant Governor, NWP, North-Western Provinces’ Government Press, Allahabad, 1874, 173.
18. Ibid.
19. Ibid.
20. Jadunath Sarkar, op. cit., 39, 56, 68, 71, 76, 77, 84, 96, 101.
21. Ibid.
22. Ibid.
23. Ibid., 68. Writes Jadunath Sarkar :

"From his sick bed in Delhi Mirza Najaf Khan sent his trusted lieutenants Afrasiyab Khan and Najaf Quli Khan into the middle Doab and Mewat respectively for attacking the Jat possessions there. The former conquered parganahs Sadabad, Jewar etc. and after a three months' siege secured the capitulation of Ramgarh, the strongest Jat fort in the Doab, by a money composition (April 1775) and named it Aligarh after the patron saint of these Shias."

24. Jadunath Sarkar, op. cit., p.145.
25. Ibid., 146.
26. Kuar Lachman Singh, op. cit., 173.
27. Ibid.
28. Ibid.
29. Ibid.
30. Ibid.
31. Ibid.; Interview, late Shri Gurdayal Singh alias 'Lal Ji', mentioned above.
32. Ibid.
33. Interview, op. cit.
34. Kuar Lachman Singh, op. cit.
35. H.R. Nevill, op. cit., 267-68.
36. Ibid.
37. Interview, op. cit.
38. Ibid. ★

Article Received on May 08, 2022; Accepted on June 05, 2022

Form 4 (See Rule 8)

Place of Publication	:	Meerut, U. P. India
Periodicity	:	Bi-annual (English) + Special Issue in Hindi
Printer's Name	:	Dr. Priyanka Mahajan, Saksham Computers, Meerut
Nationality	:	Indian
Address	:	D-59, Shastri Nagar Meerut-250 004 (INDIA)
Editor's Name	:	Dr. Dharam Vir
Nationality	:	Indian
Address	:	D-59, Shastri Nagar Meerut-250 004 (INDIA)
Names and addresses of the individuals who own the journal and of the partners or share-holders holdings more than one per cent of the total capital	:	Dr. Dharam Vir D-59, Shastri Nagar Meerut-250 004 (INDIA)

I, Dr. Dharam Vir, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dharam Vir

ISSN 0972-8309